Abortion rate declines, but partial-birth abortions up

WASHINGTON (CNS)—New statistics on abortion from the Alan Guttmacher Institute showed a 5 percent drop in the abortion rate between 1996 and 2000, but found that the number of partial-birth abortions tripled during that period.

And a separate study published in the January 16, 2000 issue of the Obstetrical & Gynecological Survey concluded that women who undergo abortions face increased risks of pre-mature delivery, maternal depression and suicide, and other serious health consequences.

The annual Guttmacher survey of abortion providers said the U.S. abortion rate in 2000 of 21.3 abortions per 1,000 women aged 15-44 was the lowest since 1974. The rate peaked in 1980 and 1981 at 29.3 abortions per 1,000 women.

The abortion rate in 2000 also reached its lowest mark since 1974, with 24.5 abortions performed for every 100 pregnancies, which ended in abortion or live birth.

There were 1.31 million abortions in the United States in 2000, down from a high of 1.61 million in 1990.

“Two important facts to remember from this report,” said Wanda Franz, president of the National Right to Life Committee. “The first is that, thankfully, more unborn children are being allowed to live and more mothers are choosing life. The second is that tragically, 1.3 million of America’s children are still killed annually through the violence of abortion.”

Guttmacher also reported that 2,200 D&C abortions were performed in 2000, more than three times the 650 reported for 1996. Short for dilation and extraction, those abortions are also referred to as partial-birth abortions.

Abortion rate declines, but partial-birth abortions up

Our Catholic schools are making a world of difference

A message from Archbishop Daniel M. Buechlein, O.S.B.

Next week, we mark the annual celebration of Catholic schools here in the United States. The theme chosen for this observance—“Catholic Schools: Making a World of Difference”—is especially meaningful for our archdiocese.

Beginning on page 9 of this issue of The Criterion, you will find a supplement that illustrates the vital impact our Catholic schools have on all of us—here at home and throughout the world.

It has not been too many years ago when rising educational costs and various other factors caused many of us to call into question the value and future of Catholic schools. Not so today.

We have come to see that Catholic education—elementary and secondary and higher education—is part and parcel of the mission of the Church. When we were able to stop being consumed by the financial challenges we were presented to us and began concentrating on why the Church is involved in education and the results of that involvement, then we were able to appreciate the inestimable value of our schools.

The bottom line is that our schools change lives for the better. Our schools form our students and families in faith and Catholic values, and that really makes a difference in our society, a society so much in need of citizens whose vision of life extends beyond the moment, the dollar and the self.

One way that we in this archdiocese have been able to readjust our focus away from a concentration on the financial challenges was to take on the important job of defending the church schools presented to us and to begin concentrating on why the Church is involved in education and the results of that involvement, then we were able to appreciate the inestimable value of our schools.

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One way that we in this archdiocese have been able to readjust our focus away from a concentration on the financial challenges has been to engage the corporate, foundation and civic communities as partners in our educational efforts. Over the past decade, those partners have invested more than $44 million in our mission to better the lives of children and families in central and southern Indiana and to form values-oriented citizens for the 21st century.

Our latest educational initiative, Project EXCEED, which has been made possible by a $10 million challenge grant from Lilly Endowment Inc., sets forth visionary objectives for Catholic education in our recruitment and retention of outstanding teachers, in our outreach to special-needs students and to the growing number of Hispanics in our midst, in the measurement of our students’ academic progress, and in our ability to sustain and replicate the successes of our pilot schools in all our schools.

It’s an exciting time to be involved in Catholic education.

I offer my sincere thanks and appreciation to all our teachers, administrators, pastors, education commission members, parents and students. Your commitment and dedication are truly humbling.

I also thank our corporate, foundation and civic partners, whose support and encouragement have allowed us to look beyond the financial challenges we used to face alone to the core purposes of our educational mission.

Are our Catholic schools making a world of difference? I believe they are. And it will be the difference we see in our future world that will verify that belief.

Sincerely yours in Christ,

Most Rev. Daniel M. Buechlein, O.S.B.

Archbishop of Indianapolis

Archdiocesan youth march in support of life

Indianapolis man’s eye-catching sweatshirts are a hit at pro-life march

By Mary Ann Wyand

Nearly 500 teen-agers and adult chaperons from the Archdiocese of Indianapolis journeyed to Washington, D.C., this week to participate in the 30th annual March for Life on Jan. 22 in the nation’s capital.

Archbishop Daniel M. Buechlein and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Pro-Life Office, also marched with the students. Donations from Knights of Columbus councils in the archdiocese helped defray the students’ travel expenses.

Archdiocesan students also prayed for the National Right to Life Mass for Life on Jan. 21 at the Immaculate Conception adjacent to the Capitol Building.

Almost 1.3 million terminated pregnancies, which ended in abortion or live birth, are performed every year in the United States. For many teen-agers and young adults, that is a frightening statistic.

That’s why archdiocesan pro-life pilgrimages to Washington, D.C. This year’s theme, “Reality TV,” depicts an ultrasound image of an unborn baby. He is a Cathedral High School graduate.

St. Simon the Apostle parishioners Adam and Mollie Smith of Indianapolis and their children, from left, Kolbe, Lily, Simon, Wyatt and Karli, display two of the March for Life sweatshirts he designed for archdiocesan pro-life pilgrimages to Washington, D.C. This year’s theme, ‘Reality TV’ depicts an ultrasound image of an unborn baby. He is a Cathedral High School graduate.

Archdiocesan youth march in support of life

Vatican says Catholics must not promote laws that attack life

VATICAN CITY (CNS)—Catholics must not promote or vote for any laws that would lead to attacks on human life, said a new document from the Congregation for the Doctrine of the Faith.

While the freedom of conscience leaves Catholics free to choose among political parties and strategies for promoting the common good, they cannot claim that freedom allows them to promote abortion, euthanasia or other attacks on human life, the congregation said.

The 18-page “Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life” was approved by Pope John Paul II and released on Jan. 16 at the Vatican.

“Who are those who are involved directly in lawmakers’ bodies have a ‘grave and clear obligation to oppose’ any law that attacks human life,” it said. “For them, as for every Catholic, it is impossible to promote.”

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Archdiocesan students also prayed for an end to abortion during the Vigil Mass for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception adjacent to The Catholic University of America in Washington. Sponsored by the United States Conference of Catholic Bishops and the bishops’ Secretariat for Pro-Life Activities, it is the largest Mass held in the United States.

The national pro-life march along Constitution Avenue to the Supreme Court building on Capitol Hill peacefully and prayerfully protests the killing of more than 43 million unborn babies aborted since the court’s Roe vs. Wade and Doe vs. Bolton decisions on Jan. 22, 1973, legalized abortion during all nine months of pregnancy.

This year’s march, however, was different. It was a frigid 12 degrees Fahrenheit on the day of the march.

“We don’t expect the temperature to affect tomorrow’s march,” said the Rev. James M. Kerker, executive director of the March for Life.

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“Who are those who are involved directly in lawmakers’ bodies have a ‘grave and clear obligation to oppose’ any law that attacks human life,” it said. “For them, as for every Catholic, it is impossible to promote.”
The figures shows that “either the number of partial-birth abortions is increasing rapidly, or the news media is mistaken in accepting the 1996 figure, or both.”

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“We’ve become numb to it.”

“People want to buy the sweatshirts.”

“This is unbelievably callous to dismiss the reality of babies dying in abortion.”

“We believe the way we do about the sanctity of life.”

“There’s no better way to convey the message of life than through our young people,” Smith said. “By coming up with new and different pro-life concepts, we want to renew recognition for and continue the dialogue about the need to end abortion.”

“People want to buy the sweatshirts.”

“We've become numb to it.”

“People believe the way we do about the sanctity of life.”

“The students stay together or find other students to continue the dialogue about the need to end abortion.”

“People want to buy the sweatshirts.”

“We've become numb to it.”
Natural Family Planning conference to be held in Indianapolis

By Brandon A. Evans

It’s never too late. That phrase is a cornerstone of Christianity and a testament to the forgiveness and mercy of God—and it’s a phrase that Monica Siefker used to describe Catholic couples who are wishing to reform their married sexual life.

The member of St. Vincent de Paul Parish in Bedford and her husband, Dale, are coordinating couple of the archdiocesan Pro-Life Speakers Bureau, which is part of the Office of Pro-Life Activities.

When requests are made for pro-life presentations in schools and parishes, I call upon members of this bureau to respond,” said Sisters of the Gospel of Life Sister Diane Carollo, director of the diocesan Pro-Life Speakers Bureau, at the breakfast, sponsored by the archdiocesan pro-life office.

“Out of that special apostolate comes ‘Nothing Between Us,’ a conference centered around Natural Family Planning (NFP), which will be held from 9 a.m. to 1 p.m. on Feb. 22 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The conference is billed as “a day of education, reflection and prayer for all engaged and married couples, religious and clergy who desire to come to a better understanding of God’s gift of sexuality.”

While the Church does not want a family to space their children because of “just reasons” that are “not motivated by selfishness but . . . in conformity with the generosity appropriate to responsible parenthood” (Catechism of the Catholic Church, 2526), it does teach that to use artificial methods of contraception to achieve this end is gravely immoral and divisive to marriage.

Many couples have found the benefits and joys of practicing NFP, which allows a couple to carefully monitor a woman’s body and only have intercourse during those times when she is infertile. Even these acts, though, are naturally open to conception.

The first speaker will be Father C. Ryan McCarthy, associate pastor of Prince of Peace Parish in Madison. He will discuss Pope John Paul II’s “Theology of the Body.”

He wants people to know that “chastity is not something that restricts but frees.”

The focus of his presentation will be to talk “about the theology of the body in the context of teaching and training young adults the virtue of chastity.”

By Brandon A. Evans

WASHINGTON (CNS)—The Rev. Martin Luther King Jr.’s call to conversion is one of the great legacies of the civil rights leader, said speakers at a Jan. 17 prayer breakfast at the U.S. bishops’ Washington headquarters.

King’s focus on reconciliation also deserves emphasis, said speakers at the breakfast, sponsored by the U.S. bishops’ Secretariat for African-American Catholics and Secretariat for Ecumenical and Interreligious Affairs.

Rev. King “spent, and even gave, his life for a call to conversion that’s based in Christ,” said Msgr. David Malloy, an associate general secretary of the U.S. Conference of Catholic Bishops.

Msgr. Malloy referred to a 1964 sermon Rev. King gave titled “Recovering Lost Values” at the Second Baptist Church of Detroit, which the priest said was “a call to conversion for all of us.”

Quoting from the sermon, he said, “We have left a lot of precious values behind. . . . We’ve got to rediscover those precious values that we’ve left behind.”

Those values, Msgr. Malloy said, were to “respect each other. Respect life. Respect and worship God.”

Quoting from the sermon, he said, “We are exactly where King’s words: ‘All reality hangs on moral values. Some things are morally right. Eternally so. Absolutely so.’

Father Arthur L. Kennedy, executive director of the USCBB’s Secretariat for Ecumenical and Interreligious Affairs, also referred to the Detroit sermon in his remarks.

“It is wrong to hate,” Father Kennedy said, quoting Rev. King’s sermon. “But we have opted for a pragmatic test for right or wrong. If it works, it’s right. If you don’t get caught, it’s right.”

Father Kennedy spoke of Rev. King’s “self-sacrificing love,” similar to that “shown by Christ on the cross,” in his life and ministry.

“You love the person doing the evil deed, while hating the evil deed that he does,” Father Kennedy said. “This is what Christ means by ‘Love your enemies.’

The Rev. Cheryl J. Sanders, senior pastor of Third Street Church of God in Washington, talked about Rev. King’s focus on reconciliation.

“What does it take to become reconciled to God?” she asked. “Reconciliation literally means a thorough change, a restoration,” she said, “where hostility is decisively put away.”

To be reconciled, Rev. Sanders said, “doesn’t mean ‘come to my church,’ or ‘hear my preaching,’ or ‘listen to our choir,’ or come to our Bible study.”

Those elements “may be means to an end,” she added, “but the end is to be reconciled to God.”

Rev. King “took our nation a long way toward tearing down those walls that separate and divide,” but the work is not yet done and needs to be finished by all, Rev. Sanders said.

This event is free, however donations will be welcomed at the door to offset costs.

Saying no to war

Tons of thousands of demonstrators pack the National Mall near the U.S. Capitol on Jan. 18 in protest of a possible war. Demonstrators from across the nation braved sub-freezing temperatures to march from the Capitol to the Washington Navy Yard in the southeast section of the city, calling on U.S. officials to step back from plans to attack Iraq.

Rev. King was born on Jan. 15, 1929. The federal holiday to mark King’s birthday comes on the third Monday of January, and this year fell on Jan. 20. †

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T he world continues to totter on the brink of war. In addition to continued and growing preparations by the United States and its allies for a preemptive strike against Iran, Iraq is also being rattled by the Democratic People’s Republic of Korea (North Korea), which is reactivating its nuclear capabilities.

While brandishing North Korea as part of the “axis of evil” and linking it with Iraq and Iran in its support of global terrorism, U.S. President George W. Bush has assured the world that the United States has no hostile intent against North Korea. But the communist government of Kim Jong-il isn’t buying those assurances, and, for all intents and purposes, it is preparing to build up its so-called “defensive” military capabilities.

In October 2001, North Korean diplomats admitted that their country had been continuing nuclear weapons development in secret, in direct violation of its 1994 agreement to suspend such activities. When this was revealed, the United States halted its donations of fuel oil, which was part of the 1994 agreement.

Last month, the Pyongyang government reactivated its main nuclear power plant in Yongbyong, north of the capital city, claiming that it needed the complex to produce electricity. Officials in Washington, D.C., admitted that, even at full operation, the 5-megawatt reactor power plant could produce only a trickle of electricity, but it would allow North Korea to produce weapons-grade plutonium.

In late December, inspectors for the United Nations International Atomic Energy Agency (IAEA) were expelled from the country. In early January, the IAEA board of governors approved a resolution urging North Korea to comply with its obligations under global nuclear accords. The IAEA said that it would turn the matter over to the U.N. Security Council if Pyongyang fails to act.

So, here we stand again on the nuclear brink, the edge of an abyss that seemed to be retreating from a few years ago the world community a few years ago the world community. "self-defensive" military capabilities.

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Buscando la Cara del Señor

**La pobreza del aborto**

El pasado miércoles fue un día de los más tristes que he conocido en mi país. El 22 de enero marcó el trigésimo tercer aniversario de la terrible legalización del aborto en nuestro país, a través del fallo del caso Roe contra Wade de la Corte Suprema de los EE.UU. No puedo dejar pasar sin comentar nada. Como señaló una vez la madre Teresa de Calcuta: “es, sin duda, una terrible pobreza que una madre quiera abortar a su hijo.” Ciertamente es una sociedad empobrecida aquella que apoya la legalización de semejante carencia espiritual y emocional. Quiero aprovechar esta oportunidad para ejar a todos aquellos que fiel y respetuosamente perseveren en su acción y oración por el resurgimiento de la cultura de vida en nuestro país. Durante años, cuando me ha sido posible, he marchado orgullosamente con muchos de ustedes en este aniversario y he participado en las misas de vigilia por la vida en la Basílica del Templo Nacional de la Inmaculada Concepción en Washington, D.C. Cada año siento inspirado y engrandecido por la participación entusiasta de un número creciente de jóvenes. Ustedes, jóvenes, representan la esperanza para el futuro de nuestra cultura de vida. Me gustaría hacer un reconocimiento especial y sepa que, gracias a sus sacrificios, estamos ayudando a sostener nuestra respuesta a la llamada de Dios. Les doy las gracias a ustedes y a aquellos que las acompañan en esta peregrinación anual de fe y otras actividades.

La Iglesia Católica paga un alto precio por el aborto. Algunas mujeres quedan incapa ces para convertirse en madres. Otras, que siempre quisieron convertirse en madres, son incapaces de hacerlo. A pesar de haber señalado que no entiende cómo alguien puede afirmar que el feto no posee vida humana, Harris y Klebold no lo llaman un aborto. En las semanas siguientes, Harris y Klebold se di dieron una destrucción masiva de la vida humana.

Los padres de Harris y Klebold, en solidaridad con el papa Juan Pablo II, los exhórmató que retomaran la antigua virtud de rezar el rosario por la paz y las familias en "el año del rosario". Incluyamos en esa oración por las familias la intención para que las familias, como el corazón de nuestra cultura laica. Por supuesto, la conversión comienza en el hogar.

Oremos también por las mujeres que se sientan forzadas, por cualquier motivo, a practicar aborto. Oremos y alentemos a aquellas de nosotros que nos preocupamos por esas mujeres a lo largo del mundo y por aquellos que proporcionan servicios de adopción.

Oremos componemos por aquellas mujeres que han sufrido el trauma y el reto emocional del aborto. Y estemos listos para brindarles cariño compasivo. Ellas han sufrido verdaderamente una pobreza grave. La oración es un medio muy poderoso para enfrentar el desafío laico a la dignidad humana y la vida familiar. El espíritu de este esfuerzo no es una mera práctica y consoladora de orar y contemplar los misterios de la vida de Cristo. Es un rezo que se puede hacer en nuestros coches, camino al trabajo o en viajes por carretera. Es una oración consoladora cuando nos encon tramos esperando para ver al médico o en cualquiera otra situación. Así podemos trabajar para que las familias y por la causa de la vida.

*Tradicada por: Language Training Center, Inc.*

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**La intención del Arzobispo Buechlein para vocaciones en enero:**

Padres: Que ellos permanezcan 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.

Guest Column

**Douglas W. Kmiec**

The public/religious school difference

As an educator, I’m frequently asked by parents about the difference between public and religious schools. Isn’t it possible for a decent education to be obtained in each? Of course.

There are dedicated and capable instructors in both systems and often similarly motivated parents. The difference is that religious schools address the whole person spiritually, and beyond a few nominal references, and perhaps not even that, the public school cannot.

Take, for example, Columbine High School in Littleton, Colo. Seared into the national consciousness was a particularly vivid image of that fateful day, April 20, 1999, when two students—Eric Harris and Dylan Klebold—burst into this school, taking the lives of 12 students and 1 faculty member and ultimately their own lives. Columbine High School reopened among a backdrop of nationwide discussion of the causes and responses to school violence.

But, it may not be written, but this much is clear: Harris and Klebold had little or no respect for the intrinsic value of human life, life of anyone’s, for that matter, and the sad thing is, without a faith reference no one in that public school could then or now—fully explain why life is intrinsically valuable.

A while back, the librarian and art teacher at Columbus, Ohio’s, Franklin Turnbull High School at Columbine High might be advanced if students, parents who lost children that awful day and community rescue workers were all invited to prepare 4-inch by 4-inch tiles for installation around the school. The tiles were molded, painted, glazed and installed—or at least most were, but not those having religious content. Columbus officials ruled that students be free to fashion their own artwork so long as it did not “advocate” or “promote” religious views. That the public school authorities lumped religious and obscene speech in the same prohibition, of course, further illustrates the difference between public and religious schools.

When Don and Deidra Fleming, parents of a Columbine graduate, died in Columbus’s hallways, wanted to exhibit in the school a tile containing the message: “4/20/99 Jesus waits.” the Flemings sued, challenging the school’s action as an unconstitutional denial of free speech. Their federal appellate court ruled against them.

Yes, said the court, limitations on viewpoint-neutral expressions, but not a public school. Here, even an innocent tile project will be attributed to school authorities, and public schools cannot endorse God—even though our nation’s founders traced our most sacred rights to him.

The federal appellate court may or may not be right on the law. It can just as plausibly be argued that the school had created a religiously-oriented environment in all manner of private expression. If that is the case, the school should be able no more to exclude religious tiles than it can exclude a student-organized religious study group from using generally available classroom facilities.

The parents sought to take the matter to the Supreme Court, arguing that the school must thereby be held in violation of the religion-clause amendment. They will receive further review. It’s just as well; a school that is constitutionally required to be neutral may have an equal obligation not to allow a tile proclaiming “God is love” as one denigrating God as host. To stay clear of this, the public school should keep their public/religious appellate court put, pursue the “legitimate goal of preventing disruptive religious behavior.”

The problem is: Without the challenge of religious inquiry—and yes, debate—an education is seriously incomplete, and therein lies the essential public/religious school difference.

(Douglas W. Kmiec is dean of the Columbus School of Law at The Catholic University of America. He wrote this column for Catholic News Service.)

Research for the Church

James D. Davidson

Newly ordained priests: who stays and who leaves the priesthood?

In his latest book, The First Five Years of the Priesthood, sociologist Dean Hoge compares diocesan priests and religious order priests who were ordained between 1995 and 1999 with men who resigned from the priesthood between 1992 and 1999. Among other things, the book provides insights into these groups’ experiences before ordination and during their first assignments as priests. It also indicates why some newly ordained priests leave the priesthood. Finally, Hoge compares recent resignees with men who left the priesthood in the 1970s. No doubt valid questions, but this research and data on recently resigned priests were a bit different before they were ordained. Among diocesan and religious order priests who remain in the priesthood after five years, 80 percent were born in the U.S. and six in 10 had worked full-time for more than five years before entering the seminary at 36 to 37 years of age. Among priests who have resigned, 96 percent were born in the U.S. and six in 10 worked four years or less before seminary. On average, these former priests were ordained when they were 32 years of age and left the priesthood when they were 36.

While the three groups had many similar views of their seminary experiences, the resignees were less likely to say that their seminaries had done a good job in four areas: understanding themselves as sexual persons, identifying problems of loneliness, developing personal support networks and understanding changes in the priesthood.

The men who had left the priesthood also had less positive experiences in their first assignments. They were much more likely to say the pastor in their first parish was not supportive. They also cited too little privacy and having too public a life. The men who left the priesthood were more likely to say they had gained satisfaction with their current assignments and resigned priests’ satisfaction with their last assignment. They were concerned with personal and professional satisfaction among recently ordained diocesan and religious order priests. The resignees indicated much less satisfaction with “living a celibate life,” their “living situation,” their “current work in ministry,” and their “relationship with the bishop or superior.”

One might ask whether the resignees were unsure of their calling to the priest-
St. Thomas Aquinas Parish in Indianapolis is having its second annual Groundhog’s Day Romp from 7 p.m. to midnight on Feb. 2 at the Farm Bureau Building at the Indiana State Fairgrounds, 1202 E. 38th St., in Indianapolis. There will be a barbecue dinner and music by Brad Smith and “Fine Line.” Tickets are $25 per person in advance or $30 per person at the door. All proceeds benefit St. Thomas Aquinas Parish. For more information or for tickets, call the parish office at 317-253-1461.

St. Luke Parish in Indianapolis is having its fifth annual Extravaganza at 6:30 p.m. on Feb. 7 at The Fountains, 502 E. Carmel Drive, in Carmel, Ind., in the Diocese of Lafayette. The evening will start with a social hour, followed by a buffet dinner, a live and silent auction, and dancing. Tickets are $75 per person. Proceeds benefit the St. Luke Parish youth programs. For more information, call 317-259-4373.

The second annual Indiananons West Deanery Catholic Men’s Conference, “A Catholic Approach to Living a Moral Life,” will be held from 8 a.m. to 3:45 p.m. on Feb. 8 at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis. The conference will feature Sulpician Father Phil Keane, a moral theologian, as the keynote speaker. There will also be five discussion sessions. The cost is $25 and includes lunch. For more information, call David Burkhard, conference chairman, at 317-241-6314, ext. 126, or e-mail djb@saintchristopherparish.org or log on to www.catholicmenconference.net.

There will be a memorial service for victims of abortion from 2 p.m. to 3 p.m. on Jan. 26 at the Indiana War Memorial, 431 N. Meridian St., in Indianapolis. The event, sponsored by Right to Life of Indianapolis, will commemorate the lives of unborn babies that were denied the freedom and dignity of life through abortion since January 1973. Msgr. Joseph F. Schaeled, vicar general, will speak at the memorial service. Following the service, all are invited to participate in a prayerful walk around Monument Circle. The event is free. For more information, call Right to Life of Indianapolis at 317-582-1526.

Archbishop Daniel M. Buechlein has given permission for the Tridentine Latin Mass to be offered at St. Patrick Parish, 1807 Poplar St., in Terre Haute, on a trial basis each month. Father Norbert Kiefferle, a retired priest, will offer the special Mass at 1 p.m. on Jan. 26, then on every fourth Sunday of the month after that. For more information, contact Msgr. Lawrence Moran, pastor of St. Patrick Parish, at 812-325-8518 or Mr. Mike Monze at 812-466-5856.

There will be a candlelight Mass for married couples at 7:30 p.m. on Feb. 8 at St. Patrick Parish, 1807 Poplar St., in Terre Haute. A reception will follow in the Parish Life Center. Couples from all Terre Haute deanery parishes are invited to attend. There is no cost, but reservations are requested by Feb. 3. For more information or to make a reservation, call the Terre Haute Deanery Pastoral Center at 812-232-8400 or e-mail thdeaenuy@att.com.

St. Peter Parish, 1207 East Road, in Brookville, is offering an afternoon of reflection titled “A Retreat with St. Peter” from 2 p.m. to 4 p.m. on Feb. 2. The afternoon is a chance to pray and reflect on what St. Peter has brought to the Church and continues to bring to the people of God. For more information, call the parish office at 812-623-3670.

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

A Guy Thing ( MGM) Rated A-III (Adults) because of an implied sexual relation, sporadic crude language, an instance of rough language, marijuana use and vulgur toilet humor. Rated PG-13 (Parents are Strongly Cautioned) by the Motion Picture Association of America (MPAA).

Chicago (Miramax) Rated A-III (Adults) because of brief violence, a fleeting sexual encounter, double entendres, intermittent profanity and an instance of rough language. Rated R (Parents are Strongly Cautioned) by the MPAA.

Kungaroo Jack ( Warner Bros.) Rated A-III (Adults and Adolescents) because of mild sexual innuendo, occasional toilet humor and some menace with comic violence. Rated PG (Parental Guidance Suggested) by the MPAA.

National Security (Columbia) Rated R (Morally Offensive) because of racist stereotyping, frequent action violence, a sexually suggestive scene, some crass expressions, minimal profanity and an instance of rough language. Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.

Pinocchio (Miramax) Rated A-IV (General Patronage) Rated G (General Audiences) by the MPAA. 

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such laws or to vote for them.

“A well-formed Christian conscience does not permit one to vote for a political program or an individual law which contradicts the fundamental contents of faith and morals,” it said.

Nor does a Catholic who focuses exclusively on one issue fulfill the obligation to work for the common good by promoting the values encompassed in Catholic social teaching, the document said.

“The Christian faith is an integral unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Catholic doctrine. A political commitment to a single isolated aspect of the Church’s social doctrine does not exhaust one’s responsibility toward the common good,” it said.

Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, said he hoped the document would give encouragement to Catholics already working in the political sphere to protect basic moral values and remind everyone of the duty “to work without exception or reservations for all of the goods rooted in our human nature.”

The document, he said in a Jan. 16 statement, also insisted “Catholic politicians cannot subscribe to any notion that truth and values are completely subjective, Cardinal Meisner said, the moral relativism that denies these moral principles.”

In their own statements on the political responsibility of Catholics, Bishop Gregory said, the U.S. bishops, like the document, “have stressed the fundamental and inalienable ethical demands of our human nature which support the life of every human person from conception to natural death.”

The central focus of the document is an explanation that in a democracy, Catholics have a right and a duty to vote according to their consciences as formed by Church teaching.

Especially in European countries with a Catholic majority, some commentators have tried to paint political debates on issues such as abortion, euthanasia, cloning and divorce as a debate between those who favor democracy and those who want to impose Church teaching on society.

“Living and acting in conformity with one’s own conscience on questions of politics is not slavish acceptance of positions alien to politics or some kind of confessionalism,” the document said.

Rather, the congregation said, it is the way in which Christians offer their contributions to building a society which is more just and more respectful of human dignity.

“This would include the promotion and defense of goods such as public order and peace, freedom and equality, respect for human life and for the environment, justice and solidarity,” it said.

The document said Catholics have a special responsibility to defend the truth about the meaning and dignity of human life when proposed laws come up against “moral principles that do not admit of exception, compromise or derogation,” particularly regarding abortion and euthanasia.

Laws must defend the basic right to life from conception to natural death, it said.

The congregation also quoted Pope John Paul II’s 1995 encyclical, “The Gospel of Life,” in which he said that in situations where it is not possible to repeal a law legalizing abortion or to stop it from becoming legal, “an elected official, whose absolute personal opposition to procured abortion was well known, could licitly support proposals aimed at limiting the harm done by such a law and at lessening its negative consequences at the level of general opinion and public morality.”

The doctrinal congregation also listed as particular obligations: “the duty to respect and protect the rights of the human embryo”; to safeguard the family “in the face of modern laws on divorce”; to oppose attempts to legally equate cohabitation or homosexual unions with marriage; and to defend the rights of parents to educate their children.

Other obligations it listed included: protecting children; fighting “modern forms of slavery” including drug addiction and prostitution; promoting religious freedom; working for justice and solidarity in the economy; and promoting peace.

The congregation said, “Peace is always ‘the work of justice and the effect of charity.’ It demands the absolute and radical rejection of violence and terrorism and requires a constant and vigilant commitment on the part of all political leaders.”

In a commentary also published by the Vatican on Jan. 18, German Cardinal Joachim Meisner of Cologne said that while the document recognizes the legitimate “plurality of concrete political strategies” available in a democracy, it insists on the existence of “non-negotiable ethical principles, which are the underpinning of life in society.”

“Pilate once asked, ‘What is truth?’ Our society has been asking the same question, and one has the impression that it does not really want a response,” the cardinal said.

The Church was sent into the world to give witness to the truth, a mission that lay people are charged to carry out in the world of politics, he said.

“The more modern society pushes an idea that truth and values are completely subjective, Cardinal Meisner said, the more Catholics have an obligation to be clear in promoting those values that are not simply based on Catholic teaching, but on the reality of the human person as a creature with inalienable rights and obligations.”

“The aim and ideal of the Church is not a theocracy in the current ‘fundamentalist’ sense,” he said, but of a democracy in which human life and dignity are respected and the common good is promoted.

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The report included a clear picture of Americans’ religious beliefs.

“More than 90 percent of Americans believe in some sort of higher power, more than 60 percent have no doubts about the existence of hell, 70 percent believe in miracles, 70 percent believe in heaven, and almost 60 percent believe in God,” Chaves wrote. “But ‘stable high levels of religious belief do not guarantee stable trends in participation.’”

An annual Pew Research Center report, “Religious Trends 2014,” noted in February that “participation in organized religious activity has declined since the 1960s ... from approximately 40 percent in 1965 to about 25 percent in 1994.”

Additionally, he pointed out that in 1974, 45 percent of people believed they had a great deal of confidence in those who run religious organizations, a number which held at 48 percent in 1998 and is undoubtedly lower following the clergy sex abuse scandals.

Chaves wrote, “This is a higher vote of confidence than that received by some sectors, such as the press [10 percent], legal system [9 percent].”

More than 60 percent of U.S. adults attended services at one of the nation’s 300,000 houses of worship last year, though only a quarter of them attended weekly.

Café News was the study, found six percent of the nation’s houses of worship are Catholic, but 29 percent of those who attended services are Catholic.

Faith communities are also involved in charitable giving and volunteering disproportionately. Three-quarters of congregations receive at least 90 percent of their income from individual donations, according to the report. The average faith community receives 80 percent of its funding from individual donations.

Although volunteers are spread widely across the nonprofit sector, analyst Maria Helmer wrote that “volunteering, like charitable giving, goes disproportionately to religious congregations.”

In populous, relatively large cities more than half of total volunteer hours [52 percent] were contributed to religious institutions and government agencies given to other private, nonprofit organizations.

Hoping to capitalize on this kind of charity, President Bush has established by executive order of faith-based and community initiatives through the White House and the departments of Education, Justice, Labor, Health and Human Services, and Housing to support Urban Development.

However, “religious conservatives and many liberal lawyers worry that government funding of faith-based organizations might reduce the autonomy of those organizations, analyst Steve Schragis said.”

BETWEEN THE GOVERNMENT AND THE VOLUNTEER SECTOR

“Most important concerns have been raised about the potential politicization of religion, since government officials would have to decide where a position of the extent to which an organization is ‘faith-based.’”

However, “government would be placing itself in the position it has been placed in the past, which an organization is ‘faith-based.’”

“The challenge facing the Church is to avoid being accused of the same mistake that many did in the past,” Chaves wrote.

Further, “When Catholic donors take on the role that a government agency has traditionally performed, it can become a conflict of interest.”
Catholic schools ‘Making a World of Difference’

By Jennifer Lindberg

The prayers of archdiocesan students got Jim Ratliff through his first experience teaching in a Third World country.

Laying out the cards he received from elementary students, he pointed to the one he likes best. “I’m praying for you, not to be afraid” is written in crayon.

The notes are from Immaculate Heart of Mary School students along with teacher talent. Teachers pay for the trip to enable teachers to gain a missionary experience. Teachers identify those characteristics that are considered below standards in the United States helped him to become a better teacher.

Ratliff said he’s glad one of his teachers participated in the mission trip.

“We have teachers living out the mission to be Christ’s eyes, hands and feet to all that are considered below standards in the United States. I pray their work is appreciated in God’s kingdom.”

Ratliff taught 30 students basic building skills in an old warehouse. He got more creative and gained a better understanding of slow learners as he taught them the value of their work.

Ratliff taught in a warehouse with one ceiling fan. The only light was what came in through the windows. Not sure how he would manage all it, Ratliff stopped by the chapel each day to speak to Jesus and ask for help.

He found that teaching in conditions that are below standards in the United States helped him to become a better teacher.

Ratliff said the experience has helped him find better ways to teach and given him a new appreciation for his faith.

This reaffirmed my belief in prayer,” Ratliff said.

Ratliff taught for nine months. He remembered one priest’s advice. “He told me to keep in mind that just the fact I had left my home, my family, my job and my friends to share my talents with them was everything in the world.”

Ratliff saw it come true. The students would often applaud him after class, and he found that he could get his teaching concepts across through the aid of an interpreter.

Roncalli principal Chuck Weisenbach said he’s glad one of his teachers participated in the mission trip.

“We have teachers living out the mission to be Christ’s eyes, hands and feet to all that are considered below standards in the United States. I pray their work is appreciated in God’s kingdom.”

Weisenbach said that letting a teacher partner, praying for mission teachers each day and writing notes of encouragement. Ratliff got Jim Ratliff through his first experience training in a Third World country.

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improvement. This marks perhaps the first time that we have been able to spend money at the archdiocesan level with the sole purpose of making our schools better. The three areas of focus for the grant are, first, to recruit, retain, reward and develop the best possible teachers. This will be accomplished through a master teacher career ladder program through the Milken Family Foundation Teacher Advancement Program (TAP) that changes the way teachers are paid, trained and grouped for supervision and instruction. The second focus is to raise the level of student performance and report their progress. This will tie in nicely with the announcement made recently that the state will sponsor “value added testing” of students—that is, testing of students every year to show their progress from year-to-year. In the past, we tended to compare “school buildings” instead of actual student progress. The third focus is to reach out to special populations with advanced capabilities or special learning needs. We believe that this will dramatically increase the ability of our schools to serve special-needs students as well as Hispanic students and students in our urban areas who face so many hardships.

I am also looking forward to the 2003 Tribute to Teachers event on Feb. 12, when we will recognize outstanding teachers in each school with Mother Theodore Guérin Awards. This is the second annual event.

3. Where do you see us going? What initiatives or changes are coming up for our schools?

This will be the pilot year for the various Project EXCITED projects. The central core of all the programs is intensive in-service training for educators. Many of the programs will be tried with small groups of schools during the rest of this year and next year, then the plan calls for the successful programs that really seem to make a difference to be expanded and replicated throughout the archdiocese over the next five to 10 years.

Furthermore, we hope to have all of our schools become members of the North Central Association of Colleges and Schools, the regional accrediting association for this part of the country. This means that our schools will abide by even higher standards than they do now. All schools have begun this process as well as the new process of state accreditation. I think we will be in a better position to meet the requirements of the new Indiana Public Law 221 and the federal No Child Left Behind Act because of these initiatives.

4. What trends do you see in Catholic education?

Our Catholic schools are now “market-driven” schools. This can be good or this can be bad. When the economy is bad, families have difficulty paying the tuition and some decide that they simply cannot afford Catholic education. On the other hand, Catholic school enrollments are not affected only by demographics—the birth-rate, population trends, etc. Catholic schools can be marketed for image, enrollment and resources, and we will market our schools very aggressively this spring.

Our schools are more inclusive than in the past. That is, they serve a larger number of students with special needs of all kinds. We expect this trend to continue and grow until, hopefully, our schools can serve the great majority of students of families who wish to enroll. This is a particular dream of mine.

I also believe that our instruction of students in the faith has improved since the introduction of the Catechesis of the Catholic Church a few years ago. Religious instruction is now based on the pillars of the catechism and our required Faith 2000 assessments are based on standards from the catechism. Teachers are better trained to teach religion.

5. How are these trends affecting our archdiocesan Catholic schools?

Change, in general, is hard. We are introducing a great deal of change all at once, and the current trends also call for change. I think Catholic school enrollments will be more difficult to maintain, especially in low-income areas, yet serving the population is vital to the mission of the Catholic Church—’it’s what we do.’

We are grateful to our donors and to the Educational CHOICE Charitable Trust in Indianapolis for the financial aid we are able to provide to families now, which is much more than what is provided in many other dioceses. But, we must be ever vigilant and continue to raise more funds so that our schools do not become “elite.” We must have enough financial aid available so that we do not price families out of the Catholic school market, and we must market aggressively so that people understand the differences that make Catholic schools a better choice for many families.

Serving more students with special needs means that our teachers need to be better prepared. It means that we will have to attack this initiative on a much larger scale than in the past. It will require a change in attitude as well as the addition of new skills. It is a big order.

I think we can expect continued improvement in student performance in both our core subjects and in our religious subjects. This will hopefully translate into students matriculating from our schools with a robust set of basic skills as well as strong Catholic values that they will take with them into the “real world.”

6. We say that “Christ is the reason for our schools.” It is proclaimed in every building and the teachers are taking Catholic educator programs to grow in the faith. How do you see Christ’s message growing in our schools?

I have the privilege of witnessing Christ’s message proclaimed in our schools every day. It is in the way the school community reacts to the death of a family member. It is in the service performed by the youngsters in collecting canned goods, visiting nursing homes, tutoring other children, etc. I see it in the various mission projects with Habitat for Humanity, and school mission visits to Mexico and Honduras. I see it in our teachers, who could make more money and have easier jobs in the public sector. Most of them teach in our schools as a ministry. In other words, they are there first and foremost to proclaim Christ’s message. I see it in the pastor, who makes difficult choices and rallies the parishioners to support the school.

Witness the wonderful building boom we have had in the archdiocese in the last few years—renovating schools, building new schools, opening new schools. I would go as far as to say that the teachings of Christ are the difference in our schools. It is what makes them truly distinctive.

Without this as our centerpiece, we simply could not justify their existence.
Nativity hires liturgist to help plan school Masses

By Jennifer Lindberg

Helping students learn more about the liturgy and how it connects to their daily life is the goal of the new liturgy coordinator at Nativity School in Indianapolis.

“Good liturgy is important, and it’s important for students to learn what the Church expects and how to plan a liturgy,” said Principal Peg Dispenzieri, who added the part-time position at the school last September.

Each Friday, students attend Mass together. While teachers and religion class lessons can help the students plan the liturgy, Dispenzieri wanted more.

Religion class covers the Mass, but there are many units in the curriculum under religion, and planning a Mass isn’t always one of them.

A part-time liturgy coordinator can consistently talk about the Mass, help students plan it and work with students on their reading, cantoring and other skills they use during school Masses.

“I try to give them a lot of information,” said Kathy Muller, the liturgy coordinator who also teaches religion classes at the school.

Muller goes to whichever class is responsible for planning the liturgy that week.

She takes about 10 minutes of class time asking for volunteers, explaining the Church calendar, Ordinary Time, Advent, Lent and feast days.

Later, she works with student volunteers who will be cantoring the school Mass.

“I want them to see that Mass at school is not separate from the Mass they attend at the school,” she said.

During one class, Muller explained the switch from Advent to Ordinary Time in the Church calendar. She also explained how the Christmas season lasts longer in the Catholic faith tradition, while all the trees and Christmas decorations at stores have been taken down.

“You know what’s going on at Mass and what’s going to happen,” said seventh-grader John Hasty, a Nativity parishioner. “And you know all the songs.”

Halle Davila, another seventh-grader and parish member, said she likes being able to take an active role in planning the school liturgy.

“It helps you participate more and explains why things are prepared the way they are,” Halie said.

Dispenzieri said liturgy is not only important to her as a principal, but also personally.

She’s been a pastoral musician for the past 20 years, playing the organ and keyboard at St. Joseph Parish in Shelbyville.

Her husband is the music and liturgy director at St. Joseph’s and has a master’s degree in liturgy.

To enhance the religious education curriculum at school and meet the archdiocesan standards, Dispenzieri took the route of establishing a liturgy coordinator position.

Muller can help students write prayers of petition learn the songs and work more comfortably with students at the liturgy than a regular religion class teacher who may not always have the time.

The goal is to have students gain more knowledge of the liturgy and better appreciate and enjoy it,” she said.

During one class session on liturgy planning, many hands went up for the greater position. Others volunteered as lectors and gift bearers, and one student was always chosen to cantor.

Muller, the organist at St. Joan of Arc Parish in Indianapolis, said she wants to incorporate more music into the school liturgies along with the explanation of the Mass.

“I want to have a group of students who are confident and skilled musically,” she said.

It’s also about encouraging all the students to participate in Mass, regardless of whether it’s their turn to help plan the liturgy, she said.

“I tell them they are just as important sitting in the congregation as they are standing in front of it ministering,” Muller said. “They still have a vital role to participate.”

Kathy Muller, who was hired this year as a part-time liturgist at Nativity School in Indianapolis, helps students plan Friday school Masses. Muller teaches students about the Church calendar and feast days, and helps them with lecturing and cantoring skills.

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St. Louis School, Batesville
Principal Michael Ahrens
St. Mary School, Greensburg
Principal Martha Hartman
St. Paul School, New Al上げ
Principal Diane Raver

St. Lawrence School, Lawrenceburg
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The Criterion Friday, January 24, 2003 Catholic Schools Week Supplement  Page 11
Students and custodian write books at Plainfield

By Mary Ann Wyand

PLAINFIELD—Every year, each stu-
dent at St. Susanna School writes a book as part of the annual Young Authors Program at Plainfield-area schools. Encouragement for their creative writ-
ing efforts comes from the principal and teachers as well as a school custodian.

Bernard “Bernie” Albertson of Rockville, a school custodian and author of three books, said God gave him the gift of writing and he uses that gift to enter-
tain children with Christian stories.

“Through the Eyes of Children, pub-
ished last year, is a collection of stories that I have written over the years and read to children over the years,” he said. “They are all Christian stories about challenged children with some type of handicap that have overcome adversities and learned how to be the heroes or heroines of their own lives. Everything that I write is mul-
ticultural and multiracial.

Albertson, who acknowledges that he looks like Santa Claus, also has written a collection of stories titled So, You Think There Is No Santa Claus for young read-
ers as well as Nancy Christmas Weliever, Indiana Woman, a historical book for adults based on the life of his great-grand-
mother.

“I grew up with a love for books and started writing 40 years ago,” he said. “I enjoy writing stories for children. ‘When children laugh, the angels sing,’ That’s so true.”

As a writer, Albertson said, “I realize the important responsibility that I have to children to write stories in a Christ-like manner. Children need to know that there is goodness in the world.”

Albertson said he likes to hear chil-

dren’s comments about his stories.

“It’s a humbling experience when chil-
dren come up to me and tell me, ‘I read this story and I really like it,’” he said. “It’s so rewarding to me to impress on the youngsters how important it is to read. I tell the children that reading opens up the world. I tell them that the minute they begin to read, they begin to expand their horizons and learn new things. I tell them that when they read, they let the sun shine in.”

After retiring from his longtime career as a fireman at a General Motors factory in Indianapolis, Albertson called St. Susanna Parish and asked if they needed custodial help at the school. He has worked as a custodian there for seven years, and takes pride in helping his wife, Donna, keep the school building clean for the students and staff members.

“I teach the children that there is honor in all things,” he said, “and I do it by example. I’m a custodian that has gotten three books published. I’m a custodian that dresses well. I’m a custodian that keeps this building beautiful.”

Children need discipline, he said, and they also need lots of affirmation.

“The standards here [at St. Susanna School] are one of the things that keep me here,” Albertson said. “I see the children grow up and blossom, and that’s my moti-
vation for working hard. When the stu-
dents leave here and go on to another school, they know they’re important. They know that they can make a contribu-
tion to the world. That says a lot for the Catholic school system.”

St. Susanna fifth-grader Casey Rice of Plainfield said she has one of “Bernie’s books” and thinks it’s nice that he has published his stories.

“I think it’s cool he has the talent to write books,” Casey said. “He set a goal and worked for it. He inspires me because he said to write about whatever comes from the heart.”

For the Young Authors Program this year, Casey wrote a book about her dog, Jackson, because he is funny.

Classmate Amanda Schnitter, who is a member of the parish, also wrote a book about her dog, whose name is Sugar.

“I’ve written six books,” Amanda said, during her years at St. Susanna School. “I feel good when I finish writing my book each year.”

Fifth-grader Erin McGinn, who is also a member of the parish, said she likes being an author.

“I feel good about it because I have finished a book that I’ve never written before,” Erin said. “I’m proud of Bernie because he wrote three books and it all came from his mind.”

Principal Patricia Whitaker said Albertson knows the names of all the stu-
dents, and always has a smile and a few words of encouragement for them.

“The first time I read one of Bernie’s stories to the boys and girls, they were so proud to find out that he was the author,” Whitaker said. “They’re wonderful read-

aloud books. We’re proud of him and delighted that he is an author. Writing is important to Bernie, and the children are important to him, too. He is intent on hav-
ing a clean facility for the students. The school sparkles, and that word defines Bernie. He sparkles, too.”

Recreational reading is encouraged as an important addition to the curriculum, Whitaker said. “I’m always delighted to see how many children are reading a book, something that’s fun for them. The annual book fair here is always a popular event.”

The Young Authors Program is an excellent way to teach children to read and write well, she said, and the annual project has helped improve student per-
formance.

“The creative writing that is done in the primary grades here is absolutely incredible,” Whitaker said. “I’m so impressed with the great things I read [written by students] as a result of the Young Authors Program.”

(Bernard Albertson’s books are published by Dealingler’s Publishers Ltd., an Istastook publisher based in Florida, and can be purchased online at Amazon.com or at Barnes and Noble Bookstores.)

Above, Bernard “Bernie” Albertson, a custodian at St. Susanna School in Plainfield, reads a story from one of his books to students during a lunch break on Jan. 10.

Left, Bernie and Donna Albertson enjoy their work as custodians at St. Susanna School. He writes for a hobby, and has published two books of stories for children and a historical book for adults. Father Kevin Morris, pastor of St. Susanna Parish, said he bought Albertson’s books for his mother as a Christmas gift. “She loved them,” Father Morris said. “It’s a won-

derful thing to have a published author on the school staff. He’s a great example to us all.”

Photos by Mary Ann Wyand

Donna, keep the school building clean for the students and staff members. She's a custodian that dresses well. I'm a custodian that keeps this building beautiful.”

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School] are one of the things that keep

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Archbishop of Indianapolis

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Franklin to graduate first eighth-grade class

By Brandon A. Evans

FRANKLIN—"The announcement came earlier this month from St. Rose of Lima Church in Franklin. The parish has offi-
cially started work on its new school."

Those were the first words of an article written nine years ago in The Criterion that announced to the Archdiocese of Indiana-
apolis the beginning of a new school in Franklin.

At the time, there were only enough resources for a preschool and kindergarten, but the desire to grow to a K-8 school was there.

Each year, a grade was added, and things were going well so grades continued to be added. That is, until this year, when the final grade was established.

This May, the fullness of the parish’s vision will be reached when the first eighth-
grade class graduates from St. Rose of Lima School.

Of the 13 children, about half have been with the school since the first grade, and a few have been students since it opened.

Many of those students have been trail-
blazers. They have led the school at the top of the class every year a new grade was started.

Principal Laura Riley said the students are excited about graduation.

"The eighth-grade celebration should be very special," she said. "We’re really look-
ning forward to our first eighth-grade gradua-
tion."

"It’s just pretty cool, just to be part of it," said Joe Britner, an eighth-grade student at the school.

"They were such little children when they arrived," she said, "and they are such wonderful young adults now."

As their historic graduation looms, Jennifer Buker said she is "nervous and excited" about the day. It will be the last day of grade school for her and the other eighth-graders, and the beginning of high school for them.

"I think partly they’re looking forward to what lies ahead," Riley said. "I think they are very excited about high school."

Nine of the students took placement exams for Roncalli High School in Indianapolis and, according to Riley, they all did well. Still, the students aren’t taking the year off.

"They haven’t shut down here, though. They’re still working really hard," she said.

Riley said it has been amazing watching the current eighth-grade students grow up.

"They were such little children when they arrived," she said, "and they are such wonderful young adults now."

As the young people grew, the school grew with them.

Riley said that since the school opened it has seen "tremendous growth, not just in the grades and the numbers of students, which have quintupled, but growth in the programs we offer, growth in the curricu-
um each year as it expands to meet the growing needs of our students [and] growth in the amount of parental involvement."

Father Paul Shikany, pastor of St. Rose of Lima Parish, said the parish has put a lot of "blood, sweat and tears" into the school and he is excited about seeing it complete.

He sees it as a compliment to the parish because it adds another dimension to the spirituality of the faith community.

Father Shikany also said the help of par-
ents and those without students in the school have made a difference.

Riley said that parents have worked at fundraisers, helped run the athletic pro-
grams, volunteered in the classroom and helped at lunchtime. One parent even net-
worked all the computers in the building.

"The parents do a lot around here," Riley said. "We’ve been very pleased with the parental involvement that we’ve had."

Riley was hired at the start of the second year of the school, when the first grade was added. She was the first-grade teacher, a secretary and a principal.

"We were just so small," she said. "That was a very difficult year because those are three full-time jobs."

She now works solely as the principal, but still does odd jobs, like help inspect the boiler each year.

The school added a wing and a parish life center during her tenure, and Riley said she knows every inch of the building.

Riley said the parish has no plans to build a high school, but hopes the current school will continue to grow to accommo-
date more students.

This year, the four-year-old preschool through second-grade classes are full, and she anticipates that the third-grade class will be full next year. Still, she hopes to continue to get the word out about the school to parents in the area.

"A lot of people still don’t even know we’re here," she said.

Though the school is now complete, she said school work is still ahead.

"It means to me that our job is just beginning," Riley said. "I would like to see the school continue to improve what it offers our students every single year."
Helping teachers give a Catholic perspective to all their classes is the goal of the Catholic Educator Program in the Archdiocese of Indianapolis. The program is required for all educators in the archdiocese. Already, 1,204 teachers have taken the classes—The History and Mission of Catholic Schools, The Creed and The Sacraments—since the program’s inception four years ago, said Carole Williams, associate director of schools. The course is designed to show that those in the education ministry are a witness to their faith. Each course meets about six times and is taught by the Marian College faculty. A total of 15 hours earns one graduate credit, Williams said. Another objective is helping with professional and spiritual growth, Williams said.

Beth Brogan, a resource teacher at St. Matthew School in Indianapolis, is taking the course on sacraments. “It’s reaffirming and making me remember my own sacraments,” Brogan said, “especially baptism.” Brogan is learning why Catholics baptize their children as infants and why first Communion and first Reconciliation are done in the early grades.

As a teacher, Brogan said learning about the sacraments has already made a difference. Recently, she helped a group of students with their saint reports. She was able to tell students about their own given names and why they may have been given them at baptism. She also told them about why they wore a white dress and why their older brothers and sisters were being confirmed.

“My role was to break down the sacraments into their fourth-grade terms,” she said. The class includes reading assignments and class discussions. Principals of each school are responsible for coordinating the classes and requesting the classes. The archdiocesan Office of Catholic Education alerts other schools that might want to attend a class.

Eighth-grade religion teacher Kathy Chapman, at St. Thomas Aquinas School in Indianapolis, said the sacrament class has taught her things she didn’t know, such as why water is used during the Mass. She’s also gained more information to help her students, especially about the sacrament of the Anointing of the Sick. “I’m more aware of the correct theology of it and now I have material on it,” Chapman said. “My books and lesson plans never talked about this, and there are no standards on this.”

Math teacher Jerry Flynn, also from St. Thomas Aquinas, said the class has given him a new appreciation for the sacraments. “It may not help me teach math,” he said, “but it will help that I am teaching in a Catholic school.”

The class is also benefitting his children and grandchildren as he passes along what he learns.
Students playing ‘mind games’ to learn better study skills

By Jennifer Lindberg

Holding a Plexiglas shield in front of his face, seventh-grader Michael Rincker waited for a birdie to be thrown at him.

Another day, students built masterpieces out of Lego blocks then had to tell another student how to build a replica without looking at the original.

The two activities are part of “The Mind That’s Mine” at St. Roch School in Indianapolis, a pilot program aimed at helping students understand how the brain works and how they can use that knowledge to become better students.

The new class is one of many initiatives under the special services umbrella of Project EXCEED—a program designed to increase educational quality for teachers and students.

Information gained from the students can then be shared with other teachers in the school to help them reach all students.

Students are already using their new knowledge in other classes.

“This class shows me my weaknesses and my strengths, and how I can do better,” said Michael.

Through various activities, Michael knows that he learns better if he sees a picture or example.

Now, he asks his teachers to show him a visual example rather than a spoken one.

Various activities help students discern whether they are good listeners then provide suggestions to improve listening skills.

Teacher Mary Ann Chamberlin said the class helps students combat some of their learning weaknesses and shows them that if their brain doesn’t learn one way, they can try another way.

Betsy Rodriguez, a seventh-grader, said she learns better by summarizing every chapter she’s read on Post-it notes. Then she studies the main ideas.

Giving students those types of study skills is important, Chamberlin said.

“They know what their brain is good at and can then try to learn in that way,” she said.

Kathy Mears, who oversees the special-needs segment of Project EXCEED, said the pilot program on the brain is only one area schools are using to improve student performance.

Project EXCEED will also be able to focus on gifted and talented students, students with disabilities and various learning practices that will help all types of student learners, she said.

Professional development courses are being offered or will be offered to teachers in all three areas.

A workshop on multisensory reading skills for teachers is already under way, she said.

“We want to reach students at all ends of the spectrum,” Mears said.

Technology moving forward quickly thanks to Project EXCEED

By Jennifer Lindberg

New technology updates in center-city schools in Indianapolis are under way thanks to Project EXCEED. The project was made possible by Lilly Endowment's $10 million challenge grant.

Project EXCEED is aimed at teacher compensation, increased student performance, technology and meeting the needs of special population students.

In technology, all eight center-city schools in Indianapolis are being updated. The updates include three cameras for the school.

Other schools getting new technology include Our Lady of Lourdes, Little Flower and St. Roch schools, all in Indianapolis.

Project EXCEED is on a five-year timeline for schools within Marion County, as stipulated by the endowment. There are plans to replicate many of the initiatives throughout the archdiocese.

Last November, the archdiocese received $10 million from Lilly Endowment after raising $5 million in matching funds.

However, more than the minimum was raised, with the archdiocese raising $6.2 million from corporate- and foundation-based sources and some private individuals.

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Urban program aimed at helping schools and teachers

By Jennifer Lindberg

Meeting the needs of beginning teachers in center-city schools is the goal of a new program started in the Archdiocese of Indianapolis.

The Lalanne Program offered through the University of Dayton, gives first-year teachers their own mentor, free rent and a home they share with other first-year teachers. In return, the teachers agree to a two-year commitment and a $16,000 annual salary. The rest of the salary goes to the University of Dayton for continuing education classes and $1,000 goes to the school where they are teaching at.

Nikki Moorman said her first-year teaching experience at St. Andrew-St. Rita Catholic Academy in Indianapolis was what she was searching for.

“It combines everything I wanted,” said Moorman. “I wanted to do service and start teaching. It’s almost like extended college because we keep a community life.”

Lalanne Programs are in place throughout the nation. It was named for Jean Baptiste Lalanne, a priest with the Society of Mary, for his dedication to education and his 60-year career in ministry. Local representatives adminis-

Lalanne has teachers in four Indianapolis schools. Project Exceed is a multifaceted program aimed at improving student performance, rewarding teachers, providing for special-needs student populations and increasing technology.

Lalanne participants live together at the Our Lady of Lourdes Parish rectory in Indianapolis. Many dioceses in the country utilize former convents or large rectories with rooms that are not used any longer for living quarters by priests or nuns. There are 29 Lalanne teachers in six dio-

Lalanne also combines professional and spiritual development. Teachers take summer graduate courses at

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Pam Ernstberger, Principal

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David Jacob teaches a freshman English class at Cardinal Ritter Jr./Sr. High School in Indianapolis. Jacob is part of the Lalanne Program that brings teachers into urban schools to grow professionally and help them with their spiritual life.

said. Participating in Lalanne is also helping Aimee Vogt, who teaches sixth- and seventh-grade classes at St. Michael, improve her prayer life.

Vogt said that living with other first-year teachers helps her share teaching experiences and pray about them.

“It forces you to take time and pray together once a week,” Vogt said. “It helps me grow spiritually and helps me to help the students pray.”

Walk into David Jacob’s high school English class at Cardinal Ritter, and you'll see him start each class with prayer.

Jacob thought about a career in engineering then decided he enjoyed writing. He also likes being in an environment that is fostered through prayer.

Teaching in center-city schools has given the teachers new perspectives.

Pam Pisula, who teaches the sixth- through eighth-grades at St. Philip Neri School, said teaching in a center-

x-city school has given her more experience than any of her student teaching assignments.

“Kids get stereotyped,” Pisula said. “I’ve found they are great and all individuals, and they have special charac-

xers. I don’t think they are put in enough of a positive light.”

continued on next page

The Criterion Friday, January 24, 2003
Moorman, who teaches many students at the Archdiocese of Indianapolis, said she has an opportunity to help them learn about the Church even though they won’t be receiving the sacraments of First Eucharist and First Reconciliation taught at that grade level.

Lalanne tries to deal with issues that first-year teachers face. Most teachers spoke about classroom discipline, time management and how not to feel guilty by having a weekend of their own. “I always question, ‘Do I go home for the weekend or do I stay and do more papers?’” Vogt said.

Paradise said this is typical for first-year teachers. “We are there to help them find better ways of time management and be supportive of their questions and struggles,” she said.

Teachers in the Lalanne Program in the Archdiocese of Indianapolis meet with Bernadette Paradise, associate director for urban education for Project EXCEED, during a dinner to discuss their roles as Teachers in the Lalanne Program in the Archdiocese of Indianapolis meet with Bernadette Paradise, spoke about classroom discipline, time management and how not to feel guilty by having a weekend of their own. “I always question, ‘Do I go home for the weekend or do I stay and do more papers?’” Vogt said.

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U.S. Catholic high school trends

General background

U.S. Catholic high schools number 1,228. Enrollment is 614,571.

Student diversity

Catholic high schools teach a diverse group of students. The percentage of minorities in Catholic elementary and secondary schools has more than doubled since 1970 and continued to increase in 1995. It now stands at nearly 25 percent.

Location of schools

In 1995-96, 3,702 of all Catholic schools were in urban settings. Of these, 1,020 were in inner cities.

Faith background

Catholic high schools enroll 17 percent of their students from other faith backgrounds. In some inner-city schools, a majority of students are non-Catholic.

College matriculation

Eighty-three percent of Catholic high school graduates go on to college. Minority students who gradu- ate from Catholic high schools are three times more likely to earn a college degree (25 percent compared to 8.5 percent) than African-American and Hispanic-American graduates of public high schools.

Test scores

Catholic high school students consistently score higher than public school students on government sponsored tests. 3.6 percent higher in math, 7.9 percent higher in reading proficiency and 3.76 percent higher in science. A 1990 Rand Corporation study of minority students and those from low-income families found that students in Catholic high schools averaged 803 on the SAT, compared with 642 by those in regional public schools and 715 by those in ma genta public schools.

Median tuition

Median freshman tuition in September 1993 was $3,100.

A gift to the nation

Given the difference in pupil costs between Catholic and public schools, the dollar value of Catholic secondary education’s contribution to the United States exceeds $4 billion.

Salaries

Average median salary for lay teachers is $26,800. The average maximum salary is $34,400. The average annual salary for lay principals is $51,000.

Financial assistance

Catholic high schools throughout the U.S. provided more than $148 million in financial assistance to more than 140,000 students in 1994. Ninety-seven percent of all Catholic high schools report financial aid programs.

Pupil-teacher ratio

The pupil-teacher ratio is 15 to 1.

Teaching staff

Lay men and women represent 85.2 percent of the full-time equivalent teaching staff in Catholic secondary schools. Sisters, brothers and priests represent 14.8 percent.

Discipline policy

On the average, schools annually expel only 1 percent and suspend less than 3 percent of their students. The majority (84 percent) of principals say, “Discipline is a strong emphasis at this school.”

(Source: National Catholic Education Association)
Principal challenges all teachers to be spiritual leaders

By Jennifer Lindberg

NEW ALBANY—Asking how many of her students could pray the rosary gave religion teacher Sandy Bierly an uncomfortable realization.

“Three out of 130 raised their hands,” said Bierly, a religion teacher at Our Lady of Perpetual Help School in New Albany. That was three years ago. Today, all 130 students know how to pray the rosary.

For 31 years, there hadn’t been a May Crowning at the school, even though the parish is named after the Blessed Mother, said third-grade teacher Carol Read, who has taught there that long.

That’s changed too, and each year the annual event teaches students Marian songs in Latin, prayers and litanies along with an explanation of the May Crowning.

Catholic identity is the first thing Principal Karen Schueler wants people to notice about Our Lady of Perpetual Help School.

To do it, she’s instituted adoration days for the entire school once a month, and encourages students and staff to pray the rosary together as a class. Schueler tries to make sure there are opportunities for her teachers to be spiritually fed.

It’s not always easy to define Catholic identity, Schueler said. Some administrators don’t realize that they are already doing a lot that can be enhanced or redressed.

At the Architects of Catholic Culture Conference in Oxford, Ohio, Schueler and two teachers learned how to keep the rosary together as a class. Schueler tries to make sure there are opportunities for her teachers to be spiritually fed.

It’s not always easy to define Catholic identity, Schueler said. Some administrations don’t realize that they are already doing a lot that can be enhanced or redressed.

At the Architects of Catholic Culture Conference in Oxford, Ohio, Schueler and two teachers learned how to keep the focus on being Catholic through everything they do in the classroom.

The conference gave helpful hints, reaffirmed what Schueler was already doing and gave her a peer group to talk about ideas.

The conference gathered educators from across the nation. It also highlighted that many times administrators get too worried about test scores rather than spiritual life, the participants said.

“I know that the state breathes down our neck,” Schueler said. “Our teachers are being asked to do more and more and we can quickly forget why we are here.

“The Architects of Catholic Culture [conference] told us we are the builders of that Catholic culture,” she said. “It’s a simple message, and all of us are called to have the same vision and mission for our kids.”

Schueler said her focus is on being a spiritual leader for the school.

“We aren’t a private school. We aren’t a public school. We are a parochial school,” Schueler said.

For three years, Schueler has promoted that message to students, teachers and parents.

Implementing that philosophy means giving the school a basic foundation in the traditions of the Church, such as eucharistic adoration, the rosary and the Stations of the Cross. It also means combining those efforts with catechesis and explaining to students what they mean, she said.

Starting adoration, Schueler gave the responsibility to each homeroom teacher to take his or her students to the church for 30 minutes during homeroom time on the first Friday of the month.

Fearing they wouldn’t get everything taught, some teachers balked at the idea. Schueler didn’t budge.

“It’s an expectation for teachers to take students over to the church and spend time with the Eucharist,” she said.

It also doesn’t fall only to the religion teacher to teach the students about the Catholic faith.

“All teachers are the spiritual leaders in their classroom,” Schueler said.

As for making sure academics are taught well, Schueler isn’t worried that the spiritual activities take away from the students’ learning.

She’s seen students continue to do well and has noticed fewer discipline problems and more respect for administrators and teachers.

After experiencing adoration time, the teachers who weren’t sure about it have come to enjoy it, and have said it’s the best part of their hectic days.

Helping teachers grow in their faith is continued on next page
just as important as teaching the students about the faith.

Retreat days are offered for the staff and Parents of Prayer has parents praying for a teacher and class by name each day. Bierly said she has seen a marked differ-
ence in the way students and staff treat one another since instituting adoration and the monthly rosary.

“I feel Father Paul [Etienne] and Karen [Schueler] are our spiritual directors of the school, and they touch our souls,” she said. “We’ve all grown. Being Catholic is what we are all about. If we get students to have that living faith, we will see a differ-
ence. And we have. There is so much love.”

Modeling the faith to students, fellow teachers and parents is important and stressed at Our Lady of Perpetual Help School.

Schueler stresses to her teachers to “teach as Jesus would teach, discipline as Jesus would teach and see Jesus in every parent and child,” Bierly said.

Read praying a decade of the rosary with students. There is no talking in the halls, and meditative music is played.

Admitting that it is frustrating that some parents don’t realize they are the primary educators of their children, Schueler said she still keeps trying.

She is also trying to help students learn presence and stillness.

Today, students find it hard to sit still for prayer, but by initiating adoration they are learning “how to just be pres-
ent.”

On Good Friday, the school has a quiet day. Teachers do quiet activities with students. There is no talking in the halls, and meditative music is played.

There is an air of reverence and quietness in the school to help students understand what Good Friday means and show them that it’s not just an ordinary Friday. Even at recess, students don’t play as normal, but take the recess time to read their Bible.

During Lent, they also pray the Stations of the Cross.

Schueler has found that the students like the prayer time and “aren’t intimi-
dated by it.”

“It’s not only the ABCs and 123s that get one through life, but faith and a foun-
dation of morals and values that they can fall back on and that can help them,” she said.
New archdiocesan schools are moving forward

By Brandon A. Evans

Two new Catholic schools in the archdiocese are doing well as they begin their educational ministry.

Seton Catholic High School in Richmond opened last fall with 86 students in grades seven through nine. Principal Richard Bayhan said the first year has been “surprisingly smooth” and that he “would’ve expected a lot more bumps and rough spots.”

He gives the credit to the teachers and students. The staff, he said, is a mixture of new and more experienced teachers.

“As for the students,” Bayhan said that they have already established a good rapport and he jokes that “they are the only four-year seniors we’ll ever have.”

Each year, the school will add another grade, and each year the same class will be the oldest.

He also gives credit to the parents.

“We’ve had a number of parents who have sacrificed time and effort and money to make this really happen,” he said.

Bayhan is preparing to add a 10th-grade class to the school this fall. He said the school is looking at the state curriculum and figuring out how to shift the teachers to make up for the change.

In Floyd’s Knobs, St. Mary-of-the-Knobs School, which opened in 2001, is also pleased with its progress.

Mary Pat Sharpe, principal of All Saints School, said the intersessions provided a surprise benefit.

“Our middle school students got some great leadership experience,” Sharpe said.

They served as tour guides for the “mystery country” session and helped teachers and presenters with the young children.

“They served as role models and made the teachers’ jobs much easier,” Sharpe said.

Each intersession is structured around a theme.

For example, Central Catholic used the country France for various activities, such as cooking. Principal Kathleen Tichenor could be found at the apple corer, supervising students as they got ready to make a French apple dessert.

Older students also helped younger students there and said they liked a change in the school schedule to learn something they wouldn’t in a regular class setting.

“We are seeing student try things they never would have had the opportunity to try in a traditional class setting,” said Tichenor.

Central Catholic is also using their intersessions to give students opportunities to help the community.

During a recent intersession, students went to St. Paul Hermitage in Beech Grove, where they performed a choral reading and paired with four residents to become e-mail pals.

The students use their classroom e-mail address. The project is aimed at helping students stay in touch with an older generation and get advice from them, such as for an essay project or just e-mailing and telling them about their achievements, Tichenor said.

The school currently has a preschool, pre-kindergarten, kindergarten and first grade, and there are plans to add more grades.

“Right now, the plan is to go to sixth grade,” said Principal Mary Ann Bennett.

Having everyone on the staff start at the same time has been nice, she said, because it allowed them to all be “on the same page.”

The school already has a strong Parent Teacher Organization, and after adding outdoor playground equipment last year will add indoor playground equipment this year.

With 106 students currently enrolled and plans to add a second-grade class next year, Bennett is anxious to find out 2003-04 enrollment figures to see what the numbers will be for the future.

The school will hire a teacher in a few months and figure out how best to add the new grade. Bennett said that most, if not all, of the first graders will be moving on to the second grade.

New students will primarily come into the younger grades, and Bennett said that the school boasts a strong early education program.

Last year, the preschool program increased 23 percent.

“There was a need in our area for another Catholic school,” she said. “I think that it’s been really positive so far.”

Year-round school offers students options they didn’t have before

By Jennifer Lindberg

Offering students learning opportunities they may not get during the traditional school year is the goal of intersession classes being offered at two Indianapolis elementary schools.

All Saints and Central Catholic schools marked their first year of being the only schools in the archdiocese to adopt a year-round school calendar.

Students still have the same number of days as a traditional calendar, but the calendar is broken into quarters with longer breaks in between.

During those breaks, students have the option of taking intersession classes.

Educators believe the new calendar will help increase student learning and act as a possible model for center-city schools.

Both schools have different approaches to year-round school and how they use their intersession classes.

All Saints uses the classes for remedial education classes and classes that address certain needs of the school population, such as a class for children with divorced parents or one for anger management.

Central Catholic is using intersessions for broad-based activities that enhance the current curriculum.

The intersessions are optional for students. Both schools have received and are still pursuing grants to help students pay for the intersession classes.
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Christian values lead to a good and healthy life

By Frederic Flach, M.D.

The term “values” usually refers to the guiding principles that affect how we think, feel and behave. When we say that certain people have values, we’re usually complementing them for being wholesome, good and strong—and probably for holding viewpoints similar to our own. Actually, one person’s values may be terrific. He or she may be generous, kind, understanding, forgiving. Another person may be a corporate swindler or ruthless murderer, comfortable with a value system that says any path to riches is acceptable or that getting rid of anyone standing in your way is all right. It’s inaccurate to accuse a person of having no values. It’s better to say that each of us has a mixture of values, some good (it’s important to tell the truth), some bad (being selfish is fine), some indifferent (“neither a borrower nor a lender be”).

It’s best periodically to identify your current most important values and consider where they originated, since a historical perspective of this kind can be illuminating.

While doing this, don’t forget to note the many movies and TV shows you’ve watched, the values they espouse and whether they’ve influenced you in any way.

Values formation starts at home and is shaped by early schooling. I always valued my spiritual life. An only child, I grew up in a home where religion was part of the fabric of everyday life. Ours was not one where religion was overdone, oppressive or stifling. It was just there.

A print of a famous painting of the Blessed Mother and the infant Jesus hung in an upstairs hallway. A valuable porcelain figurine of the angel leading Jesus, Mary and Joseph on the Flight to Egypt stood atop my father’s dresser. A crucifix hung over my bed.

I attended a parochial school run by caring Benedictine nuns. These were the Depression years. Materially, we had more than most. I can still see my mother offering bowls of soup, hot cereal and coffee to bedraggled hungry men who stopped by our house almost daily.

Dad was a successful businessman. Among his many outside activities, he organized one of the first savings and loan associations in New Jersey for the explicit purpose of making mortgages available to working people who couldn’t get them from banks.

My parents stressed education’s importance and closely monitored my progress through school. They encouraged me to find ways to use my talents. Not that my parents were without flaws, but on the whole they were always there for me and exemplified values that are part of this day to day.

As a doctor, I’ve encountered many patients whose childhoods were very different. Their family life suffered greatly because of parental conflict, physical or mental illness, alcoholism or abusive behaviors. Children without focus, bewilder...

by the muddled values of adults around them, grew up with little or no confidence in the future. Some fell prey to psychiatric disorders. Some became victims of unhealthy adolescent peer pressure.

But others prevailed, ending up with values similar to those of people with more fortunate backgrounds. On closer scrutiny, these survivors possessed an inherent resilience. Sometimes a stable, loving relationship had taken over. Sometimes, they would tell me cautiously, they believed it had been an angel who had helped them.

In our teen-age years, a new, multi-faceted world of diverse values swirls around us. We want to be accepted by and to resemble our peers. One peer group thinks it’s important to study hard. Another group of teens thinks studying is for wimps. One peer group laughs at sexual morality, while another group of teen-agers treats everyone with equal respect.

For those who marry, another new influence on values appears. Have you noticed that, over years of being married, your beliefs and codes of behavior have changed, coming to resemble those of your spouse? Or vice versa? Does this seem to be for better or worse?

The theme song for our culture could well be “Anything Goes,” a favorite song of the 1930s written by Cole Porter. It’s a great song, but it’s not so great as a philosophical premise.

In fact, anything doesn’t go. The secret of the good and healthy life is to live by values that are in the best interests of humankind.

Faith Alive!

Take time to examine values

By Patricia Koubel Thompson

“It is only with the heart that one sees rightly. What is essential is invisible to the eye.” With these words, St. Exupery’s Little Prince expressed what many of us at the end of our lives experience: a complete re-visioning of our deepest values.

Psychologist John Tulls Grenody, dying of multiple myeloma, experienced a profound shift in life emphasis. In God Is No Illusion, he said, “I esteemed my health and physical well-being over all else. / Seemed I was a well-dressed sheep to arrive or understanding at soul’s naked before God. / It was all so important. / Even my health, my very life was important. / They were so close in my life. / My priorities were these, each of us lurches through daily life pinned. / What is the most important thing in your life?”

Whether or not we fully understand the way our values have changed, coming to resemble those of our peers, how we want to be accepted by them there, but that’s all right. These values contain the essential ingredients of every basic attribute that serves the progress and survival of our species—what it is to be a father, a mother, to nurture, to love, to just be, to believe.

Perhaps this then is the answer to our question of where values come from. They’re hidden within our own hearts and minds, and faith in God is the key to their discovery.

(Dr. Frederic Flach is a psychiatrist and the author of numerous books, including The Secret Strength of Angels: Virtues to Live By. He has been awarded Knight Commander in the Equestrian Order of the Holy Sepulchre of Jerusalem.)

Values are at risk in society

This Week’s Question

Name a value of yours—a way of thinking, a priority or a belief—that you think is at risk in society.

“Truth. In today’s busy world, many people feel that their lives have lost meaning. We live in a culture of division and bad judgment. People are looking for guidance and truth, especially from those who lead us.” (Eileen Beelit, Brick Town, N.J.)

“Of the values that comes to mind is commitment. I feel very strongly that when one pledges or commits to another, it is great as a philosophical premise. I am convinced that our society would be better, and hopefully will be better in the future, when all of us commit to helping each other through life—to make a genuine effort to follow God’s law to love our neighbors as ourselves.” (Dorothy Gillam, Little Rock, Ark.)

“Overall morality, period. Nobody seems to have scruples anymore.” (Nancy Reeves, Miami, Fla.)

Lead Us Your Voice

An upcoming edition asks: What parish-centered activities are a part of your Lenten season?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Snobbery is alive and well in our lives

Someone I know openly claims to be a snob. Thinking she meant to be facetious, I laughed the first time I heard her admit this, later realizing there’s some yearning unspoken bullying and bad influences to damn the masses. At the same time, the public school has become the last bastion of physical or sexual abuse of children in their care. They must teach tolerance for all race,social status, religious, political convictions or ideas in general. All this, without ever hinting in favor of one view or another, or presenting a moral decision.

Thus, for an institution committed to understanding the horrors of physical or sexual abuse of children in their care. They must teach tolerance for all race,social status, religious, political convictions or ideas in general. All this, without ever hinting in favor of one view or another, or presenting a moral decision.

For the all know, public schools are in trouble. They are accused of providing substandard educations for all students by allowing unmonitored bullying and bad influences to damage the masses. At the same time, the public school has become the last bastion of physical or sexual abuse of children in their care. They must teach tolerance for all race, social status, religious, political convictions or ideas in general. All this, without ever hinting in favor of one view or another, or presenting a moral decision.

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Still, we must all fight to keep public schools the vital repositories of values we deemed important for a worthy life. Our Founding Fathers made public education as a necessary tool for making democracy work, and they were correct.

Without strong public schools, who will feed children meals children need? It’s true the public schools reflected mainly Protestant influences, but they also reflected the general society’s respect for Christian values and religious practice in general. Today, parochial and other private schools often generalize any other way the terrors of the public system. Home schooling is another way parents are trying to keep their kids safe, not only from physical dangers, but also from a kind of evil secularism.

So, we must all fight to keep public schools the vital repositories of values we deemed important for a worthy life. Our Founding Fathers made public education as a necessary tool for making democracy work, and they were correct.

Without strong public schools, who will teach the children responsibility, “freedom of religion.”

In earlier times, Catholics and other religious children often parented parochial schools in order to uphold their children’s development. In a true public school, religious education is an integral part of the curriculum, and sometimes they’re the first to identify their children’s educational needs. They routinely monitor vaccinations and other public health measures for children and sometimes they’re the first to identify their children’s educational needs. They routinely monitor vaccinations and other public health measures for children and sometimes they’re the first to identify their children’s educational needs. They routinely monitor vaccinations and other public health measures for children and sometimes they’re the first to identify their children’s educational needs. They routinely monitor vaccinations and other public health measures for children and sometimes they’re the first to identify their children’s educational needs. They routinely monitor vaccinations and other public health measures for children and sometimes they’re the first to identify their children’s educational needs. They routinely monitor vaccinations and other public health measures for children and sometimes they’re the first to identify their children’s educational needs.
The Sunday Readings

Sunday, Jan. 26, 2003

**My Journey to God**

Oh, that I might have the will to flex the climbing rope that supports me, to climb up your holy mountain.

_Come, climb my holy mountain_

The high places beckon and call to me, Lord, for many manifestations of your public life were on the mountaintops, the lofty peaks are like the upper rungs of a ladder, a spiritual ladder conveying my very soul up to your kingdom. Come, climb my holy mountain. High on Mount Herem was the holy site of your transfiguration, you were tempted by the evil one on a high mountain and you were strong, often you climbed the mountain for a place of solitude and prayer, up the mountain you climbed and on descent taught your disciples how to pray. Come, climb my holy mountain.

Oh, that I might have the will to flex the spiritual muscles required for the climb to you, to come closer to you in the purity of the air and clouds, Lord, you are the lifeline that keeps me from falling into the dark abyss, the way is tedious and I strain against the cold and winds of sin.

_Come, climb my holy mountain_

The precipice is often vertical and the climb to you difficult, each of my prayers and devotions is a spike driven into the mountain, faith and love of you are the strands of the climbing rope that supports me, my faith journey is analogous to the climb up your holy mountain.

By Thomas J. Rillo

_Readers asks about direct and indirect abortions_

_Question Corner/ Fr John Dietzen_

My daughter recently terminated her pregnancy. She was a first time husband wanting children, but the doctor said her estrogen level was dangerously low for the pregnancy to continue. The level continued to drop and the embryo had implanted in a constricted area near the fallopian tube, a life-threatening situation should the pregnancy progress. My daughter, a registered nurse, was aware of the nature of the suggested treatment to which they agreed, a drug injection apparently used in some cancer cases to impede the growth of fast-growing cells. A few days following the injection, the embryo was dead and the tissue was removed. Understanding some of the moral principles of primary and secondary effects, but find it difficult to apply in different cases. I am confused, in my belief that surgical removal of the affected part of the tube in a tubal pregnancy is morally permissible, even though the unintended effect is to kill the embryo. I am also aware that no direct act to kill the embryo is allowed. The "treatment" with the "cancer" drug seems to me much like a direct act, but I'm no expert. Can you offer any information for my enlightenment and as a guide in future conversations with my daughter? (New Jersey)

A person is always morally responsible for his or her actions, even if those actions have the unintended effect of killing an embryo. The decision whether to act indirectly or directly is a moral one, and it is impossible to sort everything out. This point it is done, and it's probably impossible to sort everything out. Without knowing further details, the important thing is that she brings it to the Church for a decision, and get back to the Eucharist, if she has not done so already.

I have been involved in a few such cases through the years and am very concerned about a few points in your description of what took place. I hope your daughter obtained a second opinion from another competent gynecologist before proceeding with the course of action she followed.

Q: Recently attended the funeral of a Jewish Witness, with Mass, in a Catholic Church. I was taught this could never happen. Can you explain? (Pennsylvania)

A: In 1976, in response to requests from various countries for priests to celebrate Mass for deceased persons baptized in other denominations, the Vatican Congregation for the Doctrine of the Faith liberalized regulations about such Masses.

Present canon law and Catholic ecclesiastical guidelines allow funeral rites for non-Catholics, with the judgment of the bishop, unless it is contrary to the will of the deceased person, and if their own minister is unavailable. (See 1993 _Examen Directory_, #120 and Canon 1184.)

Considering the generally negative views of Jehovah Witnesses about Catholic belief, some concerns regarding the deceased might occur in the case you mention. But those are the guidelines governing such funeral rites.

**Daily Readings**

Monday, Jan. 27

Angela Merici, virgin

_Hebrews 9:15, 24-28_

_Psalm 98:1-6_

_Mark 3:22-30_

Tuesday, Jan. 28

Thomas Aquinas, priest and doctor of the Church

_Hebrews 10:1-10_

_Psalm 40:2, 7-8, 10-11_

_Mark 3:31-35_

Wednesday, Jan. 29

_Hebrews 10:11-18_

_Psalm 110:1-4_

_Mark 4:1-20_

Thursday, Jan. 30

_Hebrews 10:19-25_

_Psalm 24:1-4ab, 5-6_

_Mark 4:21-25_

Without question, our examples are Simon—or Peter—and Andrew, James and John. They put aside everything to follow Jesus. To abandon a source of income, with no substitute in mind, was in those times as final and reckless as such an action might seem today. Yet this was the response of these first four Apostles. Furthermore, James and John left their own natural father, For pious Jews, leaving a father to manage for themselves was a step unequal in drama and finality. However, they were called. We, of course, are not Jews, and it is possible that we have no choice other than to follow Jesus. Only Jesus is the source of eternal life.

This first reading from, Jonah, reminds us that even the most sinful among us may be completely changed and turn to God.

**Q & A**

Reader asks about direct and indirect abortions

Q: I have been involved in a few such cases through the years and am very concerned about a few points in your description of what took place. I hope your daughter obtained a second opinion from another competent gynecologist before proceeding with the course of action she followed.

Your daughter recently terminated her pregnancy. She was a first time husband wanting children, but the doctor said her estrogen level was dangerously low for the pregnancy to continue. The level continued to drop and the embryo had implanted in a constricted area near the fallopian tube, a life-threatening situation should the pregnancy progress.

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Understanding some of the moral principles of primary and secondary effects, but find it difficult to apply in different cases. I am confused, in my belief that surgical removal of the affected part of the tube in a tubal pregnancy is morally permissible, even though the unintended effect is to kill the embryo. I am also aware that no direct act to kill the embryo is allowed. The "treatment" with the "cancer" drug seems to me much like a direct act, but I'm no expert. Can you offer any information for my enlightenment and as a guide in future conversations with my daughter? (New Jersey)

A: You are correct that, generally speaking, solid moral opinion supports the exclusion of the affected part of the fallopian tube in a tubal pregnancy. The pathologically growing tube is itself life-threatening, and the direct intention is to remove the pathological tissue. The resultant death of the developing baby would be indirect, not intended.

From your description, your daughter's situation is different. As you indicate, the direct intention in injecting the so-called cancer drug was the death of the fetus. In fact, it seems there was no other intended result.

I don't know the depth of understanding and other factors that might have influenced your daughter's decision. At this point it is done and it's probably impossible to sort everything out. Without knowing further details, the important thing is that she brings it to the Church for a decision, and get back to the Eucharist, if she has not done so already.

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**Third Sunday in Ordinary Time/Mgr. Owen F. Campion**
The 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 held for publication. 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), 101 St. Anthony Dr., Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mail@archindy.org (e-mail).


February 8 Fatima Retreat House, 535 E. 56th St., Indianapolis. Retreats for groups with troubled marriages. Information: 317-545-7681 or e-mail fatima@archindy.org.


St. Thomas More Retreat Center, 101 St. Anthony Dr., Indianapolis. Center’s 20th anniversary. Information: 317-232-8518.

Mount St. Francis Retreat Center, 3200 Cold Spring Road, Indianapolis, St. Francis. Retreat for men and women, "Journeying with Jesus Christ," $95 per person. Information: 812-923-8817 or e-mail toretreat@msfrancis.org.

February 28 Our Lady of the Greenwood Catholic Parish, 1200 E. Washington St., Indianapolis. St. Meinrad’s saintmeinrad.edu


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SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Adoration of the Blessed Sacrament, 7 a.m. to 9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-9960.

St. Thomas Aquinas Parish, Chapel, 46th and Indiana streets, Indianapolis. Prayer service for peace, 6:30 to 7:15 p.m.

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

Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Faith Sharing Group, 7:30-9 p.m. Information: 317-784-5454.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Sacrament devotions, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, sacrament of reconciliation, rosary, meditations, 8 a.m. Information: 317-783-1445.

Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Havenstwick Road, Indianapolis. Mass, 2 p.m.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass and anointing of the sick, 6:30 p.m.

Fourth Sundays
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass, 5 p.m. Information: 317-832-8515.

Last Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Novena to Our Lady of Perpetual Help, St. Teresa, 11:15 a.m. Information: 317-636-4478.

St. Francis of Assisi, 1723 W. 10th St., Beech Grove. Exposition of the Blessed Sacrament after 8 a.m. Information: 317-784-4544.

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81, St. Mary, Lanesville, Jan. 4.
Jean Gavin. Grandfather of Father of Suzanne Sams and

87, DEVINE, John T., Great-grandfather of six. Great-grandfather of seven.

Holy Spirit, Indianapolis, Jan. 7. Mother of Colleen COLEMAN, Suzanne, BUSALD, Marianne, lee Garner and Sandy Brownlee


(Pfarr) Armstrong. Father of Holy Name, Beech Grove, Indianapolis, unless they are natives of the

and brothers are included here, in of archdiocesan priests and office by 10 a.m. Mon. the three. Great-grandfather of one.

Kathleen Little, Mary Rapp, Jan. 7. Father of Michele Brunk, Charlene Brunk, Anna Kathrine Dalton. Grand-

and Richard Rardin. Sister of

RARDIN, Alice C., Great-grandfather of three. Great-grandfather of four.


KLEMM, Marjorie Louise (Plau), 77, St. Roch, Indian-

KLYM, Mark, 49. Holy Family, Richmond, Jan. 9. Husband of Pauline Isaac Father of Victoria Chinnares, Ricciore Moore, Laura Isen, Claudia Weckenmann and Mark Ellis, Brother of LaRita Gibson. Grandfather of 13. Great-grand-


KINDLER, Peter, 95, St. John, Rushville, Jan. 20. Son of Peter and Mary Kindler. Brother of Joseph A. Kluen, Jr. and


KURTZ, Myron, 89, St. Gabriel, Rushville, Jan. 10. Son of Myron and Marie Kurtz. Brother of Myron and William Kurtz.


KUPKA, Joseph, 70, St. Anthony, Rushville, Jan. 10. Son of John and Marie Kupka. Brother of John and Edward Kupka.


KUZMA, John, 90, St. Francis, Rushville, Jan. 10. Son of John and Anna Kuzma. Brother of John and Edward Kuzma.


KULMA, James, 91, St. Anthony, Rushville, Jan. 7. Son of James and Anna Kulma. Brother of James and Edward Kulma.


KUHLMANN, George, 90, St. Anthony, Rushville, Jan. 10. Son of George and Anna Kuhlmann. Brother of George and Michael Kuhlmann.


KUHLMANN, Frank, 91, St. Anthony, Rushville, Jan. 7. Son of Frank and Anna Kuhlmann. Brother of Frank and Michael Kuhlmann.

hool well before they were ordained. That does not appear to be the case. Two-thirds say they had not thought about leaving the priesthood until after ordination. When asked why they left the priesthood, their most frequent response was a desire to marry a woman’s words. ‘Some were in love, others were not but had difficulties with celibacy’ (p.33). Other factors included dissatisfaction with church leadership and loneliness.

Interviews with men who had left the priesthood in the 1960s suggest there are four types of renewals. Twenty to 30 per cent are heterosexual men who felt lonely or unappreciated and fell in love with a woman. Another 20 to 30 percent have much in common with the first type, except these men felt they could not continue to lead a celibate life even though they were not in love with any particular woman.

Thirty to forty percent are heterosexual or homosexual men who fell lonely and were disillusioned with their fellow priests or the church hierarchy. Five to 15 percent are homosexual men who were lonely, unappreciated and wanted an open relationship with a man.

When asked what the reasons were why men left the priesthood in the 1970s and why some are leaving today, they reached the following conclusion: ‘In 1970, there were two main reasons for resignation were the desire to marry and a rejection of an authoritative institutional Church structures. In 2000, the desire to marry was clearly in place, with institutional criticism far behind. The priests in our 2000 research were not, for the most part, institutional rebels’ (p. 102).

James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book, American Catholics: Gender, Generation, and Commitment, was published by Alta Mira Books in 2001.

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**Catholics: Gender, Generation, and Commitment, was published by Alta Mira Books in 2001.
A SPECIAL PLEA FOR HELP

I NEED 50,000 ROSARIES FOR DISTRIBUTION TO PRISON INMATES, THEIR CHILDREN, SERVICEMEN, C.C.D. CLASSES, VETERANS' HOSPITALS AND CATHOLIC SCHOOL CHILDREN

A few years ago, Father Norkett asked us for help in his rosary apostolate. In my sixty plus years as a Catholic, nothing has been more gratifying then being able to supply his need.

Well! Father Norkett and the apostolate, "Friends for our Lady of the Rosary," need our help again and we're going to help. Sometimes people in today's world think generosity has disappeared, but I, for one, think it is alive and well in the Catholic Church. Father Norkett is 91 and is still working for the salvation of souls. Again, he is out of rosaries. And . . . he needs money for postage and other incidentals. He is a missionary and he uses unpaid volunteers for his work. We must help him again. When we did this before, we were able to raise more than enough for his rosaries through your help. Let's do it again!! AND IT'S NOT GOING TO COST YOU A PENNY OUT OF YOUR POCKET!!!

There are at least 70,000 Catholics that will see this plea. I only need one to call and fill this need. Then all those that follow will be helping with other needed funds.

JUST ONE!!!

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• CONSOLIDATE YOUR DEBTS and lower your monthly outlay by hundreds of dollars
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Whatever you want us to do to make your life better, we will do it! All you have to do to make this dream come true is pick up the phone and call us. If we can make your life better we can tell you in two minutes flat. And if we do, Father Norkett gets his rosaries.

We will give 100 percent of the earnings from the first family we help. That's enough to fund the rosaries. Rosaries, in these quantities, are just not that expensive. There are 70,000 families and we just need one. GOOD CREDIT . . . BAD CREDIT . . . Doesn’t matter! Just call so we can help your family. On the second family we help and every family thereafter, we have agreed to give up 25 percent of our earnings and our company will match that generous gift.

This money will go to Father Norkett as a special gift. He will be able to purchase the rosaries and pay some other bills. We helped him last time, AND . . . with your help, WE'LL BE ABLE TO HELP HIM AGAIN.

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