



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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January 28, 2005

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## Archdiocesan youth bring energy to March for Life rally in Washington

By Julie Brown  
Special to The Criterion

WASHINGTON, D.C.—“Pro-Vida. Pro-life.”

“Abortion is homicide.”

“Rock for life.”

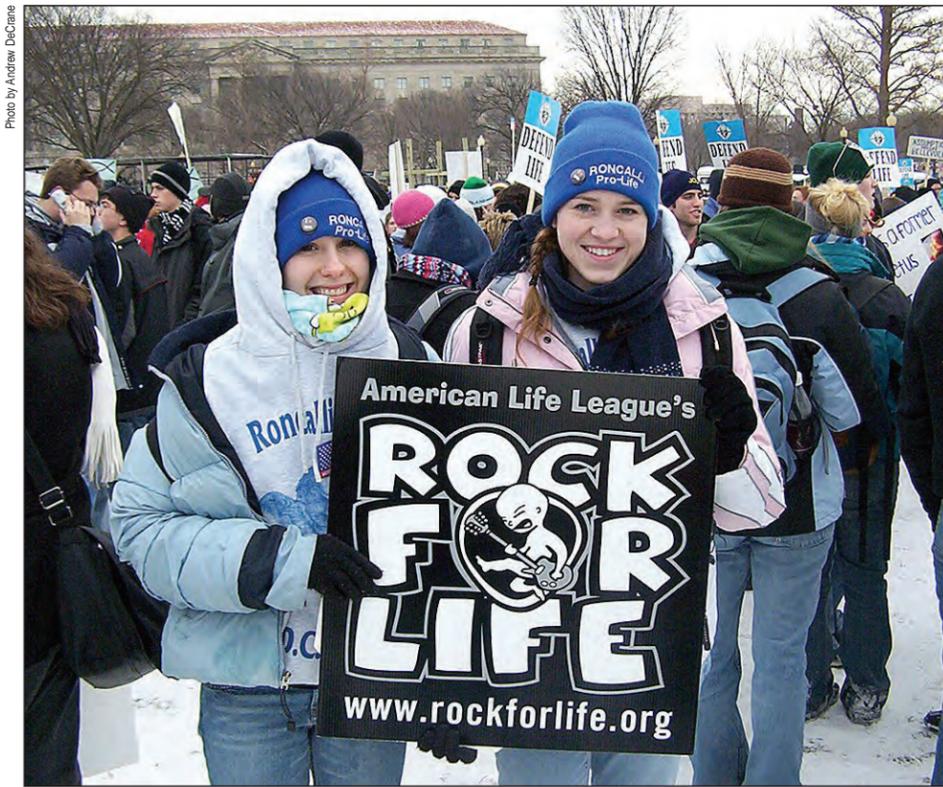
Thousands of pro-life signs were visible on Jan. 24 along Constitution Avenue in Washington, D.C., as a hundred thousand pro-life supporters from across the United States gathered in the nation’s capital for the 32nd annual March for Life.

Pro-life supporters of all ages, but mostly young people, braved winter storms and bitterly cold temperatures to participate in the peaceful and prayerful rally for an end to abortion.

More than 500 students and adults from the Archdiocese of Indianapolis traveled to Washington on Jan. 22 to join the pro-life march. On each bus, a priest served as the bus captain and pilgrimage director, making the trip a meaningful as well as a spiritual experience.

Enduring the discomforts of long bus rides, cramped spaces in the crowded Basilica of the National Shrine of the Immaculate Conception and sleeping on a gymnasium floor, the archdiocesan

See MARCH, page 7



Roncalli High School seniors Gretchen Hoff and Allison Daeger, members of St. Barnabas Parish in Indianapolis, hold a pro-life sign at the rally before the 32nd annual March for Life on Jan. 24 in Washington, D.C. A hundred thousand marchers from throughout the United States walked along Constitution Avenue from the Washington Monument to Capitol Hill during the peaceful pro-life march.



Mara Ruane, a student at Ave Maria University in Florida, prays the rosary before the start of the vigil Mass opening the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington Jan. 23.

## Catholics pray for change in abortion laws

WASHINGTON (CNS)—During a Jan. 23 Mass celebrated as part of the National Prayer Vigil for Life, Cardinal William H. Keeler of Baltimore told a congregation of more than 5,500 people not to give up hope in their efforts to change the country’s abortion laws.

“The evil must end. It must end soon. And we are here to affirm that, with God’s grace, we must be instru-

See LIFE, page 8

Archbishop Daniel M. Buechlein, right, places a miter on the head of Benedictine Archabbot Justin DuVall, left, during a Mass on Jan. 21 at the Archabbey Church of Our Lady of Einseideln. Archabbot Justin, elected to his office by the monks of Saint Meinrad Archabbey on Dec. 31, received the solemn blessing of the Church during the Mass.



Photos by Sean Gallagher

## Archbishop tells new archabbot to make prayer heart of his ministry

By Sean Gallagher

On Jan. 21, the feast of St. Meinrad, Archbishop Daniel M. Buechlein, during a festive Mass celebrated in the Archabbey Church of Our Lady of Einseideln, solemnly blessed Benedictine Archabbot Justin DuVall, who was elected the ninth abbot and sixth archabbot of Saint Meinrad Archabbey on Dec. 31.

During the liturgy, following the proclamation of the Gospel, Archbishop Buechlein and the acclamation of the congregation confirmed the election.

Archbishop Buechlein then questioned the new monastic leader regarding his willingness to take on the responsibilities of

abbot, and then gave him instructions in the form of a homily.

A litany of the saints was prayed for Archabbot Justin as he lay prostrate in the center of the monastic choir stalls. Following this, he received from Archbishop Buechlein the solemn blessing of the Church as well as various insignia of his office: the Rule of St. Benedict, a miter, crozier and ring.

Archabbot Justin then received the sign of peace from Archbishop Buechlein, other visiting bishops and abbots, and the monks of Saint Meinrad.

Four abbots were present for the liturgy along with Archbishop Thomas C.

See ARCHABBOT, page 2

## Catholic school teacher’s grant helps students connect with Middle East

By Brandon A. Evans

Traveling through a foreign land and seeing the everyday life of its people is something that few Catholic school teachers can afford to do—but that didn’t stop Carole Williams.

The teacher at Father Michael Shawe Memorial Jr./Sr. High School in Madison applied for—and received—a grant from the Fulbright Program.

The grant enabled Williams, who teaches art, English, journalism and creative writing, to spend a good deal of her summer in Turkey and Cyprus.

She got to go on the trip with about 15 teachers from around the U.S., each of whom had been awarded similar

grants after proposing a certain type of project in correlation with the trip.

Williams proposed to learn how to make and use shadow puppets. The puppets are a regional creation that are delicate, thin, translucent and operated by sticks.

“A shadow puppet from Turkey is made from buffalo or camel skin,” she said, so obviously her creations will have to be improvised.

The trip was designed to help make Williams a better teacher.

See TEACHER, page 2

See Catholic Schools Week Supplement, page 9.



A shadow puppet on display at a museum show depicts a traditional style of puppetry from Turkey. Carole Williams, a teacher at Father Michael Shawe Memorial Jr./Sr. High School in Madison, traveled to Turkey and Cyprus this summer on a Fulbright Scholarship to study shadow puppets and other aspects of the culture.

# ARCHABBOT

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Kelley of Louisville, Bishop Gerald A. Gettelfinger of Evansville, Bishop John J. McRaith of Owensboro, Ky., and Bishop Edward J. Slattery of Tulsa, Okla.

In his instruction to Archabbot Justin, Archbishop Buechlein, who was a monk of Saint Meinrad until being appointed bishop of Memphis, Tenn., in 1987, made a connection between St. Benedict's teaching that in the monastery the abbot holds the place of Christ and the current Year of the Eucharist.

"Father Abbot, serving the brethren and the primacy of the Eucharist are intimately connected," he said. "Just as the ministry and teaching of Jesus revealed the loving kindness of God our Father, so the word and example of the abbot is to reveal to his monks the justice, mercy and goodness of our Father in heaven. The motto you chose for your coat of arms sums it up, 'Grace, mercy, peace.'"

Speaking from his own experience as archbishop and echoing his frequent emphasis on the primacy of prayer, Archbishop Buechlein told the new monastic leader that prayer should rank first among his pastoral responsibilities.

"Father Abbot, you are respected as a serene and prayerful monk," he said. "If you are to take the place of Christ in this community, I cannot imagine anything more important than [that] you be a man of prayer."

"I believe it's true to say that, like the first ministry of a bishop, your first ministry to this community, as abbot, is to be a man of prayer both in the community, with the community and also alone."

Acknowledging that Archabbot Justin's election, coming at the end of Saint Meinrad's sesquicentennial, marks a new

beginning for the monastery, Archbishop Buechlein later reminded the monastic community that the future of their new leader and their common life will in large part be controlled by themselves.

"Whether or not Archabbot Justin can become a good abbot depends a lot on you," he said. "Whether or not this wonderful monastery continues to be a house of God depends on whether or not the abbot can take his rightful place as the one who presides and speaks in the place of Christ."

Finally, Archbishop Buechlein noted that Archabbot Justin's solemn blessing was a celebration of the entire Church, not simply of the monks who elected him.

"In this liturgy, the whole Church prays for you, Father Abbot, and for you, the monks of Saint Meinrad," he said. "We need your witness more than ever before."

In remarks just before the conclusion of the liturgy, Archabbot Justin, echoing the words of St. Benedict, reflected upon this witness that he and his monks are charged by their vows to provide for the faithful.

"The power and love of Christ transforms every aspect of the day-to-day life of the monastery," he said, "so that abbot and monks alike may prefer nothing whatever to Christ."

"What is true for the monastery is true for the whole Church as well. And that is why the Church comes together for this occasion. It recognizes in the monastic life an image of the holiness to which every Christian is called. When we monks live as we have promised, then we offer the Church the conviction that Christ has truly redeemed us."

Thus mindful of his place and the place of his monastic community in the wider Church, Archabbot Justin brought his remarks to a close with the recognition that the liturgy in which he received the Church's solemn blessing ultimately does not put a spotlight only on himself.

"This day belongs to no one person



Above, Benedictine Archabbot Justin DuVall lies prostrate during the praying of the litany of the saints during a Mass on Jan. 21 at the Archabbey Church of Our Lady of Einseideln at which he received the solemn blessing of the Church following his election on Dec. 31 by the monks of Saint Meinrad Archabbey.

Left, retired Benedictine Archabbot Lambert Reilly, left, gives the sign of peace to Benedictine Archabbot Justin DuVall, right, during a Mass on Jan. 21 at the Archabbey Church of Our Lady of Einseideln.

alone," he said. "It is a day of celebration for the Church, which loves Christ her Lord and longs for the day of his blessed appearing."

"He alone puts us in our best light. Therefore let us prefer nothing whatever to Christ, and may he bring us all alike to everlasting life. Amen." †

# TEACHER

continued from page 1

She is going to present her puppets—and their background—to her students this semester. Her art students will also make their own shadow puppets.

Additionally, she's preparing a lecture on what life is like in Turkey and Cyprus, and has made large prints out of more than 50 of her pictures.

One of the most important things that Williams said she's bringing back to her students is how blessed they are to live in the United States.

"Even though I love to travel and love to go overseas," Williams said, "I love to be able to go back home and say I'm an American and I'm proud of it."

"[The students] live in freedom and don't have any concept whatsoever of what it might be like to live in a divided city or a communist country," she said.

Often, she said, they find school a punishment instead of an opportunity.

She was able to tell them what it is like to be in a place where freedom is not taken from granted. Nicosia, for example, the capital of Cyprus, is the only divided capital in the world (Cyprus is split between the Cyprus government

and the Turkish Cypriot administered area).

People need passports just to go from one area of Nicosia to the other, and armed soldiers and military helicopters are a common site.

Williams spent a lot of time pursuing something that interests her greatly: how the people of Turkey and Cyprus live every day.

She had a chance to bake bread in large, outdoor ovens with women from a village, and the tour bus even stopped so the Fulbright scholars could see a circumcision party for a young boy.

"They invited us to dance with them—it was really unique," she said.

She also got to see whirling dervishes performed inside a cave, learning about the art of Ebru, or paper marbling, and took many different tours, listened to presentations and even got to go on a hot air balloon ride.

"We flew at a time when the sun was coming up," Williams said. "We were low enough to pick apricots off the tree and high enough to be in the clouds."

"The food was delicious," she said. "I didn't expect that at all." She didn't like the food in China when she taught there for a semester on a different scholarship.

She has also traveled to Japan more



Two "whirling dervishes" take part in a ceremony in a cave in Turkey last summer. This was one of the cultural highlights of a trip that Shawe Memorial High School teacher Carole Williams took to that country and Cyprus on a Fulbright scholarship.

than once on other grants.

She learned a lot from her recent trip—some of it was from being able to interact with the other teachers and some of it was in unexpected ways.

"What everybody gained from the

experience was far more than what they had anticipated," she said.

"Teachers should not be so reluctant to apply for things like this," Williams said. "It just enriches your life and the lives of your students so much." †



1/28/05

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# Pro-life bills in General Assembly need public support

By Brigid Curtis Ayer

Several bills have been introduced this session of the Indiana General Assembly to protect the unborn, four of which the Indiana Catholic Conference has marked as priorities.

The bills are:

- Abortion facilities licensure—Senate Bill 235, authored by Sen. Jeff Drozda (R-Westfield), would require the State Department of Health to establish procedures for the inspection and licensure of a medical facility that performs abortions.

The bill is awaiting a hearing in the Senate Health and Provider Services Committee.

- Abortion requirements—Senate Bill 76, authored by Sen. R. Michael Young (R-Indianapolis) and Sen. Patricia Miller (R-Indianapolis), would require abortion clinics to provide a video and audio ultrasound as part of informed consent law.

The bill is awaiting a hearing in the Senate Health and Provider Services Committee.

- Conscience clause for pharmacists—Senate Bill 48, authored by Sen. Marvin Riegsecker (R-Goshen) and Sen. Jeff Drozda (R-Westfield), would give pharmacists the freedom to deny filling abortion-related prescriptions.

The bill is awaiting a hearing in the Senate Health and Provider Services Committee.

- Ban on human cloning—Senate Bill 268, authored by Sen. Patricia Miller

(R-Indianapolis) would ban human cloning. The measure declares human cloning to be against public policy and would prohibit the state, a state educational institution or a political subdivision of the state from using resources to knowingly participate in human cloning activities.

The bill is awaiting a hearing in the Senate Health and Provider Services Committee.

Drozda, author of SB 235, the abortion facilities licensure bill, said that what most people don't understand about abortion facilities is that they are virtually unregulated with regard to health standards.

"There are more standards for a tattoo parlor or a veterinarian clinic than there are at abortion clinics," he said.

Drozda is hopeful that this legislation would reduce or prevent surgical abortion, but said it is imperative to address the issue of chemical abortions too.

"We are going to see fewer and fewer surgical abortions, but many more chemical abortions as drugs like RU-486 and others are more readily available. That is why the conscience clause for pharmacists bill [SB 48] is so important this session too," Drozda said.

While Drozda believes the life bills have a good chance of passing this year, he said without grassroots support and people calling their legislators, the bills could stall during the process.

Sen. Frank Mrvan Jr. (D-Hammond) referring to SB 235, said, "This is a common sense bill. Its function is to set up sanitary standards like infection control in these clinics. I would think these minimum standards should have already been in place, but the bill will guarantee that these basic med-

ical standards are observed. I support the bill."

Young, author of SB 76, said, "My goal is obviously to give people who are considering abortion as much information as possible to make this life or death decision. I think some of the opponents of this legislation don't realize we are dealing with a real, live, breathing human being."

Young said the bill gives women the right to obtain ultrasound or fetal heartbeat information.

"When we had this bill before the legislature a couple of years ago, we had women who testified that they didn't need the information to make their decision. Others said they didn't even know it was available to them and wanted the opportunity to have it," said the Indianapolis senator.

"The goal is, as more women gain more information in making these decisions, that they will do the right thing and that means fewer abortions," Young said.

Mike Fichter, executive director of Indiana Right to Life, who lives in Evansville, said, "Both Senate Bills 235 and 76 are highly protective of women's rights in uniquely different ways.

"Senate Bill 235 serves a very functional role in protecting women's health by requiring that abortion clinics meet basic health and safety requirements," Fichter said. "Issues such as equipment sterilization, emergency access for medical personnel, and blood and tissue handling and disposal will be addressed by these regulations.

"Senate Bill 76 plays an important educational role in safeguarding a woman's right to be fully informed about the availability of ultrasound imaging and the ability to hear a fetal heartbeat," he said. "The

## How to help

To learn the positions of the Church on a particular issue or public policy matter, check out the Indiana Catholic Conference's website for policy statements and position papers at [www.indianacc.org](http://www.indianacc.org).

To become part of the Indiana Catholic Conference's action network (The I-CAN Network), e-mail the ICC directly at [icc@indianacc.org](mailto:icc@indianacc.org) for more information.

Text of bills being considered by the General Assembly can be accessed at [www.in.gov](http://www.in.gov) by clicking on General Assembly and then Bills and Resolutions.

To contact a state legislator in support of pro-life legislation, call the state House of Representatives at 317-232-9600 or 800-382-9842 and the Senate at 317-232-9400 or 800-382-9467.

The hearing-impaired can call the Statehouse at 317-232-0404 or 800-548-9517.

E-mail a legislator by going to the ICC web page. Click on Indiana Government. Click on e-mail your legislator. †

objective of both bills is to reduce the number of abortions and save lives."

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

# Despite reassurances, minority Christians in Iraq are afraid

VATICAN CITY (CNS)—Each time a church in Iraq is attacked or a religious figure is threatened or kidnapped, most Church leaders there quickly explain that the incident does not signal an assault against Christianity.

But Christians in Iraq are afraid.

As a tiny minority in an overwhelmingly Muslim nation, Christians enjoyed relative religious freedom under former President Saddam Hussein's otherwise oppressive, though secular, rule.

The U.S.-led embargo, then war and occupation of Iraq that toppled Saddam's dictatorship, brought further hardship to the people there. Damaged infrastructure and the reigning chaos have altered life for everyone.

"Christians live like all people in Iraq. They have the same worries," said the apostolic nuncio to Iraq, Archbishop Fernando Filoni.

"But given these attacks, Christians are even more worried; it's understandable the Church finds itself in double the difficulty," he told reporters in Rome on Jan. 18 between meetings with Vatican officials.

The added difficulty comes when certain fundamentalist groups see the Church as a symbol or reflection of the Western world or when they assume Church members are collaborators with the U.S.-led occupying forces.

Syrian-rite Archbishop Basile Georges Casmoussa of Mosul, Iraq, told the Rome-based missionary news agency MISNA on Jan. 18 that Christians feel unsafe because "the U.S. soldiers deployed in various parts of the country, and whom the local inhabitants see as occupants, have helped create a negative image of Christianity among people of other faiths."

But confusing the Church in Iraq as being an arm of the West "is very offensive, especially to the Chaldeans," said Msgr. Robert L. Stern, secretary-general of the Catholic Near East Welfare Association.

Chaldean Catholics, who make up the majority of Iraq's Christians, "resent the idea they are being identified as Western because they are original inhabitants" in Iraq, dating back to "before the time of Mohammed and the coming of Islam," Msgr. Stern told Catholic News Service on Jan. 21 in Rome.

But not everyone interprets the violence against Christians and their Churches as being just part of the general chaos or as a confused sense of the enemy.

Dominican Father Mikhael Najib told Vatican Radio from Iraq on Jan. 18 that "there is a true campaign under way against Christians."

He said religious, priests and lay Christians in Mosul have faced numerous threats that have escalated in number and intensity as the Jan. 30 date for scheduled elections in Iraq neared.

Mosul, in northern Iraq, is home to many Kurds and pro-Syrian groups.

Certain Muslim factions, including the mujahedin, were apparently threatening Christians as a way to pressure them "to not align themselves with either the pro-Syrian [groups] or the Kurds," Father Najib said.

Most Catholic leaders in Iraq and especially the Vatican want the Jan. 30 elections for a transitional National Assembly to go ahead as scheduled.

Archbishop Casmoussa told Vatican Radio he did not think this was "the right moment" for elections given the climate of insecurity. He spoke after unidentified Iraqis released him less than 24 hours after kidnapping him on Jan. 17.

But Archbishop Filoni told CNS the vote "will be carried out," even though it will not be held "in a normal situation."

Iraqi Prime Minister Iyad Allawi said violence will prevent pockets of Iraqis from voting.

Whether the poll results should be considered valid if large numbers of people do not vote "will need to be seen according to how [the voting process] is carried out," Archbishop Filoni said.

Latin-rite Archbishop Jean Sleiman of Baghdad told CNS on Jan. 17 that a substantial number of Christians are "going on vacation" over the election period, "so they have an excuse" not to vote.

Casting a vote is dangerous for the Christian community, he said.

"If they vote, the others will retaliate, but if they don't vote, they will be losing something, too," he said during a visit to the Vatican.

One informed Vatican official said the legitimacy of the January elections should be called into question if entire groups sit

it out.

"Even in the U.S., 100 percent of the voters don't go to vote. But for example, if all Hispanics or African-Americans decided not to vote, would that simply be an 'imperfect' election? This is the problem," said the official.

More than 62 percent of Iraq's population is Shiite Muslim, while 34 percent is Sunni Muslim, a different branch of Islam.

Under Saddam, power was generally in the hands of the Sunni minority, while Shiite institutions were under strict control, and the mostly Sunni Kurds in the North were persecuted in their drive for autonomy.

A political struggle between Sunni and Shiite groups after elections could pose a real threat to Christians, Archbishop Sleiman said.

"The real danger is in the division. If the

Sunni don't share in elections, it will be sure to cause problems," he said.

Sunnis "have to be more realistic. They have to share power; they cannot have it again like before," he said.

Whether elections will lead toward a stable interim government or "worst-case scenario, a civil war," Msgr. Stern said, the Church and Catholic donor agencies will continue their work in Iraq.

"The Church has been functioning in every part of the Islamic world, except Saudi Arabia, where it's banned," he said.

"I don't envisage any scenario that would totally block the Church," though continued conflict and insecurity "might slow things down" in plans to expand the humanitarian and health care services the Church offers those most in need, he added. †

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## Editorial



Archbishop Daniel M. Buechlein welcomed new Saint Meinrad Archabbot Justin DuVall left, at a solemn liturgy of blessing on Jan. 21 at the Archabbey Church of Our Lady of Einsiedeln in the name of the Church in central and southern Indiana, and he pledged the prayerful support of the faithful in the archdiocese for the new abbot's ministry as a spiritual father to the monastic community and to the Church throughout the world.

## Welcome, Archabbot Justin

On Dec. 31, 2004, the final day of their 150th anniversary year, the monks of Saint Meinrad Archabbey elected the ninth abbot (sixth archabbot) in the community's history.

Archabbot Justin DuVall, a 53-year-old native of Toledo, Ohio, succeeds Archabbot Lambert Reilly, 71, who announced last spring that he would resign at the end of the community's sesquicentennial year after serving nine years as the monks' spiritual and temporal leader.

On Jan. 21, the solemn liturgy of blessing was celebrated in the Archabbey Church of Our Lady of Einsiedeln by Archbishop Daniel M. Buechlein, a Benedictine who once served as a teacher, spiritual director and rector for the new abbot. The archbishop welcomed Archabbot Justin in the name of the Church in central and southern Indiana, and he pledged our prayerful support for the new abbot's ministry as a spiritual father to the monastic community and to the Church throughout the world.

In characteristic Benedictine fashion, the monks of Saint Meinrad have looked to the future by prayerfully reflecting on their past. They have selected from their midst a man who knows how to reconcile differences and bring together apparently opposing factions.

They have elected as abbot a man who served as a custodian of the monastery library at the same time that he practiced the art of strategic planning. They have selected a man of prayer who works hard—a serious man with a wry sense of humor. And they have chosen a quiet, unassuming man who is a brilliant preacher and a proven administrator. Above all, the monks of Saint Meinrad have elected a man who can “take the place of Christ in the monastery” and still maintain his equilibrium (balancing his many accomplishments with the demands of humility and his zeal for the Benedictine way of life with a sense of compassion for the monks' weakness and ordinary humanity).

As Archabbot Justin describes it, his role is to be a faithful steward of the many blessings (spiritual and material) that have been given to the community at Saint Meinrad.

“Our aim is primarily to continue to become what God has called us to be as monks. The basics of that are our

commitment to prayer, to holy reading, to works of charity among ourselves that may model for the world what the life of God is meant to be,” Archabbot Justin said.

“There are so many people in the world today who are hungering for God's life—perhaps without even knowing it—and if we forget what our basic commitment is as monks then I think we are really in trouble. Saint Meinrad has received so many blessings. We want to continue to foster those. And among the blessings, I believe, are not just material things for us, but spiritual blessings that God has given us and we have a responsibility to develop and share with others.”

The Archdiocese of Indianapolis welcomes Archabbot Justin to his new leadership role in our local Church. Monks of Saint Meinrad serve in our parishes and they provide vitally important ministries for our archdiocesan Church. They educate our priests, deacons and lay leaders, and they offer us the gift of their hospitality and the witness of their monastic life.

Above all, Saint Meinrad Archabbey shares with us its regular, disciplined and fervent prayer. During good times and bad times (including fires and floods, economic hardships, disease, foreign wars and internal strife in our nation), the monks have prayed the Liturgy of the Hours without interruption. They have prayerfully reflected on the Scriptures, and they have studied our Catholic tradition and contributed to its development and understanding. For more than 150 years, the monks of Saint Meinrad have celebrated the Eucharist on a daily basis—praying for us and for our Church that we too may be faithful stewards of all the spiritual and material blessings entrusted to us by God.

For his abbatial coat of arms, Archabbot Justin has chosen the ancient Benedictine motto U.I.O.G.D. (*Ut in omnibus glorificetur Deus*/That in all things God may be glorified).

Let us pray that God may indeed be glorified in the election of this new abbot, and in the prayer and work of his community for many years to come.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

## Faith and Society/Douglas W. Kmiec

### An advantage of Catholic education

There are many advantages to a Catholic education. But if one benefit outweighs all others, it is the freedom to pursue the truth, whole and complete.



Because of the U.S. federal courts' jurisprudence, this benefit is not always possible in a public school. Take the unhappy cases of the public schools of Cobb County, Ga., and Dover, Pa., who face American Civil Liberties Union-inspired lawsuits over evolution.

For some years, school policy in Cobb County was deliberate to omit anything about the human species' origin. This averted a repeat of the infamous Scopes trial, which levied a fine for teaching the subject, and hoped to avoid stirring the creation versus evolution divide. But it resulted in a rather large gap in the science curriculum.

To address this, the public school board bought new books with evolution included, but agreed they should be accompanied by a warning label alerting the student reader that “evolution is a theory, not a fact ... [and] should be approached with an open mind, studied carefully and critically considered.”

Now, careful study and critical examination are hallmarks of education, and arguably the caution is especially appropriate in science, where empirical proof is essential.

Evolution always has had critics, those who interpret Genesis literally or, more recently, scientists who see too much evidence of intelligent design in the universe and too many unexplained disconnections in Darwin's suppositions.

Be that as it may, the ACLU—whose hostility toward the civil right of religious freedom seems ever greater—convinced the federal court that the admonition to keep an open mind amounted to an unconstitutional endorsement of a Christian worldview.

The Pennsylvania case challenges the obligation of public school teachers to include design theory; it is not yet resolved.

If keeping an open mind is unlawful, however, odds are some federal judge will say balanced instruction is too.

## Making a Difference/Tony Magliano

### The difficult politics of abortion

In the late 1980s, while working as special assistant for public policy in an East Coast diocesan Catholic Charities office, I experienced a “baptism of fire” in the politics of abortion.



During that time, I worked with a small but dedicated group of pro-life advocates to pass state legislation requiring parental or guardian permission before a minor girl could receive an abortion.

Because minors usually need parental/guardian permission just to get their ears pierced, one would think that passing a law requiring similar permission for a surgical abortion would be a breeze. Not so. In the struggle to protect unborn babies, minors and parental rights, common sense was out.

To counter the powerful campaign propagated by Planned Parenthood and the city's leading newspaper, our little force fought back with a campaign of truth. We contacted all the Catholic pastors, asking them to encourage their parishioners to get actively involved. We

The Supreme Court in the late 1980s held that public schools could not be required to teach creationism along with evolution. Sure enough, the leader of the Pennsylvania ACLU complains that design theory is “predicated on the idea that there is some creator out there.” (Sort of like the Declaration of Independence, but I digress.)

The notion that more robust inquiry is an improper establishment of religion suggests how tangled the Supreme Court is on this topic. One hopes the good justices soon straighten this out. Meanwhile, thousands of public school students are wrongfully denied a complete education.

This is not to suggest that Catholic teaching fully subscribes to evolution or that the Church always championed novel inquiry. But Galileo's mistaken prosecution notwithstanding, the modern Church has made plain that there need be no animosity between reason and faith. The vital interest from the Catholic perspective is less how the human body may or may not have manifested itself from pre-existing life than that we never forfeit the understanding, in Pius XII's words, that “souls are immediately created by God.”

Pope John Paul II has been even friendlier to evolutionary theory, recognizing it as more than a hypothesis, even as science hardly agrees upon its mechanism.

Catholics and the scientific community, of course, do not always see eye to eye. For example, physicist Stephen W. Hawking has speculated against a moment of creation, writing of the possibility that space-time is finite but without boundary. In Catholic tradition, such disagreements are not to be removed from the curriculum, but honestly pursued. For, in the pope's words, “truth cannot contradict truth.”

What no Catholic educator can propagate and no scientist need ever require is a completely materialist view of man as made randomly without purpose and not in God's image.

Catholic school students are thus encouraged to have an open mind toward all that modern science can reveal about life's “how,” since by faith we know full well why we exist.

(Douglas W. Kmiec, dean of Columbus School of Law at The Catholic University of America in Washington, is a columnist for Catholic News Service.) †

prayed. We wrote articles. We met with every legislator. And we flew in from Chicago a constitutional attorney who represented Americans United for Life to testify before the entire state Legislature.

We should have won, but we lost. We lost because of Catholic apathy. The overwhelming majority of clergy and laity just didn't care much. Many legislators told me they were not hearing much from constituents who favored the bill.

Until the consciences of millions of American Catholics are aroused to the point of passionate action, 4,000 unborn babies will continue to be murdered brutally through abortion every day. Parental rights will be weakened, and vulnerable women will be harmed—physically, emotionally and spiritually—through the lie of abortion.

Politics is a rough game, especially when it comes to highly divisive issues like abortion. Way back in the '80s, I learned that most politicians do not see the light until they feel the heat. There's no getting around it: We have got to turn up the heat!

Stay in touch with your state Catholic Conference. Learn about the pro-life bills they are promoting. And regularly write,

See MAGLIANO, page 30

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



## SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Blessed Mother Theodore Guérin is a model for today's educators

**W**hen I think of the teachers and administrators and volunteers of our Catholic schools, I think of the admonition of Christ: "Anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave." As leaders of Catholic education, our educators know the reality of service. They deserve our recognition and gratitude.

If we are to choose someone as a model for our service in the teaching ministry of our local Church, no one would be more appropriate than Blessed Mother Theodore Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

In 1840, in response to a request from the bishop of the Diocese of Vincennes, she led a group of five sisters to the United States to establish the Sisters of Providence and to teach the children of our ancestral pioneers. We can only imagine how difficult those first years in the wilderness must have been. Some of Mother Theodore's feelings during that time are reflected in an excerpt from her personal journal. She wrote: "Truly we have much to suffer in our deep forest ... having no other support, no other consoler than God alone."

Within a year after arriving at Saint Mary-of-the-Woods, Mother Theodore

established a motherhouse, a novitiate and an academy. As the years passed, she opened schools, missions (and an orphanage) throughout Indiana. During those early years, she created a program of education that today is regarded as remarkable for its anticipation of future needs. She distinguished herself in the formation of religious teachers. She once wrote to her sisters: "Ours is a preparation for the generation that will succeed us and eminent good will be done this way by us. You may not live to see it, but you will have sown the seed."

Blessed Mother Theodore died in 1856. On her tombstone at the Woods is the inscription: "*Ego dormio, sed cor meum vigilat super hanc domum quam aedificavi.*" ("I sleep but my heart watches over this house which I have built.")

I think we would do well to distill from a holy woman of our own archdiocese some significant points for our reflection as descendants in the tradition of Catholic education.

Administration of our teaching mission is participation in a servant ministry. Sometimes we can say with Mother Theodore, "Truly we have much to suffer in our deep forest ..." Human service and suffering are often companions. Jesus asked his disciples, "Can you drink this cup which I must drink?" As for Jesus, as for Blessed Mother Theodore, our con-

soler must be God. And so my first point in imitation of the great educator, Mother Theodore: We must turn to God for strength in the challenges and hard work of our teaching mission.

Secondly, Mother Theodore saw the importance of good Catholic education for the immigrant pioneers. She instinctively saw the role of good education in the home missionary territory. Indiana is still missionary territory, perhaps more so today than ever before. We share the commitment of Blessed Mother Theodore to offer specifically Catholic education as a key to freedom from the limitations of every type of poverty, whether material or spiritual.

Thirdly, Mother Theodore acknowledged the tremendous importance of forming good religious educators. We can do no less. The teaching of the Catholic faith is the ultimate justification for Catholic education in our schools and in all of our parish religion education programs.

Fourthly, Blessed Mother Theodore said: "Ours is a preparation for the generation that will succeed us and eminent good will be done this way by us. You may not

live to see it, but you will have sown the seed."

That is a great challenge for us parents, administrators and teachers—to live with the reality that rarely do we see the full impact of our service. Mother Theodore has it right, though. I will never forget my amazement when my mother died. She had taught third- and fourth-graders for years. I can't tell you how many of her former students came to pay their grateful respect for her. We sow the seed. The mission of Catholic education requires much faith and much patience.

But aren't we blessed! We have a patroness who pioneered the way for what we now do for the mission of education in our archdiocese. On her memorial stone, we have her words: "I sleep but my heart watches over this house which I have built." We are part of the tradition of her "house." We are blessed to have a model who showed us how to be great, to serve and not to be served in the teaching mission of our Church. And we have a powerful patroness close to home!

Let's get to know her in prayer. †

#### Archbishop Buechlein's intention for vocations for February

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

## La Santa Madre Theodore Guérin es un modelo para los educadores de hoy en día

**C**uando pienso en los maestros, administradores y voluntarios de nuestras escuelas católicas, pienso en la admonición de Cristo: "el que quiera ser grande entre vosotros, que sea vuestro servidor, y el que quiera ser primero entre vosotros, que sea vuestro esclavo." Como líderes de la educación católica, nuestros educadores conocen la realidad del servicio. Ellos se merecen nuestro reconocimiento y gratitud.

Si tuviéramos que escoger a alguien como modelo de nuestro servicio en la enseñanza del ministerio en nuestra iglesia local, nadie sería más apropiado que la Santa Madre Theodore Guérin, la fundadora de las Hermanas de la Providencia de Santa María de los Bosques.

En 1840, en respuesta a una solicitud del obispo de la Diócesis de Vincennes, ella guió a un grupo de cinco hermanas a Estados Unidos para fundar las Hermanas de la Providencia y enseñar a los hijos de nuestros pioneros ancestrales. No podemos imaginarnos lo difícil que debieron ser los primeros años en la tierra salvaje. Algunos de los sentimientos que brotaban de la Madre Theodore se encuentran reflejados en un extracto de su diario personal. Escribió: "Verdaderamente se sufre mucho en las profundidades de nuestros bosques... no teniendo otro apoyo, otro consuelo más que el propio Dios."

Un año después de su llegada a Santa María de los Bosques, la Madre Theodore fundó un convento, un noviciado y una academia. Con el pasar de los años, abrió

escuelas, misiones (y un orfanato) en todo Indiana. Durante los primeros años, creó un programa educativo que hoy en día se considera extraordinario por su anticipación a las necesidades futuras. La Madre sobresalió en la formación de maestros religiosos. Una vez le escribió a sus hermanas: "Es nuestra la preparación de las generaciones que nos sucederán y de esta forma, haremos un bien inminente. Tal vez no vivan para verlo, pero habrán sembrado la semilla."

La Santa Madre Theodore murió en 1856. En su lápida en los Bosques se lee la siguiente inscripción: "*Ego dormio, sed cor meum vigilat super hanc domum quam aedificavi.*" ("Duermo pero mi corazón vela esta casa que yo he construido.")

Me parece que haríamos bien en tratar de decantar a partir de una mujer santa de nuestra propia arquidiócesis, algunos puntos importantes para nuestra propia reflexión, como descendientes en la tradición de la educación católica.

La administración de nuestra misión educativa significa participación en un ministerio de servicio. A veces podríamos decir junto con la Madre Theodore: "Verdaderamente se sufre mucho en las profundidades de nuestros bosques..." El servicio humano y el sufrimiento van, por lo general, de la mano. Jesús le preguntó a sus discípulos: "¿Beberán ustedes de este cáliz que yo he de beber?". Al igual que para Jesús, y al igual que para nuestra Santa Madre Theodore, nuestro consuelo debe ser Dios. Así que mi primer punto, en

imitación de la gran educadora, la Madre Theodore, es: Debemos acudir a Dios para obtener fortaleza en los desafíos y el trabajo arduo de nuestra misión de enseñanza.

Segundo, la Madre Theodore vio la importancia de una buena educación católica para los pioneros inmigrantes. Instintivamente vio el papel que jugaría una buena educación en el territorio misionario. Aun hoy en día Indiana es un territorio misionario, tal vez ahora más que nunca. Compartimos el compromiso de la Santa Madre Theodore de ofrecer específicamente una educación católica como clave para la libertad de las limitaciones de todo tipo de pobreza, bien sean materiales o espirituales.

Tercero, la Madre Theodore reconoció la importancia tremenda de formar buenos educadores religiosos. Nosotros no podemos quedarnos atrás. La enseñanza de la fe católica es la razón fundamental de la educación católica en nuestras escuelas y en todos los programas de educación religiosa en nuestra parroquia.

Cuarto, la Santa Madre Theodore dijo: "Es nuestra la preparación de las generaciones que nos sucederán y de esta forma, haremos un bien inminente. Tal vez no vivan para verlo, pero habrán

sembrado la semilla."

Este es un gran desafío para todos como padres, administradores y maestros: vivir con la realidad de que raramente veremos el impacto total de nuestro servicio. Sin embargo, la Madre Theodore lo entiende. Nunca olvidaré mi asombro cuando mi madre murió. Durante años, enseñé tercero y cuarto grado. No les podría decir cuántos de sus antiguos alumnos fueron a presentar sus condolencias. Plantamos la semilla. La misión de la educación católica requiere de mucha fe y mucha paciencia.

Pero, ¡qué benditos somos! Tenemos una patrona que marcó el nuevo rumbo de lo que hacemos hoy en día en nuestra arquidiócesis por la misión de la educación. En su lápida tenemos sus palabras: "Duermo pero mi corazón vela esta casa que yo he construido." Somos parte de la tradición de su "casa". Tenemos la gracia de contar con un modelo que nos mostró cómo ser excelentes, cómo servir y no simplemente ser servidos en la misión de enseñanza de nuestra Iglesia. ¡Y tenemos una patrona poderosa cerca de casa!

Conozcámosla en la oración. †

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en febrero

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

## Check It Out . . .

The Athletic Booster Club of Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, is hosting a **chili supper** to benefit the high school's athletic program from 5 p.m. to 7:30 p.m. on Feb. 4. The cost for the supper is \$5 per person. After the supper, the boys' varsity basketball team will play the Roncalli Rebels at 6 p.m. and the ladies' seniors will play the same school at 7:30 p.m. Tickets for the game are \$5 per person. For more information, call Meredith Rhudy at 317-927-7825.

**"Healing Through the Power of Jesus Christ," a Catholic Conference**, will be held from 8:15 a.m. to 6:30 p.m. on February 19 at Batesville High School, 24065 State Road 46 West, in Batesville. The event will feature music, presentations, Mass and prayer. The speakers will be Johnette Benkovic, founder and president of Living His Life Abundantly International Inc., a Catholic evangelization apostolate; Father Gregory Bramlage, pastor of four parishes in the Batesville Deanery; and J. Brennan Mullaney, a Christian counselor. The suggested registration donation is \$19 per person; there is no charge for priests or religious. For more information, call 812-933-0730.

A workshop on **"Forming a Sacramental Life for Service in the Church: The Sacraments of Healing and**

## VIPs . . .

**Paul and Marianne (Aschoff) Weaver**, members of Christ the King Parish in Indianapolis, celebrated their 50th wedding anniversary on Jan. 15 with a surprise dinner hosted by their children. The couple was married on that date in 1955 at St. Joan of Arc Church in Indianapolis. They have five children: Terri McLaughlin, Susie Sokol, Maribeth Wenclewicz, Larry and Paul Weaver. They have 11 grandchildren. †

**Vocation** will be offered by Saint Meinrad School of Theology from 9:30 a.m. to noon on Feb. 16 and 23 and March 2 at Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis. The courses, presented by Sherie Berg, will consider the sacraments of penance and reconciliation, anointing, marriage and holy orders. Anyone involved with the Rite of Christian Initiation of Adults (RCIA) or other sacramental preparation programs will benefit from attending. The cost is \$60; less for seniors. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail [indyprogs@saintmeinrad.edu](mailto:indyprogs@saintmeinrad.edu).

The Notre Dame Club of Indianapolis and Cathedral High School are presenting **"The Hesburgh Lecture**

**Series**" on Feb. 2 and 24 and March 31, all at 7 p.m. in the Student Life Center of Cathedral High School, 5225 E. 56th St., in Indianapolis. John Borkowski, a member of the faculty of the University of Notre Dame since 1967, will speak on Feb. 2 on "How Parents Can Help Their Children Achieve in a Changing World." Holy Cross Sister Francis O'Connor, adjunct professor in religious studies at the university, will speak on Feb. 24 on "Following Jesus in a Post-Modern World." F. Clark Power, chair of the Program of Liberal Studies at the university, will speak on March 31 on "Can Virtue Be Taught? Moral and Character Education in America." The lecture series is named in honor of the president emeritus of the University of Notre Dame, Father Theodore Hesburgh. For more information, call the high school at 317-542-1481. †

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

**Are We There Yet?** (Columbia)  
Rated **A-II (Adults and Adolescents)** because of recurring crude humor and comic violence, and some mildly crass language.  
Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

**Assault on Precinct 13** (Rogue)  
Rated **L (Limited Adult Audience)** because of graphic and bloody violence and related gore, much rough, crude and profane language, and some sexual innuendo.  
Rated **R (Restricted)** by the MPAA.

**Coach Carter** (Paramount)  
Rated **A-III (Adults)** because of much crude language,

drug dealing, some violence, abortion, suggestive dancing and sexual situations.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

**Elektra** (20th Century Fox)  
Rated **L (Limited Adult Audience)** because of recurring strong stylized violence, including several impalings and an implied decapitation, thematic moral ambiguities, a gratuitously erotic same-sex kiss, sporadic crude language and an instance of profanity.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

CNS photo from L'Osservatore Romano



## Blessing of the lambs

Pope John Paul II extends his hand over two lambs in his private study at the Vatican on Jan. 21. Pure wool from the lambs will be used during the year to make a liturgical vestment called the pallium, a narrow circular band worn around the shoulders of the pope and some archbishops.

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# MARCH

continued from page 1

youth embraced those difficulties as ways to strengthen their faith.

St. Anthony of Padua parishioner Jennifer Prickle of Morris, a senior at East Central High School in Batesville, said "this trip has helped me grow in my faith and show others that I'm not afraid to stand up for what I believe in."

Although the cold weather was daunting, it didn't keep many people from participating in the pro-life pilgrimage.

Father Jonathan Meyer, associate director of the archdiocesan Office of Youth and Young Adult Ministry and associate pastor of Our Lady of the Greenwood Parish in Greenwood, was surprised by the huge turnout in the wake of a snowstorm.

"We went on the trip not knowing exactly what was going to happen, thinking that the numbers were going to be down because of the weather," Father Meyer said. "But when we arrived in

D.C., specifically at the Basilica of the [National Shrine of the] Immaculate Conception, we realized that the weather had not stopped anyone from coming, so great is the love for the pro-life movement and the unborn, bringing thousands upon thousands together to pray."

On Jan. 23, the night before the march, pro-life supporters filled the basilica for the National Mass for Life and prayer vigil to pray for an end to abortion, for the more than 44 million babies killed in abortion, for the spiritual conversion of abortion providers and for God's protection for those marching the next day.

Hundreds of pro-life supporters attending the Mass for Life were inspired by the procession of several hundred seminarians, priests, bishops and archbishops in the crowded basilica.

The March for Life is held each January in Washington to peacefully protest the Supreme Court's *Roe vs. Wade* and *Doe vs. Bolton* decisions in 1973 that legalized abortion during all nine months of pregnancy.



Teenagers from St. Louis Parish in Batesville wait for the start of the 32nd annual March for Life on Jan. 24 in Washington, D.C. More than 500 youth and adults from the Archdiocese of Indianapolis participated in the annual pro-life rally and march in the nation's capital.



Marian College sophomore Maranda Bush of Avilla, Ind., listens to speakers during the rally before the March for Life on Jan. 24 in Washington, D.C. She is a San Damiano Scholar at Marian College.

## Supreme Court declines to act in case of brain-damaged woman

WASHINGTON (CNS)—The U.S. Supreme Court has declined to review a lower court decision overturning the Florida law that allowed Gov. Jeb Bush to order reinsertion of a feeding tube for Terri Schindler Schiavo, who is brain-damaged.

The decision, issued without comment on Jan. 24, moved forward the efforts of Schiavo's estranged husband, Michael, to remove her feeding tube again, although other court actions initiated by the woman's parents, Bob and Mary Schindler, continue.

"What they've [the Supreme Court] done here today is incredible. It's judicial homicide," said Bob Schindler. He was attending the March for Life in Washington.

Brother Paul O'Donnell, a member of the Franciscan Brothers for Peace, also addressed the pre-march rally, saying, "Terri Schiavo has a right to life. Today is not the final word."

Schiavo, 40, has been impaired for the past 14 years. She can breathe on her own, but requires nutrition and hydration through a feeding tube.

Michael Schiavo, who now has two children by another woman, says Terri would want the feeding tube removed. The

Schindlers say that she would want to live, in part because of her Catholic beliefs.

Terri Schindler Schiavo, who lives at a nursing home in Pinellas Park, Fla., has been on a feeding tube since 1990, when she collapsed at her home in St. Petersburg as the result of what doctors believe was a potassium imbalance, causing her brain to be deprived of oxygen for several minutes.

She was taken off the feeding tube Oct. 15, 2003, but it was restored a few days later, on Oct. 23, by Bush's executive order. He issued the order after the Florida Legislature passed "Terri's Law," which allowed the governor's intervention in cases in which the patient has no living will, is in a persistent vegetative state and has had nutrition and hydration tubes removed and a family member has challenged the removal.

Nearly a year later, on Sept. 24, 2004, the Florida Supreme Court said the law violated the state Constitution's requirement of separation of powers by allowing the state Legislature and the governor to overturn a lower court decision.

A spokesman for Bush said the governor had no more legal options in the case now that the U.S. Supreme Court has let the previous ruling stand. †

While in Washington for the march, archdiocesan teenagers stayed at The Catholic University of America adjacent to the basilica, where they had an opportunity for praise and worship, confession and all-night adoration. Many of the youth took advantage of this prayer time, and felt that participating in these activities with other pro-life supporters added to the spirit of the pilgrimage.

"To be able to worship God with people of the same mind through adoration and songs was definitely a huge part of my experience," said Ben Lehmerz, a Ball State University sophomore and member of St. Francis of Assisi Parish in Muncie, Ind.

The events leading up to the march created a spiritual mood that affected everyone in a beneficial way. Many pro-life supporters prayed the rosary or Chaplet of Divine Mercy and sang songs during the march.

Although the goal of the March for Life is to send a pro-life message to members of Congress, the objective also is to send the same message to the American people.

Seminarian Aaron Thomas, a member of St. Andrew Parish in Richmond and a resident of the archdiocese's Bishop Bruté House of Formation at Marian College in Indianapolis, said "America needs a change of heart. America needs to see the human goodness in every person, no matter how small or seemingly insignificant."

Father Michael Shawe Memorial Jr./Sr. High School senior Jacob Laskowski, a member of Peace of Peace Parish in Madison, said he was encouraged by the large number of teenagers at the march and the determination of all the pro-life supporters to work for an end to abortion.

"People will begin to see what we're doing here at the march," Jacob said, "and know that the next generation is the one that is standing for the message of Christ."

(Julie Brown lives in Springport, Ind., and is a member of Holy Rosary Parish in Indianapolis. She is home-schooled and serves on the Archdiocesan Pro-Life Youth Council.) †

How many people live without hope  
Because they have never heard, really  
Heard, the Good News of Jesus Christ,  
Because they have never met a brother or sister  
Who touched their lives with  
The love of Jesus?



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# LIFE

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ments of its ending,” the cardinal said of the U.S. Supreme Court’s *Roe vs. Wade* decision 32 years ago that legalized abortion.

His remarks, during his homily at the Basilica of the National Shrine of the Immaculate Conception in Washington, were applauded by the overflow congregation. Those who could not find a seat in a pew sat in aisles, crammed into side chapels and leaned against the shrine’s marble columns; others watched the Mass from television screens set up downstairs in the shrine’s Crypt Church and in a hallway.

The congregation also applauded the cardinal for saying “the legal protections of our unborn sisters and brothers must be restored” and for noting that “the decisions of the Supreme Court can be changed.” Each time the court has reversed a previous decision, he said, “moral outrage was the decisive factor in the change. So it will be in the case of *Roe vs. Wade*.”

Cardinal Keeler pointed to the Dred Scott decision, which legalized slavery in 1857 in all U.S. territories and which later was reversed. He also noted that the 1896 *Plessy vs. Ferguson* decision’s “separate but equal” concept justifying racial segregation was changed; it was overturned by *Brown vs. Board of Education* in 1954, which desegregated the schools.

The cardinal, who is chairman of the U.S. bishops’ Committee on Pro-Life Activities, was the principal celebrant at the Mass. He was joined by three other cardinals—Washington Cardinal Theodore E. McCarrick, Philadelphia Cardinal Justin Rigali and Chicago Cardinal Francis E. George—as well as 17 bishops and 200 priests.

The Mass traditionally opens the National Prayer Vigil for Life the night before the annual March for Life protesting

the Supreme Court’s legalization of abortion.

Pilgrims from across the country braved Washington’s frigid temperatures as they arrived by the busload at the shrine to attend the evening Mass and the late night prayer services. At least 500 pilgrims, primarily from youth groups, spent the night on the floor in the shrine’s lower level. The prayer vigil concluded on Jan. 24 with an early morning Mass of penance and prayer celebrated by Cardinal McCarrick.

Pilgrims began holding seats for the 8 p.m. vigil Mass by midafternoon, and as the shrine quickly filled to capacity they had to resort to calls via cell phone to find one another.

The congregation responded with a collective laugh when an announcer prior to the Mass urged them to “kindly take your seats, if you have them.”

In opening remarks on Jan. 23, Cardinal McCarrick welcomed the participants and particularly thanked the large number of young people in attendance, saying their presence “gives us hope and courage.”

Cardinal Keeler also spoke of hope, saying the reasons for it can be found in recent elections and in the “growing popular recognition that the so-called pro-choice movement is aggressively anti-choice” because of its insistence on Catholic hospitals providing abortion-inducing drugs, pregnancy clinics not telling women about their adoption options, and pro-life nominees for appointment to high judicial office not getting a fair hearing by the U.S. Senate.

“Choice is a positive concept, an attractive concept. That’s why abortion apologists use it,” the cardinal said, “but the way they use it is a lie and, increasingly, Americans are catching on. There is hope in this development.”

“Increasingly, Americans are recognizing what a moral evil is embodied in *Roe*,” he said, noting that they are becoming



Young pro-life advocates leave the MCI Center after a rally and Mass and make their way to the annual March for Life in Washington on Jan. 24. As they have in previous years, young people made a strong showing at this year’s pro-life events marking the anniversary of the Supreme Court’s *Roe vs. Wade* decision.

more aware of the “lies that have been spun and fortified to sustain the illusion that abortion is somehow a good, or at least a morally neutral procedure; that it is a standard part of health care and family planning; that it is a proper exercise of a woman’s freedom; that it is a solution to intractable social problems.

“It is, of course, none of these things,” he continued. “What it is, is an unfettered right to take an innocent, human life—not on the battlefield, but in the womb. All this more and more Americans are coming to know.”

Cardinal Keeler urged those in the congregation to continue their pro-life efforts by writing letters, organizing rallies, volunteering time to pro-life pregnancy centers and supporting the campaigns of pro-life political candidates.

The 7:30 a.m. Mass on Jan. 24 that closed the prayer vigil did not draw the overflow crowd of the previous night’s Mass, but still filled the immense church. The homilist and principal celebrant, Cardinal McCarrick, urged the congregation to work to change the country’s abortion laws with kindness and gentleness.

He urged them to strive for human

rights and the protection of human life, but to do so lovingly and by relying on God’s strength. Pro-life activists will never change the law or court decisions by themselves, he said, but “only through the Lord’s power. That’s where we get our hope.”

Some members of a group of 40 students from Our Lady of Mercy High School in Fairburn, Ga., just outside of Atlanta, told Catholic News Service on Jan. 23 at the shrine that they were more than willing to speak up against abortion.

Malana DeJean, a junior, said just the fact that she was coming to Washington for the march gave her a chance to explain her pro-life views to friends “so they can think about it.

“I know people who’ve had abortions and regretted it,” she said. Her friend, Brennen Linton, a senior, said she also knew young women who had abortions and “had not thought about the aftereffects.”

The students, wearing red “Mercy for Life” T-shirts, agreed that events such as the march could make a difference.

“It’s important that we come together to change what’s going on,” said sophomore Andrea Price. †

## President tells March for Life of efforts to foster ‘culture of life’

WASHINGTON (CNS)—President George W. Bush, speaking via telephone to March for Life participants, said the federal government is “working to promote a culture of life, to promote compassion for women and their unborn babies.”

The president spoke for about five minutes at the beginning of the Jan. 24 rally.

“We know that in a culture that does not protect the most dependent,” he said, “the handicapped, the elderly, the unloved or [those who are] simply inconvenient become increasingly vulnerable.”

Bush pointed to laws passed during his first term in office, including the Partial-Birth Abortion Ban Act in 2003. Implementation of the law has been held up by three separate federal district courts—in New York, Nebraska and California—which have declared it unconstitutional.

Under the measure, “infants who are born despite an attempted abortion are now protected by law,” he said to applause. “So are nurses and doctors who refused to be any part of an abortion.”

And, under the Unborn Victims of Violence Act, which he signed into law last April, “prosecutors can now charge those who harm or kill a pregnant woman with harming or killing her unborn child,” Bush said.

The president said, “The America of our dreams, where every child is welcomed in law [and] in life, and protected in law may still be some ways away, but even from the far side of the river ... we can see its glimmerings.”

In an allusion to federal funding for cloning and for stem-cell research, Bush added, “We’re also moving ahead in terms of medicine and research to make sure that the gifts of science are consistent with our highest values of freedom, equality, family and human dignity. We will not sanction the creation of life only to destroy it.”

The president made his remarks from Camp David in Maryland, but march participants could see the White House from their vantage point during the rally on the Ellipse,

with the Washington Monument behind them. The rally preceded their annual march to the Supreme Court building.

The March for Life usually takes place on the Jan. 22 anniversary date of the Supreme Court’s 1973 *Roe vs. Wade* and *Doe vs. Bolton* decisions that legalized abortion virtually on demand. But when the anniversary date falls on the weekend, as it did this year, organizers choose the following Monday so participants can lobby their respective legislators on pro-life issues.

Despite a weekend snowstorm that socked in much of the East Coast and the Midwest with up to two feet of snow, march organizer Nellie Gray estimated that 100,000 took part in the rally and march.

By the time other speakers finished and Cardinal William H. Keeler, chairman of the U.S. bishops’ Committee on Pro-Life Activities, was able to introduce 16 of his fellow bishops, many in the crowd had left the rally to get to the beginning of the march route. Fewer still saw the closing prayer uttered by Coadjutor Bishop Robert W. Finn of Kansas City-St. Joseph, Mo.

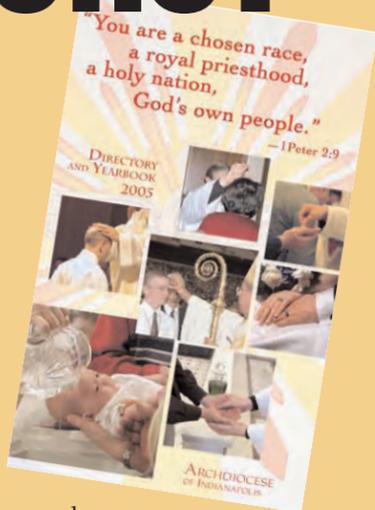
On the eve of the March for Life, Cardinal Keeler celebrated a vigil Mass opening the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington. There he told a congregation of more than 5,500 people not to give up hope in their efforts to change the country’s abortion laws. “The evil must end,” he told those at the Mass.

Delivering the prayer that opened the rally on the Ellipse, the Rev. Luke Robinson of Quinn Chapel African Methodist Episcopal Church in Frederick, Md., said happy are the people “whose quiver is filled with children.”

Metropolitan Herman, head of the million-member Orthodox Church in America, said the November election shows that there are many more people “with us than are against us.” †

# Got Questions?

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## 'Faith in Every Student'

By Annette "Mickey" Lentz  
Special to The Criterion

Every year, a theme is selected for Catholic Schools Week to help us focus on the importance of sending a child to a Catholic school. This year, the theme is particularly apt: "Catholic Schools: Faith in Every Student."



Annette "Mickey" Lentz

Today, more than ever, it is vital to instill an unshakeable faith and hope for the future in children. Children need to grow spiritually so that they can develop a personal connection to God

that will last them for a lifetime.

Other themes through the years have given us that same feeling of comfort and joy when determining that a Catholic school is the best place in which to educate students. We might hear or see that in a Catholic school, children "Learn Well. Live Well. Serve Well." We know Catholic schools make that possible.

Or "Shouldn't Your Children Love Learning? At a Catholic School, They Will!"

And I love this one: "Give Your Child the World—Start with a Catholic School."

(For more of the past years' themes, see page 18.)

In all cases, faith, hope and good moral values are emphasized.

As I was skimming through the liturgy guide for Catholic Schools Week, I noticed a great emphasis on the Beatitudes: Blessed are the poor in spirit, the meek, they who mourn, the clean of heart, the peacemakers and they who suffer persecution for justice's sake (Mt 5:3-12).

As we contemplate these wonderful Beatitudes, let's listen to Jesus' call in our hearts. Jesus has faith in every one of us. We can make his kingdom a reality.

The Beatitudes are Jesus' way of giving us a prescription for living our lives according to his teaching. He clearly gives us insight as to the kind of people he wants us to be. We have all received special gifts from God. It is up to us to use these gifts wisely. Catholic schools direct our actions and challenge us to work to help bring about the kingdom.

Catholic schools are the modern site for the Sermon on the Mount.

Lately, much secular emphasis has been placed on the No Child Left Behind Act. I certainly support that concept, not only academically but spiritually and emotionally as well. But what it also means is that our faith in every child in our Catholic school environment is never left behind.

It means that we have a total commitment to every child who enters our schools' doors.

This commitment is extended as well to the parents of our students. Your child will be challenged in our schools—challenged to grow spiritually, academically and, most importantly, to grow as an individual.

And when we are charting the course for a faith-filled future, we will be able to say that Catholic schools are right on course as they educate one student at a time.

This is our goal. This is our commitment. We will not fail!

(Annette "Mickey" Lentz is executive director of the archdiocesan Secretariat for Catholic Education and Faith Formation.) †

Photo by Mary Ann Wyard



Jordan Diagostino, Audrey Lee and Kayla Delaney, fifth-grade students at St. Monica School in Indianapolis, held up a banner for a breast cancer research fundraising walk that they got about 70 students to take part in to honor their teacher, Barbara Mauch, who has breast cancer. The walk took place early in the morning on Oct. 9 in downtown Indianapolis and came at a time when Mauch was missing one to two days of school each week because of chemotherapy treatments.

## Catholic school students rally to help teacher with cancer struggle

By Brandon A. Evans

Barbara Mauch has been teaching at St. Monica School in Indianapolis for 17 years, and wasn't about to stop when she started chemotherapy for breast cancer last summer.

The chemo meant that she was going to miss one or two days of school each week until the end of October.

But while she was doing her best to get to school as often as possible, her new class of fifth-graders was figuring out how to help her.

A group of three girls, assisted by their parents, wanted to get at least 25 other students to join them in the "Making Strides Against Breast Cancer" walk on Oct. 9 at White River State Park in Indianapolis. The proceeds benefit the American Cancer Society.

The "March for Mauch" ended up more successful than they thought.

"We got 70 kids," said Kayla Delaney, a fifth-grade student.

The students raised more than \$2,000, and also got parents and teachers to join the walk.

"Mrs. Mauch is a great teacher and we wanted to do something special for her to support her in her cancer," said Jordan Diagostino, a fifth-grade student.

Everyone who walked had a good time, she said. "You could tell—they liked it."

Michael Conway, a fifth-grade student, said that when the class told her about the plans, Mauch was overwhelmed.

"I'm so proud of them—after all, this is totally amazing," Mauch said. This shows that her students are "just exactly what we want Catholic school children to be."

Part of her surprise when she found out about the walk was that she had just

Photo by Brandon A. Evans



Barbara Mauch, a teacher at St. Monica School in Indianapolis, instructs her fifth-grade class about an art project. Her students took part in a city-wide walk to raise funds for cancer research to honor Mauch, who has breast cancer.

met her new class of fifth-grade students.

"I cried," she said.

The opening ceremony on the day of walk—a Saturday—was at 7:30 a.m., so the students made, for them, a considerable sacrifice.

"And it was a cold morning," Mauch said. "I mean, it was not pleasant to be down there."

She's his teacher, Michael said, and he cares about her—and is proud of her.

"We're the ones that make her get up every morning and go to chemo," Kayla said.

Mauch was not able to make it to the event because she was too sick. She was, though, feeling better in the last months of 2004, and was no longer missing any school. She had surgery over the Christmas break.

"You have to appreciate what our teachers go through," said Mary Delaney,

Kayla's mother.

When she initially heard that her child's teacher was sick, Delaney was concerned about how the year might work out, and if the situation would be too difficult on the children emotionally.

But her daughter came home excited about having Mauch as her teacher.

"I think she has taught them much more than our normal curriculum so far this year," Delaney said.

"I think the big thing even is not to panic when they hear the word that someone has cancer," Mauch said. "I did my darndest to be here. I'm here now. I've taken my wig off."

As the year continues, one of the girls said that she would gladly do the walk again.

"I would like to do it again," said Audrey Lee, fifth-grade student. "It made me feel really good." †



### Inside:

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- Archdiocese offers forgivable loans to Catholic educators—page 18
- Aquinas Center and Providence Jr./Sr. High School help people—page 13

# Filipino teacher instills love for music in students at St. Susanna School

By Mary Ann Wyand

A former concert pianist in the Philippines, Agnes Magnaye now shares her love for music with students as a teacher at St. Susanna School in Plainfield.

In addition to teaching music classes and conducting the children's choir, Magnaye also shares her love for God with parishioners and visitors as the liturgical music director at the Indianapolis West Deanery parish.

"The kids are fun to work with," Magnaye said during a recent telephone interview. "They're very cooperative and they listen well to what I tell them. I love working here. I love the kids. The parents at St. Susanna are so supportive of all our [choir] activities."

Her musical gifts, dedication to ministry and enthusiastic service to others have made a dramatic difference in parish and school life, said Patricia Whitaker, the principal of St. Susanna School.

"She is wonderfully talented," Whitaker said during a telephone interview last month, "and she gets wonderful sounds from our children."

As a liturgical musician, Whitaker said, Magnaye promotes love and reverence for worship through joyful music during Masses.

"She grew up Catholic in the Philippines and her faith is such an important part of her," Whitaker said. "You understand from her bearing, from her being, that music is her gift back to God. She has garnered the respect and admiration and affection of parishioners."

Her "perpetual energy" has invigorated St. Susanna's music program, the principal said, and students in kindergarten through

seventh-grade enjoy participating in her classes.

When Magnaye was hired five years ago, she started a children's choir—with about four to six students—to sing during Masses, funerals and parish programs.

Now, about 40 students sing in the choir, which sounds so professional that Magnaye and the children were asked to sing for several archdiocesan liturgies and programs.

St. Susanna's children's choir sang at the 2004 Celebrating Catholic School Values dinner last November in downtown Indianapolis as well as during a confirmation Mass at SS. Peter and Paul Cathedral last year. The choir also sang for the rededication of St. Elizabeth and Coleman Pregnancy and Adoption Services' renovated facilities on Jan. 15 in Indianapolis.

"When the archbishop came here for St. Susanna's 50th anniversary [liturgy in 2003], she melded the children's choir with the adult choir," Whitaker said. "It was absolutely phenomenal. At Christmas, she initiated a [combined] children's and adult choir concert that also was magnificent."

Magnaye also began a tone chime choir for the children, the principal said, and has made music education interesting and fun for all of the students.

Her music ministry at St. Susanna Parish resulted from a conversation that her brother had with Father Kevin Morris, the pastor, about the parish's need for a liturgical music director and music teacher five years ago.

Trained as a classical pianist at a music conservatory, Magnaye performed concerts and recitals in the Philippines.

She was visiting her brother in Plainfield when the music position was



Agnes Magnaye, the music teacher at St. Susanna School in Plainfield, instructs her students on how to read music and play tone chimes. Members of the children's choir performed on Jan. 15 at the rededication of St. Elizabeth and Coleman Pregnancy and Adoption Services' renovated facilities in Indianapolis.

advertised at the parish, and was able to acquire a temporary visa to stay in the United States and work at St. Susanna Parish.

"This is my home now," Magnaye said. "I've decided to stay. We're working on my permanent visa."

Magnaye's parents and a younger sister still live in the Philippines, where her mother is a principal and her father also works in a school. Another sister lives in Los Angeles.

"My mom wanted me to be a concert pianist so I worked hard," she said. "All I did was practice playing the piano all day. But when I started working with kids [at

St. Susanna School], I just loved it and I told my mom, 'I just want to teach. I want to work with kids.' I love what I do right now."

Magnaye said she is happy that the children's choir has continued to grow and the parishioners enjoy singing during Masses.

"I tell the kids that singing is praying," she said, "and when you sing in a choir at church it's not a performance. It's a service. We want to lead the congregation in singing. ... We help everybody to worship."

She also shares Filipino traditions with her students and has taught them a few words in Tagalog, the primary language in the Philippines.

"I try to teach them some Tagalog words, but we haven't sung any songs in Tagalog yet," Magnaye said. "I want them to know [about] how life [is] and how faith is practiced in other parts of the world."

Sixth-grader Katie Copeland said St. Susanna's music teacher is "fun" and has helped her learn to sing better and to enjoy serving others as a member of the parish choir.

Fifth-grader Anna Marie Legge has been a member of the children's choir for five years and said she loves music classes.

"She's really fun," Anna Marie said of her music teacher, "and she makes things exciting."

Fourth-grader Anna Emmick also has sung with the children's choir for five years.

"She's my favorite teacher," Anna said, "because she's nice."

(Criterion reporters Sean Gallagher and Brandon A. Evans contributed to this story.) †



## Learning to spell

St. Thomas Aquinas School kindergarten aide Margaret Bennett of Indianapolis helps kindergartner Collyn Foster with his spelling lesson last year at the Indianapolis North Deanery school. He is a first-grader this year.

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# Project EXCEED's Hispanic Services help Latino students

By Mary Ann Wyand

All Saints School eighth-grader Ismael Mazon of Indianapolis grew up in a Hispanic neighborhood in Chicago and lived in a primarily Spanish-speaking culture.

When the Mazon family moved to Indianapolis two years ago, Ismael faced many challenges as he adjusted to life in an English-speaking culture and made new friends at two schools.

Ismael's grades dropped during his first year in Indianapolis, but last summer his parents enrolled him at All Saints School and now his grades are improving thanks to help from the archdiocesan Office of Catholic Education's Hispanic Services program made possible by Project EXCEED funding.

During a Jan. 20 interview at All Saints School, Ismael said he wants people to understand "some of the challenges, as Mexicans, [and] the challenge that it is to find an American school and the difficulties that are in the way for us to learn."

In his Chicago neighborhood, he said, "it was all Hispanic. When I came here, it was a lot harder. My grades kind of dropped a little because in Chicago I was an A student and here I am a C, C-minus and D student. In Chicago, I was studying in a Hispanic classroom so I got more help because I didn't really know that much English when I was there."

Social Studies is his hardest class at All Saints School, Ismael said, but math class is easy because his teacher helps him a lot.

John Fair, the eighth-grade mathematics teacher, said last week that Ismael "has been doing really well lately."

Ismael said he misses his old friends in Chicago, but he likes All Saints School and is thinking about attending Cardinal Ritter High School in Indianapolis next year. He enjoys drawing and playing football, and was happy to hear that Cardinal Ritter has earned several Indiana High School Athletic Association state football titles in recent years.

"I'd really like to join the Marines," Ismael said. "That's [been] my dream since I was a little kid."

Ismael said he also is considering attending a military school in Texas next year. Later, he hopes to work as a mechanic like his brother.

His parents' families are from Mexico, and he visited his grandmothers and other relatives in Mexico City for two months last summer.

He shared memories of his trip to Mexico with Margarita Solis, coordinator of Hispanic Services for the archdiocesan Office of Catholic Education, who is filming a video to help other Hispanic youth attending Catholic schools in the archdiocese.

"Ismael has agreed to talk about his life," Solis said, "and what it means to live in two cultures and come to a Catholic school. He is sharing some of his experiences so the students can see the importance of education."

Solis and Flor Bickel, educational specialist in Hispanic Services, work with Latino students at All Saints School and St. Philip Neri School in Indianapolis as part of Project EXCEED's outreach ministry.

"These positions were developed as a response to the growing Hispanic needs and population at both schools," Solis said on Jan. 20. "The majority of our [Hispanic] students come from Mexico, although we also have some students from Honduras, Peru and Puerto Rico. A lot of [Latino] children were born in the United States, but have lived in a Spanish-speaking home for their first five years so that's why they struggle with the English language. Some of them are bilingual, but academics is still a struggle so we work with them on those needs as well."

About 23 percent of the students at All Saints School are Hispanic, Solis said, and St. Philip Neri School's Latino students comprise nearly 50 percent of this year's enrollment.

Nationally, she said, the dropout rate for Hispanic high school students is very high.

"That's just Hispanic youth in general," Solis said. "The rate gets even higher for those [Hispanic] students who are coming from another country into the United States when they are already in the fourth- or fifth- or sixth-grade."

Statistics posted on the National Center for Education website indicate that the high school dropout rate for white students is 7 percent, but it jumps to 13 percent for black students and 28 percent for Hispanic youth.

"With that comes a lot of different needs," Solis said. "We're not only



All Saints School eighth-grader Ismael Mazon of Indianapolis shares memories of his trip to Mexico last summer with Margarita Solis, coordinator of Hispanic Services for the archdiocesan Office of Catholic Education, for an educational video to help Latino students adjust to Catholic school and an English-speaking environment. OCE's Hispanic Services ministry is funded by Project EXCEED.

talking about cultural understanding—affirming their country and culture—but also language is the key [to improving Hispanic students' high school retention rates]. Flor [Bickel] and I are really looking at students who are struggling with the [English] language, but also supporting our Hispanic youth so they realize that education is really important ... if they are going to succeed in this country."

Solis said acclimating Hispanic youth to life in a Catholic school and learning in a primarily English-speaking environment is their primary goal.

"Our job is not only to support them by giving instruction in English," she said, "but also to support them in being successful in their education. That's our main goal and, whatever that means, that's our job description."

Solis said as Hispanic children become acclimated in an American school, they often are put in the difficult position of translating conversations with their teachers and their Spanish-speaking parents.

"Oftentimes, the majority of our students' parents do not speak English so they are put on with a lot more responsibilities," she said. "That becomes a little bit awkward, and probably is not the most appropriate thing to do for the students. If the student is doing poorly, I'm not quite sure that translation is always getting to

the parents for many different reasons. That's a tough thing for children to say to their parents that they're not doing well in school."

Within the past five years, she said, the Hispanic student population has grown tremendously in archdiocesan Catholic schools.

Benedictine Sister Pamela Doyle, principal at All Saints School, said Solis and Bickel help her prepare weekly school newsletters written in English and Spanish.

The school's mission statement reads, "All Saints Catholic School supports and challenges our diverse student body to be academically prepared, curious about learning, faithful in their spirituality and respectful of all God's creation."

To accomplish that goal, Sister Pamela said, school staff members must be able to serve the unique needs of every student.

"Margarita [Solis] and Flor [Bickel] have been a very powerful, very positive presence in our school," Sister Pamela said. "It's helped tremendously to have their presence here at All Saints, and in the archdiocese, to recognize the Hispanic families that we have in this community and how we can help meet the needs of all our students. They've been a godsend, ... heightening the awareness of our school to the Hispanic population and resources in the community." †



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# Project EXCEED continues to bring new technology to schools

By Brandon A. Evans

Several schools in the archdiocese are now benefiting technologically from Project EXCEED (Excellence in Catholic Expectations for Education).

The schools—which include Bishop Chatard High School in Indianapolis, Holy Name School in Beech Grove and St. Mark the Evangelist, St. Lawrence, Holy Spirit, St. Thomas Aquinas and Christ the King schools, all in Indianapolis—have received, or soon will be receiving, thousands of dollars in new technology.

They follow an initial wave of 14 schools that benefited from the same program.

The program is funded, along with the rest of EXCEED's programs, by a \$10 million grant from Lilly Endowment Inc. and more than \$6 million in donations. The goal is to help Catholic schools be able to integrate technology into their curriculum.

Kim Shurig, technology coordinator for Project EXCEED, said that the program started in the center-city, and has moved out according to need. Currently, the program is only active within Marion County, per the requirements of the Lilly grant.

Each school typically receives three computers for each grade two to five classroom, a computer lab, new software, two computers for the school office, a computer for each teacher, a wireless laptop cart and color printers for each classroom.

Additionally, all the teachers in each school receive training.

"I think [the program's] been overwhelmingly successful," Shurig said. "Everybody's been very thrilled with the quality of the hardware and software, the quality of the service and the quality of the training."

She said that this will help Catholic school students to be more prepared with

how to use computer technology when they enter other schools.

"Certainly, all the kids in the public schools are prepared when they enter high school," Shurig said.

Robert Rash, principal of Our Lady of Lourdes School, is seeing the good things that the new technology can do for the students.

The technology is a tool for them, he said, to communicate and obtain information.

"Instead of writing a report like the good old days, the kids now do PowerPoint presentations," Rash said.

The students also are doing a lot more online research—and the Internet is "unparalleled" for obtaining information speedily, he said.

Still, he added, it isn't wise just to let young people have access to all of these things without explaining how to use them.

"It still takes a teacher [and] it still takes a school to say, 'How do you take that information? Just because it's on the Internet, does that make it valid?'" Rash said.

"No tool is going to help children discern better than, I think, a teacher," he said.

Rita Parsons, principal of Holy Spirit School, said that her school was completely rewired to be able to use the Internet, but that most of the hardware and software will be coming to the school in March.

Internet research, she said, helps students keep up with the changing news.

"You can never keep a Social Studies book up-to-date," Parsons said. "Social Studies happens every day."

Some families, she said, probably have more technology at home than in the schools, so it's good to try to keep up.

"This is a technology age and this is what is natural to these students," she said, "and if we don't move at the same rate that they're getting those kinds of materials in



Students at St. Lawrence School in Indianapolis work on a computer in a lab that was given to the school through the archdiocesan Project Exceed. The school, along with several others, received the lab, a wireless laptop cart, three computers for each grade two to five classroom, new software, two computers for the school office, a computer for each teacher and color printers for each classroom.

their homes, we can't keep up."

The new computers in the classrooms of the lower grades will give also the teachers increased flexibility, she said.

"Small groups of students can be at the computers while other students are in reading groups or [at] math stations," Parsons said. "It's just another compliment to the instruction that's going on in the classroom."

Chris Battocletti, technology coordinator at St. Lawrence School, said that the new technology is being used in many parts of the curriculum.

Children in first- and second-grade learn how to use word processing software, and by third-grade they are already using PowerPoint. By middle school, the students are using publishing software.

"What we do is build projects from year

to year so that they build on their prior knowledge," Battocletti said.

Eighth-grade students participate in a yearlong project—which culminates in a trip to Washington, D.C.—that makes use of their broad range of acquired computer skills.

They use the Internet to research the monuments of the nation's capital then build scale models and create a PowerPoint presentation. They also make their own publicity for the presentation.

"It's just been wonderful," Battocletti said. "It would be great to see every Catholic school in the city be able to take advantage of this."

Rash and Parsons both agreed that the program should continue.

"It is well worth it and a lot of students are going to benefit from it," Parsons said. †

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# Catholic educator program gets students ready to teach in Catholic schools

By Brandon A. Evans

The Catholic School Educator Program at Marian College is now in its second year forming Catholic school teachers who want to nourish a student's soul as well as his or her mind.

The program, made possible by funds from the "Rebuild My Church" program, a project funded by Lilly Endowment Inc., is offered as a special track for students who are getting education degrees, but intend to teach in a Catholic school.

Susan Blackwell, chair of the education department at Marian, said that freshmen in the program begin with a few exploratory activities and get together occasionally—but the sophomore year is when things really get rolling.

Each student is paired with a coach at one of five local participating schools: St. Susanna School in Plainfield, St. Malachy School in Brownsburg, and St. Lawrence, St. Christopher and Holy Cross Central schools, all in Indianapolis.

The students are mentored by their coach, and work with them—or another teacher—in the classroom.

On top of that, the students in the Catholic School Educator Program also take a series of theology courses. Part of that training is to show them how to infuse religion into their teaching, Blackwell said.

There are currently 12 freshmen in the program this year, and four sophomores (who were the first to be in the program).

Andrea Beyke, a sophomore in the program, is paired with Lisa Hannon, a

first-grade teacher at St. Malachy School, as her coach.

Beyke is spending her time once a week observing and teaching math classes to students at the school.

"Any kind of practicum, or classroom teaching, that is required by Marian I will do at this school," Beyke said. "I will even student-teach at St. Malachy [during] my senior year."

She will also help to plan prayer services and liturgies for the students.

"I have learned how to incorporate religion into everyday teaching through lesson plans and by living it out as a model for the students," Beyke said. "I like the program because I've always wanted to be involved in the Church through Catholic schools."

"It has helped me build connections, and I know I will be much more prepared to teach in a Catholic setting."

Beyke said that she would like to teach second grade.

"Younger students are fun to discuss religion with because they have such an open mind," she said.

Hannon said that her responsibility as a coach requires her to coordinate visits, field experiences and student teaching, along with helping Blackwell to develop a brochure and program guide.

All the coaches also meet on a monthly basis during the school year and once in the summer, she said.

"There's a lot of ownership on the part of the participating schools for the program because they helped develop it," Blackwell said.

"I think the biggest challenge of the



Coaches in Marian College's Catholic School Educator Program stand with the college sophomore students who are currently enrolled in the program. Each student is paired with a coach who acts as a mentor to them as they pursue a life in Catholic school education.

program has been the fact that, to some extent, we are developing it as we go along," Hannon said. "We set goals in place, make plans for school visitations and field experiences, and if something doesn't work, we change it."

"We all work very well together. Since I like a challenge, I think this has also been my favorite thing."

Hannon has been impressed with the young people in the program, and said that "the students I have met so far

demonstrate the importance of their faith through their work.

"Through these young, fresh faces, I see a lot of excitement and enthusiasm," she said. "I enjoy the opportunity to share my love of teaching and children with another soon-to-be-professional."

"This program has helped me to be a better teacher by reminding me how scary it was to be a teacher-in-training, and makes me more aware of the importance of having good role models in my profession." †

# Catechetical leader in New Albany Deanery makes collaborative efforts

By Karen Oddi

Special to The Criterion

Christina Flum moved from the diocese of Erie, Pa., last summer to assume the position of director of Catechetical Ministry at the Aquinas Center in Clarksville.

Flum knew that she would be building upon a rich and well-established catechetical ministry in the New Albany Deanery, one that had earned the respect of educational and pastoral leaders throughout the archdiocese.

Being very much a "people person," she quickly came to know and work with the parish administrators of religious education in the 19 parishes that make up the deanery.

The annual August conference for educational administrators provided not only the opportunity to see what a collaborative group the New Albany catechetical leaders are, but also to meet administrators from other deaneries.

Since the Aquinas Center is part of the complex of Providence Jr./Sr. High School in Clarksville, Flum could envision many

possibilities for linking the work of the center with the high school.

Over the years, the center itself has been a fine resource for adult education and catechist formation, providing the entire deanery with the latest in faith formation materials and opportunities for spiritual growth and enrichment.



Christina Flum

Through some reorganization of materials with the help of an administrative assistant, Connie Sandlin, the theology teachers at the high school are now making use of the resources in their lesson planning.

Flum is working with Joan Hurley, Providence High School president, and Ray Lucas, deanery director of Youth Ministry, to set up evenings for youth with guest speakers on a variety of topics.

She also does a "walking around" ministry with the high school students, dropping by at lunch and inviting them to take

advantage of what the Aquinas Center has to offer. In addition, the center is sponsoring "Faith Rocks," a bimonthly program for youth at St. Michael Parish in Bradford in Harrison County, the western part of the deanery.

Recently, Flum was the guest speaker, on the topic of teenage pregnancy, for an eighth-grade social studies class at Holy Family School in New Albany.

She is also working with several school principals to plan a program for teachers on student discipline. In addition, she is working toward correlating the resources of the deanery center with the elementary and high school standards-based religion curricula.

"I want to make it easy for teachers and catechists to find good audio-visual and other materials that will enhance their lesson planning experience," Flum said.

As part of the plan to make it easier to access resources, Flum and Sandlin have reorganized all the materials topically around the basic teachings of the *Catechism of the Catholic Church*.

As part of the plan to enhance the community's awareness of the center, Flum

held an open house in the fall.

She has many more plans for the future, including working to add a track for youth at the annual New Albany Deanery Parish Ministry Conference next September and being a member of the adult team for a deanery-sponsored senior retreat next month.

She is also facilitating the *Protecting God's Children* sexual abuse awareness program that was recently mandated by the archdiocese for all employees and volunteers who have regular contact with children and youth.

With all that is going on in the deanery, Flum still makes time to enjoy the company of family and friends in both Cincinnati and back in Pennsylvania. She is also active in several professional organizations and is often called upon as a speaker outside the archdiocese.

For more information about the Aquinas Center, log on to [www.aquinascenter.org](http://www.aquinascenter.org).

(Karen Oddi is evangelization coordinator and associate director of faith formation for the archdiocese.) †

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Mr. Dennis Musial, principal

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# Nativity special education teacher earns state award for excellence

By Mary Ann Wyand

"Faith in Every Student," the motto for Catholic Schools Week this year, could also be the motto for Nativity School in Indianapolis, where special-education students receive expert tutoring from Rose Haltom, who was named Teacher of the Year on Dec. 3 by the Learning Disabilities Association of Indiana.

Haltom said about 40 Nativity students participate in special-education classes on a daily basis and other students receive inclusion assistance to support various curriculum needs or Title I remediation after school to strengthen reading skills.

Peg Dispenzieri, Nativity's principal, said she is pleased that the Indianapolis South Deanery school is able to provide a Catholic education for special-needs students.

"I think it's incredibly important that we're able to offer parents who have children who may have learning disabilities the opportunity to come to this school," Dispenzieri said, "and to offer them a good quality Catholic education, especially knowing that Rose [Haltom] is so qualified and has so much experience. She is a huge asset to this school."

Dispenzieri said there are children attending Nativity School now whose parents were also taught by Haltom.

"The parents know what great work she does," the principal said. "I'm so proud of Rose. She started this program years ago with a handful of students as a part-time science teacher and part-time resource teacher. She's been a full-time resource teacher here for several years. We've grown from serving a handful of students [with learning disabilities] to helping 40 students on a daily basis. Our goal is to keep growing that program so we can reach an even wider range of students."

This year, the principal said, 330 students are enrolled at Nativity School and she expects enrollment to continue to grow steadily in coming years.

"Franklin Township continues to grow," Dispenzieri said. "Nativity School continues to grow, and we're looking forward to great things by offering a full range of educational services with this [special-needs] program."

Haltom earned a master's degree and endorsement in special education then started teaching at archdiocesan schools in 1976, first at Little Flower School in

Indianapolis. In 1981, she accepted a full-time position at Nativity School as a fifth-grade teacher.

"My heart has always been in special education," Haltom said. "I've always attended Orton and Learning Disability Association conferences and workshops, and used that [training] in my teaching."

Before Haltom joined the Nativity faculty 23 years ago, special-needs students in the parish attended resource classes at St. Mark School in Indianapolis.

"Our former principal decided to offer a half day of resource classes in 1981," Haltom said. "Our numbers grew, and our school has tripled in size. We've added two wings."

Haltom said she works hard to reach students with different learning styles by teaching hands-on science lessons without using the textbook.

"I thought that was the best way to teach the students and reach the learning-disabled kids," she said. "Most of my students are dyslexic or have auditory processing problems. Students with dyslexia have a great struggle with reading. Students with auditory processing problems can read, but can't tell you what they've read or understand [spoken] instructions. They can spell words and can read, but they don't have a clue what you've said. They learn visually. It's like being in a foreign airport."

Haltom said teaching special-education students is an enjoyable and rewarding educational ministry.

"Two of my fourth-grade girls got on the high honor roll and were thrilled," she said. "They just shine now."

She was especially pleased to receive a thank you card decorated with a rainbow from a third-grade boy who can't read or spell yet so she reads his tests to him.

"He wrote this card to me to thank me for helping him," she said. "His mom said he never does that. When you make a breakthrough, it's amazing."

The card reads, "Thank you Mrs. Haltom for helping me in reading on tests."

The state teaching award is wonderful, she said, but the card means much more.

"If I get the children identified early as first-graders, I have them in resource classes all the way through eighth-grade," Haltom said. "They need connectedness so I'm kind of their bridge. I talk with their teacher at the beginning of the year,



Nativity School special education teacher Rose Haltom helps resource students Lindi Shockley, from left, Kolby Boak and Henry Hampton with spelling words on Jan. 19 at the Indianapolis South Deanery school. Haltom earned a state award for excellence in education from the Learning Disabilities Association of Indiana.

and explain that this is what [the student] needs, this is what we have tried and this [learning style] is what works with him."

Haltom said she is proud of three special-needs students who couldn't read as fifth-graders but can read the literature book with their eighth-grade class.

"I give them all their oral tests and also do spelling each day," she said. "I see them quite a lot because I'm in their language arts class, their reading class and I help them learn spelling words. So we have a connectedness. They know their strengths now. We've bonded together and have become kind of a family."

Haltom said one eighth-grade student with auditory processing problems told another eighth-grade student with dyslexia that, "If you and I could just get our brains together, I could read it for you and you could tell me what I read."

Resource classes give special-needs students hope for the future and confidence in their newfound abilities, Haltom said. "The parents are so relieved because I'm here, and they know that they don't have to start each school year by telling the new teacher about their child's special needs. I save a lot of hardship for the students, and that's very rewarding. They feel

very good about themselves."

She works with parents and teachers to ensure that each child makes progress.

"It makes you feel great that you can help them," she said. "They already know what they can't do so my job is to teach them what they can do, to show them how to do it well and to compensate for what they don't know how to do."

Eighth-grader Stephanie Pfeiffer has taken resource classes for help with reading and spelling for four years.

"We're all very proud of her," Stephanie said about her teacher's state award for excellence in education.

"She's accomplished a lot with many of us," Stephanie said. "[Resource class] is a lot of fun. We have a lot of laughs."

Eighth-grader Kevin Banich has participated in resource classes for a year and a half to improve his reading comprehension.

"It made me a lot smarter," Kevin said. "I came from a second-grade reading level up to just about an eighth-grade reading level in a matter of a couple of months. I got better and better [at reading], and started liking it more. [I learned] to work hard. Things might seem tough in the beginning, but with help and support you can get through anything." †



Nativity teacher Rose Haltom's state special education award is shown with a thank you card from a third-grade student who appreciates her help with tests.

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# Facts about Catholic schools in the Archdiocese of Indianapolis

## Archdiocesan administration

The Secretariat for Catholic Education and Faith Formation of the Archdiocese of Indianapolis includes the Office of Catholic Education (OCE), the Catholic Youth Organization (CYO) and St. Mary's Child Center.

The Office of Catholic Education oversees and assists the Catholic schools, parish faith formation, evangelization and youth ministry programs for 150 parishes and missions in 11 deaneries throughout a 39-county area of central and southern Indiana, comprising some 13,757 square miles and serving more than 233,000 Catholics.

Special programs operating under the auspices of OCE are A Promise to Keep, a peer-mentoring sexual abstinence program sponsored by St. Vincent Hospital in Indianapolis, and SPRED, the Special Religious Education program serving parishioners with developmental disabilities.

The Office of Catholic Education was founded in 1974 when the former school office and office of religious education were formed into one of the first offices of "Total Catholic Education" in the nation.

Under Archbishop Daniel M. Buechlein and in consultation with the Archdiocesan Education Commission, OCE utilizes a team management approach in support of the teaching mission of the Church—"learning, teaching and sharing our faith."

In 2002, youth ministry was added to the OCE mission and, in 2003, evangelization programs were added.

Support for site-based programs is provided through direct service,

resources, consultation, training, community-building and collaboration with constituents in the parishes and schools in conjunction with other archdiocesan agencies.

OCE received a historic \$10 million challenge grant from the Lilly Endowment Inc. for school improvement from 2002-06. The challenge was met with \$5 million in matching gifts from generous corporate and individual donors and grants.

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Major constituencies of the Office of Catholic Education include pastors, principals, parish administrators of religious education, youth ministers and members of school and faith formation commissions and high school boards. Constituents are involved collaboratively in projects to design and develop curriculum, provide inservice training, produce manuals and guidelines, and foster professional development.

## Office of Catholic Education

1400 N. Meridian St., P.O. Box 1410  
Indianapolis, IN 46206  
317-236-1430 or 800-382-9836, ext. 1430  
Fax: 317-261-3364  
E-mail: [indyoce@archindy.org](mailto:indyoce@archindy.org)  
Website: [www.archindy.org](http://www.archindy.org)

<b>Catholic schools:</b>	<b>71</b>
Elementary schools:	61 (28 in Marion County)
High schools:	10 (6 in Marion County) (3 private high schools)
Pre-school programs:	34 (Pre-K programs for 3-, 4- and 5-year-olds)
Extended care programs:	55 (Pre-K-8, before and after school care or both)

**Professional staff: 1,700 (full-time and part-time)**

### Enrollment 2004-05: (Unofficial Oct. 1, 2004, enrollment)

<b>Total pre-school-12:</b>	<b>23,520</b>
Pre-school:	1,599
Elementary (K-8):	16,452
High school (9-12):	5,469

<b>Religious composition:</b>	<b>Elementary</b>	<b>High school</b>
Catholic:	86%	80%
Non-Catholic:	14%	20%

NOTE: Approximate demographic figures for seven Indianapolis center-city schools are: 65% minority, 69% non-parishioners and 58% qualified for Federal Lunch Program.

**High school graduation rate, 2003: 99.02%**

**Percent of graduates entering college, 2003 92%**

NOTE: All figures above this line include three private high schools.

<b>Average tuition rates, first child, (estimated)</b>	<b>Catholic</b>	<b>Non-Catholic</b>
Elementary schools:	\$2,200	\$3,200
Interparochial high schools:	\$4,000	\$6,000

NOTE: Elementary tuitions are set at the parish level and vary greatly. Schools receive parish subsidies except for private high schools (not included).

### Estimated operating costs of Catholic schools in the archdiocese, 2003-04:

Elementary schools cost-per-pupil:	\$3,592
Interparochial high schools, cost-per-pupil:	\$6,914
<b>Total operating cost of archdiocesan schools:</b>	<b>\$87 million</b>

(K-12 enrollment, excluding private high schools and capital costs)

**Annual savings to Indiana taxpayers, fiscal year 2002 (estimate): \$174 million**

(@ aggregate public school K-12 composite estimated cost-per-pupil of \$8,582 x 2002-2003 Catholic school K-12 enrollment, excluding private high schools)

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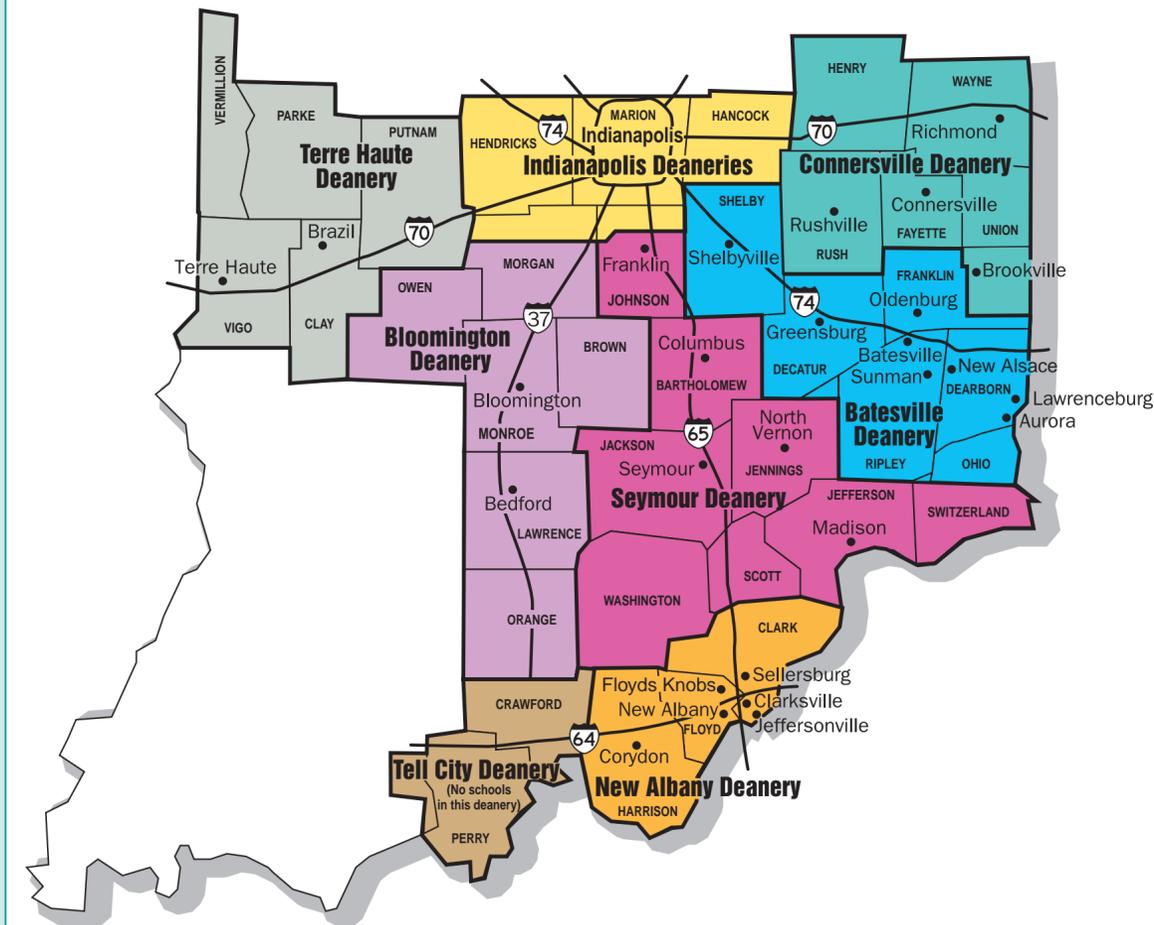
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**Batesville**  
St. Louis School (K-8)  
17 St. Louis Place  
Batesville, IN 47006  
812-934-3310

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

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

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

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

**Shelbyville**  
St. Joseph School (P-5)  
127 E. Broadway  
Shelbyville, IN 46176  
317-398-4202

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

**Bloomington Deanery**  
**Bedford**  
St. Vincent de Paul School (P-8)  
1723 I St.  
Bedford, IN 47421  
812-279-2540

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

**Connersville Deanery**  
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St. Michael School (1-8)  
P. O. Box J, 145 Wallace St.  
Brookville, IN 47012  
765-647-4961

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

**Richmond**  
St. Elizabeth Ann Seton School (P-6)  
801 W. Main St.  
Richmond, IN 47374  
765-962-4877

**Seton Catholic High School** (7-12)  
233 S. 5th St.  
Richmond, IN 47374  
765-965-6956

**Rushville**  
St. Mary School (P-6)  
226 E. Fifth St.  
Rushville, IN 46173  
765-932-3639

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

**Our Lady of Providence Jr./Sr. High School** (7-12)  
707 W. Highway 131  
Clarksville, IN 47129  
812-945-2538

**Corydon**  
St. Joseph School (K-6)  
512 Mulberry  
Corydon, IN 47112  
812-738-4549

**Floyds Knobs**  
St. Mary-of-the-Knobs School (P-3)  
3033 Martin Road  
Floyds Knobs, IN 47119  
812-923-3011

**Jeffersonville**  
Sacred Heart School (P-8)  
1842 E. Eighth St.  
Jeffersonville, IN 47130  
812-283-3123

**New Albany**  
Holy Family School (K-8)  
217 W. Daisy Lane  
New Albany, IN 47150  
812-944-6090

**New Albany, cont'd**  
Our Lady of Perpetual Help School (K-8)  
1752 Scheller Lane  
New Albany, IN 47150  
812-944-7676

**St. Mary School** (K-8)  
420 E. Eighth St.  
New Albany, IN 47150  
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**Sellersburg**  
St. Paul School (P-6)  
105 St. Paul St.  
Sellersburg, IN 47172  
812-246-3266

**Seymour Deanery**  
**Columbus**  
St. Bartholomew School (P-8)  
1306 27th St.  
Columbus, IN 47201  
812-372-6830

**Franklin**  
St. Rose of Lima School (P-8)  
114 Lancelot Drive  
Franklin, IN 46131  
317-738-3451

**Madison**  
Pope John XXIII School (P-6)  
221 W. State St.  
Madison, IN 47250  
812-273-3957

**Fr. Michael Shawe Memorial Jr./Sr. High School** (7-12)  
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Madison, IN 47250  
812-273-2150

**North Vernon**  
St. Mary School (K-8)  
209 Washington St.  
North Vernon, IN 47265  
812-346-3445

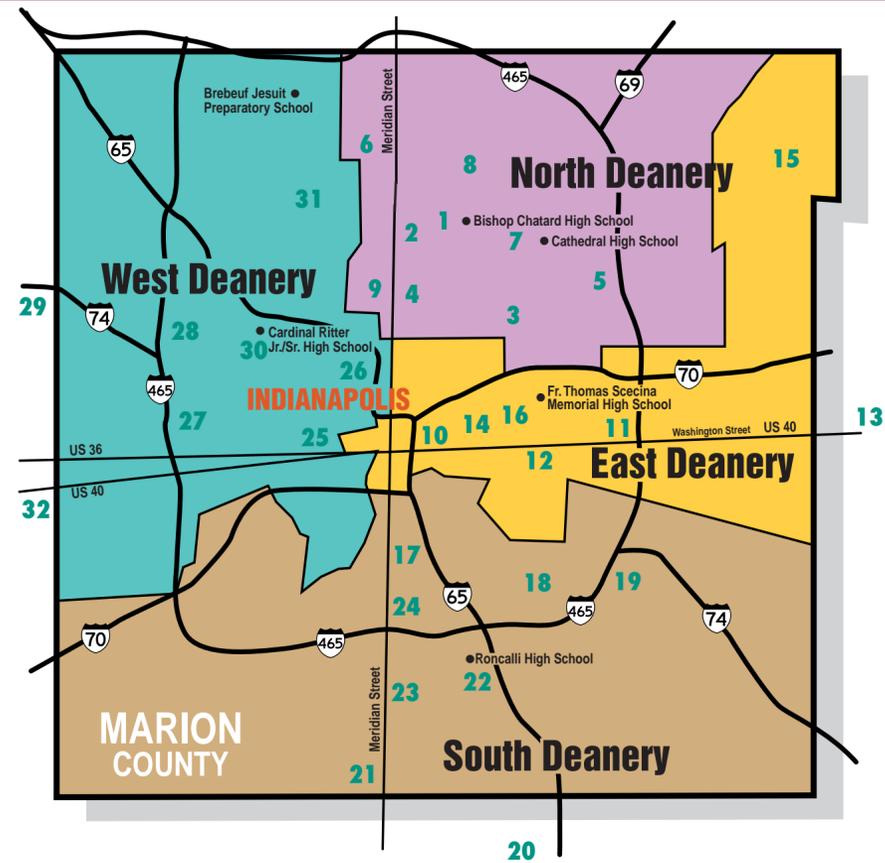
**Seymour**  
St. Ambrose School (P-6)  
301 S. Chestnut St.  
Seymour, IN 47274  
812-522-3522

**Terre Haute Deanery**  
**Brazil**  
Annunciation School (P-5)  
19 N. Alabama St.  
Brazil, IN 47834  
812-448-1394

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

**St. Patrick School** (P-8)  
449 S. 19th St.  
Terre Haute, IN 47803  
812-232-2157

## GREATER INDIANAPOLIS



### GREATER INDIANAPOLIS DEANERY SCHOOLS

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2. **Immaculate Heart of Mary School** (K-8)  
317 E. 57th St.  
Indianapolis, IN 46220  
317-255-5468

3. **St. Andrew & St. Rita Catholic Academy** (P-8)  
4050 E. 38th St.  
Indianapolis, IN 46218  
317-549-6305

4. **St. Joan of Arc School** (P-8)  
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Indianapolis, IN 46205  
317-283-1518

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

6. **St. Luke School** (K-8)  
7650 N. Illinois St.  
Indianapolis, IN 46260  
317-255-3912

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

9. **St. Thomas Aquinas School** (K-8)  
4600 N. Illinois St.  
Indianapolis, IN 46208  
317-255-6244

10. **Cathedral High School** (9-12)  
5225 E. 56th St.  
Indianapolis, IN 46226  
317-542-1481

11. **Bishop Chatard High School** (9-12)  
5885 N. Crittenden Ave.  
Indianapolis, IN 46220  
317-251-1451

12. **Our Lady of Lourdes School** (K-8)  
30 S. Downey St.  
Indianapolis, IN 46219  
317-357-3316

13. **St. Michael School** (P-8)  
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Indianapolis, IN 46140  
317-462-6380

14. **St. Philip Neri School** (P-8)  
545 N. Eastern Ave.  
Indianapolis, IN 46201  
317-636-0134

15. **St. Simon the Apostle School** (P-8)  
8155 Oaklondon Road  
Indianapolis, IN 46236  
317-826-6000

16. **St. Therese of the Infant Jesus/Little Flower School** (P-8)  
1401 N. Bosart Ave.  
Indianapolis, IN 46201  
317-353-2282

17. **Holy Cross Central School** (K-8)  
125 N. Oriental St.  
Indianapolis, IN 46202  
317-638-9068

18. **Holy Spirit School** (P-8)  
7241 E. 10th St.  
Indianapolis, IN 46219  
317-352-1243

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317-826-6000

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317-353-2282

24. **Central Catholic School** (K-8)  
1155 E. Cameron St.  
Indianapolis, IN 46203  
317-783-7759

25. **Holy Name School** (K-8)  
21 N. 17th Ave.  
Indianapolis, IN 46107  
317-784-9078

26. **Nativity of Our Lord Jesus Christ School** (K-8)  
3310 S. Meadow Drive  
Indianapolis, IN 46239  
317-357-1459

27. **St. Barnabas School** (K-8)  
8300 Rahke Road  
Indianapolis, IN 46217  
317-881-7422

28. **St. Jude School** (K-8)  
5375 McFarland Road  
Indianapolis, IN 46227  
317-784-6828

29. **St. Mark the Evangelist School** (K-8)  
541 E. Edgewood Ave.  
Indianapolis, IN 46227  
317-786-4013

30. **St. Roch School** (K-8)  
3603 S. Meridian St.  
Indianapolis, IN 46227  
317-784-9144

31. **Roncalli High School** (9-12)  
3300 Prague Road  
Indianapolis, IN 46227  
317-787-8277

32. **Indianapolis West Deanery**  
25. **All Saints School** (K-8)  
75 N. Bellevue Place  
Indianapolis, IN 46168  
317-924-4333

26. **St. Michael the Archangel School** (K-8)  
3352 W. 30th St.  
Indianapolis, IN 46222  
317-926-0516

27. **St. Monica School** (K-8)  
6131 N. Michigan Road  
Indianapolis, IN 46228  
317-255-7153

28. **St. Susanna School** (P-5)  
1212 E. Main St.  
Indianapolis, IN 46168  
317-839-3713

29. **Cardinal Ritter Jr./Sr. High School** (9-12)  
3360 W. 30th St.  
Indianapolis, IN 46222  
317-924-4333

30. **Brebeuf Jesuit Preparatory School** (9-12)  
2801 W. 86th St.  
Indianapolis, IN 46268  
317-872-7050

31. **St. Gabriel School** (P-8)  
6000 W. 34th St.  
Indianapolis, IN 46224  
317-297-1414

32. **St. Malachy School** (K-8)  
330 N. Green St.  
Brownsburg, IN 46112  
317-852-2242

# Catholic Schools Week themes have changed over the past three decades

## Catholic Schools Week themes:

- 1974—Catholic Schools, Different Where It Counts—  
Message, Community and Service
- 1975—Making the Difference Count
- 1976—A Declaration of Interdependence
- 1977—Catholic Schools: A Plus for America
- 1978—Catholic Schools: Everyone Grows
- 1979—Next to the Family, The Catholic School
- 1980—The Catholic School: One of the Family
- 1981—Choosing a Tradition—Catholic Schools
- 1982—The Good News in Education
- 1983—In God We Trust and Teach
- 1984—Catholic Schools: Beacon of Hope
- 1985—Catholic Schools: Sharing Vision, Teaching Values

- 1986—A Rainbow of Excellence
- 1987—Catholic Schools Touch the Future
- 1988—Share the Spirit
- 1989—Communities with Memories
- 1990—Catholic Schools: A Parent's Choice
- 1991—Catholic Schools: A Kaleidoscope of People

## National Marketing Campaign and CSW Week themes:

- 1992—Discover Catholic Schools
- 1993—Choose Catholic Schools: The Good News in Education
- 1994—Support Catholic Schools: Your Choice for Education
- 1995—Catholic Schools: Schools You Can Believe In
- 1996—Catholic Schools: Schools You Can Believe In
- 1997—Catholic Schools: Schools You Can Believe In  
(This same theme was used in three consecutive years with different logos)
- 1998—Catholic Schools: Restoring Faith in Education
- 1999—Catholic Schools: Faith for a Brighter Future
- 2000—Catholic Schools: Lighting the Way to a New Century
- 2001—Celebrate Catholic Schools
- 2002—Catholic Schools: Where Faith and Knowledge Meet
- 2003—Catholic Schools: Making a World of Difference
- 2004—Catholic Schools: A Faith-Filled Future
- 2005—Catholic Schools: Faith in Every Student †

# Total Catholic Education Fund offers forgivable loans

By Brandon A. Evans

The Total Catholic Education (TCE) Fund, started more than a decade ago, has been helping people continue the life-long process of learning.

It has been doing this through the awarding of forgivable loans—these are loans that are given to a person, in this case for further education (usually meaning an advanced degree).

"It was put in place to enhance leadership and provide for continuing education for educational leaders—teachers, principals, [directors of religious education]—and now youth ministers are involved," said G. Joseph Peters, associate executive director of Catholic education for the archdiocese. In the last year, 48 loans were awarded.

"When they complete their program, they have a five year obligation, and one-fifth of that loan is forgiven each year by a combination of the TCE fund ... and the parish or the sponsoring entity," Peters said.

"Most of them, because they continue to work for us, never pay a penny back," he said.

The loan recipients are chosen through an application process that is reviewed by the Archdiocesan Education Commission.

Cynthia Greer, principal of St. Mark the Evangelist School in Indianapolis, said that she received a loan about eight years ago.

"I used it to get my master's degree from Butler [University], which would have been my administration license," she said.

At the time, Greer was teaching at Our Lady of the Greenwood School in Greenwood. Pursuing a graduate-level degree was something she had wanted to do.

"For me, it was going to be the only way that I was going to be able to pick up a master's degree," she said.

Scott Stewart, principal of Christ the King School in Indianapolis, was formerly a world geography and U.S. history teacher at Roncalli High School.

He wanted to obtain his administrator's license—which was a master's level degree—but couldn't afford it. He was able to receive a forgivable loan from the TCE from 1988-2000 to get his degree.

"If it wasn't for this program," Stewart said, "I probably ... would have to have moved on to public schools" to make a living.

"[The loans] allow those of us that really want to make a lifelong commitment to Catholic education to do so," he said. "In my mind, it's the archdiocese, the Office of Catholic Education, making a commitment to us."

Teachers, in turn, he said, are able to make that commitment back.

Greer said that for both educators and the larger archdiocese, the program is "great—it's a win-win for everybody.

"I think it helps the archdiocese because we better ourselves and so we can give back more." †



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### St. Bartholomew School

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### St. Mary School

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### St. Joan of Arc School

500 E. 42nd St., Indpls., IN 46205 • 283-1518  
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Mrs. Betty Popp, *Principal*

### St. Luke School

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Mr. Steve Weber, *Principal*

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Our Lady of Providence Jr./Sr. High School  
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St. Mary-of-the-Knobs Catholic School  
Mrs. Mary Ann Bennett, *Principal*

St. Paul Catholic School  
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# Catholic school students celebrate week with various activities

By Brandon A. Evans

Most Catholic schools in the archdiocese are in some way celebrating Catholic Schools Week, which runs from Jan. 30 to Feb. 5.

Sacred Heart of Jesus School in Jeffersonville is celebrating the week in many different ways, but the culmination will be a volleyball game of eighth-graders vs. the faculty and staff on Friday.

The event always brings out the best of the school's spirit, and the pastor of the parish, Father Thomas Clegg, added to the fun by wearing a festive wig to the game last year.

St. Matthew School in Indianapolis put on an art show for the parish on Jan. 21 by having all the students paint self-portraits.

The students also had a "graffiti" wall, made arm bands and played a game where they had to guess which self-portrait fit which teacher.

The goal was to teach the students about self-expression through art.

St. Mary School in North Vernon has a host of activities lined up, beginning with a 5 p.m. Mass on Jan. 29.

Children at the school will read letters from their parents explaining why they were sent to Catholic school, and will also enjoy a pizza lunch, a silly sock day (to remind them that we walk in our faith together) and a chance to hear from school alumni.

Pope John XXIII School in Madison has had several successful events in past years.

One such event has students writing about why they like their school, while at others, students collected "care buckets" filled with various items for those in community service (i.e., firemen) and wrote letters to shut-ins and those in nursing homes.

The principal also delivered a "State of the School" address to Prince of Peace Parish during the weekend Masses.

Community service is a common way that many Catholic schools honor their religious heritage.

Last fall, Father Thomas Scecina Memorial High School in Indianapolis held a food drive that raised more than 23,000 cans of food for the Holy Cross Food Pantry. The different classes had a competition to see how much food they could collect.

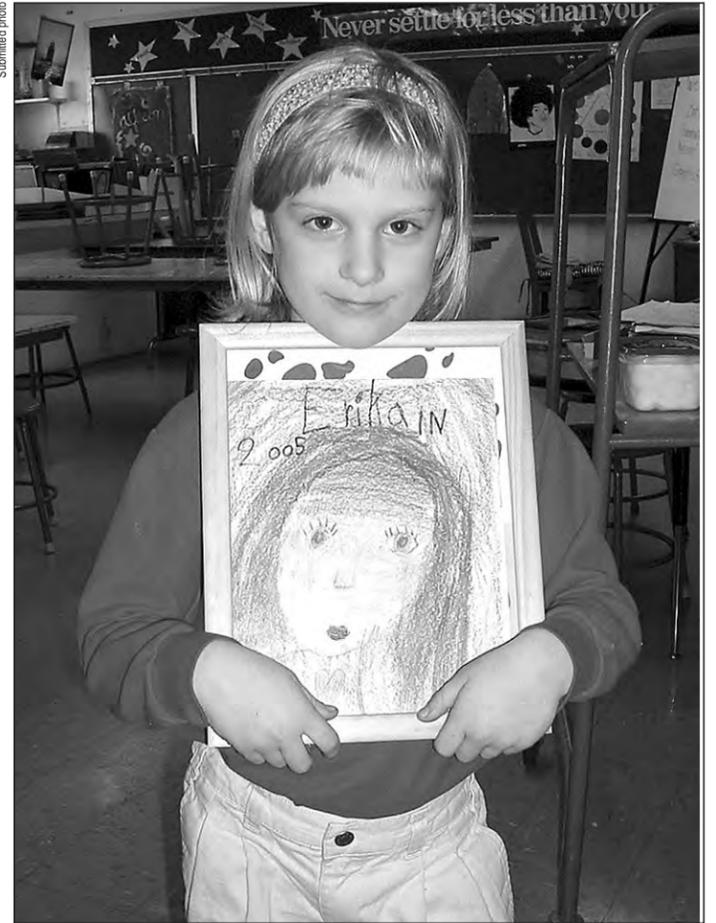
St. Mark the Evangelist School in Indianapolis "adopted" a squad of Army soldiers stationed in Iraq. The students have donated items that the soldiers needed, and also wrote letters to them.

Students at the same school, in the fourth grade class, have also spend the last few years making quilts for babies served by the archdiocesan Office for Pro-Life Ministry's Birthline ministry—something that teaches them motor skills, following directions, service and even Indiana history. †



Above, eighth-grade students from Sacred Heart of Jesus School in Jeffersonville stop for a photo last January during Catholic Schools Week. The students participated in a special volleyball game that pitted them against the faculty and staff.

Right, Erika Meckauskas, a first-grade student at St. Matthew School in Indianapolis, poses with a self-portrait that she made for art class. Each grade in the school made self-portraits, and all of them—along with other artistic creations from students—were put on display for members of the parish during an art show on Jan. 21.



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may Christ teach you  
to do yours."**

- St. Francis of Assisi

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Photo by Mary Ann Wyand



File photo by Mary Ann Wyand

## Faith in Every Student

Above, All Saints School sixth-graders Taiya Brasher, from left, Stephanie Turner and Liliana Espinosa of Indianapolis sing during a prayer service on Jan. 20 in the school chapel.

Above, right, St. Thomas Aquinas School fourth-grader Charlie Gates of Indianapolis contemplates his next move in a chess game during recess last year at the Indianapolis North Deanery school.

Right, St. Monica School fifth-grader Chelsea Carter of Indianapolis, right, shows her Gravitron roller coaster to younger students on Jan. 14 at the Indianapolis West Deanery school. Fifth-grade students designed roller coasters using tubes and ball bearings for a science project.

Photo by Mary Ann Wyand



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## West Deanery Schools

CATHOLIC SCHOOLS WEEK 2005

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**St. Michael School**  
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317-926-0516

**St. Monica School**  
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Mrs. Deborah S. Reale, *assistant principal*  
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**St. Susanna School**  
Mrs. Patty Whitaker, *principal*  
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**Cardinal Ritter High School**  
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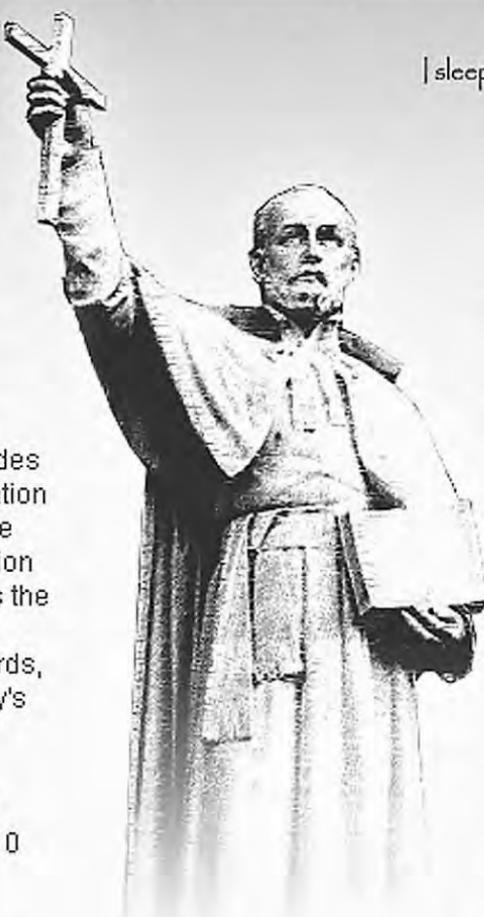
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Blessed Mother Theodore Guerin

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The new archdiocesan Office of Catholic Education website offers a variety of resources for different users. It contains links to its various programs, along with a calendar of events, a list of staff members, detailed curriculum information, lists of schools and parishes, Catholic education news and an online newsletter. The Office of Catholic Education (OCE) provides leadership and resources for Catholic education and lifelong faith formation in the archdiocese with the counsel of the Archdiocesan Education Commission. The OCE guides and supports the work of the Catholic schools, faith formation programs, evangelization, commissions/boards, youth and young adult ministries and St. Mary's Child Center.

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# Archdiocese had six Blue Ribbons this year; 19 total since 1982

Six Catholic schools in the Archdiocese of Indianapolis were recognized as national No Child Left Behind Blue Ribbon Schools of Excellence for 2004.

The schools are:

- St. Mary School in North Vernon
- St. Mary School in New Albany
- St. Barnabas School in Indianapolis
- St. Christopher School in Indianapolis
- St. Luke School in Indianapolis
- Cathedral High School in Indianapolis (earned another Blue Ribbon in past years as well)

Those schools were among seven private schools and seven public schools recognized in Indiana. There were 50 non-public schools and 206 public schools chosen nationwide.

The schools received their awards during ceremonies in November in Washington, D.C.

Since 1982, a total of 15 Catholic schools within the archdiocese—some more than once—have been honored as Blue Ribbon Schools. Nineteen ribbons have been awarded.

The schools that won in previous years are:

- Holy Family School in New Albany
- St. Charles School in Bloomington

- Our Lady of Providence Jr. /Sr. High School in Clarksville
- St. Paul School in Sellersburg
- St. Louis School in Batesville
- St. Jude School in Indianapolis (earned a Blue Ribbon twice)
- Roncalli High School in Indianapolis (earned a Blue Ribbon three times)
- St. Lawrence School in Indianapolis
- St. Mark the Evangelist School in Indianapolis

Schools in the Archdiocese of Indianapolis received more awards during each of the last two years (10 awards) than any other diocese, and it is believed that no other diocese in the nation has more schools that have been honored in the national Blue Ribbon Schools program.

According to U.S. Secretary of Education Rod Paige, the No Child Left Behind Blue Ribbon Schools program recognizes schools that make significant progress in closing the achievement gap or whose students achieve at very high levels.

A complete list of all 2004 Blue Ribbon Schools is available at:

[www.ed.gov/programs/nclbbrs/awards.html](http://www.ed.gov/programs/nclbbrs/awards.html) and a complete list of private schools honored can be found at [www.capenet.org/brs2.html](http://www.capenet.org/brs2.html). †



Principals and teachers from five archdiocesan elementary schools are shown receiving their Blue Ribbon plaques at the awards luncheon in Washington, D.C. on Nov. 5. They are Pam Curley, a teacher at St. Barnabas School in Indianapolis, from left, and Debbie Perkins, principal; Steve Weber, principal of St. Luke School in Indianapolis, and Sussanne Sullivan, teacher; Kim Hartlage, principal of St. Mary School in New Albany, and Andrea Kraft, teacher; Karen King, teacher at St. Christopher School in Indianapolis, and Barb Leek, principal, both in front; and Sandi Kirchner, teacher at St. Mary School in North Vernon, and Franciscan Sister Joanita Koors, principal, both in back row.



Sister Mary E. Tracy, a sister of the Holy Names of Jesus and Mary, of the National Catholic Education Association's Department of Secondary Schools, from left, is shown with Annette "Mickey" Lentz, executive director of Catholic education and faith formation, from left, David Worland, principal of Cathedral High School in Indianapolis; Lisa Ford, teacher, and Steve Helmich, president, at the NCEA headquarters while in Washington, D.C., on Nov. 5 to receive the school's second Blue Ribbon award.

# Holy Cross students and teachers have fun exercising with pedometers

By Mary Ann Wyand

Holy Cross Central School students and teachers in Indianapolis are having fun "walking" to Hawaii as part of a "Walk Across America" fitness project during the school year.

Physical education instructor Josh Welch organized the exercise program at the inner-city school in the Indianapolis East Deanery as a fun way to promote his course motto, "G-Y-M," which stands for "Get Yourself Moving."

"That's my motto," Welch said, "and that's basically what the 'Walk Across America' is all about."

When he started teaching at Holy Cross School three years ago, Welch posted a "Get Yourself Moving" sign in the parish's Kelley Gymnasium, where he teaches the students about physical fitness and teamwork as well as shows them how to play individual and team sports.

He always begins physical education classes with basic exercises intended to help the students learn how to stretch their muscles and do warm-up activities safely before playing sports.

"We do a lot of fitness activities in class," Welch said. "We stretch then we do jumps [jumping jacks] and either sprints or a timed run."

Holy Cross students love to play basketball and other sports, he said, but they didn't appreciate the health benefits of walking for exercise until he started the fitness contest with the teachers after school on Tuesdays and Thursdays.

It's a simple and fun way to "Get Yourself Moving," Welch said. "We even walk when it's cold outside. When we had a lot of snow, there were probably 40 kids out there walking after school. They love it."

Students and teachers wear pedometers that he bought to record their steps while walking laps around the school playground.

Welch adds up their steps and divides them into miles—2,000 steps equal a mile—then he marks their progress on a map of the United States posted in a school hallway.

By Jan. 19, the students had walked 1,477 miles, which Welch said is about a third of the way to Hawaii, and the teachers were halfway there.

As a result of the contest, he said, "we're really getting a lot more exercise at school. The younger kids participate the most. A lot of the teachers wear pedometers every day, and a couple of the teachers walk three or four miles a day."

The students and teachers are excited about who will win the fitness contest, Welch said, and when they will "arrive" in Hawaii.

"When we get there, Terri Rodriguez, our principal, is going to take a picture of us standing in the shape of the United States," he said. "The kids who walk the most will get to go on a field trip, maybe to the Indianapolis Motor Speedway where they can walk around the two-and-a-half-mile track. That would be great. We'll wear our pedometers."

Welch also has arranged for the



Josh Welch, the physical education instructor at Holy Cross Central School in Indianapolis, shows his students how to bowl during a Jan. 19 gym class. Welch organized a "Walk Across America" exercise program at the school. He uses the motto "G-Y-M," which stands for "Get Yourself Moving," to motivate students to exercise regularly.

students to participate in "Jump Rope for Heart," a fundraiser which teaches them about cardiovascular health and benefits the American Heart Association, during the week of Jan. 31 through Feb. 4.

"I remind them that they are jumping rope in honor of a relative," he said. "That

helps keep them motivated."

Students in the pre-kindergarten class and the first-through eighth-grades enjoy physical education classes, Welch said, and have learned how much fun it is to exercise regularly.

"Many of the kids just want to play video games after school," he said. "My goal is to get them moving with some type of exercise. I've had a few students tell me I've motivated them to work a little bit harder. A lot of the students are starting to enjoy [physical education] class now, when before they didn't care about it. I tell them to try to make yourself better every time you come to class, and you'll keep getting a little bit better."

Pre-kindergarten through second-grade students have gym class three times a week for 35 minutes each day, he said. Third-through eighth-graders have two 55-minute physical education classes every week.

The students call their physical education teacher "Mr. Welch," but last year the kindergartners talked about how they love "Jim's class" and he realized that they thought his first name was Jim.

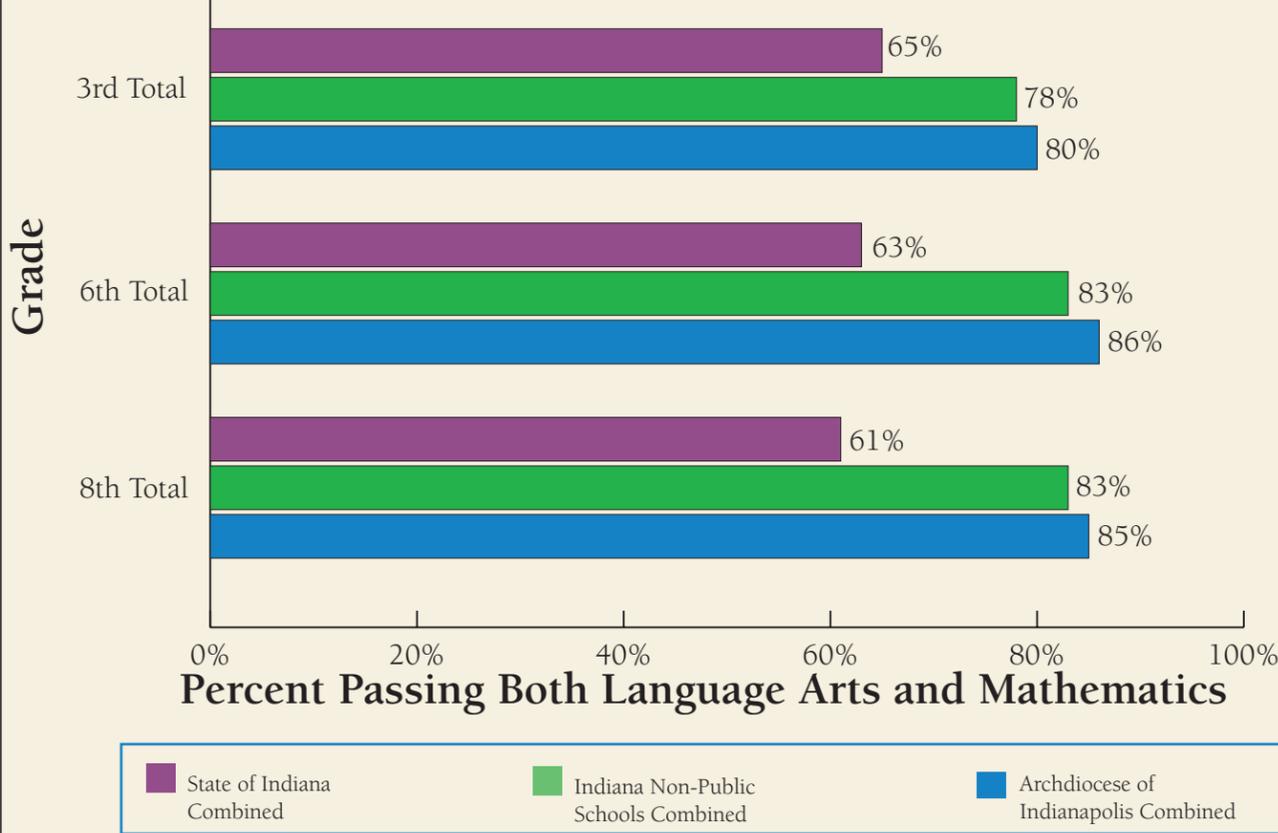
"When they would see me, they would say 'Hey, Jim,'" he recalled. "They would ask their teacher, 'Are we going to Jim's class today?'"

Last week, students learned how to bowl during physical education class.

Fifth-grade student Caleb Kesler had two strikes and won the informal fifth-grade class contest.

"I like to run and play ball," Caleb said after physical education class on Jan. 19. "I like basketball. Mr. Welch helps us work harder and get more exercise." †

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## What do we actually know about the Father God?

By Lawrence Boadt, C.S.P.

The Old Testament consists of 46 very diverse books that range from historical narratives to law codes to oracles to love poems.

But they all have one thing in common. They are part of a story about Israel's relationship to God. More precisely, they are a story of how God came to Israel in order to be known and to establish a lasting relationship.

We call this whole process "revelation," and it really has several levels. Taken all together, it at first may seem like a wildly diverse lot of traditions. But Israel understood that all these books differed from other writings in ancient times. These books were inspired by the Spirit of God to be the official and reliable record of their faith.

Israel believed, and the Church believes, that the Old Testament accurately reflects the core of their experience of God and reveals a true picture, limited as it may be, of the real nature of God's relationship to humanity.

So what are some of the most important insights into the nature of God that are revealed to us in the Bible?

We can list six insights about the nature of God:

1. There is only one God.

### To know God, pray with listening heart

By Keith J. Egan

The children of God are called to look until they can see and listen until they can hear all that there is to know about God. They listen and look in creation, Scripture, the Church, the sacraments, prayer and service to others.

The Bible is filled with revelation about God. In the Hebrew Scriptures, we learn that God is Creator and redeemer. In the New Testament, we know God through Jesus, the full and complete revelation of who God is, and experience God's enduring love and compassion.

And when we pray with a listening heart, we come to know that God is love.

*(Keith J. Egan holds the Aquinas Chair in Catholic Theology at St. Mary's College and is an adjunct professor of theology at the University of Notre Dame.) †*

Unlike the universal belief of ancient peoples that there were many and diverse gods who each fulfilled different roles in keeping the universe running, Israel proclaimed that only Yahweh was God.

Well-known religious texts of the Sumerians, Babylonians and Egyptians, and even the Homeric epics, conceived divinity in terms of a family or royal court, with a high council or father and mother god who generated and delegated roles in the government of the world to their offspring.

In contrast, Israel was relentlessly monotheistic. The most solemn statement is in Deuteronomy (Dt 6:4): "The Lord is our God—the Lord alone!"

2. God does not belong to our world.

With their polytheistic outlook, ancient peoples tended to think of the gods as much like us, with material bodies but with special powers. Statues could be clothed and fed, led in processions and made to sit in circles around a god who was king. Worship could include such rites as having sexual acts before the gods in order to receive a blessing in childbirth because of imitating divine fertility.

In contrast, Israel forbade all attempts to picture God or see him as material.

3. God created and controls all of creation.

Not only is God not part of our material world, but all of the world came from his will, by the power of his word alone, and is obedient to his plan that governs the entire universe. This is seen instantly in the first lines of the Bible in the Book of Genesis when God finds nothing but emptiness and chaos, and speaks all of creation into existence (Gn 1:1-3).

4. Our term "person" can be ascribed to God.

Ancient peoples believed deeply in the nature of gods as real persons with very distinctive personalities. But the Bible went beyond pagan ideas.

For the polytheist, the gods primarily formed a close-knit family. These gods looked to their own interests. Humans were understood as servants (perhaps even slaves) meant to serve the desires, wants and selfish interests of the gods and goddesses.

In contrast, Israel wrote the astounding sentence in Genesis (Gn 1:26) that God said, "Let us make humans in our own image and likeness."

Not only are we to understand that because we are his image our term



God created and controls all of creation. Christ's teachings in the Gospels help us to know God by revealing eternal truths.

"person" can be applied to him, but that he reflects the best of what personhood is really all about: loyal, reliable, loving, forgiving, patient, etc.

5. God is always active in human affairs.

Everywhere in the Bible, the texts affirm the conviction that God goes wherever Israel goes, that God is always near at hand and always hears our prayer (see Ex 40:34-38, Dt 4:6-8, Ps 3:5; Ps 4:4; etc.). All the prophets, but especially Isaiah, Jeremiah and Ezekiel, confirm this belief repeatedly.

6. God wishes to be in a permanent relationship of love with us.

The covenant with God is a bond of

love and loyalty between two parties that is not to be broken by either side.

This dominates Old Testament thinking, from God's pleas to Adam and Eve in Genesis 3, to Abraham's call in Genesis 12, to the covenant ceremony on Mount Sinai in Exodus 19-24, to the marriage analogies of Hosea 2 and Jeremiah 2, to almost every Psalm.

Unlike the pagan gods, whose behavior was fickle, Yahweh forever is loving, faithful and, even more remarkably, always forgives his wayward partners!

*(Paulist Father Lawrence Boadt is the publisher of Paulist Press in Mahwah, N.J.) †*

### Discussion Point

## God offers unconditional love

### This Week's Question

What divine qualities first come to mind for you when you ponder the reality of God?

"I think of compassion and acceptance and unconditional love—the ability to love and continue to give forgiveness over and over again." (Allison Sullivan, Loa, Utah)

"First, I think of 'mercy,' then 'creator,' then 'all-loving.' At times in my life, I've felt that I've interacted with God in different ways and recognized different qualities. But he is beyond description." (Mary Kay Hemenway, Austin, Texas)

"The basis of my faith in God has to do with God's omniscience—his knowing things we can't even understand. ... It is comforting to know that I don't

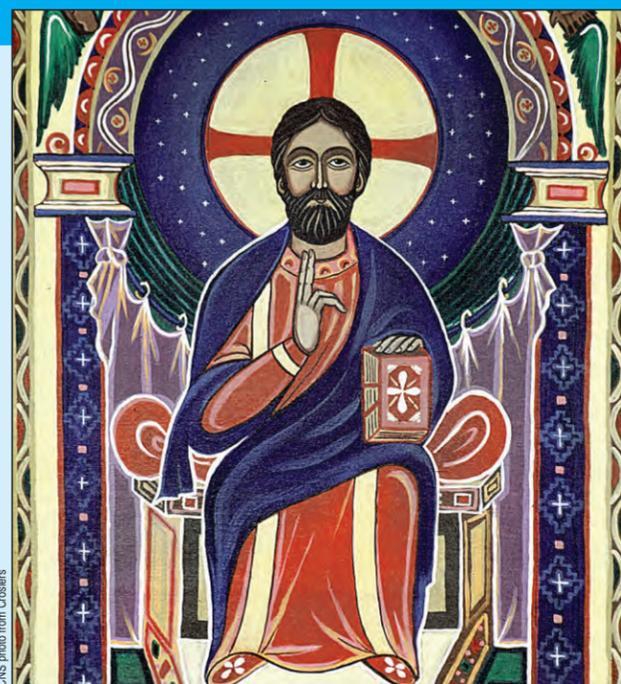
have to have an answer because God has it. The second quality I think of is patience. ... I assume that God cares about what happens in our world and he has incredible patience to be with us, even if we misuse his gifts." (Chris McCann, Greenwich, Conn.)

"To me, 'divine' means 'awesome,' and God is awesome, but I think of him as a person I can talk to, rely on and go to with problems and thanks." (Joe Mrazik, Tucson, Ariz.)

### Lend Us Your Voice

An upcoming edition asks: How can we improve our ability to listen to others—to truly hear what they say?

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



From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: Satan tempts Jesus

See Matthew 4:1-11, Mark 1:12-13,  
Luke 4:1-13



After Jesus' baptism, the Holy Spirit led him into the desert for a retreat, during which he thought about the mission he was about to begin. The Gospels say that he fasted for 40 days, which may or may not be an exact count. Forty was a standard number in Scripture, and here it was to remind us of the

40 days that Moses fasted before receiving the Ten Commandments the second time, the 40 days that Elijah fasted on his journey to Mount Horeb, and the 40 years the Israelites wandered in the desert.

Then the devil tempted Jesus. As much as modern people might wish to deny the existence of the devil, he does exist. We will encounter him frequently in the Gospels and Jesus even called him "the

ruler of this world" (Jn 12:31). Whether called Satan or Beelzebub, he is one of the angels who refused to follow God and became his enemy. He is a pure spirit with an intellect that towers over that of humans and with a perverted will.

Satan was undoubtedly curious about Jesus. He had heard Jesus called the Son of God, but he would not have known that that meant God himself. He had never seen God; that was the reward for the faithful angels. He knew that God had called Israel "my son" (Ex 4:22), and in the Book of Job three references to "the sons of God" meant the unfallen angels. But he looked on Jesus as a worthy adversary.

How did Satan appear—as a man or the way he tempts us? Probably the latter, just as he didn't physically take Jesus to the top of a mountain or the pinnacle of the Temple. He made three proposals, each resembling the way the Israelites were tempted in the desert and later in Canaan. And each time Jesus responded with a quotation from the Book of Deuteronomy (Dt 8:3, 6:13, 6:16).

First, Satan tempted Jesus to perform a miracle, probably to see if he could do something that a mere human cannot do. There is no evidence that Jesus had performed a miracle up to this time. When Jesus responded, "Man does not live on bread alone," the one word "man" might have relieved Satan. Perhaps it convinced him that he was dealing with a man, nothing more.

He quickly learned otherwise, though, after the next test. When he tempted him to call on the angels to protect him, Jesus replied, "You shall not put the Lord, your God, to the test." After that, we have to wonder why Satan would even attempt the third test—asking Jesus to fall down and adore him. Surely he didn't expect Jesus to do so.

By this time, Jesus had enough of this parrying. Uttering the only words in this episode not previously in Scripture, he said, "Get away, Satan!" Satan did—"for a time." Luke's phrase is ominous. Satan would be back before Jesus' Passion and death. †

The Human Side/  
Fr. Eugene Hemrick

## Keeping faith when tested



"As I get older, I find it more and more difficult to keep my faith. All my childhood beliefs are being shattered." Those comments of a friend are being echoed more frequently by lifelong acquaintances of mine. They feel that people and institutions they trusted are not living up to their word.

Much has happened recently to shake our faith. Sex abuse scandals and attempted cover-ups have led some to leave the Church. Again, the reason for going to war with Iraq was based on reports by intelligence departments that were certain that nation had weapons of mass destruction; to date, this has not been proven true. Then there are the questions being raised about the outstanding accomplishments of some athletes—whether these are true accomplishments at all. And, of course, many once-respected CEOs have turned out to be frauds whose dealings harmed a great many people.

To make matters worse, we have seen a proliferation of books and documentaries questioning the veracity of Scripture.

How do we keep our faith in the midst of all this?

A first rule to bear in mind is that faith doesn't remain static. It experiences ups and downs, starts and stops. Take, for example, marriage, in which couples pledge undying faith in each other. As they live together day in and day out, patience and trust and love may be tested, but for many, somehow, it will be restored.

When we look deeper into that "somehow," we discover another rule of faith: Love is the driving force behind faith. Often we hear spouses say, "He [she] can't

*'Throughout a lifetime, almost everything one deeply believes in will get tested by disappointments and disillusionments. These hurts and the anger that follows them force us to realize the critical role love plays in faith.'*

always be counted on, but I still love him [her]." They take the weaknesses with the strengths for reasons based in love.

Throughout a lifetime, almost everything one deeply believes in will get tested by disappointments and disillusionments. These hurts and the anger that follows them force us to realize the critical role love plays in faith.

Furthermore, we experience this pain because we relish trust. And why do we relish it? Because it fulfills our desire to be at one with others. This oneness gives our lives meaning. Simply put, it is healthy for our spirit.

Which brings me to yet another rule of faith: Don't allow a broken trust to deteriorate into a divorce from an institution or a person! Becoming isolated, separated and withdrawn are bad for the spirit. When we break relations, our affections wither, our smiles disappear and we end up carrying a heavy chip on our shoulders. We literally put ourselves at risk of becoming spiritually, psychologically and physically ugly.

One final rule of faith needs to be mentioned: Faith, like life, requires a series of "patching-ups" and recommitments. When it seems that faith is being tested or threatened, this rule counsels us:

Let life begin anew, and start by working on your own spirit, which relies on faith and love as its fuel!

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Cornucopia/Cynthia Dewes

## Just one more proof of who's in charge

It seems that a natural disaster like the recent tsunami in Asia either bolsters people's religious faith or destroys it entirely.



We've all heard about those who despair of God's existence because they've lost loved ones in an apparently senseless event. On the other hand, there are those who believe that only a purposeful God could have saved them and the other survivors from untimely death.

Some with scientific bents will say that there is indeed a God, but a God whose plan includes periodic natural purges in order to maintain a sustainable world population. Others will claim such events are merely another proof of the chaos and random cruelty that "control" our universe.

It's easy to see why some faithful people have doubts, when their lives are shattered by things completely beyond their control. They can't understand why a loving, merciful and just God would allow such disasters to happen. It's the dilemma of "Why do bad things happen

to good people?"

Other responses to such events, like glib supernatural pronouncements, can be unsatisfying, if not plain silly. Thus, those who read Revelations literally may see evidence of the End Times appearing in the tsunami, earthquakes or whatever. These elitists, who want to believe they surely aren't the ones who'll be "left behind," struggle to establish their qualifications for salvation with each new disaster.

There's also a guilt factor for some folks following natural mayhem, just as there is in war or in the aftermath of a crime. Survivors feel badly because they were spared when others, equally innocent or maybe even more innocent, were not. This leads to even more confusion about the existence of God and God's responsibility in such events.

Laying blame for things like a tsunami is indeed a difficult thing to deal with. Humans love to lay blame and when they can't blame it on God, guess who's left. What's worse, when they can't blame it on human error causing some ecological failure or other, they're left with scary uncertainty.

My favorite story from this terrible event is about the little British girl

vacationing on a Thai island with her family when the tsunami came. As they played on the beach, the child noticed that the water receded suddenly and bubbles started to appear on the sand. She realized that something she'd learned in a geography lesson about tidal waves was actually happening.

The little girl screamed for her "Mummy." The result was that all the people on the beach and everyone in the hotel behind them were evacuated in the 10 minutes she knew existed between the signs she'd seen and the onrush of water.

This story leads me to several ideas. First, a tsunami or any other natural disaster is part of a physical system that God set in place. I don't know exactly how it works, but I believe that God is loving and not vindictive. I trust God.

Second, like the little girl, it's my job to be aware of my place in this system and alert to my responsibilities in it. And, third, I must pray for direction in the knowledge that God's will would never encompass anything but what is good.

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

Faithful Lines/Shirley Vogler Meister

## The Bible's timeless lessons and inspiration

Earlier this month, my sister, Beverley, e-mailed me to say that she and her husband, John, started reading *Today's Light Bible: New International Edition* every day. Their daughter, JoAnne, gave it to them because the Zion Lutheran Church in our (Belleville, Ill.) hometown is sponsoring a two-year journey through the Bible in 15-minutes a day. Thanks to them, I now participate, too.



We are doing this in memory of our paternal grandmother, Emma Vogler. During her funeral, her pastor mentioned how not long before she had asked him to provide her with a new Bible. In the eight decades of her life, she had worn out several.

Impressed, I decided to understand the Bible better myself. I attended study groups that were forming in our parish and among area friends. Then Catholic friends told me about an interdenominational Bible Study Fellowship (BSF) at a Protestant church.

The first time I went, I was surprised to find hundreds of women in the sanctuary. After prayer, we separated into smaller groups. Every available space was used, even vestibules to restrooms and the stairwells.

One morning as I drove to the BSF gathering—in torrential rain—I nearly turned back, thinking, "No one will be there today." Instead, I found more participants than the previous week. In time, I fully understood the grace coming from studying various books of the Bible with BSF for several years.

Although my reading slowed down considerably in private study, I still referred to the Bible often.

During the last decade as a volunteer discussion group leader at St. Augustine Home for the Aged in Indianapolis (operated by the Little Sisters of the Poor), we have incorporated the Bible in various ways.

Years before, I also studied the "Bible as Literature" as well as "Women in the Old Testament" through IUPUI (Indiana University-Purdue University at Indianapolis).

Now, I not only read *Today's Light Bible*, which includes helpful notes and

commentaries, but I parallel that reading with the same text in my late mother's Bible, the one I gave to her for Christmas in 1973: *The New American Bible* sponsored by the U.S. Bishops' Committee of the Confraternity of Christine Doctrine.

Beth Kuczowski, who with Cathy Papesh are co-owners of three Village Dove Catholic stores in Indianapolis and Greenwood, recently suggested someone should publish separate, smaller guides that could be used with any Bible. What a helpful idea!

Beth also told me about an amazing book that Oxford University Press offers, *The Catholic Bible: New American Bible: Personal Study Edition*, which includes a reading guide, glossary, lectionaries, biblical maps and a concordance.

Meanwhile, readers can find information about Bible Study Fellowship for men, women or children at [www.bsfindernational.org](http://www.bsfindernational.org) or by calling (toll free) 877-273-3228.

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

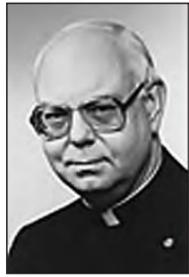
Fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Jan. 30, 2005

- Zephaniah 2:3, 3:12-13
- 1 Corinthians 1:26-31
- Matthew 5:1-12a

The first reading for this weekend is from the Book of Zephaniah.



To an extent because of this book's length, which is only three chapters, Zephaniah is regarded as a minor prophet.

Nevertheless, the Book of Zephaniah is filled with the fervor and directness of all

the ancient Hebrew prophets.

Very little is known about the prophet Zephaniah's life. He is called the son of Cushi and is a descendant of Hezekiah, probably King Hezekiah of the Southern Hebrew kingdom, Judah.

If indeed the prophet were the great-grandson of a king, he more easily would have had access to the court of the king reigning in Zephaniah's time.

This king was Josiah. Zephaniah wrote during Josiah's time on the throne, which was 640-609 BC.

Josiah sought to reform society so that it was more faithful to God. Thus, Zephaniah wrote when religious fidelity was very much a national agenda.

This reading is filled with optimism and promise. The prophet urges the people to take refuge in God. A cornerstone of Hebrew belief was that God would protect and safeguard the people.

St. Paul's First Epistle to the Corinthians furnishes the second reading.

In this reading, the Apostle is blunt. St. Paul frankly reminds the Corinthian Christians that among them are few persons of wisdom or influence. Nevertheless, they are God's elect.

Paul says that God chooses the weak to shame the mighty. By turning to Christ, the weak and ignored prove that they possess a greater wisdom. Indeed, they achieve by their faith a reward far greater than that available to any earthly achiever.

For its last reading, the Church this weekend offers us a passage from the Gospel of Matthew.

It is the beautiful reading of the Beatitudes.

The Beatitudes appear twice in the New Testament. St. Luke's Gospel also has a version, which is similar to Matthew's but is not the well-known version.

It is possible to draw from the Beatitudes an exhortation about how to live. From the literary standpoint, however, and from the purpose of Matthew, they are something of prophecy. They reveal what life could be if the kingdom of God truly prevailed. The riches of the spirit by far would outrank material riches.

Even the persecuted will have reason to celebrate if they bear their persecution without ever diminishing their fidelity to God.

## Reflection

The Church introduced us to Jesus in its liturgies of Christmas, the Epiphany and the feast of the Baptism of the Lord.

It is interesting to think how this introduction might have been presented. Given the fact of human sin, and the destructiveness of human sin, the introduction might have been filled with warnings and accusations. Repent or you shall die!

Instead, in these three feasts, the Church reassured us and comforted us. The liturgies were occasions of rejoicing and relief. Jesus, the son of Mary, the eternal Son of God, the Redeemer, is in our midst. He loves us with an everlasting love.

Now the Church begins to call us to respond to Jesus. As these weeks progress, the Church will call us to face the fact of our sin very directly, and of course the Church will call us away from sin. This will be the purpose of Lent, which will begin in less than two weeks.

But for now, the Church still is introducing us to the Lord. The readings joyfully tell us of the happiness of living in the Lord. Nothing else can produce this happiness, as Paul told the Corinthians. Earthly achievement can never fully satisfy us. In any case, earthly life will end for every person.

Life in the Lord, life faithful to God, is filled with the hope and peace of which Zephaniah wrote. It is the life characterized by the Beatitudes, in which all is well, and where no death occurs. †

## Daily Readings

**Monday, Jan. 31**  
John Bosco, priest  
Hebrews 11:32-40  
Psalm 31:20-24  
Mark 5:1-20

**Tuesday, Feb. 1**  
Hebrews 12:1-4  
Psalm 22:26-28, 30-32  
Mark 5:21-43

**Wednesday, Feb. 2**  
The Presentation of the Lord  
Malachi 3:1-4  
Psalm 24:7-10  
Hebrews 2:14-18  
Luke 2:22-40  
or Luke 2:22-32

**Thursday, Feb. 3**  
Blaise, bishop and martyr  
Ansgar, bishop

Hebrews 12:18-19, 21-24  
Psalm 48:2-4, 9-11  
Mark 6:7-13

**Friday, Feb. 4**  
Hebrews 13:1-8  
Psalm 27:1, 3, 5, 8-9  
Mark 6:14-29

**Saturday, Feb. 5**  
Agatha, virgin and martyr  
Hebrews 13:15-17, 20-21  
Psalm 23:1-6  
Mark 6:30-34

**Sunday, Feb. 6**  
Fifth Sunday in Ordinary Time  
Isaiah 58:7-10  
Psalm 112:4-9  
1 Corinthians 2:1-5  
Matthew 5:13-16

## Question Corner/Fr. John Dietzen

# Bishops' conference decides posture for Communion

Several weeks ago, you wrote that the proper posture for receiving



Communion in the United States is standing. You cited the *General Instruction of the Roman Missal* as your authority.

However, you failed to quote the more recent (2004) instruction from the prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, *Redemptionis Sacramentum*, which clearly states (#90-92) that kneeling or standing is permitted, and communicants who choose to kneel should not be denied Communion on these grounds.

You should read this document and correct your mistake. (Iowa)

I am responding to this letter because many other readers wrote to me along the same vein, erroneously interpreting this 2004 document from the Vatican congregation which addresses matters of worship and the sacraments.

If you re-read *Redemptionis Sacramentum* carefully, you will see that immediately following the words permitting Communion kneeling or standing it says, "as the conference of bishops will have determined, with its acts having received the approval (*recognitio*) of the Apostolic See."

This is common. The *Code of Canon Law* and other regulations for the universal Church frequently leave to conferences of bishops or to diocesan bishops themselves the determination of specifically how those laws will be implemented in their nation or region.

The bishops are presumed to have better knowledge of their own particular culture, and the circumstances and spiritual needs of their own dioceses.

In 2003, therefore, the bishops of the United States determined that the common act of standing and bowing before Communion should be followed in this country.

Cardinal Francis Arinze, prefect of the worship congregation, then wrote approving this action. (The text of his 2004 letter is included in the *General Instruction of the Roman Missal* for the United States.)

Thus, both conditions required by *Redemptionis Sacramentum* have been fulfilled and, as I explained, Catholics in this country are asked to stand and bow as they

approach receiving the Eucharist.

No bishops, or anyone else to my knowledge, suggest that communicants who kneel should be denied Communion. The *General Instruction of the Roman Missal* says, "Communicants should not be denied holy Communion because they kneel. Rather, such instances should be addressed pastorally by providing the faithful with proper catechesis on the reasons for this norm" (#160).

This pastoral response is generally advised whenever a person approaches Communion inappropriately for some reason. Except for certain extreme circumstances, the priest or other minister of the Eucharist does not make a scene by rejecting or admonishing the individual at that moment, but is urged to discuss the matter privately later.

I was surprised to learn that some monasteries manufacture wooden caskets that may be purchased by Catholic people for their own burial. Do you have a list of these monasteries we might contact about purchasing caskets? (Florida)

I don't have such a list, but there is a resource where you can find the information. A California man has a Web site directory listing convents and monasteries that sell candy, rosaries, other religious items, stationery, breads, caskets, ink cartridges and all sorts of other commodities.

Through the centuries, religious orders—especially those in convents and monasteries for men or women—have been encouraged, even by their founders, to support themselves financially by their own labors. So this practice has an honorable history in the Church.

You can obtain the information on the Web site at [www.madebyreligious.com](http://www.madebyreligious.com) or by phone at 650-340-7942.

(Saint Meinrad Archabbey in southern Indiana sells plain wooden coffins made by the Benedictine monks through its Abbey Caskets business. For more information about Saint Meinrad's Abbey Caskets or other ministries, including Abbey Press, call 812-357-6611.)

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

## My Journey to God

# Grace Upon My Heart

The grace and nature of Christ  
Fall into my heart  
As I lie prostrate in surrender

God's grace falls ever so slowly  
Gracefully  
Lightening the burdens of my weary soul  
If only for a while

It is His beauty  
His nature  
His love  
That beckon me  
Come closer

Come winter  
Beautify what seems lost  
Embrace earth's darkness  
Its loneliness in the night

By Deberah L. Fleck

(Deberah L. Fleck is the parish life coordinator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.)



CNS photo by Bob Rolfer

## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

### January 28

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6565.

St. Charles Borromeo Church, 2222 E. Third St., **Bloomington**. Charismatic Mass, Benedictine Father Noel Mueller, celebrant, music, 6:45 p.m., Mass, 7 p.m.

### January 28-30

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit marriage preparation weekend retreat. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The Vatican Council," Benedictine Brother Gabriel Hodges, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### January 29

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "How Emotions Affect Our Well-Being: Foster Our Spiritual and Psychological Growth" retreat, Franciscan Sister Olga Wittekind, presenter, 10 a.m.-3 p.m., \$45 includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### January 30

Indiana War Memorial, auditorium, 431 N. Meridian St., **Indianapolis**. Right to Life of Indianapolis, annual Memorial Service for the Unborn, 2-3 p.m., Secretary of State Todd Rokita, keynote speaker. Information: 317-582-1526.

Christ the King Parish, 1827 Kessler Blvd., East Dr., **Indianapolis**. Life Teen concert, 7-9 p.m. Information: 317-255-3666.

Holy Name School, 21 N. 17th Ave., **Beech Grove**. Open house, 10-11:30 a.m. and 12:30-2 p.m. Information: 317-787-9078.

St. Bartholomew Parish, cafeteria, N. National Road and Home Ave., **Columbus**. "The Impact of Catholic Social Justice Teachings on Your Daily Life," 4-5:30 p.m. Information: 812-379-9353.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

### February 1

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Catholics Returning Home series, 7 p.m. Information: 317-257-7435.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Rebuilding program for divorced Catholics. "Rebuilding When Your Relationship Ends," 7-9 p.m., \$50 per person, includes book. Information: 317-236-1586 or 800-382-9836, ext. 1586.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

The Tap Room, 904 Poplar St., **Terre Haute**. Terre Haute Deanery Pastoral Center program, Theology On Tap, 7 p.m. Information: 812-232-8400 or e-mail [sue@thdeanery.org](mailto:sue@thdeanery.org).

**February 1-April 5** Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office of Family Ministries program, "Rebuilding When Your Relationship Ends," 10-week course for the divorced, \$50, includes all materials, 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

### February 3

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre**

**Haute**. Divorce and Beyond series, "The Mourning State of Divorce," 6:30-8:30 p.m., \$20, includes book. Information: 812-232-8400 or e-mail [sue@thdeanery.org](mailto:sue@thdeanery.org).

### February 4-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Yearning for God: The Desire of Our Heart" retreat, Benedictine Sister Kathleen Yeadon and Father Donald Schmidlin, presenters. Information: 317-545-7681.

### February 5

Roncalli High School, cafeteria, 3300 Prague Road, **Indianapolis**. "Live It Up!" pro-life dinner and talent show, Archdiocesan Pro-Life Youth Council, presenters, dinner 6-7 p.m., talent show, 7-8:45 p.m., advance tickets \$6 adults, \$4 children age 12 and under, \$1 more at the door. Information and tickets: Archdiocesan Office for Pro-Life Ministry, 317-236-1521 or 800-382-9836, ext. 1521.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Mardi Gras party for youth ages 4-13, 2-4 p.m. Information: 317-638-5551.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. "Mardi Gras 2005," 2-4 p.m. Information: 812-948-0041.

### February 5-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Lectio Divina," Benedictine Sisters Mary Margaret Funk, Jennifer Mechtild Horner, Juliann Babcock, Carol Falkner and Nicolette Etienne, presenters. Information: 317-788-7581.

### February 6

Marian College, 3200 Cold Spring Road, Ruth Lilly Student Center, **Indianapolis**. "Everyone Is Called to Holiness," program for college students, small-group sessions on prayer practices, 10:30 a.m.-6:45 p.m. Registration: 317-955-6085.

Marian College, 3200 Cold Spring Road, St. Francis Hall, **Indianapolis**. "People of Peace," Secular Franciscan Order Fraternity, monthly meeting, noon-2 p.m. Information: 317-955-6775.

### February 7

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, National Women's Wellness Book Club, 7 p.m. Information: 317-865-5864.

St. Luke Church, 7575 Holliday

Dr., E., **Indianapolis**. North Deanery adult education series, Exposition and adoration of the Blessed Sacrament, 7 p.m. Information: 317-257-2266.

Mount Saint Francis Retreat Center, **Floyd County**. Charismatic Mass, 7 p.m. Information: 812-923-8817.

### February 8-9

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. "Lenten Transition," retreat. Information: 812-535-3131, ext. 161 or e-mail [spiritpro@spsmw.org](mailto:spiritpro@spsmw.org).

### February 11-13

Mount Saint Francis Retreat Center, **Floyd County**. "Seeing God Everywhere and Always," married couples retreat. Information: 812-923-8817.

### February 12

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Theology on Tap Winter Gala, young adults, 6:30-11:30 p.m., \$35 per person. Information: 317-748-1274.

### February 16

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Saint Meinrad School of Theology workshop, three sessions, "Forming a Sacramental Life for Service in the Church: The Sacraments of Healing and Vocation," 9:30 a.m.-noon, \$60, less for seniors. Information: 317-955-6451.

### Monthly

#### First Sundays

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

#### First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

#### First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Women: No Longer Second Class," program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

### First Fridays

St. Charles Borromeo Church, chapel, 2222 E. Third St., **Bloomington**. Adoration of the Blessed Sacrament, noon-6 p.m.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 212 Washington St., **North Vernon**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and benediction, 4-5 p.m., Mass,

5:15 p.m. Information: 812-235-4996.

### First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

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

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

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

### Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

### Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

### Second Thursdays

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

### Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

### Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 11 a.m., sign-interpreted.

### Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

### Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

### Third Wednesdays

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

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445. †



No Performances in 2006 due to facility renovations. Don't wait for 2007!



### YEAR 2005 PERFORMANCE DATES

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Sundays: March 13 & 20

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## CRS helps tsunami victims rebuild homes

MEULABOH, Indonesia (CNS)—In the rubble of his seaside village along Aceh province's West Coast, Sofyan Umar cleaned off the identity card of a female neighbor.

It was his first time back since a series of giant waves swept through Meulaboh, crushing everything in their path. The identity card was the only tangible reminder Umar could find that this once bustling village of fishermen and merchants once contained life.

The neighbor was killed by the Dec. 26 tsunamis, said Umar, 47. He said he would return the identity card to the woman's surviving family members once he finds them.

An escalating Indonesian death toll reached 160,000 by Jan. 22, officials said, but Church workers said they believe the number will exceed 200,000 as the sea slowly surrenders its dead. Additionally, many more bodies previously unaccounted for are expected to be recovered after the arrival of the heavy equipment needed to excavate buildings destroyed by the magnitude 9 earthquake. Less than half of Meulaboh's population survived the disaster and the coastline was completely destroyed.

"We need to rebuild our homes," he said. "We need to start working again. I have no fear of returning. History has shown us that the tsunami comes once in 100 years. Let us return to our homes."

Several nongovernmental organizations—including Catholic Relief Services, the U.S. bishops' international relief and development agency—have started cash-for-work programs and are trying to quickly implement microcredit programs, said Anna Schowengerdt, business development manager for CRS.

"These people need to start making a living again," she said. "They need to start contributing to their families. They need to feel like they are contributing to society."

Schowengerdt said CRS will be providing seeds to farmers and providing loans so that fishermen can replace their boats and fishing nets.

In Meulaboh, Saribanon, 30, who like many Indonesians uses one name, lost 10 family members, including her husband, parents and children. She stood calmly at the water's edge, where she comes nearly every day because she feels like she is with her family there.

"I do not want to eat," she said. "I do not want to sleep. When I sleep, all I have is my nightmares." †

## Archdiocesan Catholics support tsunami relief

By Mary Ann Wyand

In response to the Dec. 26 tsunami disaster in Asia, Catholics in central and southern Indiana have donated \$335,210.31 to the archdiocesan Mission Office for Catholic Relief Services humanitarian aid to help survivors in Indonesia, Malaysia, Sri Lanka, India and several other Asian countries.

By Jan. 25, archdiocesan parishes had forwarded \$310,453.31 in donations to the Mission Office and individuals had contributed \$24,757.

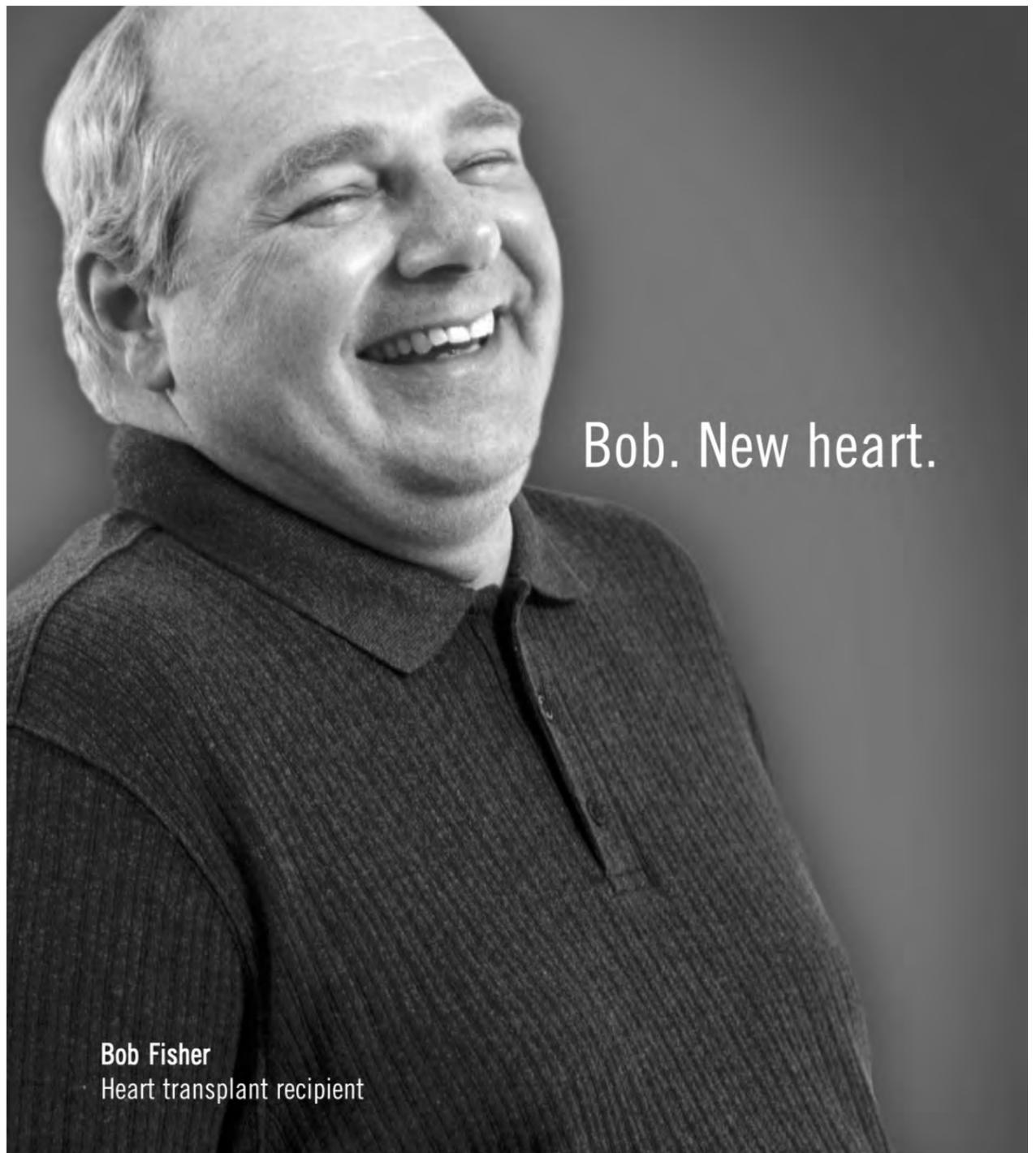
Earlier this month, Congress approved legislation stating that contributions to tsunami relief efforts can be deducted from federal income taxes for the 2004 tax year if the donations are postmarked by Jan. 31.

To support Catholic Relief Services assistance for tsunami survivors, send checks addressed to the Mission Office in care of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206. All donations will be forwarded to Catholic Relief Services. †



A woman washes laundry on the foundation of a destroyed home in a fishing village near Meulaboh, Indonesia, on Jan. 22. Catholic Relief Services plans to rebuild 100 homes in the village beginning in late January.

CNS photo by Paul Haring



Bob. New heart.

Bob Fisher  
Heart transplant recipient

Let It Snow...  
Let It Snow...



Chalet

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the spirit of caring®

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**ANDERSON, Michael**, 33, St. Gabriel, Indianapolis, Jan. 11. Husband of Stacey (Burkhard) Anderson. Father of Rachel and Seth Anderson. Son of Mary Lou Anderson. Brother of Ilene and James Anderson. Grandson of Leona Applegate.

**CAMPBELL, Mary (Wichmann)**, 85, St. Jude, Indianapolis, Jan. 14. Mother of Laurie, Bruce and Kevin Campbell. Sister of Jean McGeorge and Tony Wichmann. Grandmother of one.

**FESSLER, Joyce**, 72, St. Mary, Richmond, Jan. 10. Mother of Mary Ann Newton, Catherine Richardson, Christopher, John and Joseph Fessler. Sister of Elizabeth DeMarco, James and Lawrence Edwards.

**FOREY, Mary K.**, 81, Holy Name, Beech Grove, Jan. 1. Mother of Mary Ann Grubb, Ralph Jr. and William Forey. Sister of Irene Stiles and Vernon Swigert Jr. Grandmother of nine. Great-grandmother of 15.

**GEHRING, Gertrude C.**, 82, Holy Family, Oldenburg, Jan. 15. Wife of Leo Gehring. Mother of Jeanette Lamping, Barb Nobbe, Sharon Steinfort and Steve Gehring. Sister of Frieda Dyer and Loretta Macyauski. Grandmother of 10. Great-grandmother of 10.

**HART, Margaret E.**, 75, St. Margaret Mary, Terre Haute, Jan. 13. Mother of Anthony, Frank and William Hart. Grandmother of eight.

**HEYOB, Joe G.**, 86, Holy Guardian Angels, Cedar Grove, Jan. 12. Husband of Rita R. Heyob. Father of Joan Haynes, Linda O'Nan, Christopher and Robert Heyob. Brother of Ceil Knaus and Elmer Heyob.

Grandfather of 11. Step-grandfather of one. Great-grandfather of 11.

**JOHANNIGMAN, Marjorie L.**, 72, Immaculate Conception, Millhouses, Jan. 13. Wife of Roman M. Johannigman. Mother of Jane Ann Faulconer, Jean Hooton, Joan, Edward, James, John, Joseph, Paul, Roman Jr. and William Johannigman. Sister of Dorothy Hoeing, Kathryn Meyer, Barbara Wamsley, Mary Ann Welage and James Scheidler. Grandmother of 27. Great-grandmother of one.

**KEISTER, Max F.**, 79, Holy Name, Beech Grove, Jan. 3. Husband of Barbara (Fox) Keister. Father of Andrea Harrison, Gina Bell, Julie Morical, Jill Ward, Kristie Wright and Timothy Keister. Brother of Rosemary Clift, Kenneth, Lloyd and Marion Keister. Grandfather of 16. Great-grandfather of eight.

**LONG, Albert Joseph**, 89, St. Michael the Archangel, Indianapolis, Jan. 11. Husband of Anita Long. Father of David, Michael, Norman, Stephen, Thomas and Vincent Long. Brother of Charlotte Cantwell, Mary Mullenholz and James Long. Grandfather of 10. Great-grandfather of five.

**LORD, Howard M.**, 83, SS. Peter and Paul Cathedral, Indianapolis, Jan. 6. Father of Karen Denmark, Bruce and David Lord. Brother of Joan Lord. Grandfather of three. Great-grandfather of four.

**MEDVESCEK, Rose**, 78, Holy Trinity, Indianapolis, Jan. 10. Wife of Tony Medvescek. Mother of Frank, John, Mark, Mike and Richard Medvescek. Grandmother of 17. Great-grandmother of several.

**MILLER, Richard L.**, 81, St. Maurice, Napoleon, Jan. 1. Husband of Marjorie Miller. Father of Mary Kohlman, Ann, Carl, David, Frank, Jim, Joe, John, Louie, Marvin, Steve and Robert Miller. Brother of George and John F. Miller. Grandfather of 13. Great-grandfather of four.

**MORRISON, Christopher Matthew**, 16, St. Malachy, Jan. 13. Son of Lori Morrison.

Brother of Logan and Sean Morrison. Grandson of Bob and Gwen Crawford and Jim and Sandy Englehart.

**MOSCATO, Marie**, 81, St. Margaret Mary, Terre Haute, Jan. 10. Mother of Joanne Knoblock and James Moscato Jr. Sister of Michelina Forgione and Joseph Toia. Grandmother of five.

**MULL, Elizabeth**, 87, St. Mary, Richmond, Jan. 13. Mother of Suzanna Marty, Don and Louie Mull. Grandmother of six. Great-grandmother of eight.

**O'CONNOR, Mary Anna**, 96, Christ the King, Indianapolis, Jan. 13. Mother of Barbara Tyne and Bill O'Connor. Grandmother of eight. Great-grandmother of eight.

**SHATTUCK, Barbara**, 69, St. Margaret Mary, Terre Haute, Jan. 7. Wife of Homer Shattuck. Mother of Carla Shoemaker, Kathie Swain, Christopher, Matthew, Michael and Mitchell Shattuck. Daughter of Kathryn Curtis. Sister of Brenda Bourne, Peggy Power and Ralph Curtis. Grandmother of nine.

**SHEETS, Betty L. (Steiner)**, 67, Most Precious Blood, New Middletown, Jan. 1. Mother of Brian, Jeff and Steve Morris, John and Mark Sheets. Daughter of Theodore W. Steiner. Sister of Theodore E. Steiner. Grandmother of seven.

## Providence Sister Ann Michael O'Donnell ministered as a teacher and principal

Providence Sister Ann Michael O'Donnell died on Dec. 21 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 86.

A Mass of Christian Burial was celebrated on Dec. 24 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Ann O'Donnell was born on April 17, 1918, in Wilkes Barre, Pa.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 11, 1936, professed first vows on Aug. 15, 1938, and professed final vows on Aug. 15, 1944.

Sister Ann Michael taught at schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts and California.

In the archdiocese, Sister Ann Michael taught at Holy Cross School in Indianapolis from 1939-44, St. Joan of Arc School in Indianapolis from 1944-45 and St. Charles Borromeo School in Bloomington from 1946-51. She ministered as a teacher and

**STEINMETZ, Charles Joseph**, 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 7. Father of Renee Good and Debbie Nolan. Brother of Marie Breger and Alphonse Steinmetz. Grandfather of two.

**VINSON, Elizabeth C.**, 91, SS. Peter and Paul Cathedral, Indianapolis, Jan. 6. Sister of Mary Williams.

**WALSH, Rosalyn Anne (Gerlach)**, 87, St. Jude, Indianapolis, Jan. 13. Mother of Joanne Gelfand, James, Joe and Philip Walsh. Grandmother of 16. Great-grandmother of 22. Great-great-grandmother of one.

**WHEELER, Thomas J.**, 82, St. Vincent de Paul, Shelby County, Jan. 16. Husband of Alice (Douglas) Wheeler. Father of Terri Nigh, David, Ed, Jim, Mike and Tom Wheeler Jr. Brother of Jenny Snapp and Mary Evelyn Thopy. Grandfather of 13. Great-grandfather of seven.

**WINDELL, Starr Lee**, 57, St. Joseph, Corydon, Jan. 8. Wife of Walter Windell. Mother of Jason and Zack Windell. Daughter of June Mogan-Ramsey. Sister of Charlene Edwards, Billy, Charlie, Darrell, John and Travis Ramsey. Grandmother of three. †

principal at St. Susanna School in Plainfield from 1953-55.

Of the 40 years that Sister Ann Michael served as an educator, she ministered as a principal for two decades.

Sister Ann Michael served as a regional councilor for the order for six years in Hawthorne, Calif., and also served in parish ministry for 11 years in Brea, Calif., and nine years in Tustin, Calif.

For nine years, Sister Ann Michael served as the missions coordinator for the Sisters of Providence in Chicago and Joliet, Ill.

She is survived by four sisters, Margaret Cooley of San Diego, Calif.; Rita D'Onofrio of LaGrange Park, Ill.; Kay Martin of Allentown, Pa.; and Jeanne McMahon of Chicago as well as two brothers, Michael O'Donnell of Chicago and William O'Donnell of Pampano Beach, Fla.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## Providence Sister Jeanette Flaherty was a teacher and administrator

Providence Sister Jeanette Flaherty, also known as Sister Margaret Therese, died on Jan. 18 at Kindred Hospital in North Lake, Ill. She was 73.

The Mass of Christian Burial was celebrated on Jan. 21 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Jeanette Marie Flaherty was born on July 1, 1931, in Oak Park, Ill.

She joined the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1950, professed her first vows on Jan. 23, 1953, and professed her final vows on Jan. 23, 1958.

Sister Jeanette taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, Wisconsin

and the District of Columbia. During 54 years of ministry with the order, Sister Jeanette taught for 25 years and served in some form of business management for parishes and Church ministries for 29 years.

In the archdiocese, Sister Jeanette taught at the former Cathedral Grade School in Indianapolis from 1963-65 and at St. Paul School in Sellersburg from 1966-68.

She also ministered in the treasury office for the congregation at Saint Mary-of-the-Woods from 1968-73.

Surviving are a sister, Marilyn Dvorak of Plainfield, and a brother, Richard Flaherty of Elmhurst, Ill.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## Providence Sister Mary Regis O'Kane taught school and helped at shrine

Providence Sister Mary Regis O'Kane died on Jan. 16 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 92.

The Mass of Christian Burial was celebrated on Jan. 19 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Marie Eva O'Kane was born on Oct. 14, 1912, in Dudley, Mass.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on July 25, 1929, professed her first vows on March 1, 1932, and professed her final vows on Aug. 15, 1937.

Sister Mary Regis taught at grade schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts

and Maryland. During 75 years as a Sister of Providence, Sister Mary Regis ministered for 27 years in Indiana.

In the archdiocese, Sister Mary Regis taught at St. Joan of Arc School in Indianapolis from 1937-39, the former Holy Trinity School in New Albany from 1943-46, St. Philip Neri School in Indianapolis from 1949-51 and St. Patrick School in Terre Haute from 1959-65.

From 1978-85, Sister Mary Regis also ministered at the Our Lady of Providence Shrine and was a member of the Perpetual Adoration Association at Saint Mary-of-the-Woods.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

# MAGLIANO

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e-mail or call your state legislators urging their full support.

I recently spoke with Richard Doerflinger, deputy director of pro-life activities for the U.S. Conference of Catholic Bishops, to find out what legislation is likely to be introduced during this session of Congress. He said the "Unborn Child Pain Awareness Act," if passed, would require abortion providers to inform women seeking an abortion that an unborn child of 20 weeks—and possibly younger—feels pain when hurt. And that anesthesia could be given to the child before the abortion.

Doerflinger also mentioned the "Child Custody Protection Act." This bill would make it illegal for adults to transport minor girls across state lines for an abortion in an effort to avoid home state protective laws.

Please contact your two U.S. senators and congressperson, urging them to support the above federal legislation actively. And don't forget the president! After his recent re-election, George W. Bush said he had earned a lot of "political capital," and that he intended to use it.

Let's turn up the heat on him as well, and insist that he spend a significant amount of that capital on the unborn. (The White House comment desk's phone: 202-456-1111; fax: 202-456-2461).

(Tony Magliano is a columnist for Catholic News Service.) †

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# News briefs

## U.S.

### Christian leaders urge Bush to end Israeli-Palestinian conflict

NEW YORK (CNS)—Defeating terrorism requires stepped up efforts to end the Israeli-Palestinian conflict, a group of U.S. Christian leaders told President George W. Bush. "The Israeli-Palestinian conflict has become a threat to the people of the United States. Every day the conflict continues, hatred of the United States government is fueled," the group said in an open letter to Bush. "With each news report of Palestinian suffering ... popular support in Arab and Muslim countries for terrorism grows and the threat of attacks directed at the United States increases," said the letter, which appeared as a full-page ad in the Jan. 21 *New York Times*. The ad was sponsored by Christians for Middle East Peace. Among the 57 signers was Auxiliary Bishop Gabino Zavala of Los Angeles, president of Pax Christi USA. "We believe that the promise of peace in Jerusalem is the best defense against terror," the letter said. It asked Bush to work with world leaders to "guarantee two viable states, Israel and Palestine, living side by side and sharing Jerusalem as their capital." Both states would recognize the right of the other to exist and would cooperate for security and economic well-being, the letter said.

### Catholic school leadership program flourishes at Virginia college

ARLINGTON, Va. (CNS)—Several years ago, Michael Gnat was unhappy with his job as a sales manager for a fire alarm system, so he began working as a substitute public schoolteacher. He enjoyed teaching, and in 1998 he began teaching science and computer science to fifth-graders at a Catholic school in Fredericksburg. A few years later, when he was considering taking on a leadership role in Catholic schools, he entered the Catholic School Leadership Program at Marymount University in Arlington to earn his master's degree in education administration. "Usually the principal's role is mainly managerial, but [Marymount's program] dealt with the spiritual aspect of leadership," said Gnat, who is currently principal of Holy Family School in Dale City. One concept he learned from the program was that God's presence in education is "not just in religion class. He is the education. Marymount really brought that home for me," he told the *Arlington Catholic Herald*, newspaper of the Arlington Diocese. The university, which is run by the Religious of the Sacred Heart of Mary, began the leadership program four years ago with about a dozen students. It is a two-year program of 36 credits.

### Chicago students learn compassion, service at homeless shelter

CHICAGO (CNS)—Angela Rizzo, who grew up in Chicago, is used to seeing homeless people. But the 21-year-old, a junior at St. Mary's College in South Bend, Ind., never saw the extent of the problem until she took the Urban Plunge in Chicago organized by the University of Notre Dame, which is also in South Bend. She spent three days volunteering at a senior center and transitional shelter in the Chicago suburb of Waukegan. "I never realized there were so many kids," said Rizzo, taking a break from preparing dinner on Jan. 4 at the shelter, which is called PADS Center. PADS stands for Public Action to Deliver Shelter. At the center, Rizzo and other students from St. Mary's and Notre Dame joined students from Waukegan High School and St. Martin de Porres Catholic High School, also in Waukegan. The volunteers spent time playing with young shelter residents and hosting a post-Christmas party as well as cooking dinner for the residents and serving it to them.

## WORLD

### Pope tells Spanish Catholics to resist efforts to silence Church

VATICAN CITY (CNS)—Catholics in Spain must resist efforts to silence the Catholic Church and the Christian faith in their country's political and social life, Pope John Paul II said. Spanish Catholics must give "a public and credible witness" to the importance of protecting human life at every stage of its development, to religious education, to the truth of marriage as a lifelong union between a man and woman, and to defending the family, the pope said. Pope John Paul met on Jan. 24 with the first group of bishops from Spain making their *ad limina* visits to the Vatican in 2005. Bishops make the visit every five years to report on the status of their dioceses. The pope told the bishops that "the strength to face the obstacles and overcome the difficulties of the present moment" can be found in the Eucharist and that Church leaders must do more to convince Spanish Catholics of the importance of regular Mass attendance. †

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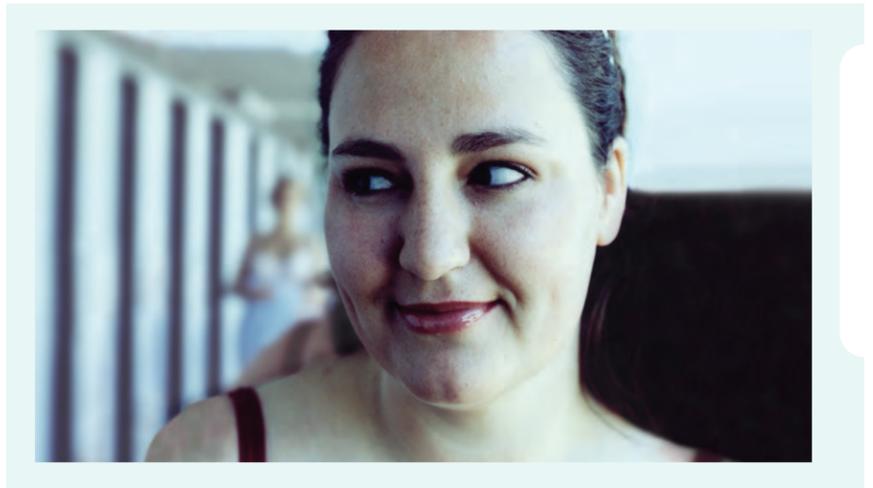
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