

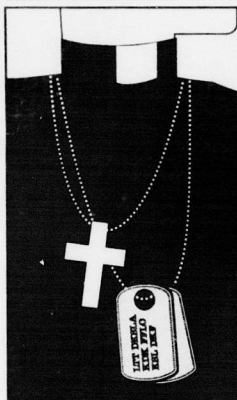
THE CRITERION

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MILITARY CHAPLAINS

FACTS:

- 687 full-time, active-duty Catholic chaplains
- 200 Army
- 264 Navy & Marine Corps
- 223 Air Force
- 472 Catholic chaplains in reserves
- 94 Catholic chaplains in Persian Gulf

(All figures as of Jan. 1, 1991)

SOURCE: Archdiocese for the Military Services

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War chaplain shortage reflects priest shortage

by Ines Pinto Alica
Catholic News Service

WASHINGTON—A shortage of Catholic chaplains in Operation Desert Storm reflects the shortage of priests in the United States in general, said Dominican Father Michael McCormack, spokesman for the Archdiocese for the Military Services in Silver Spring, Md.

Military chaplains sent to the Persian Gulf to conduct services, counsel and minister to soldiers may be feeling the pinch of not having enough priests, but Father McCormack said in an interview the ratio of priests to Catholics in Desert Storm is the same as the ratio of priests to Catholics in the United States: one priest for every 1,100 Catholics.

"It is true there is a shortage of chaplains, but that is true when a shortage of priests exists in general," said Father McCormack, adding, however, that the needs of Catholics are being met in Desert Storm.

"I want to emphasize strongly that the pastoral and spiritual needs of Catholics in the U.S. military are being taken care of by our chaplains," said Archbishop Joseph T. Ryan, head of the military services archdiocese, in a recent statement.

Some priests are celebrating up to 12 Masses every weekend and many have reported an increase in confessions and confirmations. One reported baptizing four soldiers, he said.

But, when a priest is not available, many of the soldiers have taken it upon

themselves to lead a Bible study, prayer group or rosary, Father McCormack said.

"A lot of them are rediscovering their faith and are coming back to the sacraments," Father McCormack said.

About 130 Catholic chaplains are serving 150,000 U.S. Catholic soldiers in Operation Desert Storm. The shortage is felt more because of the logistics of war and the distribution of soldiers throughout the Persian Gulf, Father McCormack said.

There may be three or four priests assigned to a combat division, but that division of 14,000 men may be spread out over hundreds of miles," Father McCormack said.

Once a ground war starts, most chaplains will serve at the battalion level, in hospitals or aid stations, ministering to the wounded and dying.

For those in the battlefield, it may mean that some soldiers will spend their last moments with another soldier. To help in

Special section on Catholic schools

This week's paper includes a special 20-page section on Catholic schools, beginning on page 13. The Catholic schools of the Archdiocese of Indianapolis will celebrate Catholic Schools Week Feb. 17-24.

Pope again calls for negotiations to end Gulf war

by Agostino Bono
Catholic News Service

VATICAN CITY—As Muslim countries tried to draft peace plans for the Persian Gulf War, Pope John Paul II called for an immediate end to the fighting and for negotiations to solve all Middle Eastern problems.

The papal appeals came after nearly a month of air raids by the U.S.-led coalition against Iraq failed to produce Iraqi troop withdrawal from Kuwait.

At the same time, U.S. President George Bush began studying dates for a ground invasion of Kuwait to dislodge Iraqi troops. Most military experts predict that a land war would be bloody, involving heavy loss of life.

During his Feb. 10 midday Angelus talk, the pope asked "the involved parties to seek, with courage and hope, the concrete way of dialogue to put an end to the tragic use of arms and to find a solution to the many anguishing problems of the Middle East."

The day before, he asked that "the times of destruction, the loss of so many human

lives be put to an immediate end" and that "a long period of peace" be established.

Prayers are needed at "this historic moment that we are living, filled with anxiety for the future," the pope said Feb. 9 to local officials of the Rome province.

Also on Feb. 9, the pope visited Rome's major seminary and led a peace prayer. The prayer was printed on holy cards and composed of anti-war phrases from papal speeches.

"War never again, an adventure with no return, spiral of fighting and violence. Make an end to this war in the Persian Gulf—a threat to all creatures in the sky, on land and in the sea," said the prayer.

Since the fighting began, the pope has made almost daily pleas for negotiations to end the fighting.

In Italy, meanwhile, Roberto Formigoni, vice president of the European Parliament and a member of the Italian parliament, said the pope's life may be in danger because of his strong stands in favor of peace and an international conference to resolve Middle Eastern problems.

Vatican and Italian officials, however, (see VATICAN DENIES, page 10)



CHEMICAL WARFARE—Wearing gas masks and full chemical suits, soldiers stand guard at a base in eastern Saudi Arabia. The pope asked for prayers to prevent the use of chemical and disease weapons in the Persian Gulf war. (CNS photo from UPI-Reuters)

Looking Inside

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Five collections set from this weekend to Easter

This weekend's collection will be the first of five in the Archdiocese of Indianapolis scheduled between now and Easter.

In a letter to pastors, Father David E. Coats, archdiocesan vicar general, said that "our faith commitment carries with it the practice of good works during this penitential season. We highlight that effort during Lent through almsgiving."

Blacks in the inner city of Indianapolis will be among those who will benefit from this weekend's collection for native and black Americans.

A new collection approved by the U.S. bishops for aid for the church in Eastern

Europe will be either March 16-17 or March 23-24, at the discretion of the pastor.

The other three collections will be the U.S. Bishops' Overseas Aid Appeal on March 9-10, the Good Friday collection for the holy places in the Holy Land, and the Easter Sunday collection for priestly and vocation development.

Father Coats told pastors that "a high percentage of what is collected" in this weekend's collection "comes back to our own archdiocese to benefit our work among the blacks in the inner city."

The collection for native and black Americans is the oldest national Catholic collection in the United States.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The remarkable job Catholic schools do

by John F. Fink

It seems that every other month or so there's a new survey that tells how good Catholic schools are in comparison with public schools. Research by such diverse organizations as the U.S. Department of Education, the Rand Corporation, Who's Who Among American High School Students, and the National Catholic Educational Association consistently shows that Catholic school students are doing better than students in public schools. Not that we should be surprised by this; it's just nice to see that research confirms our beliefs.

The U.S. Department of Education research over the last decade shows that Catholic school students score better in tests for reading, math and science than those in public schools, no matter what grade is compared. The Catholic schools were shown to be especially effective in educating minority and low-income students.

THE RAND CORPORATION report, which came out last October, compared big-city high schools, how they function and how the education of low-income minority youth in these high schools can be improved. It concluded that Catholic schools and magnet schools in the public school system are the best forms of school.

The study found that Catholic school students in the big cities, most of whom were black or Puerto Rican and non-Catholic, averaged 803 on SATs compared with 642 for neighborhood public schools and 715 for magnet schools. It also found that 95 percent of Catholic school students graduate compared with 55 percent in neighborhood public schools and 66 percent for magnet schools.

The Rand study concluded that Catholic schools



succeed because they are focused on student outcomes instead of simply following bureaucratic procedures.

The study by Who's Who Among High School Students was a survey of the attitudes of high school student leaders. This one showed that students in Catholic high schools are more satisfied with their schools than those in public schools. For example, 89.6 percent of parochial-school students rated the quality of education at their schools as good or excellent, compared with 70.6 percent for public school students.

Teachers in Catholic high schools got a better vote of confidence than did those in public schools. The Catholic school students feel that most teachers enjoy their work (64.6 percent vs. 60 percent), and that most teachers know their subject matter (70.3 percent to 65.1 percent).

THE NATIONAL CATHOLIC Educational Association surveyed 45,772 students in Catholic schools and 11,783 Catholic students in religious education programs not attending Catholic schools, asking questions about students' perceptions of the schools which they attended full-time. Sixty percent of high school juniors and seniors attending Catholic institutions responded positively to questions that measured their teachers as caring, compared with 30 percent from those who attended public schools.

Fifty-nine percent of the Catholic school students said they find their classwork stimulating, compared with only 29 percent of the public school students. Furthermore, 61 percent of the Catholic high school seniors felt that they had a positive self-image compared with only 29 percent of the Catholics attending public schools.

Research has also shown that Catholic schools are accomplishing their purpose of making better Catholics. It has been shown, for example, that there is a direct correlation between the number of years a person attended Catholic schools and the adult religious practices of that person. Four different studies have found that graduates of Catholic schools are more bonded to the church, are happier, more supportive of equality for women, have

more confidence in other people, have more benign images of God, and a greater awareness of the complexity of moral decision-making. They also contribute almost twice as much to the church as Catholics who did not attend Catholic schools.

Perhaps the remarkable thing about Catholic schools is that they manage to do all this with less money. A 1989 study of U.S. Catholic elementary schools and their finances found that the average cost per pupil in Catholic elementary schools is \$1,476 per year compared with \$4,719 for public schools.

AT THEIR MEETING in November, the U.S. Catholic bishops approved a statement reaffirming their commitment to Catholic schools. In particular they committed themselves "unequivocally" to these four goals:

► That Catholic schools will continue to provide the highest quality of education for all their students.

► That serious efforts will be made to ensure that Catholic parents who wish to be able to send their children to Catholic schools.

► That Catholic parents will receive sufficient financial assistance from both private and public sectors to exercise this right.

► That the salaries and benefits of Catholic school teachers and administrators will reflect the bishops' teaching in their pastoral "Economic Justice for All."

The only way the bishops will be able to meet these goals is for us lay people to substantially increase our financial support. That's why the bishops also pledged to "teach clearly, consistently and continuously that stewardship is a part of the Catholic Church. Therefore, all Catholics, in addition to sharing time and talents, will be invited to increase substantially their contributions to the parish collection to the point that they give at least five percent of their income to the works of the Catholic Church, knowing that education is one of its primary works."

EDITORIAL COMMENTARY

The backlash against our destruction of Iraq

by John F. Fink

We are beginning to see, in this war with Iraq, the anti-U.S. backlash that we were sure would quickly develop. Many of our allies believe that we have gone too far in our destruction of Iraq. We have gone beyond the U.N. mandate to get Iraq out of Kuwait.

That backlash has come mainly from the

Arab countries, led by King Hussein of Jordan. The reaction in this country, unfortunately, has been anger at Hussein instead of taking his criticism to heart. All he wants is an end to the slaughter.

King Hussein spoke angrily because he is seeing the destruction of the Iraqi infrastructure and the killing of Iraqi civilians—and also the killing of Jordanians who are trying to survive. The Jordanians are caught between Iraq and Israel. When Jordanian trucks tried to get oil out of Iraq they were bombed by U.S. planes.

Right now Jordan's refugee camps are full of Iraqi civilians trying to escape the destruction of their country. Although the U.S. is not targeting the civilian population, they are the ones who are suffering the most.

All this has caused anti-U.S. demonstrations throughout the Arab

world, even in countries that are part of the anti-Iraq coalition. People in countries that have not been friendly with Iraq, such as Iran and Syria, are now sympathizing with them.

The only thing that is holding the coalition together is the fact that Israel has refrained, so far, from retaliating for Iraq's Scud missile attacks. Let's pray that Israel will continue to be strong enough to resist the urge to retaliate.

TV cameras have shown what damage the few Scud missiles that have hit something have done in Israel. Imagine the damage that has been done in Iraq, which has been hit so devastatingly by hundreds of thousands of missiles. Imagine the terror of the people there.

As I'm writing this on Monday afternoon, President Bush and his advisers are

deciding when to escalate the war. This morning and over the weekend it was encouraging to hear both Republican and Democratic leaders urge a delay in starting a ground war. We hope that can be avoided because there is agreement that it would mean thousands of casualties. A delay can only weaken Iraq's army.

Surely Saddam Hussein has been punished enough for his invasion of Kuwait. Even Secretary of Defense Dick Cheney said that, if the war were to end today, Saddam has been so weakened by the damage we have inflicted that it would take him a long time to recover. Hopefully, post-war rules would make it impossible for him to recover militarily because other nations would be forbidden to sell weapons to him.

Let's continue to pray for everybody involved in this conflict—our servicemen, Iraq's servicemen, Iraq's civilians, Saddam Hussein, George Bush, and all other world leaders whose decisions are so important for ending this war.

Archbishop O'Meara's Schedule

Week of Feb. 17

SUNDAY, Feb. 17—First Sunday of Lent, Liturgy at St. Peter and Paul Cathedral, 10:30 a.m.
—Rite of Election, St. Louis, Batesville, 4 p.m.

MONDAY-WEDNESDAY, Feb. 18-20—Saint Meinrad's Conference for Bishops, Religious Superiors and Vocations Personnel, at Saint Meinrad Seminary.

THURSDAY, Feb. 21—Rite of Election, St. Peter and Paul Cathedral, 7:30 p.m.

SATURDAY, Feb. 23—Cathedral High School Shramrauction, 5 p.m.



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Fathers John Elford, Sam Curry die Feb. 6 & 7

Two priests of the Indianapolis Archdiocese died with 24 hours of each other last week. Father John Paul Elford, pastor of St. Joseph Parish in Indianapolis, died Feb. 6 and was buried on Feb. 9. Father Samuel Thomas Curry, who died Feb. 7 at the age of 47, had been on disability leave from active priesthood since 1989. His funeral liturgy was held Feb. 11.

Father Elford was 66. A native of Pittsburgh, Pa., he attended high school at St. Meinrad Seminary and was ordained there in 1947. Later he received a Licentia in Sacred Theology degree from Catholic University in Washington, D.C.

Father Elford was pastor of St. Joseph Parish since 1977. He served as pastor of St. Patrick Parish in Terre Haute for 10 years preceding that assignment, and as director of the archdiocesan Catholic Youth Organization (CYO) from 1955-67.

Other parishes served by Father Elford included St. Margaret Mary in Terre Haute, and St. Michael, St. Mary and St. Matthew in Indianapolis. He was a high school instructor and instructor at Marian College during his priestly career.

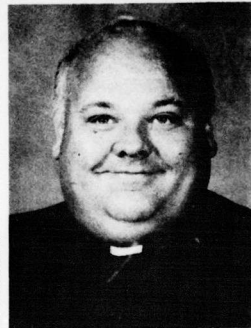
In 1968 Pope Paul VI appointed Father Elford as auxiliary bishop of the Fort Wayne/South Bend Diocese, but he declined for personal reasons. Father Elford is survived by two brothers, W. Timothy and George, and two sisters, Ann Powell and Mary Nagy.



Father John Elford

Father Samuel Curry was a native of Indianapolis. He graduated from St. Maur Theological Seminary and was ordained at St. Peter and Paul Cathedral, both in Indianapolis, in 1970. In 1972 he received a master of divinity degree from St. Meinrad Seminary.

From 1976 until 1986, when he was granted permission to serve in the Diocese



Father Sam Curry

of Pensacola/Tallahassee, Fla., Father Curry was pastor of St. Jude Parish in Spencer. He also served as associate pastor at the parishes of St. Paul, Tell City, St. Philip Neri, Indianapolis; St. Joseph, Shelbyville; and St. Gabriel, Connersville.

Father Curry is survived by his mother, Zella Peggy (Kincaid) Curry, a sister, Judy Hufford, and a brother, Joseph.

Dental clinic is started at Holy Family Shelter

by Margaret Nelson

Doctors John Stone and John Leffler officially opened the Gennesaret Dental Clinic at Catholic Social Services' Holy Family Shelter on Thursday, Feb. 7.

Dr. Jim Tripple has organized more than 300 professionals to provide health care for the homeless. Three years ago, Dr. Stone heard Dr. Tripple talk about the Gennesaret medical clinics that were already operating. He mentioned the need for dental care he was seeing in a lot of patients. Dr. Stone said, "I told him after the meeting I could help him, so we did and we are."

Dr. Stone went to individual dentists for equipment. The Indianapolis Dental Society gave us a nice little piece of money. The dental supply houses came through beautifully. The dentists themselves volunteered in the number of 18, six for each shelter," he said. "In addition to that, Gennesaret Medical Clinics have helped us a great deal with money."

Holy Family houses the third of the dental clinics Dr. Stone has opened since March, 1990. He said that most of the

equipment is used, but it is in excellent condition.

Dr. Stone said that he himself had "done this sort of thing" for a service center about 15 years ago. "I made a lot of calls and got nobody (to help). This time, I called 10 people one night and everybody said, 'Yes.' Something different is abroad in this land." He continued, "Most of these dentists are not young—just starting out. They have been around for a while."

"The homeless are misunderstood, by and large," said Dr. Stone. "Most of them are down and out only temporarily. You have to think. There but for the grace of God go I."

Dr. Leffler decided to help Dr. Stone because, "I think there's a need, just maybe this is something I can do to help."

All the homeless patients fill out information sheets as they would in any dentist's office. If further work is needed, an appointment is made for the following week.

The first patient was a young mother with a toothache. Her two-year-old son held the hand of Daughter of Charity Sister Nancy Crowder, director of the shelter, while the dentists looked for the cause of the problem.



SPECIAL CARE—Dr. John Leffler (left) and Dr. John Stone check the teeth of the first patient at the Holy Family Shelter dental clinic. (Photo by Margaret Nelson)

INDIANA GENERAL ASSEMBLY

Cost might prevent improvement of child abuse, neglect cases

by Ann Wadellon

Indiana's system for protecting abused and neglected children was examined and found seriously flawed by the Senate Health and Human Services Committee again this year. But without an overwhelming outcry from Indiana citizens, few expect significant improvements.

That warning came from Governor Evan Bayh at a meeting with several hundred human service workers from throughout the state.

The Senate committee voted unanimously to approve Senate Bill 243 calling for adding 330 child welfare caseworkers in the next two years. The bill now goes to the Senate Finance Committee where the \$18-million price tag will be scrutinized.

The same bill traveled through the Senate last year with near unanimous support but died in the House. The Department of Public Welfare's 1992-93 budget presented to the Ways and Means Committee last week included no money for additional caseworkers in this area. An earlier DPW budget to the State Budget Committee in December 1990 called for 173 new caseworkers.

Child welfare advocates have been pleading for improvements in the system for several years. A member of the faculty of the Indiana University School of Social Work, Dr. Peg Hess, told legislators of an extensive study conducted on children who re-enter the child welfare system. They found, she said, that many children "are being seriously harmed" by the system intended to protect them.

The Indiana Catholic Conference (ICC) was among many groups voicing support for the bill at the legislative hearing. In a

statement distributed to the lawmakers, ICC's executive director, Dr. M. Desmond Ryan, said, "In human terms, the cost of the current system is too high. This lack of up-front service represents a lost opportunity to spare children further abuse and neglect and to prevent family separation."

Greg Hatley, attorney with Legal Services Organization, said that LSO had filed a lawsuit against the state in October 1989 on behalf of clients in the child welfare system. He urged the legislators "to find the political will" to improve the system rather than having change be the result of court decree.

The statistics show that in 1989 there were 30,000 reports of child abuse and neglect in the state and 31 deaths. In 1990 the figures rose to 50,000 cases and 52 deaths. Since 1979, when the state mandated the reporting of suspected child abuse cases, the number reported has

increased 2,400 percent. Yet only 60 caseworkers have been added. Individual caseworkers regularly have responsibility for 70 to 80 cases, but have had as many as 100. Besides the numbers, Hess reminded lawmakers that "these are often frightened, depressed, seriously disturbed children."

Among those who testified, no one disputed the good will of the caseworkers. But burnout and high turnover are critical problems. Because of the low salaries, caseworkers often are inexperienced and always overburdened.

A foster parent in Marion County, Patty Phelps, told legislators of caring for a seven-week-old baby, which the caseworker thought would be adopted within two weeks. But the process took two years and a succession of nine caseworkers. Besides the need to put children in

permanent stable homes, Phelps said it is "cost effective" to move children through the system by giving them more attention.

High caseloads prevent the caseworkers from having enough contact with the troubled families to understand the problems or even have time to study the child's records and recommend and coordinate services, according to several who testified.

Asked if the proposed reorganization of the state's human services would alleviate the problem, Becky Pryor, executive director of the Indiana Advocate for Children program, said the responsibilities of caseworkers are set by both federal and state statutes and while the administration of the departments might change, the duties of the caseworkers would remain the same.

Responding to a question, Hess said the problem is not unique to this state "but Indiana is slower to react to the crisis."

National pastoral planning group to meet March 3-6

Indianapolis will host the 18th annual convention of the national Conference for Pastoral Planning and Council Development at Union Station on March 3-6.

A Church of Realism and Hope" will be the theme of the gathering.

Major presentations will include a Sunday afternoon talk by Providence Sister Barbara Doherty, president of St. Mary of the Woods College, on "A Theology of Hope for the 21st Century."

On Monday, Coadjutor Archbishop of Seattle Thomas I. Murphy will discuss, "Pastoral Planning with Limited Resources."

After morning prayer on Tuesday, Dr. John Nilson, associate professor of theology at Loyola University, Chicago, will

talk on "Spirituality for a Church of Realism and Hope."

The fourth major talk will be on Wednesday afternoon by Father James T. Burchaell, professor of theology at the University of Notre Dame. "Envisaging and Planning for the Church of the Future."

A preliminary session on Sunday will be given by John C. Long on "Conversations on Utilizing Studies in Church Life." The Louisville religion editor will talk about the results of research done through grants from Lilly Endowment.

Holy Names Sister Louise Bond will give workshops on: "Successful Planning: You'll Know It When You Live It" and "Future Parish Staffing: A Realistic Approach." Gerianne Savage will work with

Sister on the planning presentation, and Jean Kiesberger of Kansas City, Mo., on the staffing talk.

Daughters of Charity Sister Margaret Marie Clifford, administrator of Urban Parish Cooperative, will join Father Francis Kelly Scheets of Beallsville, Md. in discussing, "The Reality and Hope of Planning to Meet Center City Needs."

Valerie Dillon, director of the Family Life Office in the archdiocese, will present: "Family: Infusing the Church with New Hope."

Providence Sister Marie Kevin Tighe, director of the Indianapolis Office for Pastoral Councils, will be on a team presenting: "Strengthening and Utilizing Middle Structures for Planning—Deaneares Vicariates, Regions."

Discussions on stewardship, research, surveys, budgeting, demographics, consultation, compensation and cultural diversity will be led by leaders from Baltimore; Boston; Covington, Ky.; Green Bay, Wis.; Joliet, Ill.; Milwaukee; New York; Orlando; St. Louis; St. Paul and Minneapolis; and Seattle, among others.

Pastors and members of pastoral staffs and councils from throughout the Midwest are expected to attend an all-day workshop on Saturday, March 2, prior to the convention. The theme of the workshop is: "Pastoral Councils: Instruments of Visioning and Planning."

The keynote for the Saturday event will feature Dennis J. O'Leary, director of planning and research for the Archdiocese of Seattle who serves as parish council president of St. John Parish, Seattle.

Other speakers are from Cleveland; San Antonio; Metuchen, N.J.; Milwaukee; and Springfield, Ill. They will discuss council selection, orientation, resources, meetings and planning, as well as clarifying the leadership roles of pastor, chair and council.

Tours are being offered to the Damien Center, Holy Family Shelter and the Indianapolis Motor Speedway.

Terre Haute ministers to gather deanery-wide

More than 300 people involved in spiritual ministry in the Terre Haute Deanery will gather on Feb. 24 for a prayer service and a presentation by Bishop Kenneth Untener of the Diocese of Saginaw, Mich.

Baptized into the Ministry—We Answer the Call" will be the theme of the 2 to 5 p.m. gathering at St. Margaret Mary Church in Terre Haute.

Bishop Untener is known for his support for laity in ministry roles. He has published articles and books on the subject, including "Sunday Liturgy Can Be Better." For several years, he co-hosted a weekly television program. The bishop served as assistant chancellor of the Archdiocese of Detroit before becoming Bishop of Saginaw ten years ago.

The Deanery Gathering '91 Steering Committee has met for 18 months to plan the event. The representatives of parishes

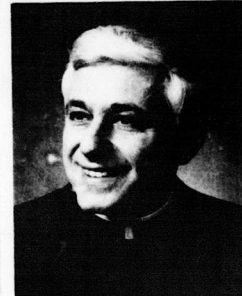
and organizations in the deanery are: Jim Baines, Franciscan Father Kent Buegans, Diane Carver, Tony Dubois, Providence Sister Ruth Eileen Dover, Karen Jones, Providence Sister Merry Marcotte and John Stockdale.

The committee says that the meeting is to "gather to pray, to celebrate ministries already active in our deanery and dream together of what the future could bring."

The program has the support of deanery parishes and groups, including the pastoral personnel group, the pastoral council, board of education and the religious education center.

Participants will be able to find helpful materials and resources for their educational and service ministries at exhibits featured at the gathering.

Seating is limited. Those wishing to attend should obtain free tickets at their parishes.



Bishop Kenneth Untener

Commentary

EVERYDAY FAITH

Lenten reflection on taken-for-granted things

by Lou Jacquet

Sometimes when I have worked up a real thirst editing copy or writing features or doing layouts at the newspaper that I work for, I walk 10 feet across the hall and tap into the crystal clear bottled ice water that awaits to refresh me.

I have made that short trip dozens of times. This week, however, possibly because of the constant television news coverage of American troops in the Saudi desert, I stopped to seriously appreciate the availability of cold, safe drinking water for perhaps the first time in my life.



It occurred to me that half-a-million American troops might have to wait for hours to get a drink of not-so-cold water. Thousands of Iraqi troops may go without safe drinking water for much longer than that. And millions of ordinary folks worldwide walk for days through hostile environments to find suitable water for drinking and cooking. Clearly, we who have so much appreciate it so little.

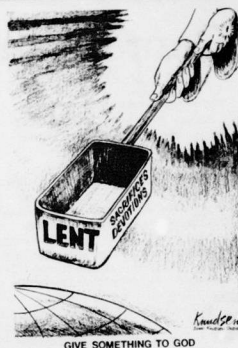
This is not only true of our relationship to life-giving water, of course. There is so much in our lives that we fail to appreciate until it is too late, or until some emergency or change in our situation makes us take notice of what we had taken for granted. Learning to appreciate the availability of water is an easy change; all too often, life grabs us by

the throat and shakes us into awareness—the death of a loved one, the sudden onset of a debilitating disease that separates us from communication with a friend or spouse, the loss of a job or some other life-changing occurrence that shakes up the comfort we have known. Each of these events brings us up short, making us suddenly aware of what we have failed to appreciate.

Now that another Lent has begun, it seems an especially appropriate time to assess what we have taken for granted in our lives. It may be something as simple but vital as drinking water. Or it may be something much more profound. Instead of concentrating solely on what we can give by taking a fresh look at the gifts we have been given and reflecting upon how we have received and used them.

If we are married, have we taken the time lately to thank a spouse for a meal cooked, a gift given, or a friendly word of encouragement or hug on a difficult day? If we are young, have we told our parents and grandparents that we appreciate what they have done to keep our family together in difficult times? If we are elderly, have we verbally told a grown son or daughter that we love them? This last gift is so precious that many spend half a lifetime until called waiting to hear it, spend the rest of their lives in pain for not having heard it.

A while back, a middle-aged woman told me she thought God had forgotten that she existed. Surely he had not. But this good woman, in the depths of despair, was



only one of many in our midst who desperately need to feel the consolation and encouragement of friends and family before they can sense the Lord's presence in their lives once more.

To a soul in pain, for whatever reason, a positive word can be as critical as a cool taste of water to a weary traveler in the desert. Each of us may be the one who holds the "refreshment" that a friend, a relative, or a stranger needs in our look, our touch, our very presence. This Lent, may we find the strength to give the gift of self.

THE YARDSTICK

Nation needs more honesty, less triumphalism

by Msgr. George G. Higgins

I will leave it to the pundits to rate President Bush's State of the Union address. I am reluctant to do so myself for fear of being accused of getting involved in partisan politics.

Yet I think it can be said without partisanship that the president's address, like those of almost all his recent predecessors, was superpatriotic, almost to the point of chauvinism.

I don't know what it tells about ourselves, but our presidents seem to think we expect them to say—or at least will tolerate their saying—that Americans are the greatest people in the world and that the United States is, always has been and always will be the last best hope of freedom and democracy.

As I listened to the president boast about



the United States I was embarrassed. I kept wondering what the diplomats seated directly in front of him could possibly make of this triumphalistic rhetoric.

To be sure, the president paid respect to the generosity and idealism of our allies in the Persian Gulf crisis, but his message overall sounded chauvinistic.

Mind you, I have no respect for Americans who have contempt for their own country and take a certain sick delight in holding it responsible for most of the world's ills. But surely there must be a happy medium. It ought to be possible for our presidents to say good things about our country and its people without overdoing it.

The natural tendency of any president in time of war is to rally the nation and its people around the flag. President Bush did this effectively, particularly when he asked for a show of support for our brave servicemen and women. The Congress responded with a unanimous, and frankly very moving, show of national unity.

That was undoubtedly good for our

self-esteem as a nation. But, writing in *The Wall Street Journal* several days before the president spoke, Yale historian Paul Kennedy warned us not to go overboard in this regard.

Kennedy observed that the last thing the United States needs "is for its people to be encouraged to seek its self-esteem on the battlefield. If the United States wishes to recover its 'reputation,' it might begin by repairing its inner cities, public education, crumbling infrastructure and multiple social needs."

The day after the president's address *The Wall Street Journal* provided space for a similar op-ed article by Robert Reich, professor of political economy at Harvard University.

Titled "A More Perfect State of the Union Message," Reich's article was billed as a fictional State of the Union speech yesterday, during a brief point of light, but discarded after sunset.

Though writing with political tongue in cheek, Reich was deadly serious, setting

forth in grim detail the many unsolved social and economic problems facing the United States and calling on Americans to make whatever sacrifices necessary to resolve them.

I don't expect to live long enough to hear a U.S. president make such an honest and unflattering speech. But surely one can hope for a little more modesty and less triumphalism.

I wish President Bush had laid greater stress on two points made by New York's Cardinal John O'Connor at a recent Mass for peace: 1) that "every war is a failure, no matter who wins"; and 2) that at war's end the nation must show the same will to meet domestic needs as it has shown in carrying out the war.

"We are not feeding the hungry," the cardinal said. "We are not housing our homeless. We have not demonstrated a will to do so."

Would that the president had said that too. Alas, he did not.

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THE HUMAN SIDE

Flexibility, inclusion of Hispanics will enrich church

by Fr. Eugene Henrick

There are now some 20 million Hispanics in the United States, according to estimates. This population is rapidly changing the face of the Catholic Church in the nation.

What do we know of U.S. Hispanics?

Half our Hispanics are under the age of 25—almost seven years younger than the median age for the entire U.S. population, which is 31.9 years. And Hispanic families are larger than the average U.S. family: 28.7 percent, according to the 1985 census, have five persons or more.

Approximately 60 percent of the U.S. Hispanic population is of Mexican origin and is even younger than other Hispanics, with a median age of 21.9.

In numbers, Puerto Ricans rank second after Mexican-Americans at approximately 1.5 million. Cubans follow at 1 million.

Eighty-eight percent of Hispanics live in urban settings.



One in five households is headed by a woman. Since women frequently are paid less than men, these households are hindered in advancing above the poverty level.

Also, 56.7 percent of Hispanics do not have a high school degree. Lack of education coupled with poor salaries reduces chances to quickly move up the economic or social ladder.

Few social analysts think they know of a clear-cut way to improve the situation. Some suggest that Hispanics need to be more quickly Americanized, by which is meant that they need to become more proficient in English and to adapt to the culture around them.

But many Hispanics balk at this. Why? Because they pride themselves on family unity and see many undesirable American values as a threat to it. Moreover, they feel there is too much emphasis on getting ahead in life, to the detriment of family values.

Some observers of Hispanic culture feel that is the Catholic Hispanics who should be evangelizing the church at large in America, not the other way around. Hispanics, it is said, might just teach us to

resist the get-it-now-at-any-cost, don't-deny-yourself American way of life.

Hispanics want to rise above poverty, but don't want to sell out their family values.

It so often happens that institutions patronize the less fortunate people they attempt to aid, putting the less-fortunate party at the mercy of the helping party. Many nations experienced this during their days as colonies. Hispanics, however, are proud people who resist the colonization syndrome.

Among other points worth noting, some would cite the fact that Mexicans in particular are hardly aliens to the United States. At one time much of the Southwest belonged to them.

What does all this say to the Catholic Church in the United States?

First, we are hearing that about one of two Catholics could very well be Hispanic 10 years from now, depending on how well and quickly the church learns to respond to the Hispanic population explosion.

If the church can avoid a colonization syndrome and wisely respect the richness of Hispanic family values before central misdirected American values stifle them, we could see the church greatly enriched. Implied here is the need for wise

planning, for an increased ability to be flexible when dealing with different cultures, for listening and especially for practicing the wisdom of those missionary saints who truly served the people to whom they were sent.

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THE CRITERION

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To the Editor

Priests address morality of the war

We, the undersigned Catholic priests of the Archdiocese of Indianapolis, express our concern about the morality of the war in the Persian Gulf. We condemn no one. We pray each day for the health and safety of our men and women in the Gulf, and we pledge our support to the families in our neighborhoods and parishes.

It is our conviction as religious leaders and believers in the Gospel of Jesus Christ that this war has a moral dimension that we are required to address.

We believe that violence begets violence. The current war is, in part, caused by a continuing cycle of violence. The allied nations have been a significant part of that cycle. The massive selling of weapons to practically every country in the Middle East has substantially contributed to a long history of hatred, violence and retribution. Britain, France, Germany, Russia and other nations sold over \$50 billion of military electronics, weapons, and chemicals to Iraq prior to the sanctions. Some of the weapons were financed by Saudi Arabia and Kuwait. The United States, as well as other nations, has been a major weapon seller to countries in the Middle East.

We believe that the objective of the war to force the withdrawal of the Iraqi military from Kuwait does not justify the destructive means we are using. We believe that diplomatic means were not exhausted before we began our military attack. The financial and environmental costs and the price of human life are not in proportion to the objective.

We believe that the causes and reasons for the war are more complex than the stated objective. We further believe that this war will not bring peace to Israel or any of the Arab nations nor to the Palestinians.

We believe that the morality of war is not determined by who wins or who has the most power. We believe that war must be assessed in human terms rather than in terms of electronic sophistication and highly accurate bombs. We believe that this war is not as "clean" as is being portrayed. We believe that the war has far more tragic and long-lasting consequences than what is being presented to the public. We believe that one of the most tragic consequences of the war is the unfair cost paid by the poor.

We believe that a lack of a well-defined and workable energy policy has played a part in causing our perceived need to be militarily involved in the Middle East. We believe that our willingness to go to war without a willingness to curb our disastrous consumption of the world's resources casts serious doubts upon any other reasons for this war.

We believe that this war is a tragedy of substantial proportion for the whole world as well as the Middle East and for our country.

Rev. Albert Ajamie, Pastor, St. Thomas, Fortville
Rev. Dan Atkins, Chaplain, Roncalli High School
Rev. Stephen Banet, Pastor, The Catholic Community of Columbus
Rev. Francis Bryan, Chaplain, Marian College

Rev. James Byrne, Pastor, Immaculate Heart, Indianapolis
Rev. Thomas Clegg, Associate Pastor, Christ the King, Indianapolis
Rev. Lawrence Crawford, Director of Pro-Life Activities and Pastor, St. Ann
Rev. Patrick Doyle, Administrator, Holy Cross, St. Patrick, Holy Rosary
Rev. Adolph Dwenger, Administrator, St. Bridget, Indianapolis
Rev. Jim Farrell, Pastor, Sacred Heart, Jeffersonville
Rev. Jeffrey Godecker, Pastor, St. Andrew, Indianapolis

Rev. Robert Green, Associate Pastor, The Catholic Community of Columbus
Rev. Bernard Head, Chaplain, St. Mary of the Woods
Rev. Stanley Herber, Pastor, St. Michael, Greenfield
Rev. Harold Kneuen, Pastor, St. Augustine, Jeffersonville
Rev. David Lawler, Chaplain, Methodist Hospital, Indianapolis

Rev. Joseph Mader, Associate Pastor, Tell City, Cannelton, Troy
Rev. Karl Miltz, Chaplain, Secena High School

Rev. Michael O'Mara, Associate Pastor, St. Pius X, Indianapolis

Rev. Martin Peter, Pastor, St. Pius X, Indianapolis

Rev. Donald Quinn, Chaplain, Chatard High School

Rev. J. Lawrence Richardt, Pastor, Tell City, Cannelton, Troy

Rev. Raymond Schafer, Associate Pastor, Tell City, Cannelton, Troy

Rev. Thomas Schliessmann, Associate Pastor, Holy Spirit, Indianapolis

Rev. Donald Schmidlin, Pastor, Nativity Church, Indianapolis

Rev. Myles Smith, Pastor, St. John, Bloomington

Rev. Kenneth Taylor, Pastor, Holy Trinity, Indianapolis

Rev. Larry Vecker, Pastor, Holy Name, Beech Grove

Rev. Joseph Wade, Pastor, St. Matthew, Indianapolis

Rev. Clarence Waldon, Director, Evangelization Office and Pastor, Holy Angels

A sign our faith is alive and growing

At times I have been very frustrated with some of the opinions expressed by the various contributors to *The Criterion*. There are viewpoints expressed which sometimes seem to be so "correct" in return to pre-Vatican II tradition, that Catholic tradition allowed and accepted non-celibate clergy until 1139. True Catholics cannot disregard that "tradition." I am so happy to find mature adults questioning the church in this regard.

It seems to me that Catholics are going through an adolescence of sorts. It's always a difficult time, a time of questions and frustrations and lots of emotion. But it's a certain sign that our faith is truly alive, and most importantly, that it is still growing and improving.

Your article reminded me that it is not easy. I'm sure you have received complaints about your column because Archbishop Weakland created enemies by listening to Catholic women talk about abortion. Listening does not mean a person shares an expressed opinion. Questioning church teachings does not mean someone is anti-Catholic. It is simply a way of ascertaining what is ultimately the truth. And it seems to me that coming closer to the truth is the best way of finding God.

Matt Fleck

Noblesville

Listening sessions were indefensible

In your Jan. 25th column on Rembert Weakland, you are admonishing your readers to admire the Archbishop of Milwaukee. While I admire any man or woman of vocation, it is absolutely indefensible for the archbishop to have held those "women's listening sessions," which were no more than a grandstanding opportunity for the liberal anti-life movement to trumpet their position, ostensibly through and with impunity from the church. Don't think for a moment that this apparent crack in our Catholic teaching didn't attract national attention from the anti-life media and powerful abortion industry.

Let me offer a comparison. Driving over the speed limit is illegal, although we

might be sympathetic to those who break this law. Even though it may be a moral dilemma for some speeders and even some law enforcement people, it would be entirely inappropriate for a policeman or sheriff to hold a public meeting to discuss the opinions of those who were speeders. There is a big difference between privately hearing or hearing confessions of women not in sync with church teaching and being a sounding board for dissent in the church.

Let me also take exception to your classification of people opposing the archbishop as "ultraconservative." I consider myself, as do most pro-life Catholics, to be in the mainstream of traditional Roman Catholic teaching. The "ultraconservative" label then is a bit of a slam. After all, we are simply trying to follow church teachings, the pope and our Catholic tradition. Why can't a man of authority like Archbishop Weakland do so as well?

Gordon R. Smith

Indianapolis

Sees a potential conflict of interest

Being of an older generation, while reflecting on Margaret Nelson's article ("How Do Priests Get Assigned to Parishes Here?"), Jan. 18th issue, on the changing times of filling pastoral openings, I cannot help but look at the broader aspect of changing values. These changes take place rather gradually, without us even knowing that they are taking place.

Is it possible that obedience and humility (virtues that were respected while I was growing up) have become obsolete? Has aggressive behavior become a sought-after virtue? Have not the aggressive excesses of the '80s now become the problems of the 90s? Where oh where are applied integrity and ethics, standards that we were brought up to value? Has not our church become a follower of corporate America? I would much prefer our church as a leader.

Since the Priests Personnel Board will be functioning on assignments as described in the article, isn't it now appropriate to set a precedent? Does anyone else see a potential conflict of interest when the chairperson is made the recipient in the selection process of a vacant pastoral opening? Granted, with our limited number of clergy, there is the necessity of wearing many hats, but really this could be construed as a misuse of power and a precedent for the future.

Robert E. Buck

Indianapolis

Events that led to the war with Iraq

Recent letters to *The Criterion* favoring U.S. actions against Iraq assume there to have been no provocation on the part of Kuwait.

It was known as far back as 1961, when the British sent troops to enforce their disputed new boundaries which favored the wealthy Israeli-backed Sabah family, that Iraq vowed to so arm themselves that their next encounter with British arrogance would have a different outcome.

Add to that Kuwait's efforts to curtail Iraqi oil production by closing certain pipelines, slant drilling, and price cutting, Kuwait's holding of Palestinian prisoners did not help matters either.

After Iraq had assembled 30,000 troops on Kuwait's border, Saddam sent for the American ambassador and was told that the U.S. had no concern about Arab border conflicts. John Kelly of our State Department also assured him that we had no treaty with Kuwait. It cannot be claimed that the invasion was a surprise to the U.S., but our reaction to the invasion was a surprise to Saddam.

Even the Saudis were not too shook up over the Kuwaiti war but did bribe and bully them into letting us "help" them.

The point is, it's not worth asking our troops to die in support of one side.

Do you who support Bush's war realize how easily it could expand into an all-out conflict between Islam and the West? Do you imagine that the West would be victorious again?

The last such encounter was in 1571 and only divine intervention saved the Christian forces under the inspiration of the great pope, St. Pius V.

Consider how things have changed since then. In those days Christians prayed with regularity at least three times a day. Ask a Catholic student today about the Angelus and note the blank stare. By contrast, Muslims pray five times a day.

Observe the contrast between the attire of modern western women and their Islamic counterparts. Modesty is not even preached any more. Who is the infidel? Who sends their daughters and mothers off to war? Islam has never descended to that.

When the little papal and Venetian navy met the Turkish fleet at Lepanto, it was assumed that the superior forces of Islam would win. Today you feel that our military superiority will win. I say, don't rule out divine intervention again.

David Sims

Indianapolis

LIGHT ONE CANDLE

God delights in you

by Fr. John Catoir
Director, The Christophers

Psychologist M. L. Von Franz, in a lecture before an audience of women, once said that every woman has a small figure on her left shoulder about an inch and a half tall who says to her, "You are nothing, you are absolutely nothing, you are totally worthless." Someone in the audience raised her hand and asked, "Can you kill this little demon?" Von Franz answered, "No, you can't kill it, but you can educate it." How very true!

Some women may be surprised to learn that men carry the same little demon on their shoulders as well. They don't like to admit it, but much of their macho behavior is driven by the need to prove their romantic vitality or their intellectual validity. The demon of self-rejection is everywhere.

To help squash that demon's power, I wrote a book entitled "God Delights In You." We are so used to hearing about the many ways we can offend God, I thought it might be useful to explore the infinite variety of ways we delight Him.

Ultimately we know we are not worthless because God loves us with an infinite love, and he wants us to be happy with him forever. The Lord God Almighty is our defender and protector against the insidious snares of the devil.



An earlier book of mine on contemplation, entitled "Enjoy the Lord," was an attempt to expand upon Julian of Norwich's wonderful insight: "The greatest honor you can give to Almighty God is to live gladly because of the knowledge of his love." My new book, "God Delights in You," is its sequel. While "Enjoy the Lord" focused on our response to God, "God Delights In You" puts the focus on God's point of view as he looks upon all of us with tender affection.

I enlisted the help of my readers to write this book. Rose Blanes of Edmonton, Canada, was just one of many who contributed their special insights. She wrote: "As a mother enjoys caring for her infant, so does the Lord delight in tending to our needs. Even though a baby can be messy and demanding at times, nuzzling a bathed, powdered, sweet sleepy baby is a delight. God must be delighted with his children in a similar way."

The book, published by Alba House in Staten Island, N.Y., the publishing house of the Society of St. Paul, is available at St. Paul Book and Media Centers and Catholic bookstores throughout the United States and Canada; or write The Christophers for information.

I hope you enjoy it. I wrote it that your joy may be full.

(For a free copy of the *Christopher News Notes*, "The Christophers Message," send a stamped, self-addressed envelope to The Christophers 12 E. 48 St. New York, N.Y. 10017.)

(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

CORNUCOPIA

Abstain from the Big One

by Cynthia Deves

Attitudes about abstinence depend upon who's suffering without what. I mean, the guy who cheerfully abstains from eating meat during Lent may balk at observing chastity before marriage. If he decides to practice meat-eating during Lent and chastity after marriage, however, someone should investigate his head.

The person who has no trouble with either of these kinds of self-denial may not try to stop a mean mouth from hurting others. Or, those who are Born to Shop might take bread out of the mouths of their children before they'll tear up a credit card.

They're all forms of abstinence.

The ability to abstain is something we are supposed to learn early on. When Baby Cornwalls comes home from the hospital he's already learned to give up living in a "womb of his own" inside his Mama. Not only that, but he soon discovers that particular self-denial was only the first of many.

Of course, little Cornwalls won't learn to abstain without a struggle. Infant life is

one demand after another, with adults scurrying to meet them on the fly. But eventually things even out and the little guys join in the human condition.

Kids must learn to abstain from desires both sublime and ridiculous. They might long for a baby brother, or to live with daddy and mommy together, or to be rid of a baby brother... but they're stonewalled into self-denial by the facts of life. Or, they may want a new puppy or candy for dinner or a different teacher, but, because of adult fiat, they have to abstain from achieving same.

As time goes on, kids deny themselves drives at 100 miles an hour in Dad's station wagon because they want to use it again in this lifetime, and they refrain from wearing micro-minis in church because they need to live at home rent-free throughout their high school years.

Abstinence displayed in adulthood is not limited to food and sex or even, as mentioned earlier, to bad behavior. One of the sneakiest and most prevalent things we must abstain from is pride in all its sly and devious forms. And during Lent, tracking down this elusive Mother of All sins should surely be one of our priorities.

Now, the New Agers have tried recently to teach us that God not only dwells within us, he is us! We are the masters of our fates,

we are the captains of our souls! We should (and this is a clue) not only be proud of ourselves, but be empowered by this knowledge of who we really are.

Naturally, we recognize the truth of these ideas because of the beauty of our creation. Just look at the morally superior culture we live in. Consider the peace and justice which exist in our world today because we are in control of our own fate. On second thought, we're not God. Maybe we are guilty of Pride, the Original Sin, which has convinced us that we are in charge. Looks like we'd better concentrate a little less on what we're eating and more on abstinence—from pride.

check-it-out...



Charles Gardner (left) and David Groeller will present "Liturgy of the Word and Liturgy of the Eucharist" from 10 a.m. to 3 p.m. on Saturday, Feb. 23 at the Catholic Center, 1400 N. Meridian Street. Gardner, director of music for the archdiocesan Office of Worship, and Groeller, a theology student for the archdiocese, will discuss the historical development, structure and meaning of the Mass along with concrete pastoral suggestions to enliven the liturgy.

A Beginning Experience Weekend will be held on the weekend of March 8-10 at St. Bernadette Parish retreat facility in Indianapolis. Beginning Experience is a support organization for divorced or widowed persons who are trying to begin a new life. For more information call the archdiocesan Family Life Office at 317-230-1596.

Franciscan Father John Doctor will conduct a parish mission retreat for persons of all faiths at St. Lawrence Parish, 542 Walnut Street in Lawrenceburg Sunday through Wednesday, Feb. 17-20. Each evening at 7 p.m. a special program of presentations, Scripture, and discussion will be held, with a Mass on Wed. On Tues., a day program will be conducted, and social hours will follow evening meetings on Mon.-Wed.

A free Lenten Series on the theme "Traditions of Catholic Liturgy" will be presented at 7:30 p.m. on Tuesdays, Feb. 19 through March 12 at Pope John Elementary School in Madison. David Groeller, a third-year theology student and liturgical music director at St. Meinrad School of Theology, will present the programs which will include: Rituals, Symbols and Traditions, Feb. 19; Historical and Theological View of the Begin-

ning Rite and Liturgy of the Word, Feb. 26; Historical and Theological View of the Liturgy of the Eucharist and the Dismissal Rite, March 5; and Signs and Sounds of the Liturgical Environment such as Architecture, Art, Music, etc., March 12.

Prayer Services for Peace are held from 6:30 to 7 p.m. Sunday through Friday at St. Matthew Church, 4100 E. 56th Street in Indianapolis. Everyone is welcome to attend.

The Academy of the Immaculate Conception at Oldenburg will present its **Sixth Annual Madrigal Dinners** on Sunday and Monday, March 17-18 in the gym. Reservations are required. Call 812-934-4440 before March 11 for reservations and more information.

A free series of programs entitled "Desert Storm: A Challenge to Understanding" will be presented at 7:30 p.m. on Fridays, Feb. 15, 22 and March 1 at St. Ann Church, 2862 S. Holt Road in Indianapolis. Topics will include: "Development of the Middle East Since 1914," "Islamic Religion and its Effect on Culture," and "Some Moral Perspectives." Two child care programs for pre-schoolers and grade schoolers will be available. Call 317-244-3750 for more information.

Jesuit Father Theo Mathias will conduct a free Lenten Series on "The Church and International Issues" from 6 to 7 p.m. on Sundays, Feb. 17, 24, March 17 and 24 at Holy Spirit Church, 7243 E. 10th Street. Father Mathias is a professor at Xavier University in Jamshedpur, India, currently serving as Lilly visiting professor at Christian Theological Seminary in Indianapolis.

vips...

Mr. and Mrs. Donald W. Goss celebrated their 50th Wedding Anniversary on Feb. 10 at a Mass celebrated in Holy Name Church, Beech Grove. Afterward, a family dinner at the Kopper Kettle in Morristown was hosted in their honor by their niece and nephew, Mr. and Mrs. John Carter. Donald Goss and the former Mildred C. Ackerman were married Feb. 8, 1941 at Sacred Heart Church in Indianapolis.

Charles A. Leppert, a member of St. Joseph Parish in Shelbyville, will celebrate his 100th Birthday on Feb. 14. An open house in his honor will be held from 2 to 4 p.m. on Sunday, Feb. 17 in the Shelbyville K of C Hall, 151 E. Jackson Street. Leppert has lived at his present rural Edinburgh address since 1941. He is the widower of Bridget (Steiner).

A **Benefit in Memory of Megan Devine**, a member of Holy Spirit Parish in Indianapolis, will be held from 2 to 4:30 p.m. on Sunday, Feb. 17 in the Post Road Community Building, 1313 S. Post Road. Megan died Jan. 23 at the age of 5 while waiting for a bone marrow transplant. Proceeds from the benefit performance, which will feature local pianist Jimmy McDaniels and young performers, will help the Devine family to defray medical expenses. Ticket donations are \$10 for adults and \$5 for children. Call 317-862-2381 or 317-862-3860 for more details.

The Ad Game

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

Michelle Sandoz	Frank Hall	Madelaine Bear	Paul Stahl	Jo Armin
Michele O'Connor	N.J. Miller	Midge Furman	Mary Henrich	Martha Zwick
Margaret Spoozess	Theresa Saegert	Mark Pfeifer	Ruth Sullivan	Audrey Colvin
Betty Armstrong	Barbara Whitely	Rebecca Burns	Heidi Augustin	Marlene Cherry
Jan Davis	Josephine Muto	Mary Utton	Schmidbauer	Elleen Eppelhoff
Bernice Lampong	Barbara Galambos	Michael Moran	Dolores Maschino	Don Downing
Anna Bebel	Mary Dyer	Glenn Sennick	Ann Nease	Ann Wakeman
Henry Hinton	James Leisher	Jessie Hols	Mary Porter	Rita Foley
Bernard Fox	Lena Edwards	Peter Sling	Margaret Senner	Jim Carico
Raymond Rightley	Susan Coleman	Ima Gabor	Merilee Andrews	Pauline Michaels
Becky Blum	F.N. Wermann	Mary Haggitt	Sharon Taylor	Vera Timos
Regina Kuhl	Ann Kitcher	Mary Mathphy	Fried Preuter	Janet Beall
Debra Galt	R.R. Skaggs	Anthony Schottel	Kathy Baker	Ram Iskamo
Mary Shiner	L. Fischer	Joseph Orneli	Marilee Malar	Jan Proke
Patricia Ray	Hargrett Read	John Hillman	Fred Epler	Julie Rossi
Laverne Roth	Wileen Lari	Mirred Akers	Florencia Tschig	Marie Meyer
Virginia Herrell	Nicholas Schatz	Sharon Carl	Anna Zimmer	Janice Obermyer
Marge Kress	Paul Kiedowitz	Edna Wilmet	Lucille Humbert	Robert Hunkle
Jesse Bohannon	Barbara Chessman	Rosella Lawrence	Evelyn Fange	Mary Kerner
Jackie Quirio	M. Watson	Angelaus	Miss Louise	Wigle
Dorothy Rinn	Ruth Lucas	Slozman	Barbara Smiley	Bernadette Fritz
Irene Poppenberg	Grace Engle	L.M. Abin	Anne Renn	Beverly Hagest
P. Tumbough	Sally Bruce	Ellen Hagat	Mary Osborne	Mildred Kunkel
Stanley Lamperski	Virginia Eliason	Sharon Williams	Virginia Elstro	Martha Fritz
Hermine Bude	Cathy Porter	June Beck	Mary Richeson	Arlita Harvey
Rosemary Sabus	Mary Sharp	J.M. Sanford	Marvellen Inman	Corissa
Martha Fry	Lisa Redoubt	Margaret Sanders	Betty Richardson	Bohman
S. Ellen Price	Cheryl Hahn	Novie Steenburgh	Johnnie Aime	Anna Megel
Mary Vanderpohl	Stephanie Joseph	Stephen	Margaret Logan	Carlo Bertol
Irene Nelson	John Kennelly	Codamaz	Maureen Duncan	Pat Wheeler
Aurelia Wotheter	Pat Beaudre	Carrie Otto	L.J. Ecksten	Danielle Bohman
Dorothy Plamen	Paul Hirschauer	Agnes Metzler		
Sue Connelly	Dan Bryan	Pat Strub		
Charlene Fisher	Ruth Rinn	Lisa Benkemer		
Joan Dowling	Barbara Nawrocki	Mary Olos		
Mare Kingsbury	J.P. McGoff	Donna Rul		
Michael Ban	Ann Walker	Carolyn Duncan		

— ANSWERS TO "AD GAME" —

SDASECOUHT
CHASE STUDIO
BWCDIAPAOLRIGNOESINN
INDIANAPOLIS BREWING CO
FSQJUNEREBKANIVANSANG
UNION FEDERAL SAVINGS BANK
YSREMCOUTACRRA
COUNTRY CHARMERS
EDITHISOPEENHPM
THE MEDICINE SHOPPE
RECKEORBORIGNE
BECKER ROOFING

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #5). Congratulations to the winner this week.

Cheryl Hahn, St. Columba, Columbus
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "The Ad Game" in Next Week's Criterion!



LUCKY WINNER—Dr. Francis W. Price (second from left) accepts a check from Catholic Social Services officials for a "Split the Pot" raffle to raise money for the agency's human service programs. David Dreyer, board president, (left) presents the check while Joy Baumgartner, director of development; Greg Weber, chairman of the resource development committee; and Catholic Social Services director Tom Gaybrick offer their congratulations. Price had ticket number 460. (Photo by Barry Ann Wyand)

Lorton gets Madison award

by Don Wood

"I humbly thank you for this, but I believe you made a mistake," was Donn Lorton's comment as he received the Community Service Award from the Madison area Chamber of Commerce.

The chamber requested nominees from the community. In presenting it, 1989 recipient Lena Storm commented, "He does hundreds of things for the Catholic schools. On a regular basis, he visits people in the Madison State Hospital, in the nursing homes, King's Daughters' Hospital and Jefferson County Jail."

"He's on the board of the local St. Vincent de Paul Society. Many people in the community contact him for help, house repairs, transportation to a doctor's appointment or to the airport for an emergency flight," she continued. "This caring person doesn't wait to be asked, he sees a need and then goes ahead to provide a solution to that need—food, clothing, an appliance, or just listening."

Lorton serves St. Mary/Michael parish community as eucharistic minister, greeter and member of the program committee.

He was the grand knight of the Knights of Columbus #934 in 1960 and in 1989-90. One of his monthly jobs with the council is to help prepare and deliver food for the End of Month meal program. This effort for the needy and shut-ins of the community is sponsored by Christ Episcopal Church.

The award was a surprise after Lorton's family convinced him to attend the dinner to fill a table purchased by his daughter's business—American Speedy Printing. But when he saw the entire family—his wife Carol and nine children (without the 12 grandchildren and one great-grandson)—he remembered, "I knew something was up. They would not all be here just for dinner."

The surprise was further complicated because Donn and Carol Lott had planned to leave for a two-month stay in Florida on Jan. 21. They decided to stay until Jan. 31 because his daughter needed her parent's help with the grandchildren while her husband recuperated from back surgery and she ran the younger couple's business.

Donn Lorton first moved to Madison to join the staff of the new Indiana-Kentucky Electric plant. He retired as operation shift engineer in 1988. Until 1983, he was a volunteer firefighter.



SERVICE—Donn Lorton, with his wife Carol, displays the Community Service Award he received at the Madison area Chamber of Commerce dinner. (Photo by Don Wood)

Maureen Geis tells children about life in the foreign missions



FAMILY IN AFRICA—Maureen Geis, Office of the Propagation of the Faith, shows her destination in Africa to first- to third-grade religious education students in St. Lawrence Parish. (Photo by Margaret Nelson)



HONORED—More than 200 Boy Scouts and Girl Scouts, their leaders, and parents gather at St. Lawrence Church on Sunday, Feb. 3 to receive religious awards from Vicar General Father David Coats. Archdiocesan scouting chaplain Father Mark Swarczkopf served as master of ceremonies. (Photo by Margaret Nelson)



SECOND GRADERS—Tabitha Trent and Ryan Newland work on math manipulatives under the direction of Winifred Schmidt. St. Philip Neri has introduced craft, typing, calligraphy, and science classes among the 20 practical arts options for middle school students. The Indianapolis school will hold an Art Show and Math Night on the evening of Feb. 21, following a family spaghetti Supper.

Maureen Geis, who represents the archdiocesan office of the Propagation of the Faith, talked with about 150 children enrolled in grades one to three of the St. Lawrence, Indianapolis, religious education program last Sunday.

On Feb. 3, she gave the presentation at the fourth-, fifth-, and sixth-grade level. And on Jan. 27, she presented it to those in the seventh and eighth grades.

Geis told the children about her trip last summer to visit the poor people in foreign missions in three different countries in East Africa.

The materials for "Our Family in Africa" are shown to Catholic students, in

both parish school and religious education programs. This is the third year Geis has been involved in the work of Holy Childhood Association and the Society of the Propagation of the Faith.

She said that the young people are interested in hearing about youngsters their age in other countries. "It's very rewarding. I think the work is real important," said Geis.

The Holy Childhood collection is just for the benefit of children.

Geis showed slides from her trip to Tanzania, Rwanda and Kenya. Africa Father James Barton, Catholic Relief Services (CRS) director for the archdiocese, nominated her for the CRS journey.

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'Becky Bell' legislation not to be introduced

by Mary Ann Wyand

National abortion rights activists working with a Hoosier couple to repeal state parental notification and consent laws on abortion for minors apparently have decided not to introduce legislation to reverse this law in Indiana. Kim Ledbetter, legislative coordinator for Indiana Citizens for Life, told *The Criterion*.

William and Karen Bell of Indianapolis gained national attention last year after they started lobbying for repeal of abortion consent and notification laws for minors in a number of states. Their campaign has been supported by the National Abortion Rights Action League and the Fund for a Feminist Majority.

Following their daughter Becky's death on Sept. 16, 1988, the Bells took their case for fewer abortion restrictions to the national media but refused interviews with representatives of the pro-life press.

During numerous appearances, they said their 16-year-old daughter died from complications caused by an illegal abortion. However, published copies of both the coroner's report and the autopsy report listed her cause of death as pneumonia.

"The National Abortion Rights Action League and the Bells have traveled to different states to speak to legislative bodies concerning parental consent and notification with the purpose of repealing these (abortion) consent and notification laws for minors," Ledbetter explained. "We suspected that since the Bell incident happened in Indianapolis they would take an aggressive approach in Indiana this year. So far, we have seen nothing to indicate that."

Ledbetter said that as of Feb. 11 no

information was available to indicate that a "piece of legislation or discussion of amendments had been introduced" on this topic during the Indiana General Assembly's current session.

"We had heard that there was concern on the part of the (national) pro-abortion coalition that they could not win in Indiana," she said, "and they can't afford to lose here."

In the last five years, Ledbetter noted, "states all across the country have taken a more active and aggressive role in passing parental notification and consent legislation. The pro-abortion groups cannot afford to lose their legislation to repeal those types of laws."

Dr. Jack Wilkie of Cincinnati, president of both the National Right to Life Organization and the International Right to Life Federation, talked with Indiana lawmakers and members of the press about pro-life legislation during a Feb. 5 reception in Indianapolis. It was sponsored by the Indiana Citizens for Life.

"I understand the reason they have forgone Indiana is that they're going to get beat in Indiana and that wouldn't be a very good thing," Dr. Wilkie told *The Criterion*. "I think the whole Becky Bell case is a total and unmitigated tragedy for that couple. You have to start out by feeling immensely sorry for them. They have lost a daughter, but he's now being paid by the pro-abortion groups and they have prostituted themselves to go around the country to say things that simply aren't true. They have been manipulated. There isn't a shred of evidence in the autopsy to indicate that she had an induced abortion. The major organ involved were the lungs, and they were destroyed by infection. It doesn't even take a doctor to read it to tell you that."



LOBBYISTS—Dr. Jack Wilkie of Cincinnati, (center) president of the National Right to Life Organization, talks with Kim Ledbetter, legislative coordinator for Indiana Citizens for Life, and St. Luke parishioner Jim Schmitz, a longtime pro-life volunteer, at a Feb. 5 reception for state legislators in Indianapolis. (Photo by Mary Ann Wyand)

Wilkie said he is particularly interested in promoting the "women's right to know" bill, also known as informed consent legislation, throughout the United States.

Senate Bill 340, introduced by Sen. Frank Miran, House Bill 1091, sponsored by Rep. Jesse Villalpando, and House Bill 1611, introduced by Rep. Frank Newkirk, all address the issue of informed consent.

"In simple justice," Wilkie said, "we have a profoundly important duty to tell the woman what is inside of her. We have just as much duty to tell her what abortion is all about. She does not know. And, finally, she must have alternatives given to her. She must know that there is a place she can go where she will be offered alternatives."

Informed consent legislation "really isn't a bill that directly would stop any abortions," he said. "What it basically does, as I put it, is clean up their act. In a sense, it's almost a pro-choice bill. If you look at it from that direction, it should be very difficult for anyone to oppose it. Who could stand here and honestly say that a

woman should not know all of the facts on both sides of this very controversial issue? The very word 'choice' itself indicates that you will choose or pick between at least two alternatives. In order for that to be a valid choice and not a subtle coercion, you have to be informed."

Expectant mothers who seek abortion information at abortion clinics are "almost never given any valid and accurate scientific information about the developing baby," he said. "In 50 countries all over the world, I have yet to find a single pro-abortion facility that has ever offered to let the woman hear the fetal heartbeat. They wouldn't dare, and the reason is that if they let every woman hear that heartbeat a significant percent of those women would change their minds."

Wilkie said "the premise that you solve poverty by killing the unborn children of the poor is a monstrously evil thing to say. We heard it in pre-war Nazi Germany. There are answers for the pregnant woman who has limited financial funds. There is help available for her tonight."



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Diane Orr new VIM director

by Margaret Nelson

Diane F. Orr is the new director of the Urban Parish Cooperative (UPC) Volunteers in Ministry (VIM) program.

"It is a good opportunity to work as a lay person within the church," said Orr. "I can do something, not only to benefit my parish—St. Andrew's—but other parishes like St. Andrew."

"I have always been interested in the Catholic Church and working within its structure, but I didn't ever feel called to be a sister," she said.

Orr is a graduate of St. Andrew elementary school, Ladywood Cathedral High School and St. Mary of the Woods College. "I've been in parochial schools all my life," she explained.

She became the VIM director in January, leaving the position as assistant director of program services for the Hoosier Capital Girl Scout Council. She has also served as youth care worker at the Indianapolis Children's Bureau and program counselor at the Purdue University Cooperative Extension Service.

"I had to learn how to recruit volunteers and assess needs of people," Orr said. "Hopefully, I will be able to recruit volunteers, who give a year of their lives to serve the center city. My principal responsibility will be to recruit volunteers to staff these parishes."

She explained that even though they are called volunteers, they are considered in the same way as the paid staff. But they do receive a food allowance, living quarters and a small amount of spending money.

"The volunteers learn to live simply. They learn to serve God as well as the people of the parishes they are serving. And they live in a Gospel-like way," Orr said. "If they teach, they staff everything a regular teacher would do—go to meetings, conduct classes, and so forth."

"Volunteers have a site supervisor to whom they answer," she said. "I get people to come in to their house to speak for their Sunday night community service. We get people who work in the neighbor-



Diane Orr

hoods where they are. They share their ministry and tell them what to expect and how they got there."

"We try to include living out the Gospels in every aspect of the program," Orr said. "It is very much Gospel-based." This year, the four young people live in a house that was reconstructed by Eastside Community Investments.

"I see the next year as a learning experience," she said. Orr has responsibility for taking college volunteer groups, such as Notre Dame's Urban Plunge and young people from St. Meinrad and Indiana University, to visit the center city outreach programs.

UPC belongs to a clearing house called Volunteers in Mission, which sends a list of names each month. Ads are run in national magazines. And Orr writes to colleges and goes to their volunteer and career fairs. And she said, "Word of mouth is another way of letting people know." Those whose resumes describe likely prospects are sent the information about UPC openings.

Diane Orr started as VIM director on Jan. 2. "I've been going ever since," she said.

Ethiopia faces famine, civil conflict

by Fr. Robert Ippolito
Catholic News Service

WASHINGTON—While the world's attention is focused on the Persian Gulf War, Ethiopia faces another desperate year of famine and civil conflict.

But another reason there are no pictures of starving Ethiopian children on television this time around, say relief officials, is that Catholic Relief Services and other donor agencies anticipated the emergency and prepared.

CRS is the conduit for food from the U.S. Agency for International Development to the hunger zones of the ancient East African country of 46 million.

"We're giving about \$70 million in food aid this year," said Alan Van Egmond, deputy director of AID. "We channel it through CRS and we're very pleased with the achievements lately." AID also contributes to the cost of transportation and administration.

The relief agencies move over 30,000 tons of food monthly from Assab to Dessal, provincial capital of Wello Province. The food is then trucked to people in Wello and Tigray provinces on what is called the southern route.

More than 200 trucks are used. Each truck has a set of 17 tires costing \$215 each which wear every three months.

One truckload of 44 tons can feed 1,500 people for one month. Usually, a truck can make three round trips

monthly. The CRS goal is to feed 1 million people each month.

Last year we spent over \$8 million for relief operations," CRS deputy country director Ahmed Bahgat said in an interview at the agency's Ethiopian operations headquarters in Addis Ababa in late fall. Food assistance programs are complicated by the civil war being waged on two fronts. The Eritrean People's Liberation Front is fighting for what they say is their right to independence.

Ethiopian Emperor Haile Selassie integrated the former Italian colony into Ethiopia in 1962. Ten years earlier, in accord with a United Nations resolution, Eritrea had passed from British administration to become an autonomous state in federation with Ethiopia.

The independence movement rose soon after the 1962 integration.

The other major rebel group, the Tigray People's Liberation Front, is fighting for broad-based government and seeks the

departure from power of Marxist President Mengistu Haile Mariam.

Ethiopia is the oldest independent nation in Africa and one of the oldest in the world. It began developing centuries before the birth of Christ with the migration of South Arabians into the northern part of the country.

Legend fixes the beginnings of Ethiopia with the meeting of King Solomon and the Queen of Sheba. The country is bordered by the Red Sea, Kenya, Djibouti, Somalia and Sudan.

Most Ethiopians are subsistence farmers. About 40 percent are Christian—primarily Ethiopian Orthodox. About 45 percent are Moslem.

Salvadoran rebels say they murdered U.S. airmen

by Catholic News Service

SAN SALVADOR—Two Salvadoran rebels have told the director of the San Salvador archdiocesan human rights office that they committed a "grave error" in shooting to death two U.S. airmen in El Salvador last month.

The guerrillas said they shot U.S. Army Pfc. Ernest G. Dawson and Lt. Col. David H. Pickett "knowing that they were going to die" because of wounds allegedly suffered when their helicopter was shot down Jan. 2 by guerrilla small arms fire.

In a Feb. 5 press conference, the director of the archdiocesan Tutela Legal human rights office, Maria Julia Hernandez, said that on Feb. 2 she interviewed the seven members of the Farabundo Marti National Liberation Front guerrilla unit which

downed the helicopter. The aircraft was reportedly flying from San Salvador to Honduras at low level in order to avoid rebel surface-to-air missiles, when it was hit by ground fire and crashed.

The pilot, Army Chief Warrant Officer Daniel S. Scott, 39, was killed in the crash. But autopsy reports indicated that Dawson, 20, and Pickett, 40, survived and were later shot at close range.

According to Hernandez, two rebel fighters who use the aliases Aparicio and Porfirio told her that they were responsible for the killings. They also said they considered their actions "a serious error" and would submit themselves to the "judicial process" of the guerrilla organization.

Hernandez said Porfirio confessed to shooting both U.S. soldiers after Aparicio,

the commander of the guerrilla unit, told him that "it's better to kill them so that they don't suffer." The church rights worker said Porfirio testified that he walked toward the crash site and shot both U.S. airmen after one of them moved.

The execution of prisoners of war contravenes all international conventions on the treatment of prisoners. Those treaties make no exceptions for so-called mercy killings when a prisoner appears to be dying from wounds.

The Salvadoran rebels at first claimed that all three U.S. soldiers had been killed in the crash, denying reports from local peasant farmers that two had survived the crash and were later executed.

The rebel leadership now says it will place Porfirio and Aparicio on trial for the murder of Dawson and Pickett.

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Problems facing priesthood seen getting worse

by Catholic News Service

PALM BEACH, Fla.—Priests involved in spiritual direction and seminary formation say problems facing the priesthood are likely to get worse before they get better. "I reported a Jesuit priest who interviewed about 20 such priests."

Father John A. Coleman, in noting his findings (Jan. 24 at a vocations symposium in Palm Beach, said he is still hopeful after making his findings that priestly ministry can be improved.

The problems reported to him, he said, mean that "we need to put energy and imagination into the retention and flourishing of our already existing priests. If we want to improve the numbers and quality of future priests."

Father Coleman, a professor at the Graduate Theological Union in Berkeley, Calif., made his comments at "Exception and Promise: A Look at Catholic Vocations."

The symposium was cosponsored by the Lilly Endowment, the Peter International Foundation, which promotes vocations, and Foundations And Donors Interested in Catholic Activities, an umbrella group for Catholic charitable foundations also known as FADICA.

Father Coleman said the priests he interviewed "in no way wanted to water down a high ideal of the priesthood," but the "hard questions" they asked about what priesthood might be like in the year 2001 need to be addressed.

But a new theology of priesthood need not be found since "a powerful theology of priesthood already exists," Father Coleman said.

Images to describe priesthood however are called for, he said, giving five examples.

► "servant leader," in which the priest's role is one of pastoral direction and leadership in a local community.

► "Catalyst," with the pastor as a catalyst rather than the controller of ministry.

► "Leader of the sing-along, not a concert pianist," an image Father Coleman said he borrowed from Bishop Kenneth E. Untener of Saginaw, Mich.

Bishop Untener contrasts the piano player who needs to pick up clues from his congregation, play what they can all sing together rather than to do solo piano concertos as an image of the priest in his function as community builder," Father Coleman said.

► "Teller of the story of Jesus," the

priest "who keeps insisting that parish action, decisions, etc., be related to the ground story of Jesus, how he acted, decided and what values he brought to human behavior."

► "Man of God," a prayerful mediator between God and the needs of his people.

In such an image, Father Coleman

recalled the funeral of a priest in which the church was packed with not only lay people, but with priests who "openly wept because he modeled what a priest should be."

"What kind of pastor would bring tears to your eyes today at his passing?" he asked. "This might suggest an appropriate image of the priest."

Shortage of military chaplains reflects general priest shortage

(continued from page 1)

such instances, Father McCormack said U.S. troops of all denominations have been issued cards bearing a suggested prayer for a dying soldier.

The bishops and general superiors have been generous about allowing their priests to serve in the war, but because of the priest shortage in general, they can't give what they don't have," Father McCormack said. "You just can't put a priest in every toxic hole."

Father McCormack estimated that about

25 percent of the military is Catholic. The Marine Corps has the highest percentage of Catholics with more than 31 percent, according to a spokesman for the service.

In the United States, about 687 Catholic chaplains are available for more than 570,000 U.S. Catholic military personnel and their nearly 900,000 spouses and children. The ratio in the military in general is one priest for every 2,037 Catholics.

"As you can see, we have a better ratio in Desert Storm than what we work with ordinarily," Father McCormack said.

Pope is losing sleep over Gulf war

by Catholic News Service

ROME—President Bush says he's not losing sleep worrying about the Persian Gulf war, but Pope John Paul II is.

Polish President Lech Walesa told a Rome press conference Feb. 6 that the pope "told me that he was not able to fall asleep. He is asking himself how in today's world it is possible that people

are shooting at each other." Walesa met with the pope Feb. 5.

Bush acknowledged that the human cost of the war "works on my mind every day," but added during a Feb. 5 news conference in Washington that he was not losing any sleep worrying about the wisdom or course of the conflict.

"I know what I've got to do. I've got very good people helping me do it," Bush said. "I don't really lose sleep."



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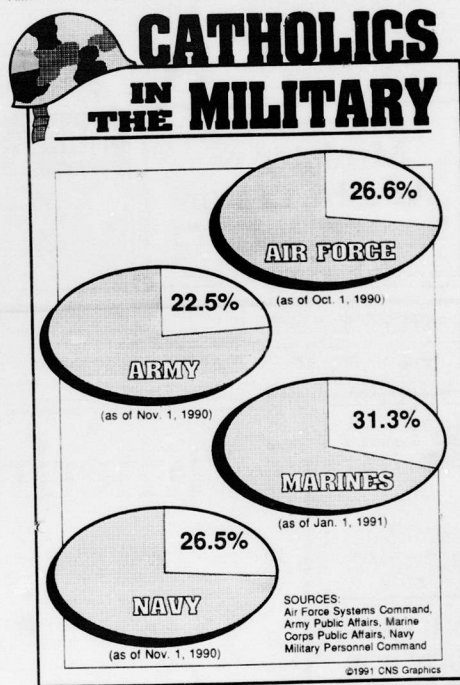
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Vatican denies pope threatened because of his strong stand on war

(continued from page 1)

denied that the pope had been threatened because of his Gulf war positions.

"We know nothing of these supposed threats," Joaquin Navarro-Valls, Vatican press spokesman, said Feb. 9.

Before and after the start of this crisis, the ethical and humanitarian interventions of the pope have contributed to the enlightenment of many consciences," he said.

The numerous messages which arrive here express this," Navarro-Valls said.

The Vatican official spoke after Formigoni, a Christian Democrat opposed to the war, issued several public statements adding to threats against the pope's life. He did not make public any proof, but said

he provided evidence to Italian legal authorities.

Formigoni said the pope's support for Iraqi withdrawal from Kuwait and an international peace conference took away a lot of sympathy for the pope and provoked angry and disrespectful public replies, and even insolent and threatening private comments.

The pope's policy is just and courageous and he maintains it even at great personal risk. Because of this he merits the support of all Catholics," he said.

The supposed threats "are only rumors," said Italian Prime Minister Giulio Andreotti, also a Christian Democrat.

The Christian Democrats lead a five-party coalition government that has military forces fighting Iraq in the Persian Gulf.

Faith Alive!

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Tour of Capernaum inspires imagery of Jesus

by Fr. Eugene LaVerdiere
Catholic News Service

I love Capernaum. So much of Jesus' story took place there.

The dark basalt houses, the wheat mills, the synagogue, the stone-paved streets—everything is full of Jesus' memory.

Jesus grew up at Nazareth, but by the time he took up his public ministry, Capernaum had been his home for quite a long time.

Jesus went to the synagogue at Capernaum and sometimes preached. He met and spoke with people along the narrow streets and was a welcome visitor in many homes. He would even stop by the tax collector's office for a chat.

Of course, there was the seashore. Capernaum was built on the northwestern shore of the Sea of Galilee. Jesus loved to walk along the seashore and watch the fishermen work. Sometimes he went out with them in a fishing boat.

Capernaum was surrounded by wheat fields covering the gentler mountain slopes behind the town. Jesus used to walk through the fields and continue up the mountainside where he could look over the fields, over the town, and across the sea. It could be very quiet up there. The mountains behind Capernaum were Jesus' favorite place for prayer.

It is all in ruins now as it has been for over 1,000 years. The old basalt synagogue where Jesus preached was torn down in the early third century and replaced by a new one of gleaming white limestone, part of which still stands.

The new synagogue must have been a grand building, but for a Christian the few stones still visible of the old synagogue where Jesus preached are more eloquent.

There are weeds between the well-worn paving stones of the narrow streets. The homes Jesus visited have crumbled, save the parts of walls. The wheat fields are gone. Here and there a mill reminds us of the harvest that provided Jesus with such wonderful imagery.

Reeds grow wild along the seashore. In Capernaum it is quite easy to imagine Levi's house and the great dinner he held in honor of Jesus. Easy, too, to imagine the crowded streets, the eager faces in the synagogue, and people gathered by the gate of Simon Peter's house.

But imagination works in two directions. The New Testament does help us to understand the ruins of Capernaum, but the ancient ruins of Capernaum round out the stories of the New Testament and give the New Testament a third dimension.

Consider Simon Peter's home, one of the first places Jesus went when he came to Capernaum. That is where he was introduced to Simon's mother-in-law, who was ill with a severe fever, and he cured her.



BEACHFRONT RUINS—One might say that St. Peter had a beachfront home since it was built in Capernaum beside the Sea of Galilee. The octagon Basilica, ruins of Peter's home and other ancient houses, and the Roman synagogue are visible. (CNS photo)

Whenever Jesus came back to Capernaum, he stayed there. Peter's home became Jesus' home.

Long, painstaking efforts by archeologists from the Franciscan school in Jerusalem have identified the ruins of Simon Peter's home. Accumulated debris has been removed, revealing an ancient mosaic, the floor of a shrine built in the fifth century over the rooms where Peter and his family lived. Beneath the mosaic, the archeologists found many layers of fine flooring plaster going back to the first century. The early Christians had taken great care to preserve the house of Peter.

After Jesus' death and resurrection around 30 A.D., and in the years when Paul's letters were being written (51-62 A.D.), Simon Peter's home became a house of prayer for the early Christians. It is easy to understand why. The memory of Jesus and the early apostles filled every little space.

Today a shrine is being built over the ruins of Peter's house to protect it and restore it to its early Christian use. Peter's home will once again become a house of prayer.

Peter's home stood alongside some others right by the sea. Today you would say Peter had a beachfront home. It was perfect for a fisherman.

Peter, Andrew and their partners could

bring their fishing boats up on shore just a few yards from the gate of Peter's home.

The house was actually a small compound, with at least three small two-room, single-story apartments opening onto a central courtyard.

You have to imagine Simon Peter and his family occupying one of those apartments. Simon's mother-in-law occupied another and so did Andrew.

The arrangements may seem crowded, but Capernaum was in a fairly warm climate, and most of life went on outdoors in the courtyard.

It is in the courtyard that people did the cooking. That is where the ovens were, the same kind of clay ovens you can find in the Indian pueblos of the American Southwest. That is where the storage bins were also and just about everything the greater family needed.

The little apartments were mainly for sleeping. They provided each family unit with the privacy it needed.

I do love Capernaum, but at Capernaum itself I also have a favorite place. It is the entrance to the synagogue. From there you can look down the street about 50 yards to Simon Peter's house. When you sit there, you can just about make out Jesus' voice: "Child, your sins are forgiven!"

(Blessed Sacrament Father Eugene LaVerdiere is the senior editor of *Emmanuel* magazine.)

People are key to the Bible

by David Gibson
Catholic News Service

If only we could get inside the heads of Luke, Mary Magdalene or Paul—it only we could see the world through their eyes! Then we would begin to know the Bible.

Undoubtedly we could understand the Bible better if we knew more about how its people viewed their times and if we had a clearer knowledge of the fears experienced 2,000 years ago or even what patterns an ordinary lifestyle followed?

In the year 4000, people will ask such questions about us as they study their roots in our culture. They'll want to know why our greatest writers and film makers expressed themselves as they did—what life "felt" like in 20th-century metropolises, what fear's toll was in the nuclear age, or how television influenced people.

In parishes today, Lent often is a time when small groups study the Bible. People return to Scripture to find more in it than they ever found before. One key to the Bible is in its people. A new perspective on Scripture is gained when we begin to grasp what life was really like for them.

(David Gibson edits *Faith Alive!*)



DISCUSSION POINT

Bible stories vary with translation

This Week's Question

What question would you like to ask about the Bible? Or what do you find confusing about the Bible?

There are a lot of different translations of the Bible that can be interpreted many ways. I often find myself trying to figure out what Jesus intended as to understand and hoping I am receiving the very message he was trying to convey! (Tammy Dunn, Richardson, Texas)

Acknowledging my belief in the Bible as the inspired word of God, how much of the Bible can be traced to tradition, oral history, folk tales, myth and old Greek and Roman writings? (Mary Barry, Duncanville, Texas)

Today they are doing so much to change the language of the Bible to be inclusive. Even though I like the use of inclusive language, some of the terminology in older editions really challenges you to relate in a different way. I think we have watered it (the message) down with some

of the changes in the language. (Rose Hart, Glen Dale, West Virginia)

What procedures were used in Old and New Testament times to determine which writings were included in the Bible? (Hans Lank, Dallas, Texas)

Why don't more Catholics read the Bible? Why doesn't the Catholic Church place more emphasis on Bible teaching? I find the book of Revelation mysterious and hard to understand. (Dana Callahan, Mountville, West Virginia)

Why are there two different versions of the creation story? (Mildred Nixon, Wheeling, West Virginia)

Lend Us Your Voice

An upcoming edition asks: "What is a good principle to bear in mind when tensions or conflict develop at home?"

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

Scriptures require us to bridge 'culture gap'

by Fr. Paul J. Schmidt
Catholic News Service

How does understanding ancient cultural patterns enhance our reading of the Bible?

The best answer to that is the answer to a similar question: How does understanding contemporary cultural patterns enhance our reading of the newspaper?

Imagine yourself opening a time capsule 2,000 to 3,000 years from now and finding a daily newspaper. In it you would find many kinds of writing. Some might seem strange. On the front page, you would read factual accounts of war threats, acts of Congress, or murder cases. Maybe people in the year 4500 will still expect to find factual information on a newspaper's front page. Perhaps, however, they will not know what to expect and will find the tales told there strange and mythic.

Now consider the editorial page. Custom tells a 20th century person that the words here express opinions. Our minds make an adjustment so that we do not treat editorials the way we treat front-page news. Someone in the 45th century might not know this.

Elsewhere in the newspaper we find epistles—letters to the editor. The form of a letter has not changed much in the last 2,000 years; it might still be recognizable in the future.

If our future reader should happen upon a box score in the sports pages or a column of stock market quotations, things might seem mystifying indeed.

And what will someone make in the year 4500 of a headline that proclaimed, "Notre Dame Whips Southern Methodist"? Or a description of a goal-line stand that forced a field goal? Just try reading a description of a cricket match in a British newspaper if you would like to be baffled, even today!

What about the comics? Will someone in 4500 think Charlie Brown was an actual pint-sized philosopher and Blondie and Dagwood a real married couple?

Our minds make hundreds of adjustments as we browse through a newspaper. These depend on our culture, education, awareness of context, and literary form.

What is automatic to us, however, would not be to someone from a different time and culture.

When we read the Bible, we are going far back in time. Our culture is different from the culture of the sacred authors.

Our language is neither Hebrew, nor Greek. Some past literary forms resemble those of our own day; others do not.

For example, if we read that Jesus told a parable, we know that the story or saying which follows need not be taken literally. If we read that the Lord is a rock, we may suspect we are reading poetry.

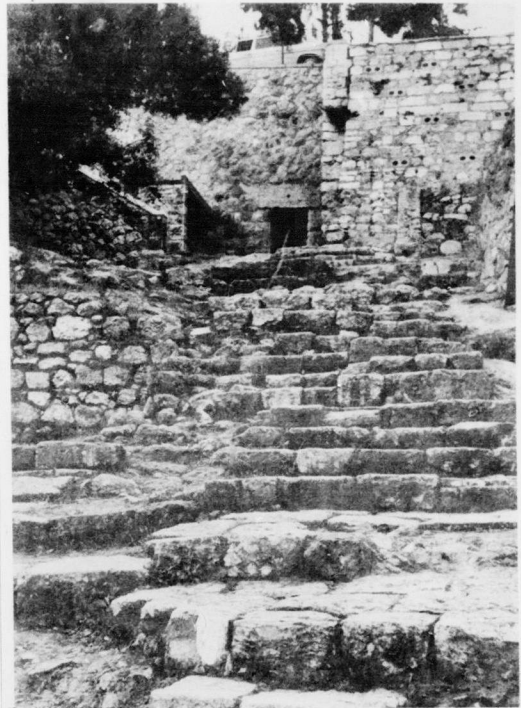
But if we come across a genealogy, like the one at the beginning of Matthew's Gospel, we may wonder what is going on. Is this an actual family tree, or is the author saving something else? If we find an apocalyptic account of beasts and of things falling out of the sky, we may not immediately understand the meaning.

It is not easy for us to read the Bible with the same facility as the newspaper. We need help understanding the minds of the ancient authors in the context of their times. Fortunately, we have excellent Catholic commentaries and Catholic Bible study programs.

Just as the newspaper has many ways to express the truth, so has the Bible. Not to read the Bible this way can lead to errors of fundamentalism and literalism.

To open ourselves to this approach can uncover treasures of meaning which otherwise remain hidden.

(Father Schmidt is an author and pastor of St. Agnes Church in Concord, Calif.)



ANCIENT STAIRWAY—We need the help of biblical scholars to understand the minds of the ancient authors of the Bible in the context of their times. Scholars agree that these ancient steps are a remnant of the oldest steps in Jerusalem and were probably used by Jesus on the night before his death. (CNS photo by Steve Landregan)

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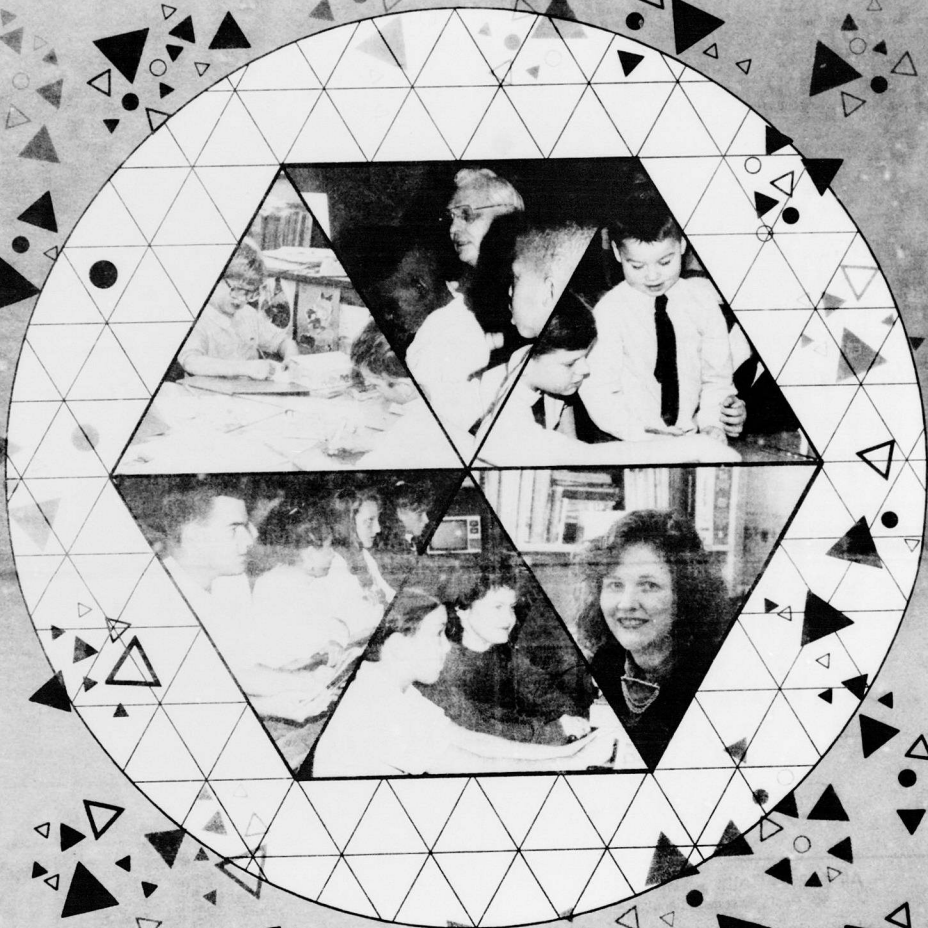


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CATHOLIC SCHOOLS WEEK



*Kaleidoscope
of People*

Open houses to mark Catholic Schools Week



THIRD GRADE—Students from St. Therese Little Flower School, Indianapolis, swarm Archbishop Edward T. O'Meara, bringing him gifts. "I wanted to do something for you!" he said. The children had participated with him in filming school shots for the United Catholic Appeal video, so he invited them to the Catholic Center for pizza, though he joked that his "choice" was tuna noodle casserole. The children also took a tour of the building, including the archbishop's office. (Photo by Margaret Nelson)

by Margaret Nelson

Every elementary school in the archdiocese is holding an open house on Sunday, Feb. 24. Many are also scheduling special events and promotions during Catholic Schools Week, Feb. 17-24.

One of the most successful events at St. Joseph School in Shelbyville has been the Grandparents' Day on Friday of Catholic Schools Week. Grandparents or special friends of students are invited to spend the day in the church and school.

A mid-morning Mass is scheduled so that more people can attend. On this school dress-up day, guests have lunch, visit classrooms and participate in a bake sale.

The Shelbyville school also has a Junior Brain Game during the week. Fourth-, fifth- and sixth-grade students form teams and compete. The names of the three winners are added to a plaque that is displayed in the hallway.

Besides the annual open house, other ways of recognizing the week at St. Joseph are: Spirit Day, when students wear the blue and gold school colors; playing bingo with Father John S. Maung, the pastor, and "Indoor Olympics," with sixth-grade students helping other classes in competitive games for which each child receives a small award.

Like all Catholic schools, St. Joseph could not function without its volunteers. So the school recognizes each volunteer with a letter from the principal and a guardian angel pin.

Many Catholic schools in the Seymour deanery join in performing and displaying art at the Columbus Commons during Catholic Schools Week. Last year, schools from Columbus, North Vernon and Shelbyville participated.

The South Deanery will have "A Kaleidoscope of People" songfest at 2 p.m. on Feb. 17 at Roncalli High School. Grades five through eight of Central Catholic, Holy Name, Nativity, Our Lady of Greenwood, St. Barnabas, St. Jude, St. Mark and St. Roch schools will participate. Admission to the concert will be \$1 per person and \$3 per family. John D. Phillips is director of music.

St. Barnabas will use the "Kaleidoscope of Prayers" theme, beginning with an all-school liturgy on Tuesday after a breakfast in the school cafeteria. Prayers from the Mass will be displayed in the hall. Tuesday will be "dress-up day."

On Wednesday, all schools in Indianapolis South Deanery will attend a special liturgy at Sacred Heart Church. Former "Barnabites" have been invited to a special reception and to visit their old

(continued on page 15)

Kaleidoscope of People

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Sr. Gerry O'Laughlin, CSJ, principal

St. Christopher School
Mrs. Barbara Leek, principal

St. Malachy School
Miss Julie Guthrie, principal

St. Gabriel School
Ms. Barbara Shuey, principal

St. Michael School
Mrs. Beverly McGovern, principal

St. Monica School
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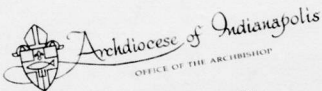
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PROCLAMATION

CATHOLIC SCHOOLS WEEK
February 17-24, 1991

- WHEREAS: Parents must be recognized as being primarily and principally responsible for their children's education; and
- WHEREAS: Catholic educators recognize that parents freely choose Catholic schools in fulfilling this monumental responsibility; and
- WHEREAS: Catholic educators know that parents who choose Catholic schools need to be involved in their children's schooling; and
- WHEREAS: Catholic education is successful precisely and to the extent to which parents are involved; and
- WHEREAS: During this week the entire nation celebrates "Catholic Schools - Kaleidoscope of People" the bulwark of our nation's future.
- NO: THEREFORE: I, Edward T. O'Meara, Archbishop of Indianapolis, do hereby proclaim February 17-24, 1991, as

"CATHOLIC SCHOOLS WEEK"

in the Archdiocese and call upon the Catholic Community to reflect on the grave responsibility which parents meet in providing for the education of their children.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the Archdiocese of Indianapolis to be affixed this 11th day of February, 1991.

Edward T. O'Meara
Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

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STATE OF INDIANA EXECUTIVE DEPARTMENT INDIANAPOLIS PROCLAMATION

Executive Order

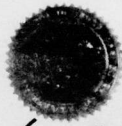
TO ALL TO WHOM THESE PRESENTS MAY COME, GREETING:

- WHEREAS, education is the process of imparting knowledge and skill through systematic instruction; and
- WHEREAS, education is the key to progress, strength and success; and
- WHEREAS, the first institutions of learning in America were religious and one that affords all Americans the opportunity of choice; and
- WHEREAS, Catholic schools are a valued tradition in education and have imparted knowledge and wisdom in innumerable citizens throughout this state and nation; and
- WHEREAS, building on this tradition of teaching, Catholic schools continue their commitment of accountability in the process of education; and
- WHEREAS, developing young people's minds through education results in responsible and productive citizens; and
- WHEREAS, America's strength and leadership rests with future generations;

NOW, THEREFORE, I, EVAN BAYNE, Governor of the State of Indiana, do hereby proclaim February 17 - 24, 1991 as

CATHOLIC SCHOOLS WEEK

in the state of Indiana, and I urge all Hoosiers to recognize and honor the important role of private schools in developing the state and the nation's citizens and future leaders.



IN TESTIMONY WHEREOF, I have hereunto set my hand and caused to be affixed the Great Seal of the State of Indiana at the Capitol in Indianapolis on this 14th day of January, 1991.

Evan Bayne
BY THE GOVERNOR: Joseph R. B. Bayne
Governor of Indiana

Joseph R. B. Bayne
Secretary of State

Catholic Schools plan many events for week of Feb. 17-24



HISTORY DRAMATIZED—More than 150 students from St. Elizabeth Seton School in Richmond listen to an actor explain the show before a performance of "Young Abe Lincoln in Indiana" at the Indiana Repertory Theatre Upperstage in Indianapolis. The Jan. 31 presentation was part of the Junior Works program designed for middle school students. It depicts the life of the future president while he was growing up, concluding with the speech that began his public career. (Photo by Margaret Nelson)

(continued from page 14)
classrooms as part of "Kaleidoscope of People" day. Letters written in answer to the invitations will be displayed.

Thursday will be "Kaleidoscope of Thanks" day at St. Barnabas. The new Art and Science room will be dedicated and those who made it possible will be honored. Cake and beverages will be served to the children and those responsible for "keeping the school going."

"Kaleidoscope of Colors" will be the theme at St. Barnabas on Friday. The student with the most colorful attire will be selected for a prize by each class.

A presentation of the students' activities will be given at Sunday Masses on Yellow Brick Road Sunday at St. Barnabas.

North Vernon and Seymour Catholic school students plan to continue a tradition that began last year—a combined liturgy on Thursday of Catholic Schools Week. Students from both schools gathered at St. Mary Church in North Vernon for Mass.

Later a combined band and choir concert was held in the St. Mary parish center. The visiting students attended classes in their grade level and enjoyed a reception later.

St. Philip Neri, Indianapolis, will again hold an Art Fair and Spaghetti Dinner

during Catholic Schools Week, but this year math skills will be displayed. At the Feb. 21 event the entire school will also gather to honor students who volunteer their time.

Aurora's St. Mary School will hold a pancake breakfast, with religious education students and their families attending free. The meals in the school cafeteria will follow the Masses on Sunday, Feb. 24. The school sponsors the open house to help the religious education students feel welcome in the school.

Ritter High School will house the second annual West Deamery art contest for elementary students on Feb. 20. Ribbons will be awarded to the three top art works at each grade level as well as a best of show award.

The fifth annual West Deamery spelling bee will feature five award recipients at each school. A traveling trophy will go to the school with the most awards and individual prizes will be presented for each grade level.

On Feb. 19, a volleyball game for East Deamery Schools will be held at Little Flower School. Secina freshman volleyball players will officiate as eighth-grade students meet young people from other schools. Each team will have a mixture of students from different schools.

Why parents pick Catholic schools

by Cynthia Dewes

Catholic schools are pretty much the same as public schools, except they teach the Catholic religion and cost the parents money. Right?

Wrong, say many supportive parents whose children are enrolled in Catholic schools. "Religion" is more than a list of denominational rules, and whatever cost is involved is certainly worthwhile because of the value(s) received.

Phyllis Becraft, mother of two students at St. Mary School in Rushville, said her non-Catholic family's "religious values are not threatened" by having their children enrolled in a Catholic school.

On the contrary, she wants her children's school "to teach morals and values. The public school is trying to be neutral." Furthermore, she said, "We wanted to be involved (in the children's schooling) as a family."

At St. Mary School her children are taught "caring and loving," Becraft con-

tinued, and although they are "not disciplined to the point that they're little soldiers," they learn good behavior.

The Becrafts chose St. Mary School for another reason. They felt that it "was academically superior to any (other school) in the county." By comparing their children's academic achievements with those of other children they know, watching test scores, and conversing with friends, the Becrafts are convinced that they were correct in making that decision.

Catholic parents agree. Regina Spaeth, mother of three students enrolled at St. Mary, thinks "My children are getting everything they need spiritually and academically."

The Spaeths' personal experiences in Catholic school prompted them to enroll their children at St. Mary. "I went to a Catholic school for eight years, and my husband went here (St. Mary) for two years," Spaeth said. Because of its intimate atmosphere, the Catholic school is a "wonderful place for a child to grow up," she added.

In addition, Spaeth said, "My children are learning how to be morally good citizens." She hoped what is being done for the children at St. Mary will help counteract whatever bad influences they might find in junior high and high school.

Good moral influence is cited by other parents who choose Catholic schools for their children. "I feel that Christian principles need to be modeled as well as taught, and that this is the mission of Catholic schools," said Lois Hunn, mother of a student at Sacred Heart School in Jeffersonville, and president of its parents' club.

"I choose to send my son, Joshua, to a Catholic school... because I want his faith life, already established at home, to be

strengthened and deepened through his interaction with his teachers and classmates," she said.

Individualized, caring attention is another important factor in parents' decisions to choose Catholic education.

Cindy Tuttle, a non-Catholic and mother of an eighth-grade student at Sacred Heart School in Terre Haute, turned to the Catholic school because of her son's learning difficulties.

"They couldn't find the problem in public school," she said. Something was wrong with her son's hearing, but the public school did not seem willing or able to help him. After the boy was retained in first grade, a disgusted Tuttle finally sent him to Indiana State University for testing.

Michael Tuttle was diagnosed with a rare kind of tone deafness which makes learning difficult. Looking around for help, Tuttle enrolled him at Sacred Heart School because it had smaller classes and she had been "told good things about it."

"Teachers care about kids here (Sacred Heart)," Tuttle said. The individual attention they provide has enabled Michael to catch up with his class, and he is now doing eighth-grade work. "It's wonderful," Tuttle continued. The school "has done a lot for his ego."

Tuttle worries about the fact that there is no Catholic high school nearby for Michael to attend next year. Her older daughter "was just a number in public school," she said.

Michael is also enthusiastic about his experience in Catholic school. Tuttle said she was amused one day when he came home from school and announced that he "wanted to become a priest." He was crestfallen when she said, "But Michael, you have to be a Catholic to be a priest."

Good moral values, individualized attention, opportunity for family involvement, emphasis on desirable behavior, and on and on. Catholic schools provide these things and more. Just ask the parents.



FIRST GRADE—Students in Jeanne Schott's first grade class at St. Mark work busily. Enrollment in Catholic elementary schools is the result of choices made by parents. (Photo by Margaret Nelson)

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Services of Catholic schools change with families' needs

by Cynthia Dewes

"Religion, reading, writing and arithmetic" was the curriculum we used to expect when we sent our kids to the Catholic parochial school. Maybe there were no kindergartens, or "frills" like the public schools could afford, but we believed the kids received a fine, superior education.

Pupils in Catholic schools still receive a fine education, but during the last decade some dramatic changes have occurred in the way it's delivered to them.

Parents who wished to provide their children with academic readiness and social skills used to send them to local public schools for kindergarten programs. Today, 31 parishes in the Archdiocese of Indianapolis, including 25 in Indianapolis, have kindergartens.

Although some Catholic kindergartens are self-supporting and others are subsidized by parishes, the bottom line is that they cost parents and parishes extra money. But they are well worth it, according to Kelli L. Howard, principal of St. Michael School and its recently-opened kindergarten program in Greenfield.

"St. Michael kindergarten has been a gift from heaven for Michael School," she said. "In our first year, our new little school is a place to learn, to love and to grow."

"The enthusiasm that our (kindergarten) teacher and students have displayed has been inspiring," she said.

"Kindergarten is a time our children will treasure forever."

Parents share Howard's opinion. Beverly Lynch, the parent of a kindergarten at St. Michael, was so pleased with her child's schooling that she nominated kindergarten teacher Judy Bodkin for "Teacher of the Week" recognition on WRTV-Channel 6 News.

She wrote, "I am thankful every day as I see my six-year-old run down the stairs and out to the school bus with a smile from ear to ear, so eager to go off to school!"

As more and more mothers began to work outside the home, Catholic schools developed new programs to extend the traditional school schedule in other ways.

Eighteen pre-school, day care or combination programs for three- and four-year-olds are now conducted throughout the archdiocese, more than two-thirds of them in parishes outside of Indianapolis. Forty-

three parishes offer before- and/or after-school extended care programs.

Class clustering, changed in the past decade as "middle schools," comprised of grades six, seven and eight, became more common. Middle school replaced "junior high" or grades seven and eight, with emphasis included such areas as the practical, self-selective and club, cooperative learning and a holistic approach to learning language.

Ten years ago, special education for the handicapped was confined principally to public schools and agencies. Catholic efforts in this area included support by the Guardian Angel Club of a special education class at Socinea Memorial High School, and diagnostic testing at St. Mary's Child Center.

Today there are special education classes at Christ the King School in the North Deane, and St. Mark School in the South Deane, of Indianapolis. Special classes for the East and West Indianapolis deaneries are planned for the 1991-92 school year, it all goes well.

In addition to the class at Socinea, special education high school classes now exist at Chateau, Cathedral and Ritter high schools in Indianapolis.

Delivery of math education has changed dramatically. Students who used to study multiplication tables on flash cards now use the Pentathlon and other math manipulatives. In the scientific and technological areas, computers have created probably the biggest change in learning in Catholic education. Students don't wait for high school to learn about pre-algebra and algebra, using computers.

There are more labs in schools today, and more outdoor education. Less positive signs of the times include the modern need for drug-free programs and information on other health issues such as AIDS.

Despite the innovations of the past decade, religion, reading, writing and arithmetic still lie at the heart of Catholic education, according to Annette "Mickey" Lentz, coordinator of support services for the archdiocesan Office of Education.

"I feel core subjects are very much present but with new trends and issues in education, there are more challenging ideas which offer new approaches and involve further activity," she said.

It will be interesting for students, parents and teachers alike to see what develops in Catholic schools during the next ten years.

Why do kids like to attend Catholic schools?

Compiled by Margaret Nelson

Do the students at Catholic schools enjoy that experience? Here are some of their own statements sent in from around the archdiocese:

Nicholas Schmalenberg, sixth-grade student at St. Mary, Greensburg, wrote:

"I like St. Mary's school because we are treated with kindness and we are taught the good qualities of life. You have independence, but the teachers are strict. Your friends outnumber your enemies because of the love for one another."

"Attending a Catholic school is a joy for me because of the better education and the values. It is like a loving family. I will always love and support my school!"

"Why I Like St. Mary's School" wrote Jennifer Haynes, sixth-grade student in Rushville:

"I like St. Mary's because it has taught me many things that aren't available at other schools. For one thing, the teachers care about you and your education. The work may be harder, but it prepares you for the years to come."

"I also like this school because of the activities offered. They include basketball, volleyball, choir, and many others. The good thing about them is you don't get cut from the teams. Everyone gets a chance."

"Finally, I like St. Mary's because of the responsibilities given. You get jobs like

phone answerers, WRCC reporters, and office cleaners. But that is just naming a few."

"St. Mary's has helped me become a better, more responsible person. That is why I like St. Mary's School."

Two eighth-grade girls at Seton Catholic School in Richmond won a contest sponsored by the Seton promotion and marketing committee. They read their compositions at a Catholic Schools Week program on the evening of Jan. 29 (tying in with the national celebration). Each received a \$50 savings bond.

Natalie Wise called her work "Seton." "When I first went to Seton, I probably did not realize the gift I was receiving. I did not know that I, within a few years, would have the best education I could have."

"I went to school thinking all kids my age got the same attention I was getting. Because I didn't know any better, I figured I was a normal student under the teaching of a normal teacher, which I wasn't."

"As I got older I learned not only that I was special under God, but in the eyes of everyone else because I went to Seton. By going to Seton, I got more love and attention than I would have otherwise."

"Our class was no longer a class after the third and fourth years. It was a family. We are now in our last year and are more like brothers and sisters than classmates."

"Now the competition between schools is greater than I ever remember. With our school spirit, Seton has been able to keep up with other schools in extracurricular activities."

"I will always be thankful that my parents sent me to Seton. I have learned to think of others' feelings as well as mine."

"In the long run the abilities I have

gained by going to Seton will help me cope with my career choice, friends, family, and life itself."

Eighth-grader Elizabeth Phenix called her composition "The Reasons Why I Like Seton School."

"The first reason I like Seton would be because of the education. We as eighth graders are doing ninth grade work in math. The '90 class of Richmond High School had seven people accepted to Notre Dame. Five of them went through Seton."

"The second reason is because everyone is so friendly and helpful. For instance, there was this one time when I couldn't figure out an algebra problem and without asking, I heard, 'What do you need help on?' It was one of my friends who just came over to see if I needed help. She explained it to me in a way I could understand."

"The third reason is Seton's sports program. Last year the girls' basketball team won first place in the city's tournament. This year eighth grade won first place in the city girls' volleyball."

"The fourth reason is because the religion program here is very educational. There is the family life program which teaches us about actual life and religious situations. There is liturgy two days a week where the students get to participate in it."

"Seton is a really neat school. If I had to do it again and choose which school I went to, I would go to Seton."

Sarah Clark is a 6th grade student in Nancy Ellis's class at St. Patrick in Terre Haute. She wrote:

"Saint Patrick's School is a nice school that has many good things about it. At St.

Pat's, we have nice teachers. Our teachers challenge us by making and helping us learn all that we can. We appreciate our teachers for that."

"St. Patrick's also has good religious values. We go to church every week. The readings, song leading, and servers, are all done by the students. I am glad that we know how to do these things, because it makes me feel that I am part of the church."

"Here at St. Pat's we have a good basketball program. Some of the best basketball players in the city are from St. Pat's. Sister Mary and our teachers encourage us to take part in fitness activities. Most of us play basketball also."

"We always celebrate St. Patrick's Day. We do many different activities such as a play put on by the 7th and 8th graders, a balloon lift, a classroom party for us, and a party for our parents."

"St. Patrick's School is a good school, and I'm glad I go here!" concluded Sarah.

Gretchen Muller, grade six at St. Charles School in Bloomington, put it this way:

"I like St. Charles School because of the friendly and caring environment. Going to St. Charles School is like belonging to one great big family. Everybody is always looking out for everyone else. There's always room for one more friend. Whenever you have a question, there's always someone there to answer it."

"Besides all the regular subjects we also study about our Catholic religion. We are taught to be kind and share with everyone each day. The values we have learned over the years have become a part of us. Hopefully, we will be able to take these values with us as we continue to grow."

"Our teachers at St. Charles are warm and friendly and always expect us to be our best. St. Charles means wonderful fulfilled years of growing and learning. I like St. Charles!"

(continued on page 29)



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Catholic teachers bring faith to work

by Mary Ann Wyand

When music instructor Donna Marovich left her faculty position at St. Thomas Aquinas School in Indianapolis, she wanted to say goodbye to her students in a special way.

Marovich drew a picture of a door on the chalkboard and placed a heart inside it. Then she printed the words "God has opened a new door for me."

Students later said this unique farewell message at the time of her leaving helped them understand how God supports people during changes in their lives.

Men and women who choose education as their vocation and seek employment in Catholic schools are "very dedicated and giving kinds of people," Providence Sister Lawrence Ann Liston, archdiocese director of schools, explained. "They feel a sense of community, of family spirit within the workplace."

Sister Lawrence Ann said Office of

Catholic Education staff members have often heard parochial school teachers mention the support they receive from parents and colleagues as primary reasons for job satisfaction.

"I think that is because of the family spirit, the faith community, and the involvement of parents and the parish within the educational process," she said. "They can work with the growth of the whole child, the whole student, not just academically but developing the total person. They look at the social, the emotional, and the spiritual and integrate that into their work with the student."

Educators employed in Catholic schools view their work as "more of a ministry than a job," Sister Lawrence Ann explained. "They see education as a ministry, as a way of reaching out to other people and impacting other people's lives rather than just a job they go to each weekday. They are motivated by their faith."

Teaching third-grade students at St. Christopher School in Speedway brings

back lots of memories for Mary Rancourt because she attended that school as a child.

"I taught for three years at Holy Cross School before coming to St. Christopher," she said. "I knew I wanted to teach in a Catholic school when I saw the application. It was extremely detailed and I could tell that a lot of thought went into who would be hired. I felt like a lot of values were involved in teaching."

Rancourt said she decided to become a Catholic school teacher while she was a student at Cardinal Ritter High School in Indianapolis. "It was a very Christian atmosphere," she recalled, "and from that time on I was interested in teaching in a Catholic school."

During a recent social studies class, Rancourt said she asked the third graders what they would build if they could buy a piece of land.

"One boy said he would build a nursing home for the older people," she said. "Other children talked about building hospitals and other caring kinds of things."

In the classroom, she said, "We put God into everything, no matter what we're talking about. I like the freedom of that in the Catholic school."

Rancourt said she shed tears when she left Holy Cross School and also cries at the end of every school year when it is time to say goodbye to her students.

"When I was looking for a teaching job closer to my home," she remembered, "a non-Catholic parent whose daughter goes to Holy Cross told me, 'I hope you stay in a parochial school because we need you.'"

Ursuline Sister Thomasita Hayes has taught mathematics at Shawe Memorial High School in Madison for 21 years. "I have chosen to stay in teaching, whereas many members of our community have gone into other facets of work, because I feel this is my strong point."

Sister Thomasita said, "I am very convinced that the famous saying 'Youth are our tomorrow' is true and I feel that this is where I can make my best contribution to the church."

At Shawe, she said, there is a concerted effort on the part of faculty members, administrators, and pastors to teach students how to build community and respect for each other in the school environment.

"It makes a difference," she said, "being able to speak openly about your Christian principles and what is expected of you as a Christian and as a Catholic."

Longtime Roncalli High School faculty member Bob Tully affectionately known as "Mr. Roncalli," looks back on his 29 years of service at the Indianapolis South Deanery high school with fondness for the students and teachers.

"There's a great need for Catholic education," Tully said. "Since God is the great creator, the Catholic school is allowed to teach everything. If you take God out of education, then to me you have taken the soul out of it. I want to teach the whole student. That's why teaching in the Catholic school is my life. It's hard to separate the love of the kids and the love of the school and the support of the families. There are so many reasons why it's a great place to work."

Tully said he often describes his vocation in Catholic education as a privilege.

"It's my privilege not only to teach the kids but to learn from them," he said. "Our kids are great. I think it's important for us

A Teacher's Creed

Look beyond me to the child's face
and the spirit within
that is the heart of the matter.
As a teacher, I am aware
that each child is a unique person
Laden to the fullest with
talents and gifts that must
be nurtured and developed
to their fullest potential.
I am aware of the dignity
of each child and of the
responsibility I have
to each child.
I am aware of the fact
that each child is a person
who wants to learn and to grow.

CREED—This teacher's creed speaks of interacting with each student as a unique child of God. (Art courtesy of Abbey Press)

to really practice and to teach as Jesus did. And where else can we do that? We like to believe that Jesus is the silent teacher in each of our classrooms. Sometimes he may be too silent, but yet he's there and the kids need to know that."

Tully said when people ask him "Why Catholic education?" he tells them, "We teach values. We have vision. We look into the '90s and we're there with the technology, the innovativeness of our teachers, and they care. It makes a difference. It's just a great learning atmosphere."

Each year, Tully said, students tell him that he also taught their parents. "When one of the kids comes up and says 'You taught my Grandma,' then I'll know it's time to get out."

But until then, the longtime Roncalli faculty member said, he is committed to Catholic education as his profession.

"In Catholic schools all the teachers know that the students are not just cold enrollment statistics; they are the purpose and the reason for our jobs," he said. "I think that's the key. The kids know that the people who are teaching them care about them other than just as students in that classroom. They care about them as human beings, as God's creatures, because each and every one of them is unique."

Christ is the center of Catholic education, Tully emphasized. "He's the reason we're here together. I think we develop that great relationship with God and it shows time and time again. We've had so many converts to Catholicism from our faculty and students who get wrapped up with Christianity and the importance of a relationship with God."

Roncalli administrators and faculty members feel they succeed in educating the whole student, Tully said, academically as well as socially and spiritually.

"We dare to be different," he said. "We don't take Jesus out of the math classroom. We don't take him out of history. We don't take him out of English. He's not just in the religion classroom. He's in every classroom."

Roncalli's academic curriculum speaks for itself, Tully added, because last year 146 seniors were offered over a million dollars in college scholarships.

"Anywhere we go," he said, "we get compliments on our kids. They care and they are loving Christian human beings."



TUTOR—Third grade teacher Mary Rancourt helps Lance Goldsberry, a second-grade student at St. Christopher School in Speedway, improve his reading skills during a tutoring session after school. (Photo by Mary Ann Wyand)

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Celebrate with Us
Administrators — Staff — Students

Are Catholic schools still Catholic?

by Margaret Nelson

Even though more non-Catholic children are attending them, the Catholic schools are still very much Catholic in the Archdiocese of Indianapolis. In fact, the Office of Catholic Education has a guarantee: the Catholic Identity instrument.

But principals of schools say they would be Catholic anyway.

"I think we keep the Catholic image by teaching the Catholic faith," said Benedictine Sister Rachel Best, principal of St. Anthony of Padua School, Clarksville. "We



'COME UNTO ME'—Students from Holy Cross Central School listen to Father Edward Malloy, president of Notre Dame University, during a prayer service in the church. Two-thirds of the students are non-Catholic. (Photo by Margaret Nelson)

still have religion classes; we still prepare the children to receive the sacraments; we still attend the liturgies three times a week."

"I see no reason to have a school if it's not doing anything different than the public school," she said. "Parents send them here because of the faith aspect."

Sister Rachel said that St. Anthony is "kind of a traditional parish," but about one-eighth of the students are non-Catholic.

"But one of our things we let the parents know is that they do attend the services, attend religion classes, and they are responsible for the material," Sister Rachel said.

"We really celebrate on holy days," she said. "The feast is studied in-depth, so the children know what it means. We dismiss all the other classes. We might show a movie. It is just a special day; it's kind of fun!"

After 19 years as a principal, Sister Rachel has some ways to let people know what is happening at school. At the Catholic Schools Week open house, it has been traditional for parents to give their reasons for selecting St. Anthony for their children. But this year, she hopes to have children read from their own letters.

Sister Rachel periodically attaches the religion curriculum to the Sunday parish bulletin. "It may not be the Baltimore Catechism, but we let them know that we're still teaching religion, including the sacraments and the commandments," she said.

Are Catholic schools still Catholic? Providence Sister Barbara McClelland answers, "Yes!"

Even though two-thirds of students attending Holy Cross Central School are non-Catholic, the children have prayers every day, Catholic religion classes are taught every day, and all classes are presented in the context of Christian Catholic teaching, according to its principal, Sister Barbara.

"The Masses and prayer services are prepared by the students as well as celebrated by them," Sister Barbara said.

These religious practices also highlight special events and cultural events such as the feast of Our Lady of Guadalupe and the observance of Dr. Martin Luther King, Jr.'s birthday. Non-Catholic parents are always invited to attend.

Holy Cross students have been praying for peace. And they participated in the funeral of Tony Davis, an 11-year-old boy from the neighborhood who was killed in a sledding accident. A non-Catholic, his mother requested burial from the near eastside church.

"The Catholic school becomes a presence of God in the children's lives," Sister Barbara said. "We nurture the faith of our Catholic students and those from other denominations."

"We plant the seeds of faith in the children who are unchurched and in their families," she said. "The Catholic school becomes a means of evangelization for the church today. Without the schools, we would never reach these children with the Word and the presence of God."

Stephen Weber, principal of St. Luke School in Indianapolis, affirmed that the schools are still very much Catholic "clearly in the context of the tradition of teaching like Jesus did." But he added that there are many other outward signs.

Weber mentioned the Word, prayer, sharing the Gospel and religion classes every day as signs. "All Catholic schools use service as an outreach. And we continue the Catholic heritage and traditions."

"They clearly understand what the Mass is all about because the children help prepare the liturgies," said Weber. "They know the parts of the Mass and why we do what we do."

Weber said that Catholic school children may attend Mass less frequently today than in the '50s, "but the participation and understanding is probably higher."

The staff uses Gospel values, words and terms in dealing with all the normal things children grow up with, Weber said.

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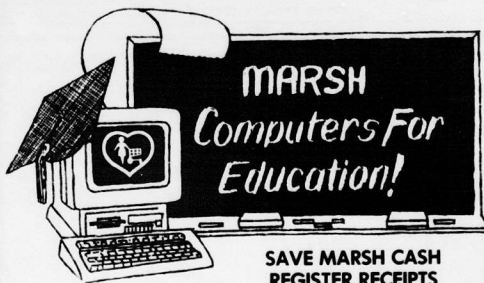
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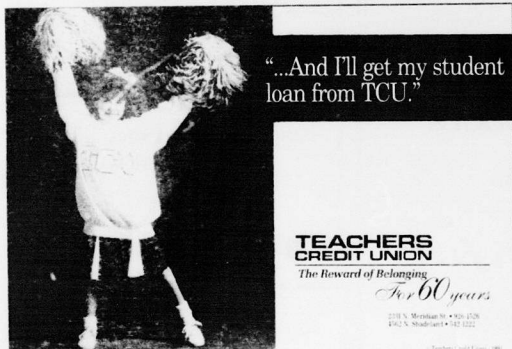
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Teens pick Catholic schools

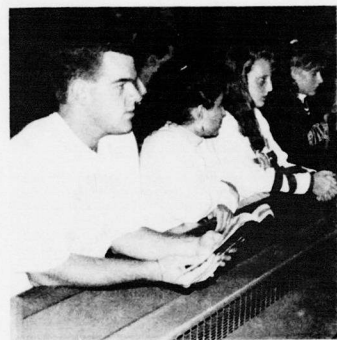
by Mary Ann Wyand

Why do teen-agers choose Catholic schools? Secena Memorial High School senior Matthew Emmick of St. Simon Parish can tell you lots of reasons why he decided to attend the Indianapolis East Deaneys inter-parochial high school.

Enrolling at Secena was "probably one of the best decisions I've made," Matt told *The Criterion*. "Secena has given me a lot that I know I wouldn't have had at another school."

Matt said he attended a public elementary school and "was happy," but when he had a choice about where to go to high school "Secena just seemed like the better place for me."

At the time, Matt recalled, his older brother who had



YOUTH LITURGY—Catholic high school students kneel during a youth Mass at St. Michael Church in Indianapolis. Teen-agers who attend Catholic high schools said they enjoy religion classes because they have gained a better understanding of their faith. (Photo by Mary Ann Wyand)

attended a public high school told him, "If I were your age and I had the choice, I would pick Secena."

Looking back on his four years at Secena, Matt said he appreciated the many academic and extracurricular opportunities for students, including a good athletic program, band and music, language clubs, a school yearbook and newspaper, and community service programs like Students Assisting Youth and Students Against Drunk Driving.

"There is a family atmosphere here," Matt explained. "There is a real good rapport with students and faculty members. Being in a Catholic school offers lots of chances to get to know the people I go to school with because we have school Masses and retreats."

Opportunities to help people in need include holiday gift projects and canned food drives, he said, which mean a lot to the students.

"Religion classes aren't just for Catholics," Matt said. "They teach you how to be a good Christian. I know several kids who aren't Catholic and they are very happy here."

Another plus, he said, is that "if anyone has a problem, there is always someone to talk to about it." Bishop Chatard High School freshman Michelle Linden of Indianapolis attended St. Luke School then chose Chatard because she liked the atmosphere.

"I liked the feeling of being in a smaller school where you know everyone and everyone is your friend," she said. "I've had fun this year. It's a big change from grade school but yet there is still that same feeling of togetherness."

Although Michelle said she felt nervous about starting high school last August, a special orientation program helped her feel more relaxed at Chatard.

"The day before school actually started," she remembered, "we had a freshman orientation where you went to a shortened period for every class and that helped a lot because you got to figure out where your classes were. After the first week, you really felt comfortable there. They had a pep assembly the first week and it made you feel more a part of high school. It was like you're finally in high school and this is it!"

Michelle serves her school as a freshman cheerleader and said that leadership opportunity is fun because she has gotten to know a lot of students.

"Religion class is fun too," she said, "because you get to know people and that's a good ice breaker. School Masses are really nice too. The students actually participate in them. I've been in a school Mass. I did a reading during Advent."

Chatard's teachers are "easy to relate to," Michelle said,

"and they can relate to you. You feel comfortable with your teachers. You can learn but yet it's fun too."

Roncalli High School freshman Jeff Dougherty of Indianapolis attended St. Mark School and said he wanted to go to a high school "with a cross in every room."

Jeff said he really likes Roncally because there is a "common bond and a feeling of togetherness" among the students.

"Everybody is so friendly," he said, "and they're not afraid to be themselves."

Roncally's teachers are special too, Jeff added. "If you're having trouble with a class or with something else, you can ask your teachers and they're more than willing to take you aside and talk about it and help you."

Shaw Memorial High School senior Jennifer Smith, a member of St. Michael Church at Madison, has attended parochial school since the first grade.

Jennifer said she decided to continue her Catholic education in high school because of the school's excellent reputation.

"I had a choice when I was in the seventh grade," she said. "I could either go to the Catholic high school or to the public high school. I chose to go to Shaw because in our city the Catholic school stands out from the public high school and I knew that I would receive an excellent education if I came to Shaw."

Jennifer said she especially liked the atmosphere at Shaw High School.

"I felt like everyone was included and there didn't seem to be quite as many cliques as you would have in a public high school," she said. "Since our school is small, you know everybody and it's like a family."

As a Catholic high school student, Jennifer said she has also grown in faith during her four years at Shaw.

"The thing I'm the most glad about," she said, "is that going to a Catholic high school I think I have grown up with a better understanding of my faith, more so than my Catholic friends in the public high school. If I talk to my friends in the public high school, they don't seem to have as much knowledge about their faith as we have at Shaw."

Jennifer also cited school spirit as an important reason for attending a Catholic high school.

"I played basketball, volleyball, and tennis and have been a cheerleader all four years," she said. "Now the girls' (sports programs) get more recognition. We're trying to build that up. This year we've had a lot more spirit. We try to get the boys involved more (in supporting the girls' teams). This year we used our yearbook title as a theme for some of our activities. It's 'A Step Above,' and I think it's true."

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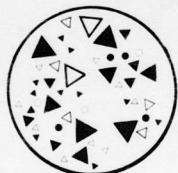
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60 YEARS OF SERVICE

Catholic schools keeping up with technology

by Margaret Nelson

Those who think Catholic schools don't keep up with technology should visit the parish school. The changes are obvious.

Start Newell is the computer teacher at Our Lady of Perpetual Help School in New Albany. At first, the school had computers in some of the classrooms.

Newell said the school has a separate computer room set up for classes from kindergarten to eighth-grade level. There are 15 Apple computers and the school has just "earned" its third IBM.

"Basically, the K-4 students get acquainted with the computer. We have installed some learning games to get them familiar with the keyboard and get rid of their fears," she said.

Newell said the children spend one class period a week working on drills. The second class is working on math, language or spelling problems.

From the fifth-grade up, computer literacy is stressed. Newell said each upper grade class has books. The students also learn about the history of the computer and its parts. Sixth- and seventh-grade classes have more in-depth work. In the eighth grade, they learn computer programming, she said.

In junior high, students can take computer as one of their electives. The first semester includes keyboarding and the second, word processing.

The computer room has improved on having the equipment in the classrooms. Newell said. "The responsibility was on the regular elementary teachers and they don't have time to learn about it."

Now in her fourth year, Newell said, "We have built up the curriculum. They are not playing, they are learning. I tell them, 'The computers are dumb. You're the smart one. You have to control them.'"

Center city Catholic schools are leading the way in early learning computers in Indianapolis. That is, after principal Barbara Leek demonstrated the St. Christopher, Speedway, system to some potential benefactors.

The Urban Parish Cooperative (UPC) development advisory committee invited West Coast philanthropist Richard Riordan here to consider funding computers for the center city schools. His foundation made a grant of up to \$100,000 available for the centers if local sources would match it. Enough has been contributed to install 10 Writing to Read learning centers.

Norb Kuzel is installing the computer learning centers in UPC schools and day

care centers. He has had help with the wiring and electricity from UPC director of facilities management, Russ Woodard, and St. Andrew volunteer, Robert Hebenstreit.

The St. Andrew Writing to Read Learning Center has been operational for about a month. A grand opening will be held when Riordan can return, Kuzel said.

"It was received with a great deal of enthusiasm, not only from the students, but the teachers and parents as well," said Kuzel. "I haven't seen that much excitement."

"Effectively, the students had really been primed by the teachers. Since their training, the teachers know all about the program so they prepared the students. I was amazed at how ready and prepared they were for the use of the Learning Center."

"The children are really responding enthusiastically," Kuzel said. "They are really impressed and so well-mannered."

He explained that the words "cat" and "pig" were shown to the St. Andrew students. When they were asked if they had heard anything like "rab-bit" before, they recognized the "a" and "i" sounds in cat and the "i" sound in pig.

They are really responding with enthusiasm," Kuzel said. "Their eyes were just gleaming, it made me feel glad."

Kuzel said that he had only finished installing the program at one location at that time, and that there was a lot to learn about the procedure. "Until you start operating them, you aren't aware of little things. But I've been through that now."

"This has been a very fast implementation," Kuzel said. "It's a matter of running around, getting all this stuff and getting a good price."

The second installation was to be ready at St. Joan of Arc School the first week of February. Next, Kuzel will work on the Learning Center at Holy Trinity Day Care. The center will serve children from St. Bridget Kindergarten and first-grade students from All Saints School, which also serves Holy Trinity parish families.

The next two will be installed at Holy Angels and St. Rita, he said. All the equipment is here now, but it is a matter of schools getting a room ready.

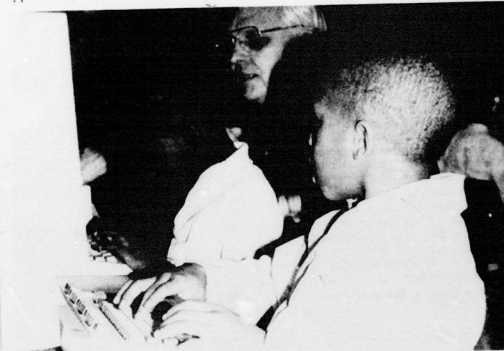
Kuzel was pleased with the turnout of parents of first-graders when St. Andrew held meetings about the computer center. The first meeting drew 25 and the second, 35 Kindergarten parents were to meet Feb. 14.

"We've had very good cooperation from the parents. And the fifth- and sixth-grade students stopped in to observe the children," he said.

"We hope to finish with all UPC implementations before the 1991-91 school year begins," Kuzel said.

"Plus, it's fun," he said. "You really like to see the results of your work. Little kids write to you. And the staff has been so appreciative."

Daughter of Charity Sister Margaret Marie Clifford, UPC administrator said of Kuzel, "Norb has worked so hard. He's earned his crown on this one. He told IBM stuff they could do. He examined the whole package and got it cheaper for us."



WRITE TO READ—Norb Kuzel, who is coordinating computer installations watches Darron Lasley (left) and Lamontae Guynn. (Photo by Margaret Nelson)



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COMPUTER ROOM—Teacher Robert Clayborn checks on the screen while Jeff Schafer and Elizabeth Spaeth use the keyboard in St. Mark's computer room. (Photo by Margaret Nelson)

Marian College helps archdiocesan schools

Marian College in Indianapolis has teamed with the archdiocese in helping educate its educators. It has trained education majors in center city math manipulatives and placed many of its graduates in Catholic schools.

For the past two years, it has offered the Indiana Catholic Principals' Institute (ICPI) for both new and veteran principals of Catholic schools.

Jim Renner, new principal of Immaculate Conception School in Aurora said, "It has provided me with information on topics such as budgeting, teacher evaluation, dealing with different personality types, as well as the liturgy preparation."

"ICPI had also provided for informal meetings with experienced administrators who have advised me on the do's and don'ts for first year administrators," he added. He explained that he was with the first- and second-year administrators during the institute.

"The institute has also provided me

with a network of people who have been very willing to work with me and give advice to make my transition into administration as easy and fulfilling as possible." Explaining that he had previously worked as a teacher, he added, "It's been a great experience."

Providence Sister Rosemary Eyler, principal of St. Matthew School in Indianapolis said, "The two-day summer session came at an excellent time of the year because, as a principal, I was just ending another school year. These two days lifted my spirits as I prayed, discussed and socialized with other principals. The sessions gave me many good ideas as to how my ministry can help bring the love of God into the lives of those I serve."

Sister Rosemary said that the two days in January were extremely helpful, too. "The sessions revitalized my sensitivity to and renewed my awareness of the many colors of the face of God. They made me realize more than I had in the past that



MARIAN MENTORS—Members of the advisory board of the Marian College Mentoring in the City program are seated, from left Dallas Daniels, Joyce Johnstone, Alice Davis, Francisca Sister Norma Rocklage, Steve Morrow; (standing) archdiocesan Director of Schools Providence Sister Lawrence Ann Liston, Father Thomas Clegg, Francisca Sister Julie Hampel, Duffy Hagist, archdiocesan Coordinator of Support Services Annette Lentz, and Father Fred Link. The group met Feb. 5 at the Catholic Center. (Photo by Margaret Nelson)

there is such a richness that can be learned from the many people of different cultures we continue to meet as our world is made smaller by new technology."

"I also received many great ideas from our sessions about development and fundraising as a third source of revenue to keep our schools running," she said.

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Seminary students appreciate Catholic schools

by Margaret Nelson

Do Catholic schools affect a young man's decision to become a priest?

Three Indianapolis men at St. Meinrad Seminary can answer in the affirmative. Michael Day even became a convert to the Catholic faith because of the influence of his high school.

Day had attended a Protestant church "sporadically" before his mother sent him to Secunia Memorial High School for a better education.

"The instant I walked into Secunia, I felt like I was part of another family—not in an overly emotional way. But it was. You're part of us, if you want to be. It was an atmosphere in which everyone could be part of it in a special way."

Day said the Sisters of St. Francis and religion classes at Secunia gave him his "first organized sense of religion. It helped me put things together."

When he was a sophomore, he joined a group taking "Christ Among Us" instructions from the priests at Little Flower. He first started getting thoughts of entering the seminary when he returned from the "Christ Awakening" retreat during his senior year of high school.

"That's when I began having thoughts of what to do with my life. That's when I really began thinking more of my own relationship with Christ and how much joy I felt because of that relationship," Day said. "I wanted to help other people see God in their own lives."

"Many people have shown me the gift of faith," he said. "People have been there in different times when I needed them and times of questioning. I wanted to be able to do that for people."

Day went to Marian College for two years, putting his idea of the priesthood "on the back burner" so as not to "jump into it." At Marian, the same Catholic environment followed him. "It was kind of a continuation. Talking from St. Mornard, he quipped, 'Catholic school here has been wonderful.'"

"I am better prepared than the students here who went to public high schools, especially in writing, philosophy and theology," he said. "It has been a real blessing."

"Catholic schools helped instill values in me, basically because of the Christian atmosphere. The Sisters of St. Francis and the priests I have come to know over the years were the biggest influence," said Michael Day, a second-year theology student at St. Meinrad Seminary.

Mark Bridenstine is a sophomore at St. Meinrad College. He went to St. Pius X elementary school and Chatard High School. He knew the setting was good and he admired the attitude of the teachers. He recognized that he was getting a good education.

But it was not until Bridenstine was a senior at Chatard that he recognized his priestly vocation. It was also at the senior retreat that he began discernment of his spiritual life.

Bridenstine said that having a priest in the school was good for him. Father Patrick Doyle was his teacher for one class. "He was a good role model," he said.

He said theology teacher Richard Powell was and is very supportive and "he knows about this place (St. Meinrad)."

Bridenstine said that he has returned to Chatard during Christmas breaks. He was interested to learn that the high school is using Bible study groups because "a lot of the kids did not go to a Catholic grade school."

He said Chatard has religion courses each year so that students can learn what they can. But he said it was not the major focus of his discernment. He remembers Chatard most for the support and concern he received.

"Chatard still has its tradition," Bridenstine said. After graduation, "You're not really out in the cold. You can go back and still feel welcome. They know my name; they're supportive and interested."

Jonathan Stewart was touched by the witness of priests during his freshman year at Cathedral High School and at Chatard where he spent his last three years of high school.

"It was the general atmosphere," he said. "The teachers prayed before class. It was the focus. I think you appreciate the education in a Catholic high school more after you've left."

Stewart said that, because the two schools offered college preparatory classes, his first semester at Indiana University was easy. "It allowed for a good transition into college," he said.

"The Catholic high school environment and atmosphere fostered the vocation I'd been considering all my life," he said. "Some of the students looked at the religion classes as trying, but I really enjoyed them."

Stewart, who will be ordained at St. Peter and Paul Cathedral on June 1 added, "I'm definitely a strong advocate of Catholic schools."



Michael Day



Mark Bridenstine



Jonathan Stewart

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Yellow Brick Road campaign markets elementary schools

Billboards will announce open houses the afternoon of Feb. 24 at Catholic elementary schools throughout the archdiocese. This is one part of the advertising campaign called "Yellow Brick Road."

"Catholic Schools are the road with lessons for the head and heart!" proclaims the brochure that shows four familiar characters heading down a yellow brick road.

Mailings tell the advantages of Catholic schools, such as quality education, discipline and values. Superior test scores are cited in all socio-economic levels, along with the fact that students excel in extra activities such as science fairs, journalism and sports.

"Teachers and administrators certified by the state; boards of education for each school with local decision-making; and a majority of teachers and administrators with advanced degrees beyond the bachelor's degree" are among eight advantages cited. A variety of people give their reasons for choosing or appreciating Catholic elementary schools.

The mailing pieces went out Feb. 8. Newspaper and radio ads will cover the area during the week of Feb. 17.

"It is the effort to tell the stories of Catholic schools to the people," said G. Joseph Peters, coordinator of school services for the Archdiocese of Indianapolis.

The goals are student recruitment and building the image of the Catholic schools, Peters said. Last year, the enrollment in archdiocesan schools rose slightly, after a steady decrease during the last decade.

Local activities are also part of the Yellow Brick Road campaign. Since it began last year, many schools have public relations committees and several schools have new newsletters to inform their immediate communities about their activities. Some schools are combining their work in deanery efforts.

In Indianapolis, the Urban Parish Cooperative schools have worked together on a brochure for all of the UPC schools.

The award-winning school promotion was first used successfully in 1988 in the diocesan schools of Toledo, Ohio. The Yellow Brick Road theme focuses on elementary education as a journey. The campaign describes Catholic education as the "road" that offers "lessons for the head and heart" by developing the qualities of wisdom, caring and self-confidence.



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Teacher goes beyond teaching

by Cynthia Dewes

Ellie Trahan is a "real positive person to have on the staff," said Deborah Reale, principal of Christ the King School in Indianapolis. "She's an excellent teacher, a real go-getter, and she has twice as much energy as anyone I've ever seen."

Known for her dedication to students, Trahan teaches kids "however they may need to be taught" in order to learn, Reale said. She stays for hours after school to give special attention to those who need it.

Trahan "takes the extra steps," said Reale, and her audience extends well beyond her own third-grade classroom. For example, "She was instrumental in getting up the Achievement Center for Excellence," Reale said.

The Center is a resource program for North Deane children with learning disabilities (LD). Until it opened at Christ the King School last fall, only St. Mark School in Indianapolis' South Deane and Secunia Memorial High School in Indianapolis offered special education for parochial students.

Trahan, who has taught nine years at Christ the King, said she became interested in initiating an LD program for Catholic students when she saw a continuing need for such classes. Students were "constantly being recommended" for special help by their learning problems, she said.

After Trahan noticed children having difficulty she would recommend them for testing. Then, if they were identified as learning disabled, they were sent to a special education class in public school.

Meanwhile, with the help of public school teacher friends and others, Trahan researched the idea of creating a resource class for learning disabilities in the Catholic school.

For the next two years, she worked with an organizational committee to prepare the LD program which now exists at Christ the King School.

The success of the North Deane Achievement Center is just one more example of Trahan's professional excellence, Reale said.

Her opinion must be shared by the Indianapolis North Deane Board of Education, which named Trahan as 1989-90 Teacher of the Year.



TEACHER—Ellie Trahan is a teacher at Christ the King School. (Photo by M. Nelson)

Special education programs advance

by Cynthia Dewes

The Achievement Center for Excellence is a resource classroom for children who need special education because they are learning disabled (LD). It is sponsored by the

Indianapolis North Deane Board of Education and located at Christ the King School.

Learning disabled children have normal intelligence, but because of birth trauma or neurological problems, they process information incorrectly, usually in areas of reading, spelling, language or math. Teachers certified to teach LD exceptionalities can help these students find ways to study, learn and succeed.

Once a child is identified as LD through testing and evaluations, a case conference committee meeting is held to plan an individualized education plan (IEP) for him or her. The committee is composed of the child's parent(s), teacher, a school administrator, and anyone else with pertinent knowledge about the educational needs of the particular child. Conferences are then held annually to update the child's IEP.

Learning disabled children are mainstreamed in regular education classes but "go to the resource room when they need it," said Deborah Reale, principal of Christ the King School and administrator of the Center program. The convenience of having an LD student's entire school program in one school building is a distinct advantage.

"It's so nice to have your kids all involved in the same program," said Patricia Quatman, mother of five children, including two in high school and one pre-schooler.

Two Quatman children, one of whom is an LD student, attend Christ the King School. Before the Achievement Center opened, Jimmy Quatman spent part of his day in the public school special education classroom. "He's happy to be back with kids he knows," Quatman said.

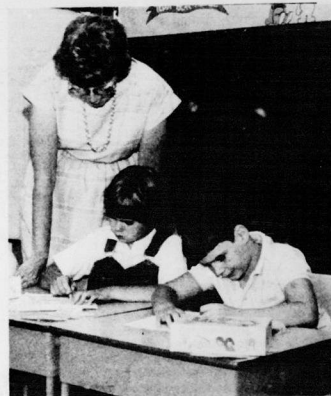
"The Catholic schools are so different from public school," she continued. "His other teachers are very receptive to the LD teacher's suggestions," and the Quatmans are "happy with the progress he's making."

The Achievement Center now has a total enrollment of 12 students who range in age from eight to 13 and in grade levels from first to eighth. They come from Immaculate Heart of Mary Parish and St. Matthew Parish, as well as from the host school, Christ the King.

In establishing the Center, the organizational committee had the advice of Mary Carson, who helped spearhead a similar program at St. Mark School in Indianapolis' South Deane. An independent review team sent letters to parishioners, put notices in church bulletins, and distributed posters and flyers throughout the deanery to locate prospective students and announce the project.

People responded from all over the North Deane with donations of material and equipment. The Guardian Angel Guild, which has long supported special education efforts in the archdiocese, donated \$3,000 for the program. \$5,000 was contributed by the North Deane Pastoral Council.

Parents of students in the program and other volunteers worked to prepare the classroom. Sue Cunningham, who is certified to teach LD students, is the Achievement Center's teacher.



SPECIAL LEARNING—The first special education classes for archdiocesan elementary schools were held at St. Mark in the Indianapolis South Deane. (File photo by Margaret Nelson)

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Education majors have 'pen pals' at St. Mark

by Margaret Nelson

"When will our letters get here?" is a typical question from first- and second-grade pupils at St. Mark School. But education juniors at nearby University of Indianapolis are asking the same thing.

It's all part of a unique project in which each elementary education major is matched with one child in the two class levels at St. Mark. They are finding that writing is an expressive complement of reading by acting as "pen pals."

University coordinator Dr. Lynn Weisenbach (a St. Mark parishioner) explained that there is increasing evidence that reading and writing are closely-linked developmental processes.

As part of the project, teachers at St. Mark have been able to add new meaning to the children's usual learning tasks. When they read about descriptive writing, they are instructed to include descriptions in their letters to their university pen pals.

First-grade teacher Jeannie Schott called the writing program "an exciting, rewarding project. First-graders are not very adept at putting words together in sentences on paper, but their skills were quickly sharpened by the continuous letter exchanging with the university students."

She said that the primary teachers did not spell any words for the children. She saw a "marked improvement in students' sentence structure and in their enthusiasm about writing."

Linda Davis, the other first-grade teacher involved in the project, said the letters made the children feel really special. Cyndy Deal said this was the first time any of her second-grade children had the experience of having a pen pal. It became an English lesson, too, because writing a letter is in their English book. Besides sharing their thoughts, the college students added colorful stickers as well.

Tina Meyers said the college students could see the language development at the primary level from the letters of her second-graders. And the children learned about college life.

One of her students, Santina Gallamore said, "I felt like I had a new special friend to talk to." Lisa Klaiber said, "I felt special," and Robby Shaw added, "I liked it because I had someone to mail something to."

The education students analyze the development of the children's writing. They learn the importance of responding to the content of the youngsters' messages.

The future teachers have found the letters to be written evidence of the differences among the elementary students' interests and abilities at the same grade level and between the two.

One of the highlights for the children was a pizza lunch with their pen pals on the University of Indianapolis campus. They continued with a tour of the school, including the libraries and the classrooms.

As the children were leaving, one child asked, "Can I still write letters? I'll really miss my pen pal if I can't!"

The program will continue until the end of the year.



PEN PALS—Natalie Biggs (from left), education major Leah Ann Adams, Justin Davis, Joanna Greulich,

Brittany Conover and college pen pal Mary Wood. (Photo by Scott Mohr)

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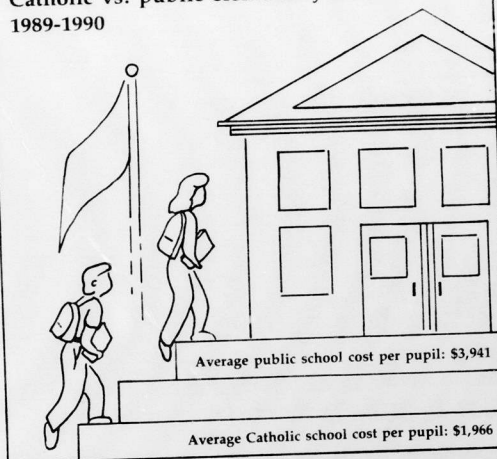
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Schools save \$73.5 million in taxes

Cost-per-pupil: Catholic vs. public elementary schools 1989-1990



BEST FOR LESS—In 1989-90, the average Indiana public school student cost the taxpayers \$3,941, while the average Catholic student was educated at a cost of \$1,966. Last year, the archdiocese saved the taxpayers \$73.5 million, while all Catholic schools in Indiana saved the state \$207.4 million. (Figures from Office of Catholic Education, Archdiocese of Indianapolis; Art from national Catholic Educational Association)

The archdiocese saved Indiana taxpayers \$73.5 million by educating 18,650 Indiana children at the cost (to the diocese) of \$36.7 million, said G. Joseph Peters, coordinator of school services. And that is just the beginning of what the schools contribute to the community it serves.

Catholic schools in the state, with 52,630 students, save taxpayers \$207.4 million annually, he said.

Peters noted that the '89-'90 cost for each of the 17,146 archdiocesan inter-parochial pupils was \$1,966, just about half of the average public school cost of \$3,941.

More than 12 percent of Catholic school students are non-Catholic; 9.37 percent are minority students.

Figures show that of 1989 Catholic school graduates, 76.81 percent attended college.

There are 71 school plants, 37 extended care programs and 16 kindergarten/day care facilities.

The archdiocese employs 1,158 professional teachers.

All but two schools are governed by local boards of education.

A whopping 97 percent of available classrooms are utilized.

Ninety-six percent of the archdiocesan schools have computers for instruction.

Because of percentages of low-income families in the population where some Catholic schools are located, 63 percent are eligible for Chapter I federal services. Of those, nearly all receive Chapter I services, usually remedial reading and math instruction.

Sixty-eight percent of the schools have federally-subsidized lunch programs for low-income families. Another 27 percent of schools have federal milk programs.



APPLICATION—Students from St. Andrew fill out job applications at a North Deanery Career Day. (Photo by Margaret Nelson)

According to Office of Catholic Education statistics, almost 800 (less than five percent) students in archdiocesan schools receive free or reduced-price lunches or milk.

There were nearly 500 children receiving textbooks distributed by the state for indigent students last year.



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Providence and Ritter benefit from junior high

by Mary Ann Wuol

Our Lady of Providence High School in Clarksville and Cardinal Ritter High School in Indianapolis successfully initiated junior high programs two years ago.

Overwhelmingly positive feedback from students, parents, faculty members, and administrators indicates that these expansions have been effective educational improvements and beneficial marketing tools because of the critical need for continuity in Catholic education for early adolescents.

"Catholic school middle grades model the attributes needed to transform early adolescent education," G. Joseph Peters, coordinator of school services for the archdiocesan Office of Catholic Education, explained. "Potentially, Catholic school middle grades may be easier to market than other levels of our school programs."

Peters said recent national studies by educational researchers show that Catholic elementary students score better in tests in reading, mathematics and science than their public school peers.

Among the many strengths of Catholic middle school education, he said, are the small communities for learning, close relationships with adults and peers, core academic program, creative learning opportunities, youth service projects, and family support and involvement.

Members of the Board of Total Catholic Education in both the New Albany Deanery and the Indianapolis West Deanery were able to offer separate junior high programs at the high schools because not all of the parochial elementary schools in those deaneries provided seventh- and eighth-grade curricula.

Admission restrictions state that only those students from parish schools without existing junior high classes are eligible for enrollment at Providence and Ritter.

Robert Casey, chief administrator of Providence Junior High School and assistant principal of Providence High School, said there is a waiting list for admission to the eighth grade but administrators plan to keep that class size at 27 students. There are 26 students enrolled in the seventh-grade program.

The parents are very satisfied," Casey said. "They are thankful that students in parish elementary schools without the seventh and eighth grades have a place to continue their Catholic education. Before, those students would go through the sixth grade in the Catholic grade school, then go to a public junior high school, make new friends, and be pulled to go to the public high school because of their friendships."

Providence officials are processing registrations for incoming seventh graders, he said, and have 22 students already enrolled in that class for the 1991-92 school year.

"We also have a waiting list of four students to get into the eighth grade," Casey said, "but as of right now we don't intend to increase that class size."

Junior high classes are located in the Aquinas Center adjacent to the high school, but all students share the cafeteria and gymnasium as well as the music, art, and home economics classrooms. Eighth-graders who qualify for Algebra I take that course with older students, but for the most part, the junior high and high school students follow separate schedules.

"Next year we are putting in a new computer laboratory, and one of the seven class periods will be designated for the junior high," he explained. "French is taught on the junior high level by a high school teacher. Everybody takes the junior high music enrichment course, and some of the students who have instrument talents practice and perform with the high school band one day a week."

Casey said Providence Junior High School teachers and administrators "try to treat the students like other eighth-graders in the parish grade school atmosphere."

Pre-registration figures for the 1991-92 school year indicate that "all 27 of the kids in the eighth grade are going to attend Providence High School," Casey said. "They like the atmosphere of the high school, even though we try to keep them separate."

Helen Martin, former president of the New Albany Deanery's Board of Total

Catholic Education, and Mary Helen Edwards, chairperson of a committee formed to study the feasibility of a junior high, were among the many deanery volunteers who worked long hours to organize the Providence Junior High School.

"It wasn't just a dream," Martin said. "It was a necessity. We wanted total Catholic education for our students. After we sent surveys to the parish schools, our feasibility study showed there were a number of parishes very interested in sending their students to a junior high school. We visited all 10 parishes to find out parishioners' feelings and to determine how many students wanted to attend the junior high. From there, we found that we easily would have the 25 students necessary to start the seventh grade. Now we are pleased to see that it has worked out so beautifully."

Cardinal Ritter High School officials wanted to make certain that each school maintained a separate identity when they finalized plans for their junior high program for Indianapolis West Deanery students. Father Joseph Schaedel explained.

As coordinator of Ritter's junior high and assistant principal of the high school, Father Schaedel said enrollment has been very positive both years and the current seventh- and eighth-grade classes are full.

"The first year that we opened, we wanted to start with 40 pupils and we ended up with 60," he said. "This year we are at our capacity, which is 80. We have four classrooms with 20 students in each class. We were careful to accept children only from parishes that don't have a junior high program."

Junior high classrooms are located on the middle floor of the high school. Father Schaedel said, and because they are at the south end of the corridor across from the library it is easier to keep the younger students separated from the senior high school students.

"They follow a completely different class schedule," he said. "When they change classes, the older kids are in class and vice versa. They even begin a little bit earlier and get out a bit earlier so it's slightly different at the beginning and the end of the day."

Administratively, Father Schaedel said, operating a separate junior high program "has generated a lot of extra work because the needs of junior high students are very different from those of senior high students. But it's been well worth the effort."

Ritter faculty members were hesitant when they learned about plans to open the junior high, he said, but they never opposed the project.

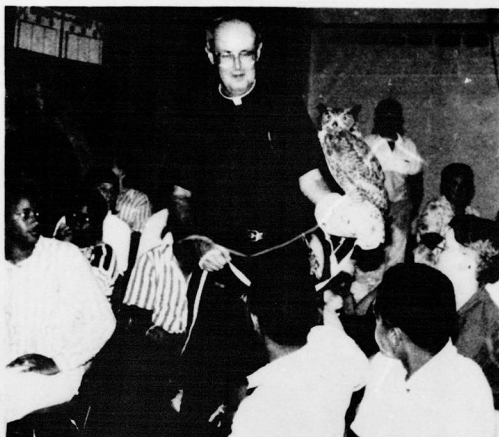
In the beginning, Father Schaedel explained, "some of the senior high teachers were a bit hesitant about how it would work out, if we really could keep them separate, if it would be a good feeder for the high school. Now they wholeheartedly accept it and it has become a part of the Ritter family."

Opening a junior high has enabled Ritter High School to gain "pupils that we never would have otherwise," he said. "Their only other option was the public school, and we know that if they had gone to the public school for the seventh and eighth grades, we would have lost them in the ninth grade. We knew they would get involved with new friends and get totally immersed in a new school community and probably wouldn't come back to Catholic education after a two-year break."

Father Schaedel said he was initially concerned about the reactions of the high school students but there haven't been any problems during the past two school years.

"It's been the best of both worlds," he said. "It's a small junior high with an atmosphere very much like a middle school, but we do have the use of all of the nice facilities like the gym, the science labs, the home economics lab, the shop, and the computers. It's been a much more efficient use of our physical facility and of our faculty."

Ritter's junior high students are "happy to be here," he said. "I think they are anxious to have some of the freedoms and the privileges that the high school students have, but it gives them something to look forward to. It gives them a real eagerness to want to come to Cardinal Ritter High School so they can be a part of that."



WILD KINGDOM—Father Joseph Schaedel, coordinator of Cardinal Ritter Junior High School in Indianapolis, makes friends with an owl from the Indianapolis Zoo during a special program for seventh- and eighth-grade students.

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FBI honors Lawrence student



FBI HONOR—Jesse Milton displays the plaque from Indianapolis FBI agent-in-charge Wayne Alford to his fellow students during an assembly on Jan. 31. Seated (from left) are his mother Barbara Milton, Father Joseph Beechem, and FBI agents Jim Rice and Gary Schoon. Jesse was honored for helping to catch a bank robber. (Photo by Margaret Nelson)

by Margaret Nelson

When Jesse Milton, seventh-grade student at St. Lawrence School, was about to be honored by the FBI for his part in capturing and convicting a bank robber, he was sitting in the assembly with his fellow students.

Three FBI agents, his mother Barbara Milton, pastor Father Joseph Beechem and principal Franciscan Sister Mary O'Brien were all on the stage the afternoon of Jan. 31. His father Keith Milton and representatives of several newspapers and television stations were below, prepared to record the event.

When they were all ready, Sister Mary had to go out into the crowd of students and bring Jesse up front.

But he was right there on Sept. 19 when police were looking for a man who robbed the Teachers' Credit Union across the street from the northeast Indianapolis school. Jesse not only pointed out the trash bin where Charles E. Gammon was hiding, but testified in court during the trial.

Wayne Alford, FBI Indianapolis special agent-in-charge presented the plaque to Jesse. He said, "Boys and girls, there will be times when you have to stand up and be counted."

He read a letter from Federal Judge Sarah Evans Barker, thanking him for his testimony. "Your being here was very special. It took a lot of courage, composure and integrity. She added that "the jury was greatly assisted in their understanding of the case." Gammon was convicted of bank robbery in January.

Another plaque was inscribed to St. Lawrence School. "Some of you supplied information," Alford said. "You got back in a secure area so the suspect could be apprehended."

Special agent Jim Rice thanked Jesse, the faculty, staff, and students for being good citizens. "There was a real potential for tragedy. The gentleman had been in prison before. He was sent away for the homicide of a young man."

Father Beechem said, "I am proud of all you boys and girls. Jesse kind of stands as a symbol of all of you." He commended the parents of the young people. "We're a strong team," he said.

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Thoughts from Madison, Clarksville, Lawrence

Six stories came from St. Anthony School in Clarksville. These are excerpts:

Kristy Hoyland mentioned the "great education," and "wonderful teachers." Then she wrote: "In public schools you don't get to talk about God, have extra prayer services, or do anything to do with God. I think it is important to pray in school, especially now when we need peace in the world."

Kasie Hennessey had the same reasons, noting "You're not just a number, but a person who is loved and cared for." She added discipline, uniforms, and special studies like music, art, computer, gym and library. Kasie concluded: "We're all one big family here!"

Tripp Haller wrote that his mother likes the school because of discipline and church, adding that "you should pay the price for a better education because it will pay off later in your life."

Ann Wheatley said, "My main reason is we go to church about three times a week and we have religion classes. I know the homework is a lot sometimes, but if you want a good education sometimes you have to make sacrifices."

"None of us are enemies," wrote Andrea Langsdon. "The teachers are very special because they are so nice. I'm not Catholic but I like to learn about God."

And Amy Wheatley talked about other advantages. "One of them is you don't have to worry about picking out something to wear, because we just wear uniforms. I like it though, when we have special days, you can usually wear what you want."

St. Lawrence School sent nearly 40 sixth-grade essays about the advantages of going to a Catholic school. These are sample thoughts, to the extent space permits:

Dawn Conception wrote: "Going to a Catholic school means that all the teachers take pride in what you do and say." Later she added, "Sometimes (school) can be really a blast." In beautiful script, Tanny M. also wrote about teachers: "At public schools they don't care what you get. If you get an F, they just say too bad."

Chad thought, "The classes are small so the teachers have more time for each student's problems. The parents are more involved in the school system." Amy Tamer said, "I learn the value of trust, of love, of friendship, and of hard working."

Mary Ellen McGowan said, "I think a big part of my life is my religion. If I went to a public school, I would feel like a big part of my life is missing." Michelle Egan: "To me it's important to study religion. We can learn about Jesus and his journeys."

Carolyn S. said, "We learn that the son of God was Jesus Christ. Jesus was the greatest gift that no man can give. God sent his son to die for us." Curtis said, "The best school to choose is a Catholic school because you get to worship your God like public schools don't."

Gareth Gulino said, "The best thing about a Catholic school is you learn about God and other religious things." And Patrick Hanley wrote, "In a Catholic school you worship God at church in the morning."

"I like going to a Catholic school because of religion, teachers and friends. Here people care if you get hurt or in trouble," said Sara Wright. And (if looked like) J.P. Vezeauer said, "Teachers care a lot more and students respect each other."

Zyad said: "One of the reasons is to learn more about God. Another is for a better education. The final reason is for better discipline. To learn about God and be a good Christian is very important to my parents and to me, too. Having a new generation of kids who fear God and follow the right way to help everybody." Sarah F. included: "While attending a Catholic school I have adopted values and enriched the ones I already had. One of these values is kindness towards everyone."

Maggie Aldering started: "Sometimes I don't realize how much sacrifice that my parents go through to send me to St. Lawrence, but I do know that I am very thankful that they decided to let me go to a Catholic school." She concluded: "I am glad I have had the chance to get a Catholic education. It has taught me discipline, caring and love for others. These are important life lessons."

After acknowledging that he liked the "tougher grading system," Dan (who forgot to sign his last name) wrote, "I have come to a conclusion that I like Catholic schools better because they are fun, safer, and it has a friendlier environment."

Kate Kuhne mentioned all the same reasons, but she also had safety on her mind. "What I mean by this is the way I feel more safe and don't get a black eye by walking down the hall."

Jamie Haddix had a way with words. "St. Lawrence may be a Catholic school, but it is a wonderful, spectacular place to go to. I may have to wear uniforms but, they're not that bad!"

"There are many reasons I go to St. Lawrence Catholic School. The first reason is for religion. I get to go to church and worship God. Religion class is always fun. The teachers teach it very well."

And Patrick Moore wrote: "Catholic schools have some advantages. Some are the way we look. We're not allowed to wear worn down or sloppy clothes, and the girls aren't allowed to wear a lot of makeup. The girls can't wear really big earrings nor are the boys allowed to wear earrings."

"The teachers listen to you if you have a problem, like if you're getting teased or picked on... The last one that I can think of is that the schools aren't messed up. The walls aren't marked on, the windows aren't broken, the lockers aren't in the hall so people can mess them up, and the rest rooms are cleaned a lot."

Ryan Deal gave "some facts" and at the end wrote,

"Now you can make a choice about which school is better, private or public?" Matthew White wrote, "It's harder because grading systems are different and Catholic schools are much more strict." And Patrick Ryan said, "It gets you better prepared for high school."

Beautiful essays came from Herman Hoying, Natalie Kelly and Jennifer Craig, sixth-graders at Pope John XXIII in Madison. Because of space limitations, Jennifer's follows: "Pope John gives a good education. The children are nice. Everyone in my family has gone to Pope John."

"Pope John has religion classes and the atmosphere is friendly. I like band class. Our teachers are caring and they help you a lot."

"The principal is nice and understanding. Pope John has good lunches and the cooks make good cookies."

"We have computers in our classrooms. I think at Pope John you learn more. We have Mass every week on Thursday. Our priests are nice and caring. Pope John is the best school in Madison."



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North Deanery hosts junior high Career Day

by Margaret Nelson

The Indianapolis North Deanery tried something new for its more than 500 junior high students this year. On Jan. 31, all deanery students attended a "Now and Later" Career Day at St. Luke School.

The "now" goal was to prepare the students for part-time and summer jobs. For "later," the young people were introduced to a variety of career options.

As a by-product of the event, the planners hoped to "develop a sense of community and to validate our junior high students and programs."

St. Lawrence, St. Thomas Aquinas, St. Matthew and Christ the King schools arrived at 8:50 and left at 11 a.m. St. Luke, St. Andrew, St. Joan of Arc, St. Pius X and Immaculate Heart met from 12:15 to 2:15 p.m.

Half of each program was a large group

session, during which speakers discussed the process for obtaining youth employment positions. Details, such as skill identification, the importance of appearance, where to apply, application procedures, interview points and tips on keeping a job, were discussed.

The seventh- and eighth-grade students were given sample job applications to fill out. Mock interviews demonstrated that procedure. And the students were given time to ask questions about getting jobs.

The other portion provided time for students to select two of five career choices and to hear professionals discuss them. Both morning and afternoon sessions had a lawyer, a nurse, a religious sister who was involved in education and a telecommunicator. The morning group also could choose an engineer, while the afternoon had a marketing executive.



ATTORNEY—Kevin Farrell, vice-president of the North Deanery Board of Education, explains some of the things a lawyer does to junior high school students gathered at St. Luke School for a Career Day Jan. 31. (Photo by Margaret Nelson)

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Board named to run Sccecina High School

The Indianapolis East Deanery Board of Total Catholic Education has established a board of governors for Sccecina Memorial High School.

The group was formed to assist the board of education in maintaining high quality education and spiritual formation for East Deanery students.

The new board has been charged with the responsibility of establishing a firm financial base, implementing an extensive development program, providing assistance for students recruitment, and monitoring and managing a sound building and grounds maintenance program for the high school.

Officers of the new board of governors are Phil Wilhelm, chairman; Walter Linne, vice-chairman; Terry Dearing, vice-chairman; and Bob Huser, secretary.

Social studies group employs new ideas in textbook selection

by Margaret Nelson

The Office of Catholic Education has had a textbook selection committee for several years. But for the first time, the committee is hosting an open house for teachers to display the textbooks from which they may choose.

On March 11, the social studies textbook committee will display the 1991-92 textbooks in the Assembly Hall at the Catholic Center so that teachers can look them over.

"This year, the emphasis was moved to world geography and world history," said Annette Lentz, coordinator of support services. "We're hearing from high school teachers that the kids need to be more up on what's going on in the world."

"Yes, they start to study Indiana history in the fourth grade, but these books help them study that in relation to all the other regions in the U.S.," she said.

The state has a list of textbooks that meet its standards. "We narrow the selection to those most suitable for our schools," Lentz said.

Each school has its own committee that will select the books to fit "the style of the school." They look at the four final textbook choices of the archdiocese committee after they are sent to the school by the publishers. "The local committee can look at the text, then come to the open house and make the selection," Lentz said.

"We tried to pick what we thought it should mean for Catholic schools. We looked at whether they were Christ-centered and showed care for others. We not only looked at the quality, but the service of the publisher." Lentz said. "They have to show us that they want to give the kind of service we deserve."

"It helps when they say they will provide incentive. Some of the incentives are a wonderful help on our budget lines," she said. "We would not select on the basis of the way they accommodate us, if we did not first like the books." She added that all the books selected are from noted publishers.

"The committee has been a good group," said Lentz. "That has been a catalyst for me. They took it very seriously. I'm grateful to the principals for thinking the process was important enough to give the teachers release time."

Another unique part of the selection this year was that students contributed to the selection process, she explained. Two brothers who teach in Indianapolis Catholic schools and served on the selection committee tested the eighth-grade U.S. history books on their students.

Rob Rash at Nativity and Mike Rash at Holy Spirit had young people in their classes study the books and then did a survey on their reactions. They reached the same choices as the committee.

"The committee really benefited from that," Lentz said. "They reported at the last meeting. The kids were very honest. This helped them see what's involved—that we don't just say, 'Here's a book.'"

The committee drew teachers from all grade levels and schools in Indianapolis: Beech Grove, Brownsburg, New Albany, Richmond, Rushville, Shelbyville, and Terre Haute.



SCCECINA GOVERNORS—Members of the new Sccecina Memorial board of governors are: (front, from left) Walt Linne, Terry Dearing, Tom Foreman, Harry Dearing, Bernard Shepard and Mike Kolbus; (second row) Bob Huser, Larry Jacobs, Sam Jacobs, Dick Schneider, Alice

Davis, Tom Stader, Pat Smock Sr., and John Edson; (third row) John Hofer, Mike McNelis, Phil Wilhelm, Mike McCoy, Wayne Davis, Bill Bevans Jr., Larry Neidlinger and Gary Yohler. Father Robert Borchertmeyer and Kevin McGrath are members, but not pictured.

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Annette Lentz confers with Karen Bevis, teacher at St. Jude



BIG FRIENDS—Our Lady of Lourdes seventh-grader Monica Giles puts her arm around first-grader Ellen Walsh as she looks over her paper. Monica is tutoring Ellen as part of an outreach program that grew from religion classes in the Indianapolis Catholic school. Two of the students also take turns cleaning the church each week. The seventh-grade teacher is Debbie Kissing; Diane War-nenburg teaches first-grade.

7th-graders at Lourdes 'tutor' 1st

by Margaret Nelson

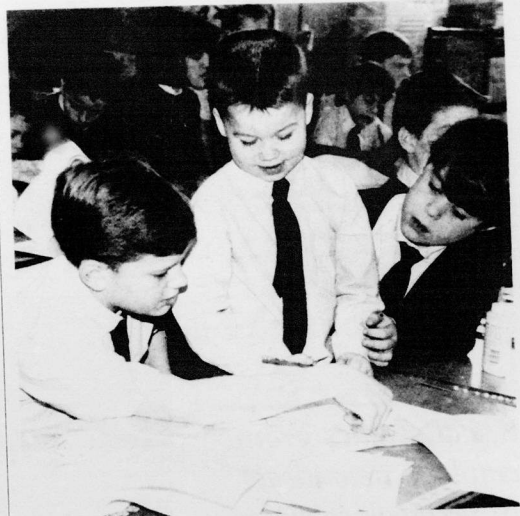
The Advent outreach project for Debbie Kissing's seventh grade religion class at Our Lady of Lourdes has become "a weekly fulfillment," she said.

The teacher knew that it had always been a problem to find someone to help the Altar Guild clean the church. So two different students took their turn each week during Advent—and that has continued into this year.

Helping others became so popular with the seventh-graders that they agreed to tutor the first-grade students.

The younger children seem to enjoy the individual attention. The whole seventh-grade class goes to the first grade room. Each student "adopts" one or two of the younger children and looks over their class work, offering encouragement or giving them tips on how to improve their work.

"I don't know who has gained the most from these projects, but I am confident that 'being needed' has been our reward," said Kissing.



LEVELER—Jon Kiefner, seventh-grade student at Our Lady of Lourdes, checks over the paper of first-grader Nicholas Murphy as classmate Nathan Barnes looks on. (Photos by Margaret Nelson)

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FIRST SUNDAY OF LENT

The Sunday Readings

Sunday, February 17, 1991

Genesis 9:8-15 — 1 Peter 3:18-22 — Mark 1:12-15

by Fr. Owen F. Campion

This weekend's first reading, the church's first scriptural lesson for us in the Sundays of Lent, is from the Book of Genesis, and it proclaims the justice and faithfulness of God as well as our own command over our behavior.

Few writings in the Scriptures are as familiar, and as vigorously debated in certain circles, as the Book of Genesis. Genesis is the source of the creation narratives, about which for centuries, Did people have argued for an instance? Or by evolution?

This week's reading recalls another ancient story, that of Noah and his survival in the great flood. While not as actively discussed as the story of creation, this account of universal destruction and salvation still intrigues some. Fundamentalists attempt to find evidence of the flood in archeology. Some rejoice in discovering the remains of the ark, the vessel in which Noah, his family, and his collection of animals floated on the waters that engulfed the earth.

Such discussions may be fascinating, but they easily lose sight of the marvelous religious message Genesis intends to convey. Genesis had as its purpose, and it has as its value now, the revelation of God. It provides a glimpse of God.



In this reading, God emerges as the constant, the all-powerful, and the just. He also is the forgiving and the loving. Important as a view of God, this section of Genesis offers an insight into humanity. Human beings can control their lives, emotions, and choices. No one is a slave to fate, instinct, or to other persons, at least at heart. Everyone can convert. Everyone can be loyal and steadfast, as was Noah.

This weekend's second reading is from the First Epistle of Peter. Only rarely does this epistle appear among the liturgical readings. Written to Jews eager in their conversion to Christianity, First Peter encourages and supports. It takes the position that persecution can fortify the spiritual life but it can also produce resentment and fearfulness.

The Jews of the first century were well aware of the story of Noah and his escape from the flood. He was an image whom they recognized, a symbol with whom they identified. First Peter uses the flood not as an instrument of death, but as a path to salvation. There may even be a comparison between the peril of the flood long ago and the persecution threatening the Christians in the first century as they met the anger of official Rome. That persecution too can be a pathway to salvation, the epistle would imply. Emphasizing further the flood as an opportunity, First Peter compares the flood to the waters of baptism.

This weekend's Gospel reading is very brief. But it is also very expressive. Such is typical of St. Mark's Gospel, which supplies this reading. The message is crisp but profound.

In the first short paragraph of the reading, Mark situates the Lord in the desert, with the wild beasts, but with the angels to sustain him. Nevertheless, the devil tempted him.

In the second paragraph, after John's arrest, Jesus appeared as the preacher in Galilee, to call people to reform themselves, to come to God.

Reflection

This weekend, for the many who could not attend the liturgies of Ash Wednesday or of the three days following it, the church begins its mighty and impressive season of Lent. In these liturgical readings, proclaimed to set the stage for us all as we observe Lent, the church views life with frankness. We all are adrift on the flooded seas of life. We do not know the future. The present may bring its own grief and peril upon us. We are in the desert. There we may be bewildered, thirsty, at a distance.

Nevertheless, we are not alone, nor are we powerless. God has invited us aboard his ark, which is the church. In the church, we have the companionship of the truly living. We are linked with every other Christian, with the saints, with Jesus himself, and through Jesus with God. As

tightly bound together as those on board a ship at sea, we are united in faith and in our baptismal bond with the Lord.

The angels protect us. That was the promise of Jesus. We are not alone, not forgotten, nor abandoned.

Further, we are human beings. We are not slaves to any influence or to any circumstance of nature, either planned or unplanned. We can make our choices, although to make them may set us at odds against the powers or the comforts of this life.

As this Lent begins then, the church summons us to look upon ourselves. We have the potential to fulfill our decisions, our wishes. We are humans! That is a recognition of strength as well as of limitation. But, even though in command of ourselves, we need God. He is beside us—if we call him to our side. He strengthens us, if we appeal to him for strength. The key to his assistance, to making Christianity work for us individually, is to turn ourselves completely in faith to God. Thus, we must reject all selfishness and self-interest. For us all, we must reject sin. God's strength awaits our effort, assures our effort. God's reward awaits us. Thus, repeating the gentle Lord himself, the church calls us this Lent to "reform."

THE POPE TEACHES

Holy Spirit is source of sacraments

by Pope John Paul II
Remarks at audience January 30

The Holy Spirit is the principle of the church's sacramental life, the living source of the seven sacraments which Jesus Christ instituted in order to bring salvation to mankind through the ministry of his church.

The role of the Holy Spirit in baptism is clear in Jesus' words to Nicodemus, that we must be born "of water and the Spirit" (John 3:5) in order to enter the kingdom of God, while confirmation is an imposition of the hands of the Apostles as an imposition of the hands which communicates the gift of the Spirit following baptism in the name of Jesus (cf. Acts 8:15-17, 19:5-6).

The sacraments of penance and the anointing of the sick are closely linked to Christ's words to his apostles after the resurrection: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven" (John 20:22-23).

The Spirit's role in the Eucharist, which Jesus referred to in his discourse at

Capernaum (cf. John 6:63), is affirmed by the church's liturgical tradition, which invokes the Spirit's sanctifying power upon the bread and wine which will become the body and blood of Christ.

In the sacrament of orders, the church's ministers receive the gift of the Holy Spirit so as to fulfill the apostolic mission which they have received from Christ.

Finally, in the sacrament of matrimony, the love of man and woman becomes a sign of the eternal covenant between Christ and the church. Through the power of the Spirit, husband and wife come to share in the communion of divine love which is the life of the blessed Trinity.

Scripture, tradition and the church's liturgy thus witness to the active presence of the Holy Spirit in the sacraments, and they show how he cooperates in the saving work of Christ. May the members of the church, through their devout reception of the sacraments, become increasingly docile to the Spirit's guidance as he brings to fulfillment the mission which the Lord has entrusted to his church.

MY JOURNEY TO GOD

Sharing the Breath of Life

My brother,
you are unclean
your clothes are torn
your feet infected
your home
the corner of an alley
but I know you.
You are
the icon of God
and I
seeing His face
in yours
hold your value
above gold.

Live
my friend
and praise Him
with my breath.
Praise Him.

—by Sandra Marek Behringer



(A member of St. Luke Parish in Indianapolis, Sandra Behringer wrote this poem for Dr. Robert Weller, an Indianapolis physician who saved a homeless man's life. Assisted by registered nurse Linda Watkins, Dr. Weller administered cardio-pulmonary resuscitation for 10 minutes until an ambulance crew arrived. Both are volunteers for the Genesaret Free Clinic, an organization dedicated to serving the homeless and indigent people in Indianapolis.)

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VIEWING WITH ARNOLD

'Green Card' evolves into a fable about love

by James W. Arnold

Hollywood has been trying hard lately to make a good romantic comedy, and sometimes has come within shouting (or kissing) distance. E.g., "When Harry Met Sally..." "Pretty Woman." Leave it to Australian Peter Weir to put it all together in "Green Card."



This is a movie that won't sound like much, especially in a Catholic context. But it suffers in verbal description: it has to be performed, seen, and heard to be appreciated. In its modest and almost absurdly chaste and subtle way, it's a lighthearted fable about the most staggeringly important human activity: the joyous wonder of falling in love.

Do you have any idea how rare it is, in a popular culture that constantly claims it knows all about sex and love and all that stuff, actually to see a movie that comes reasonably close to describing it?

Basically, "Green Card" is a variation on the hardy perennial movie (and stage) plot in which two incompatible people—who probably don't like each other—are forced together intimately to serve some larger purpose. (Neil Simon has virtually built his career on wackily inventive versions of this situation.)

This time the device is a temporary marriage of convenience between George (Gerard Depardieu), a disheveled French waiter of uncertain background, and Bronte (Andie MacDowell), an upscale Manhattan horticulturist. He wants to stay

in America, she wants a glorious Central Park-overlook, terrace-and-greenhouse apartment that anyone would kill for. It can be rented only to a married couple.

Complete strangers brought together by a friend, they get a civil marriage, then go their deviously separate ways. It seems just another case of sly cheating and trivial abuse of the nuptial bond. But it doesn't work out that way. A greater power—not Providence, at least not directly, but the Immigration Service—has other plans.

The bureaucrats need convincing. George and Bronte will have to undergo separate in-depth interviews about their relationship. Her lawyer (Robert Prosky) suggests they take a 48-hour, crash-course on each other as the only way to keep the subterfuge afloat.

Nothing about any of this is terribly ingenious. George, genuinely accepting his fate of sleeping on the couch, is obviously fond of Bronte. His gentle, eccentric charm, as he brings her gifts of plants and hums about the apartment making lists of her habits, soon melts her hostility. All the familiar gags are played—who is this strange guy and are they really married?—involving her best friend, her hapless boyfriend, her puzzled parents and suspicious neighbors.

Partly, the beauty of it is its total innocence. (The sexiest thing that happens is when he calls from the couch to find out what side of the bed she sleeps on.) The romance blossoms and becomes the happy ending that neither sought. In fact, both lose what they had tried to gain by lying and taking false oaths.

Mostly writer-producer-director Weir ("Dead Poets Society") lets the charm of characters and setting tell what is always difficult, the growth of a credible love



GREEN CARD—Actor Gerard Depardieu (right) is a Frenchman looking for a "green card" so he can stay in America and actress Andie MacDowell is an American who agrees to marry him in name only so she can qualify for a married-only apartment in Manhattan in "Green Card." The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Touchstone Pictures)

relationship. By the time it's over, the good feelings soar.

The script was written for Depardieu, an impressively versatile actor who has been France's premier movie presence for a decade (currently, he's starring in "Cyrano"). With his four-tier bookcase build and non-symmetrical face, Depardieu is no risk to Cruise or Redford. But he's unpredictable and real, and the chemistry with the apparently relaxed MacDowell is genuine.

His big comic moment (shot at the elegant Irish Culture Society) comes when he's forced to demonstrate his skill at the piano (his "cover" identity is as a composer). It's a triple-surprise scene likely to become a piece of movie legend. But it's only the beginning. Other treasures: a montage of George and Bronte building their "photo album" with an instant camera, and the INS interview sequence, in which their answers are cross-cut to reveal into the real thing.

All the supporting roles are sympathetic and played with gusto—as Bronte's best friend, Bebe Neuwirth incredibly (in this field) almost steals the movie. The music by Hans Zimmer ("Driving Miss Daisy"), mixed with a taste of everything from Mozart to gospel and some stirring Larry Wright jazz drumming, also plays a key

role. A memorable touch: Bronte gets a farewell letter from George in the form of sheet music, and as she reads we hear his voice on the soundtrack softly humming the tune.

But Weir himself is the maestro, turning the city (especially Central Park) and its fountains, trees and ethnic mix of people into a place of magic. It's certainly not the whole truth, but it's a part sadly neglected in the New York films of recent years.

(Topnotch, spirit-lifting romantic comedy: Manhattan at its best and brightest; recommended for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

L.A. Story	A-III
Popcorn	A-III
Queens Logic	A-III
Sleeping With the Enemy	A-III
Legend: A-I—general patronage. A-II—adults and adolescents. A-III—adults. A-IV—adults, with reservations. O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.	

Nostalgia prevails with Sullivan and Moore features

by Henry Herx
and Mary Ann Wynd

Two retrospective programs offered by CBS give adult viewers a chance to take another look at some of television's best-known performers in memorable shows dating back to 1948.

Young viewers will also enjoy their first-time look at some of these classic shows as CBS airs "The Very Best of the Ed Sullivan Show" from 9 p.m. until 11 p.m. on Feb. 17 and "Mary Tyler Moore: The 20th Anniversary Show" from 9:30 p.m. until 11 p.m. on Feb. 18.

The shows are great reminders of the days of black and white television, something that parents grew up on but kids today may find hard to imagine.

Both programs offer nostalgia fans some memorable family entertainment, but their late-night time slots on Sunday and Monday nights will prevent children from watching some of their parents' favorite shows from their own childhood years. Most mothers, for example, will vividly remember the first time they saw Elvis Presley and The Beatles perform. "The Ed Sullivan Show."

Comedian Carol Burnett hosts the retrospective of the performers and personalities that Sullivan selected to appear on his classic variety show from 1948 to the conclusion of its run 23 years later.

The next night, a retrospective of scenes from "The Mary Tyler Moore Show" feature its star as the program host. She is joined by several cast members of the sitcom, which originally aired from 1970 through 1977.

Both retrospectives enable viewers to take yet another look at some memorable moments in television history.

TV Programs of Note

Sunday, Feb. 17, 7-8 p.m. (ABC) "Beautiful Killers." Actor Richard Crenna narrates the ABC's World of Discovery special on the killer whale, an animal that is remarkably intelligent and surprisingly friendly to humans, though it can be deadly to fellow creatures of the sea.

Sunday, Feb. 17, 8-9 p.m. (PBS) "The Cat That Came in from the Cold." This "Nature" program travels to the lush Welsh countryside to observe animals that live near a farm, focusing in particular on the adventures of a polecat.

Sunday, Feb. 18, 8-9 p.m. (TNT) Cable Young

Catherine." The early years of Catherine the Great, 18th-century empress of Russia (Julia Ormond) are recounted in this two-part series with lavish costumes and decor. The second part airs Feb. 18 in the same time slot.

Sunday, Feb. 17, 9-11 p.m. (NBC) "Love, Lies and Murder." Two-part dramatization tells the fact-based story of two teen-age girls (Moira Kelly and Sheryl Lee) who were persuaded to commit murder by a person they loved and trusted. The show concludes Monday, Feb. 18, at the same hour. It's unlikely family fare.

Sunday, Feb. 17, 9-11 p.m. (ABC) "What Ever Happened to Baby Jane?" British actress Vanessa Redgrave and Lynn Redgrave chew up the scenery in the dark psychological thriller that chronicles the final chapter in a sibling rivalry that has warped the lives of two sisters. Jane (Lynn Redgrave), the child movie star of the title, had been surpassed on the screen by her older sister, Blanche (Vanessa Redgrave). Her success was cut short, however, when Blanche was crippled in a car accident apparently caused by Jane's drinking. The aging sisters now live alone and forgotten in a once-elegant Hollywood mansion. The original 1962 movie remains the property of the two aging actresses, Bette Davis and Joan Crawford, who originated the roles.

Monday, Feb. 18, 8-9 p.m. (PBS) "Banana Boat." In this edition of "Travels," British TV personality Nigel Farage is among the dozen passengers who join the crew of a banana boat as it makes its regular 7,000-mile trip between South Wales and the Windward Islands of the West Indies.

Monday, Feb. 18, 9-10 p.m. (PBS) "The American Experience" documents on its charismatic black preacher from Harlem tells how Powell, as a U.S. congressman from 1945 to 1970, became one of the most powerful and controversial politicians in the country.

Monday, Feb. 18, 9-11 p.m. (ABC) "Fire! Trapped on the 37th Floor." Disaster strikes when flames trap several desperate occupants (Lisa Hartman and Peter Onorati) among them inside a 62-story Los Angeles skyscraper. The fact-based story is a harrowing experience for children.

Tuesday, Feb. 19, 8-9 p.m. (PBS) "T. Rex Exposed." In a magazine-type format, "Nova" goes to Montana to meet the terrifying yet endearing king of the dinosaurs in the unearthing of the first virtually complete Tyrannosaurus skeleton ever found.

Tuesday, Feb. 19, 9-11 p.m. (CBS) "Sins of the Mother." Fact-based drama about the bizarre relationship between a domineering mother (Elizabeth Montgomery) and her son (Dale Midkiff) who is convicted of rape. It's adult fare.

Tuesday, Feb. 19, 10-11 p.m. (PBS) "Black Men: Uncertain Futures." The program examines what the underutilization of black men means to our country in lost productivity and social costs as well as profiles the growing number of small groups, individuals and community-based organizations that are trying to help these men better their opportunities.

Wednesday, Feb. 20, 8-11 p.m. (CBS) "The 33rd Annual Grammy Awards." Comedian Garry Shandling hosts the live broadcast of the award ceremony honoring outstanding artistic and technical achievements in 79 categories covering the spectrum of recordings from music to the spoken word as voted by some 6,000 members of the National Academy of Recording Arts & Sciences.

Wednesday, Feb. 20, 9-11 p.m. (ABC) "Caution: Murder Can Be Hazardous to Your Health." Peter Falk is back in harness as Columbo, the disarmingly rumply yet shrewd police detective who this time mitches wits with the TV host (George Hamilton) of an audience participation crime show. The program will appeal to anyone who appreciates the art of ratiocination.

Thursday, Feb. 21, 8-9 p.m. (ABC) "Father Dowling Mysteries." When a museum curator's mysterious death puts the priest-sleuth on (Bosley) and Sister Steve (Tracy Nelson) on the trail of an art forger, a mummy's supposed curse complicates matters. It's an uneven series but is generally entertaining family fare.

Thursday, Feb. 21, 10-11 p.m. (PBS) "America Takes Charge, 1965-1967." In this rebroadcast of the 13-part series "Vietnam: A Television History," the fifth episode looks at the troop buildup during the Johnson administration, which sent 1.5 million Americans to fight a war they found baffling, tedious and deadly.

Friday, Feb. 22, 9-11:30 p.m. (PBS) "Uncle Van Van." In playwright David Mamet's adaptation of the classic Anton Chekhov play, David Warner has the title role in a melancholy comedy about a group of foolish adults idling on an isolated Russian estate at the turn of the century.

Click local listings to verify program dates and times. Herx is director of the U.S. Catholic Conference Office for Film and Programming.

QUESTION CORNER

Love your own faith, respect others

by Fr. John Dietzen

Q In your recent response concerning intercommunion, you speak of some other Christian churches who believe in the real presence of Jesus in the Eucharist. If we believe what the Council of Trent says, the consecration of the bread and wine making Christ present may be done only by an ordained priest. It does not happen just because a non-Catholic Christian believes in the real presence. If there is a sincere conviction of the real presence by the other sects, they could express it by celebrating the Benediction of the Blessed Sacrament and similar devotions. (Colorado)



A All Christians who celebrate the Eucharist believe that Jesus is present in some way, at least in his love and grace and memory in the hearts of his disciples who are present.

As you say, according to our Catholic theological tradition, the real presence of Jesus as we understand it in the Eucharist is brought about only through the ministry of an ordained priest.

FAMILY TALK

Family's noise level creates daily stress

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am about to go deaf. We have three children, ages 3, 7 and 10, and they never stop hassling each other and they never shut up. The noise is constant, and it's getting on my nerves. If I try to reason with them or shout at them, matters only get worse. What can I do? (Ohio)

Answer: Children and noise go together. Whenever two or three children are gathered together, you can be sure to hear them. And adult tolerance for noise is thoroughly overwhelmed by children's capacity to generate it.

Trying to reason with noisy youngsters is like trying to spit against the wind. Either they don't understand what the problem is because they don't think they are that loud or they will argue. "She called me dumb!" "He took my book." "She keeps changing the TV channel!"

Trying to outshout noisy youngsters is even more fruitless, like pouring gasoline on a fire. Both the lung capacity of children and their ability to shout for a long time are well beyond you.

Here are three suggestions for dealing with the happy hoopla and the not-so-happy but noisy disagreements that are endemic to childhood.

►First, is it possible for you to tune them out? Wear earmuffs or earplugs just like some workers in noisy factories. Turn on your stereo. Or wear your Walkman like so many of today's teen-agers or runners.

If you cannot tune them out, here are two ways you can turn discipline into a game.

►One game is called Hugo, a euphemism for "you go." Go where? The designated child can go outside, go to his or her room, go to the basement, go any place away from brothers and sisters.

The purpose of the game is to separate the "combatants" and to do so in a fun way. You walk into the playroom and name any one of the kids "Hugo." Then you announce where Hugo goes. It's not a punishment. You can even give Hugo a mini-reward. But Hugo must stay where he's sent until you give the "all-clear" whistle.

Explain the game to your children. Get their cooperation. They may find it fun. You can have more than one Hugo at a time.

►Another game is called Shazaam! Whenever you say the magic word "shazaam," everyone must try to remain quiet until you say "moustache." Then they can talk again.

All those who remain silent for the interim between "shazaam" and "moustache" are to receive a small treat (e.g., a penny or peanuts and raisins). "Shazaam" gets their attention and is a much nicer thing to say than "shut up."

If a lecture and punishment do not work, but a game does the job, then the game is better discipline.

The word "discipline" means learning, it is not a synonym for punishment. As a good parent, you want to do whatever works best to stop the noise.

Regardless of the situation, maintaining a sense of humor works better than resorting to an angry response.

This old French proverb speaks of the ageless challenges of parenting with these words: "Raisins are angels whose wings decrease as their days increase."

I agree with you that trying to outshout loud kids only makes you the noisiest one of all. Better to put on earmuffs or play a quiet game. Good luck.

(Reader questions on family living or child care to be answered in print are invited. Address questions to The Kennys, 219 St. Harrison St., Kenosha, Ind. 47320.)

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While we believe this as Catholics, however, some other Christians believe in the real presence in a way similar to ours, even though we might not agree with that belief according to our eucharistic theology.

Your comment about Benediction reminds me of an incident many years ago when I was responsible for the continuing education programs for priests of our diocese. During Vatican Council II, one of the most prominent Lutheran theologians in the country at that time from Concordia Seminary in St. Louis, came to make a two-day presentation to our priests, a presentation which I believe taught all of us some astonishing lessons.

He was certainly among the most humble and learned Christians any of us had ever met. He has since died.

On the evening he was with us, the parish where I was living held the closing of Forty Hours devotions. We invited him to come, which he did. He was gracious enough not to expect to walk with the priests in procession, an occurrence unheard of in those days.

When he entered church, however, he genuflected to the exposed Blessed Sacrament, knelt to pray, and joined all our

prayers and songs, including the Latin ones with which he was apparently familiar.

Without question, we Catholics must know well and embrace (initially) the genuine traditions of our faith, including our faith in the Eucharist.

I will never forget that incident with my Lutheran friend, however. It taught me, and I think it should teach all of us, to love our own faith, but to be extremely careful and reverent when we begin speaking of someone else's.

Q When the body of a deceased Catholic is cremated, I understand that it is not customary to take the ashes to church.

When is the proper time to schedule a memorial Mass? (Iowa)

A There are two possibilities. The first is to celebrate the funeral Mass with the body present before cremation. Otherwise, the funeral liturgy, including the Eucharist, could be celebrated any time after the cremation and burial.

(Questions for this column should be sent to Fr. John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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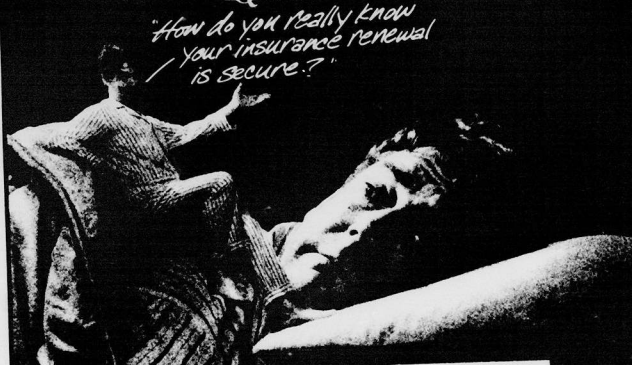
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Attacks on Arab-Americans show bigotry in time of war

by Laurie Hansen
Catholic News Service

WASHINGTON—Kareem Khoury, a Palestinian immigrant to this country, found out the hard way about how bigotry surfaces in time of war.

Four days after U.S. forces first bombed Iraq, some 60 residents of Bilsfield, Mich., helped Khoury and his wife, Tahani, clean up the walls of their Dairy Queen, on which vandals had sprayed "U.S.A. No. 1" and large peace symbols.

Three days later, the Dairy Queen was burned to the ground.

The incident has not shaken Khoury's faith in his new homeland. "The support of the people around town has been tremendous," he told Catholic News Service Feb. 7.

Khoury, the father of four, said he would like to tell those who vandalized his drive-in that "I'm not the one that's killing their children."

He attributed the attacks against him to "ignorance," and called for more education to fight bigotry. "Even if I were an Iraqi or a backer of Saddam Hussein, this shouldn't have happened. This country was built on freedom of choice and on freedom of opinion. Either we have those freedoms or we don't," said Khoury.

Five months ago, Archbishop Charles A. Salata of Oklahoma City, in a Sept. 10 statement sent to priests of his archdiocese, warned about the bigotry that frequently surfaces during time of war.

Archbishop Salata, in the statement, urged Catholics to "wage the truth," which he said often "takes a beating" in wartime.

The enemy nation is frequently "painted in grotesque shapes," "wild rumors" are circulated and "ethnic groups, in

the present case, Arabs, are insultingly treated in the various media as well as in everyday conversations," he said.

Treatment of Arab-Americans has, in fact, gotten more out of hand than the archbishop predicted. The Washington-based Arab-American Anti-Discrimination Committee reported Feb. 6 a sharp rise in acts of violence, harassment and intimidation against Arab-Americans since war broke out in the Persian Gulf.

The civil rights organization reported there had been nearly 100 incidents since Iraq invaded Kuwait on Aug. 2. These include 47 since the U.S. retaliated Jan. 15.

Reported incidents include threatening phone calls, firebombings of businesses owned by Arab-Americans and assaults.

James Zogby, a Lebanese-American Catholic who is director of the Washington-based Arab-American Institute, told CNS that the increased number of incidents against Arab-Americans was "expected and dreaded."

But he said they were most often committed by "punks and bigots, the same people that do swastikas on synagogues," citing "overwhelming support" for the Arab-American community from President Bush, mayors and city councils, as well as Jewish organizations.

Anti-Semitic incidents are also on the rise, according to the Anti-Defamation League of B'nai B'rith. The 1,685 anti-Semitic incidents in 1990 were the most recorded since the league began compiling statistics in 1979.

The league attributed the increase to the Persian Gulf war, a worsening economy and "an increasingly crude popular culture."

To ensure that there is no major societal backlash against Arab-Americans or Jews, Zogby urges denouncing of incidents of bigotry by public officials and church leaders and immediate prosecution of those who commit hate

crimes. "We must make it crystal clear that these groups are protected and respected constituencies," he said.

The FBI is currently investigating more than 30 hate crimes against Arab-Americans that violate federal civil rights law, according to an FBI spokesman.

That's not the only kind of investigation the FBI has undertaken, however. Especially painful to Arab-Americans has been the government's contention in recent weeks that citizens of Arab descent pose a security risk that warrants investigation by the FBI. The FBI has conducted intensive interviews with some Arab-Americans about their political affiliations and knowledge of terrorist activities.

Zogby called a press release sent out by the FBI announcing their decision to interrogate Arab-Americans "a crude and reprehensible p.r. stunt" that created "a tremendous amount of fear in our community. What if the FBI had gone to the Knights of Columbus to make public inquiries about the IRA (the Irish Republican Army)?" or announced it would interrogate members of Italian-American organizations about Mafia activities, asks Zogby. He also criticized a decision by Pan American World Airways to bar Iraqi passengers from all flights. After a discrimination suit was filed against Pan Am, the airline changed its policy and will now allow Iraqi nationals with documentation of U.S. resident status to board their planes. Iraqi nationals who are not permanent U.S. residents are still barred from Pan Am flights.

"We have presumed innocence in this country," said Zogby. Pan Am's actions, he said, "are a clear violation of everything this country stands for."

Rep. Norman Y. Mineta, D-Calif., a Japanese-American who was interned during World War II when he was 10 years old, voiced concern that the FBI was improperly targeting Americans of Arab ancestry because of "mistaken assumptions about national security."

"Loyal Arab-Americans are being asked about their views. They are being asked for names of 'disloyal' Americans," Mineta said at a January press conference, adding that the process was reminiscent of past anti-communist purges in this country.

"On the whole, I believe the FBI and other agencies are doing a fine job of fighting terrorism and protecting civil rights. But there is a fine line between investigation and inquisition which must never be crossed," said Mineta.

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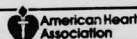
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Women gain acceptance as parish leaders

by Tracy Early
Catholic News Service

NEW YORK—A picture of women gaining national acceptance as leaders of priestless parishes emerged from a teleconference which was broadcast Feb. 7.

Panelists discussing—and illustrating—the trend were Medical Mission Sister Jane Coyle, pastoral director of Corpus Christi Church in Baltimore; Patricia Robertson, who with her husband forms a pastoral coordinator team for St. Catherine's Church in Concord, Mich.; and Dominican Sister Janet Stankowski, pastoral administrator of St. Peter's Church in American Fork, Utah.

They portrayed their parishioners as supportive and, with some qualifications, said they were welcomed as colleagues by priests.

Bishop F. Joseph Gossman of Raleigh, N.C., another panelist, and Bishop Raymond A. Lucker of New Ulm, Minn., who spoke by telephone, described the employment of non-ordained pastoral administrators as a growing phenomenon. Bishop Lucker said he had named them to 12 parishes and would soon name three more.

The teleconference was one of a series sponsored by the National Pastoral Life Center in New York, with Father Philip Murnion, center director, as moderator.

It originated in studios of the Raleigh Diocese and was broadcast to listening groups across the country by the Catholic Telecommunications Network of America.

Bishop Gossman, who has nine parishes led by women, said that in choosing leadership when priests are not available he preferred not to bring in outsiders but to use nuns familiar with the local situation. All but one of the pastoral administrators in his diocese are nuns, he said.

Each parish of the Raleigh Diocese with a pastoral ad-

ministrators has a priest of another parish designated as pastor. Bishop Gossman said, but this may not be the sacramental minister.

Bishop Lucker said it was important for everyone to understand that a pastoral administrator appointed by the bishop was in charge of the parish, and that priests who came in to provide sacraments

worked under the supervision of the administrator.

The women on the panel reported varying practices in regard to their roles in public worship. One sits with the congregation when a priest is present and another assists the priest with the liturgy.

The issue of ordaining the women serving as pas-

toral administrators so they could provide sacramental ministries was raised in a question by a woman calling from the Diocese of Little Rock, Ark.

Bishop Gossman said the necessary change in canon law would require a change in theology. He also commented that the church says it cannot ordain women, not

that it chooses not to ordain them.

Sister Janet said the "model of women in leadership" brought new dimensions to the experience of parish life.

Robertson said that in speaking to her parishioners she reflected on her experience as a wife and mother, and thought this

added a perspective of great value.

The three women reported three kinds of housing arrangements. Sister Jane said she lived with other nuns of her order. Sister Janet said she lived in the parish rectory and Robertson said she and her husband had a housing allowance included with their salary.



Palestinian perspective on Mideast

WASHINGTON (CNS)—To understand Palestinian perspectives of the Middle East, "you must attempt to re-create in your own sensibilities what the world looks like to Palestinian people," said Holy Cross Father James Burtchaell during a Feb. 7 talk at Georgetown University.

That worldview, Father Burtchaell said, is a history of invasions by foreign nations, the denial of their right to a homeland, "refugees displaced several times over," emigres who have left relatives behind, and "chagrin and frustration" by Palestinians unable to assert their rights.

"The United States appears to justify its virtual declaration of war against Iraq on grounds that they have seized a land and dispossessed its people," he said, "which is precisely what the Palestinians believe has been done to them" by Israel.

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

February 15

The Altar Society and Board of Education of Holy Trinity Parish, 2618 W. St. Clair St. will sponsor a Lenten Dinner at 6 p.m. followed by speaker Father Joseph Schaefer.

Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Social afterward. Call Linda 317-875-0536 for details.

St. Augustine Parish, Jeffersonville will hold a Valentine Fish Fry from 5-8 p.m. Donation at door. Entertainment.

A Lenten Fish Dinner will be served from 4-7:30 p.m. at St. Martin Parish, Yorkville. Adults \$4.25; children \$2.

The Lenten Holy Hour series begins at 7 p.m. in St. Monica

Church, 6131 N. Michigan Rd. Stations, Eucharist, rosary.

A Lenten Fish Fry will be served from 5-7 p.m. at Sacred Heart Parish hall, 1530 Union St. A la carte, carry-out. Stations of the Cross 7 p.m.

The free Desert Storm: A Challenge to Understanding series begins with "Development of the Middle East Since 1914" at 7:30 p.m. at St. Ann Parish, 2862 S. Holt Rd. Babysitting available.

A Jonah Fish Fry will be held from 4:30-8 p.m. at Sacred Heart School, Terre Haute. Adults \$5; children \$3.

February 15-17

A Men's Weekend Retreat will be conducted by Franciscan Father Fred Link at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

February 16

Catholic Alumni Club (CAC) will hold a VCR Movie/Pizza Party at 5:30 p.m. at Dan Jahn's, 9049 Autumn Woods Dr., Apt. 28.

The Adult Catechetical Team of Our Lady of Perpetual Help Parish, New Albany continues its Theology Night Out series at 6 p.m. with a program on "Deepening the Marital Relationship." Dinner, dancing. Call 812-948-0185 for reservations.

Father Badin Assembly, K of C, 809 E. Main St., New Albany will sponsor a Sweetheart Dance from 9 p.m.-1 a.m. Music by Bob Galswed's Band (formerly Don Phillips Band). Admission \$20/couple. Call 812-944-0891 for information.

St. Mark Youth Athletic Board will sponsor its 3rd Annual Spaghetti Dinner featuring the Secret Sauce of Matthew Iaria, from 4-8 p.m. at St. Mark Parish hall, 6047 S. East St. Adults \$5; kids and seniors \$3 (\$4.50 and \$2.50 pre-sale). Carry-outs; bring own container. Call 317-787-8246.

February 16-17

St. Meinrad School of Theology will hold a Live-in Weekend for college graduates considering priesthood. Call 1-800-752-9384 for information.

Pittsburgh photojournalist Thomas Rutkowski will present free programs on Medjugorje at 7 p.m. Sat. in St. Michael Church, Charlestown, and at 2 p.m. Sun. in Holy Family Church, 129 W. Daisy Lane, New Albany.

The Medjugorje Network will present Medjugorje guide and

translator Dragan Vuckovic speaking from 2-4 p.m. on Sat. in Holy Spirit Church, 7243 E. 10th St. and from 2-4 p.m. on Sun. in St. Roch Church, 3600 S. Pennsylvania St.

February 17

A Parish Mission Retreat presented by Franciscan Father John Doctor and continuing through Feb. 20 begins at St. Lawrence Parish, Lawrenceburg. Babysitting available.

The free Lenten Concert Series sponsored by St. John Church, 126 W. Georgia St. and commemorating the 200th anniversary of Mozart's death, begins at 4 p.m. with an All-Mozart Choral program featuring SS. Peter and Paul Cathedral Choir directed by Geraldine Miller.

Grades 5-8 of South Dearborn schools will present Songfest 1991, "A Kaleidoscope of People" at 2 p.m. at Roncalli High School. Tickets \$1/person, \$3/family.

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass 9 a.m. Call 317-787-9138 for details.

St. Monica Singles will attend 10:30 a.m. Mass followed by brunch at Shapins', 2370 W. 86th St. Call Steve 317-251-5068 for details.

The Women's Club of St. Patrick Parish will hold its regular monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

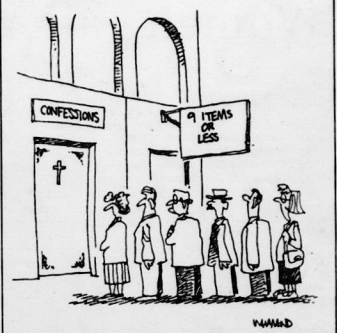
The PTO of St. Monica Parish, 6131 N. Michigan Rd. will sponsor its Monthly Pancake Breakfast from 8 a.m.-12 noon. All welcome.

Jesuit Father Theo Mathias will begin the Lenten Lecture series at Holy Spirit Parish, 7243 E. 10th St. at 6 p.m. with "Why Should the Church Get Involved in International Issues?"

February 18

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. in Room 217 of

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the Catholic Center, 1400 N. Meridian St. Call 317-226-1500.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St. Call 317-899-2000.

Our Lady of Everyday Circle #1133, Daughters of Immaculate will hold its monthly meeting at 7:30 p.m. at St. Elizabeth's, 2500 Churchman Ave.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Father Roger Gaudet will speak.

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 p.m. in room 14 of Our Lady of the Greenwood School. Call 317-886-2861.

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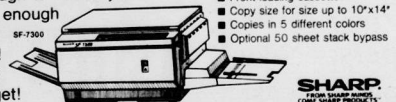
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The Inquiry Class at St. Lawrence Parish, 4630 N. Suedaland Ave. continues with a Mass film at 7 p.m. Call 317-543-4925.

February 19

An hour of prayer and devotion to Jesus and Our Blessed Mother will be held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

Systematic Training for Effective Parenting of Teens (STEP) classes continue from 7:30-9:30 p.m. at St. Lawrence Parish, 4630 N. Suedaland Ave.

The Young Widowed Organization will meet at 7 p.m. at Dave McGlinchey's, 6337 Macacook for a discussion of "Working Through Your Grief." Children welcome. Call 317-236-1586.

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

New Albany Deanery Youth Ministry continues its Catholic Basic Teachings series from 7:30-9:30 p.m. at the Aquinas Center, Clarksville.

The Beginning Experience organization for divorced or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-3600.

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

The Focus on Jesus Lenten Scripture series continues from 7:30-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

February 20

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a "Be Safe Seminar." Call 317-356-4726.

A Leisure Day on "Prayer in our Families" will be held from 9 a.m.-2 p.m. at Fatima Retreat House, 5333 E. 56th St. Call 317-543-7681.

The monthly Catholic Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

Mornings with Jesus: Lenten Reflections continue at Beech Grove Benedictine Center. Call 317-788-7581.

The Mothers In Touch group of St. Lawrence Parish will meet from 10 a.m.-12 noon in the library. Low-impact aerobics. Babysitting provided.

The Divorce and Beyond recovery program continues at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1586.

Father Joseph Beecham begins a Lenten Study Series on 100 Years of Catholic Social Teaching from 7:30-9 p.m. at St. Lawrence social room, 4850 N. Suedaland Ave.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at Johnson Co. Hospital, Franklin. Call 317-736-3533.

Secina Parents Group will meet at 7:30 p.m. in the school library for a talk on Gangs by IPD Lt. Hauck. Enter east doors.

February 21

The Spiritual Book Series continues from 7:30-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

Connorsville Deanery Board of Total Catholic Education continues its free Adult Faith Formation series from 7:30-9:30 p.m. at St. Gabriel Parish, Connorsville with a program on "Adolescents and Human Sexuality." Registration due Feb. 19. Call 317-822-2161.

New Albany Deanery Youth Ministry continues its Church History series from 7:30-9:30 p.m. at St. Joseph Hill Parish, Sellersburg.

Redemptorist Father Maurice Nutt will deliver a free Black History Lecture on "Black Preaching" at 8 p.m. in Room 110 of Kenner Hall, St. Meinrad Seminary.

St. Benedict Parish, Terre Haute begins its "History of the Catholic Church" series from 7:30-9 p.m. in Helmann Hall.

February 22

A Lenten Holy Hour will be held at 7 p.m. at St. Monica Parish, 6131 N. Michigan Rd. Stations, scripture, Eucharist, rosary.

Cathedral High School Class of 1919 will meet from 11 a.m.-2 p.m. at the K of C, 1305 N. Delaware St. Lunch 12 noon. Call 317-259-4800 for reservations.

St. John Lenten Devotions con-

tinue with "Jesus is Betrayed and Disowned" at 12:10 p.m. at the church, 126 W. Georgia St.

A Lenten Fish Fry will be held from 5-7 p.m. at Sacred Heart Parish, 1500 Union St. A la carte, carry-out. Stations of the Cross 7 p.m.

Holy Spirit School, 7243 E. 10th St. will hold its Annual Open House for parents and grandparents of current and prospective students during the school day beginning with liturgy at 9 a.m.

The free Desert Storm: A Challenge to Understanding series continues with "Islamic Religion and its Effect on Culture" at 7:30

p.m. at St. Ann Church, 2862 S. Holt Rd.

February 22-24

Benedictine Father Christopher Shappard will conduct a retreat on "The Four Faces of Christ" at St. Meinrad Retreat Center. Call 812-357-6085 for reservations.

"Living a Centered Life II: A Retreat on Prayer" for men and women will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for more information.

Father Albert Ajamie will present a Women's Retreat on "Journey" at Fatima Retreat House, 5333 E. 56th St. Call 317-543-7681.

February 23

The 14th Annual Shmadruction on the theme "Cathedral Explores Atlantis" will be held at Cathedral High School, 5225 E. 56th St. Call 317-543-4940 for details.

The Liturgical Ministry Formation Session V program on "Liturgies of the Word and Eucharist" will be presented from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$12 at the door. Call 317-236-1483 for details.

February 23-24

A Vacation Weekend Experience for single women 18 and older will be held at Our Lady of Grace Monastery, Beech Grove. For information call Benedictine Sister Juliann Babcock, 317-787-3287.

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Youth News/Views

Brebeuf, Roncalli and Cathedral seniors earn praise from Kiwanians

by Mary Ann Wyand

Overcoming obstacles has become a daily routine for Brebeuf Preparatory School senior Kristen Stille of Indianapolis, the winner of the Kiwanis Club's 1991 Abe Lincoln Scholarship Award.

"Profoundly deaf all of her life, Kristen has never heard distinguishable speech," Maurice Edmonds explained to Indianapolis Kiwanians Feb. 8 during presentation of the Abe Lincoln Award. "Yet with support from her family and counselors, classmates and friends, but mostly with unbelievable determination and hard work, she has excelled at every endeavor. She has

excelled in a hearing world and she's done it on the hearing world's terms."

Kristen taught herself to lip-read when she was very young, Edmonds told the gathering. "She learned to talk without knowing the sounds of words," he said, "and she learned to understand without the normal means of communication the rest of us enjoy. She is, today, an articulate and skilled communicator."

While Edmonds spoke, Kristen sat with relatives at a nearby table and lip-read rather than heard her name announced as the scholarship recipient. Tears came to her eyes as she realized that she had earned the award from among a field of 14 talented



LINCOLN AWARD—Brebeuf Preparatory School senior Kristen Stille accepts the Kiwanis Abe Lincoln Scholarship Award from Tom Mullineux, president of the Kiwanis Club of Indianapolis, while WRTV Channel 6 broadcaster Diane Willis waits to interview Kristen about her exceptional achievements. (Photo by Mary Ann Wyand)

students who also had to work hard to overcome physical disabilities.

An honor student at Brebeuf, Kristen takes advanced courses, maintains a 3.7 grade point average, and is fluent in Spanish even though she cannot hear. She is a varsity athlete in three sports and serves her school as captain of the volleyball team. She is also an active volunteer at the Noble Center.

Brebeuf officials praise Kristen as a respected leader in student government and student affairs.

"Doing what others have thought she never could has been one of Kris Stille's most personally satisfying accomplishments," Brebeuf counselor Clare Skevington explained. "On the whole, Kris is remarkable in her ability to remember and understand what is being said. It is evident from tests and written work that she picks up on what is taught and incorporates it well. She is adept at critical thinking, analysis, and problem solving."

After the award presentation, Kristen told Kiwanians that, "I just have a lot inside of me. I feel like I can do a lot of things. I play sports every day. I can't hear, I can't talk on the phone, and it's hard for me to follow what's going on. My family has helped me through the hard times. I want to go to college and I may want to go to med school. I like helping people."

Roncalli High School senior Mary Ludwig and Cathedral High School senior John Parker were also among the 14 nominees for the 1991 Abe Lincoln Scholarship Award. They received Circle of Valor

Awards for their outstanding academic progress in spite of disabilities.

Although physically handicapped by movement and speech difficulties from cerebral palsy and scoliosis, Mary Ludwig tackles schoolwork and activities with energy and enthusiasm, according to Roncalli guidance director Mary Hall.

In addition to her studies, Mary works at McDonald's and has participated in band and marching band for four years. Last year she successfully completed Roncalli's rigorous Summer Field Studies program, which physically challenges students in the mountains of Colorado.

"Mary sees past her physical limitations to the core that lies within and she is constantly challenging herself in every manner," Hall said. "Mary's disability is only a physical one. She does not allow it to consume her life. She stretches to become the best she is capable of becoming."

Cathedral High School students and faculty members have come to know John Parker as a capable scholar and a determined athlete.

In spite of his learning disabilities, John has earned a 3.21 grade point average and is ranked 32nd out of 128 students in his class. He participates in cross country and track and serves his school as manager of the wrestling team.

Elizabeth Barnard, director of Cathedral's Language Support Program, noted that, "It is the dyslexic student like John who models for other handicapped readers what can be done if effort is made and integrity cherished."



Mary Ludwig



John Parker

Parochial students have stronger pro-family views

A new study by the National Catholic Educational Association (NCEA) says that Catholic students in parochial schools have stronger "pro-family" views, express less support for the military, and are more willing to contribute money to the poor than Catholic students in public schools.

The study compared the attitudes of 16,000 Catholic high school seniors in parochial schools as contrasted to Catholic students in public schools.

NCEA hailed the results as showing that parochial schools give stronger "positive" influences to students in many areas, including closer affiliation with the church in terms of social values and moral goals.

The study also shows that Catholic school students attend church more regularly, give more money to the church, and consider religion and religious values in general as more important to their lives than do the Catholic teen-agers who are public school seniors.

While the Catholic school students are more likely to want to attend college, they also have a less positive view toward education than public school students. Catholic officials say this is due to "the more rigorous" academic demands in Catholic schools.

Titled "The Heart of the Matter: Effects of Catholic High Schools on Student Values, Beliefs and Behaviors," the study uses data gathered as part of an ongoing, annual government-sponsored survey of 16,000 U.S. high school seniors called "Monitoring the Future."

"The results are very encouraging," Michael Guerra, executive director of the Secondary Schools Department at NCEA, explained. "The evidence clearly demonstrates that Catholic schools succeed in touching the hearts of their students. Unlike its public school counterpart, the Catholic high school is part of a larger setting in which strength is drawn from a common moral language, a common history, and a shared vision of the human journey."

The study also showed that recent Catholic high school graduates shared beliefs, values and behaviors of their predecessors who attended Catholic schools 10 years ago. Catholic educators found this news encouraging, especially

at a time when many in the U.S. are concerned about the moral values and vision of the country's young people.

The NCEA executive said the academic success of Catholic schools, reported in various studies including analyses of the U.S. Department of Education's "High Schools and Beyond" study by Dr. James Coleman, are also at work in shaping non-academic outcomes.

"School climate, parental involvement, teacher commit-

ment, and strong school leadership may have an even greater impact on the formation of student values than they do on academic achievement," Guerra said. "In the final analysis, Catholic schools are different and they are successful because they are Catholic."

NCEA is the largest private, professional education association in the world. Founded in 1904, the association's membership represents more than 200,000 educators.

St. Paul plans 'Teen-age and Catholic'

St. Paul Parish in Tell City will offer a workshop on "Teen-age and Catholic: Connecting Our Kids to Our Church" for parents, pastors, and youth ministers Feb. 24 from 6:30 p.m. until 8:30 p.m.

Jerry Finn, director of Catholic Youth Ministries for the New Albany Deanery, will discuss ways that adults can help connect young Catholics to Catholicism.

Questions to be addressed include "Why don't some teen-agers go to church?" and "What responsibility does the church have to its young people?" Finn will also explore why some teens don't value church and whether youth feel welcome and valued as members of the church.

For additional program information, contact Pam Drake, St. Paul's youth ministry coordinator, at 812-547-7994.

☆☆☆

"Spero," a three-day youth ministry workshop sponsored by Region VII of the National Federation of Catholic Youth Ministries, is scheduled Feb. 22-24 at the Beech Grove Benedictine Center.

Developed at the request of the United States Conference of Catholic Bishops, Spero helps adults develop and upgrade youth ministry skills. Contact Benedictine Sister Mary Marie Massura, archdiocesan coordinator of youth ministry, at 317-632-9311 for program information.

☆☆☆

Sacred Heart Parish youth group members at Jefferson-

ville will host the New Albany Deanery's Youth Mass and dance Feb. 24 beginning at 6 p.m.

☆☆☆

Registrations for the Catholic Youth Organization's 1991 One-Act Play Festival are due at the CYO office by Feb. 18. The entry fee is \$32.50 per play.

The two-part competition in comedy or drama begins March 17 and concludes March 24 at St. Catherine Parish in Indianapolis. For information, contact CYO at 317-632-9311.

☆☆☆

Catholic Youth Organization officials will offer a Christian Awakening Retreat for high school seniors Feb. 20-23 at the CYO Youth Center in Indianapolis.

The retreat begins at 6 p.m. on that Wednesday and concludes at 5 p.m. that Saturday. Registrations cost \$80 per person. Telephone CYO at 317-632-9311 for information.

☆☆☆

St. Monica Parish youth group members in Indianapolis will participate in a Road Rally Scavenger Hunt Feb. 17 from 3 p.m. until 5 p.m.

☆☆☆

The CYO Valentine Dance will be hosted by St. Simon youth group members Feb. 17 from 6:30 p.m. until 9 p.m. at the Indianapolis parish. Admission is \$3 per person.

St. Andrew teens plan black history program

by Michelle Evans

St. Andrew's Youth Organization will celebrate Black History Month by presenting a "Living Museum" Feb. 17 from 1 p.m. until 3 p.m. at the north side Indianapolis parish. Admission is \$3 per person, which includes hot d'oeuvres.

Youth group members will become "exhibits" and portray famous blacks in history, including Winnie and Nelson Mandela, James Weldon Johnson, Marian Anderson and Crispus Attucks.

The idea to do the living museum came from a complaint by members of the youth organization that they only learn about certain important blacks such as Martin

Luther King Jr. and Rosa Parks. St. Andrew teen-agers said they believe it is important to learn more about black history by studying the lives of other people.

Proceeds from the "Living Museum" will pay for a youth group trip to Mississippi to work with the poor this summer.

JoAnn Johnson, St. Andrew's youth ministry coordinator, said the goal of the youth group is to help themselves and others become more knowledgeable about black history, a knowledge that brings a sense of pride.

(A member of St. Andrew's Youth Organization, Michelle Evans is a junior at Cathedral High School in Indianapolis.)



REHEARSAL—St. Andrew Parish youth group member Kimberly Jones (left) of Indianapolis practices for her portrayal of black singer Marian Anderson in preparation for a "Living Museum" program Feb. 17. Other youth group members lend encouragement as they wait their turns to practice. (Photo by Margaret Nelson)



(Network in Cardinal Ritter High School student Paul Sines)

Notable blacks worked to bring their dreams to life

by Melanie Richardson

On Jan. 21, Americans officially celebrated the birthday of the late Martin Luther King Jr., who rallied the nation with the inspirational message "I Have a Dream." That celebration continues in February, which has been designated as Black History Month.

Communities celebrate Black History Month so everyone can learn about the culture and history of African-Americans, who have made many important contributions to society in the United States and in the world.

Around the Archdiocese of Indianapolis, a variety of activities are scheduled to celebrate the month and also the accomplishments of blacks who have benefited society with contributions in many areas.

Ida B. Wells-Barnett was a journalist.

Paul Robeson was a singer and an activist. They both helped to get the Jim Crow laws of the South abolished, and they also helped to create a foundation for American journalism and music.

Thurgood Marshall and Rosa Parks were also very instrumental in desegregation of the South. As a justice of the Supreme Court, Marshall played a leading role in the desegregation decision. Rosa Parks helped by refusing to give up her seat on a crowded bus.

Robert Weaver was the first black Cabinet member. He was named Secretary of Housing and Urban Development. Patricia R. Harris was the first black woman to serve as a Cabinet member, and General Colin L. Powell is the first black chairperson of the Joint Chiefs of Staff.

Jesse Owens, Jack Johnson, Joe Louis and Jackie Robinson all made breakthroughs in sports for African-Americans.

Jesse Owens participated in the 1936 Olympics. Jack Johnson was the first African-American heavyweight champion. Joe Louis was heavyweight champion for 12 years, and Jackie Robinson was the first black to participate in organized baseball in modern times.

Many blacks also have made numerous advancements in science. Dr. Charles Drew was a pioneer in the development of blood banks, and Dr. Daniel Hale Williams was the first person to successfully operate on the human heart. Garrett Morgan invented the three-way automatic stoplight.

These are only a few of the notable African-Americans who will be remembered during Black History Month celebrations in February.

(Melanie Richardson is a senior at Cathedral High School in Indianapolis. She writes for The Megaphone, the school's student newspaper.)

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Books of interest to Catholics

WASHINGTON (CNS)—The following books are of particular interest to Catholic readers.

"When Gods Die," by Carmelite Father John Welch, Paulist Press, \$11.95, 227 pp. Summary of major writings of St. John of the Cross leads to insights which give more substance to the spirituality of adults.

"Turn Over Any Stone," by Edna Hong, Harper & Row, \$8.95, 109 pp. Uses the classics of Eastern and Western literature in an attempt to unravel the mystery of suffering and pain.

"The Empire of the Heart," by John F.X. Harrington

Templegate, no price given, 127 pp. British journalist and columnist for the Catholic weekly The Tablet considers the strengths and the frailties of the people of the church in a series of essays often written with a light touch.

"What Is Religion?" by John F. Haught, Paulist Press, \$10.95, 273 pp. Georgetown University theology professor reviews the concepts that are part of or related to the religious dynamic that is a powerful force among human beings.

"Skipping Stones," by Father John Aurelio, Crossroad.

\$9.95, 143 pp. New insight into Old Testament stories and intimations of the coming of Christ.

"The Emergence of the Laity in the Early Church," by Alexandre Favre, Paulist Press, \$11.95, 242 pp. Traces the history of the laity during the first five centuries of Christianity and shows that the laity did not appear as a separate class in the church until the middle of the third century.

"From the Weaver's Loom," by Father Donald Hanson, Resurrection Press, \$7.95, 149 pp. Meditations on the liturgical year designed to help and inspire Christians who celebrate God's word each Sunday.

"Dark Intimacy," by Jesuit Father David J. Hassel, Loyola University Press, \$9.95, 172 pp. Eight types of prayer, each of which corresponds to a deeper stage of intimacy with God and each of which arises from the experience of a particular sacrament.

† Rest in Peace

(The Criterion welcomes death notices from parishes and individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication.)

Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Other priests and brothers are included

here, unless they are natives of the archdiocese or have other connections to it.)

† **ALLISON, Thurman O.**, 78, Little Flower, Indianapolis, Jan. 27. Father of Jerry and Karen L. Irwin; grandfather of four; great-grandfather of two.

† **BOEHM, Franciscan Sister M.**

Catherine Louise (Ameia), 77, Mishawaka, Ind. Sister of Florence Wilson.

† **BOING, John F.**, 71, Holy Family, Odenburg (buried from St. Louis, Batesville), Jan. 26. Father of Patricia Della and Eugene; brother of James and Mary Jane Wagner; grandfather of Chris, Eric and Michelle.

† **CARR, Catherine O. Fendel**, 78, Our Lady of the Greenwood, Greenwood, Jan. 23. Mother of Daniel, Jerry, Michael, Patricia Minns and Sharon Fox; sister of Florence Randall and Margaret Mikol; grandmother of 28; great-grandmother of 17.

† **DACEY, Clarence T. (Bud)**, 84, St. Mary of the Immaculate Conception, Aurora, Jan. 29. Husband of Thelma (Gillespie); father of Molly Kambal; grandfather of one; great-grandfather of two; great-great-grandfather of one.

† **DRULEY, Sue C.**, 57, St. Patrick, Indianapolis, Jan. 22. Wife of Gerald I.; mother of Jay L. and Greg J.; sister of Barbara Foley, Pat Lyom and Rosemary Monson; grandmother of three.

† **EBBING, Caroline Elizabeth (Schulte)**, 78, St. Rose of Lima, Franklin, Feb. 5. Mother of Mary Ann Wilkins, Dora Thompson and Ann Wilkins; sister of Magdalen Kremers, Mildred Trent, A.G. and Lawrence Schulte; grandmother of 10; great-grandmother of nine.

† **FRYE, Thelma May**, 88, Annunciation, Brazil, Feb. 3. Sister of Clayton and O. Woodruff; sister-in-law of Jennie Lee and Clarence.

† **GASPER, Christina**, 93, St. Mary, North Vernon, Feb. 1. Sister of Herbert and Rudolph I.

† **HAAS, Martha**, 75, St. Michael, Brookville, Jan. 22. Sister of Roscoe Munchel.

† **JENKINS, Mary Leigh**, 62, Annunciation, Brazil, Jan. 31. Wife of Wayne; mother of Melissa Koehner, Matthew, Christopher and Mark; mother-in-law of Christine, Teresa and Diane; sister of Frank Eppert Jr.; grandmother of seven.

† **KINBERGER, Ruby Libs**, 79, Mary, Navilleton, Jan. 30. Wife of Kermit; mother of Angela Atkins, Linda Snook and Nina Schmidt; sister of Helen Welch and Clara Hammer; grandmother of eight; great-grandmother of two.

† **KLARICH, Frances**, 82, Holy Trinity, Indianapolis, Feb. 3. Mother of Mary C. Schultz, Rose M. Shumrock and John S. Jr.; grandmother of 11; great-grandmother of 11.

† **MCLEOD, William**, 68, St. Mary, North Vernon, Feb. 5. Brother of James.

† **MCQUINN, Everett V.**, 71, Our Lady of the Greenwood, Greenwood, Jan. 5. Husband of Mary; father of Mary Ann Hall and Deborah Ordo; brother of Albert; grandfather of five; great-grandfather of six.

† **MILLER, William E.**, 92, St. Paul, Tell City, Feb. 1. Father of Clifford, Patricia Korreich, Wilma Poehlein and Virginia Crosslow.

† **PRESTON, John Edward**, 70, St. Christopher, Indianapolis, Jan. 30. Husband of Lela M. (Fox); father of Beverly A. Hadley, Debra S. Wagoner, Brian L. and Christopher; brother of Charles; grandfather of six.

† **RAY, Cecil A.**, 99, St. Joan of Arc, Indianapolis, Jan. 29. Father of Laura Jean Freeman; grandfather of Paul, William and Vincent Freeman; great-grandfather of Jessica Freeman.

† **ROBERTS, Rose Agnes Thines**, 98, St. Mark, Indianapolis, Jan. 28. Mother of Mary Ann Hauk; grandmother of one; great-grandmother of one.

† **ROELL, Herman**, 78, St. Joseph, Shelbyville, Jan. 31. Brother of Mary Weintraut, Gertrude Nickles and Martha Headlee.

† **SANDBRINK, Audrey**, 60, St. Mary of the Immaculate Conception, Aurora, Jan. 30. Cousin of Willis and Ruth.

† **SIEDLING, Joseph G.**, 53, St. Michael, Brookville, Jan. 22. Husband of Mary Lou; father of David L., William R., Jeremy E. and Robert D.; Matthew H. and Catherine M.; stepfather of left Afterkirk; stepson of Woodrow W. Singer; brother of Carmel Lou Gerard; halfbrother of Christopher, Julie and Amy Stinger; grandfather of Zachary.

† **SMITH, Mary C. Girvin**, 81, St. Christopher, Indianapolis, Jan. 21. Mother of George T. David and Sharon Johns; grandmother of 11; great-grandmother of six.

† **SNYDER, Raymond A. Sr.**, 84, St. Gabriel, Connersville, Feb. 4. Father of Raymond A. Jr., John A. and Harold A.; brother of Lauretta and Laurena Snyder; Mary Bunyard and Freda Risselmann; grandfather of four.

† **SPENCER, Thomas R.**, 66, St. Patrick, Indianapolis, Jan. 27. Husband of Norma J.; father of Thomas R. II, Suzanne M. Snoppy and Patrick M.; brother of Marilyn Moon; grandfather of three.

† **STERLING, James A. Jr.**, 20, St. Monica, Indianapolis, Feb. 5. Son of James A. Sr. and Ruth; brother of Nicole L. and Charles J.; Lakove; grandson of Mr. and Mrs. Howard M. Smith Sr. and Mr. and Mrs. Eddie M. Phillips.

† **THARP, Marie E.**, 80, St. Patrick, Indianapolis, Jan. 31. Wife of William A.; mother of Philip D. Lydick.

† **WHITEHOUSE, Alene E.**, 80, St. Anthony of Padua, Clarksville, Feb. 2. Mother of Walter L. Laun and Wilbert Carter; sister of Paul Campbell, Ruby Krueger and Helen Jenkins; grandmother of seven; great-grandmother of five.

† **WILHITE, Jack Bernard**, 67, Our Lady of the Greenwood, Greenwood, Jan. 22. Father of Jennifer, Mary Jane, C. Rick and John W.; stepson of Hilda; brother of Charles, Bill and Kate Young; grandfather of four.

† **ZIMMERMAN, Elmer L.**, 82, St. Anthony of Padua, Clarksville, Feb. 3. Father of Don L., Kay Hutzler and M. Anne Harmon; brother of Irene Wahl; grandfather of nine.

Prov. Sister Jane Frances Stanton, 82, dies Feb. 6

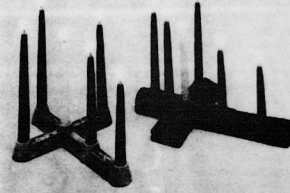
ST. MARY OF THE WOODS—Providence Sister Jane Frances Stanton died in Karcher Hall here Feb. 6 at the age of 82. The Mass of Christian Burial was celebrated for her on Feb. 8 in the Church of the Immaculate Conception.

The former Bernardine Stanton was born in Oakland, Md. She entered the Congregation of the Sisters of Providence in 1927 and professed final vows in 1935.

Sister Jane Frances was a teacher in Illinois, Indiana, Maryland and Washington, D.C. schools. Her school assignments in the Archdiocese of Indianapolis included St. Anthony, Indianapolis; St. Mary, Richmond; and Sacred Heart in Terre Haute.

Two sisters, Margaret DeWitt of Oakland, Md. and Sara S. Wine of Vienna, Va., survive Sister Jane Frances.

THE LENTEN CROSS



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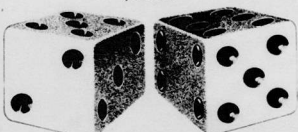
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Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.
Some films receive high recommendations by the USCC.

These are indicated by the * before the title.

- Alice A-IV
Almost an Angel A-II
Avalon A-I
Awakenings A-II
Bonfire of the Vanities O

- Book of Love A-III
Cadence A-II
C'est la Vie A-III
Come See the Paradise A-IV
Cyrano de Bergerac A-II
Dances With Wolves A-III
Edward Scissorhands A-II
End of Innocence, The A-III
Eve of Destruction O
Field, The A-III
Flight of the Intruder A-III
Freeze-Die-Come to Life A-III
Ghost A-IV
Godfather Part III, The A-IV
GoodFellas A-III
Green Card A-IV
Grifters, The O
Hamlet A-II
Havana A-III
Hidden Agenda A-III
Home Alone A-III
Jacob's Ladder A-III
Kindergarten Cop A-III
L.A. Story A-III
Life and Nothing But A-I
Lionheart A-III
Long Walk Home, The A-III
Lusk Who's A-III
Meet the Applegates O
Men of Respect A-IV
Mermaids O
Metropolitan A-III
Mystery A-III

- Mr. & Mrs. Bridge A-III
Nasty Girl, The A-III
1900 O
Not Without My Daughter A-II
Once Around A-III
Popcorn A-III
Postcards from A-III
The Edge A-III
Predator 2 O
Queens Logic A-III
Rescuers Down Under, A-I
Reversal of Fortune A-III
Risky A-III
Rocky V A-III
Rookie, The A-IV
Run A-IV
Russia House, The A-III
Sheltering Sky, The O

- Sleeping With the Enemy A-III
Taxi Blues A-IV
Third Animation Celebration, The A-II
Three Men and a Little Lady A-II
To Sleep With Anger A-II
Too Much Sun O
Vincent and Theo A-III
White Fang A-II

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Classifications of recent videos

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

- The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.
- Adventures of Ford Fairlane, The O
Adventures of Milo and Otis, The A-I
Another 48 Hrs. O
Back to the Future, Part III A-II
Bad Influence O
Betsy's Wedding A-III
Bird on a Wire A-III

- Cadillac Man O
Camille Claudel A-III
Delta Force 2 O
Dick Tracy A-II
Die Hard 2 O
Ernest Goes to Jail A-II
Fire Birds A-III
First Power, The O
Freshman, The A-II
God Squad A-III
Glory A-III
Godfather, The A-III
Godfather II, The A-III
Gremlins 2 A-III
Guardian, The O
Henry V A-II
Hunt for Red October, The A-II
I Come in Peace O
I Love You to Death O
Last Exit to Brooklyn A-III
Last of the Finest, The A-III

- Lemon Sisters, The A-II
Longtime Companion A-IV
Loose Cannons A-I
Men at Work A-III
Miami Blues A-IV
My Better Blues A-IV
My Blue Heaven A-II
Navy Seals A-III
Prancer A-I
Pretty Woman A-III
Problem Child A-III
Q & A A-III
Revenge A-III
Robocop 2 O
Rocky Horror Picture Show, The A-II
Shock to the System, AO
Short Time A-III
Tie Me Up! Tie Me Down! O
Torn Apart A-III
Total Recall O

Pope discusses Medjugorje with Yugoslavian bishop

VATICAN CITY (CNS)—Pope John Paul II met with a Yugoslavian bishop Feb. 8 to discuss reported Marian apparitions at Medjugorje and a recent report that had downplayed a "supernatural" explanation for the events.

Bishop Pavlo Zanic of Mostar-Duvno, the diocese that includes Medjugorje, said after the private audience that the pope assured him the Vatican eventually would make a statement on the matter.

In the meantime, pilgrims continue to arrive at Medjugorje despite discouragement from his diocese. Bishop Zanic said. He would give no further details of his meeting with the pontiff.

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Various religious orders say war is unjustified

by Jerry Filteau
Catholic News Service

WASHINGTON—Since the Persian Gulf war began, a number of leaders of religious orders across the country have said it is unjustified.

"The damage and destruction being wrought by this military action is not warranted," the heads of the two main national organizations of religious superiors said in a joint statement two days after the allied attack on Iraq began.

The two—Sister of Providence Kathleen Popko, president of the Leadership Conference of Women Religious, and Marist Brother Sean Sammon, president of the Conference of Major Superiors of Men—called on President Bush to halt the attack and "pursue peaceful means for a solution to this crisis."

In a similar statement Jan. 22 the justice and peace heads of the Conference of Religious of Puerto Rico called for "an immediate cease-fire and the convocation of an international conference to resolve the multiple and serious problems of the Middle East."

"We repudiate the multimillion-dollar expenditure on arms and war technology. In a world where millions suffer the ravages of poverty and hunger, this expenditure is a scandal that cries out to heaven," they said. The conference repudiates the superiors of men and women religious in Puerto Rico.

In the first weeks of war individual communities, superiors and justice and peace groups of religious orders joined in condemning the war and urging its halt.

The 35 members of the Baltimore Provincial Assembly of the School Sisters of Notre Dame Jan. 27 declared their

"opposition to the invasion of Kuwait by Iraq and the initiation by President Bush of the Persian Gulf war."

"War could have been averted had sanctions been given sufficient time to take effect and had our government not substituted troop buildup and ultimatums for diplomacy and negotiations," they said.

The Loretto Community Joint Committees, meeting in Denver Jan. 25-27, sharply questioned the reasons behind Bush's "decision to use massive military force."

"The Bush administration appears to be motivated by a desire for military superiority in the world, control of critical global oil reserves and the preservation of our overconsumptive lifestyle," they said.

The joint group consists of five Sisters of Loretto social concern committees—disarmament and economic conversion, education, investment, justice and peace, and Latin America and the Caribbean.

A gathering of Mercy Sisters in St. Louis at the end of January called war a "primitive" way to resolve conflicts and urged both sides to stop the fighting.

They called the human and material cost of war "particularly tragic" when resources for "basic human needs" are lacking.

The leaders of the Wisconsin-based Assumption Province of Franciscan Sisters called for Bush and Iraqi President Saddam Hussein to "order their soldiers to lay down their weapons and begin negotiations."

They asked the friars of the province "to do what they are lawfully able" to help bring an end to hostilities.

In a follow-up message to U.N. Secretary General Javier Perez de Cuellar, the director of the province's Franciscan Evangelization Center in Milwaukee, Father Neal Kaminski, urged an immediate cease-fire and said, "We deplore the way we feel the United Nations was manipulated."

The Central Governing Board of the Maryknoll Sisters called the Gulf war a "morally unjustified" conflict "in which there will be no winners" and urged an immediate end to it.

In addition to their condemnation of the war itself, the Maryknoll leaders objected strongly to the "one-sided" use of language by U.S. officials, such as references to civilian deaths as "collateral damage."

Sister Bernadette Sullivan, president of the New York-based Franciscan Sisters of the Poor, wrote to Bush and Saddam asking both "to cease fire and begin negotiations to end this war... The life of many people and the life of the earth itself is at stake."

The Conference of Major Superiors of Men and the Maryknoll Fathers and Brothers joined an ecumenical coalition, Churches for Middle East Peace, in one of the first condemnations of the war issued after hostilities broke out. In a statement Jan. 16, within hours after the first bombs hit Baghdad, the coalition appealed for an immediate cease-fire and peace negotiations under United Nations auspices.

Several Catholic organizations founded by or closely linked to religious orders have also condemned the war.

Maryknoll Father Joseph R. Lang, executive director of the U.S. Catholic Mission Association, and Franciscan Sister Marge Zacharias, associate director, in a letter to President Bush urged him to "Stop the war. Prepare a Middle East conference. Dialogue and listen to one another."

"We cannot justify the Persian Gulf conflict... We cannot live a life of hate and perpetuate the difficulties of the Middle East by a military intervention," they said. Many religious orders are members of the association and help fund its work.

Immaculate Heart of Mary Sister Nancy Sylvester, national coordinator of Network, called the U.S.-led attack on Iraq "an immoral action against all of humanity, especially the innocent people of that region." Network is a Catholic social justice lobby founded by orders of women religious.

Jesuit Father James E. Hug, director of Center of Concern, an independent think-tank on social issues that was founded by the Jesuits, called the allied attack "unjust" and a "return to the law of the jungle."

"We urge an immediate end to the fighting and a return to sustained and long-term diplomatic efforts... We reject all attempts at justifying the bombing of Iraq and Kuwait and demand an immediate end to it," he said.

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