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March for Life rally targets Clinton

by Patricia Zapor
Catholic News Service

WASHINGTON—Just two days into his presidency, President Clinton became the focal point of objections to abortion as thousands descended on Washington for the 20th March for Life on the anniversary of Roe vs. Wade.

Two Catholic congressmen stirred the crowd at a rally on the Ellipse near the White House before the march down Constitution Avenue to the Capitol and Supreme Court.

California Rep. Robert K. Dornan, a Republican, criticized Clinton for avoiding the draft, belittled his status as a Rhodes scholar, and questioned what kind of an education he had received at Jesuit-run Georgetown University.

"I'll see you out there at the next election," Dornan promised.

As expected, Clinton marked the anniversary of Roe by signing executive orders reversing several regulations on abortion that his predecessors George Bush and Ronald Reagan had implemented.

Dornan also urged the U.S. Catholic bishops—more than two dozen of whom waited on the stage behind him—to say "tax exemptions be damned" and take a political stand against candidates who support legal abortion. Churches risk losing their tax-exempt status if they become involved in partisan political activities.

Rep. Chris Smith, R-N.J., as well as Los Angeles Cardinal Roger M. Mahony, chairman of the U.S. bishops' Committee on Pro-Life Activities, echoed a Scripture quotation from Clinton's inaugural speech. They repeated the passage from Galatians that Clinton often cites, "Let us not be



DEATH 'ROE'—Pro-life supporters from around the country listen to speakers at the March for Life rally Jan. 22 in Washington on the 20th anniversary of the Roe vs. Wade decision that legalized abortion. (CNS photo by Al Stephenson)

wary in well-doing, for in due season we shall reap if we faint not."

Smith called it a supreme irony of Clinton's administration that while he talks about caring for the nation's children, he supports a "systematic war against unborn children."

"You don't protect children by killing them," he said.

Clinton risks being known as "the abortion president," Smith said. He noted that later in the day the president would sign executive orders allowing use of fetal tissue in medical experiments, allowing abortions in U.S. military hospitals overseas, removing a restriction on who may discuss abortion in clinics supported by federal family planning funds, and re-

versing the "Mexico City policy," which denies U.S. foreign aid to programs overseas that promote abortion.

Clinton also mandated a review of the French "abortion pill," RU-486, but did not lift the ban on its importation for personal use.

Among Catholic leaders attending the rally and march was Archbishop Anthony S. Apuron of Agaña, Guam, who prayed for the conversion of the president as well as that of the Congress and Senate. A Guam law that would have blocked all but a few abortions was recently refused a hearing by the U.S. Supreme Court.

Cardinal John J. O'Connor of New York, former chairman of the bishops' pro-life committee, said the presence of so many

Archbishop Buechlein participates in rally

Indianapolis Archbishop Daniel M. Buechlein, a new member of the Bishops' Committee for Pro-Life Activities, was among the bishops who participated in the prayer vigil and the rally for life in Washington Jan. 20 and 21.

people "makes it clear we will not be cheated, we will not be intimidated, we will not be content."

Also attending the rally were Cardinals James A. Hickey of Washington, Bernard F. Law of Boston and Anthony J. Bevilacqua of Philadelphia. Archbishops William H. Keeler of Baltimore and Daniel M. Buechlein of Indianapolis and nearly two dozen other bishops from around the country.

Also at the rally, March for Life organizer Nellie Gray was honored for her 20 years of work on the annual event. Representatives of dozens of religious and professional groups opposed to abortion and winners of the March for Life annual writing contest also were introduced.

Miss Gray assailed the press for predicting the death of the pro-life movement after the 1992 elections.

"We didn't die on election day," said Miss Gray. "We were reinvigorated."

Miss Gray estimated the crowd at the rally at 250,000. The U.S. Park Service Police estimated the crowd at 75,000. Last year the Park Service estimated the crowd at 70,000.

500 demonstrate against abortion in Indianapolis

by Mary Ann Wyand

About 500 pro-life supporters filled the auditorium of the Indiana War Memorial building on Jan. 23 for prayers and a memorial ceremony marking the 20th anniversary of the legalization of abortion.

"Since 1973, approximately 30 million unborn people have been destroyed by legalized abortion," Kathy Ham, a member of Indianapolis Right to Life, told the near-capacity crowd.

"That's 4,000 abortions a day, 400 of which are late-term abortions," she said. "Each child, each life, is precious, and everyone deserves the right to life."

Each year, she said, on the anniversary of Roe vs. Wade, the Supreme Court

decision legalizing abortion, pro-life supporters come together to remember all of the unborn children who have died at the hands of abortionists.

"We cannot and we will not be silent," she said. "We must speak out for those who are the most innocent and defenseless among us, and we must reach out to their mothers and families. We remember all the victims of abortion, and so today we come together to recommit ourselves to life, to provide

protection to the unborn and support to their mothers and families."

The memorial ceremony was co-sponsored by Indianapolis Right to Life, the Black Family Forum, the Central Indiana Life Chain, the Christian Action Council, Indiana University/Purdue University Students for Life, the Indiana Family Institute, and the Save One Life Foundation.

Keynote speaker Pamela Moss, a Save One Life missionary who had two abortions before "stepping out of the dark-

ness," had just returned from the national pro-life rally in Washington, D.C.

"After an abortion, everything seems hopeless," Moss said. "Women who have abortions are in darkness. But God has delivered me from that sin. He has forgiven me for that. I used to be very rebellious. The first time I ever listened to the Holy Spirit was when I went out to an abortion mill" to pray for unborn babies, she said.

"God is mighty," she said. "We need to pray to God that we can be obedient to his will, to what he asks us to do no matter if society accepts it or not."

While she prayed at the abortion clinic, Moss said, "a girl came out after her abortion and she was crying from the pain. It hurt. She knew what she did. And that was me both times. I knew what I was

(See INDIANAPOLIS, page 8)

REPORT CARD ON SCHOOLS

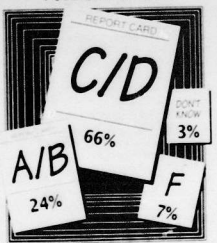
When asked to grade U.S. schools,

most Americans give better marks to Catholic schools than to public ones.

CATHOLIC SCHOOLS



PUBLIC SCHOOLS



GRADING SCHOOLS—A 1992 Gallup Poll commissioned by the National Catholic Educational Association showed that 62 percent of those surveyed gave Catholic schools a grade of A or B, while only 24 percent gave those grades to public schools. A special 12-page supplement prepared in observance of Catholic Schools Week, Jan. 31 to Feb. 6, begins on page 13 of this issue. (CNS graphic)

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THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE WORD

Catholic education—gift that keeps on giving

by Archbishop Daniel M. Buechlein, OSB

The first two years of my elementary schooling were spent at the one-room, eight-grade Bockelman School about a mile from our country home in southern Indiana. The teacher was my Uncle Adam, one of my mom's brothers and a hero of mine. I have fond memories of the experience, learning alongside mostly cousins.

I still remember learning how to write and to spell and copying lesson after lesson from readers. I remember how thrilled I was when Uncle Adam gave me an amber-colored Eversharp mechanical lead pencil for perfect attendance. It was a privilege to be chosen to wash the blackboard and clean erasers on Fridays. (Maybe it was a privilege because we got out of study time!)

At least once a month on Saturday afternoon our family would drive to town to go to confession at Saint Joe's Church. Often the pastor, Monsignor Leonard Wernsing (an Indianapolis native), would be praying his breviary outside the front of the church and would stop to visit with us. (I was kind of relieved when he wasn't hearing confessions because I thought it was pretty strict!) Time and time again he urged my parents to enroll my brother



and me in Saint Joseph School. He would talk passionately about the opportunity this education would offer us.

And so the transfer was made as I entered third grade and my brother entered seventh grade. It was quite an experience to come under the supervision of the Sisters of Providence. It was tough in the beginning, but I will always be grateful for the quality of education I received and the environment in which I received it. There I learned I had a German or "dutch" accent that needed attention. I found out I could be a leader among my peers. And the seeds of my vocation to the priesthood received at home took root and sprouted with the wise and warm encouragement of the sisters and the frequent contact with the priests at Saint Joe's.

In a word, my brother and I received the key to moral, spiritual and human freedom and the foundation for lifelong education at Saint Joseph School. By any standards in those days our family was in the poverty bracket in southern Indiana and the quality of education and moral formation gave us the tools to work our way out of poverty along with our parents and to play a responsible role in our society.

And so from personal experience I have deep convictions about the enormous value of Catholic school education. Everyone experiences poverty of one kind or another whether it be financial, physical, spiritual or moral poverty. The quality of academic education in our Catholic schools and the environment of caring and discipline and

no nonsense moral values are worth a great deal of sacrifice because they give us a way out of poverty.

Do you want to give your children and grandchildren a gift that keeps on giving? Along with strong family faith, solid Catholic education is the answer. In fact good Catholic schools affirm and strengthen strong family faith.

It is also a matter of public record that graduates of our Catholic school system score significantly (often dramatically) higher in achievement tests. Through our strategic planning process along with our director of Catholic Education, I am committed to provide the leadership that will enhance the Catholic identity of our schools and foster continuing and consistent academic excellence across the board.

Of equal importance, we will do all we can to make our schools accessible to more people by working hard to build up our school endowment to make them affordable for more people. I realize paying for Catholic education demands a lot of sacrifice. I realize some of you simply cannot afford to send your children to Catholic schools and they are not available in some parts of the archdiocese. Thus we continue our equally strong commitment to excellent religious education in our parish programs.

On the other hand, Catholic education is a possibility for many if priorities and values are carefully examined. For the sake of your children and grandchildren, like Msgr. Wernsing years ago, I want to argue passionately for their Catholic education. It is a priceless investment that keeps on giving! And the world is better for it too!

EDITORIAL COMMENTARY

Keep those cards and letters going to Congress

by John F. Fink
Editor, The Criterion

This weekend, in parishes throughout the archdiocese, parishioners will be asked to join other Catholics in a national campaign to try to stop the passage of the so-called Freedom of Choice Act (FOCA) by the U.S. Congress.

FOCA would try to ensure that women will have the right to kill their unborn babies for any reason at all and at any time during their pregnancies. It would prevent states from enacting laws that put some restrictions on abortion, such as the Indiana law that requires parental consent for minors.

Parishioners will be offered postcards that they can send to their senators and representatives. The cards will urge the legislators to oppose the FOCA, to oppose the use of tax dollars to pay for or to promote abortions, and to uphold existing federal pro-life policies.

This campaign was organized by the U.S. bishops' Secretariat for Pro-Life Activities and the National Committee for a Human Life Amendment because pro-abortion forces believe that FOCA can be passed by Congress and signed by President Clinton. President Bush would have vetoed the bill and the leaders of the last Congress did not believe they had enough votes to override the veto.

Some people in the pro-life movement have said that the passage of FOCA is a foregone conclusion. We don't believe it. If enough congresspersons are convinced that their constituents are opposed to abortion on demand, they will refuse to pass it unless it is amended from its present form to allow the type of restrictions that a majority of Americans are known to favor.

Most Americans are not in favor of unrestricted abortion but are in favor of the type of restrictions permitted by the latest Supreme Court decision. Even those restrictions, though, would be forbidden if the FOCA becomes law.

That's why this weekend's campaign is so important. The cards you send, added to those from other Catholics, could change legislators' minds.

But don't legislators usually ignore campaigns of this type that use form letters? Some do, no doubt about it. A form postcard is not as good as a personal letter. So we encourage you to write

personal letters if you can. But a postcard is better than nothing, and some legislators do judge the positions of their constituents by the number of communications they receive.

We believe that the FOCA would be declared unconstitutional by the Supreme Court if it were passed because it would violate the 10th amendment. That amendment reads: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." Section 10 of Article I of the Constitution lists those

things that a state may not do, and there is no mention of abortion legislation there. Therefore, it seems that the states have a right to restrict abortions to the extent permitted by the Supreme Court, and Congress may not prohibit the states from doing so.

We hope, therefore, that if the FOCA is passed and signed by the president, its constitutionality will be challenged immediately.

If you do write to your legislators, it wouldn't hurt to point out the probable unconstitutionality of the FOCA.

Nevertheless, the best way to make sure abortion on demand isn't mandated throughout the country is to defeat the FOCA in the Congress.

We urge you to be part of the effort to try to do that.

Matt Hayes accepts new position in Louisville

Matt Hayes, archdiocesan director of religious education and coordinator of adult catechesis since 1979, has accepted the position of director of the Office of Lifelong Formation and Education in the Archdiocese of Louisville.

His appointment to the position was announced by Louisville Archbishop Thomas Kelly. It is effective July 1.

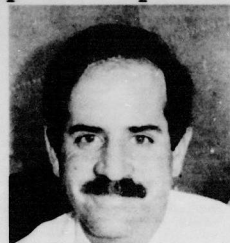
The position in the Archdiocese of Louisville was established in 1991 after a two-year process of strategic planning. As a single coordinating agency, the Office of Lifelong Formation and Education is responsible for adult formation, ministry to youth and young adults, parish religious education and Catholic schools.

Dan Elsener, executive director of total Catholic education for the Archdiocese of Indianapolis, said: "All those associated with Catholic education in the archdiocese will be forever grateful for the deep conviction, skills and the sense of service that Matt has brought to his position here. During Matt's tenure here, much growth has taken place in the quality and quantity of religious education programs available to people of all ages. My working with Matt has been fruitful and enjoyable. While we will greatly miss him and the great service his leadership brings to Catholic education here, we wish him all the best in his new and expanded responsibilities."

Elsener said he will consult with Archbishop Daniel Buechlein and the Archdiocesan Board of Catholic Education to determine the process for continuing to resource the areas for which Hayes has been responsible.

In making the announcement, Archbishop Kelly said: "Mr. Hayes, who has an extensive background in the education of adults, youth and children, has played a leadership role in the National Conference of Diocesan Directors of Religious Education. He has also worked closely with leaders of the National Catholic Educational Association on issues of vital concern to the future of Catholic schools."

Sister of Charity Mary Angela Shaugb-



Matt Hayes

ness, director of doctoral research for Louisville's Spalding University and a member of the search committee that selected Hayes, said: "Matt Hayes has a profound commitment to total Catholic education—from cradle to grave." We were extremely pleased by his understanding of the opportunities and challenges facing our parishes and schools today, and we're confident that he will provide strong leadership for the archdiocese's education and formation ministries.

In his new role, Hayes will supervise a team of educators and formation personnel who are charged with the responsibility for helping parishes and schools implement the archdiocese's vision of lifelong formation and education. Members of the leadership group include the superintendent of schools/director of secondary education, the director of formation, the director of elementary education, and the director of catechesis. This group is supplemented by a team of specialists, consultants and administra-

tive staff who provide assistance and support to parishes and schools in the 12 regions of central Kentucky.

The Archdiocese of Louisville has a total population of nearly 200,000 Catholics in 65,000 households. Religious formation is provided to members of the Catholic community by 126 parishes and 70 Catholic schools.

The archdiocese's commitment to lifelong formation and education came from an extensive, long-range planning effort initiated by Archbishop Kelly to prepare for the future needs of the church in central Kentucky. The two-year study also resulted in a pastoral letter and plan titled "Teaching and Sharing Our Faith: Lifelong Formation and Education in the Archdiocese of Louisville."

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Schools begin second 'flight' marketing effort

by Margaret Nelson

For the second year, Catholic schools in the archdiocese are using the Advance Marketing Program to get their message out. It is the fifth year of intensive marketing efforts by the archdiocese.

The goals are to increase overall enrollment; to persuade Catholic families to switch their children to Catholic schools; and to retain Catholic school students, especially in grades 6, 7, 8 and high school.

"The second flight of the marketing program started with mailings to parents of school-age children who are not in Catholic schools," according to C. Joseph Peters, coordinator of school services.

He explained that the mailings were for parishes that have classroom spaces available. "We are beginning to have a lot of schools that don't have room."

Committees in some of the schools are being trained in telemarketing. There were 16 schools represented at the session at

Central Catholic School in Indianapolis on Jan. 13. On Jan. 20 in New Albany, people from six schools were trained. "They were taught methods to follow up with phone calls to those who have received the mailings," said Peters.

Sixty billboards featuring the free 800 number will go up across the archdiocese for Catholic Schools Week, January 31 to Feb. 6. Both flights of the advertising feature a toll-free 800 number (1-800-462-4281). Callers receive a free information packet and/or a free videotape entitled "Catholic Schools. Your Better Choice."

The first flight of advertising was held in early November and featured the inter-parochial high schools. Thirty billboards were used in the Indianapolis and New Albany areas.

Also, 9,000 brochures were mailed to junior high-age students, highlighting the research on the effectiveness of Catholic schools. Radio and cable television advertising spots ran throughout the archdiocese, featuring the 800 number.

Flight two advertising began this

month, prior to Catholic Schools Week, with an emphasis on elementary schools.

Sixty billboards will be posted in all areas of the archdiocese that have Catholic schools. Billboard companies in Bloomington and Terre Haute and downtown

A direct mailing of 10,000 pieces will go to families with children born between 1980 and 1992. Locally, in addition to the showing of a video featuring Archbishop Daniel Buehlein, schools will sponsor open houses and other opportunities for people to "sample" Catholic schools. Those interested are being urged to call their local schools for details.

A parish bulletin insert, with reasons to support Catholic schools, has been made available to all parishes supporting Catholic schools.

During the first week of March, radio and cable television spots will run in areas of the archdiocese with Catholic schools.

They will encourage families to register their children at that time.

Last year, there were more than 900 responses to the 800 number. And this year, there have been 150 responses to date, including replies to summer radio advertising that featured Indianapolis center-city schools.

The Urban Parish Cooperative has agreed to coordinate a telemarketing effort, training people from seven of those parish schools to follow up with calls to a zip code mailing list.

Archdiocese marketing activities, combined with local follow up and support have resulted in significant enrollment increases in Catholic schools in the Archdiocese of Indianapolis, Peters said.

"An additional 1,238 students have been added to the rolls in just the last three years. These increases have been seen at all levels, including high schools," Joseph Peters said.



UNITED CATHOLIC APPEAL

Elderly, caregivers are helped by two programs

(The United Catholic Appeal provides the financial resources that make it possible for the archdiocese to meet its responsibilities in the areas of spiritual growth, family development, social justice and Catholic education. Here is how some of the money is used in the area of social justice.)

by Marianne Douncey

As director of development at Catholic Social Services of Indianapolis, I am responsible for meeting with members of our community to make them aware of the work we do and the services we provide for those who need our help. These meetings give me an opportunity to discuss our 13 programs that provide service in three areas of need: Eldercare, Family Support and Crisis Aid Shelter.

This year I have had many people ask about Eldercare. Many of them are part of a growing group referred to as the "Sandwich Generation." They find themselves "sandwiched" between the responsibilities of raising their children and caring for their dependent parents or grandparents. These responsibilities can become overwhelming, particularly when both parents work outside the home. Catholic Social Services tries to meet the needs of these caregivers and their dependent older loved ones through the work of two programs: Adult Day Care and Senior Companion.

Our two Adult Day Care Centers, one on the west side and the other on the north, have been operating at capacity for some time now. The centers are open Mondays through Fridays from 7:30 a.m. to 5:30 p.m., making it possible for a caregiver to work a full-time job while their older adult enjoys a safe and stimulating environment. This service, along with meals and limited transportation, is available on a sliding scale fee based on the family's income.

Mr. Johnson is in his late 70s now and has been retired from his career as a businessman for many years. He and his wife raised six children who are now grown and living all over the country, including some in Indianapolis. Mr. Johnson's wife died two years ago, leaving him lonely and in ill health. As the result of a stroke, he has trouble speaking clearly and needs help to move about.

As time passed his children noticed that he was becoming more and more forgetful and he would get confused easily. They felt it would be dangerous for him to be alone. It was difficult for them, but they decided Mr. Johnson would be better off in a nursing home.

After a few months in the home Mr. Johnson fell into a deep depression. "Waking up to a sea of wheel chairs, walkers and canes doesn't do a lot for an older man's sense of well being, you know," he told me later. His depression began to affect his physical health. His concerned children sought an alternative for their father.

Now Mr. Johnson visits with each of his children for several months throughout the year. During his visit with his children in Indianapolis he spends his weekdays at the

Adult Day Care Center on the west side.

"This way," he explained, "my son can go work at his job and not worry about me. Besides, I would get bored just watching TV and sitting around by myself all day."

Mr. Johnson's physical and mental health have improved since this new arrangement. He told me he hoped that he would stay well enough so he wouldn't have to go back to the nursing home. Soon he'll visit his daughter in California. He has told her about his experience with us and she is now looking for a similar care center in her neighborhood.

Mr. Johnson's story is not that uncommon. The staff at our centers works hard to create a warm and homely environment that doesn't look or feel like a hospital setting. They schedule activities throughout the day designed to stimulate clients physically and intellectually. The Adult Day Care program of Catholic Social Services offers a warm and secure place for dependent adults and peace of mind for their families.

Catholic Social Services also sponsors the Senior Companion Program (SCP), offering help for older adults in their homes. Men and women over 60 years of age are trained to visit shut-ins as companions and help them with light tasks. The visit often allows seniors to provide respite for their caregivers up to 20 hours a week, at no charge.

In this program there is a "win-win" situation because there are benefits for the companions, too. In order to qualify for the program, companions must be in a low-income bracket and they are paid a small stipend for the hours they work.

Senior companion Mary Dixon visits Mrs. S several times a week. Together they enjoy exploring the city, visiting museums, lunching at parks or "picking greens," depending on the season of the year. "She's shown me parts of town I didn't know existed," delights Mrs. S.

Mrs. P suffers from arthritis and is living with her grown daughter. Betsy Johnson visits her there. Mrs. P looks forward to their time together and so does her daughter because the daughter is able to leave her mother in Betsy's care while she runs errands. Thus Betsy is serving two people in this situation, visiting a frail shut-in and providing respite for her caregiver.

Mr. and Mrs. G are a couple of happy people who have found out about SCP. Mr. G had a stroke and cannot be left at home alone. Mrs. G wanted to get a part-time job to help pay the mounting bills. Hattie Martin has made that possible. She stays with Mr. G when Mrs. G goes to work at her new job.

Adult Day Care and the Senior Companion Program are only two of the 13 programs at Catholic Social Services, but they are examples of the work we do and the people we help.

Funding for our programs comes from government and foundation grants, the United Way, private and corporate donations, and the United Catholic Appeal.



CATECHISM ON SALE—The church's new universal catechism, first published in French, is on sale at The French Book Store in Rockefeller Plaza in New York. The English language edition has not been published yet. (CNS photo by Ed Wilkinson, The Tablet of the Diocese of Brooklyn)

Parishes, schools see value in establishing endowments

by Margaret Nelson

Joseph Peters, coordinator of schools for the Office of Catholic Education, and Bob Giczewski, director of the Catholic Community Foundation (CCF), have been visiting deanery board of education meetings across the archdiocese to promote the establishment of local endowments under the CCF.

Giczewski said, "Today we need to pay good salaries to keep good teachers. You have to fund for that. We are convinced that one of the best ways to do that is to have endowments for the schools. The earnings from these endowments can help supplement available funds, to meet these growing financial requirements."

"Even our smaller parishes are seeing the value of investing in the future by considering endowments, even though they may just have day care, pre-school and/or kindergarten."

An endowment established by a parish, school, or an individual donor for a school, is identified by the parish or school name and is known as a restrictive endowment. This means that the earnings from that endowment are designated to return to that school for the use defined in the endowment contract. Usually the school board decides how the funds will be used.

The foundation keeps the parish council or the school board informed of its investments through quarterly statements. All endowments have investment options, with the choice of withdrawing earnings annually or leaving them in the account as retained earnings to be withdrawn at some later date. This feature allows accumulation of earnings for a future need without the "invasion of principle."

Giczewski said that parishes need to promote the concept of endowments in their newsletters and school bulletins. Sandra Behringer, archdiocesan planned giving officer, is presenting sales programs in parishes during 1993. These programs

help Catholics realize the need to prepare will or trust documents to determine how their assets will pass when they die.

After providing for their families, many people will choose to leave bequests for the work of the church. Some of those bequests could establish or add to endowments. Such gifts will not be quickly used up, but will keep "growing" year after year, Giczewski explained.

Development Director Richard M. Valderrama has accompanied Peters and Giczewski on some of these trips. This joint effort of two offices is an attempt to reach out to all people supporting Catholic schools, to show them the benefit of starting at least minimum-level (\$5,000) endowments for their schools under the CCF.

After the board presentations, Peters follows up with letters to pastors, school principals and local board of education presidents. He encourages each leader to invite Giczewski to give a presentation to the local board and/or parish council.

The endowments are not limited just to schools. They can be established to support any parish, agency or institution of the Archdiocese of Indianapolis. And more than one endowment can be established in a single parish.

"Once endowments are established, the development office will help local schools and parishes with marketing techniques, will seminars, and other procedures," Peters said.

The goal is to have endowments started in every interparochial high school this year and in every elementary school no later than 12 months from now. Bob Giczewski said, "Once parish or school leaders hear all of the details of the plan, their attitudes are positive. I have not had one parish tell me it is not going to do it."

Giczewski invites inquiries. Those who wish more information about the foundation or would like for Giczewski to speak at a parish meeting may call him at 317-236-1427, or 1-800-362-9836, ext. 1427.

FROM THE EDITOR

Has the Catholic Church lost its oneness?

by John F. Fink

"We believe in one, holy, catholic and apostolic church," we state in the Nicene Creed we recite at Mass each Sunday and certain other times. These adjectives were declared the four marks of the church by the Council of Trent in 1563.

The council meant that these were four distinctive characteristics of the Catholic Church that didn't exist in the Protestant churches that were begun before the Council of Trent. The true church of Christ, it said, was evident in its oneness of doctrine, holiness because it dispenses the means of sanctification, catholic (universal) because of its extension to all through its mission to the world, and apostolic because of its succession of ministry from the apostles.

Today, though, there is a danger that we are losing that oneness of doctrine. Everything points to a diversity of beliefs among members of the Catholic Church that has never been acceptable to the church's magisterium.

TWO WEEKS AGO I mentioned the Gallup Poll that showed that only one person in three who call themselves Catholics believes in the real presence of Christ in the Eucharist. Other polls of American Catholics have consistently shown that more than 80 percent approve of artificial birth control, 75 to 80 percent believe that divorced people should be allowed to remarry in the church, and the same percentage that abortion is OK under certain conditions.

One survey found that 93 percent of American Catholics believe that "it is possible to disagree with the pope and still be good Catholic." The same poll showed that 53 percent believed the pope to be infallible when



speaking on dogmas such as Christ's divinity but only 37 percent thought him infallible when speaking on moral issues. Most American Catholics disagree with the pope on the issues of clerical celibacy and women priests. And yet more than 90 percent highly regard the pope as a spiritual leader and 70 percent said that they would never consider leaving the church. It all seems so inconsistent.

So what does it mean to be a Catholic in this year 1993? It's plain that it used to mean someone who believes in the teachings of the Catholic Church and is loyal to the pope and the bishops. But that no longer seems to be true.

For example, in the U.S. Congress, 141 of the 535 members list themselves as Catholics (23 senators and 119 representatives). But everyone is well aware of the wide divergence among these legislators, especially on the issue of abortion. How can they all be considered Catholic if one of the marks of the church is its oneness of doctrine?

SO FAR I'VE written only about American Catholics. We know, though, that the problem is much more widespread. Only 15 to 20 percent of Europeans attend church or pay attention to the church's teachings, yet still call themselves Catholics. Few Latin American men attend church except for baptisms, weddings and funerals and Latin American theologians are more radical than ours. Africans find it hard to accept the church's concepts of family.

Throughout his papacy Pope John Paul II has been trying to preserve the church's unity. He has done it in speeches throughout his travels as well as in official documents issued in the Vatican.

He faced the issue squarely when he was in the United States in 1987, especially during his meeting with the U.S. bishops. He said: "It is sometimes reported that a large number of Catholics do not adhere to the teaching of the church on a number of questions, notably sexual and conjugal morality, divorce and remarriage. Such a reported as not accepting the church's clear position on

abortion. It has also been reported that there is a tendency on the part of some Catholics to be selective in their adherence to the church's moral teaching. It is sometimes claimed that dissent from the magisterium is totally compatible with being a 'good Catholic' and poses no obstacle to the reception of the sacraments. This is a grave error that challenges the teaching office of the bishops of the United States and elsewhere.

To accept faith is to give assent to the word of God as transmitted by the church's authentic magisterium," the pope continued. "Such assent constitutes the basic attitude of the believer, and is an act of the will as well as of the mind. It would be altogether out of place to try to model this act of religion on attitudes drawn from secular culture."

THE POPE'S PRIMARY responsibility is to maintain the church's unity of doctrine. That is why he accepted so readily Cardinal Bernard Law's suggestion at the 1985 Synod of Bishops that the church publish a universal catechism, and why he was so enthusiastic about its release in December (although the English-language version is not yet ready).

During this year, and probably much longer, we will be hearing a great deal about the Catechism of the Catholic Church. The U.S. bishops will be attending workshops on the catechism, to learn what is in it and how it should be implemented.

If there is to be unity of doctrine within the Catholic Church, it must begin with education. Before someone can assent to the church's teachings he or she must know what the church teaches and why it teaches it. That is why so much emphasis is going to be given to the new universal catechism.

There will always be diversity within the church and there will always be differences of opinion about its issues. But we must re-establish the unity in diversity that exists when we agree on basic religious doctrines.

THE HUMAN SIDE

Commitment no longer has attraction it once had

by Fr. Eugene Henrick

Fewer U.S. women are entering religious life each year, according to a new study by the Center of Applied Research in the Apostolate.

The 534 women's institutes surveyed showed a 23 percent drop in numbers over the last four years. According to Immaculate Heart of Mary Sister Eleese King, head of the CARA religious formation research project, the percentage of women's institutes reporting at least one new candidate entering between 1988 and 1991 dropped from 51 percent to 44 percent.

The days are over when we experienced our schools, hospitals, convents and the missions heavily staffed by nuns. Even

though some religious orders are renewing, and others are holding strong to old traditions with the hope of increasing their numbers, an era has passed. Why?

Some feel that when many sisters stopped wearing religious habits, left their convents and took on new apostolates, the community life and old traditions that kept them together broke down. They believe the strict rule of life sisters followed is the center of religious life, and it is missing.

Others blame Vatican Council II and claim it created a spirit of rebellion against anything traditional. They argue that this caused religious orders to abandon their original charism, along with it abandoning what made them attractive to prospective new members.

Still others feel that today's sister considers herself a woman as much as she considers herself a religious, and that self-assessment has been emphasized much that it overshadowed the significance of what it means to be a true sister.

No doubt all of the above are factors in the declining number of sisters. If we focus only here, however, we miss a more significant reason, and we are also unfair to those who have worked diligently at renewal or who have resurrected old traditions in the hope of renewal.

A close look at modern society as a whole suggests another reason.

A study the U.S. Census Bureau conducted by Arthur J. Norton and Louisa F. Miller found that baby-boom women ages 30 to 35 are more likely to be divorced at some time in their lives than any group in American history. Four of the 10 marriages end in divorce. This is a part of a pattern of "remarkable" changes in marriage and divorce that has altered American society over the last two decades.

A well-known theologian once said that the reason celibacy in the priesthood is being questioned is because marriage has broken down. Celibacy, like marriage, requires a lifelong commitment.

He argued that the breakdown of commitment in marriage has affected the commitment to priestly celibacy. We lack examples of sacred commitment, permanent commitment no longer has the attraction it once had.

The statistics tell us that much of society, when compared to the past, has lost the sense of the value attached to unconditional, permanent commitment made for reasons that, in essence, are sacred.

Expectations about commitment have been lowered by many to the point that the sacredness of commitment has lost much of its aura. This loss has spilled over to the religious life.

As strong as the institutional church is, social trends still make an impact on it. Prospective priests and sisters are influenced by these social trends. That is one reason we are seeing fewer women choosing to become sisters.

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THE BOTTOM LINE

Expanding universe, expanding idea of God

by Antoinette Bosco

I doubt if there's a person in the world who hasn't occasionally looked into the night sky and wondered about the beauty of the show put on in the heavens when the stars come out.

Like most children, I grew up singing "Twinkle, Twinkle Little Star," and I never learned much after that about these segments of the universe.

Recently, I heard a talk by astronomer James Mullany, who said he has logged more than 20,000 hours as a stargazer.

When he finished, I thought I had just had the privilege of hearing an incredibly inspiring sermon.

Mullany, a staff astronomer at the University of Pittsburgh and a contributor to Carl Sagan's "Cosmos" television series, describes stargazing as "the ultimate trip" in cosmic adventures.

For him, the study of the stars is also a profoundly spiritual activity. He speaks of stargazing as a "vehicle for therapeutic relaxation, meditation and spiritual contact with the awesome creative power manifested in all of nature but pinpointed in the stars."

Mullany described the beauty of the universe and he said that it is "highly ordered and structured, not haphazardly arranged. And if it is ordered, it had to have a creator."

"Two amazing things happen when a star dies," Mullany explained, showing us some slides to show what he was saying. There is a fire, he said, where "from the ashes of the old, a new star is born.... And as far as we know, there is no end of the universe. For there are more galaxies in the universe than stars in the galaxies."

Mullany's slides showed incredible scenes of heavenly beauty in glorious colors. He described the scenes as "fiery pulsating variable stars and explosive novae, glittering star clusters—the cosmic jewel boxes and stellar beehives of the sky."

He described other scenes as "star

nurseries" where new suns and planets are incubating. "This is but a sampling of the majesty that awaits you beneath the canopy of night," he said.

Mullany is something of a missionary in promoting what he calls "the metaphysical benefits of stargazing," and he describes it as a form of prayer.

He urged those of us attending his lecture to consider beginning nightly sky vigils with the naked eye or with binoculars or telescope.

"As you commune with him nightly in the temple of the skies, your conception of God will expand to include the whole of creation rather than just this one small blue planet," Mullany said.

It is inspiring to listen to a scientist who has come to believe so surely—and precisely because he is a scientist—in God, a man so full of wonder at the magnificence of the universe and so convinced none of this happened by accident.

I left Mullany's talk, staring from the windows into the scenes of creation that he had opened to me. And I was still contemplating what he said, so that I can be

on guard against what he described as our common human failing.

"Our concept of God is much too small," Mullany said.

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THE CRITERION

To the Editor

Step toward end of clerical celibacy

The Jan. 15 article "Why Priests Need Their Residences to Be Separate from Busy Offices," by Dorothy Luttinger LaGrange, suggests to me a significant evolutionary step in the extinction of mandatory clerical celibacy.

The article describes a set of role changes that are newly expected of clergy and laity alike. The bottom line is that the previously, relatively "cloistered" parish priest is now required to be a very "social" bureaucrat. By our societal standards, bureaucrats are not expected to be 24-hour, totally other-directed people. They deserve a measure of privacy, or, in more folksy lingo, "they deserve a life of their own."

Centuries of church insistence upon clerical celibacy has been based upon the negation of this very assertion. Priests were dedicated to the welfare of their flocks, therefore, no room or energy left for wife or kids.

In the seminary days, I was told to perceive the diocesan priest as emulating the lifestyle of the solitary, Cistercian monk. In fact, that image of the 1940s is also extinct.

If a priest will now "go home" from his job, who shall be none waiting to meet and greet him?

If we separate workplace from bed, who shall eventually occupy the bed/cub?

In my view, this dichotomy is a subtle precursor of the emergence of a married, American, Roman Catholic clergy. Perhaps, unfortunately, through the eruption of a schismatic sect.

Raymond F. Kane

Indianapolis

Christ's salvific power is for all

"Was Christ a homosexual?" The letters in response to this question sadden me because they have only proven my point: Many Catholics misunderstand church teaching, and if Christ were to visit us again today, they would crucify him again for the sake of their prejudices.

One woman said, "Nowhere do I see, in Scripture or tradition, a homosexual temptation of Christ." Nor do we see a heterosexual temptation of Christ, but to suggest he had such a temptation would never have produced such an ideological quandary!

Another person implied that gays have lost their right to God's love, and that my letter should have been edited. I thank the editor for responding to this letter by pointing out the difference between sexual and sexual activity.

One of last week's Scripture readings points out that Christ "had to become like his brothers in every way," that he might be a merciful and faithful high priest before God to expiate the sins of the people" (Heb 2:17). Yes, gays do need a gay Christ, for every gay—like his gay brothers in every way—can be for them a high priest. To deny this to the gay community is, in effect, to deny Christ's salvific power for all people: be they homosexual or heterosexual, and there is nothing more un-Catholic, more blasphemous, than that.

Jason Mendel

Washington, D.C.

Church has critical lack of leadership

Praise to Dr. Leon H. Bourke for his letter in your Jan. 8 issue ("Bishops Must Act Like Leaders Now"). Dr. Bourke's voice is a "voice crying in the wilderness" of this world today.

We concur with him that we have a critical lack of leadership in our very materialistic country. What few priests our seminaries send forth: soon crumble under the influences of this world. Our bishops in conference become embroiled in relatively

insignificant issues, such as feminism in the church and amending the holy days of obligation, and they cannot even resolve these minor issues. Cardinal O'Connor of New York stands forth as an Old Testament prophet, alone, in his opposition to the sodomites. An anachronism!

We lambs come to be fed and we are not fed.

Thank God for those who still labor, among the brambles, in the vineyard.

Richard and Ruth Beck

Indianapolis

Greatest problem in Indiana is moral

During his second inauguration Jan. 11, our pro-abortion governor, Evan Bayh, told a lie publicly and, of course, was not called for it by anyone in the media, nor for that matter, in the church. He said that the greatest problem facing Indiana (and, of course, the nation) is economic. Thus have we gone the same way that the Germans did before Hitler. We, in the society that considers itself so totally different from the Germans, not to mention everyone else, has unwittingly repeated history to its own condemnation.

The greatest problem facing Indiana is not economic but moral and, ultimately, religious. The moral dimensions of this unfortunate and tragic problem can be seen in the statistics: 1.5 million babies being brutally killed every year for convenience and pleasure. The unpeakable sin (and crime) of sodomy which is never condemned for what it is in our society is another source of our misery. On the contrary, the "lifestyle" upon which this is founded is extolled and praised in the media and the gays are forcing all of us to accept this wretched lifestyle on an equal footing with the sacrament of marriage!

This is where our real problems lie. Until we are willing to face the immorality of our society and change our lifestyles, our economy will not improve. This is a good proof that sin affects us all, whether or not we commit it ourselves.

As we all know, when Pharaoh refused to allow Moses and the Israelites to leave for the land of Canaan, God punished Egypt with 10 plagues. According to St. Augustine (Sermons 8.2), "Everyone who despises and does not keep the Ten Commandments suffers spiritually what the Egyptians suffered in the flesh."

Furthermore, according to Father Robert D. Smith, "St. Augustine notices a correspondence between each plague and each Commandment." The sixth plague, the plague of boils, "fits in particularly well with the afflictions brought on by the sin of adultery and fornication." Smith observes, "AIDS and many of the other venereal diseases are characterized noticeably by boils of one kind or another."

As we all know, we are taught to hate the sin, but to love the sinner. In the case of the Sixth Commandment, we are obliged to be intolerant of and to oppose promiscuity and perversion. When militant homosexuals demand that society declare their



sexually-perverted practices are an acceptable alternate lifestyle, Christians must object. We must extend love and help to the sinner, but we must not condone or be tolerant of the sin. Nor can we, as some American bishops have done, "go neutral."

As Father Smith asserts, "God's Commandments indeed may be difficult, especially difficult upon occasion, but they are not merely an idle burden. They are major protections given to us for this world as well as for our preparation for the next."

Simply put, they are graces.

The sixth deadly plague has now been visited upon America and the world in the form of venereal diseases in general and AIDS in particular. The militant homosexual organizations have an answer for the plague and it is not abstinence or chastity or a repentant or changed lifestyle. It is the increased spending of tax dollars for more medical research. They want the scientific medical community to discover a "miracle" life-saving drug for the AIDS infected and they want a preventive inoculation for the uninfected but sexually promiscuous.

Thus we can see the deceit in the Democrat Party, Clinton, and, of course, Indiana's Governor Bayh, in telling us all that our real problem is economic. What a lie! But, with politicians who are not leaders, who are themselves immoral (being pro-abortion is immoral), who are terribly weak and venal, what can we

expect? What is worse, our politicians reflect our own society: ourselves.

As with other plagues, so with AIDS, the innocent (babies, spouses, and hermaphrodites) will suffer with the guilty at least until society as a whole publicly condemns sodomy as one of those sins so heinous that it cries to heaven for vengeance.

Leon H. Bourke, Ph.D.

Indianapolis

Why charge him with feticide?

Where did Eddie Richardson go wrong? Grant County prosecutors have filed charges of murder and feticide against him in the deaths of a teen-ager and her 2-month-old fetus.

I can understand his being charged with murder in the death of the girl, but in today's society, why charge him with killing a fetus when doctors kill millions of them every year? Does a law make it right to kill a human being before it is born? Or is perhaps, the baby less dead if a doctor kills it?

Perhaps if Eddie would have mailed the girl a statement, even though she would not have been alive to receive it, charging her \$200 to \$300 for the "procedure," then it would not have been feticide.

How can our society feel good about itself, or even live with itself when we permit thousands upon thousands of unborn babies to be cruelly torn, bit by bit, from their mothers' wombs? Do you ever wonder what God thinks of all this? Or is the only god our society believes in anymore the god of self-gatification?

Winfred E. (Bud) Moody

Indianapolis

Should she have had an abortion?

Ardent abortionists have no right to kick if someone decides that their mother should have had an abortion when she was carrying them.

Clarence Bezy

Georgetown

LIGHT ONE CANDLE

The Canon Law Society

by John Catoir
Director, The Christophers

One of my favorite Catholic organizations is the Canon Law Society of America. Contrary to popular opinion, this group has been among the most forward looking organizations in the church. Many years ago I had the honor of serving on their board of governors and I remember with pleasure the intelligence and compassion of the men and women who made up the membership. (Yes, there are women who are doctors of canon law.)

On the title page of the society's monthly newsletter there is a quotation, "In Christ Jesus the life-giving law of the Spirit has set you free from the law of sin and death" (Rom 8:2).

I earned my doctorate in canon law at Catholic University in 1964 and for 10 years I ran the marriage tribunal in the Diocese of Paterson. Though I am far removed from canon law work now, I still have an interest in the society's current events.

For instance, in a recent issue of the Canon Law Society newsletter I learned that the total expenditure for U.S. marriage tribunals courts of first instance was \$23 million. Only \$9 million was collected in fees. The remaining \$14 million was provided by diocesan subsidies. People who couldn't afford the tribunal fees were served with the same professionalism that was offered to those who could pay. That means the petitioner's financial status was essentially

irrelevant. What a splendid sign of a Christ-like approach to the law rather than a legalistic one.

On another topic, I was also favorably impressed when the members of the society passed the following resolution at their annual business meeting, Oct. 14, 1992.

"Whereas: Both the 1976 Declaration 'Inter Insignes' (a document issued under Pope Paul VI) and its Commentary published by the Congregation for the Doctrine of the Faith spoke of the need to study the ordination of women to the diaconate; and

"Whereas: The need is also evident in the United States, as was even expressed in an earlier NCCB draft of the 'Pastoral Letter on Women's Concerns' which recommended a study of the possibility of the ordination of women to the diaconate;

"Be it resolved that: The Board of Governors commission a study of the canonical implications of ordaining women to the permanent diaconate and report to the membership at the 1994 convention of the society.

In view of the controversy surrounding the U.S. bishops' pastoral on women in the church, the fact that a majority of the voting members passed this resolution was reassuring. Remember, such a canonical study is not a form of protest, nor is it a political statement.

Personally, I think such a motion was long overdue. We had deaconesses in the early church (cf. Romans 16:1-2). The church needs to affirm every gift and talent in God's creation and I'm glad to see the Canon Law Society has taken a step toward affirming women.

For a free copy of the *Christopher News Note*, "Courage," send a stamped, self-addressed envelope to The Christophers, 32 E. 48 St., New York, NY 10017.

CORNUCOPIA

Effort leads to results

by Cynthia Dewes

Tony is lurking behind the garage, waiting for the storm to pass. Not thunder and lightning, mind you, just Dad's cyclical wrath over a dented fender on the new car. Meanwhile, little Teresa teases the cat until he screeches and claws his way to freedom. When Judgment Mom arrives, Teresa and the enraged cat have both fed the scene.

We all like to avoid our problems, our goods, our misuses of free will. It's painful to realize that we must suffer the consequences of our own actions, that we will inevitably reap what we sow. This natural distaste probably came as a corollary to The Fall, and the worst part is that it applies to just about every aspect of life including "what we have done and what we have failed to do."

The person who smokes two packs of cigarettes a day and keeps Jack Daniels aloft (!) should therefore not be surprised when (she comes to an early and unpleasant end. Likewise the guy who eats leftover french fries for breakfast, sucks up a 12-pack of Pepsi a day, and considers flicking the TV remote enough exercise for anyone.

Family life offers similar Horrid Examples. Parents who "need" to work or play while their children are placed in daycare, pre-school, fencing, gymnastics, journaling class, and (finally) therapy, will probably arrive at old age alone. Their children, in turn, may be feeling a powerful need to work or play while their elderly parents vegetate in the solitary confinement of failing health and loneliness.

The husband who says, "I married you, didn't I?" in reply to his wife's plaintive "Do you love me?" is well on the way to a marriage-from-hell. The grandmother who subtly undermines the parental authority of her married child, or the father who continually bails out irresponsible adult kids will end up in the soap opera of a life that's stranger than fiction.

On the spiritual side we sometimes hear the refrain, "I don't get anything out of Mass." This, from persons who think of Abraham only as a Civil War president, and Lazarus as just a department store. They never read Catholic/Christian publications, including the Bible, and wouldn't think of taking advantage of religious educational opportunities as long as anything whatsoever is moving on the TV screen or happening on the calendar.

Here we have the same people who are apt to proclaim, "This is not a friendly parish," while making a quick escape from

the church parking lot before the final blessing. Furthermore, having arrived late for Mass, they naturally haven't introduced themselves, signed up to help with parish projects, or made themselves available to others in any way. Darn! The Sign of Peace they were trying their shoes.

Corny but true, one of the solutions to self-made problems may be as easy (or difficult) as getting beyond ourselves, forgoing self-interest, reaching out to satisfy the needs of family, friends and parish. Extend a hand. Like going, it's all in the wrist.

check-it-out...

The first South (Roncalli) vs. East (Secunia) Alumni Basketball Game will be played on Jan. 30. The Roncalli Kennedy Charters and Sacred Heart alumni will play Secunia alumni at Secunia Memorial High School, 5000 Nowland Ave., Indianapolis. The women's game (class of '88 and older) will begin at 7 p.m. with the men's game (35 years-old and up) immediately follows. Play-by-play commentary will be given by Jimmy "Mad-dog" Matis of Q95 radio. Secunia will host a Karaoke party in the school cafeteria after the games until 1 a.m. Refreshments will be available. Any east-side alumni interested in playing or being cheerleaders, call Mark Spillman at 317-897-4128 or Kevin Monaghan at 317-351-5976. Any south-side alumni interested in participating in the games, call Kathy Nalley-Schembra at 317-783-2426 or Joe Matis at 317-887-2559. Admission to the game is \$3. Both alumni associations invite the '68 classes to Secunia's share of the proceeds will benefit the Ken Lefler Scholarship Fund. All alumni and family members are invited to attend.

Visiting Nurse Service, Inc. needs hospice volunteers in Indianapolis to give support to patients and their families, run errands, provide transportation, and to counsel the bereaved. For more information about hospice volunteer training program, call Robbie Darden at 317-236-8017, ext. 236.

A Beginning Experience Weekend is planned for Feb. 8-7 at the Indiana Baptist Assembly in Keokuk, Iowa. Beginning Experience is a Catholic ministry reaching out to the divorced or widowed person who needs a time to grieve before beginning a new life. Trained volunteers share their own experiences of grief and hope and help. Participants examine their own losses, needs, joys and frustrations through a writing and reflection process designed to heal and renew. The cost of the weekend is \$80. Additional information can be obtained by contacting the Family Life Office 317-236-1596. The program is open to persons of all faiths.

Saint Meinrad Seminary will observe Black History Month in February with several events planned throughout the month. On Feb. 6, Father Terrell Finnell will be the main celebrant at a special Mass commemorating Black History Month. The Mass begins at 11 a.m. in the college chapel. St. Augustine's choir from Louisville, Kentucky, will present a gospel music concert at 2 p.m. in the Theology Chapel. On Feb. 18, Beverly Carroll will talk about her ministry and her work as liaison between the African-American Catholic community and the American Catholic Bishops. The African-American Catholic Bishops' Conference Center at 8 p.m. All events are open to the public. For more information, contact Barbara Crawford at 812-357-6501.

The Medjugorje Network will present, "The Truth Behind the Headlines" with Aine Burke, who is dubbed Medjugorje "Ambassador," from Bosnia-Herzegovina. She will speak at St. Lawrence, 4650 N. Shadeland, on Feb. 4 at 7 p.m. Burke will tell of her experiences in the war-torn area surrounding Medjugorje. This talk is free and open to the public.

St. Francis Hospital and Health Centers will host "Jump the Gun" activities in the hospital's main lobby beginning at 10:30 p.m. on Jan. 31. "Jump the Gun" is a late night event that allows runners and walkers to be among the first to register for the 1993 Indianapolis 500 Festival Mini-Marathon to be held in May. This post-Super Bowl party will feature musical entertainment and healthy refreshments, door prizes, free health screenings and fitness information. The festivities will continue with a free 1.1 mile "Fun Run/Walk" through Beech Grove at 11 p.m. and distribution of Mini-Marathon applications at the stroke of midnight. For more information, call 317-783-8300.

On Feb. 1 from 5-6 p.m., Big Brothers and Big Sisters will present Quacker Duck Pin Bowling Championships at Action Bowl, 325 S. College Ave. Razor Shines, of the Indianapolis Indians, is this year's honorary chairman and host.

A harpist from Indiana University will perform in the Newman Conference Center at Saint Meinrad Seminary on Feb. 11. The free concert will begin at 8 p.m. Chieh Shuen, from Taiwan, participated in the International Harpist Competition last summer in Bloomington. She is studying at the Indiana School of Music. The concert is open to the public. Call for details at 812-357-6501.

The Beech Grove Benedictine Center, 1402 Southern Ave., will present a spiritual book discussion on "Elegant Choices, Healing Choices: Finding Grace and Wholeness in Everything We Choose" by Marsha Sinetar. The discussion will take place from 7:30-9:00 p.m. on Feb. 9. Contact the Benedictine Center for more information at 317-788-7581.

Scout awards set for Feb. 7

by Margaret Nelson

The Religious Awards Presentation for archdiocesan scouts will be part of a prayer service on Sunday, Feb. 7 at 2:30 p.m. at St. Peter and Paul Cathedral.

Two hundred thirty-six young people will be honored—from Aurora, Bedford, Beech Grove, Bloomington, Brownsburg, Danville, Greenwood, Lawrenceburg, Mooresville, New Albany, New Alsace, Richmond, St. Joseph Hill, St. Meinrad, Plainfield, Shelbyville, Sileria, Sunman, Terre Haute, and Yorkville.

Father Mark Swarczkop, archdiocesan chaplain of scouts, will be the homilist. Archbishop Daniel M. Buehlein, himself an Eagle Scout, will address the assembly.

The ceremony will feature the presentation of medals to older scouts—Ad Altare Dei, Pope Pius XII and Marian Medal.

Younger scouts will receive certificates for medals earned during the past year—Family of God, I Live My Faith, and Parvuli Dei.

the Parvuli Dei, and 16 will get the Ad Altare Dei. Sixty young ladies have earned the Family of God Award; 37, the I Live My Faith Medal; and 11, the Marian Medal.

A new Cub Scout medal, the Light of Christ, will be presented for the first time in Indianapolis at the Feb. 7 ceremony.

Eleven young Tiger and Wolf cubs are scheduled to receive the Light of Christ award. The purpose of the program is to help the scout develop a personal relationship with Jesus.

Two adults who have served Catholic scouting for at least ten years will receive the Saint George medals. Two women will receive the Saint Elizabeth Anne Seton award for five years of service.

Four men with similar length of service will be given the Bronze Pelican. They include Father Donald Schmidlin, pastor of Nativity Parish in Indianapolis. Sixty others in his parish will receive awards this year, including four adults.

The honored scouts and their parents will attend a reception at the Catholic

One bonded young man will receive... Center after the awards ceremony.

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Somalia recovering, CRS representative says

by John F. Enk

A Catholic Relief Services (CRS) official met back from Somalia today that he is positive that Somalia can recover, but it requires continued security for the people there.

Jack Morgan, associate director of communications for CRS, was in Indianapolis Jan. 21 to meet with various news organizations, including *The Criterion*. He had been in Somalia both before and after the U.S. Marines were sent in to protect relief organizations so they could get food to starving Somalis.

CRS started responding to the famine crisis in Somalia last August, starting by trucking food from Kenya. Then, when increased factional fighting, raids on food convoys and poor weather reduced the amount of food that could be trucked, CRS airlifted food.

CRS is not the largest relief organization in Somalia (the International Committee of the Red Cross is), but it has been feeding 120,000 people 10 kilos of sorghum per month—about a bucketful, Morgan said. The sorghum is mixed with water into a type of porridge. Some of the sorghum was probably grown in Indiana, he said.

Morgan, a Fort Wayne native, explained that CRS chose sorghum because it is nutritious and also because it is the food of choice among most Somalis. Since it can be locally grown, there is less chance that it will be looted by Somali thugs and clans than are shipments of rice, wheat and cooking oil.

Food is flown into CRS headquarters in Baidoa, Somalia and then trucked to 12 villages southwest of that city twice a month, Morgan said.

Morgan was in Baidoa the day before the Marines got there and described the chaotic and anarchic conditions at that time. He said the relief agency personnel were very impatient because the troops waited so long to move out of Mogadishu. "It was very tense until the troops got to Baidoa," he said, "but CRS continued to distribute food." He said that the local people showed extreme bravery in defending CRS supplies from looters.

"The day after the Marines entered Mogadishu, there was more looting than ever before in Baidoa," Morgan said. "The so-called 'technicals' who had been terrorizing Mogadishu just drove to Baidoa and went into business there. The local guards hired by CRS had to return fire to protect the CRS compound."

He said that the local people recommended that CRS personnel leave until the Marines arrived, but CRS staff thought their presence in Baidoa was important.

Actually, he said, CRS did not suffer as much looting as other relief agencies did. This was for three reasons: First, CRS never had a warehouse in Baidoa, taking food directly from the planes to the villages, unless the planes arrived late in the day, then food would be stored only overnight. Second, CRS avoided large convoys that were inviting targets. Third, CRS brought in sorghum which the looters weren't interested in stealing because it was not valuable on the black market.

Since the Marines have been in Baidoa, Morgan said, he has seen great improvement. "Some Somalis are still dying, but we're down to a couple hundred a week instead of that number per day," he said. "Many children are weakened because of malnutrition, so they are dying of diseases, like measles, especially in small villages."

He said that CRS has started a supplemental feeding program for children aged 1 to 5 now that most of the problems of starvation have been taken care of. "We weigh and measure each child to determine the extent of his or her malnutrition," he said. "We then provide extra rations in addition to the sorghum." This includes, he said, a high-protein biscuit and vitamin supplements.

In each village CRS does a census to determine the nutritional needs of each family and food is then distributed according to the family's nutritional needs, Morgan said.

CRS is also providing basic health care by nurses, he said. Children with eye infections, worms and parasites are taken to hospitals for treatment. However, Morgan said, it is sometimes difficult to get mothers to let their children go to the hospital because the mothers can't pay for the children's care. "It's difficult to get them to understand the idea of free health service," he said.

Morgan said that he is very concerned about what will happen after the U.S. Marines leave. "I'm concerned whether there is really a long-term commitment," he said. He has been told that, when United Nations troops take over for U.S. forces, Australian troops are scheduled for Baidoa. He said he hopes this will work out but fears that anarchic conditions could return.

It's vitally important, he said, that security continue in place so the local people can plant and harvest their own sorghum. "I have seen lush fields of sorghum, heavy with grain," he said. "Somalia can come back. There were generous rains this season after two years of drought. So there is great potential for rebuilding Somalia and CRS will be part of that."

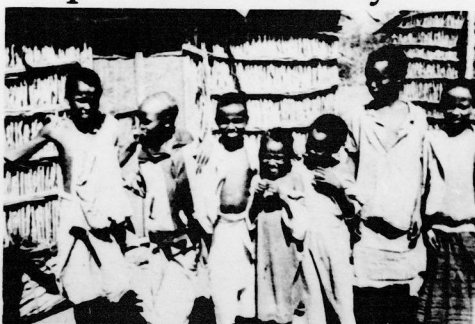
He said that CRS plans to feed 400,000 people this year. It also plans to give seeds and tools to farmers and import chickens and other animals from Kenya. It anticipates spending \$600,000 to restore water systems that were destroyed during fighting among Somali clans.

Morgan said that water is a serious problem in Somalia. Pure drinking water is needed to mix with the sorghum, he said, and contaminated water can cause more sickness among the people.

Besides its headquarters in Baidoa, CRS has also opened an office in Mogadishu in order to bring food through the port there, thus increasing the supply and reducing the cost of moving food from \$600 per ton by air to \$50 per ton by truck.

CRS expects to spend \$36 million in Somalia during 1993.

Donations for CRS assistance in Somalia can be sent to: Catholic Relief Services Somali Fund, P.O. Box 10790, Baltimore, MD 21298-9664.



SOMALI CHILDREN—Children in Bulu Fur, Somalia, who were on the brink of death a few months ago, are now laughing and playing as Catholic Relief Services food shipments reach their village. However, it is estimated that 90 percent of the children in Somalia are undernourished. (CNS photo by Cardinal Roger Mahony)

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FOOD DISTRIBUTION LINE—A Catholic Relief Services worker checks the CRS-issued record of a Somali woman as she waits in line for food being distributed in Bulu Fur, Somalia. When CRS first goes to a village it does a census to determine the nutritional needs of each family and food is then distributed according to the family's nutritional needs. (CNS photo by Cardinal Roger M. Mahony)

Cardinals, 20 bishops at pro-life prayer vigil

by Carol Zimmermann
Catholic News Service

WASHINGTON—Members of the pro-life movement must continue to pray and speak out against the "convenient violence" of abortion, said Los Angeles Cardinal Roger M. Mahony.

"Throughout our society we see a growing disregard for life in every quarter, hastened by its cheap destruction through a violence made increasingly convenient and acceptable," he told more than 3,000 participants in a Jan. 21 prayer vigil at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Cardinal Mahony, chairman of the Committee for Pro-Life Activities of the National Conference of Catholic Bishops, was homilist and main celebrant at the opening of the annual all-night vigil.

The cardinal was joined on the altar by more than 100 priests, 20 bishops and

Cardinals James A. Hickey of Washington, Bernard F. Law of Boston and John J. O'Connor of New York.

Cardinal Mahony said the widening excuses used to justify abortion—from "gender choice of the unborn child to the avoidance of possible genetic defects"—are examples of "still permissible discrimination against the unborn."

He also denounced the increase in street killings, execution of prisoners and support for physician-assisted suicide, saying these actions "weaken the social, legal and moral network needed by any society to preserve its own life."

The cardinal encouraged vigil participants, many of whom were standing in the side aisles, to work for solutions to "institutionalized discrimination against families which result in social and economic barriers erected against a woman's choice to bear and raise children."

He also stressed the need for educators



RALLY GUESTS—Los Angeles Cardinal Roger M. Mahony (right), chairman of the Committee for Pro-Life Activities of the National Conference of Catholic Bishops, introduces some of the members of the Catholic hierarchy attending the March for Life rally Jan. 22 in Washington. From left, front row: Cardinal Anthony J. Reville of Philadelphia, Archbishop William H. Keeler of Baltimore and Cardinal James A. Hickey of Washington. Indianapolis Archbishop Daniel M. Buechlein also attended. (CNS photo by Al Stephenson)

and members of the medical and legal community to talk about life issues.

He said teachers must help students "search for the light of truth" and remain current with developing issues in genetics, family planning and human rights.

Cardinal Mahony urged the medical community to answer the positions of those who advocate abortion and to challenge family planners who openly encourage abortion as a form of birth control.

He said members of the legal profession should address how the role of public

servant "must be reconciled with more just laws and policies which defend the rights of families—the unborn and the poor."

The cardinal said the pro-life movement must be strengthened on the parish level with prayer programs and networks to promote change in public social policy and legal rights to protect life in all its stages.

"We must realize that the power of prayer and of sacrifice, in conjunction with our strong pro-life witness, are the avenues that will most effectively change hearts, minds and attitudes," he said.

Vatican newspaper criticizes Clinton's change in policies

by John Thavis
Catholic News Service

VATICAN CITY—The Vatican newspaper sharply criticized President Clinton for revoking pro-life policies and said his administration had started down "the pathway of death and violence."

The strongly worded commentary came less than 24 hours after Clinton, in one of his first official acts, lifted several government restrictions on abortion.

The actions were a "big disappointment" to those who hoped Clinton's policy decisions would be based on defense of human rights, the newspaper, *L'Osservatore Romano*, said Jan. 23.

"With these steps, the announced 'renewal' is starting out on the pathway of death and violence against innocent human beings," it said.

"This is not progress for the United States nor for humanity which, once again, must suffer a humiliating defeat," the newspaper said.

In a reference to Clinton's Inauguration Day call for a springtime of political change in the United States, the commentary concluded: "Spring is not synonymous with death."

On Jan. 22, Clinton signed executive orders lifting a ban on abortion counseling at federally funded family planning clinics; overturning prohibitions on fetal tissue research; ending restrictions on access to abortion in U.S. military hospitals overseas; and calling for a study of the government ban on import of the French "abortion pill," RU-486, for personal use.

The executive orders reversed policies initiated by Clinton's two predecessors, Presidents Ronald Reagan and George Bush.

Indianapolis rally attracts 500

(Continued from page 1)

doing. Every woman who has an abortion knows there is a baby inside her."

There is no justification for abortion, she said, because "Jesus Christ tells us 'Thou shalt not kill.' Women considering abortion need prayers, Mass, and help from crisis pregnancy centers."



PRO-LIFE DEMONSTRATORS—Nearly 500 pro-life supporters gathered on the steps of the Indiana Soldiers and Sailors Monument at Monument Circle in Indianapolis on Jan. 23 for a peaceful demonstration against abortion and the proposed Freedom of Choice Act (FOCA). Earlier, pro-life supporters attended a memorial ceremony at the World War Memorial to pray for the pre-born babies who have died in the 20 years since the Supreme Court legalized abortion. (Photo by Mary Ann Wyand)

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Jeffersonville native serves Vietnam refugees

by Sr. Martha Bourne, MM

Maria was born behind barbed wire.

Her parents and elder brother fled Vietnam in 1980, but were captured by Chinese marine police and taken to a detention center on the mainland. They escaped after six years, but were captured again and detained with other Vietnamese boat people in Hong Kong. Maria was born during their third year in the center. Before she was a year old, her family was accepted for resettlement in New Zealand. Maria will grow up in freedom there.

Most of the Vietnamese refugees with whom I work are not as lucky as Maria and her family. Those who land in Hong Kong live in detention centers, overcrowded facilities surrounded by high wire fences topped with barbed wire. Their world is limited to the hut which they share with several hundred other boat people and the small paved area around it.

While they are given food, shelter, medical attention and some form of education, the conditions are pretty grim: one bunk space per family for all their living quarters, daily life in an iron cage with no trees, grass or flowers, and meals of institutional food served from large plastic tubs into small plastic tubs.

Education is minimal. From what I can tell, the children spend more time lining up, being counted, and walking to the school than they actually spend in the classroom. Adults have little or nothing to do. Some few work on clean-up and maintenance crews, others as interpreters or teachers. If they do work, they get paid a pittance.

The Vietnamese people are not allowed to leave the centers unless they have been classified as genuine refugees and are eligible for resettlement to a third country. Then they are moved to other centers, where conditions are better and they are free to come and go as they please. They are even allowed to find jobs in the city.

This screening process by the Hong Kong Immigration Department can be long and frustrating. If refugees disagree with the outcome, they can appeal to the United Nations High Commission for Refugees (UNHCR). There are approximately 50,000 boat people in detention centers at the present time who have been screened and rejected. For the past three years, I have been working with Vietnamese boat people in these centers under the auspices of the Norwegian Missionary Society (NMS).

We do what we can to make the refugees' lives a little more pleasant. We listen to their stories, bring them news



FRIENDS—Maryknoll Sister Martha Bourne of Jeffersonville hugs Kin at the Whitehead Detention Center for Chinese and Vietnamese boat people in Hong Kong. Kin was excited about her new clothes and shoes. Sister Martha works with members of the Norwegian Missionary Society to help refugees. (Photo by Ellinor Lilleheim)

from outside, help them write letters, make telephone calls to friends and relatives, hold English classes, bring yarn for the women to knit, and play games with the children. But the most important thing we do is show our love and concern for each person.

Sixteen-year-old Le Minh Dung, for instance, spends every waking hour studying English but takes time to teach me Vietnamese. He waited three years in detention centers with his father before being able to join his three older brothers in the United States. His mother, another brother, and a sister will be reunited sometime in the future.

The ethnic Chinese are the worst off. They are usually

classified as illegal immigrants and are often sent back to China. Last June, the Vietnamese government agreed to take back all boat people, and since then the Hong Kong authorities have forcibly repatriated some of them.

Many refugees are still fearful of returning to Vietnam and so they resist repatriation, while others volunteer to go back. More would willingly return to the motherland they truly love and would rather not leave if the living conditions would improve there. This could happen if more assistance is given to Vietnam itself, making it possible for the government to provide homes, jobs, schools, and medical care for its citizens, and if the government stops discriminating against its people for their political, racial or religious background.

The years of living in confinement, plus uncertainty about their future, sometimes leads refugees to start violent outbursts like the fire in the Sek Kong detention center on New Year's night a year ago which killed 23 people. For the most part, however, the Vietnamese are kind and considerate of one another and with those of us fortunate to work with them. They develop a community spirit in the huts where they live, helping one another and making lasting friends with others sharing the same plight.

We try to celebrate with them whenever we can, just to add a little space to their lives and to help us all remember that there are things to celebrate even in the worst situations.

Recently 24 young adults completed six months of English lessons, so we had a graduation party. We brought a beautiful cake, snacks and fruit drinks for the occasion. Each student received a certificate. It was a wonderful party!

The children love to play games. Their favorite game is the "Raggedy Ann" cards which were sent to me by school children from my home town of Jeffersonville.

Sometimes I accompany those in the departure centers on shopping trips or outings. They always want to stay out a little longer and delay as long as possible returning to their crowded, barren quarters. When I get home dead-tired from such a day with them, I remember what little freedom they enjoy. Rather than complain that I can't take it anymore, I'm ready for another day.

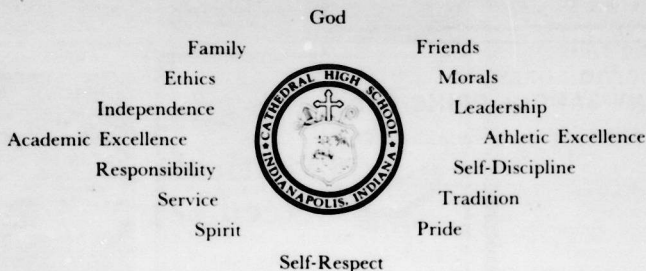
(Maryknoll Sister Martha Bourne of Jeffersonville has been ministering to people in the Far East for a number of years. Her current address is 48 Princess Margaret Rd., Homantin, Kowloon, Hong Kong.)

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Clinton people go to St. Louis priest for urban affairs advice

by Laurie Hansen
Catholic News Service

WASHINGTON—A Catholic priest who chairs the National Center for Urban Ethnic Affairs was among experts the Clinton transition team beckoned to Little Rock, Ark., to discuss the nation's urban concerns.

Father Salvatore Polizzi, the pastor of St. Roch Parish in St. Louis known for his community organizing acumen, participated in a pre-inaugural round-table meeting organized by Clinton transition team members in Little Rock Dec. 3.

Weeks later Clinton workers called to invite him to work in the new administration, but Father Polizzi declined. "I said I was ordained to be a parish priest. I enjoy visiting the sick," Father Polizzi told Catholic News Service Jan. 18. He said it was not clear which position he had been offered.

Father Polizzi would not have been the first Catholic priest connected with the Washington-based National Center for Urban Ethnic Affairs to be tapped for public service. Founded in 1971, the agency was once headed by Msgr. Geno Baroni, who became assistant secretary for the U.S. Department of Housing and Urban Development during the Carter presidency.

Father Polizzi said he feels a "glimmer of hope" for urban concerns as a result of the election of President Clinton.

He said the question is "how do we get urban issues back on the front burner as they were during the (Jimmy) Carter and (Gerald) Ford administrations."

He said part of the problem is "there isn't the money going to cities that there used to be" and what federal monies have gone to the cities "hasn't been poured into the proper places."

Bureaucracies have been built up and bureaucrats paid

big salaries "while not enough gets to housing, sidewalks and streets," said Father Polizzi.

He also decried the disappearance of tax incentives for urban renovation.

The priest said he pointed out to the 25 other round-table participants that often the church is the last institution to leave decaying neighborhoods.

"Everyone uses our halls, our churches, our schools. We never get anything back. We don't want anything back," but recognition of the church's role in the neighborhood is important, he said.

In Father Polizzi's view, the biggest urban problem in the United States is "we've not learned how to live together."

"Black people come in, and white people leave. It's fear. They see blacks and other minorities in a bad light. They think drugs and killing," he said.

He said white flight was a major reason the population of St. Louis dropped from 850,000 to 375,000 in 35 years. In recent years, however, he said, the urban exodus has leveled off.

But, said Father Polizzi, his St. Louis neighborhood is proof that the drugs and killing stereotype is off target. "It's a middle class, black neighborhood. We have mailmen, policemen, lawyers living there. It's a stable neighborhood" with large, beautiful houses, he said.

It's clear to him that neighborhood instability and crime stem from "lack of money and the vicious cycle of poverty," not from skin color. "You have no pride because you don't work. You don't work, so you don't have money. You don't have money so you can't get educated," said the priest.

He said when he finds out St. Roch parishioners are thinking about moving out of the neighborhood, he asks them why.

The priest sits down with them and shows them a map that illustrates how close they live to parks, museums, the zoo, major highways and St. Louis University.

Many neighbors, he said, choose to remain in the city because of the racial mix and the parish. "Without the church there'd be no neighborhood," he said.

Msgr. Polizzi first became involved in community organizing while he was working at St. Ambrose Church, in the Italian neighborhood in southwest St. Louis, in the early 1970s.

The federal government decided to put a highway through the neighborhood, dividing it and leaving only one block on the other side with no bridge going over the highway," said the priest.

He and his parishioners took their fight to Washington and eventually "embarrassed" federal officials into building the bridge to keep the neighborhood connected, said Msgr. Polizzi.

Now, he claims, the area is "the best organized neighborhood in the country" and St. Ambrose is a "viable, lively parish."

The parish's success prompted Msgr. Polizzi to return to school and get a master's degree in urban affairs.

Then, in the late '70s, another problem arose when St. Ambrose was faced with the news that a large paint company, National Lead, was piping waste water under the homes in the neighborhood.

Parish members organized and "we proved the land underneath our houses belongs to us," said the priest. As a result, city officials forced the paint company to deposit the waste elsewhere.

In addition to his other duties, Msgr. Polizzi is director of the St. Louis archdiocesan Office of Urban and Community Affairs. The office helps priests learn what they can do to save their neighborhoods, said Msgr. Polizzi.

St. Pius students collect pennies for hurricane victims

by Margaret Nelson

Students at Sacred Heart School in Homestead, Fla., will benefit from this year's fifth-grade service project at St. Pius X School in Indianapolis.

In September, teacher Mary Pat Sharpe learned that two Catholic schools in Homestead were badly damaged and that the families they served were victims of the storm.

Principal Mary Preston told Sharpe that 25 percent of the families in Sacred Heart School were left homeless or lost most of their possessions during Hurricane Andrew.

The students will collect pennies beginning Jan. 31—Catholic Schools Week.

The fifth-graders have made posters and containers for the classrooms and local businesses. They will not solicit, but accept the pennies. They have put notices in newsletters, the church bulletin, newspapers, radio and television.

The math classes will chart, estimate, weigh and keep track of deposit of the coins they collect in school each day. The St. Pius students have written personal notes to Sacred Heart children, hoping to learn first-hand details about the hurricane and the current situation there.

As Kristyn Tokulew wrote, "Some people think pennies are worthless, but for fifth graders at St. Pius X School they are worth a lot. The fifth grade has put them to use by collecting them for Sacred Heart School down in Homestead, Florida."

"Sacred Heart was terribly destroyed by Hurricane Andrew. All the pennies we collect will go down there so they can put them to good use. . . . You can help by giving some of that change that you don't need. Please help! It can change a lot of lives," wrote Kristyn.

Peoples Bank has agreed to place containers and posters in nearby branches and count the coins for the students. Sharpe and the other fifth-grade teacher, Robin Moss, will take the money to Sacred Heart School during the St. Pius spring break.



HAPPY HELPERS—Fifth-grade students at St. Pius X School collect, sort and count pennies for Sacred Heart School in Homestead, Florida. (Photo by Mary Pat Sharpe)

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by Sr. Jamie Phelps, OP

As we look around the Christian community of the 20th century we see that people express their faith in a variety of ways and through a variety of lifestyles.

This is partly because people are at different stages of faith development, but also because of the multiple ways a lively faith can be expressed.

As examples of Christians who embraced a life of simplicity and material poverty, and became a healing presence to the poor outcasts of many nations, there are Mother Teresa of Calcutta, Sister Thea Bowman, and other women and men religious and laity.

Howard Thurman and the numerous 20th-century mystics and monks and nuns who live lives of contemplative action within monasteries or their own homes and parishes provide witness to the power of prayer for personal sanctification. And their presence is a prophetic sign of the social transformation possible for all.

There are the Christians who not only visited the imprisoned, but were imprisoned themselves, like Nelson Mandela. There are the many modern-day martyrs who lost their lives in the struggle for justice.

Most 20th-century Christians, Catholic and Protestant, live less public or dramatic lives of faith. Nevertheless, in their family, church, neighborhood, cultural, national and international arenas and through their daily work as students, baby sitters, parents, domestic workers, educators, social workers, homemakers, church ministers, janitors, and lawyers embody patterns of love, justice and mercy.

James Fowler's book "Stages of Faith: The Psychology of Human Development and the Quest for Meaning" suggests that faith is a way of life which develops in harmony with each person's psychological stages of growth.

The "personality" of someone's faith reflects the person's stage of psychosocial development. Accordingly, Fowler developed a six-stage schema of faith development which parallels the stages of human development articulated by some of the leading psychologists and educators.

The "primal faith" of infancy is simply the disposition to trust. This disposition must be developed by the child's experience of others as mediators of God's love and concern.

The "intuitive-projective" faith of early childhood forms the ground of the child's images of good and evil.

At ages 6 to 8, the child begins to develop a "mythical-literal" faith in which God is envisaged, in an initial sense of morality, as a punishing and rewarding parent.

During pre-adolescence (ages 11 to 13), children develop a sense of interiority. Their "synthetic-conventional" faith repre-

sents an integration of the values and beliefs of significant adults, peers and others with whom they establish a sense of belonging.

In this stage, the child feels connected to God as a trustworthy friend and companion.

During the teen-age and young adult years comes the "individual-reflective" faith.

During this stage, beliefs and values accepted on the authority of others are re-evaluated. Exercising their sense of personal authority and responsibility in a search for authenticity, individuals encounter God on their own terms, sometimes abandoning for a time the values and beliefs integrated earlier because of the teachings and examples of others.

In the stage of "conjunctive faith," individuals emerge from the illusions of individualism characteristic of "individual-reflective faith" and are able to deal with the ambiguities of their own identity and that of God.

One recognizes the good-evil dialectic within oneself and is able to accept the paradoxes of a God who is all-powerful and self-limiting, a God who is near (immanent) and beyond our grasp (transcendent).

One's faith is personal and at the same time held in common with those who are different from oneself.

In the final stage of Fowler's faith development schema, "universalizing faith," one is drawn into a new relationship in which God, not the self, is the sole center of one's life. A person is in harmony with God's ways and purposes. One begins to live in a pattern of absolute trust in God and acts selflessly on behalf of God's justice and mercy.

The majority of Christians live quiet, routine lives, confident that God's love, mercy and justice will embrace them as they serve co-workers, neighbors, family and friends.

I think of the teacher who takes time to engage students in a caring way so that they know they are loved and are capable of developing gifts needed by the community, the lawyer and politician attentive to the consequences of their decisions for the poor, the relative or friend who takes time to listen and encourage the young or the old.

All of these follow in the footsteps of our ancestors of faith.

So diversity is seen in the Christian community in prayer, lifestyles and individual and communal religious expressions. But one thing is common to faith that is alive. It grows and develops.

What grows? One's understanding of oneself and of God; one's sense of trust in God and communion with God—seen in prayer and in action directed toward transforming the world.

(Adrian Dominican Sister Jamie Phelps is an assistant professor of theology at the Catholic Theological Union in Chicago, Ill., and at the Institute for Black Catholic Studies at Xavier University in New Orleans, La.)



FAITH FORMATION—The personality of someone's faith reflects the person's stage of psychological development. During pre-adolescence, for example, a young student (above) expresses her faith by writing about her love for God on the chalkboard during class. Another child (at left) takes a moment to pray before eating a birthday treat during a classroom party for a school friend. During the teen-age and young adult years, a person typically re-evaluates beliefs and values accepted on the authority of others. (CNS photo at top by Michael R. Hoyt and at right by David Stricklen)



Faith evolves during person's life

by David Gibson

As a person's needs or interests develop, grace likely will be active in the process. For grace builds on nature.

The result may be that the "personality" of one's faith will get expressed in some new, previously unexplored ways.

Perhaps a person long had an aptitude for working with young people but never used this gift. Now, at age 40, as her own children become teen-agers, she develops an acute interest (motivated by God?) in youth and becomes active in her parish's youth ministry. The "personality" of her faith, formerly home-based, becomes strongly communal and youth centered.

Again, the long illness of a family member may impel a man to search out aspects of faith previously neglected. In his pain, he may begin, really for the first time, to rely not solely on himself but on God.

Similarly, the teen-ager who trusted solely in his group, which turned to drugs, may surprise onlookers by seeking new support in a youth retreat weekend. Grace is active, building on his need to express himself and his faith in a new way.

If you ever feel that your current concerns and your faith aren't in sync, remember. The possibilities for expressing faith never are exhausted by anyone. (David Gibson edits Faith Alive!)

DISCUSSION POINT

Faith strengthens hope, courage

This Week's Question

Is faith a source of happiness for you? Why?

"My faith gives me confidence, which is a big part of happiness." (Katie Vandercort, Inglewood, California)

"My faith is a source of joy. When you have joy, you're optimistic—even though you may have all sorts of calamities—because you have the presence of the divine Spirit and the body of Christ. I have many children, so I have lots of calamities!" (Mary Vercano, West Consett, New York)

"It's definitely a source of happiness for me because it helps me deal with the struggle of my past. My mom and dad had to do without making ends meet. But faith gives me lots of hope... that the sacrifices of my parents will be rewarded. From their faith I learned that if you possess

faith and learn to use faith, it will help you to overcome any obstacle." (Willis Daniels, Washington, D.C.)

"It gives me hope and courage and strength to put up with whatever happens... The Lord isn't going to forget us. My husband had a real bad accident. He was in such pain. I can see how someone without faith would be discouraged, but we can suffer a little knowing it will pass." (Jane Santa, Mission Viejo, California)

Lead Us Your Voice

An upcoming edition asks: What goal in spirituality proved helpful for you?

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



Faith wears different faces, yet is authentic

by Father Herb Weber

As an altar boy back in the 1950s, I often served the 6:30 a.m. weekday Mass.

In those days it was clear to me that the daily Mass attendees, especially the old people, were the embodiment of what it meant to be a faith-filled person.

They looked holy, prayed solemnly, and seemed somewhat removed from everyday life outside the church building.

Very likely the persons I observed at those early-morning Masses were indeed men and women of faith.

What has changed, however, is my certainty that their expression of faith is the only one.

I have discovered that faith wears many faces and is authentically lived in many ways.

For Tom, who holds a responsible position in industry, faith is a matter of working for social justice.

At a time when fighting racism, speaking out for the poor and challenging systems is unpopular, Tom continues to express himself.

He said it is a matter of living the Gospel. He frequently examines his own efforts to work in terms of Christ's teachings. As he told me, having a successful business means more than simply making money. It also means caring about employees.

Tom's involvement at church supports his efforts in the "marketplace." I have also found it works the other way around. He brings his work experience into his prayer. As a result, his faith life becomes a crossroad where the good news and the daily news meet.

Not all individuals express their faith the way Tom does.

Sarah, employed at a large university, has to "fight" her faith. Actually, her struggle is with the church through which her faith has been developed.

Disturbed because she believes from her experience that the church restricts women

from full participation, she nevertheless has committed herself to living her faith within the church. Her faith allows her to transcend some of her pain and to acknowledge that she too is in the church.

Meanwhile, however, Sarah knows many alienated Catholics who wonder how she keeps from "losing faith" also over church actions. Sarah is able to identify with their pain. She belongs to a worshipping community and through that congregation her faith is being nurtured.

A totally different faith experience is illustrated by a humble man named Rich, a successful coach who has the practice of stopping by church early every morning on his way to work. He stays for prayer, and then moves on before anyone sees him.

Players on Rich's team have commented on his peaceful spirit and gentleness during the sport as well as outside it. For Rich, faith is an intrinsic element of a healthy life.

He keeps himself in shape physically, emotionally and spiritually. What I observe is the authenticity of his faith. He truly feels that God called him to be a good coach and adult role model for the young men he works with.

In all three stories, different though they are, common characteristics of faith can be found.

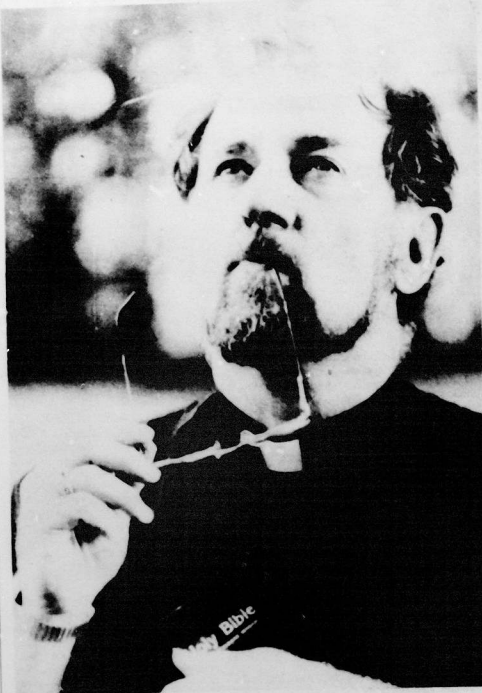
First of all, faith is based on some connections with God and God's community, the church.

Even when possibly at odds with some official teaching of the church, the role of the church as instrument in reaching God is evident.

Likewise, all three persons have found an avenue for expressing that faith. Genuine faith shows itself in concern for employees, identification with the pain of those alienated, or in commitment to the young.

Faith wears many faces.

Father Herb Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio.



EXPRESSION OF FAITH—Faith wears many faces and is authentically lived in many ways. Different individuals express their belief in God in a variety of unique and special ways. However, there is a common characteristic of faith for all Catholics. Their belief is based on connections with God and with God's community, the church. (CNS photo by Cleo Freelance Photo)

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Catholic Schools Week

CATHOLIC EDUCATION

Schools celebrate the Good News

by Daniel Elsener

Executive Director, Office of Catholic Education

During Catholic Schools Week, we celebrate the Good News of Catholic education.

That's a good theme. The nature, the mission, the results Catholic schools attain, and the good people that serve in them are the reasons I think so.

Catholic Schools Week is a time for parents to see how well their children are doing, look in the mirror, and congratulate themselves for the investment they have made in Catholic schools. Pastors and leaders should congratulate themselves for choosing to support this most thorough and comprehensive form of Catholic education for their youth.

Catholic educators are humble by nature. But this time of special recognition may be a good time to stand up and acknowledge the accomplishments achieved through their service to Catholic schools. Catholic educators have clearly invested much to create the Catholic school success story and that success continues. One proof of that is the fact that we are having enrollment increases.

We can also celebrate the generosity of people like I. Patrick Rooney of Golden Rule Insurance Company and others who are committed to giving low-income families the right to choose the type of school they believe is best for their children. We congratulate and celebrate those choices and the good that results in the family, in the church, and in the larger community.



Daniel Elsener

It is also a time to celebrate the contributions of the entire Catholic community. We are edited and thankful for the religious communities and lay people who have built the Catholic school system and now sustain it. We are most thankful that the alumni and parents who no longer have students in the schools continue to be especially generous. In every case we celebrate, congratulate, and give prayers of thanksgiving because so many have answered Jesus' call to "go forth and teach."

The secular news we hear is typically bad—especially in mid-winter. But this is about good news. Catholic schools are faith-filled schools and they produce high academic marks. In our pastoral work we know, through the Spirit we know, through the dedicated Catholic leadership we produce we know, that these schools are profoundly effective in their mission.

In "What Big Cities Owe to Catholic Schools," Malcolm Forbes stated: "Catholic Schools provide hugely consequential cases of impact and hope. Their value is—literally and figuratively—beyond measure."

The U.S. Department of Education and sociologist Dr. James S. Coleman have offered these statistics.

► At both elementary and secondary levels, Catholic school students outscored public school counterparts in national and science achievement tests.

► Catholic school students show greater academic achievement gains than public and other private school students in all subjects between 10th and 12th grades.

► Minority students from underprivileged backgrounds in Catholic schools outperform their public school counterparts.

► Three percent of Catholic high school students drop out of school compared to 14 percent of public school students.

► Catholic school graduates of every ethnic background

choose a pre-professional college curriculum twice as often as public school graduates.

► Eighty-three percent of Catholic high school graduates go on to college as compared to 52 percent of public high school graduates.

► The graduation rate for all Catholic students is 95 percent, and for public schools, 66 percent.

► Catholic high school students surpassed public school students by an average of 4.5 percent in math, 4.8 percent in science, and 12.5 percent in reading in the three grade levels of the National Assessment of Educational Progress test of the federal government.

► Catholic high school sophomores are four times less likely to drop out of school than their public school counterparts. Once graduated, they are much more likely—by 40 percent—to go on to college.

While we celebrate, this is also a good time to reflect. How did we achieve this excellence? What can we do to insure the continuation of Catholic schools? What responsibility does each of us have to invest in the future?

As you prayerfully reflect on these questions, I would suggest that the answers are to be found in the faith with which we approach the mission of the church, the high expectations and belief that we, as Catholics, have in human potential; the willingness of past and present teachers to commit to their calling; the leadership of the church; and the willingness of the entire Catholic community to invest in the thorough formation and education of our youth.

These schools are a reason to celebrate—a cause worth rallying around. Let each of us use this week to reflect on our role and our support, and give prayers of thanksgiving for all those who make our Catholic school system what it is—a cause to celebrate!



Schools plan events to celebrate special week

Compiled by Margaret Nelson

Most of the Catholic schools in the archdiocese will mark Catholic Schools Week with activities next week, Jan. 31 to Feb. 6.

The Catholic schools in the Terre Haute Diocese will

combine with other non-public schools for a display at the Meadows Mall at 10 a.m. to 2 p.m. on Feb. 6. Each school will distribute brochures and include photographs, banners and yearbooks in its display.

An all-diocese school liturgy will be celebrated at Sacred Heart, Clinton, on Tuesday at 11 a.m. The Clinton Knights of Columbus will provide a lunch afterwards.

Open houses at Terre Haute diocese schools include: Sacred Heart, Terre Haute, Feb. 2, 6:30-8:30 p.m.; Annunciation in Brazil, Feb. 5, 1:30-3 p.m.; Sacred Heart, Clinton, Feb. 6, 6:15-8 p.m.; and St. Patrick, Terre Haute, Feb. 7, noon-2 p.m.

Sacred Heart School in Clinton will open the week at Sunday liturgies. On Thursday, students will participate in a school-wide kickball tournament. On Friday afternoon, there will be a "Mr. Conductor" show. And on Saturday, the school will sponsor a family liturgy, open house and variety show, beginning at 5:30 p.m.

Vallerie Dillon, eighth-grade student at Sacred Heart School in Terre Haute, will speak about Catholic schools at a Sunday liturgy planned by the students to open Catholic Schools Week. On Feb. 2, the school will hold an open house, from 6:30 to 8 p.m.

Feb. 3 will be Career Day at Sacred Heart, Terre Haute, among half-hour presenters to rotating classes will be a doctor, a lawyer, a dentist, a nurse, a food service employee, an electronics authority, a beautician, a florist, a scientist, a priest, a religious, an engineer and a physical education teacher.

A drug awareness program will be given to grades four through eight during an assembly on Wednesday.

On Thursday, there will be an all-school assembly to celebrate Spirit Day at Sacred Heart, Terre Haute. Cheerleaders will direct yells, school colors will be worn, and students' posters will be displayed. On Friday, grandparents will be honored by having lunch with the pupils, going on a tour of the computer room, and receiving school key rings.

At St. Mary School in North Vernon, prospective kindergartners will receive special invitations to the Sunday, Jan. 31 breakfast, children's liturgy and open house. Students have already written notes to non-school parishioners to thank them for their support. And Project Share, in which St. Mary students are adopted, will be launched during the week.

St. Mary School in North Vernon has invited students at St. Ambrose in Seymour for a prayer service, lunch and games on Thursday of Catholic Schools Week.

St. Ambrose will use a patriotic theme to honor scholars and teachers on Monday. Students will invite parents of pre-schoolers to share the "Good News" of Catholic education with an open house on Tuesday.

On Wednesday, St. Ambrose School will celebrate National Appreciation Day for Catholic Schools by inviting the students' grandparents. Volunteers will be honored on Thursday. Friday will be "crazy dress-up" day, human bingo, and a spelling bee at the Seymour school.

Pope John XXIII in Madison, will begin the week with Paul Kelly's "No Show" show, "Rolling Up Your Sleeves." By telling stories, singing, clowning and juggling, Kelly shows the children how to turn negatives into positives.

On Tuesday, the students will attend a Mass with Shawe Junior/Senior High School. Also, future kindergartners will be invited for a special open house that day. On Thursday, teachers and staff will wear Catholic Schools shirts. And prayer partners from the two schools will participate in an activity together.

Eighth-grade students from St. Mary, North Vernon, plan to exchange visits with Shawe Junior High's eighth-graders during the week, with parent involvement.

St. Paul School in New Alsace will begin the week with a Children's Liturgy at the Sunday 8:30 a.m. Mass. Afterwards, the School Boosters will sponsor a reception in the gym. The school will hold a book fair during Catholic Schools Week. And parents and grandparents are invited to eat lunch with students.

Teachers will be recognized in the school on Monday. Tuesday will be kindergarten registration day at St. Paul in New Alsace. On Thursday night, a lip sync concert will be held in the gym for students and their families. And on Friday, the entire student body will attend a play.

Students from Oldenburg Academy and St. Louis School will hold a combined liturgy at St. Louis Church in Batesville on Feb. 3. Afterwards, young people from both schools will have hot chocolate and cookies in the gym.

The faculty and school board at Oldenburg have been working together on recruitment. The academy will have Red Carpet Day at its Feb. 6 registration.

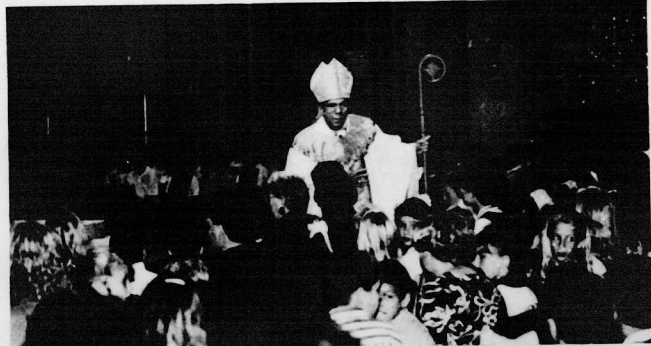
St. Lawrence, Lawrenceburg, has a full week planned, beginning with a Jump Rope for Heart benefit on Monday, a visit from the Cincinnati Opera Company on Tuesday, and a self-esteem play and workshop with Corner the Clown on Wednesday.

That will also be the day for the PTO luncheon for teachers, with ice cream treats for the students. On Thursday, St. Lawrence will hold its science fair. Friday will be a fun day, with an all-school social and bingo. During the Saturday open house, the deanery's "Brain Games" will be held. There will also be an open house after the 10:30 school Mass on Sunday.

In Shelbyville, St. Joseph School PTA will hold a 9 to 10:15 a.m. open house on Sunday, Jan. 31 to which the entire parish will be invited. Visitors may visit the classrooms and teachers before the special Mass that opens Catholic Schools Week. Refreshments will be served in the gymnasium.

At St. Anthony, Clarksville, parents and prospective students will be encouraged to visit the school through

PHOTO ON PREVIOUS PAGE—Students in Sandy Williams' third grade class at St. Thomas Aquinas School in Indianapolis are typical of the nearly 20,000 students in Catholic schools throughout the archdiocese. (Photo by Margaret Nelson)



TEACHER—During a dialogue homily, Archbishop Daniel M. Buechlein OSB talks with students representing Catholic

schools throughout the archdiocese at a Sept. 30 Mass at SS. Peter and Paul Cathedral. (Photo by Margaret Nelson)

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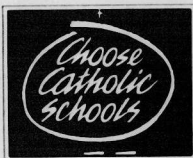
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advertising, distribution of the school's own promotional videotape, and a letter-writing campaign between St. Anthony and public school students.

A parent/student team will speak at all Masses to kick off the week for St. Anthony. Students will wear "We Are the Right Ones" shirts. On Friday, the school festival will bring the community together for dinner and social activities. St. Anthony will continue its promotion with a mall display in March.

St. Gabriel in Connersville is celebrating Special Persons' Day on Wednesday, Feb. 3 with a children's liturgy. Carey Landry, composer and songwriter, will be the songleader and conduct student presentations in the afternoon. Students at St. Gabriel are encouraged to bring favorite people to the liturgy, in which representatives of all grade levels participate. A luncheon will be served to the guests after the Mass.

A large banner will show the theme, as well as the signatures of parents and students who have chosen St. Gabriel School. Staff appreciation and academic achievement will be featured during the week.

St. Christopher students will dress as their parents do for



PARENT THANKS—At St. Anthony School in Clarksville, kindergarten Jamie Huber makes a gift for his parents, with the help of teacher's aide Charlene Ross and Kelley Spellman. The gifts were presented during a school visit, after a student-planned liturgy. (Photo by Janice Estep)

work on Monday. Parents Appreciation Day of Catholic Schools Week. They will write letters thanking their parents for sending them to the Speedway school and participate in a special liturgy that evening. The teachers will serve refreshments.

"Hats Off to St. Chris Teachers" will find the children wearing hats and writing "newspaper articles" about the school on Tuesday. Teachers will change levels on Wednesday, while the students wear mismatched clothing.

Thursday will be grandparents' day at St. Christopher's. Senior citizens will substitute for missing grandparents and pictures will be taken of all the honored guests.

Friday will be Good Spirit Day, with treats at lunch and skating in the afternoon. Students will skate with their Good News Buddies who read with them each afternoon. A winter carnival will wrap up the week which started with Principal Sandi Stanfield talking about the school at all six Masses.

Indianapolis

At St. Gabriel, the school open house will follow the Jan. 31 Sunday liturgy. On Monday, displays in the hall will feature student and teacher accomplishments. The school cluster groups have made individual quilt patches which will be in the halls on Tuesday.

A special Mass will be celebrated on Wednesday. The honor roll of volunteers will be featured in a cafeteria display on Thursday. And on Friday, an outdoor display will mark appreciation of parents.

At St. Thomas Aquinas, students will read intentions at each Mass on the parish feast day, Jan. 31. They will invite parishioners to tour the school after the liturgy. Feb. 1 will be Parents' Day when students will give letters of appreciation to their parents during an evening Home and School meeting which will offer three mini-workshops on parent education.

Tuesday will be Teachers' Day, with a prayer service and luncheon. The North Deanery Mass will be held at St. Thomas at 10 a.m. Wednesday. Later, eighth-grade students will prepare hot dogs for the students' lunch. On Thursday, the science fair for grades five through seven will feature judges from the local community. Friday will be a non-uniform day, when students will receive treats from their teachers.

Special plans are being made to include entire families in the St. Rita, Catholic Schools Week program. There will be an open house. And during the family evening party, each class will offer a skit showing a special "good day"

and there will be a faculty student "Getting to Know You" talent show.

St. Mark will have an open house, a student appreciation day, a teacher appreciation day, a special liturgy, and an academic day with contests.

At St. Simon, Catholic Schools Week will feature volunteer appreciation on Monday and a special Mass on Tuesday. Wednesday's celebration will feature a demonstration by a visiting artist from the Indiana Arts Council grant.

St. Jude will sponsor a parish open house on Monday evening, from 8:30 to 11 p.m. All week long, the students will write letters to shut-ins and work on projects for nursing home residents. On Monday, they will create a newsletter for their grandparents.

One day, called "Switch Day," will have students and staffers temporarily exchanging jobs. And on "Grass is Greener Day," teachers will exchange classrooms for a few hours. The students will prepare their Serra Club vocation essays and posters. And the new brochure will be prepared to send to all families not enrolled in St. Jude School.

Holy Name School in Beech Grove will have an art fair on Sunday, with coffee and doughnuts being served. There will be an opportunity to view the archbishop's video on the Catholic schools.

Monday will be History Parade for grades four through eight. The younger students will wear clashing colors. On Tuesday, Holy Name will allow students to wear casual wear. Wednesday will be a day for lunch and a play with families.

Students will wear the Holy Name blue and gold on School Spirit Day Thursday. Besides the spelling bee, with two representing each class, there will be a skating party. Friday will be Dress Up Day, with a religion trivia contest in the morning.

An academic pep rally will start the week for St. Barnabas, to honor the accomplishments of teachers and students. Each classroom will have a banner containing a list of the students' activities. And a bulletin board will display photos affirming student achievement.

Parents will visit St. Barnabas classrooms on Tuesday. Students will give them notes of appreciation that they have written. On Wednesday, students will make and distribute posters that let south side businesses know about their school.

St. Barnabas volunteers will be honored on Thursday with "thank you" notes from the students. And Friday will be Dress Up Day, when an all-school Mass will be celebrated.

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'Special strokes for special folks'

by Cynthia Dewes

"Each child is an individual" and must be taught in a way which accommodates his or her learning style, said Robert Rash, principal of St. Simon School in the Indianapolis East Deanery.

"The more we find out (about teaching), the more we find out what we don't know," he said.

A new program dealing specifically with individual learning styles was initiated at St. Simon this year after the site was offered for an East Deanery special education program.

Similar programs are already established in the other Indianapolis deaneries and are located at St. Mark in the South Deanery, Christ the King, in the north, and St. Michael, in the west.

"I think they (special education programs) are essential," Rash said. "I wish we had maybe three more teachers, because we see more and more children with different learning styles. For the short term, I'd like to have a teacher's aide, more staff for the East Deanery, and outside funding."

If he has any frustration at all about the program, it concerns finances, Rash said. At the present time, many parents of students in the special programs bear the

cost of two tuitions. They pay tuition at their home schools, plus that of the schools in which the programs are located.

"The Catholic community needs to reach out in this area," Rash said, because the benefits of such programs extend to many more students than just the children they serve.

The real potential of special education programs is "to help traditional classrooms help other students as well," said Rash.

"The results are so dramatic, I like to compare learning ability to musical ability. People who can't carry a tune might get an 'F' in singing, but that doesn't mean they can't perform, or appreciate, music. The same is true for other essential skills. Some are measurable and some are not. Every child can learn to read, but at what age, or what level?" he asked.

Annette "Mickey" Lentz, coordinator of support services for the archdiocesan Office of Catholic Education said, "It's exciting to have an actual site in each (Indianapolis) deanery. People are recognizing special needs and are beginning to understand that we 'have to educate the whole child,'" she said. "We keep finding we need to do more."

Lentz said that other deaneries in the archdiocese are beginning to accept the challenge of special learning needs in their schools. After she met with the New

Albany Deanery Board of Education members last year and acquainted them with special learning services already established in the archdiocese, the board formed a committee to investigate the potential for such a program in its schools.

"There's so much interest in it at New Albany. The people are willing, they know the need exists and are finding a site," Lentz said.

Jean Moff is chairperson of the New Albany Deanery board's special education committee. She became interested in special learning programs while she was a teacher in a Catholic school in Louisville, Ky.

"I saw the need in my school," she said.

New catechism is regarded as 'valuable tool' by Hayes

by Cynthia Dewes

"We need to be accountable for what our children and adults know about faith," said Matt Hayes, director of religious education for the archdiocese.

He believes the new "Catechism of the Catholic Church" will be a valuable resource for the Office of Catholic Education (OCE) as it revises its 1979 "Elementary Religious Education Guide."

The revision of the guide offers the opportunity to implement the catechism and to integrate it into the practice of catechesis within archdiocesan parishes and schools.

The catechism "is an effort to express traditional church teachings in words meaningful for today," according to published remarks by Pope John Paul II at ceremonies on Dec. 7. English-language copies of the catechism will be mailed to the U.S. bishops in the next two months. They will meet with their catechetical leaders on June 20 to determine how they will implement the catechism in their dioceses.

The 1979 guide, which has been used in Indianapolis archdiocesan parishes and schools, offers a list of learning outcomes for concepts, values and behaviors for grades one through eight. The revised guide will include preschool.

"We want to make sure that the revision reflects the comprehensiveness of doctrine in the catechism, as appropriate to the students' stages of development," Hayes said. "The elementary guide will be as comprehensive as necessary for the ages for which the guide is designed."

Next fall, the department hopes to hold meetings on the revised guide for principals and parish administrators of religious education, deanery by deanery.

"The call for a new catechism comes from a concern to be more literate and

"and the whole (New Albany) deanery saw a need." But most parish schools didn't know it was an option until they learned about it from Lentz.

"We've heard from several parents who support it and were looking for such a program," Moff said. Her committee is hoping to have the program in place by the beginning of the 1994-95 school year.

"We don't know if it will be a satellite or a 'road show' or what," Moff said about preliminary plans for the program. "We are really spread out geographically, in a 60- to 70-mile span, at least. And we are still working on funding, how much money will be needed and what grants will be available."

Moff is optimistic that there are options available. "There's got to be a way to include everyone and find a way to do it," she said.

"We'll have it eventually. We want to take our time to do it right," said Jean Moff.

knowledgeable as Catholics about our doctrine," said Hayes.

"People, especially those familiar with the 'Baltimore Catechism' might equate catechism with methodology. But the new catechism is part of a long tradition in the church of developing 'compendiums' of doctrine, which is not synonymous with method. The catechism is not to be taught from, but is to be used as a resource."

This is made very clear in the new text, Hayes said, citing paragraph 24, which calls for "necessary adaptations."

In a parallel thrust to utilization of the new catechism, the Archdiocesan Board of Education has made it a policy to add each school and parish to use an assessment instrument from the National Catholic Educational Association, entitled ACCE (Assessment of Catholic Educational Education), the assessment looks at knowledge, attitudes, practices and perceptions of students at the fifth, eighth and 12th grade levels.

"It's a tool for a parish religious education and school faculty to clarify the expected performance of the students and to see if the program of instruction is accomplishing these expectations," Hayes said.

The new catechism will be a "valuable tool" as parish and school catechetical programs continue to balance both doctrine and method, Hayes said. "The balance between these two was lost in the early stages of the catechetical renewal in the '70s. The catechism is a sign of the restoration of the balance."

"Doctrine is the word we give to faith experience, both individually and corporately," Hayes said. "Evangelization sparks our faith, catechesis deepens it, and the catechism gives us the words to talk about it. We connect individual experience with a wider experience."



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THE GOAL—Ed Smith, principal of Chatham High School in Indianapolis, and Gayle Kaster, vice principal, congratulate Stephanie Crock during 1992 graduation ceremonies. The graduation rate for Catholic high schools is 95 percent nationally, compared to 66 percent in public schools. (Photo courtesy Chatham High School)

Sacramental moments can happen in families

by Mary Ann Wyzard

Sacramental moments in the home? Of course! In fact, Peggy Crawford explained, sacramental or "special" moments happen whenever family members show love and concern for each other.

Crawford, who is the coordinator of family and childhood catechesis for the archdiocese Office of Catholic Education, said sacramental moments are a part of daily life for Christians, but oftentimes people may not recognize them.

"Catechesis—formal religious education—helps children see what in their daily lives is indeed sacramental," she said, "and where God is touching their everyday lives."

God works through others, she said, and especially through family members.

"We as human beings are born into families for many reasons," Crawford said. "It is God's plan for us and also is our support community. When others let us down as we go through life, hopefully our family is still there to be with us, support us, and encourage us."

And that, she said, also is what church "needs to be about" by supporting Catholic families on their countercultural life journeys.

"For the people who are now parents, their experience when they were children was to be sent to Catholic schools where the nuns and priests took care of their religious education," Crawford said. "Their parents were not involved in that process. I think that was a disservice to those families. Now we better understand—and the National Catechetical Directory reinforced this in 1979—that

parents are the primary religious educators of their children."

Faith formation happens first and foremost in the family setting in the privacy of the home, she said, and it is a lifelong process.

"There are other influences in faith formation, such as the influences of school, religious education, other activities at church, peers, the media, the world, books, all kinds of influences throughout life," she said. "But faith formation primarily happens in the home."

What catechists are doing in the school environment and during religious education programs supplements the faith formation which happens naturally in the home, Crawford said. "We want to affirm parents in that what they are doing—by everyday care and concern they show for their children and through their example—is developing the faith of these young people within the Catholic tradition."

Church teachings are countercultural, she said, but vital for children to experience in their formative years.

"What we are teaching is very countercultural," she said, "and it is a difficult message to children who get the opposite message from all sides once they are out in the world. Ways the church can support families include giving them information, ideas, and models of activities to help them see that their daily lives are indeed sacramental."

Marriage preparation in the church starts newlyweds on their faith journey as a couple, she said, and spiritual programs offered at the time of their child's baptism, first communion, first reconciliation and confirmation continue that spiritual tradition or connection.

When children are young, parents feel

very comfortable helping them prepare for the sacraments," Crawford said, "but as children get older, in the middle school and high school years, parents feel less and less comfortable about being actively involved in religious education with their children. It's really very sad. We need to build up that faith connection between home and church."

Parish religious educators need to emphasize the family focus in catechesis, Crawford said, by involving parents as much as possible in their child's sacramental preparation and catechetical programs.

"It's an ideal opportunity to get parents reconnected with the formal religious education of their children if they have not been up to that point," she said. "Programs for parents prior to their child's first reconciliation and first Eucharist, for example, help them feel comfortable with the material so they can share their own experiences and understanding of the sacraments with their children. It's a good growth experience for parents and their other children to have the opportunity to build community within the family by sharing faith traditions and memories."

Religious educators also need to include the entire parish in sacramental preparation as yet another way of building community, she said. "Sacramental preparation and celebration is both a family event and a parish event. It's a time when the entire parish community needs to rally around the families who are preparing their children for the sacraments. It's a teachable moment for the entire parish."

Julie Niec, director of religious education at St. Thomas Aquinas Parish in Indianapolis, describes first communion

preparation in the parish as "a family affair" because "the parents get so much from it."

At St. Thomas, Niec said, family preparation for first communion includes story telling, sharing prayer, sharing refreshments and meals, and "talking about breaking bread and what that meant to early Christians and what it means today. We like to continue that sense of hospitality in our parishes as it once was in the early Christian community."

Faith sharing in small groups at the time of sacramental preparation builds community and longtime friendships, she said.

"Some of the sharing groups continue over a period of years even though the children may be in different schools."

Catechists need to remind young people that their sacramental preparation "is a special time in their lives they can share with their family and friends," she said. "Our faith doesn't have to come from the outside. We find our faith lived out day-to-day in our families."

In the Catholic Community of Columbus, Kathy Davis-Shanks explained, catechists emphasize the vision of total Catholic education from womb to tomb.

"That's reflected in the fact that we have a total youth ministry program, a Catholic school, and full religious education programs for youth who attend public school," the interim coordinator of religious education said. "We also are in the process of expanding our adult education programs because fostering those programs will trickle down to our young people. As a parish community, we are definitely growing in the whole concept of total Catholic education."

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Computer literacy important to today's students

by Margaret Nelson

"At such an early age, these children have all of these words inside them. This program helps them to use them," said Norb Kuzel. That's how he views the "Write to Read" computer program that he has installed for kindergarten and first graders in seven center-city schools.

"The children are so excited about it. It gives them a good self-image and a sense of accomplishment. They see that they have the ability to master something. And the parents overwhelmingly approve."

The Write to Read program contains 42 phonetic sounds that represent every word the children use. Thirty words and their graphics represent all the sounds. They spend one week on each of the 10 cycles, starting with "cat."



COMPUTER-BRIGHT—Teacher Debbie Elliott looks on as Our Lady of the Greenwood seventh-graders (from left) Gabe Merrell, Angela Boskovich, and Kathleen Curley work on computers. (Photo by Margaret Nelson)

For instance, they learn the "ca" sound and the "t" sound on the computer, through tutors, graphics and animation.

They start at the computer, which takes in tactile, visual, and auditory skills.

Next they use the work journal, which repeats the lesson in writing. While using earphones, the students shows what sounds make up the words by hand writing what they learned on the computer.

Normally, the children work at the simple word processor stations writing stories during each hour they spend in the computer lab. Each student writes, prints out, then saves, each story on a personal disc, which the child keeps.

A listening library, with children's classical books and tapes, helps make the transition between the phonetic spelling to correct English spelling. Another table is used for all kinds of tactile materials, like bingo and board games, where the children make up words.

Each lab has a teacher and an aide. Most schools have a full-time computer aide. The children work in pairs, except at the word processor. One student helps the other, as a peer tutor, though one cannot do the other's work.

Since one of the main concerns is that parents might correct their children at home on word, though it is done according to instructions, volunteer Kuzel holds parent-orientation sessions.

Besides setting up the learning centers at the schools, he trained the teachers—45 in the three years. The Lilly retiree also does simple maintenance and trouble shooting.

The Roridan Foundation has put the IBM computer program in these schools by obtaining local sponsors for half the funds.

The originator of the foundation believes that, if children don't learn to read and write by the end of second grade, they are lost for good. Kuzel said. Roridan has put the learning centers in 1,000 schools, nationwide.

At the end of each year, Kuzel sends questionnaires to the parents. "They have overwhelmingly approved." In fact, of the 290 returned, only one was negative—from a parent who had not attended the orientation.

Because of a concerned Computer Parent Advisory Committee, Our Lady of the Greenwood (OLG) School has upgraded its computer lab and hired a full-time computer teacher, Debbie Elliott.

Computers were purchased with proceeds of pizza sales

and other PTO fundraising efforts, along with the grocery receipts. And three parents who have computer-related careers volunteered their time to put the lab together.

Like most other schools, Greenwood's equipment consisted of individual computers of different makes in separate classrooms. Last year, they were all set up in one room.

The time students could spend working on computers was limited because of the number and types of computers. It was taking one-third of the class time to "boot up" and set up programs using floppy discs.

The faculty decided that a coordinated computer lab would be a more realistic approach.

The advisory committee included knowledgeable parents and teachers. The group toured schools, researched software and other equipment, and concluded that networking the lab would be best.

Now the OLG computer lab has 14 IBM (and compatible) computers and seven printers. The current equipment has one external drive. Typing and word processing programs are in place.

Students can now come into the lab, type their own numbers and begin working on material that they have saved, or work on skills determined by their teachers.

More staff members are receiving computer training and determining ways to interact computer education with math, science and other disciplines.

Elliott said that the students are enthusiastic about saving the Marsh receipts (the only store now exchanging them for computers) because they realize it means more time on the computers for them. The schools has a goal of a one-to-one ratio of computers to students.

"Delta Draw" is the students' favorite exercise. "It looks like they are playing a game, but they are learning sequencing, drawing on their memory and helping their creativity," said Elliott.

At St. Lawrence, in the Indianapolis suburb of Lawrence, Franciscan Sister Mary O'Brien said, "We are moving into a technical age. We want all the teachers, and all the students who leave here, to be computer literate."

"Here, because of our closeness to Fort Benjamin Harrison, we have so many cultures. Computers can make us more connected with other cities, states and countries in the world. We are an interdependent society. It is a disservice to the students if we do not remember that," said Sister Mary.

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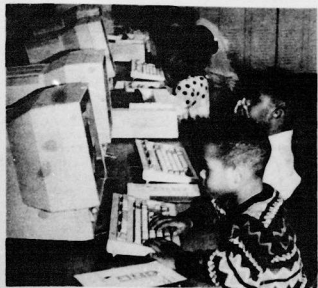
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WRITE TO READ—Kindergartners at St. Andrew and six other center city Catholic schools have computer labs partly funded by Riordan Foundation grants.



COMPUTER-FRIENDLY—Third-grade students at St. Lawrence School in Indianapolis improve their computer skills. (Photos by Margaret Nelson)

Middle school programs offer a variety of learning options

by Mary Ann Wyand

Middle school students at Our Lady of Perpetual Help School in New Albany publish quarterly newspapers, produce plays and use aid techniques, and study a number of other creative alternative courses in addition to the required core curriculum.

An ideal Catholic middle school program exists within the kindergarten to eighth-grade structure, Annette "Mickey" Lentz, coordinator of support services for the archdiocesan Office of Catholic Education, explained. And it's a format she wants other parochial school administrators to consider for sixth, seventh and eighth graders.

"We revamped our middle school program at St. Mark School in Indianapolis in 1986 when I was the principal there," Lentz said, "and it worked great."

An ideal middle school program includes practical arts, fine arts, electives programs, some type of governance such as a student council, anything that challenges students and makes their course work different from the younger children, she said. "Yet, if at all possible, you don't want to separate them from the younger students because that integration helps them become role models and school leaders."

At St. Mark, she said, "we learned by doing, and it worked. Our retention rate was remarkable," with the revised middle school program.

"The students like it because they are challenged and are doing things which meet their adolescent needs," Lentz said. "Kids today need responsibility, they need to do service, they need to be involved in their community, they want to be role models for the younger kids. Sometimes adults don't put enough trust and belief in our adolescents, but if you work with them and treat them fairly they are gift. They are honest, they are sincere, they are wonderful people. The gift that they give to younger children and to adults is wonderful if we allow them to do so."

When middle school students are allowed to choose some of their classes, she said, they learn to make good choices that can affect their direction in life.

"They have to learn to make good choices, not only in the classes they choose and the direction they want to go

with their lives but in other life decisions as well," she said. "This helps them learn that they can make good choices. Early adolescents want to succeed, and special middle school programs can help them with their self-esteem and preparation for high school."

Research supports the value of specialized middle school programs, Lentz explained, which supplement the core curriculum and prepare students socially, emotionally, and spiritually for the years and the challenges ahead.

"Early adolescents can do so many neat things," she said. "They'll do them their own way, with their own style. And there are many ways that every school can help adolescents do better, feel better, and be better prepared for high school."

By transforming the middle school environment into small communities for learning, Lentz explained, it ensures success for all students because they gain ownership in their education.

Specialized middle school programs empower teachers, administrators and students, she said, improve academic performance, and revitalize family involvement and connection with the school and the community.

"It's new life for the kids, it's new life for the school, and it's wonderful for the parents," Lentz said. "Students feel good about school, and they feel good about themselves."

Last June, Lentz joined 39 other educators from across the country at Georgetown University for a National Catholic Educational Association conference on specialized middle school programs. Now she is working with administrators and faculty members at St. Malachy School in Brownsburg and Holy Name School in Beech Grove to strengthen their middle school curriculum.

At Our Lady of Perpetual Help School, mathematics instructor Doris Gast said, the purpose of the elective program is to broaden students' horizons and encourage new interests. Sixth, seventh and eighth graders attend many of the same classes.

"Students are excited about the elective program because they enjoy changes in instructors and class groups every quarter," Gast said. "I think it's beneficial to have the sixth, seventh and eighth graders mixed together because it promotes cooperative learning."

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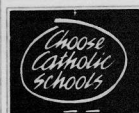
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'Choice' permits Catholic education

by Mary Ann Wyandt

"Jennifer loves her school," St. Mary parishioner Pamela Miller of Indianapolis explained. "I wouldn't dream of sending her anywhere else."

Jenny and her younger brother, Patrick, attend Holy Cross Central School on the Indianapolis near-eastside, thanks to tuition assistance from the Educational Choice Charitable Trust.

Each weekday morning, they ride the Holy Cross bus from their downtown apartment to school and then home again in the afternoon after what they describe as "a happy day."

They are among 950 elementary school children currently enrolled in kindergarten through eighth-grade classes in parochial or private schools because of the trust's 50 percent tuition assistance program for school choice.

J. Patrick Rooney, chairman of Golden Rule Insurance Company, pioneered this educational choice initiative in the summer

of 1991 so any parents—regardless of income—could choose their children's school.

"I like to be able to give other people the same blessings, the same opportunities, in life that I have had," Rooney said during a videotaped interview to promote the school choice program.

Twenty-six percent of the families who are participating in the Educational Choice Charitable Trust program in Indianapolis live on an annual income of under \$10,000 a year, he said. "Isn't that miraculous? That means that these low-income parents are making an immense effort to help their children, because they're paying the other half" of the parochial or private school tuition.

"I've seen a big difference in Jennifer as far as her attitude toward school," Miller explained, "and her academic performance is much, much better than what it was when she attended a township school. She has friends—long-term friends—now. We're Catholic, and I'm able to teach her my morals and values and it carries on

through school time. It's like being at home with your family. I don't know how I'd send the kids to a Catholic school if I didn't have that help" from the trust.

Jenny, who is a fourth grader, and Patrick, who started kindergarten last fall, said they like Holy Cross because the principal, Providence Sister Barbara McClelland, and the teachers are nice.

"Jennifer attended a public school at one time and I wasn't very pleased with it," Miller said. "There's no reason why children shouldn't have a good education wherever they go."

Timothy Ehrgott, executive director of the Choice Charitable Trust, said the families of 4,000 plus children requested applications and 950 children were accepted in the program since its inception 18 months ago. The parents of another 400 children applied for admission but those applications remain on a waiting list pending additional funding.

Programs are springing up in other cities across the country replicating what we've done here," Ehrgott said. "When we announced the program here in 1991, we were a bit concerned that we might not fill up the initial 500 grants. We just didn't know. It was uncharted territory. Now we're almost double our initial offering. We've gotten substantial help from other companies and individuals in the community" to increase the number of grants.

"Parents talk to us about how important it is to get their children into a school where they are safe and happy, where the values are similar to what the family's values are, and where the students are taught the things they want their children to learn," he said. "This program has given parents some hope that their children's futures are going to be better than their own."

Educational choice empowers parents to be more involved as partners with school

officials in their children's education, Ehrgott said. And because parents pay half of the tuition, they feel ownership in that partnership.

"It's the essence of choice," he said, "which is that the parent is not only a client, the parent is also the boss. It really puts power in the parents' hands."

Looking ahead, Ehrgott said, Educational Choice Charitable Trust officials hope to expand the program, eliminate the waiting list, and move beyond the kindergarten through eighth-grade market to serve high school students from low-income families. But to do that requires additional financial help from the community.

"It's a new concept," he said, "and I really think it has exceeded our wildest dreams. I declare it a success. The most dramatic impact the program has had on the individual lives of the children and their families. It's a sense of hope for them, a new beginning, a reason to believe. That's what it's all about."



CATHOLIC SCHOOL CHOICE—St. Mary parishioner Pamela Miller sends her children, Jenny and Patrick, to Holy Cross Central School, thanks to Choice Charitable Trust. (Photo by Mary Ann Wyandt)

Principals being 'graded' now

by Elizabeth Bruns

What is it that you look for when choosing the right school for your child?

The institution might be in close proximity to your home, have a respectable staff of teachers and personnel, or state accreditation may be among criteria at the top of the list.

With the arrival of Performance-Based Accreditation from the Indiana Department of Education in 1989, principal evaluation became a required component for school accreditation for the first time.

The desire for state accreditation has become one of the motivating factors for a new principal evaluation process, designed by a process committee consisting of principals around the archdiocese and Providence Sister Lawrence Ann Liston, director of schools for the Office of Catholic Education.

The result is a thorough and detailed instrument with a self-assessment survey for the administrator, but also surveys for an ad hoc committee consisting of clergy, faculty members, board members, parents and students that correlate with the administrator's survey.

"The perception is that we have a problem so we need to evaluate our principals," Sister Lawrence Ann Liston said. "Our purpose is not to be the hatchet person for problem situations, the purpose is to focus on the personal growth and development of our admin-

istrators, in turn, giving the children a level of excellence in learning."

The purpose of the principal evaluation instrument is to help our administrators grow professionally by establishing some kind of measurable indicators for them," Sister Lawrence Ann said. "They can complete this as a self-evaluation or self-assessment by looking at all the different areas which will give them some sampling of what the expectations are as the principal."

The instrument questions were developed primarily from the administrator's job requirements. We also looked at the leadership portions of *The Distinctly Catholic School: A Catholic Identity Instrument* (a guide specifically for parochial schools) that we thought were necessary for Catholic school leaders," Sister Lawrence Ann said.

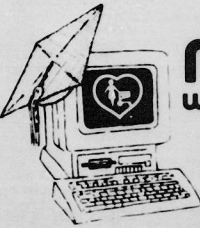
Strong leadership is consistently cited in literature on effective schools as a key element for success, she said. Leadership develops through a process of personal growth based on standards of effective leadership.

"The basic philosophy here is that if we have quality leaders it is the first step to having quality education because the leaders are primarily responsible for choosing quality teachers, overseeing preparation and revision of quality programs," said Sister Lawrence Ann. "It's like a trickle-down effect. Our major objective was to begin to look at helping our people improve and grow personally and professionally."

Currently, the program is offered on a voluntary basis. The program was disseminated in August, 1992. Therefore, this is the first year for the program.

Sister Lawrence Ann comments, "At this time, we don't have anyone formally in the process. Our hope is that once we pilot it with some folks who are willing to go through it, so that within a couple of years we would have it on a three to five year cycle."

"All of our schools are seeking accreditation; this is a way of preparing them and getting the accreditation," Sister Lawrence Ann said.



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**The Good News
in Education**

Marian mentor plan benefits youth

by Elizabeth Brans

Marian College is known as the college that mentors. The institution takes great pride in its service to others. Its formal mentor program began a chain reaction of other branches of such programs.

Marian now has five different forms of mentoring programs—all successful and all helping to mold youth in a positive manner. The all-college mentoring program, also known as the formal mentoring program began three years ago with a \$75,000 grant from Lilly Endowment.

The initial purpose was to train the faculty at Marian and to strengthen its skills by mentoring to juniors and seniors. They, in turn, are trained to mentor the incoming freshmen. The program encourages students to interact with each other and with the faculty and staff.

More than 50 percent of the freshmen class has asked for mentors in the 1992-1993 school year.

In January of 1992, the Mentoring in the City program began as an offspring of the formal mentoring program. It provides opportunities for Marian students to participate in community services by working with high school and junior high proteges from parishes served by the

Urban Parish Cooperative. The program is designed to develop values and leadership through service.

"The project is not restricted to the schools in the Urban Parish Cooperative," said Alice Davis, director of Mentoring in the City program. "It includes any junior or senior high school youth who feels called to community service."

"The program at Secina (Memorial High School) and the Urban Parish Cooperative schools surrounding Secina is one of the strongest in the program," said Davis. "Ritter and Roncalli are in the process of getting their programs together," said Davis.

The "BEST" (Business Encouraging Success for Tomorrow) program combines Marian students with sixth grade inner city students and mentors from the business community to provide career information and campus visits.

Project VIDA (Voyaging Indianapolis, Discovering Amigos) branched off of the formal mentoring program. Marian students mentor Hispanic high school students to encourage educational goals. The VIDA mentors have one specialty as opposed to the mentors in the other programs. They have to be able to speak and understand Spanish. The program is in its second year.

The nursing students at Marian are in the planning stages of setting up a program for their special needs that will be available for the fall 1993 semester.

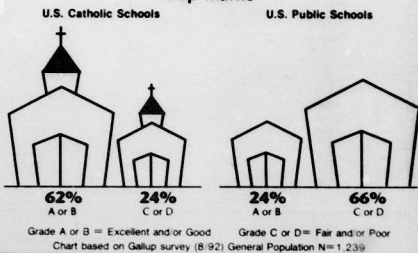
All of the programs have been so successful that representatives from different communities and businesses have asked for assistance from Franciscan Sister

Norma Rocklage, vice president of planning and mission effectiveness at Marian College, to set up their own mentoring system.

"The goal of all of these programs is to have the majority of Marian students graduating with the experience of some aspect of the mentoring program," Sister Norma said. "The real purpose of the program is to have the protegee no longer need the mentor."

All of the Marian mentoring programs are based on counseling and friendship, but in the context of academia.

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Math program based on experience

by Margaret Nelson

It may not be called "new math," but schools in the archdiocese are using innovative ways of teaching mathematics.

One of the most popular is called MEBA (Mathematics Experience Based Approach). It's a way of teaching students math that goes from the concrete to the pictorial and then to the abstract.

The goal of the program is to help students learn how to mentally form pictures or models of the problems they are solving in math.

"Educators found that students who were very good in math understood or pictured what they were doing," said Kathy Fleming, principal of Our Lady of the Greenwood. "We are often taught reading this way. We would never try to develop the concept of 'plant' with a child without knowing that he or she understood what a plant was."

"In math, we frequently taught children to memorize 'four by four equals 16.' They frequently did not know what that really meant," she said. "If students did not learn to do this automatically, they would encounter trouble later, especially at the geometry and calculus level."

"In the past, we have overemphasized the computational aspects of math. While

that is necessary, it is also the part that can be accomplished through machines," Fleming said. "Other mathematical operations include logical and spatial reasoning. We need to be sure students know math in all its forms, not just computation."

Teaching staffs are learning about MEBA. The four schools that have sent many of their teachers for training are: Holy Name, Our Lady of the Greenwood, St. Barnabas and St. Mark, all in the Indianapolis South Deanery.

Lynn Weisenbach trains the teachers through the University of Indianapolis, offering continuing education credits for the studies.

Schools are also training the parents. St. Barnabas sponsors parent sessions, which demonstrate how the "games" work. The parents actually work the games, so that they can understand the importance of what their children are doing.

"The more parents understand it, the better they like it," said Fleming.

Annette "Mickey" Lentz, coordinator of support services for the Office of Catholic Education said, "This has tied in beautifully with the new national math standards. It helps the students do more critical thinking."

Teachers who were members of the National Council of Teachers of Math began writing national standards a few

years ago. They were later adopted by the presidential Education 2000 Agenda committee.

Lentz explained that this is a happy

medium between old methods of teaching math and the period when educators were "going overboard" in the use of math manipulatives.

"Unfortunately, some educators see it as game playing. They are not able to see the skills being taught," she said.

MEBA provides good math knowledge," said Mickey Lentz.



MATH WORK—Breanna Gallamore (from left), Kelly Davis, Erin Madden and Joe Allen work together on a math project using the MEBA method. They are students at Our Lady of the Greenwood School. (Photo by Margaret Nelson)



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School programs are innovative

by Margaret Nelson

Catholic schools are keeping up with the times. In response to inquiries from the Office of Catholic Education, *The Criterion* received details about many innovative programs in schools throughout the archdiocese.

St. Nicholas School in Ripley County has a Resource Room, thanks to the St. Nicholas Board of Education volunteer program, chaired by Barbara Schneider. Helpers come in on a daily schedule to reinforce what is taught in the classroom.

St. Ambrose School in Seymour has 60 children attending the monthly after-school meetings of its Science and Math Club. And Susan Connor's first grade classes at St. Christopher School in Speedway do "Math Their Way."

Shawnee Memorial Junior Senior High School in Madison offers an outdoor classroom. Lynn Chatten uses the rolling acreage behind the school to introduce students to birds, deer, wildflowers, trees, insects, vines, tadpoles and rocks. Students at the junior high school have built footbridges, erected identification signs, fashioned seats from tree stumps, planted trees and made birdhouses and feeders.

Besides learning about science, Shawnee students use what they learn in their language arts classes. Chatten hopes to build an amphitheater in the area, where students could present the plays they write.

Every classroom at St. Joseph School in Shelbyville, kindergarten through fifth-grade, has been "adopted" by a local business. Sponsors periodically send representatives to the classrooms to share knowledge about the business.

Sometimes St. Joseph students have gone to the places of business to see how their sponsors operate. Among those sponsoring classes are a Shelbyville cleaner, newspaper, wood preserving company, a fiberglass firm, and an auto dealership.

St. Mary School in New Albany has a "Share and Care" program with Providence Retirement Home. All grades go to the nearby facility to read and play bingo with the residents, sharing so that each class has two turns a month. Kindergarten visits once a month.

Russian classes are offered at St. Mary's sixth-graders once a week. And the fourth- through eighth-grade New Albany students may learn acting, practicing for the fall and spring theater productions after school.

St. Mary's uses primary students in a volunteer teachers' aides program. Assuming their "jobs" on a daily schedule teaches the children responsibility.

St. Malachy School in Brownsburg has quite a few innovative programs. The fifth-graders read two novels a year. When the class read "The Mixed Up Files of Mr. Basil E. Frankweiler" about children who run away and hide in a museum, they visited the the Indianapolis Children's Museum while reading the book.

Sixth-graders at St. Malachy visited a nursing home and sang to the residents in December. The school choir, composed of students from grades five through eight, sang at Union Station and at the Cardinal Ritter High School Christmas Concert during December.

The third-graders in the Brownsburg school worked with the kindergarten in making corn meal muffins—and shared eating them.

The fourth-grade classes held a Pioneer Day, when teachers and parents planned activities to help the children experience pioneer life. Activities included making butter, cranking tin-hole punch pictures, making leather, and writing with quills and berry ink.

As a service project, the St. Malachy's fourth-graders brought shoeboxes from home and filled them with canned corn for youth at the Indiana Boys' School in Plainfield, adding, "It is our prayer that these young men, who have hit on some hard times, will realize that people do care about them," said their teacher.

In Clarksville, St. Anthony School is publishing a newsletter called "Bear Banner." It honors a teacher each week, tells about class trips and activities, changes in the school, and includes the names of new students. There is a prayer list and a calendar of "Dates to Remember," not to mention the sports schedules.

After six of the students at St. Anthony attended the youth liturgy celebrated by Archbishop Daniel Buechlein, each wrote a short story about the experience for the newsletter. One student wrote that he expected the Mass to

be long and boring. "It was long, but not boring. The singing was great," wrote Nathan McGarvey.

Among innovative programs in Indianapolis Catholic schools is the cluster concept at St. Gabriel. Students and teachers in preschool through first grade, second and third, fourth through sixth, and seventh and eighth are grouped together.

They are exposed to a variety of educational methods, including individualized instruction, multigrade grouping, large-group instruction, cooperative learning and thematic instruction, according to principal Barbara Shuey.

Teachers meet in their cluster groups to discuss concerns and plan curriculum, instead of being isolated in their classroom or subject areas. "This approach seems to reach more students and appeal their variety of learning styles," Shuey said.

In January, St. Rita School initiated a new accelerated reading program in the school computer room for second-through eighth-grade classes.

And students at St. Mark School in Indianapolis are involved in a literature program that puts books into the hands of students, as an integral part of the reading program. It's part of the reading and language and arts programs for grades one through eight.

St. Thomas Aquinas has again experienced success with its junior high school speech team. Kathy Chapman's team won first place at the first contest in Danbury at Brebeuf. The Indianapolis school is also proud of its resource program for the learning disabled. Patrice Payne works daily at St. Thomas on the program.

Franciscan Sister Mary O'Brien and the staff at St.

Lawrence School in Indianapolis make sure that different areas of curriculum are interwoven "so that the children see the relationship between knowledge and learning."

If one class level is learning about the Civil War, for instance, the literature, social studies, music and art teachers work together so that the students see those relationships. Teachers share skills and efforts.

Next week, students in Mary Pat Sharpe's fifth-grade class at St. Pius X will begin collecting pennies for families who were hurricane victims at Sacred Heart School in Homestead, Florida. Student-made posters and containers will be in classrooms and businesses. During spring break, the two fifth-grade teachers will deliver the money to the Florida school as well as personal letters written by the students.



MUSIC MAKERS—Beth Nichols, Mary Lou Villa, Kyle Pappas, Andrew Kavanaugh, Angela Refice and Chris Watkins are part of the orchestra at Our Lady of the Greenwood School. The musicians are directed by Jon Thiebo. (Photo by Margaret Nelson)

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VOLUNTEERS—Barbara Schneider (from left), Rita Rauch, Barbara Ludwig, and Joanna Kinker are members of the volunteer team that helps work with students in the Resource Room at St. Nicholas School in Ripley County. (Photo by Rita Grathwohl)

I-STAR program involves parents

by Elizabeth Bruns

Adults underestimate their influence on young people. Much of what they learn comes from watching adults and imitating them.

Project I-STAR (Indiana Students Taught Awareness and Resistance) recognizes the crucial role that a parent plays in the child's life. The example that parents set can have a great impact on their youth. The I-STAR program begins for children in seventh grade.

It is based on the reality that parents are the strongest role models of all, communicating through both words and actions. Youth learn by observing more than listening. A young person's attitudes, values and behavior often reflect more of the parents' actions than words.

Parents have influence and power. Parents are the greatest resource available to prevention of the use of alcohol and other drugs among youth. Through their strong influence on youth, parents can make a difference in keeping youth drug-free.

The Archdiocese of Indianapolis set the I-STAR parent program in motion about

five years ago. It has grown in leaps and bounds in that time. Some schools, like St. Barnabas in Indianapolis, have received recognition from the state for their drug-free programs.

The Indiana Department of Education awarded St. Barnabas a third-place nomination (\$1,500) to a national competition of drug-free schools. St. Barnabas is the first and only parochial school to submit a nomination and to be chosen to move on to the national competition to represent Indiana.

There are about 30 I-STAR Catholic schools in Marion and its contiguous counties, eleven of which are in the archdiocese.

The parent program is designed to include parents in alcohol and other drug use prevention. Each school utilizes an I-STAR parent committee to support I-STAR initiatives in the school. These groups are composed of the school administrator, four to six parents and two to four I-STAR students.

I-STAR parents reinforce the school-based program, actively work with all parents to disseminate information about the project, and undertake activities to promote a drug-free environment in their

community. Each I-STAR parent committee is supported with training by the I-STAR staff.

Mickey Lentz, coordinator of support services for the Office of Catholic Education, stresses that, "Project I-STAR is a program dealing with prevention. Parents have a great deal of influence on their children, therefore it is essential to get them involved in I-STAR."

Through the parent program, Lentz hopes that parents of younger children will be invited to join existing I-STAR parent programs so that the parents can be exposed to what will be happening when their children are in seventh grade.

One favorite activity of parents in the program is called Wagon Wheel. The parents form a circle and sit down while each child moves in an outer circle from parent to parent, enabling parents to get to know their child's classmates.

Lentz said, "This is a way in which the parents can learn about their child's friends. The purpose is to enhance communication and to find out who the other children are in their child's life."

Bob Clayborn, teacher at St. Mark in Indianapolis, has experienced many success stories through his work with the

I-STAR parent program. "I remember a time when three former students came back to St. Mark to visit," Clayborn recalls. "They were juniors in high school at the time."

"One of the girls pulled me aside and thanked me for being such an active part of I-STAR. She told me that if she had not experienced I-STAR, she might have been vulnerable in situations where the opportunity was present to experiment with drugs and alcohol. I remember her and her kind words so well because she was one of the students that I thought I had never reached," said Clayborn.

"I-STAR is a wonderful way that the public and non-public schools have pulled together as one to create drug-free sites," Lentz said. "There is no separation of secular vs. religious. It is a combined effort to help the children."

Lilly Endowment continues to fund Project I-STAR. Lentz feels that the program has already proven itself. She said, "As long as I-STAR continues with the great success that it has achieved thus far, I believe that Lilly (Endowment) will continue to fund it."

"I-STAR has been a real gift for our schools," Lentz said. "Like it or not, we are in an era where we have to be aware of the challenges around for our children. I-STAR is one way of making us aware, giving us help and assistance to pave a smoother road for our children to travel."

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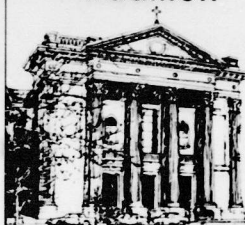
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FOURTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, January 31, 1993

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

by Fr. Owen F. Campion

This weekend's liturgy takes its first scriptural reading from the prophecy of Zephaniah.

Zephaniah is not remembered for the length of his contribution to Holy Scripture. In fact, the book in the Old Testament bearing his name is only three chapters in length. Nevertheless, it is filled with expressive and compelling language, so Zephaniah is admired and well-read in scholarly circles.

Little is known about this prophet. He was active as a prophet during the reign of Josiah as king of Judah from 640 to 609 B.C. Probably he was of royal descent, since he counts Hezekiah, most likely King Hezekiah, among his ancestors. Interestingly, he identifies himself as the son of an "Ethiopian." That would possibly imply that his father was not a Jew, but it is not known with what precision such titles then were used.

Descent from Hezekiah would have been important. If indeed Zephaniah descended from the king, he would have been in a sense a part of the extended royal family of King Josiah. Such status would have allowed him entry to the court, where all political and social decisions were made. Furthermore, there was no better listening post in the country than the court of the king. Any person there, if careful to observe and listen, could have known all that was happening in the kingdom.

As a rule, almost a rule with no exceptions, the prophets were dismayed and often outraged by what they saw as popular rejection of the Covenant. The Covenant, of course, bound the people to the sole worship of God and to conformity with God's law. The Covenant also bound God, by God's own word, to protection and guidance of the people.

The problem often was that the people, or their leaders, preferred earthly success or attainment to holiness. So they were

sinful. They were immoral. They were greedy. The prophets sought to summon the people back to sin to fidelity to God. This weekend's reading warns that there will be a day of reckoning since sin is widespread. However, some are faithful. The faithful will not be included in the disaster that surely will befall the sinful. God will protect those who love him. Who are the faithful? Zephaniah says that they are those who are humble and just, simple descriptions for attitudes and activities not always simple to achieve in human life.

St. Paul's First Letter to the Corinthians is the source of this weekend's second reading. Paul's writings are never evasive. Often they are very frank. Such is the case in this weekend's reading. There is no catalogue of membership from the early Christian community of Corinth, but this weekend's reading makes clear the fact that Christians were not among the Corinthian leadership. The apostle bluntly tells his readers that they are neither wise, the estimate of the world, nor influential in worldly affairs.

However, St. Paul makes this observation not in scorn. On the contrary, his observations make what others might see as a disadvantage instead an advantage. Worldly "wisdom" and "success" mean little, Paul is insisting. It is a lesson that the prophets taught, and that any generation could take to its heart. Human experience year in and year out supports the utter logic of this thinking, but people inevitably prefer to ignore it as they set their goals and priorities for life.

The Gospel reading this weekend, from St. Matthew's Gospel, is the beautiful reading of the Beatitudes.

Matthew was intrigued by the figure of Moses, the greatest of all the Hebrew prophets, the law-giver, the protector and leader who led God's people away from slavery in Egypt. He presents Jesus as the "new Moses," the new lawgiver, the new redeemer. In the Beatitudes, Jesus gives a new code of law. It is to be meek, to be merciful, to suffer persecution for the Lord's sake willingly, to be just.

The Beatitudes dramatize the contrast between worldly "wisdom" and ambition and that proposed by God.

THE POPE TEACHES

Christians need to pray for unity

by Pope John Paul II
Remarks at audience Jan 20

Once again this year, during the Week of Prayer for Christian Unity, the followers of Christ are invited to pray for the fulfillment of the Lord's will that all may be one (cf. John 17:21). This unity is above all a divine gift, to be implored with humble and persevering prayer.

The theme for this year's celebration is "Bearing the Fruit of the Spirit for Christian Unity." The fruit of the Holy Spirit (cf. Galatians 5:22) is seen in the variety of gifts, virtues and charisms which he bestows on the baptized in order to promote the unity

and harmony of the body of Christ. Ecumenical experience shows that the growth of individuals and communities toward full communion must be based on obedience to Christ's commandment of mutual love (cf. John 13:31). Theological dialogue must be accompanied by a "dialogue of charity."

During this Week of Prayer for Christian Unity, let us pray in union with Mary, mother of all who believe, that the Lord will pour forth his Holy Spirit upon all Christians, in order that they may lead lives worthy of the calling they have received, bear witness to the truth of the Gospel, and work for the unity of all believers in the bond of peace.

MY JOURNEY TO GOD

A Grandparent's Prayer

Breathe on this waning life, O Lord,
And scatter, if not far and wide,
At least close by, some worthy seeds
That tell the why I lived and died:
Some token from a languished bloom
That saw the sun but was not tall
Enough to stand above the rest,
Nor wanted to. Let some seed fall
On soil that may in time contrive
To propagate what good there be
As yet untapped and unutilized
In this one life allotted me.

—by Dorothy Colgan

(Dorothy Colgan is a member of St. Meinrad Parish, Saint Meinrad, Indiana.)



Daily Readings

Monday, February 1
Seasonal weekday
Hebrews 11:32-40
Psalms 31:20-24
Mark 5:1-20

Tuesday, February 2
Presentation of the Lord
Malachi 3:1-4
Psalms 24:7-10
Hebrews 2:14-18
Luke 2:22-40 or 2:22-32

Wednesday, February 3
Blaise, bishop and martyr
Ansgar, bishop
Hebrews 12:4-7, 11-15
Psalms 103:1-2, 13-14, 17-18
Mark 6:1-6

Thursday, February 4
Seasonal weekday
Hebrews 12:18-19, 21-24
Psalms 48:2-4, 9-11
Mark 6:7-13

Friday, February 5
Agatha, virgin and martyr
Hebrews 13:15-17, 20-21
Psalms 21:7, 3, 5, 8-9
Mark 6:14-29

Saturday, February 6
Paul Miki and companions, martyrs
Hebrews 13:15-17, 20-21
Psalms 23:1-6
Mark 6:30-34

Reflection

For weeks, the church filled the weekend scriptural lessons with readings about Jesus himself, appropriate to the feasts of the season. There were the readings about the Lord's birth, about the adoration of the Magi, and about the baptism of Jesus. The Lord is the Son of God and therefore God himself, the son of Mary and therefore human, the gift of God given all people in every age, the Lamb of God, the redeemer.

Then, subtly, the church reminded us in the readings that God has touched us through Jesus, but God has not captured us as a predator would capture prey. God invites us in Jesus to come to him, in this life and in eternity.

What would following the Lord mean? What would accepting God's holy invitation require?

This weekend, the church begins to answer that question. To follow Jesus means that we must forsake not just occasional preferences or presuppositions, all molded in the manner of worldly interests and delights, but we must have a totally new outlook upon life.

What is that outlook?

The three readings this weekend are anything but vague. We must realize the impermanence of all that the world offers. We must be faithful to God. We must be just, humble, and righteous. We must love. These are all heart-warming, but they are not easy to achieve and to put into action.

Paul's First Epistle to the Corinthians reassures us. God will strengthen and enlighten our efforts to come to him. He will reward our efforts by counting us among the blessed.

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Entertainment

VIEWING WITH ARNOLD

'Hoffa' tries to resurrect labor leader's reputation

by James W. Arnold

In an era of myth making in the movies, everybody with a friend in show business may get a turn. Now, in "Hoffa," it's Jimmy Hoffa, the feisty labor leader of a generation ago, whose unexplained disappearance (and probable murder) has made him the Judge Crater (Amelia Earhart) of the last decades of the century.

The basic problem here is that an audience is asked to identify with a character who was seen in his day as the symbol of what was going sour with labor in mid-century. Boss of the teamsters, he was arrogant, dictatorial, linked to the Mob, defiant of any appeals to make concessions for the public good.

There was never any doubt Hoffa was good short-term for the teamsters. But it can be argued that the stubborn pride in action hardliners like Hoffa brought about reactions and legislation that have within a few decades decimated labor and left American workers weak and disorganized. Some legacy.

The movie script by David Mamet doesn't (thank goodness) glorify Hoffa, who is not idealized. He's just crude, singleminded, and somewhat careless about means. He's played by Jack Nicholson under heavy but artful prosthetics that alter his appearance.

Impersonation of this sort must have challenged and interested Nicholson, who is not troubled by cash flow or unemployment. But the character's range

is very narrow. He's focused on his job and little else (family is dragged out when he goes to funerals and is sent to prison). His emotions are quietly intense, angry, and exhortatory.

One suspects that for Mamet his glory is being macho, in-your-face and stereotypically working-class. His jokes are vulgar, his language coarse. The moral tone is ambiguous. You get the same feeling as in the "Godfather" films that the movie enjoys the little guy, flexing his muscles, intimidating those who usually intimidate against the college guys in suits, management and its lawyers and finally the government, especially that funny-talking rich kid, Bobby Kennedy. Hoffa's main vices would be egotism and arrogance, which are seldom pretty but fun (the movie suggests) to see in an underdog.

The weird thing is that the film follows the classic structure of the story of the dedicated leader whose success leads to absolute power, corruption, and eventual destruction. But the emotion is never negative. Hoffa remains the dynamic proletarian hero, finally brought down by the treachery of lesser men.

This insistent note of admiration probably comes also from Danny DeVito, who does a Spike Lee turn as co-producer, director and actor (as the hero's best friend). DeVito has been quoted as describing Hoffa as "an incredible leader, a dedicated man who had just one thing on his mind, and that was putting food on the table of people in the union."

Perhaps, but it's equally arguable that Hoffa had his own appetite for power behind the flag of labor.

DeVito's character, the constantly on-screen Bobby Clario, through whom the



UNION LEADER—Actor Jack Nicholson (center) plays powerful Teamster boss Jimmy Hoffa, whose turbulent career is chronicled in "Hoffa." Danny DeVito (left), who directed the movie, also plays the role of the labor boss' longtime aide. The U.S. Catholic Conference classification of the film is A-III for adults. (CNS photo from Twentieth Century Fox)

flashback story is told, certainly idolizes Hoffa. Clario is a fictional early disciple and lifetime flunky, a onetime trucker who becomes Hoffa's worshipful bodyguard, musclemen and last loyal companion. Clario also has no other life, although several times in the film we glimpse him with bimbos to be sure we don't get the wrong impression.

The movie clearly wants to resurrect the reputation of Hoffa and install him in the pantheon of friends of the workingman. To make Hoffa bigger, although this is a relatively minor part of the picture, his chief foes, like Kennedy, must be diminished.

To anyone who knew at least the public work of these men when they were alive, it's just too outrageous to be convincing. Hoffa was no Bobby Kennedy, as the saying goes. The comparison is even cheesier because RFK is so ineptly caricatured by vague lookalike Kevin Anderson.

Another aspect that typifies the moral inversion: Clario is constantly retelling the story of an old Hoffa thug in a hospital, dying from terrible burns suffered in a fire (actually, criminal arson). Instead of confessing to a priest, with his final breath the

guy utters a defiant obscenity in his ear. To Clario, this is the core of Hoffa-ism: Never back down.

The movie is over-long at 140 minutes, and some of its devices—arty cutting, the "waiting for Godot" motif as Clario and Hoffa wait at a lonely roadside for their fate—help pass the time. We're also reminded of the herceness of the labor wars earlier in this century, a part of history the movies often seem to have abandoned.

(Revisionist Hoffa and labor wars, with some lively battles and confrontations but much tedium, violence, language; satisfactory for mature viewers.)

USCC Classification: A-III, adults.

Recent USCC Film Classifications

Northern Exposure ... A-III
Shadow of the Wolf ... A-III
Volunté ... A-III
Legend ... A-III
Adolescence ... A-III
Obsession ... A-III
Condemnation ... A-III
before the title.

'Miracles Are Not Enough' for Brazilian Catholics

by Henry Herx and Gerni Pare
 Catholic News Service

Claiming more Catholics than anywhere on earth, Brazil—and its thriving religions—are the subject of "Miracles Are Not Enough," the sixth of the 10-part "Americas" series. The episode airs Tuesday, Feb. 2, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify program date and time.)

What comes across is that religion is a welcome and powerful presence among Brazilians, 120 million of whom are Catholic.

Indeed, the Catholic Church is seen in a mostly favorable light, especially as it relates to the poor. The program describes how, following Vatican II, Latin American bishops stressed working with the poor, as opposed to wealthy landowners, to curb poverty and injustice.

The practice of other religions is also covered, a prominent one being spiritism, which combines ceremonial elements of African and Brazilian cultures and

which, apparently, numerous Catholics find compatible with their own spiritual life. Interviews with a spiritist priestess at a dance ritual and another who advises a worried businessman, prove thoroughly interesting.

The fastest-growing religion in Brazil, however, is among the Protestant Pentecostals. In fact, there are more ministers in the Universal Church of God there than priests, and their emphasis on what amounts to group self-help sessions has many followers, some of whom found the Catholic Church less responsive to their everyday concerns.

A Catholic theologian suspects this is because the Universal Church of God appeals more directly to people's emotions.

The final segment of this consistently absorbing program deals with how the Catholic Church in Brazil has changed over the last 10 years as the pope appointed more conservative bishops and discouraged heavy political involvement by priests.

This is illustrated in the case of an activist priest who was removed from his parish by the local bishop.

While some parishioners welcomed his more moderate replacement, many others rejected him out of hand, and a parish within a parish resulted, in effect, with the ousted priest celebrating Mass in the nearby park.

Such developments dramatize the earnest struggle between progressive and traditional forces at work in the church in Latin America.

While both sides are interviewed, the program appears weighted toward a somewhat more favorable perspective on politically involved priests who directly practice social activism.

What's not at issue, however, is the encouraging fact that, whatever the individual's belief, religion is a keystone of people's lives in Brazil that animates their daily existence.

TV Programs of Note

Friday, Jan. 29, 9-10 p.m. (PBS) "Louis Rukseyer's 1993 Money Guide." The financial expert explores what's ahead for Americans and their money in 1993 with advice on financial planning. He also discusses the state of the economy and the changing administration.

Saturday, Jan. 30, 7-7:30 p.m. (PBS) "Club Connect." The series premiere of this magazine-style program aimed at

teen-agers is designed to promote positive life choices and self-esteem. The series opener will explore some of the changes teens encounter in family situations, such as sibling rivalry and divorce.

Monday, Feb. 1, 8-9 p.m. (PBS) "Back to Africa." This "Travels" program features a Jamaican writer raised in Britain, who takes a trip of personal exploration through Nigeria to search for his cultural connection to Africa and ponder if the historical alienation from his roots is irreversible.

Tuesday, Feb. 2, 8-9 p.m. (PBS) "Nazis and the Russian Bomb." This "Nova" program details how a group of scientists developed the Soviet Union's first atom bomb in the 1940s, as related by the surviving German scientists.

Wednesday, Feb. 3, 8-10 p.m. (PBS) "New Guinea: Land of the Unexplored." This special highlights the world's largest tropical island, looking at the amazing diversity of animal and plant life found in its seas, swamps, rivers, rainforests and mountains.

Wednesday, Feb. 3, 10-11 p.m. (PBS) "Cambodians in America." This program examines the influence of the Khmer-Buddhist culture on Cambodian immigrants' adjustment to American life as they struggle to preserve their heritage and survive as a culture.

Wednesday, Feb. 3, 10-11 p.m. (ABC) "TV's Funniest Commercials." Patrick Duffy hosts a comical look at humorous commercials that have aired locally and nationally in the United States, as well as selected foreign ads.

Thursday, Feb. 4, 8-9 p.m. (PBS) "Love's Labours." This rebroadcast from the "Childhood" series deals with the rapid development of children between the ages of six months and 3 years.

Friday, Feb. 5, 9-10:30 p.m. (PBS) "Kathleen Battle and Wynton Marsalis: Baroque Duets." A "Great Performances" rebroadcast offers a portrait of the two musical artists as they perform baroque music by Scarlatti, Handel and Bach.

Saturday, Feb. 6, 8-10 p.m. (ABC) "Great Television Moments: What We Watched." This nostalgic retrospective hosted by numerous celebrities spans four decades of notable TV programming from comedies, musical moments, dramas and news events.

(Check local listings to verify program dates and times. Henry Herx is the director and Gerni Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

Movies

Recent box office hits

- | | |
|--|---------------|
| 1. Lethal Weapon 3 | O (R) |
| 2. Housesitter | A-III (PG) |
| 3. Boomerang | A-III (R) |
| 4. Universal Soldier | O (R) |
| 5. Patriot Games | A-IV (R) |
| 6. Sister Act | A-III (PG) |
| 7. Honey, I Blew Up the Kid | A-II (PG) |
| 8. Buffy the Vampire Slayer | A-III (PG-13) |
| 9. Basic Instinct | O (R) |
| 10. Prelude to a Kiss | A-III (PG-13) |

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Top 10

SEC action is threat to social justice efforts

by Tracy Early
Catholic News Service

NEW YORK—A decision by the Securities and Exchange Commission to exempt equal employment issues from stockholder action threatens much of the corporate responsibility movement's work, according to a nun involved in using church stockholdings to challenge corporations.

Dominican Sister Toni Harris, board vice chairwoman for the Interfaith Center on Corporate Responsibility, said in a telephone interview Jan. 15 that the decision would eliminate not only resolutions regarding discrimination in the United States but also such efforts as those addressing the employment issue in Northern Ireland.

"If SEC rulings continue to eliminate questions like discrimination in employment and call that ordinary business, it is a very serious threat," she said.

Timothy H. Smith, a United Methodist layman who directs the interfaith center, said in a written analysis that the shift was indicated by an SEC letter dated Oct. 13 telling Cracker Barrel-Old Country Stores that it could omit from its proxy statement a resolution challenging that company on alleged discrimination against homosexuals.

In an administrative staff ruling, the SEC said "the fact that a shareholder proposal concerning a company's employment policies and practices for the general work force is tied to a social issue will no longer be viewed as removing the proposal from the realm of ordinary business operations."

The SEC's decision to regard fair employment issues as "ordinary business" and therefore matters for management rather than shareholder action, Smith said, will "have a chilling effect on the social responsibility proxy process."

Sister Toni said the interfaith center was urging SEC commissioners to overturn the staff decision.

"The new Democratic administration offers hope for change at the SEC," Smith wrote, "but nothing is guaranteed."

Meanwhile, he reported, church investors were also bringing a court challenge—a suit against Wal-Mart for dropping an equal opportunity resolution from its 1992 proxy.

The Interfaith Center on Corporate Responsibility, a New York-based agency that coordinates most of the church activity in the field, has just issued its annual compilation of stockholder resolutions.

Reports that 220 resolutions have been filed with 152 companies for action at the 1993 annual meetings, a slight decline from the number filed for 1992.

Despite the SEC action, church bodies are continuing to file resolutions on equal opportunity and, in a new thrust, are also pressing some corporations to add women and ethnic minorities to their boards.

Sister Toni's order, Dominicans of Sinsinawa, Wis., is among the sponsors of another equal opportunity resolution filed with Wal-Mart. It asks for "a chart identifying our company employees according to their sex and race," a description of affirmative action programs and a report on ways Wal-Mart encourages "forward action" by its suppliers.

In addition, the Franciscan Sisters of the Poor, with 800 shares, and Mercy Health Services of Detroit, with 28,700, have joined Protestant denominations and others in filing a resolution asking Wal-Mart for "a policy of board inclusiveness."

In a resolution filed by the Maryknoll Fathers and Brothers, with 6,000 shares, and the Franciscan Sisters of Allegany, N.Y., with 2,500, Wal-Mart is also among the companies asked to provide confidential proxy balloting so management will not know how individual stockholders vote.

Still another Wal-Mart resolution, sponsored by the Missionary Oblates of Mary Immaculate and the Sisters of St. Joseph of Rochester, N.Y., calls for study of "ways to link executive compensation more closely to financial performance."

In other corporate responsibility action, the Sinsinawa Dominicans are sponsoring resolutions this year asking W.R. Grace to endorse the environmental principles of the Coalition for Environmentally Responsible Economies; Rockwell to reassess its military contracting; Xerox to endorse the MacBride Principles for equal employment in Northern Ireland; and Bristol-Myers "agbly" to abide by guidelines of the World Health Organization on marketing infant formula.

An anti-tobacco campaign, led by Capuchin Father Michael H. Crosby, continues in resolutions regarding tobacco sales filed with American Brands, Loews, Melville, Philip Morris, R.J. Nabisco and U.S. Tobacco. Challenges on tobacco advertising have been filed with Gannett, Knight-Ridder and Time Warner.

And PepsiCo has been asked to make its facilities smoke-free by 1995 in a resolution filed by Father Crosby's Capuchin province, St. Joseph in Detroit, which has 8,000 shares in the company.

"Church Proxy Resolutions January 1993," containing texts of resolutions with supporting statements and names of sponsoring groups, is available from ICCR, 475 Riverside Drive, Room 506, New York, NY 10115. Price is \$22.

Your Mission Sacrifices for 1992

Parish Number	Parish Population	Population of the Faith Membership	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
INDIANAPOLIS							
1	SS. Peter and Paul	336	\$ 543.00	\$ 579.00	\$1,203.00	\$	\$
2	Assumption	145	295.00	219.42	323.61		
3	Holy Angels	446	478.00	564.50	776.02		
4	Holy Cross	715	97.00	100.00	352.31	150.00	125.00
5	Holy Name	3,776	1,306.00	1,684.00	3,639.20		
6	Holy Rosary	342	357.50	260.05	524.68		
7	Holy Spirit	4,435	1,721.00	2,726.00	7,583.82	2,335.00	
8	Holy Trinity	716	512.00	552.00	868.62	365.00	
9	Immaculate Heart	2,234	1,073.00	1,733.00	3,927.04		
10	Nativity	2,035	1,296.36	1,359.89	1,773.74	90.00	402.50
11	Our Lady of Lourdes	1,895	1,256.00	1,593.00	2,552.57	65.00	243.73
12	Our Lord Jesus Christ						
13	King	3,652	3,896.00	4,465.00	5,934.50	3,000.00	1,263.83
14	Sacred Heart of Jesus	912	423.00		1,000.00		
15	St. Andrew	940	332.00	499.71	1,256.34		146.00
16	St. Ann	698	224.00	500.69	600.76		
17	St. Anthony	942	1,238.50	916.22	1,523.10	1,804.00	
18	St. Barnabas	5,048	1,929.00	2,204.00	6,971.59		
19	St. Bernadette	649	56.00	466.00	425.66		
20	St. Bridget	280	271.00	307.10	231.17		
21	St. Catherine	354	375.00	559.68	643.75	400.00	
22	St. Christopher	5,410	2,671.37	2,039.00	5,017.50	5,583.00	
23	St. Gabriel	2,331	1,171.50	1,032.00	4,241.32	185.00	
24	St. James, the Greater	245	328.00	440.00	281.00		
25	St. Joan of Arc	982	1,036.43	1,452.98	1,881.98	425.00	37.00
26	St. John	4	664.00	1,376.65	3,085.00		1,050.25
27	St. Joseph	819	596.00	1,255.89	1,876.93		
28	St. Jude	4,200	731.00	1,782.00	4,218.81	2,555.00	
29	St. Lawrence	4,846	1,091.00	4,397.00	4,597.00		
30	St. Luke	4,466	2,559.00		4,597.00	2,150.00	
31	St. Mark	2,179	1,480.00	1,733.00	3,251.50	2,425.00	
32	St. Mary	267	306.00	234.00	1,071.00		71.90
33	St. Matthew	4,400	586.00	561.75	6,438.64		
34	St. Michael	2,548	1,209.00	1,483.50	3,770.52		
35	St. Monica	3,080	1,315.00	3,259.00	8,943.89	45.00	
36	St. Patrick	660	178.00	205.00	255.00	1,162.50	
37	St. Philip Neri	1,248	828.00	800.00	1,618.50		
38	St. Pius X	5,530	1,793.00	2,137.44	5,807.26		
39	St. Rita	640	67.00	290.00			
40	St. Roch	1,262	1,933.00	2,224.63	2,814.24		
41	St. Simon	1,752	743.00	801.00	3,316.50		9.95
42	St. Therese	3,554	1,585.00	1,383.70	1,590.01		
43	St. Thomas Aquinas	1,754	518.00	128.00	3,098.73	200.00	437.00
44	Aurora	1,050	943.90	676.36	1,684.49	490.00	196.00
45	Batesville	3,597	2,027.00	2,064.25	5,727.79	606.00	
46	Bedford	1,570	635.00	654.00	2,218.00	111.40	95.81
BLOOMINGTON							
47	St. Charles	2,213	50.00		4,987.69		
48	St. John	1,219	1,438.50	1,359.18	1,931.46	25.00	
49	St. Paul Catholic Center	4,209		364.00	3,820.49		
50	Bradford	1,254	691.31	558.87	714.43		
51	Brazil	418	825.00	700.00	500.00		
52	Brookville	1,889	2,022.00	1,920.10	3,305.20	2,925.00	189.80
53	Brownburg	4,562	1,170.00	2,248.00	6,678.21	250.00	10.00
54	Brownstown	39	146.00	149.00	363.23		
55	Cambridge City	650	870.00	802.00	855.00	200.00	
56	Cannelton	299	65.00	167.28	225.73		
57	Cedar Grove	469	643.00	499.00			
58	Charlestown	416	662.00	178.00	780.55	325.00	
59	Clarksburg	2,000	873.50	1,490.00	3,243.00		
60	Clinton	985	380.00	427.00	365.00		140.00
COLUMBUS							
62	St. Bartholomew	1,095	991.51	1,965.33	3,987.64	500.00	
63	St. Columba	1,233	1,353.37	1,804.84	2,431.03		
64	Connorsville	2,228	1,363.30	1,347.00	2,220.00	190.00	57.50
65	Corydon	1,020	717.00	912.00	1,884.00		405.84
66	Danville	932	394.00	335.17	1,169.43		
69	Dover	430	618.00	440.00	535.00		
70	Edinburgh	192	290.70	167.15	534.76		
71	Enochsburg	499	330.85	507.05	379.00	200.00	
72	Fortville	618	596.00	537.00	1,079.00	50.00	
73	Franklin	1,254	499.65	561.94	1,014.03		513.00
74	French Lick	350	222.51	285.14	528.80		
75	Frenchtown	713		109.00	567.11		
76	Fulda	412	411.71	360.40	149.82		
77	Greencastle	718	353.00	348.00	1,758.47		
79	Greenfield	2,253	1,766.00	1,673.10	4,682.26	435.00	

Parish Number	Parish Population	Propagation of the Faith Membership	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
80 Greensburg	3,371	2,335 67	2,762 24	4,890 62		400 00	
81 Greenwood	4,900	2,308 31	3,706 68	8,162 60	520 00	1,153 87	
82 Hamburg	217	394 00	272 10	294 00			
83 Henryville	192	120 00	70 00	205 25			
JEFFERSONVILLE							
84 Sacred Heart	2,398	1,619 00	1,157 00	2,067 00			
85 St. Augustine	2,235	1,147 00	1,724 50	2,073 66	15 00	175 43	
86 Knightstown	225	85 00	113 30	441 85			
87 Lanesville	1,199	1,044 00	2,072 63	3,441 11			
88 Lawrenceburg	2,100	1,071 99	1,297 53	1,827 61			
89 Leopold	600	212 25	329 31	331 35			
90 Liberty	365	750 00	713 00	625 00	100 00		400 00
91 Madison							
(Jefferson Co. Parishes)	2,108	1,300 00	1,763 50	1,815 65		291 87	
95 Martinsville	1,123	982 00	1,000 00	2,550 00			
96 Milan	370		317 00	320 00			
97 Millhouse	454	640 00	625 00	475 00	180 00		
99 Mitchell	340	175 00	215 00	1,100 00		100 00	
100 Montezuma	30	75 00	100 00	114 00			
101 Mooresville	894	644 50	617 00	811 80		1,016 34	
102 Morris	559	731 84	727 67	772 37	35 00		
103 Napoleon	179	250 00	299 00	282 75			
104 Nashville	715	629 00	484 20	4,297 32		136 12	
105 Navilleton	970	485 00	870 00	770 00			
NEW ALBANY							
106 Holy Family	2,328	1,428 00	1,745 00	4,104 75			
107 Our Lady of Perpetual Help	1,949	856 38	1,350 83	2,778 29			
108 St. Mary	1,711	1,664 50	4,116 00	2,865 50			
109 New Alsace	674	486 00	381 00	526 25			
110 New Castle	802	314 15	364 20	1,115 65			
111 New Marion	82	99 00	104 00	272 08		119 50	
112 New Middletown	192	65 00	106 00				
113 North Vernon	1,433	1,197 00	1,112 00	2,361 00	2,795 00		
114 Oak Forest	69	155 00	165 00				
115 Oldenburg	1,392	1,650 00	1,150 13	1,819 00			
116 Osmond	720	358 55	668 65	1,540 92	625 00	288 50	
117 Paoli	160	125 20	103 61	156 25			
118 Plainfield	1,490	528 00	1,438 00	3,980 00			
RICHMOND							
119 Holy Family	975	1,260 00	1,400 00	2,154 00	821 00		
120 St. Andrew	1,335	1,747 00	1,048 77	1,713 45		140 84	
121 St. Mary	1,500	1,010 00	231 00	2,380 39			
122 Rockville	345	210 00	197 25	468 00			
123 Rushville	1,344	1,207 00	935 00	2,253 00	1,025 00		
124 St. Anne (Jennings Co.)	200	323 00	357 00	448 00			
125 St. Croix	206	76 15	53 25	187 50			
126 St. Dennis	70	126 00	100 40	196 00	470 00		
127 St. Isidore (Perry Co.)	258	259 00	76 00	135 00			
128 St. Joseph (Crawford Co.)	141	135 00	75 00	278 00			
129 St. Joseph Hill	994	585 79	618 75	612 22			
130 St. Joseph (Jennings Co.)	326	350 00	1,580 00	708 00			
131 St. Leon	720	858 00	2,057 00	853 00	300 00		
132 St. Mark (Perry Co.)	387	205 39	343 54	423 92			
133 St. Mary of the Knobs	2,535	1,668 00	1,822 30	3,687 00	100 00		
134 St. Mary-of-the-Rock	296	215 00	155 00			200 00	
135 St. Mary-of-the-Woods	452	329 00	252 00	575 00			
136 St. Maurice	459	223 45	204 10	236 55			
137 St. Meinrad	1,055	465 55	576 55	444 25		82 68	
138 St. Nicholas (Ripley Co.)	725	808 53	708 29	619 96	40 00	108 00	
139 St. Paul (see St. Vincent)	13						
140 St. Peter (Franklin Co.)	541	603 50	401 50	404 50			
141 St. Peter (Harrison Co.)	207	147 00	131 00				
142 St. Plus (Ripley Co.)	174		35 00	61 00			
143 St. Vincent (Shelby Co.)	756	873 00	1,150 00	1,689 04		52 00	
144 Salem	360	326 80	311 25	324 59		10 00	
145 Scottsburg	417	697 00	594 90	470 85			
146 Seelyville	138	293 50	193 00	256 00			
147 Sellersburg	895	554 04	384 48	1,327 91			
148 Seymour	1,066	2,254 00	1,822 00	3,148 81	515 00	295 20	
149 Shelbyville	4,200	1,482 00	1,704 47	2,584 27			
150 Siberia	223	400 88	250 00	189 00			
151 Spencer	281	192 00	259 81	510 40			
152 Starlight	695	584 00	556 00	584 00		38 51	
153 Tell City	3,159	1,328 10	1,220 00	1,415 19	310 00		
TERRE HAUTE							
154 Sacred Heart of Jesus	1,059	503 40	519 52	1,143 12			5 00
155 St. Ann	260	65 00	95 00	621 53			
156 St. Benedict	1,274	954 00	308 00	2,247 00			
157 St. Joseph	1,392	354 00	399 00	3,733 75			
158 St. Margaret Mary	756	686 77	737 84	972 70			
159 St. Patrick	1,295	3,314 45	3,930 00	5,252 79			
160 Troy	358	129 00	192 00	245 50			
161 Universal	193	120 00	187 00	236 00			
162 Vevay	229	139 00	149 00				
163 West Terre Haute	161	159 00	306 00	350 00	10 00		
164 Yorkville	379	482 00	491 00	637 50	235 00		
Sisters of Providence		44 00	327 00				
St. Paul's Hermitage			59 66				
St. Francis Hospital							

Jan. bombing of Iraq: *deja vu* at the Vatican

by John Thavis
Catholic News Service

VATICAN CITY—January brought a weary feeling of *deja vu* to Vatican diplomatic corridors.

Once again the Middle East sabers were rattling. Once again the bombs fell and the cruise missiles zeroed in on Iraqi targets. And once again, the Vatican came down squarely against the use of force.

During the Persian Gulf War in 1991, the Vatican and Pope John Paul II were clearly anti-war. This year, when U.S., French and British planes began conducting new reprisal raids against Iraq, the Vatican was initially quiet.

That led some to believe the Vatican had taken a more hawkish position: Silence was taken as a mute endorsement of Saddam Hussein's "spanking."

But on Jan. 19, after hearing the arguments of Iraq's ambassador, the Vatican said it would ask U.N. Secretary-General Boutros Boutros-Ghali to take steps toward opening dialogue and halting military actions in Iraq.

While the papal spokesman stressed that the Vatican was "not taking Iraq's side" in the dispute, many believed the Vatican was indeed going, to bat for Iraq. The spokesman read a statement saying that new attacks could only lead to increased violence in the region and carried the risk of uncontrollable consequences.

The spokesman also said that while Iraq had clearly made "provocations," the U.S.-led bombing reprisals were an overreaction.

Before leaving Rome, the Iraqi ambassador said he had forwarded a personal message from Saddam Hussein thanking the Vatican for its action and its concern.

But behind the Vatican's move was certainly not any affection for Saddam Hussein. Instead, it was a mixture of sympathy for the Iraqi people and sensitivity to religious and political sentiments around the globe.

It was significant that the pope's only comment was a plea not to forget Iraq's suffering population. The pontiff asked an audience of diplomats not to forget that war has long-term consequences for civilians—just take a look, he said, at the "cruel privations" still affecting the Iraqis.

His statement echoed previous Vatican calls to ease the economic embargo against Iraq, in view of medicine shortages and malnutrition. UNICEF said the death rate for children under 5 doubled in the months following the Gulf war, and an Iraqi church official said that 50-100 children were still dying daily from the effects of the embargo.

When it comes to international crises, the Vatican's decisions are people-oriented. That helps explain why the Vatican can support limited armed intervention in Bosnia-Herzegovina, where the civilian death toll is tragically high and mounting, but not in Iraq, where the current skirmishes sometimes seem more like a cat-and-mouse game between world leaders.

Vatican spokesman Joaquin Navarro-Valls said there is still ample unexplored area for negotiation in Iraq—unlike the situation in Bosnia, where 18 months of attempted talks have failed to stop the bloodletting.

Vatican officials privately cite other reasons against new military action against Iraq.

For one thing, they said, this is a particularly delicate time for the world's Arab and Muslim populations. Palestinian Arabs are expelled from Israeli-occupied territories, with little international action; in India, the Muslim death toll is rising in interreligious violence; Muslims in Bosnia are the target of Serbian "ethnic cleansing," while no one intervenes.

On top of all this, renewed bombing of Iraq could easily ignite widespread anti-Western sentiments and strengthen Islamic fundamentalism—in places where moderate governments are already in trouble, the officials said.

One Vatican source also questioned the wisdom of President Bush ordering new attacks in the final week of his term. He said it may have "let Clinton with his hands tied" in dealing with Iraq.

The crisis came during the middle of the presidential transition, and the United States had limited input at the Vatican. The U.S. ambassador to the Holy See, Thomas Melady, was out of Italy when the bombing began, and Vatican officials said they had little or no initial contact with U.S. representatives.

Cameron Hume, a counselor at the U.S. Embassy, downplayed the Vatican's decision to press the United Nations for an end to military actions. He said it was "entirely normal" for the Iraqis to talk to the Vatican, and "normal" for a religious leader like the pope to favor dialogue and peace.

In the aftermath of the 1991 Gulf war, U.S.-Vatican relations needed mending. The Vatican still views that war as a tragic mistake, a massively destructive operation that, while exciting the Iraqi army from Kuwait, failed to resolve the underlying problems. Saddam Hussein's recent provocations are only seen as confirming that judgment.

As President Clinton was sworn in, the Vatican appeared eager to turn the page. In a congratulatory message to Clinton, the pope stressed the United States' spiritual values and its ideals of truth, justice and freedom—the perfect foundation, he said, for "building the edifice of world peace."

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. 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.

January 29

Mary Queen of Peace Parish, Danville, will sponsor an Old Fashioned Fish Fry and euchre night from 4-8 p.m. for dinner. Euchre will begin at 7 p.m. Call 317-745-4284 for information.

January 29-31

Kordes Enrichment Center, Ferdinand, will hold a workshop for women in 12-step recovery dealing with nurturing sexuality and spirituality. Call 812-367-2777.

☆☆☆

Fatima Retreat House, 5353 East 56th St., will hold the Central Indiana Marriage Encounter. For more information, call 317-897-2052.

☆☆☆

St. Francis Retreat Center will hold a retreat for men, women and couples concerning the basic approaches to personal and liturgical prayer. Call 812-923-8817 for registration information.

January 30

The Young Widowed Group is planning a dinner at Mountain

Jack's, 9910 E. 82nd St. in front of Castleton Square Mall at 7 p.m. Newcomer's welcome. Call 317-862-3433 for more information.

☆☆☆

St. Michael Parish, 3354 W. 30th St., will hold a reverse raffle and dinner sponsored by the youth committee. It will be held in the school cafeteria, dinner at 6:30 p.m., raffle at 7:45 p.m. Call 317-925-3995 for information.

January 31

Join the Northside In-Betweeners for brunch. Meet at St. Monica in the hallway between the church and the school at Noon. For more information, call 317-293-8647.

☆☆☆

The Catholic Alumni Club will hold a Superbowl party at 3409 S. Meridian St. Come 1-2 hour before game time. Girls bring munchies, Guys bring drinks. Call 317-784-3313 for more information.

February 1

St. Joseph University Parish, Terre Haute, will sponsor an

evening in which divorced and separated Catholics of the area can gather to assess their concerns and needs. At the parish center at 7:30 p.m. For more information, call 812-232-7011.

February 2

Benediction of the Blessed Sacrament for the West Deanery will be held at 7:30 p.m. in the Divine Mercy Adoration Chapel, 3356 W. 30th (next to Ratter High School), followed by the Blessing of thrones. Call 317-925-1463 for more information.

☆☆☆

The Office of Worship will hold the third session in the Introduction to the Liturgy workshops, "Environment and Art in Worship" with Franciscan Sister Sandra Schweitzer. At Sacred Heart Church, Jeffersonville, from 7-9:30 p.m. For more information, call 317-236-1483.

February 5

St. Pius X, 7200 Sarto Dr., Adult Formation series, will feature a evening of inspiration and music with Father Pat Collins from 5:30 p.m. in the church. Call 317-255-4534 for more information.

February 5-7

St. Francis Retreat Center will hold a young adult retreat exploring the basic issues around the call as a Christian. Call

812-923-8817 for registration information.

☆☆☆

Fatima Retreat House, 5353 East 56th St., will hold a Couples Retreat "Together" to enrich relationships. Call 317-545-7682 for more information.

February 6

St. Gabriel, 6000 W. 34th St., will host a four part series for married and engaged couples who wish to learn Natural Family Planning. The sessions are from 7-9:30 p.m. Call 317-293-9239 for registration information.

☆☆☆

The Catholic Alumni Club of Indianapolis will celebrate Mass together at 5:30 p.m. at St. Christopher, 5301 W. 16th St. After Mass, plan to have dinner at Red Lobster, 5520 W. 38th St. For more information, call 317-255-3841.

February 7

St. Monica School, 6131 N. Michigan Road, will hold an open house from 9 a.m. to 2 p.m. Call 317-255-7153 for more information.

☆☆☆

The Interfaith Alliance of Indianapolis will present the Mid-Winter Festival of Arts downtown in Union Station from 1-5 p.m. featuring music, drama, art and book sale. The event is free and open to the public.

☆☆☆

The Catholic Alumni Club will gather at Woodland Bowl with and Keystone, to bowl. Meet inside the west entrance at 2 p.m. Call 317-842-0855 for more information.

☆☆☆

St. Richard Parent Teacher Organization will sponsor a American Girls Valentine tea at the Manor, 2025 N. Meridian St. from 1:30-6:30 p.m. Call 317-843-0647 for reservations.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownburg, 6:30 p.m. Msgr. Sheridan K. of C Council

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NOW THAT CHRIST IS BORN... I'M HAVING TROUBLE ADJUSTING TO TIME GOING AHEAD INSTEAD OF BACKWARDS... I KNOW WHAT YOU MEAN... I KEEP PUTTING B.C. INSTEAD OF A.D. ON MY CHECKS



6138 Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m. K of C Council 437, 1385 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m. Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St.

Christopher, Speedway, 6:30 p.m. Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

Vatican, 125 nations sign chemical weapons ban

VATICAN CITY (CNS)—The Vatican joined 125 nations in signing a treaty to ban chemical weapons, calling the agreement a major step against a "particularly cruel and inhuman" form of warfare.

The Vatican, in putting its name to the accord, wanted "above all to emphasize that not everything is allowed in war," said Archbishop Jean-Louis Tauran, the Vatican's representative to the signing ceremony Jan. 14 in Geneva. The Vatican was an active participant in the Geneva chemical weapons talks, which lasted 24 years. The new treaty, also signed by the United States, calls for destruction of all chemical weapons over the next 10 years and provides for tough verification procedures.

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Teaching: 8:30 PM
Fr. Al Ajajie

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Guatemalan refugees return to their country

by Christena Colclough
Catholic News Service

LA MESILLA, Guatemala—More than 2,400 Guatemalan refugees were greeted by scores of cheering supporters and fireworks as they came back home across the Mexico-Guatemala border Jan. 20.

Nobel Peace Prize winner and Indian rights activist Rigoberta Menchu shook hands and welcomed the returnees at the government reception center in Huehuetenango.

During the 1980s after thousands were slaughtered in army campaigns against leftist guerrillas, more than 35,000 mainly Mayan Indians fled to Mexico, where they have lived in exile for more than a decade.

Bishop Jorge Avila del Aguila of Jalapa, Guatemala, also head of the Mediating

Commission at government-refugees negotiations, told Catholic News Service the refugee return "symbolizes peace in Guatemala. It is this first group of refugees to come back."

"We do not want more bloodshed or more violence," the bishop said. "The Guatemalan people are clamoring more than ever before that human rights be respected and the refugees help to help in this."

Refugees throw loaves out of bus windows, trying to explain why they are coming back.

"Brothers, ... Thank you for showing solidarity with our struggle. ... We promise to work tirelessly for human rights and peace," the leader of the refugees said.

Pedro Matias, 38-year-old father of six, although tired from the weeks of organizing his family for the return journey, was

relieved to be home after 10 years of living in exile in southern Mexico.

The army entered my village in Ixcán, northern Guatemala, and burnt the houses. We just grabbed the children and fled to the mountains," Matias said, recalling events a decade ago.

The majority of the refugees who have been living in Mexico have similar stories to tell.

Women talk about soldiers snatching their babies from their arms and killing them.

"They would take the babies by their feet and crack their heads open against rocks," said Maria Francisca, from Nentón, Huehuetenango.

More than 240 voluntary aid workers, the office of the U.N. High Commissioner for Refugees and national government agencies will escort and other refugees logistical support during their 10-day journey to the repatriation site in northern Guatemala, Poligono 14.

The head of the Guatemalan U.N. refugee office, Michele Gabaudan, commended the Catholic Church's support and aid to refugees.

The Catholic Church has played an important role in the mediating commission presided over by the bishop," she said. "One of its major roles was to foster the agreements which have permitted this return."

Ten commandments for parish communications urged by official

by Cindy Wooster
Catholic News Service

ROME—The Vatican's top communications official has proposed "10 commandments for basic parish communication."

To deepen the faith of its members and share the faith with its neighbors, every Catholic parish should have a communications plan, said the official, Archbishop John P. Foley, president of the Pontifical Council for Social Communications.

Archbishop Foley, a former archdiocesan newspaper editor in Philadelphia, presented his "commandments" at a seminar Jan. 9 at the Salesian University in Rome.

They are:

1. Put up signs outside the church giving Mass times, office hours, the names of the clergy and a notice of welcome to visitors.
2. Publish "attractive and informative" weekly bulletins.
3. Have a monthly parish newspaper featuring parish activities and personalities, notices welcoming new parishioners and congratulating newly baptized members and their parents.
4. Give the local community newspaper regular press releases on parish and school activities.

5. Write letters welcoming everyone—Catholic or not—who moves into the parish boundaries and organize a visit by a few parishioners and/or a priest.
6. Invite members of the neighborhood to an annual open house where clergy and parish leaders are "available to answer questions and to show their interest in the community."
7. Occasionally distribute to every household within the parish boundaries a pamphlet outlining Catholic beliefs, prayers and practices. Archbishop Foley said writing such a pamphlet is "even more important and possible with the publication of the new Catechism of the Catholic Church."
8. Sponsor a parish library with religious books, videos and audiocassettes.
9. Promote subscriptions to Catholic magazines and newspapers.
10. Provide information about television and radio programs of special interest and provide moral evaluations of those programs as well as of current films.

Following the commandments, Archbishop Foley said, "would go a long way to breaking down that failure to communicate which can do such harm to our efforts to deepen the faith of Catholics and to reach out to share with others the good news of Jesus Christ."



REFUGEES RETURN—A Guatemalan family packs their clothes at a refugee camp in Comitán, Mexico, near the Guatemalan border. Many of the Guatemalans returning to their homeland in January had been living in Mexican camps for as long as 10 years. (CNS photo from Reuters)

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Youth News and Views

Chastity gives teens freedom

by Molly Kelly

I've been asked quite a few different questions about relationships and sexuality by some really great teens. Questions like "Why is premarital sex wrong?" and "Why is the Church against the use of contraception?" and "If we really love each other, why not have sex?"

It's high time we dealt with these issues, so I'm going to talk about the beauty of our sexuality and I hope that some of these questions will be answered. Our sexuality is a God-given gift. We need to understand what God said about it, and how he wants us to use it.

God created us as sexual human beings, made to his image and likeness; therefore, our sexuality has to be seen as good. God did not give us the gift of sexuality and then put conditions on its goodness. God tells us that our sexuality is a gift that he wants us to enjoy, but it needs to be treasured, protected, and respected by us. The Scriptures give us a clear set of instructions for the use of this special gift known as our sexuality.

A good way to sum it up would be to say that our sexuality is a God-given gift that if used properly can lead us to health, happiness, and holiness, but if used improperly can lead us to disease, destruction, despair, and even death.

Key Words Defined

Chastity is the crux of this entire article because chastity is the proper way to take care of the gift of our sexuality.

God reserved sexual intercourse for marriage, for the procreation of children, and for the purpose of allowing the married couple to share a unique intimacy that will help strengthen the marital bond.

Sexuality is a more simple term than many make it to be. The term sexuality actually refers to our personhood, our maleness or femaleness, our potential capacity to relate and procreate. We are sexual persons, and everything we are and do reflects our sexuality. We are made to God's image and likeness, and our sexuality is an awesome gift from God because he designed it so that male and female would be equal but different!

The term sexual intercourse refers to the sexual union between male and female. It is a sexual act by which man and woman are joined together for the purpose of intimacy and procreation, and it should be reserved only for marriage.

Now onto my favorite subject. Is it abstinence? No! Abstinence is a negative word, a "no" word, and it can refer to anything. One can abstain from candy, cookies, fudge, smoking, drinking, sex. And one can abstain today, but not tomorrow, so abstinence isn't what I'm talking about.

How about the word virgin? Is that what I am talking about? No. Virgin is a good word, but it is a very limited word as it only applies to those who have never engaged in sexual intercourse.

How about the word celibacy? Celibacy is a lifestyle chosen by priests, nuns, and brothers whereby they take a vow to refrain from sexual intercourse and the one-on-one relationship which symbolizes so that they may foster a deeper and more intimate relationship with Jesus Christ. They give up the companionship of a spouse and the joy of parenthood as well as the pleasure derived from sexual intercourse because of their deep love of God.

Chastity, as I have said, is for everyone. Oh, not everyone practices chastity, but everyone is called by God to practice it, and everyone is given the grace necessary to practice it if they seek God's divine assistance.

Chastity means self-control. It means understanding our sexuality and how God intends for us to use it, and also how nature intends for us to use it, as God created our nature. Chastity means refraining from sexual intercourse before marriage; it means having sexual intercourse in marriage with your spouse; it also means not having sexual intercourse with someone's spouse, and not seeking a sexual relationship with somebody of the same sex.

Chastity is not a condemning word, but rather a very positive and uplifting word. Instead of being a "no" word like abstinence, it is a "yes" word. "Yes, I understand my sexuality, and will respect it in my thoughts, words and actions as a precious gift from God."

Importance of Chastity

Webster's dictionary uses the word pure to define chastity, and that's a great way of putting it! After all, how do we want our water and our air? Pure, right? In fact, we want everything in our lives to be as pure as the water.

Scripture tells us that impurity comes from within, not from without. In other words, impurity comes from our minds and hearts, and that is also where chastity resides!

Chastity is a decision to be pure. Chastity wraps the gift of our sexuality in respect, both for ourselves and for others. Chastity gives us a healthy fear of our sexuality because it is a virtue whereby we control our sexual desires and keep them in line with God's plan for us. Our sexuality is a beautiful, powerful, controllable gift from God, and chastity is the way to take care of that gift.

Media and Sexuality

Teens today are up against tremendous temptations, and the practice of chastity can be mighty tough if you have not been taught what it means and challenged to live by it.

The media sells sex as if it is the magic potion for instant pleasure. Sex is used to sell jeans, dresses, sneakers, and even food. Ads are sometimes so sexually designed that it is difficult to determine what is really for sale... the product or a body?

The aim of these ads seems to be to tease, tempt, and titillate our sexual urges and desires, and the message seems to indicate that these products will sexually fulfill us!

What's involved here is big bucks. Sex sells, and if you buy the product, that's all that counts as far as the advertisers are concerned. You represent a big dollar sign. Keep in mind that chastity is not a product. It cannot be bought or sold, and as a result, advertisers shy away from it.

Where do you, young people, hear about chastity, if not from those who love and care about you?

Are parents, priests, youth ministers and teachers speaking about chastity? And if they are, are they talking about it in a way that will make you want to practice it?

Are your parents giving more than the one-time sex talk that so many of us receive from our parents?

Why are we afraid to talk about such a beautiful gift?

How can we let others put down the gift of sexuality while we remain silent about it?

Are some Catholic schools shying away from the whole issue of sexuality, while others are being as secular and materialistic as those advertisers we talked about?

Who is telling you that condoms, pills, and other birth control devices are not the answer to AIDS, unwanted pregnancies, and a whole host of other sexually transmitted diseases, and that chastity is the solution?

Chastity is the only solution that is 100 percent effective, costs nothing, has no harmful side effects, and puts you in control of your lives. Chastity is also the only solution that is in full tune with physical, emotional, and spiritual health. No one has ever gotten sick from chastity.

Can You Practice Chastity Today?

Sure you can, but you must be taught it, have role models for it, and be challenged to live it. Jesus calls people to holiness. Shouldn't we imitate the master?

Teens today are better than ever, more sensitive and caring. But times are more difficult than ever, and the messages going out to you are often garbled, confusing, and downright degrading because of the preconcurred, built-in failure notion that some adults use with today's teens.

Some adults would say, "Most teens are going to have sex anyway, so we might as well teach them safe sex."

Wow! What a put-down of you. You don't deserve it!

Important Questions and Issues

We are a society that is infatuated with our health, but we often depend on drugs to keep us healthy. In our pill-pushing, pill-dependency society it is only natural that pills would be suggested as the means to curb teen pregnancy.

Imagine giving a teenage girl a prescription pill so that she can engage in sexual intercourse, but hopefully not get pregnant! Or giving a boy a condom so that he can engage in sexual intercourse and not have his girlfriend become pregnant or either of them become diseased if the condom works!

One might be tempted to believe that pregnancy and disease are the only consequences teens should be concerned with. But there are emotional and spiritual consequences connected with the sexual act of intercourse. Shouldn't we be talking about them?

Self-esteem, self-image, confidence, or lack of confidence, sin, conscience, and decision-making are all important ingredients to a healthy perspective on sexuality.

Even the U.S. government uses the term "risk reduction" rather than "risk elimination" about the effectiveness of the condom as a protection against AIDS.

Aren't you and everyone else worth more than that? Shouldn't teens have sexual intercourse? Do teens know that premarital intercourse is a sin? And if not, why not?

Do we know that God wants us to be happy, and that if we obey his commandments we will be happy?

For your health and happiness?

Well, what about married couples and birth control? Does the church frown on their use of contraception, and is it OK for them?

The birth control pill is a powerful drug. It targets the woman's pituitary gland and "breaks" her on her entire hormonal system, all so she might not conceive a child.

What does that say about the child? It says that the child is not a gift, but rather to be considered a real burden that should be avoided at all costs, even if one of those costs is the woman's health.

The Catholic Church is against artificial contraception because it goes against God's own design for our sexuality and for the act of sexual intercourse.

Sexual intercourse is a gift from God to married couples, that they might have the awesome power to procreate. If a couple is experiencing very difficult times, and they feel that they are not capable of accepting the tremendous responsibility of being a parent at this time in their lives, the Church allows them to practice Natural Family Planning. The key word here is natural. The couple does not rely on any artificial means to prevent or put off pregnancy, but rather the couple works together to share the woman's



CHASTITY LADY—Philadelphia native Molly Kelly takes her chastity message to thousands of teen-agers across the United States each year. (Photo by Mary Ann Wyand)

fertility cycle so that they can abstain on her fertile days. Natural Family Planning involves sacrifice and understanding on the part of the couple, and it often results in a stronger and more loving relationship and one that will be open to the gift of children in time.

Facing the Issue

Teens often ask, "How far should I go in a relationship and what should an adolescent relationship entail?"

Shouldn't we reward your honesty with honest and direct answers? Maybe a good way to start out answering that question would be to say, "If you don't want to arrive at a destination, don't keep traveling in the same direction!"

When addressing this particular question of how far to go, I ask you, "How many of you would get in your car, rev up the motor, then turn it off and get out of the car?"

If you rev the motor up, you intend to go! The same applies to revving each other up. We need to know there is a difference between affection and arousal. Affection can be kissing, hugging and hand-holding. One reaches the arousal stage by necking, petting, and prolonged or deep kissing.

If someone crosses the affection stage to the arousal stage, it makes it tough to turn off the motor. We should try to avoid the danger in the first place or physically remove ourselves from the situation: get out of the car, leave the unchaperoned party, or go for a walk and cool off.

How do you say no? It's another often-asked question.

It's important for teens to keep in mind that there are three kinds of language: verbal, body and clothes language. Someone can say "no," but do they mean it? Is "no" said with authority and conviction or as a teasing invitation?

Every teen knows whether a parent's "no" means, "Don't ask again, I mean no," or "Ask later and I might change my mind." A verbal "no" has to sound and mean "no" for it to be taken seriously.

Body language is spoken by our actions. A girl can say "yes" with her voice, while her eyes are flirtatiously saying "yes." A boy can be saying "no" while his hands are seeking a "yes" from her. "No" must mean "no" and be communicated as "no."

Clothes language is exactly what it implies. Our clothes, or lack of clothes, give off loud and clear messages. Modesty means dressing in a way that protects our purity and gives off the message of respect. We can dress in a way that will enhance our sexuality, but not degrade it.

The ingredients of chastity are purity, modesty, temperance and respect. I include temperance because it is a known and sad fact that the majority of teen pregnancies are alcohol-related. Alcohol deadens the conscience and heightens the passions, and as a result, modesty, purity, and respect can go out the window. Alcohol lowers our defenses and makes saying "no" very difficult.

Making It Happen

How will we know if we are compatible? In a word, talk! People get to be best friends by sharing their thoughts, dreams, values, likes, dislikes, goals and aspirations.

Sexual intercourse is designed by God to be a wedding gift. Married couples who are best friends will strengthen their friendship by sharing with each other the beautiful gift of self through sexual intercourse. If this gift is prematurely given, its value is diminished because it lacks the total commitment that marriage gives it.

Some might argue that "trying each other out, sexually, could save a lot of heartache later on." That treats people as if they were products. Human beings are made by God and live for God. We use, keep or discard products. We must respect people.

There is a tremendous difference between our sexual need and sexual desire. Our sexual desire is much greater than our sexual need. Controlling that is called chastity!

Keep in mind that one cannot die from not having sexual intercourse, but one can die from having it. There are many AIDS victims' death statistics to bear this out.

The Catholic Church is faithful to the teachings of Christ, teachings that put great emphasis on human sexuality as a precious gift from God. Precious gifts should be treated with great care to avoid being lost, broken, abused or soiled. The same care must be given to the gift of sexuality.

We all must be taught the value of this gift, and how to protect it. Chastity is a virtue for all people, for all seasons, and for all seasons! Talk about it, teach it, live it.

Campus Corner

University of Indianapolis will launch Careerfest '93

by Margaret Garrison
University of Indianapolis

Do college graduates know what's going to happen to them after commencement? Do they have realistic expectations about where their careers will take them?

The University of Indianapolis will take an in-depth view of these questions Feb. 1-4 when they launch Careerfest '93. The intensive program is designed to make the career planner more successful in finding the right occupational niche.

"We take our students' career development very seriously," said Paul Gaborny,

director of the Career Planning and Placement Office. "Our goal is to help students identify viable career goals for themselves."

"An event like this encourages students to follow the career they really want, not the one their parents may have pushed them toward," Gaborny said. "And an early focus on careers gives them the opportunity to develop the skills and work experience needed for a competitive portfolio."

But students won't be the only beneficiaries of the four-day career focus. The schedule is geared to educating faculty, alumni, high school guidance counselors, employers and the general public. Discussions will center on employment trends and issues, as well as specific steps involved in advancing oneself or in training others.

Dr. Howard Figlar, nationally renowned psychologist, lecturer in the career development field and author of the best-selling *The Complete Job Search Handbook*, will address various groups during two days of the program.

On Feb. 2 he will speak at 6 p.m. in

Recital Hall of Good Hall on "Advancing or Redirecting Your Career in a Marketplace That Won't Stop Changing."

On Feb. 3 Figlar will speak on "Key Job Search Strategies for a Very Tight Economy," at 1 p.m. in the Kraft Conference Room of Krannert Library. Both events are free and open to the public, although seating is limited.

As a career consultant, Figlar has counseled clients as diverse as AT&T, Chase Manhattan Bank, the IRS, and the U.S. Office of Education, among others.

Other events open to the public include the Alumni Career Fair on Feb. 1 from 10:30 a.m. to 1 p.m. On Feb. 3, from 3:40-5:30 p.m., an "Interests and Skills Awareness Workshop" will be held, and a presentation entitled "Special Issues for Re-entry Workers" will follow from 4:30-5:30 p.m.

Pre-registration is required. Those interested in participating should call the University of Indianapolis Career Planning and Placement Services at 317-788-3296.

Lawyers-to-be help Haitian boat people over the holidays

By Tom Tracy
Catholic News Service

WEST PALM BEACH, Fla. — More than 120 law students from around the country left family and friends during the holidays to assist Haitian refugees in the Diocese of Palm Beach.

The volunteer lawyers-to-be helped Haitian boat people seeking refuge in the United States make their way through the complicated legal asylum application process.

They wrote down the Haitians' testimonies of hardship, separation from family and political persecution that had occurred since a 1991 military coup in their homeland.

The students worked pro bono Dec. 28

through Jan. 8, living and conducting interviews with refugees at the Cardinal Newman Youth Center in West Palm Beach.

Dexter Orange, coordinator of the Diocese of Palm Beach's Cuban-Haitian Resettlement Program, described the students as "kind of idealistic, outraged at the way the refugees have been treated."

He said the law students heard tales from young Haitian children that made their own lives seem tame.

The testimony "had a pretty sobering effect on them," said Orange.

The student-run clinic was sponsored in part by the National Lawyers Guild and was a response to a nationwide appeal called Catholic Emergency Legal Aid for Haitians, a project of the U.S. bishops' office of Migration and Refugee Services and the Diocese of Palm Beach.

Carlos Morales, a third-year law student at DePaul University in Chicago, said it took two hours to half a day to write an affidavit for one client.

"A lot of us are interested in what happens afterward," he said. "We plan to keep in touch and see how our own applications went." Morales, who grew up in south Florida, said some of the law students planned to return during spring break.

Jacques Kowan, 22, a law student at the University of Wisconsin-Madison, said one Haitian told him he had left the country fearing for his life.

The client "even went so far as to lay down on the floor and show me how they beat him," Kowan said. "They have been through a lot. I just hope everything works out for them."

Nathaniel Burke, supervising attorney for Catholic Legal Aid for Haitians who arrived from New York to participate in the effort, said most of the students came to Florida having had some experience with asylum applications and Haitians. Those without experience were trained during two workshops.

Father Jean-Bertrand Aristide, ousted president of Haiti, had traveled to the Midwest in December to encourage law students at DePaul University in Chicago and at the University of Michigan to volunteer their services.

Since the September 1991 coup that toppled Haiti's first democratically elected government, tens of thousands of Haitians have left their country by boat.

Participating law students came to Palm Beach from the University of New Mexico-Albuquerque; University of Missouri-Columbia; DePaul; Howard University, Washington; Case Western Reserve University, Cleveland; Jesuit-run Fordham University and New York University, New York; University of Michigan-Ann Arbor; Washington and Lee University, Lexington, Va.; University of Virginia-Charlottesville; University of Wisconsin-Madison; State University of New York-Buffalo; Widener University, Chester, Pa.; and Temple University, Philadelphia.

In addition, representatives of chapters of the Black Law Students Association participated in the legal assistance effort.

Butler features famed composer

Internationally-renowned choral composer and conductor Alice Parker will visit Butler University for a two-week residency, Feb. 1-14, highlighted by a concert with the Butler Choral on Feb. 12 at 8 p.m. in Clowes Memorial Hall.

Parker's visit is supported by the University Lectures Program at Butler. Parker will conduct the Butler Choral and Butler Madrigal Singers in the evening concert on Feb. 12. Tickets for the concert, priced at \$6 for adults and \$4 for students and senior citizens, are available at the Clowes Hall box office or by calling 317-921-6444.

☆☆☆

Marian College will hold a campus preview day for high school students on Feb. 20 from 10 a.m. to 2 p.m. The campus is located at 3200 Cold Spring Road on Indianapolis' west side.

Registration and a continental breakfast will be held in the Marian Hall Auditorium from 10-10:30 a.m. followed by a welcoming program. Visitors will have an opportunity to meet with department chairpersons and other faculty representatives in the campus library. A complimentary lunch will be served in Stokely Mansion. For more information about the event, call 317-929-0321.

☆☆☆

Dr. John Harwood Hick, renowned scholar in world religions and cultures, will be the featured speaker Feb. 9 for the 1993 Showers Lectures at the University of Indianapolis.

Hick will speak on the topic "Jews, Christians and Muslims—Do We All Worship the Same God?" at 2 p.m. in Ransburg Auditorium, located in Esch Hall. At 4 p.m. his lecture will be "The Metaphor of God Incarnate." It will be held in Recital Hall, located in Good Hall.

The Showers Lectures are made possible through the generosity of the late Dr. J. Balmer Showers, a bishop of the Evangelical United Brethren Church, who established the annual lecture series in 1962 with an endowment gift to the University of Indianapolis. For more information about the Showers Lectures, call 317-788-3298.

☆☆☆

The Butler Symphony Orchestra, under the direction of Stanley DeRusha, will feature three Butler faculty artists. Haroutune Bedelian on the violin, William Grubb on the cello and Panayis Lyras on the piano, at its evening concert on Feb. 13 at 8 p.m. in Clowes Memorial Hall. Tickets, priced at \$6 for adults and \$4 for students and senior citizens, are available at the Clowes Memorial Hall box office or by calling Butler at 317-921-6444 or 1-800-732-0804.

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† May their souls rest in peace †

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† **AHAUS, Lawrence**, 80, St. Lawrence, Lawrenceburg, Jan. 9. Uncle of several nieces and nephews.

† **BASSO, Rose Marie**, 92, St. Philip Neri, Indianapolis, Jan. 13. Mother of Providence Sister Joan Michael, Rita Simpson, Elizabeth Elzer, Rosemary Moorehouse, John E. Thomas A. and Charles Michael, grandmother of 17, great-grandmother of 22, great-grandfather of three.

† **BLACK, Lorena Elizabeth**, 73, Our Lady of the Greenwood, Greenwood, Jan. 11. Mother of Carol A. Chavez, James L. Ellis, Sharon M., David C., Michael J. and James L., sister of Eugene Vonderheide, Veila C. Hutton, Polly Messmer and Sister Agatha Vonderheide, grandmother of 17, great-grandmother of one.

† **BRENNAN, Vera M.**, 90, St. Philip Neri, Indianapolis, Jan. 12. Mother of Marilyn A. Redmond, grandmother of two.

† **BURKHARDT, Francis A.**, 77, St. Mark, Indianapolis, Jan. 17. Husband of Mary Meyer, mother of Barbara Smith, Toni Manley, Terrie Kramer, Steve and Chris, brother of Mary Dole, Edward and Rev. Odilio Burkhardt.

† **CAINS, Mildred L.**, 78, Our Lady of Lourdes, Indianapolis, Jan. 16. Mother of Robert J. Jr., James P., Mark A., Rita Coppock, Theresa Hubbard and Gwendolyn DeRosa, sister of Clarence Cunningham, Marjorie Bowling and Barbara McEllwain, grandmother of 15, great-grandmother of 15.

† **CHADWICK, Earl Kenneth**, 87, St. Christopher, Indianapolis, Jan. 17. Husband of Ruth K., father of Ann M. and Joseph J., Chadwick, brother of Doretha Hazel, grandfather of five, great-grandfather of five.

† **CHANEY, Winifred**, 70, St. Lawrence, Indianapolis, Jan. 8. Mother of Michael, sister of Larry N. Jayne.

† **COLE, Mary M.**, 89, St. Gabriel, Connersville, Jan. 8. Wife of Rosa Cole, sister of John D. Murphy and Ann F. Beckner.

† **DAUGHERTY, James R.**, 48, St. Mary, Aurora, Jan. 3. Husband of Clare, father of Kim and Chris, son of Lloyd, brother of Wayne, Betty Mericle and Patricia Yelton.

† **FLATZ, Dorothy H.**, 91, St. Joseph, Shelbyville, Jan. 13. Father of Mary Layton and Ann Cappy, grandmother of four, great-grandmother of one.

† **GARDNER, Opal**, 73, St. Meinrad, St. Meinrad, Jan. 15. Wife of Roger, mother of Louis Seifing, Paul Seifing, Ralph Seifing, Roger Seifing, Ted Seifing, Don Seifing, Dorothy Hessig, Alice Stillwell, Helen Stillwell and Miley Harpenau, sister of Betty Faulkner, grandmother of 26, great-grandmother of 21.

† **HALL, James M.**, 78, St. Ambrose, Seymour, Jan. 9. Father of Beverly Gerth and Rita D'Arco, grandmother of five, great-grandmother of five.

† **HARRISON, Audrun "Ollie"**, 73, Holy Family, New Albany, Jan. 3. Husband of Catherine E., father of Jackie Harrison, Judy Bell and Jenny Zoeller, brother of Sammy Harrison and Gerry Wilson, grandfather of six, great-grandmother of five.

† **HIGGS, Joseph W.**, 73, St. Luke, Indianapolis, Jan. 15. Husband of Mary, father of Mary

Jo Woodside, Margaret E. Higgs, grandfather of three.

† **HOLMAN, Elmer D.**, 96, St. Jude, Indianapolis, Jan. 16. Husband of Margaret Marks Holman.

† **HOUSER, Howard H.**, 78, Annapolis, Brazil, Jan. 11. Brother of Treva Swarbeck and Austin Houser.

† **JANSING, Bertha E.**, 89, St. Mary of the Rock, Batesville, Jan. 8. Mother of Claraa Kenner, Marilyn Smith, Irvin, Clarence Richard, Elmer and Marcellus, grandmother of 26, step-grandmother of two, great-grandmother of 38, step-great-grandmother of one.

† **JONES, Barbara Ellen**, 33, St. Lawrence, Indianapolis, Dec. 25. Daughter of Bud Jones and Mary Evelyn Kassen, daughter of Cheryl Jones, Ronald Laycock and Mark Kassen, granddaughter of Grady Jones and Carmela Riggs.

† **LAKE, Robert Michael**, 43, Our Lady of the Greenwood, Greenwood, Jan. 14. Brother of Darla J. Day, William and Jerry Dean Lake.

† **LEISNER, Britt J.**, 30, St. Paul, Tell City, Dec. 20. Son of Joe and Mary, brother of Lesa Ranganer, grandson of Jane Doolan.

† **LYON, Edwin**, 71, St. Monica,

Indianapolis, Jan. 2. Husband of Patricia, father of Mary Julia Lyon, Mary Frances Lyon, Margaret Carter, Mary Ann Pastore, Margaret Turk, Mary Wilcox, Thomas Jerome, David John and James, brother of Alice Van Houten and Richard Lyon, grandfather of seven.

† **MCCORD, Lois A.**, 88, St. Vincent, Bedford, Jan. 9. Mother of Creighton, sister of Martha Lee Metzger, grandmother of four.

† **MICHAEL, Ann E.**, 93, St. Gabriel, Connersville, Jan. 11. Mother of Dorothy Mendicino and Elizabeth Patterson, grandmother of seven, great-grandmother of six.

† **NIESSE, Edward**, 89, St. Mary, Madison, Jan. 12. Father of Richard Klein, brother of Jennie Dold.

† **NOCPERT, Catherine**, 83, St. Lawrence, Lawrenceburg, Jan. 10. Mother of Mary Catherine Guss, Sally O'Neal, Nancy Farmer and Donna Johnson, grandmother of 13, great-grandmother of 21.

† **ODONNELL, Anna M.**, 96, St. Pius X, Indianapolis, Jan. 10. Mother of John J. O'Donnell, grandmother of one.

† **OLIGER, Paul H.**, 72, St. Mary, Greensburg, Jan. 25. Husband of Dorothy M., father of Ted, Tom and Teresa Matinko, brother of Robert and Richard, grandfather of one.

† **OMALLEY, Arthur Edward**, 68, St. Lawrence, Lawrenceburg, Dec. 26. Husband of Eleanor, father of Colleen Conmitt, George, Michael and Daniel, brother of Walter, Jim and Jane Ann Williams, grandfather of nine.

† **POWELL, Rosemary**, 74, Our Lady of Perpetual Help, New Albany, Jan. 16. Mother of Robert C. and Bonnie Andrews, sister of James Ludlow and Estelle Lutes, grandmother of four, great-grandmother of three.

† **QUALLS, Kyle E.**, 17, months old, Holy Cross, Indianapolis, Dec. 30. Son of Kevin and Mary, brother of Kelly, grandson of Herman Qualls, Dana Collins, Francis and Joletta Hammans, great-grandson of Eugene and Shirley Bell and George Qualls.

† **RAYBALL, Margaret M.**, 67, St. Philip Neri, Indianapolis, Jan. 18. Sister of William P. Rayball.

† **ROBERTSON, Lois E.**, 75, Our Lady of the Greenwood, Greenwood, Jan. 11. Mother of Rita J. Lynch, Virginia A. Meeks and Joseph D. Robertson, sister of Eugene Rackley, Edna Nunamaker and Margaret Weston, grandmother of six, great-grandmother of three.

† **ROEHM, Rudolf "Rudy"**, 70, St. Paul, Tell City, Dec. 29. Husband of Debra, father of Gayle Cox, Robert, Tommy, Jim, Bill, Steve and Dave, stepfather of Diana Cassidy, Darla Smith, Dawn Allen and Don Smith, brother of Ed Long and Lucille Jones, grandfather of 12.

† **SABELHAUS, Norbert J.**, 66, St. Paul, Tell City, Jan. 9. Husband of Margaret Howell, father of Michael and W. Lee Sabelhaus, brother of Bob Lloyd, Frank, Ann Labhart, Rose Evans, Clara Litherland, Rosie Brumfield, Eugene, Freida Rheinhardt and Hyacinth Anderson, grandfather of five.

† **SAXON, Robert K. B.**, 91, St. Gabriel, Connersville, Jan. 13. Sister of Arthur, Mary Helen and Clementina Osinski.

† **SENN, Kathryn E. Tribbey**, 89, Holy Family, New Albany, Jan. 4. Mother of Mary Pat Henningsen Ruridan, grandmother of three, great-grandmother of six.

† **SHAW, Anthony Ann Fiest**, 72, St. Anthony, Indianapolis, Jan. 15. Wife of Albert S. Shaw, sister of Frances Vaughn.

† **SHEEN, Perennia R.**, 82, St. Joseph, Indianapolis, Jan. 8. Mother of Laura, Ester, Bernard, Charles, Robert, Janet, Linda, Karen, Joseph and Mary, sister of Rita Fry, grandmother of 49.

† **STEARNS, Valerie S.**, 68, Our Lady of the Springs,

huanita Hale, grandmother of five, great-grandmother of five.

† **STROTHER, Ralph D.**, 73, St. Lawrence, Indianapolis, Dec. 19. Husband of Vivian, brother of Terry M. and Charles, brother of ten.

† **STURENBERG, Elvera**, 93, Immaculate Conception, Millhousen, Jan. 16. Mother of Paul, Frances L. Worland, Dorothy E. Oliver, Jo Ann Brooks, Mary Louise Meyer, Leah M. Humphrey and Jane Stankevich, sister of Monette Tichenor.

† **VONALMEN, Mary Patricia**, 69, St. Joseph, Crawford Co., Jan. 8. Wife of Oscar C., mother of P. Chris and Gaylord A., grandmother of 13.

† **WAGNER, Charles William**, 69, St. John the Baptist, Osgood, Jan. 19. Husband of Esther, father of Deborah Seaton, Charles W. Seaton and Mary Lou Walter, grandfather of two.

† **WHELAN, Joseph Russell**, 77, St. Augustine, Jeffersonville, Jan. 13. Father of Phyllis Badalany and Martha Whelan, brother of Leroy, grandfather of six, great-grandfather of six.

† **WHITE, Dolores Ivancic**, 69, St. Christopher, Indianapolis, Jan. 20. Wife of Herbert Leo, mother of David H., Jeanette E., John A. and Joseph A. Ivancic, Oscar Ivancic, Zora Semenic and Diane Johnson, grandmother of seven.

Providence Sister

Mary H. Brames

dies Jan. 23 at 96

Providence Sister Mary Henry Brames died at Union Hospital in Terre Haute on Jan. 23 at the age of 96. The Mass of Christian Burial was celebrated for her on Jan. 26 in the Church of the Immaculate Conception. The former Agnes Hames was born in Jasper, Indiana. She entered the Congregation of the Sisters of Providence in 1904 and professed her final vows in 1906.

Sister Mary Henry ministered as a cook in large convents where the Sisters of Providence taught in Indiana and Illinois. In Indianapolis, she ministered at St. Philip Neri, St. Anthony and St. Joan of Arc. She directed the operations of the Cannery at the Motherhouse of the Sisters of Providence at St. Mary of the Woods for 42 years.

Two sisters, Mary Brames and Hilda Beckman, both of Jasper, survive Sister Mary Henry.

Providence Sister

Patricia L. Quinn

69, dies Jan. 12

Providence Sister Patricia Louise Quinn died at Terre Haute Regional Hospital, Terre Haute, on Jan. 12 at the age of 69. The Mass of Christian Burial was celebrated for her on Jan. 16 in the church of the Immaculate Conception.

The former Frances Elouise Quinn was born in Indianapolis. She entered the Congregation of the Sisters of Providence in 1940 and professed her final vows in 1948.

The former Frances Elouise Quinn was born in Indianapolis, California and New Hampshire schools. In the Archdiocese of Indianapolis her assignments were in Indianapolis at St. Philip Neri, Cathedral Grade School and Immaculate Heart; in Terre Haute at St. Joseph, in Jasper at St. Joseph, and in Greentield at St. Michael.

Survivors include her sisters, Bernadine, Wampler, Teresa Nauert, Carlie Bates and Kay Fackler, and her brothers, Forrest M. and Joseph L. Quinn.

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Zoe Baird case raises charges of exploitation

by Laurie Hansen
Catholic News Service

WASHINGTON—News that President Clinton's first nominee for attorney general had employed undocumented workers raised ethical questions among church officials, as well as charges that she symbolized "a kind of Beverly Hills' exploitation."

Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' office of Migration and Refugee Services, called "highly appropriate" Zoe Baird's decision to withdraw as President Clinton's nominee for attorney general.

Father Ryscavage told Catholic News Service that Baird was symbolic of "a kind of Beverly Hills exploitation of the undocumented worker."

There is no excuse for anyone who makes half a million a year to exploit undocumented workers. Certainly not the attorney general of the United States," he said.

The attorney general heads the Justice Department. The Immigration and Naturalization Service is under the purview of the Justice Department.

Baird, 40, withdrew as Clinton's nominee for attorney general Jan. 22, bowing to intense opposition over her hiring of a Peruvian couple without legal papers. The couple was hired during the summer of 1990 by Baird and her husband, Paul Gewirtz, to care for their young son. The couple's work included part-time chauffeuring.

Baird makes \$507,000 annually as general counsel for the Aetna Life & Casualty Co.

The couple worked for Baird and her husband for \$250 a week each, plus room and board at their home in New Haven, Conn., until last year.

After voluntarily disclosing the child care situation to Clinton transition officials, Baird and Gewirtz paid \$12,000 in back Social Security withholding taxes, interest and penalties for the couple in early January, as well as a \$2,900 civil fine to the INS.

News that Baird had hired the couple produced a deluge of calls to members of the Senate Judiciary Committee, which held hearings on Baird's nomination before she withdrew.

During the hearings, committee chairman Sen. Joseph R. Biden Jr., D-Del., told Baird that there were "tens of thousands, millions of Americans out there who have trouble

taking care of their children, both couples required to work or single parents, with one-fifth the income that you and your husband have, and they do not violate the law."

Ronald Cruz, executive director of the U.S. bishops' Secretariat for Hispanic Affairs, said Jan. 22 that Baird was right to withdraw.

He called it ironic that "if a regular lay person trying to help (an undocumented worker) does what Zoe Baird did, they throw the book at us. When a lawyer with finances does it, it's called a mistake."

Father Ryscavage said that Baird's nomination together with Clinton's backsliding on his promises to the Haitians "have compromised the credibility of the Clinton administration's immigration policy."

During his campaign, Clinton promised to end President Bush's policy of forced repatriation of Haitians fleeing their homeland. But reacting to reports that thousands of would-be refugees were planning to set out for the United States, Clinton announced that he would continue the Bush policy of returning boat people without first giving them asylum hearings.

Father Ryscavage said the Zoe Baird controversy highlights "one of the hypocrisies of U.S. society," that "we in fact do employ thousands of undocumented workers contrary to the law."

The priest said this is the case despite amnesty provisions provided in the 1986 Immigration Reform and Control Act. The 1986 law allowed illegal aliens who had entered the United States before 1982 to apply for legal status.

"Thousands continue living in shadow status" and individuals, companies and farm owners are happy to employ them to take advantage of the cheap labor, Father Ryscavage said.

Although the 1986 law also put into place sanctions against employers who hire illegal aliens, the law is so sporadically enforced that an illegal housekeeper and child care industry, which employs hundreds of thousands of immigrant women, continues to thrive.

It is especially evident in large cities, such as Washington, New York and Los Angeles, centers of both new immigrants and affluence.

After Baird and her husband paid their fine and back

taxes, the INS declared its intention to deport Victor and Lillian Cordera, the Peruvian couple who worked for them.

Saul Solizcano, executive director of the Washington-based Central American Refugee Center, told CNS Jan. 25 that because the domestic worker industry essentially is unregulated it is "usually the employer that ends up losing the most," working long hours for many years and earning little.

He said the Baird case points to the need for an overhaul of U.S. legal immigration system. Solizcano said current laws make it easy for educated, skilled Europeans to enter the country legally, while "increasing the difficulties" for Latin Americans and Africans, many of whom are poor and lack educational opportunities.

The Central American Refugee Center has been funded in part by the Campaign for Human Development, the U.S. bishops' anti-poverty agency.

Jerome Ernst, executive director of the National Catholic Conference on Interracial Justice, is among many critics of the employer sanctions approved in the 1986 law. Ernst told CNS that the Baird case illustrates that sanctions are "a simple approach to a complex problem."

He and other critics say the sanctions have resulted in discrimination in hiring against permanent residents and citizens who "look or sound foreign."

Father Ryscavage expressed hope that the Clinton administration would "reopen the whole issue of undocumented workers and legalization."

He said one of the anticipated long-term effects of the U.S.-Mexico free trade agreement would be a "reduction in the need of people to come North."

Only the economic development of Latin America is likely to curb illegal immigration, he said.

In the meantime, the U.S. government needs to officially "recognize the U.S. demand for the work of these people. The undocumented, in fact, are filling a labor need in the United States," said Father Ryscavage.

He said there are two new government officials, "like Mrs. Baird, that wink and look the other way" when it comes to themselves and their friends, but do not work toward a long-term solution to the problem.

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Official tries to calm Catholic-Orthodox tension

by Cindy Wooden
Catholic News Service

VATICAN CITY—A period of calm is needed to defuse the tensions that have disrupted the international dialogue between Catholics and Orthodox, a Vatican official said.

Msgr. Eleuterio F. Fortino, undersecretary of the Pontifical Council for Promoting Christian Unity, said leaders of both churches have pledged to continue the talks.

High-level contacts have been ongoing even though a June 1992 meeting of the official international dialogue commission was postponed, he said.

"A settling down of feelings or resentments and an improvement in the general climate are necessary to be able to 'reanimate' the dialogue, using John Paul II's expression, and to restart the theological conversation on major questions," Msgr. Fortino wrote in a Jan. 21 article for *L'Osservatore Romano*, the Vatican newspaper.

The postponement of the June dialogue meeting, Msgr. Fortino said, "was due to the uneasiness which arose in relations between Catholics and Orthodox after the recent political and social changes in Central and Eastern Europe."

He said tensions developed over property ownership, an Orthodox fear that the newly legalized Eastern-rite Catholic churches would try to convert Orthodox faithful, and a misunderstanding over the re-establishment of Latin-rite Catholic jurisdictions deemed necessary for the pastoral care of existing Catholic communities.

"Added to the uneasiness—which is psychologically real, whether or not there are grounds for it—is unimportant—are internal tensions in some Orthodox churches, which also are a consequence of the political, social and territorial changes which occurred in Eastern Europe with the fall of communism," Msgr. Fortino said.

The June meeting was to have focused on a working document discussing the model used in the past for

Catholic-Orthodox unions—resulting in Eastern-rite Catholic churches—and looking toward models for the future. The theme pushed off the agenda an ongoing discussion of the sacramental structure of the church, collegiality and authority, Msgr. Fortino wrote.

Catholic participants in the dialogue, he said, hope that the discussion about church structure and authority can continue soon because it will help clarify some points necessary for understanding various models of church unity.

The birth of Eastern-rite Catholic churches "is inais-

solubly tied to the question of the primacy of the bishop of Rome in the church and to the question of the model of unity which Catholic and Orthodox—in the footsteps of their common tradition and common experience lived in the first millennium—seek to find together as the dialogue under way proposes," he said.

Finding a Catholic-Orthodox agreement on church authority, including the role of the papacy, "is essential for the re-establishment of unity, which is more necessary than ever for the life of Christians in the world," he said.

Vatican says pope is in excellent health

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II's medical tests six months after surgery show him to be in excellent health, said Vatican spokesman Joaquín Navarro-Valls.

The 72-year-old pope underwent an examination, including laboratory tests, at the Vatican Jan. 18, Navarro-Valls told Catholic News Service Jan. 25.

"All the clinical and laboratory test results were within normal parameters," he said. "The pope's health is excellent."

The spokesman commented after an Italian news agency reported that an article by Peter Hebblethwaite in the Jan. 8 issue of *National Catholic Reporter* said the pope was ill and had only one to four years to live.

Navarro-Valls flatly denied the NCR story and other reports that the pope had not recovered.

"All sorts of fantasies still appear about the pope's health," he said. Some of the stories "appear more like wishful thinking than real news."

He said the stories lack "authoritative sources."

During surgery July 15, doctors removed his gallbladder and an orange-sized benign tumor from the pope's colon.

Navarro-Valls stressed that the growth was not cancerous, but said the pope was following a regime of three-, six- and 12-month check-ups to ensure there is no recurrence of the growth.

The spokesman also said the pope has undergone all of the tests recommended for a man his age.

Navarro-Valls said the tests have been conducted at the Vatican by the pope's personal physician, Dr. Renato Buzzonetti, and by members of the surgical team from the Gemelli Polyclinic who operated on the pope.

The Italian news agency, Adista reported that the NCR article said doctors at San Raffaele Hospital in Milan gave the pope one to four years to live.

Immediately after the Adista story was published, the hospital reacted, saying, "for the sake of the truth and our own scientific seriousness, we categorically deny having made any statement of prognosis about the condition of His Holiness John Paul II."

A hospital spokeswoman told CNS Jan. 25 that no one on the hospital staff had been involved in caring for the pope and the hospital laboratory did not carry out any tests related to the pope's health.

The anesthesiologist during the papal operation, Dr. Corrado Manni, told a Rome newspaper he saw the pope just before Christmas and "I have no doubts about his health."

Manni told *Il Messaggero* Jan. 24. "The best denial comes from the Holy Father himself, who continues to undertake a heavy, tiring and stressful pastoral load and diplomatic activity in Italy and in the world without giving any signs of tiring. A sick person could not bear such an intense rhythm."

The doctor also brought up the pope's post-Christmas snowy get-away. "He skied as only a healthy individual can."

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