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Church celebrates Catholic schools

Elsener believes standards should be defined for educators, parents and students

by Margaret Nelson

Catholic Schools Week will be celebrated across the nation next week, Jan. 30 through Feb. 5.

Daniel Elsener, head of the Secretariat for Total Catholic Education for the Archdiocese of Indianapolis, thinks it is important to define the standards for educators, parents and students.

"One of the things that's clear in the direction we've set for education—and this is certainly true for archdiocesan Catholic schools—is to clarify what outcomes and standards we're trying to accomplish," Elsener said.

He uses the example of the Year of the Family. "There's a philosophy in Catholic education, with the parents as primary educators and the school or other educators as assistants to the parents.

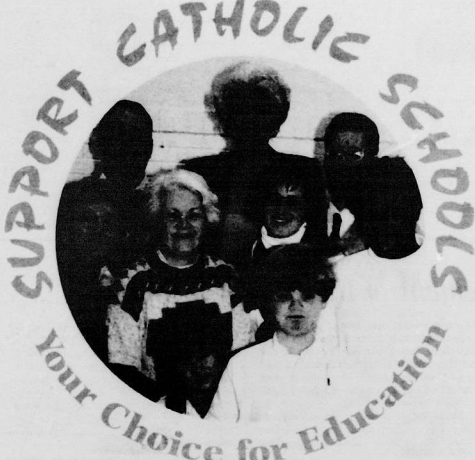
"We need to articulate better what the involvement of those parents looks like when we've accomplished that, so that parents can better know how they should be involved," Elsener said.

"For example, one of the things we would like to accomplish is that students would have a deep desire and motivation to participate in Sunday liturgy in their parishes.

"To accomplish that outcome, we have to teach well what liturgy is and what happens during liturgy. We have to have the parents participating, and helping the students get there. And parents must speak enthusiastically and be attentive during the liturgy, making that a value in their family," he said.

"If we don't, we'll have much less success in attaining that outcome," Elsener said.

He said that this is true for all religious education. "We think this is one of the great contributions we can make as



SCHOOL SUPPORT—Those involved with St. Philip Neri School in Indianapolis include (front, from left) first-grader Ashley Kim; third-grader Darren DeBruhl; (middle row) Sandy Collins, parent and extended care teacher; Monica Swisher, secretary; fourth-grade teacher Mary Beth Sullivan; sixth-grade student Tjuanaa Redd; (back) Phil Wyeth, parent; principal Yvonne Sheek; and seventh-eighth-grade teacher Jim Schmidt. See Catholic Schools Week supplement beginning on page 13. (Photo by Margaret Nelson)

diocesan leaders—working with and through the teachers and catechists," he said.

"The importance of organizations in general and certainly education specifically requires that you set a mark as to where it is

you want to be—that is you want to accomplish," Elsener said.

"Right now is a remarkable time in our archdiocese. There is a great enthusiasm for Catholic education and our schools," he said.

"We're very mindful of the great investment that the church as a whole and individual parents and students and many teachers and administrators make to see that Catholic education is available," Elsener said.

"We want to decrease the possibility that we have fuzzy outcomes or results," he said. "People define outcome-based education so many different ways that we don't buy into.

"What we're saying is, 'Let's clarify the results we want and articulate them well so the learner, teacher, and administrators all know what it is we're after,'" Elsener said.

"Through measurement, we can see how well we attain it. What this does for Catholic education is take a pretty outstanding Catholic educational system and continually improve it.

"This is essential for a vibrant, successful organization," Elsener said. "It's a pretty clear vision. It's one that business and industry—and certainly the leadership of the Catholic Church—understands and appreciates.

"I think parents very much like this," he said. "And it helps teachers know they can be creative and get outcomes accomplished any way that's prudent and ethical. It helps them know what organization values and where we're going.

"The acceptance has been wonderful," said Dan Elsener. "The results it will bring should be outstanding."

Catholic Schools Week was launched in 1974 to build community awareness and involvement in Catholic schools. The theme for the 20th anniversary campaign is "Support Catholic Schools—Your Choice for Education."

Archbishop stresses prayer at unity gathering

'One in mind and heart' is theme of ecumenical service for Prayer for Christian Unity 1994

by Margaret Nelson

St. John Church in Indianapolis hosted the Prayer for Christian Unity 1994 on Sunday, Jan. 23. The theme was "The Household of God: Called to be 'One in Heart and Mind'" as leaders of Christian churches gathered.

"We have come to pray as Christ's

followers, giving gladness and praise to God," said Father Thomas Murphy, pastor of St. John Church and director of the Office of Ecumenism, in his greeting. "The Spirit is with us today. Let us rejoice."

Dr. Richard Moman, president of the Church Federation of Greater Indianapolis

and pastor of United Methodist Church of the Savior, presided.

Archbishop Daniel M. Buechlein delivered the homily. Using the theme "Spirituality and Our Shared Service of Charity," the archbishop talked about the "spiritual theology which undergirds the mission of the Samaritan. It is a vision of faith born and nurtured only in prayer."

He said, "If the ministry of charity is to be of long-term substance, it needs to offer education as a key to freedom from the cycle

and the culture of poverty—material, moral and spiritual poverty."

He noted the principle of Mother Teresa of Calcutta and the Missionaries of Charity: "It is the Body of Jesus Christ they touch in the poor. No one takes precedence over Jesus Christ." That is the spiritual and theological foundation for inclusive charity. It is the key to universal justice."

The archbishop said that these missionaries are able to remember that it is Christ they touch only because they "place their first priority on communal and solitary prayer. Mother Teresa insists on an hour of

(See PRAYER SERVICE, page 2)



UNITY—Prayer for Christian Unity 1994 is celebrated at St. John Church on Sunday, Jan. 23 led by Dr. Richard Moman (from left), president of the Church Federation, from United Methodist Church of the Savior; Archbishop Daniel M. Buechlein; Msgr. Raymond T. Bosler; Rev. Julie Cowie, Acton Baptist Church; Pamela Smith, Episcopal Diocese; Elder Frederick Lutten, Church of the Living God; Father Thomas Murphy, pastor of St. John and director of the Office of Ecumenism. (Photo by Margaret Nelson)

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SEEKING THE FACE OF THE LORD

Why I'm an advocate for Catholic schools

by Archbishop Daniel M. Buechlein, OSB

All I have to do is reflect on how I treated my parents and I continue to marvel at their patience! I remember saying to my mom as a kid, "Of all the luck, I end up with a teacher as a mother!" She just smiled and went on with her ironing. She had just drilled me on what I had learned in school that day.

Now I realize every parent is a teacher. Just as the family home is the "domestic church," so it is the "domestic school," too. My parents taught me the basics of life and faith. Actually, much never interfered with my school work. Other than seeing that I did it, she didn't help me with homework either.

My schooling began in a one-room, eight-grade school house in the country which may have been one of the last in Indiana. As I have written before, at the urging of my pastor, Msgr. Leonard Wernsing, by third grade my folks had transferred my brother and me to St. Joseph School under the direction of great educators, the Sisters of Providence. The quality of education made a tremendous difference in my life. So did a lot of other pieces of that education.

When I began grade school a whole new world opened up to me. There was the world of books and all they recorded. There was the world of knowledge, imagination and the almost endless reaches the mind could explore. There was the world of history and art and music and



culture. And I began to see there was a lot more to religion than I ever dreamed. Being a Catholic meant more than going to church on Sunday.

The new world of school also took me beyond the boundaries of my home and family and nearby neighbors. I met all kinds of new friends. Some I liked, some made me wonder. When some of us were into mischief the Sisters of Providence and the associate pastors were usually not too far away.

I have written before about the profound impact the Sisters of Providence and my parish priests had on me. I can name every one of them and tell you the particular influence they had and my memories are fond ones. People like to tell "horror stories" about the strictness of past teachers in Catholic schools. Do you notice it is usually done—th fondness (and exaggeration)? Next to parents, I doubt that anyone has more impact on our children than their teachers and coaches. That's an important thought for conscientious parents.

From the sketch of my own experience I believe you see why I am a strong advocate for our Catholic schools. I suspect it has been a long time since parenting has been so challenging. What happens in elementary and secondary schools has an enormous impact on our youth. From that perspective, our Catholic schools are a tremendously important component of youth ministry.

They are also an enormously important component of religious education, not only in the classroom but also in the entire school environment. The holistic approach of Catholic education, the fact that we continue to value discipline and

clear moral values day in and day out, is incomparable. Catholic Schools Week is coming up. It's a good time to celebrate this treasure of our church.

One of the major goals of our archdiocesan strategic plan is to affirm even more strongly an emphasis on the Catholic identity of our schools as well as to secure even more soundly the academic excellence for which our schools are known. There is another very important and challenging goal, namely to make our schools financially more accessible to more families. I cannot promise that we will ever be in a position to guarantee a Catholic education for everyone who wants it, but we will do the best we can under the realities we face.

I commend and congratulate you parents and grandparents who sacrifice so much so that your children and grandchildren can get a Catholic education. Believe me, very little else that you do for your children will do so much for them.

Our strategic plan also addresses another integral part of our Catholic mission, namely, all we can do to guarantee solid religious education in our parish programs for those who cannot and do not attend Catholic schools. And we will continue to provide fine continuing adult religious education for us older folks, too.

Some people like to pit Catholic schools and religious education programs against each other. Both are important and necessary and are the shared mission and responsibility of all of us who are the Archdiocese of Indianapolis. We are blessed to be able to provide both!

EDITORIAL COMMENTARY

Greatest achievement of the church in the U.S.

by John F. Fink
Editor, The Criterion

Historians have often called the Catholic school system the greatest achievement of the Catholic Church in the United States. The system began during a time when Catholics were very dissatisfied with the instruction their children received in the public schools. The public schools then were dominated by fundamentalist Protestants who were antagonistic toward the Catholicism of the 19th century.

In 1884 the Third Council of Baltimore, called by Archbishop (later Cardinal) James Gibbons, mandated the building of Catholic schools in all parishes. In fact, the legislation handed down by that council decreed that schools must be built before parish churches, so important did the bishops consider Catholic education. And Catholic parents were obliged under pain of sin to send their children to those Catholic schools.

But who was going to build and staff all those schools? Catholics in the late 19th century were mainly poor immigrants or children of immigrants, usually working at

the most menial and lowest paying jobs. Nevertheless, they did build the schools, the poor (and large) families making terrific sacrifices to ensure that their children would go to Catholic schools. The schools were staffed by nuns who dedicated their lives to this work for very little pay.

Today the situation is far different in some respects, but similar in others. The descendants of those poor Catholics of the 19th century are now usually among the most affluent people in the country. There are no longer as many nuns available to teach and those that do teach must be paid much more than a small stipend.

But the situation is similar in that Catholic schools still remain as important as ever. The public schools today are not necessarily antagonistic toward Catholicism, but they are inimical toward religious values in general. Catholics are still dissatisfied with the instruction their children receive there.

Unfortunately, the ideal of a Catholic school in each parish has not been achieved. Some parishes are just too small to be able to afford a school.

In 1993 there were 8,458 Catholic schools in the United States with 2,556,140 students. This is down from 9,439 schools with 3,082,521 students in 1983, a drop of 981 schools and 526,381 students.

In the Archdiocese of Indianapolis, the latest figures show 74 Catholic schools (65 elementary schools and nine high schools)

with 20,962 students compared with 75 schools and 21,699 students in 1983.

Almost without exception, our Catholic schools continue to give an excellent education at a cost far less than that of public schools. And almost without exception, those schools continue to struggle financially. Today parish contributions to their schools have declined to about one-third of the schools' costs, down from one-half as recently as 1980. That means that the schools have to make up the rest through tuition and

Prayer service marks Unity Week

(Continued from page 1)

daily personal prayer (before the Blessed Sacrament) and on daily Eucharist in community."

Referring to his life as a Benedictine monk, Archbishop Buechlein called social service in the religious context "a natural fruit of prayer and as the stimulus to return to prayer. And prayer guarantees our remembrance that there is a spiritual and theological motivation and foundation to our service of charity."

"In our Christian tradition, it is the Body of Jesus we serve and it is by the grace of God that our service can be of any lasting value," the archbishop said.

"The Body of Christ is one. To serve the Body of Christ is to experience that unity of charity. And it is prayer that moves us to the

special drives. Nationally, tuition charges to parents increased 109 percent between 1980 and 1990.

The solution is for Catholics to contribute to the church the same percentage of their income as their ancestors did when the schools were built. Even if they contributed only the same percentage as members of most Protestant churches contribute it would mean, according to one study, that \$2.333 billion more would be added to U.S. parishes, much of which could go to schools.

This would enable schools to increase faculty salaries, give financial aid to needy students, and ensure the continuation of the greatest achievement of the Catholic Church in the United States.

oneness of the service of charity to the Body of Christ," he said.

Lectors were Clarence Broadus, from the Light of the World Christian Church; Rev. Wanda Gonzalez, West Street Christian Church; and Rev. Dean Windhorn, Christ Lutheran Church, Zionville.

Readers, besides Father Murphy, were from the Church of the Living God, the Episcopal Diocese of Indianapolis, and Acton Baptist Church. The Waterspoon Presbyterian Church Choir sang the organist was John Sittard from St. John.

The First Love Chapel Dancers brought Christian symbols to the altar. Bible readings were followed by a Litany of Thanksgiving. Cleanne Sampson, music director at St. Matthew, served as cantor. She led the Kyrie eleison during the prayers of penitence.

Archbishop Rigali named to St. Louis

ROME (CNS)—Pope John Paul II has named Archbishop Justin Rigali to succeed Archbishop John L. May as archbishop of St. Louis.

Archbishop Rigali is secretary of the Vatican Congregation for Bishops and secretary to the College of Cardinals.

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NEW ELEVATOR—Benedictine Sisters Rachel Best (left), prioress of Our Lady of Grace Monastery at Beech Grove, and Anna Rose Luken, administrator of the Beech Grove Benedictine Center, watch John Kitchen cut the ribbon on the center's new elevator. The elevator construction made the center handicap accessible and was part of a recent \$300,000 renovation to the Benedictine facility. Kitchen represented Ruth Lilly, a major donor to the project. More than 850 donors made the complete renovation project possible. (Photo courtesy of Our Lady of Grace Monastery)

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SECRETARY FOR TOTAL CATHOLIC EDUCATION

Education director finds joy in family and work

by Margaret Nelson

Every year, it is the Year of the Family for Daniel Elsener, his wife Beth and their eight children.

"My life is pretty simple in terms of family, faith life and work," he said. "We are very busy. Beth is like the CEO of the household."

Dan Elsener is very active in his work. After serving for almost a year as executive director of the Office of Catholic Education (OCE), he was named head of the secretariat for total Catholic education by Archbishop Daniel Buechlein.

"I think we are successful because of the quality of our people in the office and field staff. I wish people could experience the deep commitment that I do in the people I work with—it inspires me."

"I'd like it if people could spend more time in our schools, meetings, weekend adult education and activities so they could see this," Elsener said.

"There are many outstanding pastors—men of deep faith and commitment to education and formation. They don't take the easy or most convenient route."

"It is edifying. I'm impressed by how committed people are in this archdiocese—how involved in terms of boards of education, etc. As we try to tell our story about Catholic education, I'm confident because of the great beat of deep spirituality I sense in all of people. They seem to have the attitude, 'If I don't make it happen, it may not happen.' It is certainly not a clerical church," Elsener said.

"My position here at OCE is challenging. A lot of whatever gifts I have may have helped. But I have changed a lot, too," he said. "If you want to meet holy, good people, we're rich with them."

"Our Catholic school teachers—some are very young—but you feel humbled to be around them. They could do so many other things with their talents, but they've chosen the mission of Catholic education," Elsener said.

"When I see it, I am humbled and edified. I am thankful that I can be part of it. I have a positive, deep faith in Catholic education and its mission."

"My work has been a blessing," said Elsener. "I need a salary because of my responsibilities. But I could get up in the morning and do it happily for what it is we accomplish."

"I love the fact that we have the planning done," he said, referring to the archdiocesan strategic plan. "It is not only an emotional, spiritual commitment. We are putting business plans—making hard decisions—to assure the continuing growth of Catholic education."

"I feel confident and encouraged. There are lots of challenges. I see great potential. I see the commitment of the people here in the Office of Catholic Education and our archbishop," Elsener said.

"The individual kindness is amazing. They have professional competence and deep spirituality. Those people are nice to be around. They are very supportive and their



FAMILY—The Elsener family consists of (front, from left): Elizabeth, holding Sheila, Maria Anna, Ann, holding Joseph Daniel, Charlie; back) Andy, Danny, Daniel and Beth.

sense of service to the field (schools and programs they serve) is impressive," he said.

"The whole Catholic Center is that way. I am taken with the goodness of the people in the building. It is a good feeling to walk into the building," said Elsener.

"At home, we balance a lot of different schedules. Beth leads the youth choir at St. Roch and is active singing and serving on the liturgy committee."

Three of the eight Elsener children are at Roncalli High School, three at St. Roch, and two at home. "Danny is a junior at Roncalli. He was part of the football team that won the state championship. Being part of the football program is very time consuming, along with his studies. He's playing basketball now and will be on the baseball team in the spring," said the senior Elsener.

"Andrew is a freshman; he is a good athlete—very competitive. He works hard," said his father. "Ann is in ninth grade, the same class as Andrew. She likes music and plays the piano."

"Elizabeth is in the sixth grade and is involved in speech and athletics at St. Roch. Maria is in third grade and Charlie is in first," Elsener said. "Joseph is four years old

and Sheila is two. They are busy at school and playing in the neighborhood."

"We live in a really neat neighborhood. When we get any time we spend it with them. We have Bible study groups, backyard time, and nice family get-togethers," he said.

"We are there to support each other, help watch and even take care of each other's children. It is a real unique place to live. Most of the neighbors are parishioners of St. Roch," said Elsener.

"Beth and I often talk about how God placed us here. We couldn't find a better place to live."

"The kids really enjoy Roncalli—the studies, the atmosphere, the athletic program. The kids are very much involved," Elsener said. "Our life is really centered around the church, education, family, and the neighborhood."

"I get up quite early and go to sleep quite late. My work is fast-paced. A lot happens every day. When I quit to go home, I change my wardrobe and demeanor completely," he said.

"Beth and I really enjoy our family. We are blessed. We often pray for other families at dinner. Sometimes it is for our own family—most of the time in thanks. But we

also pray for other families. There is a lot of pain—like divorce and mistreatment."

"Our family is very human and enriching. It is safe—a good place. I find our kids are fun and the neighbors are fun. I like to have fun—that is real important to me," Elsener said.

Recently, the neighbors went Christmas caroling. When we came back home, they surprised me with a big birthday party," he said.

In fact, a black bow draped the office when Elsener celebrated his 40th birthday last month. He said that though he enjoyed them, he had more parties in 1993 than most people have in their lifetimes.

"We try to get collected—to have a family dinner every night, but sometimes athletic practices keep some members away," he said.

"Dinner is important because it gives us a time for prayer, to all get collected, to catch up on what is happening, to laugh, even to argue. But we're all together. It's one of the highlights of my day," said Elsener.

Because he travels, extra responsibilities fall on his wife. But he has learned to limit the number of nights he goes to meetings.

"I've always tried to go the extra mile in my work. I feel that Catholic education is my calling. I've been dedicated from the time I was student teaching, coaching, and in campus ministry, and later when I was a principal—and as superintendent. It was often through my wife's patience, perseverance and hard work that I could manage the job," Elsener said.

"Now I try to be more prudent about how I spend our evenings. Archbishop Daniel tells us not to get so committed that we lose sight of our families and our health," he said. "I still work 60 hours consistently, but watch that I go home and not stay through for evening meetings."

"I try to go to sports events. That's something I can take the younger kids. I realize Danny is a junior, after next year, he will be gone."

"Joseph, our four-year-old, probably knows his way around Roncalli as well as any freshman. He is very friendly and goes to many of the things there, like the home houses," said Elsener.

"One other thing about our family is kind of amazing. I should have known it from my teaching experience. That is how unique each person in the family is. Their outlooks are so positive if you listen and let them come out. When a family is large, you can really see how valuable and different each person is," said Daniel Elsener.

Forty archdiocesan schools now have endowments

Goal is for all Catholic schools in archdiocese to have endowments

by Margaret Nelson

The amount of money now invested in archdiocesan school endowments is \$2,062,590, compared to \$938,435 a year ago. And the number of schools with endowments has grown from 23 to 40.

Why is the Office of Catholic Education so interested in endowments? And how is the OCE working with the development office to build school funds?

Robert Giczewski, president of the Catholic Community Foundation, and G. Joseph Peters, coordinator of school services for the OCE, met recently to discuss the successes of the program.

"An endowment is an alternate means of helping fund the operation of a school," Giczewski said.

"One of the things an endowment does is serve as a magnet. The \$5,000 minimum has the effect of drawing other money to it. \$5,000 won't generate much interest at first, but in the long term the giving program income grows. Then interest income can be used for operating funds or as scholarships," Peters said. The principle on the endowments cannot be used.

"Because OCE is interested in insuring the long-term stability of our schools," is the

reason Peters gives for the collaborative efforts.

The list of 40 schools with endowments includes two with combined church and parish funds. Giczewski said. There are plans to encourage the other elementary and the other archdiocesan interparochial high schools to establish funds under CCF.

Giczewski believes that within two years, there is no reason all elementary schools shouldn't have endowments. And he predicts that all high schools will have them by the end of 1994.

The Catholic Community Foundation has seen some schools do very well with their endowments. The office helps them do this. Some schools are constantly adding to their endowments.

Rick Valdisseri is archdiocesan development and stewardship director. He has joined Peters and Giczewski to take the message to several diocesan boards of education meetings to encourage all schools in those dioceses to start endowments.

The OCE has sent mailings to pastors, principals, and board presidents. And it has also mailed helpful information to schools that already have endowments, including a list of all corporations with matching gifts for schools. The CCF office has a brochure "Double Your Dollars" listing such companies.

For example, if an employee of Eli Lilly in Indianapolis wishes to give a gift of \$1,000 to St. Andrew School, that would be matched by \$2,000 from the corporation. Ameritech, formerly Indiana Bell, has a similar two-for-one matching gift policy.

Giczewski is willing to travel to any parish to meet with its board of education. He will show the members ways to initiate an endowment or to "grow" one. The funds can grow from outright gifts of cash, securities, and personal property.

Giczewski said that Sandra Behringer, the planned giving officer, is very helpful with donors without any way to add to endowments through planned giving vehicles: bequests, charitable gift annuities, charitable remainder trusts. She is able to discuss the many tax advantages in these cases.

The office is also issuing advertising in *The Criterion* and material for parish bulletins and posters.

"This is the second year we have worked on this together," said Peters, noting the growing number of schools. "We hope to get more focused on schools that have not started their endowments yet." Fifteen more schools have contacted the CCF office, which will then follow through with further information.

Schools with more than \$200,000 in endowments include St. Charles Borromeo in Bloomington and Indianapolis schools Holy Spirit and St. Philip Neri, which has a combined school and parish fund.

Cardinal Ritter High School, Holy Name and St. Roch in Indianapolis, St. Mary in New Albany, and St. Michael in Brookville have more than \$100,000 each in their school endowments.

One parish, St. Martin of Tours, Martinsville, has a "future school" endowment.



SERVICE—Eighth grade students from Peg Dispenzieri's class at St. Jude School visit Altenheim Nursing facility in south side Indianapolis. Students decided to share their talents during a religion class discussion. So they visited, putting on a short program and talking with the residents. During the year, each student will correspond with a resident.

FROM THE EDITOR

Wrapping up our trip to Eastern Europe

by John F. Fink

It has been difficult to cover our 10-day trip to Eastern Europe, from Dec. 4 to 14, in only a few columns. They were extremely busy days as we visited five countries and met with the hierarchy and editors of Catholic periodicals of Lithuania, Poland, Slovakia, the Czech Republic, and Slovenia. Nevertheless, we did manage to see a few of the landmarks in each city visited.

I've already mentioned some of the churches and shrines we visited in Vilnius, Lithuania. But there was another church there that has special significance to those who have devotion to the Divine Mercy and to Sister Faustina Kowalska, who was beatified last April 18. It is called the Polish Church because it serves the 19 percent of the Vilnius population who are Polish.

Its main attraction is the original "Divine Mercy" picture, which is among the paintings hanging in the church. It is the painting that Sister Faustina said that Jesus told her, during a vision on Feb. 22, 1931, to have painted. The church itself is extremely elaborate, with statues of cherubs over the main altar, a great many statues and side altars, rose marble at the base of marble columns, etc. We stopped there on our way to dinner at about 8 o'clock on a Monday night and there were a lot of middle-aged and older (presumably Polish) women attending a prayer service.

IN WARSAW, POLAND the main attraction is Old Town. This is the part of the city that has always had historical significance. It's where the former palace of Poland's kings is, where the ancient cathedral is, and where a large open square with ancient buildings is.

The thing is, though, that none of the buildings in Old

Town are really old. At the end of World War II, as the Germans were ready to retreat from Poland, they systematically destroyed every building in Warsaw while the Russians stayed on the opposite side of the Vistula River and let them do it. Nothing remained of an historical and beautiful city.

After the war, the Polish people rebuilt Warsaw and they restored it the way it had been. So Old Town looks like it is centuries old. The Warsaw Museum is in a building on one of the corners of the square, and it shows a powerful documentary film that shows the Germans destroying the city, what it looked like after the Germans retreated, and the Polish people rebuilding the city. Our team of editors toured the Old Town at night, after our meeting with Cardinal Glemp, so the museum was closed. I had seen the film three years ago when I was there.

IN PRAGUE, BESIDES our meeting with Archbishop Miroslav Vlk, we also had a delightful 75-minute meeting with Archbishop Giovanni Coppa, the apostolic nuncio to the Czech Republic. At the end of the meeting, the archbishop showed us around the nunciature. He told us that it has the same furniture, paintings, statues and other objects of art that were in it when the nuncio was forced to leave, on short notice, in 1950. The building was unoccupied for 40 years, he said, until diplomatic relations between the Vatican were re-established in 1990. He also said it took a lot of work to get the building back in shape. Today it's beautiful!

Archbishop Coppa and Archbishop Vlk in Prague, and Cardinal Korec in Bratislava, Slovakia all stressed how much the church had suffered in the former Czechoslovakia under communism. Cardinal Korec said that for two generations it was forbidden to have anything religious. It was different in other communist countries of Poland, Hungary and East Germany, he said, where religious orders were allowed to continue,

the Catholic press was able to publish at least a bit, and there were seminaries where priests could learn. Slovakia had none of that, he said. That's why it seemed so remarkable to me that there could be 25 Catholic periodicals in Slovakia, of such good quality and diversity.

Many of these periodicals, in both Slovakia and the Czech Republic, are being edited by men and women who published underground periodicals during the communist years. We learned that almost all of them have science backgrounds. This is because, we were told, the Marxist indoctrination was not so great for scientists as it was for those who studied liberal arts. Now these editors are intent on seeing that young people are trained to be Christian journalists. As one editor told us, the young people are "the generation of our hope."

We were told that the Slovaks have a serious problem with religious sects that offer very attractive magazines and books and prove to be serious competition for the Catholic periodicals. I admit that I couldn't get too excited about that. It seemed to me that any society that was able to endure 40 years of communist persecution without losing its Catholic faith ought to be able to survive fundamentalist sects.

CZECHOSLOVAKIA WAS the country where many priests were ordained secretly so the church could function underground. Some of those priests were married men, which presented a problem for the Vatican. As we were walking to lunch in Bratislava, I asked one of the bishops what decisions about these married priests the Vatican has made. He replied that the Vatican has decided that, if they wish to remain married and also function as a priest, they must do so in an Eastern Rite that accepts married priests. However, he said, after they transfer to the Eastern Rite, they are also given permission to say Mass in the Latin Rite. They are bi-ritual, which is not uncommon. If this decision by the Vatican was ever made public, I failed to see it.

THE GOOD STEWARD

Church leaders are often 'reluctant stewards'

by Dan Conway

During the past several years, I have had the privilege of working with more than 30 dioceses, seminaries and religious communities as a consultant in the areas of planning, communications and fund raising. As a result, I don't accept the arguments made by Father Andrew Greeley (and others) that our church is experiencing a "leadership crisis." I am convinced that the men and women who are leaders in the church today are dedicated, pastoral people who care deeply about the communities of faith that they are called to serve.

And yet, in spite of their pastoral sensitivities, I have found that church leaders (whether lay, religious or clergy) frequently lack the knowledge and experience that is required to manage effectively and effi-

ciently the church's human, physical and financial resources. Although their hearts are in the right places, contemporary church leaders are often overwhelmed by the most basic tasks of administration and finance (including planning, budgeting and personnel matters).

This shouldn't be surprising. The kind of person who is attracted to pastoral ministry (whether ordained or lay) is typically not interested in financial management or administration. If they were, they would gravitate towards careers in other fields. Ordinarily, church leaders are not "born managers" and, unfortunately, the education which they receive frequently offers little or no guidance in the whole area of managing people, buildings or money. While most seminaries offer an elective course or two in parish leadership, these tend to be very general overviews—nothing like a detailed instruction in the management of local congregations.

Thus, pastors and other church leaders often appear to be reluctant stewards. That is, they tend to assume leadership and management responsibilities reluctantly—

with some awkwardness, hesitation and even self-doubt.

Imagine a lawyer who doesn't like controversy (and who has law school training was focused almost exclusively on legal theory) accepting a job as county prosecutor. Such a prosecutor might have a tough time being as aggressive and adversarial as others would like. It's often the same with pastors. We want them to be "holy persons" who are people-oriented and skilled at pastoral care, but then we wonder why they aren't better administrators or financial managers.

Of course, most church leaders learn to combine their spiritual leadership with their responsibilities as "temporal" leaders, but the "mix" is frequently an uneasy one.

Not long ago Father Edward Malloy of the Congregation of the Holy Cross was a theology professor. Now he is the president of Notre Dame—a university with a multi-million dollar annual budget, many employees and a large campus. As Father Malloy once told me, nothing in his background or education prepared him to be the "CEO" of this kind of organization. What

enables Father Malloy to exercise effective leadership for this very complex, and important, church-related organization?

According to Father Malloy, to be a successful leader two things are required: the ability to articulate a vision for the organization and to establish direction for the future; and the ability to form a "leadership team" composed of people who have talents and skills that the leader himself or herself does not possess.

Father Malloy says that articulating a vision is his primary responsibility. Many of his other duties (and should be) are delegated to members of his leadership team, but as president of the university, he cannot give away his responsibility to set direction for the future.

In the end, of course, all church leaders have to accept responsibility for the effective and efficient use of their organization's resources. If they are successful at setting direction and at building strong leadership teams, even the most reluctant stewards can experience satisfaction (and even success) in their administrative and financial duties.

EVERYDAY FAITH

Bad sign: the kids treat us as if we lived with the dinosaurs

by Lou Jacquet

You know what's funny and poignant at the same time? The teens in this house think I was always 43, always balding, always espousing traditional values and always acting parental. My parents, who suffered through my teen years with me, would get a kick out of hearing that.

The kids would be shocked—if they ever truly listened to what I said—to learn that, in the late 1960s and early 1970s, I was as countercultural as any of my peers, with the blessed exception that I never got into drugs. Otherwise, I was mostly a parent's worst fears. My hair was long, my attitude was negative and anti-establishment, my music was loud and my clothes were as silly as any of today's fashion statements among the young.

But since today's teens cannot believe that the generations before them were ever outlandish, just as I could not fathom that my parents had danced the Charleston and the Black Bottom in the '20s, we must take solace in sharing our '60s memories with other parents from our generation. Yes, it's come to "remember when?" already.

The absurdity of it all is that, barely 25 years removed from our high school days, our kids treat us as if we lived when dinosaurs roamed the earth. That's the ultimate crusher for a '60s would-be radical: to have your own kids treat you like an Eskimo tribal elder ready to be put to sea on an ice floe. There's a lot of irony in this. I'm driving Pop's '63 Chevy Biscayne pedal-to-the-metal down Interstate 90 with the

"Hey!" I want to shout to my 14-year-old stepdaughter. "It wasn't that long ago that I was driving my parents crazy with my stereo, giving my arguments over curfew, driving Pop's '63 Chevy Biscayne pedal-to-the-metal down Interstate 90 with the

windows pulsating to the sounds of the latest rock bands. You, young lady, are face-to-face with the best that the class of 1968 had to offer!"

Why do I get the idea that such a heartfelt sharing would be a waste of breath? At 14, I have never had a moment when my parents had ever had no more idea that I understood that there was a world out there beyond my high school or my parish. Perhaps the one solace we aging baby boomers have in dealing with our own teens now is that we know, in a way our kids cannot yet comprehend, that they too will become outdated in the eyes of their offspring a mere couple of decades hence.

Beyond that, we who have chosen to stride through life attempting to link ourselves daily with the Gospel (however imperfectly) know that in so doing we are living radically countercultural lives far beyond anything that the most outspoken pop heroes of the moment could ever devise. That's some small comfort as we put on a tape of the Eagles' Greatest Hits from 1970—possibly the last rock album with intelligible lyrics, we assure one another—

and remember (sweet 1968) what it was like when all the world was ours for the dreaming.

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To the Editor

A little child shall lead them

Our 2-year-old daughter found a picture of a 13-week fetus, and she said, "Baby." It struck me that a 2-year-old can identify it as a baby, but many adults can't—or won't.

Deanna Smith

Indianapolis

Jews welcome Vatican-Israel pact

The *Criterion* of Jan. 7 prominently covered the signing of a pact of mutual recognition and the establishment of full diplomatic relations between the State of Israel and the Vatican. Your headline quite properly noted that this occasion "opens a new era" in the nearly 2,000-year-old history of Jewish-Catholic relations, which was so often characterized by mistrust and hostility.

After the establishment of the State of Israel in 1948, the Vatican declined to establish relations with the Jewish state,

claiming that Vatican policy prohibited establishing relations with those nations whose borders are unclear. However, most observers realized that theological problems were involved as well. The new agreement builds upon the "Nostra Aetate" teachings of the Second Vatican Council in seeking to understand and accept the Jewish people as God's ongoing partners in covenant.

In the lengthy and complicated agreement, the Vatican and Israel agree to cooperate in combating anti-Semitism and racism. Joint cultural and educational ties include free access to thousands of invaluable Jewish manuscripts in the Vatican Library. The document clarifies the status of church property in Israel and paves the way for heightened Vatican involvement in the peace process.

Clearly, this pact is part of an historical process of reconciliation between Catholics and Jews. For Israelis and world Jewry, this historic development represents the church's recognition of Israel, not only as a nation state, but as a people and a faith that have not passed from history.

During his yearly Christmas address to cardinals in the Vatican, Pope John Paul II revealed his plans to visit Israel this coming spring. As this formal relationship develops in the coming years and decades, it is our

YEAR OF THE FAMILY

How I was taught values by my family

(During the International Year of the Family The *Criterion* would like to publish articles from readers about how their families have shaped their values, or how they strive to share their values with children and other family members. This is the first such article.)

by Henriette W. Rupp

I was born Nov. 23, 1906. The name Rupp came when I was married in 1931 to Virgil R. Rupp, the oldest of his family that consisted of three brothers and four sisters, all of whom were good Catholics. But this is my story:

I am of German ancestry, a descendant of four grandparents all born in the Old Country, also Catholic. My father was a man of integrity, honesty and reliability. He was good to the 30 horses he owned, and the 20 rental owned locally. He put up a two-story Palace Livestock Stable and never went to bed before all horses were in for the night. All nine of his children had a great respect and love for our father. I can tell you.

Mother taught at St. Mary's School in Quincy, Ill., and worked making bouquets in the floral shop next door. She had the greatest respect for her parents who built the first greenhouse and floral business in our town. Grandfather Heckenkamp learned the business from books and was fluent in Latin. Besides teaching school, he served as judge and ran for several political offices. So you see I had good models. (My father's parents were farmers and died before I was born.)

We really lived our religion as we were growing up. We attended church and went to Sunday School at St. Boniface, or Father Deganhardt was at our home to know why. My parents were very helpful and taught us many things—how to clean, bake bread and pies, and to entertain, dress and be good Catholics.

Leo was my oldest brother, and he was our leader. He married Grace Wand, a good Catholic as were all my in-laws. Leo was the father of a good well-lived priest who had a large parish near St. Louis and a Latin School for the seminarians.

Romuald was the next born. He was a scholar, played the lead in parish plays, and studied to be a lawyer when World War II started. He married Margaret Wilson and they lived in New York.

Florence (our sister) and Paul raised two adopted daughters, helped advise us younger children and were always around when needed.

Arnold was harder to raise. He smoked, rode his motorcycle, and played hookie. After he grew up he was in the undertaking business and he froze his feet while making a night call. He could fix or make anything, even a pony cart for me when I was 5 years old.

Elise was fastidious in her dress, a good secretary to the purchasing agent at Otis Elevator. She was a good cook.

Marian was the popular one. She had many friends and became a good tennis player, horseback rider, bridge player, always there when her brothers or sisters needed her. She was present when every one of her family members died, our parents and each of our sisters or brothers.

Emma attended St. Elizabeth Academy in St. Louis, as did each of her aunts and sisters, but she was in poor health and the nuns sent her home. Later she had four children. Today she is blind and deaf.

That brings us to Henriette (that's me). I hope the Lord is generous with me, realizes that I tried, even though I spent quite a lot of time on the golf course, at bridge, and riding a horse or pony. I was a Catholic always and never lost my faith. I've been happily married to the same wonderful guy for almost 62 years, have had two fine boys and a good life.

The International Year of the Family is something to live by and to follow. As the archbishop said, we must look out for the needs of the family in our society and restore traditional values. Well put.

(Henriette and Virgil Rupp are members of St. Luke Parish, Indianapolis.)

hope that it will grow to generate mutual respect and cooperation among our two ancient faiths and people as we enter the 21st century.

The Jewish community of Indianapolis joins world Jewry in welcoming this development as a milestone that transcends the political and diplomatic aspects of the agreement.

Marcia Goldstone, Ph.D.
Jewish Community Relations Council
Rabbi Dennis Sasso
Congregation Beth-El Zedeck
Rabbi Jonathan Stein
Indianapolis Hebrew Congregation
Indianapolis

New catechism is a gift for everyone

A potentially misleading statement in an article appearing in the Nov. 26 issue of *The Criterion* calls for clarification.

In her article "Tell City Faithful Get Preview of New Catechism," *Criterion* reporter Peg Hall quotes Bob Meany, the coordinator of catechetical ministry formation for the archdiocese, as saying, "First, I want you to realize that this is a major catechism—major meaning that it was written for the big wigs of the church, primarily the bishops."

"So this is not a catechism that was written for use in the religious ed classroom," he continued. "We will not be buying all the 12th graders catechisms. They will continue using religious textbooks. ... This was written for the bishops as a reference book, similar to an encyclopedia."

Meany's message here could easily be misinterpreted. One could wrongly conclude, if one accepts this statement at face value, that ordinary lay Catholics should not attempt to procure a copy of the "Catechism of the Catholic Church," as soon as possible. One could wrongly conclude that we, the ordinary, lay Catholics, should not read and study directly from the text given us by the Vatican, that we should instead merely assume that this text is resting in the library of those "big wigs" who will continue to supply us with questionable catechetical material.

For clarification, we need only listen to the clear words of Pope John Paul II himself: "A gift for everyone: this is what the new catechism is meant to be. In regard to this

LIGHT ONE CANDLE

The papal encyclical on morality

by Fr. John Catoir

Director, The Christophers

There seems to be surprisingly little controversy surrounding Pope John Paul II's new encyclical, *Veritatis Splendor* ("The Splendor of Truth"). He addressed this document to the bishops, since they have the responsibility of preserving sound teaching. Only a few of the laity have actually read the document.

In essence the pope has reaffirmed the need during absolutes of moral values. At the same time he repudiated any moral theory which admits of relativism. Moral relativism is a way of saying that morality is merely a matter of locality. The Pope says emphatically NO. No set of circumstances, geographical or otherwise, can redeem a forbidden act and make it good.

However, in upholding the traditional moral teachings of the church, the new encyclical does not cut off future debate over moral issues. According to Cardinal Joseph Ratzinger, the pope's closest advisor and the prefect of the Congregation for the Doctrine of the Faith, this encyclical does not take away from theologians the liberty that pertains to their mission.

Moral theology is a complicated subject and the encyclical has dealt with it in a highly technical and abstract way. Only specialists will feel comfortable with the sophisticated jargon. Perhaps the following distinction will be of some help.

Doctrinal theology interprets Christian

The *Criterion* welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. Letters from frequent contributors will not be used. The editor may also edit letters for length, grammar and style.

All letters become the property of *The Criterion*. The editor may share letters received for a reaction, clarification or verification. Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

text, no one should feel a stranger, excluded or distant. In fact, it is addressed to everyone because it concerns the Lord of all, Jesus Christ, the one who proclaims and is proclaimed, the Awaited, the Teacher and the Model of every proclamation. It seeks to respond to and satisfy the needs of all those who, in their conscious or unconscious search for truth and certitude, seek God (even perhaps grope for him, though indeed he is not far from any of us) (Acts 17:27) (from an address of Pope John Paul II during the official release of the new catechism Dec. 7, 1992).

In an address April 29, 1993 to the presidents of the Episcopal Conference, Commissionaries and other participants in a workshop on preparing local catechisms, the pope said, "The new catechism ... is a gift for all. In fact, it is addressed to all and must reach everyone ... It cannot be considered merely as a stage preceding the drafting of local catechisms, but is destined for all the faithful who have the capacity to read, understand and assimilate it in their Christian living."

In an address to the U.S. Bishops of Region IV on June 5, 1993, the pope called the new catechism "a basic text for the upper grades of Catholic high schools, colleges and universities."

Clearly it is the intent of our Holy Father that all of us obtain, read and study the exact text of the "Catechism of the Catholic Church" in its entirety as soon as we can.

Roscoe Ellis

Bloomington

beliefs. Doctrines are beliefs that have been authoritatively approved. Moral theology interprets the impact of these doctrines on our attitudes, motives, values and especially on our behavior.

Since we know from dogmatic theology that God is Unchanging Love, we understand that we do not have to be afraid of our Father in heaven. We are his precious children, and he will judge us kindly on the basis of our fidelity to the law of love.

Not everything that is objectively disordered is subjectively sinful. For instance, we know it's a sin to tell a lie. This is a disorder in the use of the faculty of speech. But suppose a killer wanted to know the whereabouts of your mother in order to murder her. If you lied to protect her, would that be a sin? Of course not. No person of conscience would accuse you of sin under those circumstances. That doesn't mean that lying is a good thing, or that you can lie whenever it is convenient to do so. Most moralists would simply call this kind of deception a mental reservation, rather than a lie.

The goal of moral theology is to help us attain heaven. It's its intention to remind us that the saints were not saints 24 hours a day. They went to confession too. So if you do not always live up to your highest ideals, don't be discouraged and don't give up the struggle. Jesus calls you higher, but with a gentle smile.

In the meanwhile, remember St. Augustine, who was a rather strict moralist in his day. He offered this kind advice: "Do what you can do, and pray for what you cannot yet do."

(For a free copy of the *Christophers* News Note "Sin: It With Love," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

USE YOUR
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CONDOM



CORNUCOPIA

Ode to a 1993 calendar

by Alice Dailey

Speaking of the year just past, your pages flipped away, too fast. It seemed as though life rushed you through. But friend, we'll not abandon you.

Who could pitch something that had shared a precious year, upon whose face we noted joy, and even fear? We scribbled bits of sorrow, scribbled bits of pleasure, and circled all the birthdays of those we deeply treasure.

And you, at first, detached and somewhat cold, began quite soon to fit into the fold. You warned of dates with which we do not mess. "Pay your property tax." "Remember IRS."

In turn, we started telling you, so quiet on the wall, "Paid a bill." "Felt a chill." "Escaped a nasty fall."

Not as a diary, locked with key, your pages were open for all to see. (Even should Congress come looking for thee.)

Some boo boos we made were puzzling

to read. They were written in shorthand to disguise a dumb deed. Like the time we summoned repair for TV but service just showed in a plug fallen free. For this minimal service, a sizable fee.

It was more than once we had played the dunce. As on that balmy April day we went outside to window spray, but with a vacuum in our head, turned the spray on us instead.

Shades of blue tinted some days, while others reflected joy, gave praise. The first of August was colored bright green, we welcomed back home a most dear Marine.

A review of your pages showed some colored gray: a garage door that would only open half way. With the car imprisoned, the door still balking, what else could we do but start in walking?

Often, a note on the calendar read, "Auto not working, battery dead." Still others related, "Car out of whack." Trouble this time was a water pump crack.

A family bash sweetly closed out the year. It brought many a laugh, even a tear. Swapping those memories; gee, it

was fun. We felt a bit wistful when that day was done.

For sharing with us, oh, calendar dear, thought you should know you're staying right here, to join our memories of which there are realms, safe in archives that bulge at the seams.

check-it-out...

The annual **Birthing Line Clothing Drive** sponsored by the Archdiocesan Council of Catholic Women is scheduled for Jan. 29-30 in parishes of the archdiocese. Boxes will be placed in the vestibules for donations of new and like-new infant items, sizes 6 months to 2 years.

The needed items are undershirts, sleepers/gowns, socks, crib blankets, sweaters, jackets, long and short sleeved shirts, overalls, jumpsuits and snowsuits. Checks should be placed in an envelope (ACCW/Birthingline). Most parishes keep the boxes for two weeks.

The Indy Express Band will be the featured entertainment for the 4th annual **St. Christopher Home School Association dinner and dance** to be held on Feb. 12 in the Ritter High School Cafeteria. Proceeds from the evening will help the St. Christopher School Library. The Home School Association helps to provide classroom equipment and an enrichment program. Tickets are \$30 per couple for the event. For more information, call Jo Ellen Markiewicz at 317-297-3889.

The Adult Catechetical Team of Christ the King Church will sponsor the a marriage enrichment series, "Living a Married Spirituality," on Feb. 3 and 10 from 7:30-9 p.m. in the conference room of the grade school, 5858 N. Crittenden.

David Bethuram, director of the archdiocesan Family Life Office, will present the first program, "Marriage is a Conversation," focusing on the importance of open, honest communication that leads to the emotional and spiritual togetherness couples seek in their marriage.

Bethuram will also present the second program, "Finding God in your Marriage," which will address the importance of faith-sharing as a married couple and the response to the grace that comes in ordinary moments. Approaches for deepening the spiritual dimension of marriage will also be discussed. If you have questions, call 317-251-4448.

Father John Buckel, a priest of the Archdiocese of Indianapolis, will present a **Scripture program** on St. Paul's Letter to the Galatians at St. Charles Borromeo, Bloomington, on Feb. 11-12. His presentation will be based upon his book, "Free to Love," published last spring.

Father Buckel will show how the words of St. Paul remain inspirational and important for Christians on the eve of the Third Millennium. The program is being sponsored by the Spiritual Life Committee of St. Charles Parish. A \$5 registration fee covers

both sessions: Feb. 11 from 7:30-9 p.m., Feb. 12 from 9 a.m. to 12 p.m. For more information, call Janis Dopp, religious education department of St. Charles, at 812-334-1664.

Practitioners of Centering Prayer will be able to renew their commitment to the prayer form by taking advantage of a "Centering Prayer Day" on Feb. 5. The retreat, held at Kordes Enrichment Center in Ferdinand, will include discussion of Centering Prayer, solitude and shared prayer. Registration for the "Centering Prayer Day" begins at 8:30 a.m. (EST) through 3:30 p.m. The cost is \$15. For further information, contact Kordes at 1-800-880-2777, ext. 2907.

SS. Peter and Paul Cathedral will be the host for the **Tallis Scholars** with Peter Phillips on Feb. 12 at 8 p.m. The Tallis Scholars trademark is a homogeneous tone quality from the bottom of the bass to the top of the soprano. The group derives its name from the 16th century English composer Thomas Tallis. While the music of Tallis and other well-known English, Franco-Flemish and Italian composers forms the basis of their repertoire, the Tallis Scholars embrace the whole of sacred vocal Renaissance music. There is limited seating for the concert. Tickets are \$15 per person. For more information, call 317-253-5190 or 317-253-1277.

The Muscular Dystrophy Foundation and United Cerebral Palsy of Central Indiana are collaborating on developing the fourth edition of "Navigation Unlimited," an accessibility guidebook to public and private facilities in Indianapolis.

"Navigation Unlimited" serves as a reference to children and adults with physical disabilities. It explains about parking, entrance, restroom and other accessibility features of hundreds of buildings in Indianapolis and surrounding areas. With the many new facilities built in recent years in the Indianapolis area and with the passage of the Americans with Disabilities Act, the 1982 edition has become outdated.

Hundreds of volunteers will be trained to perform the actual surveys. Completion date for surveys is planned for April, 1994. If you would like more information, or would like to either be a volunteer supporter or have your business included in the guidebook, contact Ruth Dill at 317-632-8255.

vips...

Thomas J. Meier, a parishioner of Good Shepherd Parish, has been elected to the board of directors of the National Catholic Council on Alcoholism. Meier is a pharmacist and holds a master's degree in pastoral theology from St. Mary of the Woods.

Father Clarence Waldon received an award during the Indiana Christian Leadership Conference (ICLC) celebration of Dr. Martin Luther King, Jr.'s birthday on Jan. 17 at Martin University. Pastor of Holy Angels Parish and director of the Office of Evangelization, Father Waldon was given ICLC's 1994 Religion Award "for distinguished religious and academic achievements."



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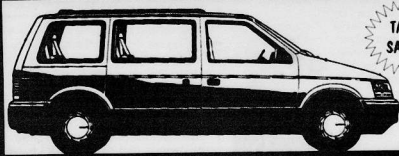
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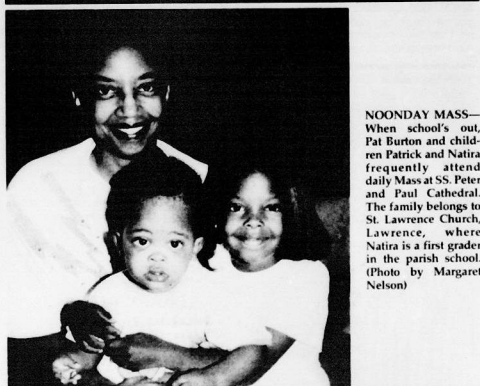
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NOONDAY MASS—When school's out, Pat Burton and children Patrick and Natira frequently attend daily Mass at SS. Peter and Paul Cathedral. The family belongs to St. Lawrence Church, Lawrence, where Natira is a first grader in the parish school. (Photo by Margaret Nelson)

Right to Life holds memorial rite at Statehouse

by Mary Ann Wyand

In spite of the fervent efforts of pro-life supporters to save women and children from



PRAY FOR LIFE—Indiana Family Institute social policy director Jackie Cissell urges pro-life supporters to put their hope and faith in God during a Jan. 22 memorial ceremony marking the 21st anniversary of the Supreme Court decision legalizing abortion. (Photo by Mary Ann Wyand)

the evil of abortion, Jackie Cissell lamented, babies still die every day.

Cissell, the social policy director for the Indiana Family Institute, was the keynote speaker for the Right to Life of

Indianapolis memorial ceremony on Jan. 22 at the Statehouse Rotunda. The somber event commemorated the 21st anniversary of the Supreme Court's *Roe vs. Wade* decision which legalized abortion.

"Each year approximately 1.6 million babies are destroyed by abortion," Cissell said. "Since 1973, approximately 30 million unborn people have died through abortion."

That sobering reality, she said, is the reason why Christians must turn to God in faithful prayer for renewed hope and support in the ongoing battle against abortion.

"Why are you Christian?" Cissell asked the gathering of about 200 pro-life supporters. "Why are you pro-life? Why do you do what you do?"

Discussing the impact that Christians should have on society, Cissell said, "Our faith and our hope is in God. If what we do is for the praise and glory of God, we can live with peace in our hearts because we have been obedient."

There is still much work to be done in the battle against abortion, she said. "We must continue to do all that we can in defense of life, but the battle belongs to the Lord. God uses us as his instruments, and we must be faithful. Maybe we won't always be victorious in the way we would define victory, but God has called us to faithfulness. We don't have time to be complacent. We don't have time to grow weary. Children are still dying

across this country. Women are still being abused and wounded by abortion. There are still a lot of people who need our help. God needs us—our hands and our voices—and there's no time for complacency."

In previous years, the memorial ceremony was held in the auditorium of the Indiana War Memorial. However, increasing numbers of pro-life supporters attending the annual event prompted Right to Life of Indianapolis volunteers to move the ceremony to the Statehouse.

When pro-life supporters arrived at the Rotunda last Saturday, Right to Life of Indianapolis president Lisa Hughes said, they were greeted by numerous large placards promoting abortion.

"We found pro-abortion billboards put all around the sides of the Rotunda," she said. "Supposedly they were put up on Tuesday and have been up all week."

However, she said, when the pro-life organization reserved the Statehouse for the Jan. 22 gathering a state employee said no pro-life materials or decorations could be displayed in the Rotunda.

"We were told that we were not allowed to have any type of table or billboard or pro-life materials," Hughes said, "and then we walked in and found all the pro-abortion material. We quickly turned them to face the walls so we would not be looking at the propaganda."

St. Jude holds Ministry Fair

by Donna Ahlbrand

St. Jude Church recently held its second Ministry Fair after the weekend Masses.

Church groups were able to inform the 1,500 families in the parish of their purposes so that they could increase their memberships.

Parishioners had the chance to see the ministries offered in the parish and how each

person's time and talents could be used to help others.

The 20 booths included Bible study, bowling league, Cub Scouts, festival, elementary school, men's club, parish pastoral council, religious education, singles' group, Sunday preschool, blood drive, communicators, family and social life, Girl Scouts, Market Day, nursery co-op, parish planning, St. Vincent de Paul, spiritual life and youth athletics.



MARKET DAY—At the St. Jude Parish Ministry Fair, parishioners learn about the Market Day food co-op. Proceeds benefit the school. (Photo by Donna Ahlbrand)



CARE—St. Matthew seventh-grader Kristin Najem watches Megan Thedwell while the baby's mother helps set up the Pioneer Day exhibits at the school. The students used modern-day materials to try to duplicate situations and displays similar to those in the times of the American pioneers. (Photo by Margaret Nelson)

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SPOTLIGHT ON SEYMOUR DEANERY

St. Rose of Lima in Franklin keeps growing

by Peter Agostinelli

Father Dan Mahan, pastor of St. Rose of Lima Parish in Franklin, says there's a special energy and dedication that keeps the Johnson County parish working.

Look no further than the kitchen in St. Rose's Camelot Hall. It's a pretty good analogy for the church's collective spirit. "It's always spotless," Father Mahan said, pointing to the shiny countertops and stainless steel sink. "And believe me, this is a busy place."

The kitchen—the hub of St. Rose's special dinners and after-Mass coffee hours—illustrates the family atmosphere and can-do work ethic that the parish is known for. Father Mahan says it's a willingness to work together that keeps the parish active and growing.

The congregation serves about 500 families, including some 1,400 individual parishioners. Father Mahan said that

number is up from 1,160 just six years ago.

St. Rose of Lima celebrated its 125th anniversary last August. Archbishop Daniel Buechlein celebrated a Mass to mark the anniversary of the dedication of the first church, which was built in 1868. A dinner and games were held on the church grounds afterward.

St. Rose sits just outside downtown Franklin in a woody area called Camelot Addition. Significant population growth in the town, located about 20 miles south of downtown Indianapolis, has contributed to parish growth.

Besides St. Rose's warmth and hospitality, it's easy to understand why many families live in Franklin, even if they have to commute to jobs in Indianapolis. The city has retained its small-town feel despite the growth. Older neighborhoods with Victorian-style homes and well-preserved brick buildings blend with newer housing developments. The downtown is

active, sporting plenty of shops and restaurants. Even Franklin College, located near some residential neighborhoods, looks like another part of the town.

St. Rose's history starts with a small group of Irish-Americans who began meeting for Mass in 1868 in Acton, a small settlement outside Franklin. A 40-foot by 25-foot building, set on a lot purchased from a local Presbyterian church, housed the services until 1905. Parishioners then moved into a bigger church closer to Franklin.

African Americans and Catholics—both minorities at the time in the largely white, Protestant town—suffered occasional harassment from Ku Klux Klan forces. The white supremacy group was much stronger earlier in the century. But members of St. Rose of Lima worshiped in spite of the threats and cross burnings.

That growth trend continued to bring change to the parish, which was forced again by the 1960s to consider building another church. Ground-breaking for the new building began in 1964 on property in Camelot Addition. Construction was finished in time to celebrate Mass on Easter Sunday in 1965.

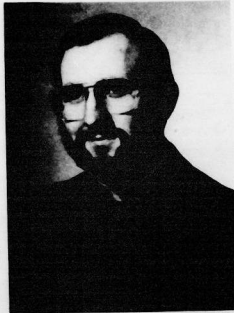
Father Mahan notes today that St. Rose was one of the first Catholic churches built under Vatican II standards. The pews fan out from the altar, and the windows, he jokes, are "straight out of the 60s."

Less than halfway through the 1990s, St. Rose parishioners continue to see growth and change in their church. Before last summer's anniversary celebration, the old rectory was renovated and converted into a new office and conference center. A new brick rectory was built next to the church.

Current parish fund-raising activities include the St. Rose of Lima Parish Endowment. Parishioners received invitations last fall to contribute to the endowment, the purpose of which is to build long-term fiscal stability and ensure support for ministries. Money donated by parishioners is invested through the Catholic Community Foundation of the Archdiocese of Indianapolis.

Also, in August, St. Rose began holding special church nights every other Wednesday. The nights include a Mass and speakers on various topics. Every other Wednesday, after Mass is a family activity such as a presentation on a saint. Other Wednesdays feature guest lecturers.

Committees are laying the groundwork for what may be the biggest project, a new parish school. Father Mahan says many



Father Daniel Mahan

parents, especially those with children around the ages of 3 and 4, have inquired about Catholic education opportunities for their children. He often has to break the bad news that the closest Catholic schools—in Greenwood and Indianapolis—are full and can't enroll new students.

"But the good thing is they're not asking if they should send their children to Catholic schools—they're asking where they should send them," Father Mahan said.

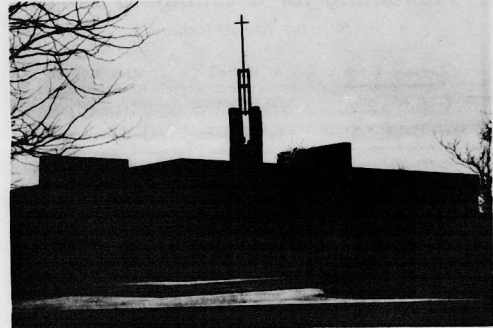
Karen Oddi became St. Rose's first full-time pastoral associate in 1993. Last fall, board of education members conducted feasibility studies and surveys to determine how many children are in the parish and whether their families are interested in enrolling them in a Catholic school.

Oddi said a parish committee will look at how to set up a preschool and kindergarten class for the coming 1994-95 school year. Another committee will examine whether the parish can plan to build other grades for a grade school.

The biggest task, Oddi said, will be determining the requirements and physical needs for a school.

All of which sounds like a lot of work for a parish to accomplish. But it's the kind of communal work and determination that the parish thrives on.

"The people here love St. Rose," Father Mahan said. "We're not a large parish where people get lost in the crowd. But we're not a tiny parish where nothing goes on. We're just about the right size."



YOUNG BUILDING, OLD PARISH—St. Rose of Lima parishioners in Franklin celebrate Mass in this church building, constructed in 1965. Franklin Catholics celebrated their first services in 1868. (Photo by Peter Agostinelli)

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HARD AT WORK—Father Dan Mahan works in his office. Until a recent renovation, part of this building housed the rectory and all the parish offices. A new rectory has opened new space for offices. (Photo by Peter Agostinelli)

Parish: St. Rose of Lima, Franklin

Year founded: 1868

Address: 114 Lancelot Dr., Franklin, Ind. 46131

Telephone: (317) 738-3929

Pastor: Father Daniel J. Mahan

Church capacity: 480

Number of households: 478

Masses: Saturday-5 p.m.; Sunday-8:00 a.m., 10:45 a.m.

IU student leads music at St. Rose of Lima

by Peter Agostinelli

When Stephen Reen moved to Bloomington to work on a doctorate degree in music at Indiana University, he was looking for a job as well as a Catholic church to attend.

He found both at St. Rose of Lima in Franklin.

"Now they're my adopted family," said Reen, director of liturgical music at St. Rose.

The native of Buffalo, N.Y., selects music and directs the St. Rose choir when he's not playing the organ at Mass. He held similar positions at churches in his hometown while completing coursework at the State University of New York at Buffalo.

A self-described "Irish Catholic," Reen had barely settled into his Bloomington apartment when he started applying for music jobs at some local Protestant churches. But he also sent his resume to the archdiocese offices in Indianapolis. It wasn't long before he received notification of an opening at St. Rose.

Reen drove to Franklin the next day. Father Daniel Mahan, pastor of St. Rose, met him, listened to an audition and hired him.

"He's been an outstanding addition to our parish and our services," Father Mahan said.

Archdiocese offers educational grants for programs, growth

by Margaret Nelson

"The primary purpose of the Total Catholic Education Endowment Fund is to help support individual catechists, Catholic school teachers, educational administrators and archdiocesan leadership, as well as groups, schools, parishes (institutions) serving the educational mission of the archdiocese to increase knowledge of subject matter, teaching skills, leadership abilities, and understanding of human development and the faith. It is understood that all programs funded are to be congruent with the teachings of the Catholic Church and its educational mission."

Res. Camp, director of educational finance said, "Archbishop O'Meara created the endowment for total Catholic education that was designed to strengthen formation. Last summer, Archbishop Daniel (Buehner) significantly increased that endowment fund corpus and asked the Archdiocesan Board of Education to establish a process to support the mission of education."

The process specifies that the interest earnings be used to provide grants for educational leaders—for their continuing professional development," said Camp.

Twenty-three applications, for a total of \$221,000, were received by the first extended grant deadline of Nov. 12. The interest in the fund was \$70,000. "We had a lot more requests than we could fill. A number of them were on target; others misunderstood the purpose of the fund."

Barbara Renn from Starlight, in the New Albany Deanery, is chairperson for the finance and development committee of the ABE. She said, "We are very grateful for the support and priority Archbishop Daniel has placed on endowments in general and specifically the Total Catholic Education Fund. These grants will significantly increase the capacity of individual educational leaders in meeting our goal: To teach and share Catholic beliefs, values and traditions."

G. Joseph Peters, coordinator of school services said, "The TCE endowment will help fund graduate degrees in theology and education for people or groups trying to find better ways to teach."

"This fall was the first time we have had financial resources to focus on building the capabilities of our educators," he said.

"We want the church to make things better. This is one material way we can continue to build. The end result will be the improved educational attainment of our leaders. This is quite a neat contribution," Peters said.

The criteria for the grants are:

1. The scope and depth of the impact the expenditure for the grant will have on the quality and the quantity of education given throughout the archdiocese.

2. The amount of direct and/or in-kind investment by the sponsoring institution, applicant or both toward the purpose for which the grant is requested.

3. The relative level economic need of sponsoring institution or individual, assuming the high merit of the grant application.

4. The degree to which the proposed program is innovative and will bring greater educational effectiveness in the future.

5. The consideration of equitable geographic distribution of the funds so that all parts of the archdiocese benefit.

Grants may go to parishes, schools and groups (institutions), or to individuals. In some cases individual loans may be awarded. These loans are forgiven as recipients continue their service to the archdiocese.

Grants to institutions might be for major outside speakers or workshop presenters, multi-parish, deanery or archdiocesan education or training programs; or experimental training initiatives.

There are two funding cycles for the TCE grants each year. Proposals must be submitted by March 1 and awards made prior to May for the last six months of the calendar year. They are submitted by Oct. 30 and awards made by Dec. 31 for the first six months of the next year.

Those applying for the grants are asked to explain what benefits they believe the archdiocese will receive.

Reen drives about an hour to Franklin every Saturday to play at the 5 p.m. Mass. He stays overnight at the rectory, and sometimes one of the parishioners hosts him. Sunday morning, he plays at the 8 a.m. and 10:45 a.m. Masses. He also manages to teach piano lessons and practice with the choir. Then he heads back to IU, where he prepares for a week of his own coursework as well as his 15-hour per week teaching job.

Last year Reen performed a piano recital, staged at St. Rose, for the Franklin community. He played works by composers such as Bach and Schubert. The parish, which owns a modest upright piano, rented a Steinway grand piano and presented a pre-show wine and cheese party and a reception after the recital.

Reen says one of the biggest pleasures that day was performing a formal piano recital for many people who previously had never attended one.

Reen says he relishes the opportunity to play "quality music" at Mass. He also feels his faith has grown while working at St. Rose.

"I've worked with pastors who didn't give a hoot about music," Reen said. "They didn't give me much respect or many choices. But Father Dan knows good, quality music. He and I are on the same wavelength."

"I'm not an entertainer. My main goal is to get people to participate. People don't come to church to be entertained. They come to worship."



ON THE ROAD—Stephen Reen, music director at St. Rose, travels from Bloomington every weekend to perform his

duties at the Franklin parish. Reen is a music student at Indiana University. (Photo courtesy of Stephen Reen)

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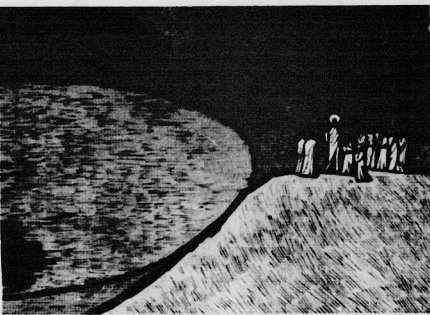
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Americans in China visit Catholic Church

Bishop of illegal pro-Vatican church says Mass
in his apartment with Congressman Chris Smith

by Patricia Zapor
Catholic News Service

WASHINGTON—The Mass was celebrated by the bishop in his tiny, run-down Beijing apartment, where he was joined by a congressman, the nephew of a long-imprisoned Chinese cardinal and a priest from Maryland.

The Catholic liturgy celebrated by a leader of the illegal pro-Vatican church in early January was an unofficial part of a fact-finding tour for Rep. Chris Smith, R-N.J., and a moving experience for the lawmaker and his companions.

"I remember thinking, 'This could be St. Peter's Basilica (in Rome) for the holiness'" present in that Mass, said Smith, a Catholic, shortly after his return to Washington.

The Mass in Bishop Cosmas Shi Enxiang's apartment came amid Smith's official meetings in and around Beijing with representatives of China's government, including those from the Ministry of Foreign Affairs, the Religious Affairs Bureau, the state Family Planning Commission and the government-recognized Catholic Patriotic Association and China Christian Church.

Based on his observations and meetings, Smith, the ranking Republican on the House Foreign Affairs Committee, has called on the Clinton administration to hold firm in demanding more improvement in human rights before extending Most Favored Nation trade status.

With him on the trip were Trinitarian Father Stanley DeBoe, who is serving a congressional fellowship on Smith's staff, and Joseph Kung, nephew of Cardinal Ignatius Kung Pin-Mei, the 92-year-old papally appointed bishop of Shanghai who now lives in Connecticut.

Cardinal Kung was imprisoned from 1955 to 1985 for refusing to cooperate with the state-controlled Catholic Patriotic Association. His Connecticut-based nephew, who also is active on behalf of the underground church, met up with Smith's party in China to help arrange contacts with the underground church and with dissidents as well as to help with translation and other difficulties.

Bishop Shi, the Vatican-appointed bishop of Yixian, was one of two bishops released from prison in November. At various times since the communist crackdown on religion in the 1950s, Bishop Shi has spent years in prison for violating laws governing religious practices.

Some members of the Patriotic Catholic Church have been reported recently to have secretly reconciled with Rome, but most of the state-approved hierarchy operates without connection to or sanction of Rome.

Among Christian teachings officially rejected by the Chinese government are such

beliefs as resurrection and the occurrence of miracles, said Father DeBoe. For example, the theology of resurrection is considered "cultist," he explained. At other times, the government has claimed religious services break the law by disrupting the seven-day work week.

Smith said his contacts with the underground Catholic and evangelical Protestant churches showed similar movements—both illegal but growing rapidly despite periodic crackdowns by the government.

Bishop Shi told Smith that during one of his periods in prison, he was held in the same cell as an evangelical pastor. While there is no public connection between the two Christian churches, Bishop Shi said that during their time in prison "their differences dissolved." Among the reports Smith received about the underground church was the story of six evangelical Protestant pastors who were expelled from China for listening to religious radio broadcasts from Hong Kong.

While Smith's appointments kept him in Beijing, Father DeBoe and a few others in the congressional party traveled one day to a city about 100 miles away, where Catholics aligned with the Vatican recently built a church in defiance of local authorities.

The day of their visit hundreds of people knelt on the frozen ground next to donkey stalls for an outdoor Mass on privately owned property, Father DeBoe said.

Bishop Shi introduced Father DeBoe to the sisters who live in a convent in the area, where one honor bestowed by virtue of age illustrates the spartan conditions for the church workers.

There younger nuns honor the older ones by allowing them their own beds. The sisters under the age of 90 each share a bed with up to six other women, he said. The city is home to about 150 sisters of a local religious order, about 100 Franciscan nuns and another 50 of the Immaculate Heart of Mary order, Father DeBoe said.

"It reminds me of the Ukrainian Catholic Church not so many years ago. Especially the pictures of people kneeling on the ground," said Smith, who also serves on the congressional Commission on Security and Cooperation in Europe, known as the Helsinki Commission, a human rights monitoring group.

One of his requests to the Chinese government was for the release of political dissidents and those jailed for religious reasons.

"They said there were no religious prisoners," Smith said, "that they were there because they committed a crime. But the crime they're accused of may be something vague and nebulous like disorderly conduct."

"But the church is growing despite that," he added. "No matter what they do it continues to grow and prosper."



OUTDOOR MASS IN CHINA—Chinese Catholics kneel to receive Communion during an outdoor Mass celebrated by leaders of the illegal pro-Vatican church in early January in a town about 100 miles from Beijing. Hundreds of people attended the Mass. (CNS photo from Rep. Chris Smith)

Faith Alive!

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Church strives to support and empower families



SUPPORT FOR FAMILIES—Parents want help from the church in raising children and relating to their spouses. Catholics are turning to parishes to provide a structure for linking families. (CNS photo by Michael Hoyt)

by H. Richard McCord Jr.

I've been reading your mail! A few months ago, I asked readers to share with the church community what kind of support their family needs and what help they could offer others.

The letters showed me once again how God is uniquely present in families—especially when times seem toughest. I got upbeat letters as well as some whose poignancy moved me to tears.

I heard from the divorced, from single parents, and from homosexuals and their parents. All related stories of being excluded from parish or family or both.

One couple offered this comprehensive suggestion: "Empower families to see and make good choices. Work actively to change the social and economic factors that work against families."

This couple urged that the church present the Holy Family as "realistic role models for us," not as an "alabaster, unreal image."

The couple's suggestions provide three categories for the letters I received.

►First, empower families. The letters asked for support—in the form of encouragement and assistance—that would help them to take more responsibility for the quality of their family's life.

Several people who wrote talked about the strength they draw from praying as a family or as a couple and from reading the Bible. Some recalled the family rosary in bygone days and yearned for encouragement to do that or something equivalent. Others wanted to learn new methods of gathering and leading family members in prayer and creating family rituals.

Expressing their gratitude for parish-sponsored prayer groups, people also pointed out that they would like parish ministers to be equally committed to helping them pray as a church of the home.

I heard repeatedly how parents want help in "raising children, relating to spouses, and being socially responsible in a Catholic way."

There was a strong plea for support both from the pulpit and other parents in saying no to certain TV programs or other intrusions from a materialistic culture.

Many mentioned how isolated they feel, either physically or morally, and said they need to hear preaching that gives a public voice to the values they hold for their family and children. This "everyday morality" includes "sacrifice, with concrete examples, how to practice good works and maintain a prayer life."

It was obvious from the letters that families are seeking community with other families. They would like their parish to

provide a structure for linking families—to help each other with problems, offer advice, consolation, material assistance and many other kinds of support.

►Second, change external conditions. Many letters asked for support in the form of services the church community could provide for families, as well as the desire for a change in certain attitudes or conditions that make it hard for some families to feel included in the community.

People spoke of wanting parish-sponsored counseling services or, if not that, a parish referral system that would direct them to community services. Several mentioned how much they looked to their parish priest for counseling assistance with family problems.

Parenting programs were on people's lists—with a none-too-surprising emphasis on dealing with AIDS, substance abuse, and violence. African-American families, in particular, asked for programs in which adults become mentors to youth and lead them through appropriate rites of passage.

Single parents expressed their need for peer-support groups, retreats, social opportunities, and generally being included in all facets of parish life. Such structures make it easier, as a divorced woman put it, to ask for emotional support from her church and overcome a fear of rejection.

One mother hopes her parish can find a foster grandparent to help in the lonely and difficult task of raising her son.

I heard from homosexual persons and from parents of homosexual children. They told of being treated like outcasts in their parishes. They asked for love, respect, equal treatment, and recognition of the gifts they bring to a community.

►Third, present a new image of the holy family. Implicit in many letters was a plea for the church to accept and work with families as they are.

One person labeled the distinction between "intact" families and "wounded" families as "divisive and nonsense." She wrote: "We all are families, and we all are wounded and need to learn from each other. Nothing is gained by separation."

In their pastoral message to families titled "Follow the Way of Love," the bishops try to bring the image of a "holy family" down from the clouds. "Remember," the bishops explain, "a family is holy not because it is perfect, but because God's grace is at work in it, helping it to set out every day on the way of love."

(H. Richard McCord Jr. is the associate director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)

Change tests the love in a family

by David Gibson

The love in a marriage or family "is tested by change. It can also be strengthened and brought to maturity through change," the U.S. bishops say in their pastoral message to families for the 1994 U.N. International Year of the Family.

When families experience the force of change, the bishops invite them to ask themselves: "What does love mean to you? When have you had to renew a decision to love your spouse, child or another family member? What made it difficult or easy?"

The bishops observe: "Some changes

in a family come unexpectedly, like a major illness, a job transfer or loss of employment. Others fit more naturally into the flow of life. . . . Regardless, though, every change brings with it a measure of stress and uncertainty."

At such moments, "dare to hope that you will rise to new experiences of love," the bishops exhort families.

The "decision to love is one we have to make over and over again, when it feels good and when it doesn't," the bishops affirm. And the challenge in times of change "is to remain open to the Lord's gracious, healing presence and to see change as an opportunity for growth."

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Parishioners help ease troubles

This Week's Question

Can you describe how a fellow parishioner gave helpful support to you with a difficult family situation?

"Ten years ago my husband lost his job at the mine. He was out of work for three and a half years. Friends in the parish . . . gave us food and clothing. They paid our utility bills. . . . One parishioner gave us a Christmas. . . . We had their prayers. They would call me. Other people I thought were my friends avoided me. (Sara Walters, Moundsville, W. Va.)

"Not saying anything, but just being there for support. Just knowing I could count on them was a big help." (Ann Bard, Jordan, N.Y.)

"My father has had surgery for prostate cancer. The small faith-sharing group I belong to in my parish has been wonderfully supportive. . . . It sustains me to know I have a whole team behind me." (Pat McKinley, Cheshire, Conn.)

"My mother was diagnosed with cancer in May and came to spend the summer with us. We got a ton of support from our parish. People brought us food, took

our kids places, and had Masses said for her. They had a special service after my mother passed away." (Randy Oates, Alpharetta, Ga.)

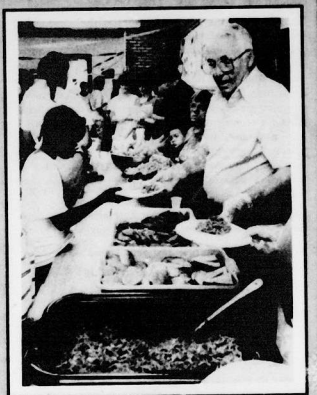
"When my husband was laid off, people in the parish were constantly bringing us food or money. They were a real prayer support too. This was also true when I had outpatient surgery. Parishioners were there every night." (Glenn Bradshaw, Memphis, Tenn.)

"My son was diagnosed with cerebral palsy. There was an outpouring of prayers and people bringing dinner over. Throughout the years, they've been good with checking up on me and with words of encouragement." (Kitty Haffner, Cragfordville, Ind.)

Lend Us Your Voice

An upcoming edition asks: What attitude or skill made you a better listener?

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



Families support other families with friendship

by Mary Jo Pedersen

In parish meeting halls, homes and retreat houses, Catholic families are gathering in family-to-family ministry.

►Every other Tuesday morning, a group of mothers gathers for friendship and support. One week they watch a short video on toddler development, followed by discussion and prayer.

►Trained married couples open their homes to engaged couples for five evenings to assist them in preparing for marriage.

►A network of retired parishioners called Prime Timers provides child care for a single parents' support group which meets monthly at a parish social hall.

►Young adults who have lost a parent by death or divorce gather for a Beginning Experience weekend to address their grief and sense of loss. Trained leaders, assisted by professionals, help move the group toward healing.

►At a family retreat in Omaha, Neb., one weekend last fall, parents played the part of the children and children took the parents' roles in a skit about family communication. They learned about healthy ways of talking and listening to one another while having fun as a family.

In the process of gathering, these people teach each other, offer hospitality, pray together or simply listen compassionately and offer care and concern.

Family-to-family ministry can be hysterically funny or deadly serious. It can take place with couples, single persons, young children and adolescents.

Families, inspired by the rich teaching of the church in recent years and trained by

diocesan and national programs, are increasingly better equipped and motivated to journey together through both the smooth and choppy waters of family living.

But often families are not aware of the gifts they have to share. A young couple I know whose child died five years ago of sudden infant death syndrome have survived and healed through that difficult experience. Recently they were asked to provide moral and spiritual support for a couple in their parish whose baby also died of SIDS.

Until listening compassionately to these newly grieved parents, the first couple were unaware that their own experience years earlier is now a gift for serving others.

Even ordinary family experiences like adjusting to a teen-ager's drive for independence can be shared between families as a source of encouragement and strength.

When my mother raised our family, her own mother lived right in the neighborhood. I remember many long conversations between them about us kids and our antics. That support system is seldom available to parents today. Peer ministry among families provides that support even when there are no big crises.

In "Follow the Way of Love," the U.S. bishops' pastoral message celebrating the 1994 International Year of the Family, families are reminded once again that they are the "domestic church" and that family life is a vocation, a call to holiness.

Family living is holy, not because a particular family is perfect, or even exemplary. The birthing, burying, feeding, clothing, disciplining and listening



FAMILY JOURNEY—Inspired by the rich teaching of the church in recent years and trained by diocesan and national programs, families are better equipped and motivated to journey together through both the smooth and the choppy waters of family living. (CNS photo by Gene Plaisted from The Crosiers)

are holy because God's grace is at work in these ordinary things.

Some families feel that because they have had a crisis or serious problem they are unable to serve other families. Yet, effective peer ministry goes on in situations like Retrouvaille weekends where couples who have grown through marital difficulties offer support to couples currently experiencing troubled times.

Some families have survived and thrived through difficulties and some have special interests: like camping or building go-carts. Other families might have money or time in abundance or a special gift like a sense of humor or a love for song and festa! But every family has something to give to other families.

(Mary Jo Pedersen is on the staff of the Family Life Office in the Archdiocese of Omaha, Neb.)

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Catholic Schools Week

ARCHDIOCESAN STRATEGIC PLAN FOR EDUCATION

What 'outcomes' means in Catholic education

by Daniel J. Elsner
Secretary of Total Catholic Education

One of the most important and comprehensive responsibilities given to Catholic education in the archdiocesan strategic plan is to establish standards of excellence for which all Catholic school and religious education programs will continuously strive.

In writing the strategic plan, we chose the term "desired outcomes" to better describe the term "standards of excellence." The words "outcome-based education" make for one of the most controversial phrases in education today. I thought Catholic Schools Week would be a good opportunity to explain why this word "outcomes" was chosen in our strategic plan and what it means to our archdiocesan educational system.

First, it is important to understand that "outcome-based education" has many

meanings throughout the country and among educators. When someone questions how the archdiocese defines outcome-based education, I have to ask, "How do you define it?" To this question I get an interesting array of answers and seldom do they reflect the archdiocesan definition.

What is the definition we use and the reasons for using the phrase "desired outcomes"? First, standards of excellence in education have often taken on the meaning of inputs such as class size, books used, time expended, number of computers, beauty of the building, assignments completed, etc.

Striving for desired outcomes focuses on what students know, how well they can perform, what values they have chosen, and how their actions reflect this value system.

We believe that when education focuses on outcomes, accountability for student learning increases for the teachers, parents, administrators, and most importantly, the

students. When educators focus on the desired outcome, going through the motions is not enough, but the ability to achieve the intended outcome becomes the standard.

By explaining that improved accountability for performance is the reason for articulating desired outcomes, most people in Catholic education are satisfied that this is the direction to move. Some are still concerned with measuring values and behavior.

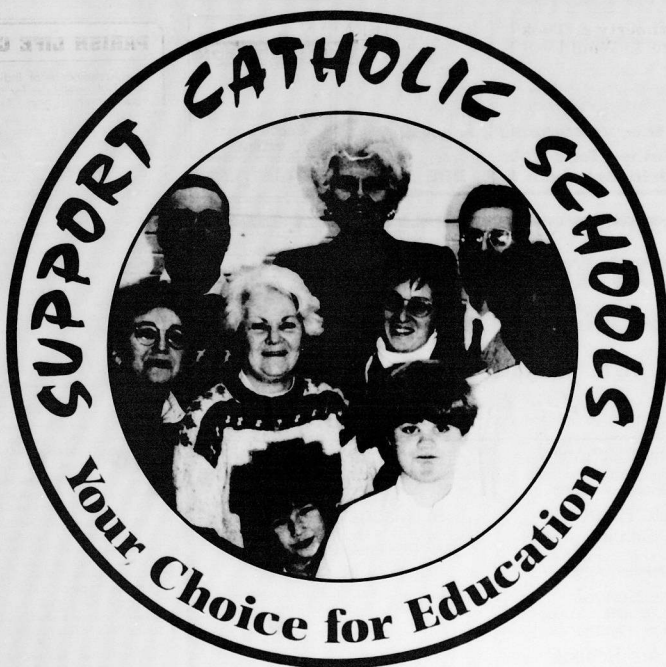
The most important questions are: "What values will be taught and measured?" and "Who gets to decide what these standards will be?" The mission, values, and final outcomes of Catholic school and religious education programs are based in the mission of Jesus Christ and the teachings of the Catholic Church. As we define outcomes consistent with the teachings of Jesus Christ and the Catholic Church, we are more likely

to achieve the ultimate mission of Catholic education.

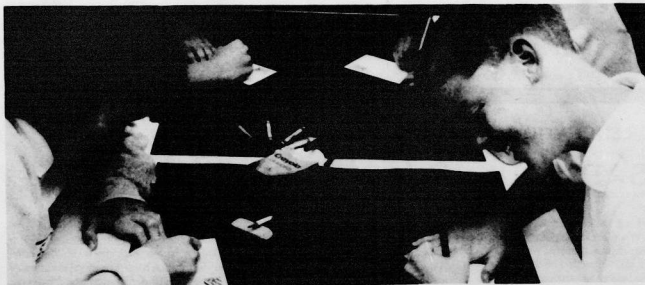
Lastly, some definitions of outcome-based education have provisions to eliminate grading and standardized testing. This is not our plan for Catholic schools or religious education programs. As a matter of fact, our strategic plan calls us to higher standards and better measurement of the degree to which the learners are successful in attaining knowledge and skills, and in living their Christian vocations.

Our Catholic schools and religious education programs are accountable and responsive because our parents and children make a conscious choice and investment to attend. Our effort to better define excellence in terms of desired outcomes and the continuous improvement of achievement will help us to further develop the excellence found in Catholic education today.

January 30 through February 5



Varied activities mark Catholic Schools Week



INVITATIONS—St. Barnabas School students Erin Frank and Louie Stephon address postcards to invite the archbishop and others to the school's Feb. 3 reception marking Catholic Schools Week. (Photo by Connie Schmidt)

compiled by Elizabeth Bruns

Most of the Catholic schools in the archdiocese will celebrate Catholic Schools Week with activities next week, Jan. 30 through Feb. 4.

St. Michael School, Brookville, in the Connersville Deanery will hold events all week long, including an opening ceremony and Mass at 10 a.m. on Jan. 30 with parent and student participation. Other events include an award ceremony, "Hat Day," and parent/student day.

St. Barnabas School in the Indianapolis South Deanery will hold an appreciation reception, an all-school Mass, parent visitation day, and an academic carnival.

Oldenburg Academy and St. Louis School of the Batesville Deanery will gather to celebrate a joint Mass, officiated by Franciscan Father Bill Farris, pastor of St. Louis Parish. Oldenburg Academy has organized Christian Community Groups, consisting of 18 girls per group and two faculty moderators. Each group meets every Thursday to communicate ways to enhance personal growth. During Catholic Schools Week, a student body assembly will be held to address topics discussed in the small groups.

The Terre Haute Deanery Schools will celebrate an all-deanery liturgy at St. Patrick Church on Feb. 3 at 12:45 p.m.

St. Patrick School in Terre Haute will also hold such activities as an open house on Feb. 6 from 12-3 p.m., a parade, "Clash Day," student/teacher switch day and a pep rally.

Among the activities at Sacred Heart School in Terre Haute are an art fair, spirit day and a pep rally. A special day will be set aside for the children to share information, dance and music about selected countries and cultures of their choice.

Sacred Heart School in Clinton will begin Catholic Schools Week by celebrating Mass and holding an open house. Other activities include teacher, student and parent appreciation days and a kickball tournament.

St. Michael School in the Indianapolis West Deanery will celebrate Catholic Schools Week with a 50s Day/Sock Hop Grandparents Day, a dress-up day in which parents are invited, jeans and sweats day and a skating party.

Also in the Indianapolis West Deanery, Cardinal Ritter Junior High School will hold a parent/teacher appreciation Mass and brunch, a physics program from Purdue University faculty, and a student appreciation day. St. Gabriel in Indianapolis will also hold parent, student and teacher appreciation days, along with a pancake breakfast after the 8 a.m. Mass on Jan. 30.

St. Monica School will host an open house and Kindergarten Round-Up on Jan. 30, from 10:30-11:45 a.m.

A Mass will be held at 11 a.m. in Holy Angels Church featuring the Holy Angels School Choir. Included in the Mass, will be readings from the essay contest, "Why I Am Happy that I attend Holy Angels Catholic School." The children will celebrate African Heritage Day on Feb. 1 by dressing in African attire.

All Saints School in Indianapolis will award winners to their essay contest, "What Catholic School Means to Me," along with parents' comments on why they make the sacrifice to send their children to a Catholic school. Other activities include: family day, a skating party, school pride day, teacher exchange, and an all-school liturgy on Feb. 4. Alumni are invited to attend this liturgy. Families are asked to decorate one square to be assembled as a giant quilt hung in the school hall.

Catholic Schools Week at St. Ambrose School in Seymour will focus on "International Days." The school will educate students about the cultures of such countries as Germany, Spain, Japan, Poland and Italy. They will also celebrate a native American day. Other activities include: Grandparent's Day, human bingo, an open house and a shared liturgy with St. Mary School in North Vernon.

Among the events at St. Joseph School in Shelbyville will be a mini-carnival, the annual Brain Game competition, Clash Day and Grandparent's Day. The school will recognize the community by the Adopt-A-Class sponsorship of each class, K-5. The week will close with a pizza party and sock hop.

St. Mary School in North Vernon will host a family dance on Feb. 4 from 7-10 p.m. An open house will be held, including breakfast, on Jan. 30 from 8:30 a.m. to 12 p.m. The school will also unveil a new computer lab at 10 a.m.

Little Flower School in the Indianapolis East Deanery will show its school pride with a science fair to be held the morning of Feb. 3. Judging will be from 12-2:30 p.m.

Another Indianapolis East Deanery school, Our Lady of Lourdes, will celebrate Catholic Schools Week with a Reading Day. All students will participate in sustained silent reading for 30 minutes, dressed as their favorite characters from books. They will also hold Spirit Day, Grandparents' Morning Out and Student Appreciation Day.

St. Andrew School from the Indianapolis North Deanery will participate in a wide variety of events during Catholic Schools Week. On Feb. 2, the school will hold Game Show Day. The students will play Double Dare, Hollywood Squares, Family Feud and Jeopardy. A variety show, along with Wacky Olympics and a drawing contest, will round out the week.

Another Indianapolis North Deanery school, Christ the King, will feature special "days" for the week. Student appreciation, family, tradition, and faculty and staff are some of those special themes. An all-school Mass with a slide show presentation will be featured on Jan. 30. The public relations committee, along with the cub and boy scouts, will sponsor a pancake breakfast on Feb. 6.

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Assessment helps schools reach their potential

by Mary Ann Wyand

"We're after schools of excellence," archdiocesan coordinator of schools G. Joseph Peters said. "We believe our schools are excellent, but we want to be at their full potential."

Limited institutional assessments of the six archdiocesan interparochial high schools will help Office of Catholic Education (OCE) officials and school administrators better chart the course of each institution's long-range planning and development.

Conducted by consultants from Catholic School Management Inc., the limited assessments focused on each school's image and what improvements are needed in areas such as school governance, business organization and comprehensive development.

Recommendations culled from the recent assessments will be presented to the OCE Resource Team on Jan. 31 by Richard Burke, president of Catholic School Management, the largest educational consulting firm in the nation that concentrates on Catholic schools. A follow-up meeting will be held with school officials.

"They have consulted with over 3,000 Catholic schools in over half of the dioceses in the United States," Peters said. "In the assessments, they take our

schools against the background of the thousands of other Catholic schools they've worked with since 1969. The areas that they especially looked at are critical for future development and long-range planning. They did find some very significant strengths of all the schools. They found a huge reservoir of support for the interparochial Catholic high schools. They also found some areas that need improvement, and we think those areas needed to be highlighted as well."

The assessments will provide a basis to help school officials bring all of the Catholic high school development programs up to par, he said. Improvements would encompass communications, marketing, and financial development programs such as annual funds and endowments as well as other programs of the schools.

"Catholic School Management looked at those areas in a very broad sense," Peters said, "because if there are other things that need improvement in a school those all impact marketing, recruitment and fund raising."

Burke said Catholic School Management consultants met with faculty members, students and parents at each of the high schools. They also received a random sample of "confidential narratives."

"We formed some hypotheses about each

of the schools," Burke explained, "then we assigned consultants for on-site visits. Their work, through personal interviews and focus group interviews, was to test the hypotheses and gain new insights in particular areas."

A focus group interview is a market research technique used to gather important background information which brings the research alive, he said. "We were able to find out where the concerns were on the part of parents, students, administrators, pastors and teachers, and weigh those in relation to what our staff found in the hard data. We were most interested in the perceptions of parents, students and teachers because they're the ones who are involved in the schools every day."

Burke said when he meets with the Office of Catholic Education Resource Team on Jan. 31 he will review specific recommendations and conclusions and also common areas which may need to be addressed in all six schools.

"The assessments by and large are designed to position the schools for the future," he said. "The specific recommendations—whether they be in the areas of marketing, development, governance, administration or program areas—will all be designed to strengthen the viability of these schools."

As part of the limited assessments, which did not involve a full audit of the curriculum, consultants worked with the Resource Team. That team includes OCE director Dan Elsener and Peters as well as director of educational finance Rex Camp, Father Jeff Godecker, director of religious education, and support staff members Lori Greeley and Marcia DiGiusto.

In addition to OCE staff members, other resource team members are Joe Hornett, chief financial officer of the archdiocese; Rick Valdiseri, director of stewardship and development; and Ed Tinder, director of the Catholic Youth Organization.

"This very broad-based team meets monthly to determine and coordinate how we can best properly resource education," Peters said. Results of the assessments will facilitate their work.

"This is the first time we've had a professional consulting group come into our schools," Peters said. "We want to expand the schools' capabilities to focus their mission, plan future growth, and professionalize development programs. This was not done because we perceive a crisis. It was done because we feel there is a great potential there. The interparochial high schools have shown an enrollment increase over the past few years. They're good schools with great potential."


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Pastor, principal team helps parish



PARISH TEAM—Tom Bogenschutz, pastoral associate (from left); Father Michael O'Mara, pastor; and Yvonne Sheek, school principal, work together on programs for St. Philip Neri Parish in near eastside Indianapolis. (Photo by Margaret Nelson)

by Margaret Nelson

Teamwork at St. Philip Neri has brought benefits to the parish as well as the school.

Father Michael O'Mara, pastor; Tom Bogenschutz, pastoral assistant; Yvonne Sheek, principal; and Benedictine Sister Kathleen Yeadon, youth minister, meet to plan directions they want the parish and school to take.

The four do not want to separate religious education and elementary school programs. "We met last spring to assess the times of community celebration," said Sheek. She noted that some responsibilities overlap.

Bogenschutz got the idea of a once-a-month Tuesday evening Family Night. "It includes all of the religious education and we open it up to the whole parish," he said. The pick-in dinner starts at 6 p.m. There is usually a Rite of Christian Initiation of Adults (RCIA) topic that is presented for several different age groups.

"We invite school families and anyone in the parish," said Bogenschutz. "We branch off programs for children (starting with pre-school) and adults, and pre-adults. We offer baby sitting."

One hundred is about the average family night attendance. Those who participate range from the babies to one 75-year-old "regular."

The participants are not all Catholic. The team thinks it is one way to draw the youth into activities of the parish. "It's a wonderful mix," said Sheek.

The parish team spent the morning of January 11 with 8th-grade retreatants from the parish. Sheek said that the young people seemed to relate to Father O'Mara as a pastor and friend.

"We had some good talks," said the pastor. "I pulled a couple of them aside and talked about their anger and frustration. Both of them were very, very attentive." Bogenschutz said that the retreat is another bridge connecting the parish and the school.

Sheek said, "At the school, we spend a lot of time on one-on-one needs. We try to teach the students Christian ways to act. We ask for the truth. When they are wrong, we ask them to apologize and we accept their apologies."

"We respect their individuality and try to guide them in Christian ways."

Team members believe they share the same philosophy. "We need to work to make meaningful liturgy outside school time relevant enough," said Sheek.

"We are renewing our efforts to have the parents bring the children to church on Sunday," she said.

Father O'Mara said, "It was a real discovery to learn that people need to experience God so differently. It doesn't always happen inside the church building."

The pastor said that the team considered how they could take their message to the people. "Fifteen of us had neighborhood walks last summer to find out about people's priorities," he said.

"We go to people's homes. We get to the funeral meals afterwards," Father O'Mara said, noting that many are not Catholic. "The more we can get on their turf, the more opportunities we have."

"We find inactive and non-practicing Catholics. They really struggle," he said. "How can they fit in? How do we create a place of hospitality? Many of those who attend the family night don't participate in liturgy. The two overlap."

Sheek said, "When we had the tragedy (of a student's accidental death), we all pulled together. The team was at the anointing and at the service for the child. There was counseling by all of us for the family, the students and their parents, and the people in the community."

"He was a school child who was baptized one-and-a-half years ago. It was a dream of his to attend St. Philip School," said Father O'Mara. "We were able to be there as church to him through the ministry of the school."

"We minister to hundreds of people through our parish planning night," said Sheek. "We offer school programs to parents on parenting and other activities. Father Arthur Kelly's recent talk on gangs is a result of this planning."

"My image of the team doesn't stop with us," said Father O'Mara. "We are facilitators of a larger team that includes all of our lay leaders and parish members." He explained

that they work to develop the lay people so they can contribute to the team.

"We also meet to share each others' successes," said Father O'Mara.

"What's so special is the caring," said Sheek. "We agree to disagree. We think it's important to listen."

"Not many days go by that I don't call the parish council chairman to run an issue by him," said Father O'Mara.

"Even though we sometimes have differing opinions I really like those people (on the council)," he said. "I could be friends with them outside of here, because we share similar concepts of mission and vision."

In discussing their gifts, team members agreed that Bogenschutz is very creative. Sheek is intuitive and interested in details that go into the end product, while Father O'Mara likes "to know the plan and how it will be achieved."

The pastor said, "All of us share (including the lay leaders and parish council members). The core of what we do is very much Christ-centered. We consider what happens in church to be very important."

"You can develop creative liturgies, and make them very prayerful," he said.

Last year, I got many (negative) calls about the school," said Sheek. "I was taking a stand; I was reordering things. I have had very few calls this year."

"But I am allowed to do what I was hired for, I am allowed to make decisions," she said. "I was called to do that."

The team is kind of like pieces that fit," said Bogenschutz. "A lot happens naturally because of the talents we have. We don't set aside time the we'd like, to make the team happen. We don't have to work hard on it."

There is the struggle of being in different buildings, but we do have the intercom," said Father O'Mara.

"I hesitate to call, I know how busy Father is—how stretched. But I do call when I need to," said Sheek.

When sheek was principal, there were 134 students; by the end of the year it was 184. The 1993-94 enrollment is 218.

Father O'Mara said, "There is always a struggle in our concern for the families. All parents want a stable environment. They don't want to send kids to a school if they don't know it will be open next year."

"We are providing stability in many situations that are unstable," he said.

"We give them a peaceful, clean, ordered environment," said Sheek. "They love their teachers, the school needs to be there for them."

"Deep inside, people really want involvement in the parish; they want to give of themselves to a larger cause," said Father O'Mara. "They know they have gifts inside they can give."

"We see it in new members of the parish council. They come in quiet; they don't know what they have to give. It is rewarding to us all to see that grow," said Father O'Mara.

Bogenschutz said that the board of education is developing good catechists and providing the kind of support or training sessions they need.

"We have to keep watching all of the different areas to get people to take on responsible ownership of the church," he said. "And we have to provide the resources."



RIFFESS—St. Nicholas first-graders Michael Quick, Mark Horstman, Tim Hoover, Crystal Gray and Emily Eckstein get acquainted with Brandi during an early-recess recast at the Sunman school. (Photo by Rita Grathwohl)

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Yes, Catholic schools have special education!

by Cynthia DeVos

"I feel bad when people don't recognize that such a good program is going on," said Joanne Cauchi, principal of St. Mark School and administrator of special education in the Indianapolis South Deanery.

Cauchi lamented the fact that many Catholic parents of students with learning disabilities remain unaware of the services available to them in archdiocesan schools.

"Yes, there is special education" in the Archdiocese of Indianapolis, agreed Annette "Mickey" Lentz, coordinator of support services for the Office of Catholic Education.

Learning disabilities account for the largest number of special needs students, and today all four Indianapolis deaneries offer learning disability resource classes at the elementary school level: at Christ the King in the North Deanery; St. Mark, South Deanery; St. Simon, East Deanery; and St. Michael in the West Deanery.

In addition, 12 other parish elementary schools in Indianapolis offer their own programs, Lentz said.

The elementary programs, in turn, can now funnel students into resource classes at all four of the archdiocesan high schools in Indianapolis. A new program began this year at Roncalli High School.

Other deanery boards across the archdiocese are exploring the possibility of

special education, including New Albany Deanery which hopes to begin a program next year. In a deanery like New Albany where the students are spread out over large distances, choosing a site is the big problem, Lentz said. One solution under consideration by the deanery is to hire an "itinerant" resource teacher who would travel to the students.

Since 1985-86, when the first program for learning disabled students was created at St. Mark School, facilities for special learners have increased steadily in the archdiocese, Lentz said. Today about 75 elementary students are served by certified teachers each year, with high school resource classes averaging about 25 students apiece.

The archdiocesan Special Education Task Force works to educate and offer support to parents, teachers, and the general community of which special needs students are a part, Lentz said. Their efforts include presenting workshops for general education

teachers on special education screening, testing, study skills and similar topics; the organization of parent groups; and cooperation with the Guardian Angel Guild and St. Mary Child Center.

For 20 years, public schools have made education available to all students, including those with special needs in both public and private schools. Usually, parochial school students are transported to the public schools for their special education during part of the day. With the advent of special education in the Archdiocese of Indianapolis, children with learning disabilities who want to attend parish schools can now be served entirely in one setting.

"We're trying to move toward the kind of inclusion that makes every special need kid feel like part of the whole," Lentz said. "We've come a long way in only five or six years."

Special ed program is growing

by Cynthia DeVos

Pat Musgrave is the new special education teacher at Roncalli High School. The Indianapolis school is the latest archdiocesan school to offer resources for students with learning disabilities.

"For a first program, it's going very well," she said. "The students are extremely receptive and cooperative."

Roncalli's program is resource-based, which means that the students are mainstreamed in general education classes for most of their studies. But they have resources available to help them with their special learning needs. Students with learning disabilities process information in a different way, so the key is to teach them in a way they can learn.

The resources, usually geared for language and math difficulties, include oral testing, books on audio tapes, adapted texts, help with study or test-taking skills, and even a general quiet room if necessary. Musgrave sees students during study periods or before and after school—whatever time is convenient for them.

"We're having excellent results," said Musgrave, who previously taught special ed for more than 15 years in public schools. She finds "real acceptance by faculty, staff, and students, and good reception by everyone" at Roncalli. The new program serves 25 students from several parishes in the Indianapolis South Deanery.

Most students in the program participated in the special education elementary program at St. Mark School, which this year offers a separate class for middle grades 6-8 in addition to the elementary class for grades 1-5. Providing for the specific needs of adolescents as they prepare to enter high school is important both for learning and self-esteem, said Joanne Cauchi, principal at St. Mark and administrator of special education for the deanery.

"We need to do what's best for each student, using any accommodation that will work," she said. "There's nothing wrong with their (students with learning disabilities) brains, they just learn differently." Cauchi said that she is fortunate, "I have a fantastic staff here."

Evelyn Karozos, a first-year teacher who is responsible for the elementary class of five students at St. Mark, said her goal is to make her students "feel confident in taking up a book to read or a pencil to write."

The whole concept of knowing that their own language can be written down and read by themselves and others is the basis of communication which children with learning disabilities need to learn, Karozos said. "They have seen nothing but failure," but she aims to "get them in the habit of using language."

Karozos' students prepare a weekly newsletter which they take home to their parents for them to read, or for the students to read to them. Each child keeps a daily journal which the teacher records. "They need to express themselves and then see it in print," Karozos said, adding that she is "really pleased" with the progress her students have made.

In the middle grades class, teacher Shirley Heckman continues to work on language, reading and math basics with her 20 students, while mainstreaming them as much as possible in classes such



SPECIAL—Evelyn Karozos teaches at St. Mark.

as art, music, gym and religion. She strives to make a subject—like science—interesting so the students will learn the material. At the same time, only a minimum of reading is required.

Heckman said the object is to improve basic skills and keep to the learning standards which children at the same grade level maintain in general education classes. "Our students seem to be quite successful when they go on to high school," she said. "I think they're better prepared (at St. Mark) than their counterparts in public school."

"The best thing is when you see students who have been successful," Heckman said. "They just glow when they find out they can really do this."

Holy Spirit School in Indianapolis provides its own resource room for 25 students. Its certified teacher, Carol Patterson, is trained in the Orton-Gillingham method, which is a phonics-based method of learning to read, using a multi-sensory approach. "I like using something I see so much success with," Patterson said. Last summer she provided classes in the Orton method on her own, as she hopes to do again next summer.

She also provides information to the school's other teachers on how to identify and handle special learning needs. And she helps provide resources so that students' parents can reinforce multi-sensory learning methods at home.

"I notice a lot of the (general education) teachers seeing how our children learn, and how to teach them" now because of their association with the resource program, Patterson said.

She also sees a big improvement in self-image among the resource students. "We're trying to teach them to be independent and to know that you can do this," Patterson said.

As in most things, money is the bottom line in education. In a time when even public schools are facing financial problems, Catholic schools are no exception. Providing for special education needs, in addition to offering good programs of general and religious education creates still another expense for parishes and individuals.

Nevertheless, schools in the Archdiocese of Indianapolis continue to rise to the challenge of satisfying their students' needs. While the ideal situation would be to provide every kind of special education needed, all of the special education classes in the archdiocese serve learning disabilities at the present time.

Those wishing more information on special education in the archdiocese may contact Annette "Mickey" Lentz at the Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206; 317-236-1430.

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Computer merged into curriculum at St. Simon

by Mary Ann Wyand

"The real power in computers is getting children to learn how to create programming, and acquire higher-level thinking skills," said St. Simon principal Rob Rash. "The computer becomes a tool that is incorporated into the curriculum."

Students at the Indianapolis school are becoming computer literate in a variety of ways, and in the process they're having a lot of fun learning about new technology.

Rash has incorporated a CD rom into classroom curriculum by putting the computer device on a cart with wheels so teachers and students can use an encyclopedia disc for a variety of assignments.

Bolstered by financial assistance from the "Computers for Education" programs sponsored by Marsh Supermarkets and the Kroger Company, Rash hopes to add compact discs on world history and other subjects to St. Simon's curriculum in the near future.

He also has encouraged parents to help students with computer instruction and worked with teachers to facilitate an instructional arrangement with the Children's Museum of Indianapolis so students can use the museum's state-of-the-art Digistar computer equipment.

"Kids are more oriented to computers than many adults are," Rash said. "Computers appeal to children because they're quick. Students have grown up with video

games, so they're open to learning with computers. Given the frequency at which computers are used in the working world, it's inevitable that computers have become an important tool in the classroom."

A CD rom uses compact discs with read-only memory and operates much the same way as an audio compact disc player, he explained. People access data contained on the discs by using a computer to display the information. With a variety of discs, a basic computer has access to a vast amount of information which is not possible with only the computer's hard drive.

"CD rom technology has been available for quite a while," Rash said. "A CD rom encyclopedia is much more user-friendly for kids than a regular encyclopedia because it appeals to many children's learning styles. For example, I asked some third-grade students to look up John Kennedy on the computer, and the CD had biographical information, a picture, plus Kennedy's 'ask not (what your country can do for you, ask what you can do for your country)' speech. The kids' faces just lit up as they listened to it. Then we looked up coyotes and snakes on the CD encyclopedia."

The latest CD rom encyclopedias are very high-tech, he said, and have the capability of displaying action instead of a still picture.

Interactive learning with computer CD

roms opens up many new and creative possibilities for interdisciplinary use in the classroom, Rash said. St. Simon's Parent-Faculty Organization plans to donate money to the school to purchase another CD rom disc, which costs about \$400.

"Now they even have laser discs that tap

into a television and you can interact," Rash said. "It's not just looking at a movie. You can stop it, and it prods the children and asks them questions. The computer can handle every aspect of the curriculum and any learning style. Teachers know that's a direction we need to be going with curriculum."



COMPUTER FUN—St. Simon principal Rob Rash helps fourth-grade students (from left) Hope Berndt, Greg Hansberry, Michael Clauser and Charley Nichols (standing) learn audio functions of a CD rom. (Photo by Mary Ann Wyand)

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OLG thrives with Ameritech grant

by Elizabeth Bruns

The faculty, students and parents of Our Lady of the Greenwood School in the South Deamery have something to be excited about. The school was granted \$18,000 from Ameritech and the opportunity to forgo into the technology of the future.

The Ameritech Learning Village (ALV) is a program set up to link 50 schools from five states (10 schools per state) by computer via phone lines. OLG is the only Catholic, elementary school chosen for the program in the state of Indiana. The other states participating in the project are Illinois, Michigan, Ohio and Wisconsin.

How did this all happen? Last year, the

faculty at OLG applied for an Ameritech grant called "Ameritech Super School Competition." This grant put schools on big networking systems like the ALV program. In the Ameritech Super School Competition, some of the students are networked through their personal home computers, able to videotape other classes while watching on computer and interact with the classes.

OLG ended up getting the ALV grant because the professionals at Ameritech thought the school was an ideal candidate for the program when they read the Super School grant applications. (They did not advertise the ALV grants, but chose participants from Super School applications.)

Another reason the Ameritech profes-

sionals chose OLG for the program was the active involvement of the entire faculty in the computer program. "The teachers spent a lot of time working with the lab. We had a massive concentration on computers," said principal Kathy Fleming. "We pulled computers out of individual classrooms and decided to have a computer center."

"Before all of this happened with Ameritech, we were still accessing the computers with disks so we decided to set up a computer committee and utilize some of the parents," Fleming said. "We have parents employed at Thompson Industries, Eli Lilly & Co., Ameritech, Methodist Hospital—we just had a wonderful group of very intelligent parents who met for almost a year and advised us on what to do concerning computer advancement for our children."

Fleming says that Father Joseph G. Riedman, then pastor, worked with the maintenance men to rewire the central computer facility. "Father was really involved and thrived on making the school the best he could for the advancement of the students," said Fleming.

The entire parish and community was involved in the project, too. Overall, they collected about \$35,000 in Marsh receipts for computers.

When Ameritech came to OLG, they wanted to work with schools that were pretty computer literate, Fleming explained. "If they were going to communicate with teachers about networking systems, the teachers had to really understand what they were talking about," Fleming said. "It was because we had done so much ourselves that we were a prime target for getting the grant."

Another bright point of OLG is their new computer teacher, Gary Ferguson, an OLG parishioner, is a 1993 graduate of University of Indianapolis (majoring in earth science with a computer endorsement). He worked with the students and computers over the summer, Fleming says he is a talented and intelligent addition to the faculty.

Ferguson explained, "The ALV is a dedicated educational bulletin board service with many programs, activities and educational tools."

The following is a small sample of programs that the ALV will offer the students at OLG:

►TeleOlympics—Students compete in a series of track events in their own schoolyards, posting the winning scores in each category to the computer network. In addition to the track events, opening and closing ceremonies are conducted on-line (like the real Olympics), and information is exchanged about schools and communities around the world.

This integrates geography, writing, math, computer science and physical education in one project. The students can record training progress and compare results with other students around the world. "It allows the students to learn about other cultures, lifestyles, art and food," said Ferguson.

►Presidential Memory—"Every document (President) Bill Clinton wrote during his presidential campaign is on this program," said Fleming. "The kids can check everything that he said, promises that he made—they can research it first-hand."

►Project HERMES—This program delivers United States Supreme Court decisions in minutes. The students can read each Supreme Court justice's opinions on different cases. Fleming feels that this is very important for junior high age students so that they understand that very intelligent United States Supreme Court justices differ on major issues. "It teaches them how thought is developed and decisions are made," said Fleming. "We just feel that these types of on-line issues in Washington D.C. are going to be very beneficial for them."

►National and International Newspaper Access—"The kids also have access on-line to the current day's newspapers," said Ferguson. Available to the students are newspapers such as *The Washington Post*, *USA Today*, *McCom News*, *Jerusalem Post* and *The London Times*.

►Solar space games—This program takes students through a mock space flight, teaching them the basics about astronautics.

►Faculty Lounge and Student Lounge—This program allows teachers and students respectively to network with others to discuss problems, solutions, curriculum, etc.

►Youth Policy Institute Overview—This



HAVING FUN AND LEARNING—Christine Gonzales, Amanda Massey and Erin Kavanaugh (right to left), Our Lady of the Greenwood students, work hard at mastering their computer skills while computer teacher Gary Ferguson looks on. (Photo by Elizabeth Bruns)

institute has produced a series of policy overviews dealing with the major issues facing our nation. Each overview reports a concise summary of the pros, cons, and alternative theories people have put forth on each issue. Footnotes and annotated bibliographies are also available. "It's a great way for kids to study any issue," said Fleming. "Take, for example, gun control. Students can determine exactly which interest groups are available for it, pros and cons. It gives them accessible on-line information for classroom debates and the like."

Currently, OLG has 21 computers in its central location lab, and all classrooms have at least one computer, along with five other computers located throughout the school (in the library, social studies room, first grade room). All will have access to the Learning Village Program.

A big part of the enthusiasm and drive for this project comes not only from the parents and faculty, but from the principal, Kathy Fleming and Debbie Elliot, author of the grant. "We never let the lack of money get in the way of our goals," said Fleming. "We knew what we wanted for the students, and the parents, faculty and parish pulled together to get it for them."

Ferguson says, "The parents recognize that the students need experiences outside the classroom in the real world. We can't physically take them out into the real world every day, but with the program we can get them outside of this classroom and influenced by other people."

"They can talk to authors, scientists, other students and teachers. They can get a wealth of information right here in the computer center, where before they couldn't get anything but games and word processing," said Ferguson.

"They can even have foreign pen pals on this program," said Fleming. "If they are doing a report on Alaska, they can talk to other students about the climate in Alaska—they will be linked beyond the five-state area."

"The electronic-mail system that they will be linked to also allows them to access Internet," said Ferguson. "Internet is so vast that the kids chat with basically anyone, anywhere in the world."

"This lab was actually networked and pieced together by our own people," said Fleming. "I've had computer experts tell me that they have seen labs that have spent \$150,000 on technology but our lab—a lab that cost us about \$12,000—was better."

"I wouldn't be surprised if after our grant is up, over half the students will have computers in their homes," said Ferguson. "The kids are going to come home from school and rant and rave about how great the Learning Village Program is and the parents are going to pick up on that and want to see what it's all about."

"They can subscribe to it themselves," said Fleming. "It's about \$6 a month."

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St. Mary School in N. Vernon 'into' computers

by Peter Agostinelli

Years from now, the people of St. Mary School in North Vernon may remember 1994 as the year its students stepped into the computer age.

The school opened its first school-wide computer laboratory this month. Just a few weeks ago teachers were completing orientation sessions and students were getting their first look at the new machines.

The school installed 15 IBM clones and several printers. The new machines are located in a recently refurbished room upstairs near the school cafeteria.

"We chose IBM computers because we think that's the kind the kids will likely use when they're out in the workforce," said Mary Ann Sullivan, St. Mary School principal.

Sullivan said the computer lab will help the school in areas of curriculum it hadn't addressed before. Whereas some classrooms previously had a computer available for use, students had to share a single computer. Now teachers can instruct online groups at once.

Students will first learn general operations on the computers and then progress to other lessons. They'll work through a typing tutor to help them learn the way around a keyboard. And a creative writing program will help them become better authors.

Sullivan said every class in the K-8 school will be instructed on the computers, although upper grades will receive more emphasis.

The idea for setting up a computer facility arose during a faculty meeting in October 1992. Administrators decided to pursue the project and set up a committee to figure out what to buy.

A St. Mary parishioner, after hearing of the computer project, called Sullivan with an offer to fund the equipment purchase. The school accepted that offer, as well as another one from within the parish. The St. Mary bingo committee offered the school a loan to buy building materials to revitalize and refinish the room.

Volunteer work contributed to the completion of the construction work. As a result, St. Mary School now has a computer laboratory for better instruction of its students.

"It seems like the younger the teacher, the easier it is for them to learn how to work on the computers," Sullivan said after one particularly long day of orientation sessions.

"Now, after working on them, the teachers have figured out that it really isn't worthwhile to have just one computer in the classroom. This is what we've needed all along."

An open house is scheduled for Jan. 30 to show the new facility to the parish.

Full school being considered at Starlight

by Peter Agostinelli

St. John the Baptist in Starlight is one of many parishes planning to expand its educational offerings.

Gene Renn, president of St. John's religious education board, said much of the demand for the school came from members of his own parish. But it also came from members of area parishes such as St. Mary of the Knobs in Floyds Knobs and St. Joseph Hill in Sellersburg.

The initial idea for establishing an elementary school came after the closing of a local public school in 1991. Renn said St. John Elementary, which served many area children, closed for budgetary reasons. He added that demand for a Catholic education has grown considerably because other schools nearby are full.

Before beginning work on the current school project, parish leaders attempted to formulate a plan to open a school that runs through the sixth grade. But that proved too difficult to

do all at once, Renn said, so organizers took another approach. Two years ago they opened a preschool, and a kindergarten followed the next year.

The parish hopes to begin opening the rest of the school with a first grade in time for the 1994-95 school year. The plan is to add additional grades each year.

St. John's board of education recently met with the parish council to discuss the plan. The board must meet next month to determine whether the parish will proceed with the school plan. Approval then must come from Father John Betans, pastor of St. John the Baptist, as well as from archdiocesan officials.

"The people who aren't (in favor) are worried about the monetary aspect of it, or they're satisfied with their family's current school situation," Renn said. "But we've proven that it's not a financial burden on the parish. The preschool and kindergarten were in the black the first few months after they opened."



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St. Charles plans school growth

by Diane Keucher

As St. Charles Borromeo School in Bloomington begins its celebration of Catholic Schools Week, sights are set on future plans for the school.

The parish, its architect, and the archdiocese have worked together closely to develop plans that will meet all current and future space needs. Those plans include eight additional elementary classrooms, a middle school wing, enlarged pre-school and daycare facilities, and a gymnasium. Construction should begin within the next year, with completion targeted for the year 2000, thus the name Project 2000.

"The Sky's the Limit" is the theme for the auction and game night that will kick off Catholic School Week. It is also the sentiment in the school and parish community.

The school has experienced growth in the past five years, which principal Virginia Suttner attributes to "our new programs and the way they meet the needs of today's families."

Project 2000 promotions will begin during Catholic Schools Week to increase community awareness of the exciting things happening at St. Charles and to lay a foundation for an upcoming fundraising campaign.

In 1989, St. Charles had a student population of 185 in grades K through six. Since that time, with the addition of pre-school, all-day kindergarten, and middle school programs, enrollment has grown to 427 in the pre-school through eighth-grade program.

This June, St. Charles will graduate its first eighth-grade class in more than 25 years. Seventh-grade teacher Debbie Droste, was graduated from St. Charles in the

'60s, before the upper grades were dropped when enrollment declined. This year her daughter will graduate.

Debbie Droste said, "It has been an interesting experience coming back to St. Charles as an adult. My memories of this school bring back feelings of an orderly, structured education, a caring faculty, and a firm rooting in my Catholic faith. I'm excited to be a part of St. Charles' growth. And I'm thrilled that my children are able to enjoy the benefits of the nurturing climate that St. Charles offers today."

Last spring, students in the seventh-grade industrial arts class constructed a model that included the proposed classroom and gymnasium additions. That model will be on display on Jan. 29 at "The Sky's the Limit," from Jan. 30 to Feb. 5 at Fountain Square Mall in Bloomington, and on Feb. 6 at the St. Charles School open house.

Suttner said, "It's a wonderful and very appropriate way for us to share our vision of the future with the community we serve and whose support we are very grateful for."



SUPPORT CHECK—Principal Virginia Suttner and pastor Father Ron Ashmore accept \$500 for the school building fund from student council members Bill Laughlin, Katie Kellams and Lindsey Ladyman. This first donation was raised at a car wash. (Photo by Dan McGill)

St. Pius X students help Zimbabwe handicapped tots

The fifth-grade class at St. Pius X had a sweet project this fall to help handicapped children in Zimbabwe.

Every Tuesday, the students sold doughnuts before school and again at lunch to raise money for this cause.

Katie Hayes, a parishioner of the Indianapolis parish, works as a lay missionary in Africa. She is a physical therapist

for handicapped children in Zimbabwe. Many of them need wheelchairs. Their parents cannot afford the \$210 cost.

Students and staff members bought doughnuts every week to help purchase the wheelchairs for "Katie's children." Hayes visited St. Pius School in mid-January to show slides and talk about her work.

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Teachers write curriculum for 'Q'

By Elizabeth Bruns

There is a new educational tool on the market to aid students in the areas of math and reading. The Q Solution, created and developed by Jim Woolgar, an Indianapolis resident, is a computerized tool that drills students on educational curriculum with the help of a workbook and headphones or a speaker.

The connection it has to the Archdiocese of Indianapolis is not only that some of the archdiocesan schools are using it, but teachers from St. Barnabas and St. Andrew, both in Indianapolis, are developing curriculum for the tool.

St. Barnabas teachers Nancy Rude, Judy Miller and Mary Helmer are developing the math curriculum for the workbooks that go with The Q Solution. Pam Berg, a teacher at St. Andrew School, is developing reading curriculum for workbooks.

Miller explained about the Q tool, "It's about the size of a tape recorder and comes packaged in a carrying kit. The books have a keypad that looks like a calculator but with some special symbols."

"To get the answer, you punch in the code next to the problem in the workbook and the tool gives you the correct answer in a real voice, not a simulated, computerized voice," Miller explained. "It also reads directions and gives answers to problems at each step, so if the student comes up with an incorrect answer, he or she will know where the mistake was made."

Last summer, the archdiocesan teachers, some of the administration from the Archdiocese of Indianapolis of Catholic Education and Woolgar, got together to make a video to promote the product. The video states that the tool is intended to be used for remedial and for enrichment purposes. It is for those who need some extra help and for those who are ahead, to use a higher level for advanced learning.

The Q Solution is of very little value without the appropriate curriculum. Just like a personal computer, the software is the key to its usefulness. The teachers chosen by the Archdiocese of Indianapolis have a substantial responsibility in developing the math and reading curriculum for the tool.

Woolgar said, "We've always been very proud of the technology that we've worked with and what The Q Solution could do. It became apparent to us in the last year that if The Q solution needed to go forward, it wasn't with technology, it was with good and adequate curriculum."

"We have no educators on our staff," Woolgar said, "but we have a lot of experience working with educators, so we came up with the practical idea of going to the teachers who are using The Q Solution and asked them what they would have it do if they could design curriculum for The Q Solution."

Miller said, "They (the makers of The Q Solution) have encouraged us over and over again to write materials that we would use in our classroom. They have been very supportive."

"We originally visited with the Archdiocese of Indianapolis because they'd been working with us," said Woolgar. "They (archdiocesan administration) put us in touch with several math teachers at St. Barnabas and a teacher at St. Andrew who have been using the tool. Those two schools have developed this new curriculum that fits The Q Solution and it fits their uses," said Woolgar. "Now we can move forward with good curriculum and good technology."

Miller finds The Q Solution to be a great remedial and enrichment tool. "If a child gets finished with their work while in the classroom or they need extra practice, as much as we'd like to, we can't afford to have professional tutors for these kids," said Miller. "With The Q, you can tell the child to go over certain drills with the tool and the headphones, which won't bother any other classmates. When it's step by step they can see where they are making their mistake and learn from it."

Helmer explains the tool's appeal by saying, "Anything electronic will appeal to the students and the immediate reinforcement is affirming for them. If they make a mistake it's okay because they are the only ones to know they were wrong. It will build up their confidence."

All of the teachers involved are enthused about being authors of publications. "I think when I see the final product, I'll be overwhelmed," said Miller. "Right now, I'm very excited. I can't wait to use the tool and curriculum with the students."

Providence Sister Lawrence, Ann Liston, director of educational administration for the Archdiocese of Indianapolis, said, "I think in this day and age we are looking for ways to make diverse needs from an individualized perspective and something that will give students some immediate feedback. I think this particular instrument is something that can be exciting for kids because they can get that immediate feedback."

"It's something that they can take home, they can share with their parents and, in many instances, if they have parents that are not well educated it's something that the parents can get interested in," said Sister Lawrence. "It's something that can be used to reinforce what is happening in the schools. It can be used in a diverse way so that students can make it a part of their learning."

As many of the teachers and educators have said, The Q Solution is an excellent tool for remediation and enhancement. The reading curriculum consists of four books—using two Q cards (computer cards with the

curriculum on it. Such lessons as letter recognition, consonant and short vowel sounds and rules, sight words, spelling and long vowels are taught.

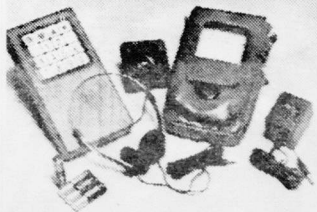
"The success for the student is very easy to see. They go from being almost afraid to answer questions to not really worrying about it because it's self-check," said Berg. "I see it as a confidence builder because the students aren't scared to try new answers. It's okay to get it wrong if you're the only one listening. Then they practice and get the right answer."

Since The Q Solution offers random access, it is very easy for students to practice exercises and do problems repeatedly to improve their skills. The math curriculum utilizes a drill and practice feature. It is divided into three levels.

Level one (grades K-2), developed by Mary Helmer, includes nine books. The math curriculum includes lessons focusing on money, time, measurement, geometry and fractions.

Level two (grades 3-4) math curriculum is developed by Judy Miller. It includes six books spotlighting addition and subtraction, place value, multiplication and division, fractions and decimals, geometry and measurement.

It's an individualized program—you can use it for remediation or enrichment. It's a lot of drill and practice



THE Q SOLUTION—The Q unit and hardware are currently being used in some archdiocesan schools. (Photo courtesy of Ellis Woolridge)

for the average student," said Miller. "They can use it on their own."

Level three (grades 5-8) is developed by Nancy Rude. This level of math curriculum includes six books on number theory, algebra, decimals, ratio and geometry.

Rude said, "They made The Q Solution keeping in mind that the teacher is still the most important educator in the classroom, but this is a tool for us, as teachers, to spend our abilities to the students."

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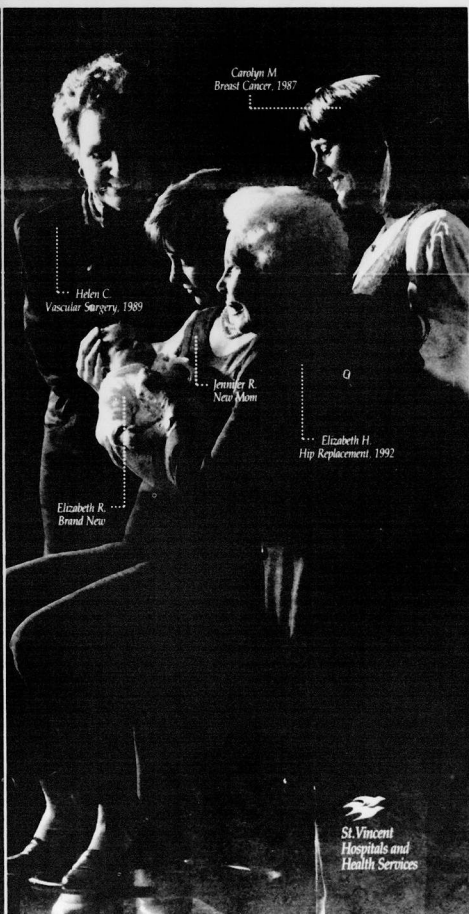
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Columbus enjoys new preschool, kindergarten

by Peter Agostinelli

The Catholic Community of Columbus recently added to its educational opportunities when it began offering preschool and kindergarten classes.

The community's kindergarten opened this past fall. A preschool opened the year before.

All Saints School has served Columbus-area Catholics since 1979, when it was formed as a consolidation of the existing schools at St. Columba and St. Bartholomew parishes. Linda Johnson, a member of the Catholic Community, approached church leaders with the idea for a Catholic preschool early in 1992.

Johnson, already an experienced preschool administrator, received approval to establish the school from the Catholic Community and the Indianapolis archdiocese. A few of her co-workers left their jobs at another preschool and joined Johnson.

"It seemed like every other church and denomination in town had a preschool, but the Catholic Church didn't," Johnson said.

The team had good facilities to work with, but the available classrooms needed to

be cleaned up. Located in a building just down the hall from the Catholic Community's office, the rooms had housed St. Bartholomew School before the consolidation, as well as an adult education center several years after.

With considerable volunteer help—often provided by some friends and family members—the teachers spent a few months cleaning the rooms and refinishing them. Then they scheduled an open house to discuss the preschool with interested parents. The teachers also hoped to register some children that night.

Even though there was demand from local Catholic for more educational options, there was no guarantee that the school would attract enough families to make it immediately successful. That had the teachers slightly worried.

Johnson's team eventually filled more classes than it had even expected to offer. During the open house alone they registered enough children for three classes.

"That registration night turned out to be as busy as a sale at Macy's," said Johnson, the preschool's principal and one of its teachers.

"Catholic schools have a good reputation



PRE-SCHOOL—Kim Wiley, teaching assistant at the preschool for the Catholic Community of Columbus, holds Evan Sonderman, a student at the school. (Photo by Peter Agostinelli)

around here," she added. "They're a secure place. We knew there room for this."

Enrollment at the preschool is close to 90 students this term. Many families have enrolled two and even three of their children. Some children come from non-Catholic families.

Johnson said volunteers, many being

parents, have helped the school grow and develop quickly. One parent donated an Apple Macintosh computer for office use. The school finished another project when it completed the construction of a playground. Also, the Catholic Community funded the installation of a new bathroom for the preschool's main floor.

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The Catholic Community Foundation Congratulates Its 16 New School Endowments

It is with great pride once again that I wish to congratulate the Catholic Community of the Archdiocese of Indianapolis for its support of our schools. This past year there were 16 new school endowments initiated bringing the total to 41. Only 26 remain without any kind of endowment. The value of the 41 endowments currently is \$2,067,583.48. This represents 13.4% of the \$15,375,282 that is in the 106 endowments we have in the Foundation.

Listed below are all the schools with endowments. The 16 newest are highlighted in red print. Shown separately are the 26 schools we continue to work with and hope that within the next year they too will have opened their endowment funds.

Alma Mocas Scholarship Endowment - Indianapolis
(St. Thomas Aquinas School)

All Saints Catholic School - Columbus
(Catholic Community of Columbus Total Education)
(St. Bartholomew Sesquicentennial Memorial Education)

Bernard F. Dever Memorial Scholarship - Indianapolis
(Roncalli High School)

Bishop Chatard High School Memorial Scholarship
- Indianapolis

Cardinal Ritter Educational - Indianapolis
Fr. George Todd Memorial Trust - Corydon
(St. Joseph School)

Holy Angels Education - Indianapolis

Holy Name Total Catholic Education - Beech Grove

Holy Spirit Parish School - Indianapolis

New Albac - St. Paul School - Guilford

Our Lady of the Greenwood School - Greenwood
Sally Holden McGlinchey - St. Matthew School
- Indianapolis

Scecina Memorial - Indianapolis
St. Ambrose Catholic School - Seymour

St. Barnabas School - Indianapolis

St. Charles Borromeo School - Bloomington

St. Elizabeth Ann Seton - Richmond

St. Gabriel School - Indianapolis

St. Gabriel Total Catholic Education - Connorsville

St. Lawrence - Father Beecham Education - Indianapolis

St. Lawrence - Lawrenceburg School - Lawrenceburg

St. Louis School - Batesville

St. Luke School - Indianapolis

St. Malachy Catholic School - Brownsburg

St. Mark School - Indianapolis

St. Martin of Tours Education - Martinsville*

St. Mary Parish School - Greensburg

St. Mary School - New Albany

St. Mary School - North Vernon

St. Michael Catholic School - Greensfield

St. Michael the Archangel Education - Indianapolis

St. Paul School - Sellersburg

St. Rita School - Indianapolis

St. Roch Parish School - Indianapolis

St. Simon Community Educational - Indianapolis

St. Vincennes School - Plainfield

St. Vincent dePaul School - Bedford

The Alvina Morin Memorial - St. Michael School

- Brookville

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- Aurora

26 Schools With Plans Currently Under Consideration To Initiate Endowments:

Annunciation School - Brazil

Central Catholic School - Indianapolis

Christ the King School - Indianapolis

Holy Cross Central School - Indianapolis

Holy Family School - New Albany

Immaculate Heart of Mary School - Indianapolis

Nativity School - Indianapolis

Our Lady of Lourdes School - Indianapolis

Our Lady of Perpetual Help School - New Albany

Our Lady of Providence High School - Clarksville**

Sacred Heart School - Clinton

Sacred Heart School - Jeffersonville

Sacred Heart School - Terre Haute

Shawnee Memorial High School - Madison**

St. Andrew School - Indianapolis***

St. Anthony School - Clarksville

St. Christopher School - Indianapolis

St. Joan of Arc School - Indianapolis

St. Joseph School - Shelbyville

St. Jude School - Indianapolis

St. Mary School - Rushville**

St. Monica School - Indianapolis

St. Nicholas School - Sunman

St. Patrick School - Terre Haute**

St. Pius X School - Indianapolis

St. Philip Neri School - Indianapolis***

St. Pope John XIII School - Madison**

St. Therese/Little Flower School - Indianapolis



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FOURTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Jan. 30, 1994

Deuteronomy 18:15-20 — 1 Corinthians 7:32-35 — Mark 1:21-28

by Fr. Owen F. Campion

The Book of Deuteronomy is the source of this weekend's first scriptural reading.

As the Bible is presently organized, Deuteronomy is the fifth book in sequence, although its names derives from the Greek word for "second." In any event, it is one of the first five books, or the "Pentateuch," as these books are called collectively, once again to defer to the Greek.

These first five books of the Bible are very important in the story of divine revelation and salvation. Present Jewish beliefs ultimately proceed from these five books. In a sense, the psalms and the prophets build upon religious concepts first revealed in these five books.

The Christian religion was born in a philosophical atmosphere in which the language and symbols in these five books would have reigned supreme, and while Christianity went on to develop very much under the influence of Greek thought, the importance of these five books has never been lost.

From these five books proceed our understandings of God as one, as merciful, as loving, and almighty. Also from these books comes the hope and the promise of a redeemer.

Moses is the central figure in these books, in the Pentateuch, and he is the central figure in the reading for this weekend. In this reading, he himself stands as a prophet, but he also testifies to the fact that a prophet will come.

It is necessary to understand what a prophet was in the mind of the ancient Hebrews. A prophet was more than merely a very wise or a very devout person. Wisdom and piety were certainly critical ingredients in the ultimate character esteemed as a prophet, but most of all a prophet was God's own, special representative. A such, the prophet spoke on God's behalf.

No one could assume the position of prophet. To do so would be to insult God, to usurp a role given by God, to trick people at the level of their most basic need—the need to unite themselves with God and to establish God's law as the standard for their lives. Moses warns in this reading that anyone falsely coming forward as a prophet risks death, since God cannot abide such an outrage, such a threat to people who wish to be one with God.

This reading, however, is not so much a warning as it is an identification of Jesus as the supreme prophet, as the perfect representative of God. Jesus is the prophet promised by Moses. Instead of death, Jesus lives forever. It is this ultimate verification of the Lord's unique and sublime role in salvation. Not only did God sustain Jesus, but Jesus possesses a life for eternity and without limit.

St. Paul's first Ep. to the Corinthians provides this weekend with its second reading.

It is easy to read this passage from First Corinthians and deduce that Paul was less than approving in his thoughts of marriage and the obligations of marriage. On the contrary, it might be recalled, these words are from the same apostle who called upon husbands to love their wives along with all others, and upon wives likewise to love their husbands.

This reading rather is a summons to people to keep first things first. Primary among all considerations must be the need to be one with God, to serve God, to allow God to be part of life and of the events of life.

Not even the most routine or compelling obligations of life can stand in the way of Christian fidelity. Before any other thought, before any other act, Christians must remember their place with God. Nothing is so ordinary, or so extraordinary, that it can supersede this obligation.

St. Mark's Gospel is the church's choice this weekend for the Gospel reading.

The story is clear. A devil speaks to Jesus, through the mouth of a man possessed, and most importantly the devil recognizes Jesus. In turn, Jesus rules the devil. The message is that Jesus holds within himself the very power of God, for only God can command the devil.

Reflection

This weekend, the church continues its presentation to us of the person of Jesus of Nazareth, the Lord, the Son of God, the redeemer. It is an introduction begun at Christmas and it will unfold as the weeks progress.

Who is this Jesus of Nazareth? He is the great prophet anticipated by Moses and by all the prophets who followed Moses. He is God's own. He speaks with the voice and authority of God.

In mercy and love, God set Jesus among us. God's power sustains Jesus, giving him victory over death, giving him life everlasting.

The Gospel story builds upon Deuteronomy. Deuteronomy promised the Redeemer. The Gospel reveals to us that the Redeemer is among us. It is Jesus of Nazareth, who taught long ago, who commanded even the devils, an ability no mere mortal could claim.

St. Paul's First Epistle to the Corinthians tells us how we should react to the presence of Jesus, the Son of God and our savior. Jesus is in our midst. He calls us to union with God. He gives us the key to unlock the gates that separate us from God.

Nothing is more important for a person than to be in union with God. We have the opportunity to meet God in Jesus. Nothing should prevent us from seizing the opportunity. Nothing can prevent us, not even the devil, except ourselves.

We have been given the key to the gates of God's kingdom. But we alone decide whether or not to place the key in the lock and turn it.

MY JOURNEY TO GOD

My Lord

How gentle is your touch, my Lord
as you lift me, when I have
been brought low by my sins.

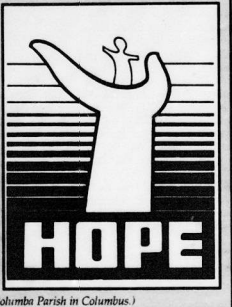
How strong are your arms, my Lord
as you hold me, when I have
become weak carrying my burdens.

How beautiful is your smile, my Lord
as you comfort me, when I struggle
for happiness through my sorrow.

How great is your love, my Lord
as you forgive me, when I am
made whole by that forgiveness.

by June Hill

(June Hill is a member of St. Columba Parish in Columbus.)



Daily Readings

Monday, Jan. 31
John Bosco, priest
2 Samuel 15:13-14, 30; 16:5-13
Psalms 32-7
Mark 5:1-20

Tuesday, Feb. 1
Seasonal weekday
2 Samuel 18:9-10, 14, 24-25,
30-19,3
Psalms 86:1-6
Mark 5:21-43

Wednesday, Feb. 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

Thursday, Feb. 3
Blaise, bishop and martyr
Ansgar, bishop
1 Kings 2:1-4, 10-12
(Response) 1 Chronicles
29:10-12
Mark 6:7-13

Friday, Feb. 4
Seasonal weekday
Sirach 47:2-11
Psalms 18:31, 47; 50:51
Mark 6:14-29

Saturday, Feb. 5
Agatha, virgin and martyr
1 Kings 3:4-13
Psalms 119:9-14
Mark 6:30-34

THE POPE TEACHES

Pray for world peace and unity

by Pope John Paul II

Remarks at audience Jan. 19

The theme of the Week of Prayer for Christian Unity this year reminds us that in every age, as in the first days after Pentecost, the church is called to be of "one soul" and "one heart," in a deep communion of prayer, faith and solidarity.

This unity is the work of the Holy Spirit, and it marks the church as the antithesis of the misunderstandings, conflicts and wars found in the world.

With this in mind, I have called for a day of fasting and a day of prayer during this week, in order to ask the Lord for the gift of a just and lasting peace in the Balkans.

By means of a "dialogue of charity"

Christians come to recognize one another as brothers and sisters in faith. This helps to sustain the theological dialogue, which more and more seeks to discover the authentic conditions for ecclesial communion.

In this regard, a hopeful sign was last year's meeting of the World Council of Churches' Faith and Order Commission in Santiago de Compostela, as was the recent meeting of the International Catholic-Orthodox Commission.

Without prayer, initiatives aimed at restoring full communion among Christians will not succeed, because unity is a gift from God.

Let us not fail to pray intensely for unity among Christ's followers and for peace in the world.

SAINT OF THE WEEK

Thomas Aquinas is considered church's foremost theologian

by John F. Fink

St. Thomas Aquinas, whose feast is celebrated today, Jan. 28, is generally regarded today as the church's greatest theologian. In some Catholic circles during the '40s and '50s his theology was the only theology taught.

That was not always true during his lifetime though. Because Thomas based much of his philosophy on that of Aristotle, a Greek pagan, he sometimes found himself in trouble with the church's hierarchy as well as with Franciscan theologians.

Thomas was born in 1225 or 1226 in his father's castle of Roccasecca, between Rome and Naples. When he was only 5 he was taken to the famous Benedictine monastery at Monte Cassino, where he lived and studied till the age of 13. In about 1239 he was sent to the University of Naples where he studied for five years. It was here that he first was attracted to Aristotle's philosophy.

Here, too, Thomas came under the influence of the Order of Preachers, the Dominicans, and at the age of 19 he was received as a novice and clothed in the habit of this religious order.

News of this infuriated his mother, who had hopes that Thomas would one day be the abbot of Monte Cassino, not a member of a mendicant order. She hurried to Naples, but Thomas had already been hustled to Rome. When she followed to Rome, Thomas had gone with the order's master general to Bologna. Then his mother sent word to Thomas's brother, who was in the army, and a troop of soldiers finally caught up with Thomas near Siena.

Thomas was brought back to the castle of Monte San Giovanni, near Roccasecca, where he was kept imprisoned for two years. His sisters secretly got books for him, but his brothers tried to undermine his resolution. At one point, his brothers sent a prostitute into his room to seduce

him, but Thomas chased her out with a burning branch from the fireplace.

Finally, a band of Dominicans, with the help of his sisters, were able to free Thomas. He went to Naples and made his full profession as a Dominican. Then he went on to Paris and, later, to Cologne, to finish his studies. At Cologne he studied under St. Albert the Great.

At first he was called "the dumb ox" because of his girth, but his brilliance soon shone through. Thomas went on to hold two professorships at Paris, lived at the court of Pope Urban IV, and directed the Dominican school at Rome and Viterbo.

He is known mainly, though, for his writings, which fill 20 volumes. The most important are his *Summa Theologiae* and *Summa Contra Gentiles*, which were written between 1265 and 1273. They form the fullest exposition of Catholic dogma that existed to that time, even though the *Summa Theologiae* was never finished.

Thomas stopped work on it after celebrating Mass on Dec. 6, 1273. When asked why, he replied, "I cannot go on. All that I have written seems to me like so much straw compared to what I have seen and what has been revealed to me."

Thomas died three months later, on March 7, 1274, at age 48. He was canonized in 1323 and was proclaimed a doctor of the church in 1567. He has been called the Angelic Doctor and the Great Synthesizer because of the way in which he related faith and reason, theology and philosophy, and systematized the presentation of Christian doctrine.

Thomas was also a composer of sacred music. When Pope Urban IV instituted the feast of Corpus Christi, he asked Thomas to compose a liturgical office and Mass for the day. Two of his hymns, "Verbum Supernum" and "Pange Lingua," are sung at Benediction.

Entertainment

VIEWING WITH ARNOLD

'Tombstone' is a tribute to a legendary lawman

by James W. Arnold

In his concluding voiceover at the end of "Tombstone," narrator Robert Mitchum notes that when legendary western lawman Wyatt Earp finally died in 1928 (at age 80) in Los Angeles, the funeral was attended by many movieland celebrities, including Tom Mix, "who wept."

The reason for the tears is mystery. The Earp legend, mostly created by Wyatt himself out of a mixture of facts, myths, exaggerations and probably a lot of wishful thinking, has given employment to generations of Hollywood cowboys, from Walter Huston and Richard Dix to James Stewart and James Garner.

The indestructibility of Earp as the figure of righteousness, courage and justice who tamed the lawless Dodge City and Tombstone has also inspired many an imaginative youth, locked into his dreams of the Old West in the dark of the local movie house. In fact, Earp (who also had a TV series incarnation) has been the model for all the stunt sheriffs who have cleaned up frontier towns in uncountable movies.

"Tombstone," with Kurt Russell as Wyatt and Val Kilmer as Doc Holliday, is not about to debunk antiquity. It gives a nod to history, but plays the legend to the hilt. In a fashion likely to disturb critics of media violence, it indulges a huge body count in trying to portray the bad guy Clanton as part of a larger criminal element.

These cutthroats, "the cowboys," des-

cribed as one of the earliest examples of organized crime in America, wore red sashes and took anything they wanted during the post-Civil War Arizona silver boom.

This time, the famous O.K. Corral shootout is just part of the buildup. In the movie's final stages, Wyatt, Doc and their comrades are essentially on a search-and-destroy mission, running down, shooting or hanging all the available bad guys in the territory.

In the movie's own terms, this is certainly justice: The "cowboys" are the mangiest, nastiest cadre of outlaws in a western since the corrupt Mexican bandits in "The Wild Bunch."

How nasty? Well, in the first five minutes, the gang (led by a detestable character played by Powers Boothe with admirable venom) shoots everybody involved in a small-town Spanish wedding, including bride, groom and priest. (They had a grudge against the groom.) While they're stuffing down wedding cake, somebody asks for a translation of the last words the priest shouted at his tormentors.

The key villain, the sinister intellectual Johnny Ringo (Michael Biehn), goes on to quote the verse from Revelation beloved by all writers of westerns: "Behold a pale horse, and his name that sat on him was Death." The avenging rider, of course, will be Earp.

Despite the bloodbath, which makes a classic predecessor like John Ford's "My Darling Clementine" (with Henry Fonda as Earp) look quaint, "Tombstone" has some (if not many) redeeming qualities. Among them are the rich array of characters—the Earp brothers, their wives, a troupe of traveling actors, a wealth of villains of



'THE PELICAN BRIEF'—Actress Julia Roberts is law student Darby Shaw and actor Denzel Washington is an investigative reporter who helps her unravel a plot involving assassinations and political corruption in "The Pelican Brief." The U.S. Catholic Conference calls it a "crazy thriller" and classifies it A-III for adults. (CNS photo from Warner Bros.)

various ages and sizes—and an impressive reconstruction of frontier life.

Russell makes a physically impressive Earp: tall, lean, thick mustache, white collar shirt, long dark coat and wide-brimmed stetson. Very intense. He also carries off some wildly dramatic scenes, including one in which, covered with his dead brother's blood, he staggers into the street in a thunderstorm in despair.

But Kevin Jarre's script makes Holliday the more memorable character and at least co-heros of the story. Kilmer's sullen but cerebral gambler-gunslinger has a mumbly, Tennessee Williams accent and sense of irony and impending doom.

Doc and Ringo are a natural matchup. They put each other down in Latin (a western movie first). In a saloon confrontation, Ringo does a dazzling gun-twirling routine. Doc mock-duplicates it with a tin cup. Director George Cosmatos thus signals their final lethal combat in a grove of oak trees.

In the end, dying of TB, Doc recalls the only love of his life, unfortunately a first cousin (she entered a convent), and receives the last rites of the church. ("It appears my hypocrisy knows no bounds.")

The film nicely catches the camaraderie of the brothers and the friendship between Wyatt and Doc, always

basic to the story's appeal. Its grip on other values is somewhat slippery.

While married to Mattie, who has a weakness for opium, Wyatt is attracted to itinerant actress Josephine (Dana Delany) and her free-swinging lifestyle.

What does he want from her, she asks. "Family and kids," he says dutifully.

What's her idea of heaven? "Room service." She just wants to have a good time.

Probably not such a bad idea, especially for a serious fellow like Wyatt. That explains, anyway, why—after Mattie's death—Wyatt and Josephine settled in L.A. and all these movies got made.

(Violent but well-played western, OK for mature viewers, but not recommended.)

USCC classification: O, morally offensive.

Recent USCC Film classifications

American Cyborg	O
The Forbidden Quest	A-III
Intersection	A-III
Savannah	A-III
Legend: A-I—general purpose; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.	

George Lucas creates 'Heroes, Myths and Magic'

by Gerri Pare
Catholic News Service

One of the world's foremost filmmakers lets viewers in on what motivates him in "George Lucas: Heroes, Myths and Magic," which is being rebroadcast on Monday, Jan. 31, from 9 p.m. until 10 p.m. on PBS. (Check local listings to verify the program date and time.)

Using extensive clips from his 1977 "Star Wars," Lucas explains how he saw Luke Skywalker's story as a modern myth and wanted to offer youngsters a sense of values and a strong mythological fantasy life.

Greatly impressed by the writings of the late anthropologist Joseph Campbell, Lucas uses today's high-tech capabilities to retell ancient myths with the aim of giving them a timeless resonance.

Lucas clearly succeeded as his "Star Wars" trilogy and the "Indiana Jones" trilogy, which was made in collaboration with Steven Spielberg, are six of the 10 most popular films ever made.

In addition to superior storytelling, Lucas is committed to improving the technology that creates movies, and has used his profits to establish a state-of-the-art production facility on his 270-acre ranch in northern California, removed from the constraints of the Hollywood studio system.

Overseeing Skywalker Sound, THX and Industrial Light and Magic, his films have broken new ground with superlative sound and innovative special effects.

As written, produced and directed by married partners Jane Piley and Larry Piley, the documentary gives a good sense of where Lucas is coming from and anecdotes from such luminaries as Spielberg, Francis Ford Coppola, Harrison Ford and Ron Howard provide additional insights into the man.

While the profile is totally flattering, not mentioning such flops as "Howard the Duck," Lucas sounds less daunting when Piley recalls that during "Star Wars" Lucas often fought to call "cut" at the end of a take—because he was sound asleep!

The program is also of interest in comparing how creative types collaborate—Coppola, for instance, taking a more emotional and philosophical approach to a film while Spielberg is impatient for the action and Lucas is fascinated by its overall story and design.

Most encouraging is Lucas' keen interest in interactive technology to add excitement to a child's educational experience.

His expensive, short-lived TV series "The Young Indiana Jones Chronicles" was an example of his attempt to spark youngsters' interest in the important historical figures of the early 20th century.

With its swell clips and succinct interviews, the documentary is a fast-paced and entertaining profile of the filmmaker. Children as well as adults may enjoy watching the PBS program for a fascinating behind-the-scenes look at Hollywood.

TV Programs of Note

Sunday, Jan. 30, 8-9 p.m. (ABC) "Lois & Clark: The New Adventures of Superman." In this repeat of a series episode, Lois is caught between journalistic integrity and love for her estranged father when she discovers he's the media genius behind illegal bionic boaters set to win championship bouts.

Sunday, Jan. 30, 8-9 p.m. (CBS) "One Man's Kenya." This rebroadcast of a "Nature" episode is a behind-the-scenes look at Africa through the eyes of a Kenyan tour guide. The documentary covers the beauty and excitement of the African plains and shows the effects of tourism on the landscape. Sunday, Jan. 30, 9-11 p.m. (CBS) "Mrs. Aris Goes to Paris." Angela Lansbury returns to her roots playing a 1950s mild-mannered Englishwoman in this rebroadcast. Though a lowly London charwoman, the widow still has her dreams. On the top of her wish list is a day trip to Paris to purchase a gown from the House of Dior. After three years of scrimping she finds herself at the French fashion palace, where all manner of complications arise to turn her stay into a precarious, weeklong adventure that changes more than a few lives.

Monday, Jan. 31, 9-11 p.m. (NBC) "The Cosby Mysteries." In the premiere of a series of TV movies, a patrol sergeant (Bill Cosby) is lured out of retirement when his buddy (James Naughton), an NYPD detective, asks for his help in solving a murder.

Tuesday, Feb. 1, 8-9 p.m. (PBS) "Daredevil in the Sky." This "Nova" episode features the best pilots in the world as they prepare for competition in the World Aerobatic Championship.

Wednesday, Feb. 2, 8:30-11 p.m. (PBS) "Simple Justice."

This repeat of "The American Experience" episode on civil rights recounts the legal struggle that culminated in the U.S. Supreme Court's landmark ruling against segregation, Brown vs. Board of Education of Topeka, Kan.

Thursday, Feb. 3, 8-10 p.m. (CBS) "1 Spy Returns." Bill Cosby and Robert Culp, stars of the popular mid-1960s "1 Spy" TV series, reunite for a catch-up TV movie which is disappointing. In this outing set in Vienna, their characters' two grown children are following in their snooping footsteps.

Thursday, Feb. 3, 10-11 p.m. (PBS) "Random Cuts." This rebroadcast of a "Medicine at the Crossroads" program focusing on heart disease looks at the economic and social forces driving the widespread use of surgical procedures that may actually be ineffective. The program also examines the need to better assess medical technologies.

Friday, Feb. 4, 9-10 p.m. (PBS) "Mark Russell's Great Alaska Trek." In this special, the political humorist roams around the last frontier, meeting gold prospectors, seal skippers, and bush pilots. Russell also entertains audiences in Fairbanks, Anchorage and Juneau with his parodies about the 49th state.

TV Film Fare

Monday, Jan. 31, 8-10:30 p.m. (Fox) "Working Girl." In this 1988 film, a 30-year-old secretary (Melanie Griffith) with the training and dreams to make it big as a Wall Street stockbroker is held back by sexist male bosses and a treacherous female boss (Sigourney Weaver). When she transforms herself into a polished professional, her appealing vulnerability attracts the right boss (Philip Bosco) and suitor (Harrison Ford). Directed by Mike Nichols, the upbeat story balances its women-in-the-workplace concerns with a delightful Cinderella story that will entertain and enlighten even diehard anti-feminists. Because the film contains rough language dealt with sexual innuendo and some frontal nudity within brief graphic sexual situations, the U.S. Catholic Conference classifies the theatrical version A-IV for adults, with reservations. The Motion Picture Association rates the film R for restricted viewing.

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

QUESTION CORNER

Eucharist is reserved in side chapel

by Fr. John Dietzen

Q I have a strong devotion to the holy Eucharist, and I cannot understand why the tabernacle has been relegated to a location in the side chapel in some of the new churches.

This has been done even in some older churches. Can you explain why this should possibly be? (Ohio)

A I admire your reverence for the eucharistic presence of our Lord. As in so many things today, however, it is good to try to learn why something is happening before you reject it.

Several major Catholic documents on the liturgy urge the reservation of the Blessed Sacrament in a chapel separate from the area where Mass is celebrated.

The most available, if not the strongest, of these is the "General Instruction of the Roman Missal," found at the beginning of the "Sacramentary" the priest uses at Mass.

The instruction encourages "the practice of eucharistic



reservation in a chapel suited to the faithful's private adoration and prayer" (No. 276).

The introduction to the "Roman Ritual for Holy Communion and Worship of the Eucharist Outside of Mass" repeats this theme.

"It is highly recommended," it says, "that the place (for reservation) be suitable also for private adoration and prayer so that the faithful may readily and fruitfully continue to honor the Lord, present in the sacrament, through personal worship."

"This will be achieved more easily if the chapel is separate from the body of the church," especially where other activities during the day might be distracting (No. 9).

The instruction "Eucharistic Mysteries," one of the church's chief decrees on worship of the Eucharist, repeats the admonition that eucharistic reservation should be a place of honor for private devotion, but apart from the main body of the church (No. 53).

The purpose of all this is to distinguish clearly the two manifestations of this presence of our Lord in our liturgy and prayer life, the celebration of the Eucharist in our communal worship at Mass, and the reservation of the Eucharist for Communion to the sick and dying, and for private prayer.

In the first of these, the focus is the altar of sacrifice. In the second, the focus is the tabernacle.

Having them separate and honoring that distinction in our prayer and worship is not only proper. It also helps keep the focus on what we are doing in whatever eucharistic activity occupies us at the time.

Perhaps it helps to understand what the church is thinking here if we recall what it says about tabernacles

not being on the altar itself, another frequent recommendation in liturgical instructions.

"In the celebration of Mass the principal modes of Christ's presence to his church emerge clearly, one after the other," declares "Eucharistic Mysteries."

"First he is seen to be present in the assembly of the faithful gathered in his name; then in his word, with the reading and explanation of Scripture; also in the person of the minister; finally, in a singular way under the eucharistic elements."

"Consequently, on the grounds of the sign value, it is more in keeping with the celebration that Christ not be present eucharistically in the tabernacle from the beginning on the altar where Mass is celebrated. That presence is the effect of the consecration and should appear as such" (No. 55).

In other words, since signs and symbols are of supreme importance in liturgical worship, care should always be taken that they not be mixed or confused during different liturgies or parts of liturgies.

Obviously, churches which attempt to follow Catholic guidelines in this matter are not "relegating" the eucharistic presence anywhere.

They are attempting to honor both aspects of our eucharistic life in the manner they deserve.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen in care of Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Whatever became of homilies about sin?

by Dr. James and Mary Kenny

Dear Mary: Since Vatican II, we never seem to hear homilies on the subject of sin. Instead, the topics are mostly about love of God, love of neighbor, or evangelization, which is well and good because that is what Jesus taught.

However, Jesus also spoke of the evils of sin in very specific terms.

I think it is no coincidence that since Vatican II many Catholics, and particularly our youth, seem to have lost a sense of sin and a realization of the merits of frequent reception of the sacrament of reconciliation.

I would like to know why sin is no longer mentioned from the pulpit.

While Vatican II urged us to follow our consciences, it seems we are being deprived of one of the primary tools for forming a right conscience. (New Jersey)

Answer: You are not alone in your concern. Some years ago the noted psychiatrist Karl Menninger wrote a book called "Whatever Became of Sin?" The issues of sin and guilt vs. peace and love are broader than our own Catholic community.

Psychiatrists and other mental health professionals have found that excessive guilt over one's behavior can stifle and immobilize the personality. In some areas the concern over guilt was taken to mean that all guilt is harmful and that healthy persons avoid it.

As Menninger's book suggests, the total denial of sin and guilt was a misinterpretation of mental health findings.

Denying sin and guilt can be very comfortable. Adolescents do it all the time. "It's not my fault," is a favorite remark of teens to justify practically anything.

When one young adult daughter called her father in some distress because she could not get heat in her first new apartment, the father noted with some amusement that her first comment on the situation was, "It's not my fault." She was not yet adult enough to distinguish between her fault and her problem.

Sin is such a broad area that you need to specify your concerns. What areas particularly do you think need to be addressed?

Some skeptics note that church members prefer homilies in which the sins in question bear no relevance to the audience.

Perhaps you can talk to your parish priest about your specific concerns.

What areas of family life should be addressed?

In what areas of family life do you see the need and the opportunity for reconciliation?

Perhaps a married deacon in your parish might preach on family differences and how to heal them. The priests in your parish might welcome input from married couples regarding family life.

One way to define sin is the absence of love. Sin is not loving God or neighbor. A homily on love might be viewed as the positive side of moral living.

Perhaps we talk more about love today because the love each other every day is immense. We Christians need frequent encouragement to persevere.

But you are right to note also that we have a need to acknowledge sin and to seek reconciliation. Lay Catholics and clergy together might find the most fruitful areas for emphasis within the parish.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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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 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 28

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

January 28-29

The Little Sisters of the Poor at St. Augustine's Home for the Aged, 2345 W. 86th St., will hold a rummage sale with white elephant items, clothes and more. For more information, call 317-872-6420.

January 28-30

Mt. St. Francis Retreat Center will present a women's retreat, "The Pearl of Great Price, Dreams and the Spiritual Journey." Franciscan Sister Gabriele Uhlen will facilitate the retreat. For more information, call 812-923-8817.

January 29

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

REST RENEWAL REFLECTION

Fatima

February 11-13 TOBIT Retreat

February 15 Leisure Day

"Blessed are they who hunger and thirst for righteousness"
Fr. Raymond Schaefer

February 25-27 Men's Retreat

"Finding God in our Lives"
Fr. Bernard Head

March 1 Leisure Day

"Blessed are the poor in spirit"
Mr. Kevin DePrey

March 4-6 Women's Retreat

"Longing for God: Our Human and Spiritual Search"
Ms. Mary Pat Farnand

Fr. John Geis

March 4-6 Central Indiana Marriage Encounter

March 11-13 Women's Retreat

"Journeying with Jesus and the Women of Scripture"
Sr. Norma Rocklage, OSF and
Fr. Thomas Fox, OFM

March 16 Enrichment Day

"Blessed are the Peacemakers"
Fr. Clement Davis

March 18-20 Women's Retreat

"Like Spring Rain: Faithfulness and Steadfast Love"
Fr. Larry Voelker and Sr. Mary Catherine Keene, SP

March 25-27 TOBIT Retreat

Fr. Larry Voelker

April 8-10 TOBIT Retreat

Fr. Larry Voelker

April 12 Enrichment Day

"Blessed are the Meek"
Fr. Larry Voelker

April 13 Workshop for Those in Ministry

"Reaching Out . . . Without Being Pulled Down"
Dr. Robert J. Wicks

April 13-15 Retreat for Those in Ministry

"Reaching Out . . . Without Being Pulled Down"
Dr. Robert J. Wicks

April 17 Scripture Evening

Fr. Conrad Lewis, OSB

April 25 Leisure Day

"Blessed are Those Who are Persecuted"
Fr. James Farrell

Call 545-7681

5353 East 56th St.
Indianapolis, IN 46226



☆☆☆

The Beech Grove Benedictine Center will present an Elderhostel on Political Process. Contact the Benedictine Center for more information at 317-788-7581.

February 1

Lunch-time Parenting Classes from 12-1 p.m. at the Archdiocese of O'Meara Catholic Center, 1400 N. Meridian St., room 206. Bring a brown bag lunch. For more information, call Sue Sandeaur or Mary Anne Schaefer at 317-236-1500.

☆☆☆

The Beech Grove Benedictine Center will host the Centering Prayer Support Group from 8:30-8 p.m. For more information, call 317-788-7581.

☆☆☆

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome for more information, call 317-546-4065 or 317-842-8805.

☆☆☆

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

☆☆☆

Fatima Retreat House will hold an Enrichment Day at 7:30 p.m. in the social room in the church. Contact Mary Lynn Cavanaugh at 317-543-4925.

☆☆☆

Benediction of the Blessed Sacrament will be held at 7:30 p.m. at the Divine Mercy Adoration

☆☆☆

Catholic Charismatic Renewal of Central Indiana Charismatic Mass

(Mass held on the first Friday of each month at selected parishes)

Date: February 4, 1994

St. Matthew Church
4100 E. 56th St.
Indianapolis, IN 46220

6:30 p.m. Teaching

7:30 p.m. Mass

Celebrant: Fr. Donald Schmidt

February 11, 1994, 7:00 p.m. Mass

St. Bartholomew Church, Columbus, IN

Celebrant: Fr. Stephen Banet



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Chapel next to Ritter High School.

Blessing of throats will follow. For more information, call 317-426-1963.

February 2

Parenting using S.T.E.P. for all ages from 9-11 a.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave., Suite 5. For more information, call Judy Fuhr at 317-783-8554.

February 3

Parenting using S.T.E.P. for all ages from 7-9:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St., in the Lilly room of the church. Contact Donna Olsen at 317-253-1277.

☆☆☆

Parenting using S.T.E.P. for all ages from 8:30-10 a.m. at Holy Cross, 125 N. Oriental St. Contact Mrs. McGrath at 317-638-9068.

☆☆☆

The Adult Catechetical Team of Christ the King Church will present "Marriage is a Conversation" enrichment workshop by David Bethune, director of the archdiocese Family Life Office. The program will be held in the conference room of the grade school from 7:30-9 p.m. For more information, call 317-253-4448.

☆☆☆

Connersville Deaconry Board of Education will present "Catholic Church and Marriage" with Father Fred Easton, from 7-9 p.m. at St. Gabriel School. For more information, call 317-825-2161.

☆☆☆

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Barnabas Men's Club
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☆☆☆
St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7:30 p.m. to the church. Everyone is welcome. Call 317-784-1763 for more information.

February 4
Sacred Heart Church, 1530 Union St., will present its "First Friday Club" at 8 a.m. For more information, call 317-265-2720.

☆☆☆
St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

February 4-6
Mt. St. Francis Retreat Center will host a retreat for young adults (college-age to early 30s), "Stories of Faith." For more information, call 812-923-8617.

February 5
The Young Widoed Group is still accepting reservations for its group cruise. For more information, call Carol Drensky at 317-16-6183.

☆☆☆
The Polish Century Club will hold its 1994 Bigos Affair (a pre-spring dinner and dance) at 5:30 p.m. at the Gatling Gun Club Building, 709 N. Illinois St. Cost is \$6.50. For reservations, call Dani Korus at 317-446-3545 or Stanley Cebula at 317-773-9257.

☆☆☆
St. Barnabas Men's Club will hold Monte Carlo Night in the parish center from 8 p.m. to 1 a.m. Admission is \$8 person and includes beer, wine, pop and snacks. From 4-7:30 p.m. the Ladies Club will host an all-you-care-to-eat dinner in the cafeteria prepared by Vito's Italian Restaurant. Adults, \$5; children six to 12, \$2.50; under six eat free. For more information, call 317-862-0724.

☆☆☆
St. Nicholas Church, Sumner, will hold a S.A.C.R.E.D. meeting beginning at 7:30 a.m.

☆☆☆
A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆
The Catholic Alumni Club of Indianapolis will gather for Mass at Holy Name, Beech Grove at 5:30 p.m. Dinner will be at Harry C's at Thompson and McFarland Roads after Mass. For more information, call Mary at 317-255-3841.

☆☆☆
The archdiocesan Office of Worship will hold a workshop for contemporary music ensembles with Scott Soper. The workshop will be held at St. Augustine, Jeffersonville from 9:30-3 p.m. For more information, call 317-236-1483.

February 6
St. Charles Borromeo Church, Bloomington will present the Holy Angels Choir from Indianapolis from 6-8 p.m. There is no charge. Free will offerings are accepted. For more information, call 812-336-6846.

☆☆☆
St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆
St. Bridget, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆
St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

Bigos:
MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Mgr. Sheridan K. of C. Council 6138, Johnson Co. 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown 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.



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Cardinal calls strong families key to reducing teen violence

Says children must be taught to respect human life and the dignity of the individual

by Lou Baldwin
Catholic News Service

PHILADELPHIA—The way to win the battle against teen violence is to "strengthen the family," Cardinal Anthony J. Bevilacqua of Philadelphia said at a community meeting called to discuss the rising problem of youth violence.

"We must let parents know we will assist and support them in their efforts to keep their children away from drugs and alcohol," Cardinal Bevilacqua said.

"We will offer them parenting skills where necessary. We must let families in poverty know that we will legislate welfare reform which will allow families to stay together to receive financial assistance. We must let families know that we will offer counseling to help avert divorce and separation. All these policies benefit children."

Cardinal Bevilacqua spoke at a Jan. 12 forum at Martin Luther King High School in Philadelphia. It was called by state Rep. Dwight Evans, who chairs the state House Select Committee on Violence.

The cardinal called for tax and welfare reform that would reflect the real cost of raising children and not drive the father out of the home as a price of financial assistance.

He also recommended education through parenting classes and "family-friendly" workplace policies, encouraging employers to offer more broad-based child care.

Under direct questioning from Evans, Cardinal Bevilacqua supported more stringent gun control.

"It's true the Constitution says you may have a right to own a gun," he said, "but you don't have a right to own an Uzi or an AK-47."

In his testimony at the hearing, Cardinal Bevilacqua said, "As long as the killing continues more must be done." He added, "You can hardly pick up a newspaper or turn on the radio or television without hearing about an incident of teen-age violence."

Cardinal Bevilacqua cited racism, handgun availability, and the "mental pollution" of drugs and alcohol as symptoms for the teen violence dilemma.

"In order to win the battle against teen-age violence, we must declare war on the mind and the heart," he said. "We must attack this problem in the home. We must once again teach our children to respect human life and the dignity of the individual."

Philadelphia Police Commissioner Richard Neel told the forum, "We have to bring some discipline back into our society."

Pointing to a threefold increase in homicides in Philadelphia in the last 30 years, he added, "We have to address the question of weapons in the community."

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Youth News/Views

CATHOLIC SCHOOLS WEEK

Students learn about other faiths, cultures

by Mary Ann Wyandt

Children at an Indianapolis North Deane elementary school are gaining a better understanding of the Jewish faith through a unique pen pal program, while students at two Madison schools are acquiring unique insights into the Chinese culture as they learn the delicate art of paper-cutting.

Both special programs were made possible by their teachers, who have incorporated personal experiences into curriculum this school year.

At St. Thomas Aquinas School in Indianapolis, fifth-grade teacher Bridget Callahan arranged for her students to write letters to fifth-grade students at the Hebrew Academy of Indianapolis.

Callahan grew up in St. Mary's Village Parish in Terre Haute and graduated from St. Mary of the Woods College there. After graduation, she worked at The Woods Preschool and then moved to Indianapolis where she accepted a teaching position at the Hebrew Academy.

"In the mornings, I was with the two- and three-year-old children (at the academy) and in the afternoons after Hebrew studies I helped as a teacher's assistant with the fourth-grade class for English studies," she said. "It was so interesting to teach at the Hebrew school."

When Callahan applied for a teaching position with the Office of Catholic Education last year and accepted a position at St. Thomas Aquinas School, her students at the academy wanted to stay in touch with her.

"One of the girls (at the academy) suggested the pen pal program," Callahan said. "She was a little hurt that I was leaving her school, but she was really interested in what I would be doing at St. Thomas. She said, 'I want to know what's going on in your classroom. I want to know your students.'"

Now the children at the academy and the parish school exchange letters every week. In the process, they are getting to know each

other, gaining an understanding of another faith tradition, and improving their letter-writing skills.

"We talk about the Jewish faith in religion class," Callahan said, "and the pen pal program has made it more meaningful. In December one of my students asked if she could give a Christmas gift to her pen pal. As a class, we discussed the meaning of Hanukkah and the meaning of Christmas and how they're different. Then the children wanted to give Hanukkah gifts. Jewish children do receive Hanukkah gifts, so we decided to do that. Then another student wanted to give candy as a gift, so we had to discuss what kosher is and how to tell whether a food is kosher or not."

The goal of the interfaith pen pal program is to teach respect for other people, their beliefs, and their faith tradition, Callahan said. "Another goal we've stressed since the beginning of the year is that people are different and differences are good. That's the topic of the first chapter in our religion book."

If the students continue to correspond weekly for the remainder of the school year, Bridget Callahan has promised the class that they will get to visit their friends at the Hebrew Academy and the Jewish students may visit their school in the spring.

The fun class project could lead to lifelong friendships.

At Madison, art and journalism instructor Carole Williams has brought a little bit of China into the classrooms at Pope John XXIII School, Shawe Memorial Junior High School, and Shawe Memorial Senior High School.

After earning an arts fellowship sponsored by the National Endowment for the Arts and the Council for Basic Education in Washington, D.C., Williams journeyed to China to study paper cutting. Now she is teaching her students how to create this delicate art.

"I was one of 33 arts teachers chosen for



CHINESE CUTTINGS—Shawe Memorial Junior High School student Julie Bell (left) displays her paper-cutting border while classmate Blaine Davis works on hers. They are seventh-graders at the Madison school. (Photo courtesy of Carole Williams)

arts fellowships," she said. "My topic was the history and production of Chinese paper-cutting. My school has done an ongoing exchange with an art teacher at the Dongshan Children's Palace in Guangzhou, the People's Republic of China, and she coordinated my fellowship. The art exchange among (American and Chinese) students in kindergarten through the 12th grade has worked out really well."

Su Shan, the art teacher at the Dongshan Children's Palace, made the arrangements for what was Williams's fourth trip to China last July and August. During a previous trip, also funded by a fellowship, she studied Chinese marriage customs. On two other trips she taught English to Chinese students.

"I wanted to see firsthand how the Chinese made their paper-cuttings," Williams said, "and I wanted to improve my own techniques. I was given the privilege of staying with a Chinese family for two weeks last summer. That was the best part of the trip."

July and August were extremely hot in the southern-most province of the People's Republic of China, she said. "It was about 90 degrees. I found out, among other things, that it was too hot to work with the delicate paper."

While there, Williams worked with a professional paper-cutter who spends 10 hours a day six days a week creating beautiful artistry.

"My technique was very weak, but she was very patient," the Madison teacher said. "Twenty sheets of paper are cut at once. If you don't hold your knife a certain way, there's no way you can do it. I learned so much from her. I also was invited to a

children's palace to watch a noted paper-cutting teacher conduct a class and see the work of the students. The children presented some of their work to me. I also saw antique paper cuttings. I smiled the whole time. It was so sad to leave."

Back in southern Indiana, Williams introduced paper-cutting into the arts curriculum at the seventh- and eighth-grade levels first and later created projects suitable for the younger students. She also plays tapes of Chinese music while students work on paper-cutting projects.

"The eighth-grade work has been wonderful," she said. "The students were very excited about it. The eighth-graders were challenged by it, while some of the seventh-graders felt it was difficult and frustrating at times. In China they start paper-cutting in the second grade."

In addition to her arts instruction, Williams has talked with the Madison students about her experiences in China and the people she met there.

"The Chinese like Americans very much," she said. "They respect our country. They all want to come to America. The poverty there is really heartbreaking. They have so little and they appreciate everything."

Curriculum is exciting, Mickey Lentz, coordinator of support services for the Office of Catholic Education, explained, when it is connected with the students' lives and the world around them.

"We need to challenge students with interfaith and multicultural experiences using interdisciplinary procedures," Lentz said. "They want that and need that, and are excited about what they're learning."

5 Catholic school students vie for Prelude Awards

Five Catholic high school students are finalists in the 10th annual Prelude Awards competition for student artists at 6 p.m. on Jan. 28 in the Lilly Theater at the Children's Museum of Indianapolis.

They are Bishop Chatard High School

freshman Lisa Kaczmarek, who is competing in the dance category; Brebeuf Preparatory School senior Aaron Womer, a finalist in the theater category; Cathedral High School senior Sean Haeftel and Roncalli High School senior Matthew

Tebbe, both finalists in the vocal competition; and Roncalli High School junior Danielle Lawton Lynn, who is competing in the literature category.

A total of 33 aspiring young artists who are Prelude finalists in the dance, instrumental music, theater, visual arts, vocal, and literature categories will be recognized for artistic excellence during the final competition. They were chosen after a preliminary competition held on Jan. 15 at Butler University in Indianapolis.

The winner in each of the six Prelude categories will receive \$2,000 in scholarship money, and each winner's school will receive a \$500 cultural enrichment grant.

The annual contest is sponsored by the Children's Museum, the Children's Museum Guild, and the Perseus Society to recognize outstanding student artists.

The public is invited to attend the free performance scheduled from 6 p.m. until 9:30 p.m. on Jan. 28 as student artists compete for scholarships.

Prelude winners will be announced during a banquet on Jan. 29 at the Indianapolis Convention Center.

Students at Roncalli High School and Brebeuf Preparatory School in Indianapolis are recipients of Youth As Resources grants for youth-directed community service projects during 1994.

Roncalli students received a \$746 grant to continue their "Campaign for Healthy

Babies" project for the second year. Approximately 25 students at the Indianapolis South Deane inter-parochial high school plan to educate 500 youth aged 12 through 15 about teenage pregnancy and infant mortality.

Youth As Resources officials also awarded two other grants to Roncalli students.

Roncalli's "Channel AIDS Awareness" project will benefit from a \$910 grant which will enable 40 students to videotape and present a one-hour AIDS awareness program at five high schools.

Also at Roncalli, 28 students involved in a "Planting Seeds" project will utilize a \$1,864 to design an environmental handbook that will appeal to younger students and teach youth how to start environmental programs. The informational handbook will be printed on recycled paper.

Twelve Brebeuf Preparatory School students will organize a "Clifton Street Library Project" with \$1,448 in grant funds from Youth As Resources.

Brebeuf students plan to organize an after-school tutoring program for elementary school students. In addition to tutoring in math, English, social studies, science and other subjects, the high school students will organize arts and crafts activities, outdoor events and field trips, and story-telling sessions for the children two nights a week.



YOUNG WOMEN FOR LIFE—Brebeuf Preparatory School students (from left) Colleen Witthger, Lauren Wilson and Christine Bielski join Roncalli High School freshman Rhianon deHebrard, all of Indianapolis, and St. Rose parishioner Molly McKinley of Knightstown in the Right to Life of Indianapolis memorial ceremony Jan. 22 at the Statehouse to pray for an end to abortion. (Photo by Mary Ann Wyandt)

Campus Corner

Indiana Hispanics offered scholarship from Marian

by Elizabeth Bruns

It seems that Marian College has found another way to allow financially-needy students to attend college. Marian will be accepting applications for a new scholarship, the Marian of Guadalupe Scholarship, to be offered to Hispanic students.

A committee comprised of concerned Hispanic community leaders and members of the Marian College faculty and administration have established the Marian of Guadalupe Scholarship Program. The program will provide financial aid scholarships to Hispanic students in Indiana who will be attending Marian College.

To qualify for the scholarship, the applicant must:

- be a resident of Indiana
 - meet Marian College's admission standards
 - pursue either the associate or bachelor degree
 - be either full-time or part-time status
 - maintain a 2.0 cumulative GPA
 - be willing to meet on a regular monthly basis with a mentor (from the college, an assigned student or a member of the scholarship committee)
 - demonstrate financial need
 - be of Hispanic origin
 - be of Hispanic origin
 - be of Hispanic origin
- Franciscan Sister Norma Rocklage, vice president for planning and mission effectiveness at Marian College, cites that the

scholarship is unique because, "... we are applying (the scholarship) to both the traditional student and the adult student—those who are referred to sometimes as non-traditional."

The scholarship is also available for part-time students. "Frequently, there is very little aid available to part-time students," said Sister Norma.

The scholarship was given the name Marian of Guadalupe due to its Hispanic nature. As the story is told, Our Lady of Guadalupe appeared to a Mexican-Indian peasant named Juan Diego in 1531.

Juan Diego was walking through the country when Our Lady appeared to him on the top of a hill. It was a significant time, in 1521 the Spaniards had conquered Mexico and converted thousands to Christianity.

At the site, Mary requested that a shrine be built upon the site in honor of her appearance. Juan reported his vision to Bishop Juan de Zumarraga, who told him to ask for a sign from the Lady to confirm the authenticity of the apparition.

The next time Juan Diego visited the hill, Mary appeared again. She left him a sign in response to the bishop's request: blooming roses blanketing the tip of the hill in the middle of winter. Juan picked some of the roses and carried them in his cloak. When he appeared to the bishop, upon opening his cloak, the roses fell out and an image of Our Lady appeared in their place on the garment. This imprint still exists on the cloak today.



OUR LADY OF GUADALUPE—This image of Our Lady of Guadalupe can be seen at St. Mary Parish in Indianapolis. Marian College is currently accepting applications for its Marian of Guadalupe grant for Hispanic students. (Photo by Margaret Nelson)

Thus, Our Lady of Guadalupe is the patron saint of Hispanics.

Sister Norma said that the scholarship will make up the difference between tuition and federal and state financial aid. Scholarship winners are also encouraged to apply for other grants and aid from Marian. The scholarship amount will vary according to the individual. Sister Norma also sees the scholarship as another way that the Marian faculty and staff will be able to relate to people of other cultures and diversity.

"We've been working with the Hispanic

Apostolate and several of our Hispanic alumni who have been an advisory board to develop the scholarship," said Sister Norma. "They are helping us make contacts with business people and corporations to contribute to this scholarship fund."

The Marian of Guadalupe Scholarships will be granted in the spring of 1994 for the 1994-95 academic year. One to six scholarships will be granted depending on funds. The application deadline is April 1, 1994.

(To obtain more information about the Marian of Guadalupe Scholarship, contact Dr. Brent Smith at 317-929-0321.)

IUPUI students invited to spring break at Covenant House, Fla.

Indiana University-Purdue University at Indianapolis (IUPUI) students are invited to spend their spring break in service at Covenant House in Fort Lauderdale, Fla. Valerie Sperka, program coordinator for the Indianapolis Newman Centers will be taking a group to work with troubled and runaway teens March 13-20. For more information, call Valerie at 317-632-4378.

☆☆☆

St. Mary of the Woods College will sponsor a presentation of "The Compromise," on Feb. 7 at 7:30 p.m. in the Conservatory's Cecilian Auditorium. The event is a living history museum which depicts the lives and lifestyles of predominantly black settlements as they existed in 1870.

Freestown Village is the setting for composite characters of the approximately 3,000 free blacks living in Indianapolis in this era. A typical Freestown Village performance depicts real life situations in areas of family, church, education, and business, in addition to audience interaction and open discussion.

General admission is \$2 for students with valid identification, senior citizens and children; \$3 for adults. Tickets are available at the door. For more information, call the public relations office at 812-535-5212.

☆☆☆

A video presentation of the early biography of Maya Angelou and her poetry will be held at St. Meinrad Seminary on Feb. 3. The presentation will begin at 8 p.m. in the Newman Conference Center. There is no charge for this presentation. For more information, call Barbara Crawford at 812-357-6501.

☆☆☆

Indiana Extension Homemakers Association is offering 10 \$500 scholarships to Indiana homemakers who are 25 years of age or older. These scholarships are to be used to complete education or upgrade vocational skills.

Applicants must be admitted to an academic or vocational school which is accredited by the state of Indiana. Scholarships will be awarded with regard to financial need.

Those interested in additional information should contact the Consumer & Family Services Department, Purdue University-Marian County Extension Service, 9245 N. Meridian St., Suite 118, Indianapolis, IN 46260-1812 or call 317-848-7351. All applications must be received by March 1.

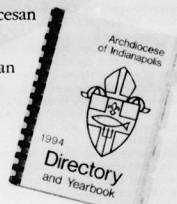
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Warm spirits counter cold air at Washington's March for Life

About 35,000 people brave cold and ice for annual pro-life march

by Patricia Zapor
Catholic News Service

WASHINGTON—Cold and ice may have thinned their ranks from previous years, but abortion opponents gathered Jan. 21 for the annual rally and March for Life were as enthusiastic as ever.

Before setting out for the U.S. Capitol, marchers from around the country met on the Ellipse south of the White House to hear leaders of the pro-life movement encourage them to work and pray for an end to abortion.

Despite a week of record-breaking cold across much of the United States and a two-day state of emergency in Washington, about 35,000 people, according to U.S. Park Police figures, braved sub-freezing temperatures and icy conditions for the annual march.

Official crowd estimates over the last five years have ranged from 50,000 to last year's 75,000. One of the smallest turnouts was the 5,000 who marched during a blinding snowstorm in 1987.

"Abortions do not stop during a snowstorm," said March for Life organizer Nellie Gray, explaining why the program was not canceled this year. "We are not fair-weather friends."

Normally held on the Jan. 20 birthday anniversary of the Supreme Court's 1971 Roe vs. Wade ruling that legalized abortion, this year's march and rally were a day earlier so participants could try to reach members of Congress in their offices on a business day.

Various activities held in conjunction with the annual march were canceled either because planners expected difficulty in getting to events or because of the state of emergency declared for Jan. 20 by the District of Columbia Mayor Sharon Pratt Kelly. The mayor had ordered public and private businesses to close that day to ease a record demand for energy during the cold snap. Some groups that usually come to the march from around the country, including those

sponsored by the Office of Pro-Life Activities of the Archdiocese of Indianapolis, canceled their plans.

Some pre-march activities proceeded as usual, although with fewer participants. Both the annual vigil Mass on Jan. 20 and a morning Mass on Jan. 21 were held as usual at the Basilica of the National Shrine of the Immaculate Conception. Bishop Sean P. O'Malley of Fall River, Mass., celebrated both Masses.

Among those absent was Cardinal Roger M. Mahony of Los Angeles, chairman of the U.S. bishops' Committee on Pro-Life Activities. He stayed in Los Angeles to ten to post-earthquake matters. He had been scheduled to celebrate the vigil Mass. Cardinal Bernard F. Law of Boston was originally scheduled to celebrate the morning Mass.

The crowd at the rally enthusiastically cheered Operation Rescue founder Randall Terry, New York Cardinal John J. O'Connor and others as they were introduced.

In addition to pressing President Clinton, Congress and the Supreme Court to act to end abortion, Miss Gray called upon the diverse groups opposed to abortion to "be the kind the single-minded, single-issue cry, 'abortion is a crime.'"

The breadth of organized opposition to abortion was reflected in the variety of groups represented on the stage: the Christian Coalition, the Pro-Life Action League, Operation Rescue, Pastors for Life, the National Pro-Life Religious Council, Dentists for Life, Priests for Life. There also were groups from the Catholic, Episcopal, Orthodox, Presbyterian, Lutheran, Baptist and Church of Christ congregations.

Twelve U.S. bishops and three cardinals were among those introduced, along with Reps. Chris Smith, R-N.J., and Robert K. Dornan, R-Calif., both Catholics and active opponents of abortion-related legislation.

Besides Cardinal O'Connor, members of the Catholic hierarchy at the rally included Cardinals James A. Hickey of Washington and Anthony J. Bevilacqua of Philadelphia, Bishops Rene H. Gracia of Corpus Christi, Texas; Donald W. Wuerl of Pittsburgh; Robert E. Mulvey of Wilmington, Del.; James T. McHugh of Camden, N.J.; Edward D. Head of Buffalo, N.Y.; Thomas V. Daily of Brooklyn, N.Y.; Sean P.

decide NOW must still prove that Schiedler and the other activists committed a crime, said Steven T. McFarland, director for the Center for Law and Religious Freedom of the Christian Legal Society.

The court also declined to consider whether First Amendment rights overrule the claim of RICO violations.

"The Supreme Court's ruling on this issue could change the whole ballgame," McFarland said.

by Catholic News Service

WASHINGTON—The Supreme Court's ruling that abortion protesters may be charged with breaking anti-racketeering laws threatens any human rights protesters, said a spokeswoman for the U.S. Catholic bishops.

"As a result of the Supreme Court's decision in NOW vs. Schiedler, actions can now be threatened against even peaceful pro-life protesters—or any human rights protesters... at great expense to these groups, even if they are judged not guilty in the end," said Helen Alvarez, director of planning and information for the Secretariat for Pro-Life Activities for the U.S. Catholic Conference.

The court ruled unanimously Jan. 24 that economic motive is not required to apply the Racketeer Influenced and Corrupt Organizations Act, known as RICO.

The decision came in a case in which Joseph Schiedler and his Pro-Life Action Network were sued by the National Organization for Women on behalf of abortion clinics for allegedly violating laws meant to control organized crime. NOW claimed the groups were involved in a nationwide conspiracy to drive abortion clinic out of business for their own financial gain. Also named in the suit were Randall Terry and his clinic blockade group, Operation Rescue.

The ruling sends the case back to lower courts to determine whether the anti-racketeering laws actually were violated.

"The Supreme Court decided only the technical statutory point that RICO contains no economic motive requirement," Alvarez said in a statement.

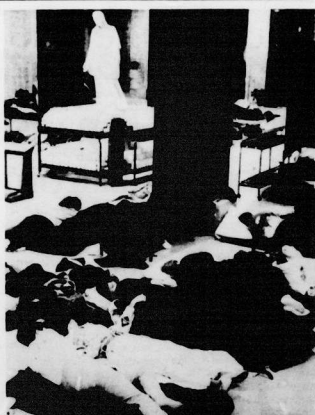
At a Chicago press conference, Schiedler vowed to fight on. "Maybe some of us have to be convicted of saving lives to wake America up."

"It shows we've been effective," he said. "If we hadn't been effective we wouldn't have had this siegehammer thrown at us, this draconian measure to try to stop us," he added.

Clark Forsythe, the Schiedler's attorney from the pro-life law firm Americans United for Life, said he anticipated a "costly abuse of RICO in the courts throughout the country that will threaten all activists that oppose various businesses."

Forsythe said Americans United had already absorbed about \$1 million in expenses during the eight years the case has been working its way through the courts. Such expenses put "a big chill" on the movement to fight abortion, but would not stop it, he said.

A spokesman for another group that supported Schiedler said the news from the decision was what the court did not



SHRINE SLEEPERS—March for Life participants in their sleeping bags line the marble floors of Memorial Hall at the Basilica of the National Shrine of the Immaculate Conception in Washington Jan. 20. Many of the people who travel great distances for the March for Life activities camp overnight at the Shrine. (CNS photo by Michael Hoyt)

O'Malley of Fall River, Mass.; Edward U. Kmiec of Nashville; and Auxiliary Bishops David E. Foley of Richmond; Daniel A. Hart of Boston; and John J. Glynn and Francis X. Roque, both of the Archdiocese for the Military Services.

Smith, Dornan, Miss Gray and other speakers particularly criticized Clinton for including abortion as part of a proposed national health care plan and for reversing several orders by the Reagan and Bush administrations that had limited federal involvement in providing access to or information about abortion.

"Bill Clinton, the abortion president, is a deceiver, a fast-talking, silver-tongued master of double speak," said Smith. He said despite Clinton's frequent comment that he thinks abortion should be "rare, safe and legal" the president instead has tried to find ways of paying for abortions with tax dollars and to make felons out of abortion protesters.

Smith encouraged abortion foes to continue with "persistent prayer, fasting and hard, hard work" in their fight.

Dornan said he was saddened by the actions of "this bizarre person we have sitting in the Oval Office."

Although the sun shone brightly, the temperature around noon, when the rally began, had reached only 22 degrees Fahrenheit.

Though sidewalks, streets and even the grassy surface of the Ellipse were covered with a slick sheet of ice, the U.S. Park Police reported no serious injuries or other major problems.

Group seeks 'common ground' on abortion

Hopes that both sides can work together on child care, adoption, and the need for prenatal care

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—A background in conflict resolution and a lifetime of conversations with "many close friends on both sides" of the abortion issue led Benedictine Sister Adrienne Adrienne to her new job.

As co-director of the Common Ground Network for Life and Choice, Sister Adrienne will be promoting dialogue and action by abortion supporters and opponents on such "common ground" issues as child care, adoption and the need for prenatal care.

The new Washington-based national network was announced Jan. 10.

"We really feel as if this conflict is fracturing" churches, local communities and even families, Sister Adrienne said in an interview with Catholic News Service. But an agreement to talk and work together doesn't mean either side has to compromise its principles, she added.

"The visual image that we use is of two interlocking circles, representing the pro-life and pro-choice sides," she said. "Now the conflict between them is not in the interlocking part of that circle. So we focus on that, without denying that the rest is there."

Sister Adrienne, a native of South Dakota who has lived in the Washington area for nine years, serves as co-director of the network with Mary Jackstet, an experienced mediator and arbitrator. She has a master's degree in peace studies and is working toward a doctorate in conflict analysis and resolution from George Mason University.

She said her identity as a Benedictine is "very significant" to her "common ground" work. The Benedictines are a

religious order "whose primary objective is to create community, not to do a specific work," she said.

The new network features a 16-member steering committee that meets three times a year and includes some well-known names from both sides of the abortion issue.

Its parent organization is Search for Common Ground, a nonprofit group founded in 1982 with the aim of improving U.S.-Soviet relations. It has since begun similar initiatives in the Middle East and Eastern Europe and a program is in the works in South Africa.

The life and choice network's pro-life members include Loretta Wagner, former president of Missouri Citizens for Life, Frederica Mathews-Green, vice president for communications of Feminists for Life, and Andrew Puzder, an attorney who wrote the Missouri law restricting abortion.

On the other side of the issue are Maggi Cage, a Milwaukee psychotherapist and former owner of a clinic where abortions were performed, and B.J. Isaacson-Jones, president of Reproductive Health Services in St. Louis.

"We have much more in common than we realize," said Mathews-Green. "Together, we have a lot of untapped compassion we can pool, and hopefully reduce the demand for abortion."

The network also assists local groups that want to begin a dialogue on the issues surrounding abortion. Such grass-roots efforts already exist in Cleveland, Denver, Cincinnati, Washington and Buffalo, N.Y.

One of the developments of which Sister Adrienne is most proud is an upcoming "dialogue day" in Buffalo, where the common ground movement arose from the contentious Operation Rescue protests held there during the spring of 1992.

In the past, such local dialogues have been facilitated by Jackstet and Sister Adrienne. But this time the facilitators will be the former media spokeswoman for Operation Rescue in Buffalo and the former executive director of the local Planned Parenthood chapter.

For more information, contact the Common Ground Network for Life and Choice at 1601 Connecticut Ave. N.W., Suite 200, Washington, D.C. 20036. Phone: (202) 265-4300.

Earthquake and Arctic cold snap take a toll

For church, quake and freeze meant ministering to those affected and thanking God things weren't worse

by Catholic News Service

WASHINGTON—Two acts of nature—the Southern California earthquake and the Arctic freeze in the Midwest and East—took the lives of scores of people and disrupted the lives of thousands more in the United States the third week of January.

For the church, the quake and the freeze meant ministering to those who were affected and thanking God that things hadn't been worse.

Despite the devastation, hundreds of earthquake survivors flocked to church services Jan. 23 in the Los Angeles area to give thanks for being saved and to pray for the strength to rebuild their shattered lives. The earthquake, which caused at least \$30 billion in damages, left 20,000 people homeless.

U.S. officials said they were doing all they could to streamline the largest urban relief effort ever mounted by the federal government in the aftermath of the Jan. 17 quake. Measuring 6.6 on the Richter scale, the temblor and its aftershocks jolted the Los Angeles metro area and left at least 57 people dead.

On the other side of the country, as temperatures warmed from the winter cold

snap, officials estimated a death toll of more than 130 people. The record cold weather forced closure Jan. 20 of the federal government and public and private businesses in the District of Columbia in an unprecedented move to conserve energy. Through the week countless schools, public and Catholic, also were closed.

Many of the Los Angeles-area services on the first Sunday after the earthquake were held in makeshift places of worship. Badly damaged churches were closed because they were deemed dangerous by building inspectors.

Standing before a sign that read, "We Will Rise Again," Los Angeles Cardinal Roger M. Mahony celebrated a Jan. 23 Mass in the parish hall of St. John Eudes Catholic Church in suburban Chatsworth.

"We have found great strength this week," he told the congregation, which spilled out of the hall into a courtyard. "I see a lot of good things coming out of a devastating rumble of the earth."

The cardinal said the quake had "a great ripple effect," bringing families and communities closer together.

"Just as the earthquake itself had its damage go outward... so the good effect of

caring for one another also has had that same ripple effect," he told the congregation.

"A lot of us got down on our knees during these days. Probably, a lot more prayer went up from Los Angeles than in a long, long time."

In a letter to his fellow bishops Jan. 19, Cardinal Mahony said that his top priorities included "continuous prayers for our priests, religious and ministry personnel," and "crisis intervention specialists to assist the thousands of people deal with this total disruption of their families and their lives."

He said more than 100 churches had substantial damage, with some judged "possibly beyond repair." One Catholic high school and one elementary school will have to be torn down and rebuilt, with another 35 schools and two Catholic hospitals needing major repair work.

Both short-term and long-term financial assistance would be needed to meet immediate relief needs and to repair and rebuild churches, schools and other buildings, he added.

Structural damage caused by the earthquake forced 18 California hospitals to close or curtail services, including St. John's Catholic Hospital and Medical Center in Santa Monica. St. John's was forced to evacuate 1,300 employees and send 191 patients to other area hospitals.

By Jan. 21, Catholic Charities USA, the

agency that represents the Catholic community in times of domestic disaster, had donated \$10,000 in short-term emergency funding to Catholic Charities of Los Angeles to help earthquake survivors.

Catholics were urged by Baltimore Archbishop William H. Keeler, president of the National Conference of Catholic Bishops, to respond with material assistance and prayers for the quake victims.

The earthquake "touched everyone in this land" not only by "scenes of its devastation, but by revealing the 'wonderful spirit of people reaching out to help others despite their own pain,'" said Archbishop Keeler in a Jan. 19 statement released in Washington.

The U.S. bishops were encouraging "continued generosity on the part of our people, which is being channeled through Catholic Charities USA," he said, adding that the needs of quake victims should be "brought to people's attention through parishes wherever possible."

(Financial assistance for earthquake victims should be sent to: Earthquake Disaster Relief Fund, Archdiocese of Los Angeles, c/o Bishop Stephen E. Blaine, 1531 W. 9th St., Los Angeles, CA 90015. Phone: (213) 251-3509. Any material assistance should be sent through: Mr. James Stratton, Catholic Charities, 1400 W. 9th St., Los Angeles, CA 90015. Phone: (213) 251-3501.)

Mexican bishop calls for speedier process of negotiations for peace

Conflict mediator says face-to-face talks seemed a long way off

*by Mike Tangeman
Catholic News Service*

MEXICO CITY—The Mexican government and the rebels in Chiapas must "speed up the process of negotiations" if a peaceful settlement to an armed rebellion is to be found, said Bishop Samuel Ruiz Garcia of San Cristobal de Las Casas, Mexico.

The bishop, a mediator in the conflict, said although the government had been successful at establishing direct contact with guerrillas in Chiapas, face-to-face talks seemed a long way off.

The government's special peace envoy, Manuel Camacho Solis, said the peace process is faltering and that both sides "need to show flexibility."

Some 2,000 mostly indigenous followers of the previously unheard of Zapatista National Liberation Army declared war on the Mexican military New Year's Day after occupying several towns in Chiapas.

Even though a de facto and temporary cease-fire is in place, the rebels' very existence and their demands for social justice and a transitional national government to pave the way for fraud-free elections have created a crisis in Mexico.

A commission of seven Mexican bishops who visited Chiapas issued a report saying

that obstacles to peace include the fact that the Zapatistas have a large, well-armed following and that the uprising has caused serious divisions among members of many communities in Chiapas.

In presenting the report, the president of the Mexican Bishops' conference, Archbishop Adolfo Suarez Rivera of Monterrey, underscored the commission's point that a serious obstacle to peace is the "marked social, economic and political backwardness" in Chiapas. He called on government authorities to carry out a true agrarian reform in the state.

A native of San Cristobal de Las Casas and former diocesan vicar general in the early 1960s under Bishop Ruiz, Archbishop Suarez said that true agrarian reform never took place in Chiapas after Mexico's epic revolution. He said the government should now distribute land to needy peasants.

"I have always said that the revolution of 1910 never arrived in Chiapas," said Archbishop Suarez.

"The authorities should buy up more farmland and then both turn over a sufficient amount of that land to the peasant farmers and Indians and establish agencies to help them work those lands efficiently," he said.

On Jan. 21, Camacho, who was named 10 days earlier by President Carlos Salinas de Gortari as a special commissioner for peace and reconciliation in Chiapas, announced that he had received a message via Bishop Ruiz from the Zapatista rebels.

In a veiled language, Camacho made a public reply, saying that he and Bishop Ruiz "are ready to show up at the indicated

location" and that "everything which has to do with logistical questions is already resolved."

Camacho said the rebels had informed him and the bishop that they were willing to turn over Gen. Absalon Castellanos Dominguez, a former Bishop Ruiz, Archbishop Suarez said that true agrarian reform never took place in Chiapas after Mexico's epic revolution. He said the government should now distribute land to needy peasants.

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BISHOP GREETS NEGOTIATOR—Bishop Samuel Ruiz Garcia (left) walks with Mexican peace commissioner Manuel Camacho Solis Jan. 12 in San Cristobal de Las Casas, Mexico, following Camacho's arrival there to try to negotiate a peace between the government and the Zapatista rebels in the Chiapas area. (CNS photo from Reuters)

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† May They Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocese priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† **ANTOLIN, Romeo P.**, 61, St. Barnabas, Indianapolis, Jan. 13. Husband of Trinidad; father of Tessa Ascoli, Theima, Romel and Rose.

† **BAUMANN, Max Connor**, six months, St. Monica, Indianapolis, Jan. 16. Son of Mark and Angela Baumann; brother of Michael, Alexa K. and Jordan M., grandson of Richard and Kathleen Baumann, George and Carol Sauer, and Robert Marsh.

† **BIR, Helen**, 88, Holy Family, New Albany, Jan. 5. Wife of Leonard J.; mother of Louis J.

† **BUENAGEL, Suzanne Therese Bender**, 64, formerly of Holy Cross, Indianapolis, Dec. 3. Mother of Cindy Lubawy, Charles Buenagel and Robert Buenagel; sister of Rose Ricci and Ursula George; grandmother of two.

† **CHENEY, Elenor T.**, 75, St. Joan of Arc, Indianapolis, Jan. 16. Wife of Leo; sister of Mary Katherine Blackwell.

† **CLELAND, Teckla A.**, 82, Holy Family, Richmond, Jan. 15. Mother of Gerald Doerfling, Donald Doerfling; step-mother of William Cleland; sister of Joseph Klein and Marie Bechtel; grandmother and great-grandmother of several grandchildren.

† **DETHY, Amelia**, 80, St. Mary of the Knobs, Floyd's Knobs, Jan. 11. Wife of Charles; mother of Cletias, James, Dorothy Allen, Rosalie Schenk and Kay Hehn; sister of Elzora Yochum and Mary Thomas; grandmother of 17; great-grandmother of 18.

† **DIPPEL, Marinus "Joe"**, 86, St. Roch, Indianapolis, Jan. 12. Husband of Helen; father of John Dippel and Mary Heiss; grandfather of nine; great-grandfather of four.

† **DODSON, Anne M.**, 57, Holy Spirit, Indianapolis, Jan. 10. Wife of William E.; mother of Heather A. Newton and Scott W. Dodson.

† **DORMAN, Theresa H.**, 94, St. Paul, Tell City, Jan. 12. Aunt of several nieces and nephews.

† **DOWLING, Jean A.**, 71, St.

Mary of the Knobs, Floyd's Knobs, Jan. 15. Wife of Louis E. Jr.; mother of Betty Cox; sister of Richard E. Mould, Edward J. Mould, Mary H. Becht and Lara A. Mould.

† **DROSTE, Paul J.**, 94, Holy Spirit, Indianapolis, Jan. 14. Father of Mary C. Vehorn; brother of Father C. Williams; grandfather of three; great-grandfather of nine; great-great-grandfather of seven.

† **DWENCER Lawrence J.**, 30, St. Mary, Greensburg, Jan. 19. Husband of Dawn F.; son of Richard F. and K. Joan; brother of Charles and Diane Roncone; grandson of Ethel Lawrence.

† **ELLER, Francis A.**, 75, St. Mary, Richmond, Jan. 10. Father of James; son of Catherine; brother of Jim, John, Joe, Ruth and Helen; grandmother of two.

† **FROMHOLD, Emmet D.**, 80, St. Roch, Indianapolis, Jan. 5. Husband of Mary; brother of Lucille Brinkneider; grandfather of three.

† **GILLUM, Sarah**, 96, St. Bridget, Indianapolis, Jan. 10. Sister of Mildred Culpepper and Richard Bertram.

† **GRAHAM, Walter P.**, 77, St. Lawrence, Indianapolis, Jan. 10. Husband of Dorothy Trevor

Graham; father of Peggy, Dennis and Patrick; brother of Margaret Mosck; grandfather of five.

† **HARTRICH, Francis B.**, 85, St. Roch, Indianapolis, Jan. 7. Husband of Margaret E.; father of Francis; father of Ruth; grandfather of three.

† **HESS, Carl F.**, 76, Little Flower, Indianapolis, Jan. 21. Husband of Vivian V. Hess; brother of Amelia Congdon.

† **HOLDEN, Macrina**, 86, Annunciation, Brazil, Jan. 5. Aunt of several nieces and nephews.

† **HOLT, Rosemary Grace**, 79, St. Monica, Indianapolis, Jan. 11. Sister of Lucille Powell.

† **HOLTZMAN, Elizabeth**, 92, St. Boniface, Fulda, Jan. 15. Mother of Henry Lee; grandmother of one; great-grandmother of four.

† **HOLZNECHT, John T.**, 33, Sacred Heart of Jesus, Jeffersonville, Jan. 9. Father of Vickie and Cindy; son of James and Wanda; brother of James and Janet L. Bodenbender.

† **KIESLER, Edna**, 96, St. Michael, Indianapolis, Jan. 7. Mother of Henry, Melvin, Vernon, Carl, Bernice Paul, Mildred Bieman and

Phyllis Haber; grandmother of 24; great-grandmother of 39.

† **KIRCHGASSNER, Robert L.**, 76, St. Martin, Vincennes, Jan. 4. Husband of Anna Jo; father of Essie Galicki; David, Mary Tross, John, Rita Grady, and Mark; grandfather of 17; great-grandfather of two.

† **KIRSCHNER, Eulalia "Lolly"**, 85, Holy Family, Oldenburg, Jan. 11. Mother of Martha Fent, Thomas, Allen and Ed; sister of Ralph Feinkoth and Felicia Fister; grandmother of 18; great-grandmother of 30.

† **KOCH, John L.**, 76, Little Flower, Indianapolis, Jan. 22. Husband of Rosanna Gies Koch; father to David L., Marilyn Bolling and Lois Scherm; grandfather of six.

† **LANGLOIS, James V.**, 44, St. Matthew, Indianapolis, Jan. 12. Son of Vivian L.; brother of Mary Stener, Thomas L. and Paul J.

† **MANDABACH, Robert Carl**, 81, Holy Name, Beech Grove, Jan. 11. Father of Theodore, John, Judith, Morris, Mary, Dorothy, Hugh and Patricia; Northcott; brother of Vic, Tom, Martin, Rose Waigup and Gerrie Rodman; grandfather of 14; great-grandfather of 19.

† **MAY, Paul A.**, 83, St. Meinrad, St. Meinrad, Jan. 14. Father of Robert, Alfred, Sylvan, Martin, Patrick, Stella Vitturo, Eileen Liebelhor, Barb Schuster, Teresa Waigup and Mary Hanck; wife of Mary Werne and Rose Schulte; grandmother of 33; great-grandfather of 27.

† **MCATEE, Helen**, 70, Holy Spirit, Indianapolis, Jan. 5. Mother of Michael, Alf, Ann, Gandolph, Nancy Scharrer Burton and Carol Coop; grandmother of 11.

† **MCCELLAN, Leonidas**, 81, 84, St. Jude, Indianapolis, Jan. 14. Husband of Margaret; brother of John Abuhl.

† **MEDLOCK, William Paul**, 57, 68, St. Mary, New Albany, Jan. 17. Father of Daniel D., William P. Jr., Steven J. and Michelle S. Thomas; brother of Catherine M.; grandfather of six.

† **MILLER, Lois E.**, 59, Annunciation, Brazil, Jan. 12. Wife of Joseph T.; mother of Teresa Kline, Wanda Tietel, Janie Alice, Barbara Hargis, Teresa, Treash and Anne; daughter of Fred Bennett; sister of Leo Bennett, Muri Bennett; father of Leo Bennett and John Bennett; grandmother of 18; great-grandmother of three.

† **MUESSIG, Edith E.**, 86, St. Anthony, Indianapolis, Dec. 6. Wife of Emil; mother of Charles, Nancy, and Richard.

† **O'CONNELL, Thomas G.**, 37, St. Barnabas, Indianapolis, Jan. 14. Son of Thomas J. and Josephine Schoettel; brother of Mary Kissel, Mary Ann Regier, Christ-Keegley, Jeanne Catto, Joe, Dennis, Candice, Rosemarie, Anne Shaughnessy, Kathryn Baker, Joseph O'Connell, James D. Schoettel, Robert Schoettel and Gerard Schoettel.

† **PROFFITT, William Cecil**, 54, St. Columba, Columbus, Jan. 10. Husband of Betty; father of Terry Kusko, Tony, Rob and Mike; son of Ola Proffitt; brother of Bob Delinas, Darrell, Morris, Reed, Virginia M. Daniel and Jane Goodin; grandfather of two.

† **SCHMIDT, Lester J.**, 63, Annunciation, Brazil, Jan. 2. Father of

Leslie Reese, Patti Sparlock and Mike brother of Bill; grandfather of seven.

† **SCHNATTER, John H.**, 65, Sacred Heart of Jesus, Jeffersonville, Jan. 7. Husband of Dorothy M. Stelm; father of Greg M., Eric R., Michael H., Cindy Grady and Beverly A. Martin, Susy Nevitt; brother of William P. and Richard F.; grandfather of eight.

† **SITZMAN, Agnes C.**, 92, St. Meinrad, St. Meinrad, Jan. 17. Mother of Anna Kern, Romilda Oser, Roman and Daniel; grandmother of 40; great-grandmother of one.

† **SORG, Mary J.**, 86, Sacred Heart of Jesus, Jeffersonville, Jan. 1. Cousin of Mary L. Ellis.

† **STYRING, Catherine Lucille**, 81, St. Roch, Indianapolis, Jan. 2. Wife of William; mother of William II; grandmother of three.

† **TURNER, Mary Martha**, 61, Annunciation, Brazil, Jan. 14. Mother of Kevin, Robert R., Lisa Turner, Mary Ann Duss and brother of Mary Ann John and Rose A. Walker II; brother of Andrew J. and Elizabeth Walker; grandmother of eight.

† **USHER, William Anthony**, 65, St. Anthony, Indianapolis, Dec. 8. Husband of Phyllis; father of William; brother of George Usher.

† **WALKER, Lee Stanton**, 79, St. Lawrence, Indianapolis, Jan. 12. Husband of Lillian Ricci Walker; mother of Mary Ann John and Rose A. Walker II; brother of Andrew J. and Elizabeth Walker; grandmother of 33; great-grandfather of 27.

† **WALKER, Robin Wesley**, Marie, 41, Holy Spirit, Indianapolis, Jan. 14. Wife of Jeff L.; step-mother of Melissa and Nicholas; daughter of Helen M. and Delmar W. Cross.

† **WALSH, Miriam E.**, 74, St. Pius X, Indianapolis, Jan. 16. Wife of Edward; mother of James and William E.; Mary Elizabeth Chappell and Mary C. Moran; sister of James Conroy; grandmother of seven.

† **WANINGER, Louis**, 43, St. Boniface, Fulda, Jan. 8. Son of Anna; brother of Jim, Ralph, Tom, Jerome, Mike, Barbara, Carolyn Ott, Virginia, Vito, Patti Klemper, Betty, Lawrence, Laura, Meunier and Mary Lou Rothgerber.

† **WARD, Kathryn E.**, 75, St. Anthony of Padua, Clarksville, Jan. 10. Wife of Wendell E.; mother of James S., Michael F. and Patricia Ann Regier; sister of Howard Tedger, half-sister of Donald Henry and Rose Mary Hobert; grandmother of ten.

† **WEST, Alice Owens**, 98, St. Mary, Rushville, Jan. 4. Mother of Margaret Maple, Marie Hood and Katherine Lloyd; sister of Charles Owens; grandmother of 11.

† **YOUNG, Sylvia G.**, 70, St. Mary of the Knobs, Floyd's Knobs, Dec. 29. Mother of James A., Carry, Denise, Janet and Duane Schlant; sister of Bob Duffy, Larry Duffy, Paul Duffy, Pat Duffy and Tony Duffy; grandmother of eight; great-grandmother of three.

Providence Sister A. Regina Fisher dies at age 76

Providence Sister Ann Regina Fisher died in Terre Haute on Jan. 12 at the age of 76. The Mass of Christian Burial was celebrated for her on Jan. 15 in the Church of the Immaculate Conception.

The former Mary Ann Fisher was born in Indianapolis. She entered the congregation of the Sisters of Providence in 1936 and professed her final vows in 1945. Sister Ann Regina taught in schools staffed by the Sisters of Providence in Indiana, Illinois and Maryland.

In the Archdiocese of Indianapolis, she taught at St. Ann, Terre Haute; St. Margaret Mary, Terre Haute; Holy Spirit, Indianapolis; St. Joan of Arc, Indianapolis; St. Ann, Indianapolis; St. Anthony, Indianapolis; Holy Family, New Albany; St. Paul, Sellersburg. Our Lady of the Greenwood, Greenwood, and Annunciation, Brazil.

Two brothers, Patrick J. and Paul A. Fisher, survive Sister Ann Regina.

CHARLES R. THOMAS, M.D., F.A.C.O.G.

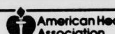
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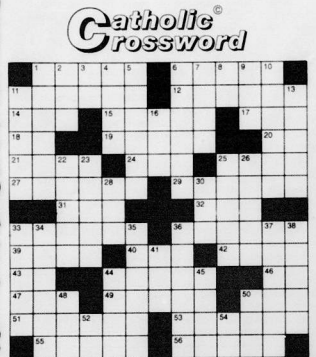


Archbp. Weakland finds change in El Salvador

Leader of delegation of U.S. bishops says, 'It's impressive when you consider what it was like three years ago'

by Mike Lanchin
Catholic News Service

SAN SALVADOR—A U.S. archbishop on a fact-finding tour of El Salvador said he found a sense of change and optimism in the country as it begins to rebuild following 12 years of civil war.



ACROSS

1 "And she will bring forth a son, and thou shalt call his name..." (Mt 1:21)
6 Andrew's brother (N.T.)
11 "Shall...man be more just than God?" (Job 4:17)
12 Mount of... (O.T.)
14 Natural resource
15 The Ekkelesi (O.T.)
17 Priest and Judge (O.T.)
18 Without date (Lat)
19 Fruit flies
20 Instructive ego
21 Meant
24 Article
25 Romans built this against Jesus
27 American roses
28 Biblical sleeps
31 Vowing title
32 One (Lat)
33 Optimized
36 Prompt
39 Sea bird
40 Sash
42 Tidy
43 "...Let my people..." (Ex 5:1)

DOWN

44 Praying face
46 Quiet sound
47 American Nurses Association (Abbrev)
49 Splendor
50 "And I took the little book out of the angel's hand, and I ate up..." (Rev 10:10) (O.T.)
51 Presence of God
55 Rips, tears
56 Small helpers
58 Church law
59 Feather-like
60 Samples
61 Sebastian or... (Thomas) (Abbrev)
62 Rhinoceros beetle
65 Tills
66 Sulked
67 "And under oars and poplars and..." (H 4:13)
68 Chemical symbol
69 "And Adam called his wife's name..." (Gen 2:20)
70 Zest
71 Bumping bush man (O.T.)
73 Outer edge
76 Word of disbelief
77 "It is lawful for you to scourge a man that is...and uncondemned?" (Mt 22:25)
78 "And Noah took the child and laid it in his bosom, and became...unto it..." (Ru 4:16)
79 Church law
80 To make amends
82 Half of Malania fly
83 Near East (Abbrev)
84 Shorted
85 Presurer
86 Jesus brought her back to life
87 Feather-like
88 Samples
89 Sebastian or... (Thomas) (Abbrev)
90 Rhinoceros beetle
91 Tills
92 Sulked
93 "And under oars and poplars and..." (H 4:13)
94 Chemical symbol
95 "And Adam called his wife's name..." (Gen 2:20)
96 Zest
97 Bumping bush man (O.T.)
98 Outer edge

"One doesn't sense the fear there was three years ago and a certain optimism has taken its place," said Archbishop Rembert G. Weakland of Milwaukee during a visit to El Salvador.

The archbishop visited the Central American nation in early January as the head of a delegation of U.S. bishops. The purpose of the visit was to observe Salvadoran reconstruction efforts.

Archbishop Weakland last traveled to El Salvador in 1990. That was one year after six Jesuit priests, their cook and her teenage daughter were slain by government soldiers at the Central American University at the time Salvadoran rebels were carrying out a Tet-type offensive nationwide.

This March, former Farabundo Marti National Liberation Front (FMLN) rebels will participate in general elections seen as crucial to consolidating the peace process. The government and the FMLN signed a United Nations-brokered accord in January 1992.

"It's almost incredible to meet around the same table representatives of the FMLN and the other groups, talking about the future together," Archbishop Weakland said.

"It's impressive when you consider what it was like three years ago," he added.

During his last visit, the archbishop said, his meeting with Salvadoran President Alfredo Cristiani had to be canceled when heavy fighting broke out in the capital, San Salvador.

The U.S. delegation Archbishop Weakland headed on this trip met with a broad range of political, community and religious leaders in San Salvador and in the countryside.

The archbishop said he was struck by the general sense of hope in the people he met and their commitment not to return to the past.

"I don't think that there is any fear of going back to the armed conflict," he said. "I sense that it is pretty well behind them."

But Archbishop Weakland said he also noted a growing

sense of insecurity among people prompted by an uncontrolled crime wave that has been afflicting the country. The outburst of crime has included a spate of political assassinations.

The San Salvador archdiocese human rights office, Tutela Legal, has said the political killings are being carried out under cover of the crime wave. It blames the murders on rightist death squads whose resurgence has been condemned by the church.

The FMLN reported recently that 37 of its members have been assassinated since the signing of the peace accord.

Archbishop Weakland said that, since the end of the war, crime has become the Salvadoran people's main source of fear.

"One still hears the word impunity over and over again," he said in a reference to the general sense that some individuals have been literally getting away with murder.

He also said he saw little progress in judicial reform between his two visits.

Although the crime crisis could threaten the upcoming elections, Archbishop Weakland said that he has the impression that the U.S. mission in El Salvador and the U.S. Embassy are firmly committed to helping stop future violence.

"So much of the credibility of the government and the (peace) process depends on the ability to investigate crime and to begin to punish those who are guilty, whoever they might be," he said.

Despite the troubles, the archbishop said that the Salvadoran people appear to be "excited" about the approaching elections.

He recounted meeting people in the countryside who told him they already had their voting cards.

While there is apparent optimism about the political process, there is still economic uncertainty for the majority, the archbishop said.

The government will have to take care to integrate the suburban and rural poor into the economy, he said.

"I am more perplexed as to the economic situation now than three years ago" when U.S. economic and military aid was the economic bulwark of the country, he said.

Because of its involvement in the war, the United States is obliged to be a partner in El Salvador's political and economic recovery, the archbishop said.

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Catholics, Anglicans say they share belief in the Eucharist

U.S. representatives of both churches say belief in Eucharist is not a dividing point

by Jerry Filleau
Catholic News Service

WASHINGTON—Belief in the Eucharist is not a dividing point for the Roman Catholic and Anglican churches, U.S. representatives of the two churches declared in early January.

The representatives, who form the Anglican-Roman Catholic Dialogue of the United States of America, issued a unanimously agreed five-point affirmation of shared eucharistic belief.

They released it the week following the 41st ARC-USA meeting Jan. 6-7 in Delray Beach, Fla.

The 600-word statement was a response to Vatican questions raised in 1991 about the quality or character of shared Catholic-Anglican belief on several aspects of eucharistic doctrine and practice.

The questions concerned the sacrificial character of the Eucharist; its propitiatory character, including propitiation, or atonement, for the dead; Christ's real presence; the practice of reserving the Eucharist after the liturgical celebration, and the minister of the Eucharist.

The statement said U.S. dialogue members jointly and unanimously affirmed that:

➤Following Christ's command, "in the Eucharist the church ... makes present the sacrifice of Calvary. We understand this to mean that when the church is gathered in worship, it is empowered by the Holy Spirit to make Christ present and to receive all the benefits of his sacrifice."

➤Through the Eucharist "all the atoning work of Christ on the cross is proclaimed and made present. ... Thus the propitiatory effect of Christ's one sacrifice applies in the eucharistic celebration to both the living and the dead, including a particular dead person."

➤"Christ in the Eucharist makes himself present sacramentally and truly," and the change of the elements is real, "independent of the subjective disposition of the worshippers."

➤"After the eucharistic celebration the body and blood of Christ may be reserved for the communion of the sick" or of others unable to participate in the liturgy.

➤"Only a validly ordained priest can be the minister who, in the person of Christ, brings into being the sacrament of the Eucharist."

In light of those affirmations and the progress toward Frank T. Griswold of Chicago, Episcopal co-chairman, Bishop John J. Snyder of St. Augustine, Fla., Roman Catholic co-chairman, and Bishop F. Joseph Gossman of Raleigh, N.C., also Roman Catholic. A fourth bishop-member, Bishop Frank J. Terry of the Episcopal Diocese of Ohio, was unable to attend the meeting.

The U.S. dialogue statement followed an affirmation last year on the same points by the Anglican-Roman Catholic Dialogue of Canada.

Both North American statements were part of the international response in Anglican-Catholic dialogue to answer questions raised in 1991 by the Vatican's Congregation for the Doctrine of the Faith. Those questions concerned the Final Report of the first Anglican-Roman Catholic International Commission.

ARCIC I, as that commission is usually referred to, was founded in 1970 and completed its work in 1982. At that time the commission reached a series of agreements on creed, baptism, Eucharist, ministry and authority in the church. A second commission, called ARCIC II, has been at work since then.

The ARCIC I agreements, along with explanations answering some questions already raised by church authorities during the course of the consultations, were collected and published in the Final Report. It was

submitted to authorities of both churches for their reflection and judgment.

During the 1980s Anglican assemblies and Roman Catholic bishops' conferences around the world submitted evaluations.

In 1988 the Lambeth Conference, a once-a-decade meeting of the world's Anglican bishops, issued a generally positive response to the Final Report.

The Vatican evaluation issued three years later was more reserved and critical, although it, too, gave the Final Report high marks on many points.

The Vatican said some of ARCIC I's statements on the Eucharist "need greater clarification from the Catholic point of view," even though the commission achieved "most notable progress toward a consensus."

The Vatican questions about eucharistic belief focused on the five issues to which the ARC-USA dialogue team responded with blunt affirmations of the faith they, shared on those points.

The Canadian response, 30 pages long and issued last summer, covered the questions about eucharistic belief and other issues of ministry, ordination and authority raised by the Vatican as well.

Christian Brother Jeffrey Gros, associate director of the U.S. Catholic bishops' Secretariat for Ecumenical and Interreligious Affairs and Catholic staff officer of ARC-USA, said the U.S. response focused just on the fundamental affirmations of issues questioned by Rome because "we felt there was no need to redo the work already done elsewhere; in ARC-Canada, in ARCIC" and even in the original 1967 ARC-USA agreed statement on the Eucharist.

He said ARCIC II announced last fall that it had completed its statement of clarification in answer to the Vatican response. Although the international statement has not been made public yet, it should be available soon, he said.

Brother Gros said that in its January meeting the U.S. dialogue also reviewed recent developments in the ordination of women in the Anglican Communion.

On its agenda for its next meeting are a review of the Lutheran-Episcopal dialogue results, the new ecumenical directory recently published by the Holy See, the ecumenical implications of Pope John Paul II's recent encyclical on fundamentals of moral theology, and an ongoing discussion of how developments in the ordination of women will be treated.

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