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Archdiocese celebrates Catholic schools

By Margaret Nelson

At the Jan. 15 "Celebrating Catholic School Values" dinner held at the Indiana Convention Center, the expected crowd of 1,900 was depleted due to severe winter

nyou was depleted due to severe winter weather, but the program was worth the sacrifice for those who attended. In his keynote address, Alan Lee Keyes delivered his message of moral renewal in terms of Catholic schools. Five people

and one recipient of a community service award shared rich stories of those who helped them. And the dinner raised more than \$300,000 for need-based tuition assistance for students attending Catholic

A life-long Catholic and former ambas-sador to the United Nations, Keyes talked about the discipline and values he

moved to different areas of the world.

But he was impressed by the need for Catholic education in the center cities when he returned to the Baltimore school he attended in the seventh and eighth grades—only to find it closed.

"That juxtaposition has stuck with me ever since," said Keyes, who hosts a talk radio program called "The Alan Keyes Show: America's Wake-up Call." He said vision when he was 10 to 12 years of age is now filled with fear and drug-dealing. It's the street now known for the largest

number of drive-by shootings.

He said that self-respect and discipline are invaluable to young people who live in these situations

"We actually think the problems of our society result from things," said Keyes.
"But violence, crime, theft, rape, murder

and despair begin in the human heart."
He said that the heart must be formed in the fear of God.

the fear of God.

"We must be guardians in the heart,"
Keyes said. "We were made by one who imparted in each and every one of us a spark of his divinity. We have the capacity to do what is right or wrong."

Keyes said that people can look at their own lives to see what made the difference.
"You understand that God is watching you

and you will form a conscience incapable of rejecting the Lord," he said. "That is the real gift of a Catholic-based education.

You will not be incapable of sin. But it does turn out folks who will never demand...that evil should take the place of

good. And that's very important.

"As long as we can see the difference between light and dark, we can still find our way back to the light," said Keyes.

He said that it is important to "plant that seed in a child's heart."

seed in a child's heart.

Keyes said that the church can get "off track," starting to think more of worldly needs. "If you seek first the kingdom of heaven, he will take care of you," he said. "You work on that relationship and God is always there...in the midst of every chal-

lenge.
"I think there is no better symbol and
"I think there is no better symbol and

"I think there is no better symbol and substance of that promise than Catholic schools," he said.

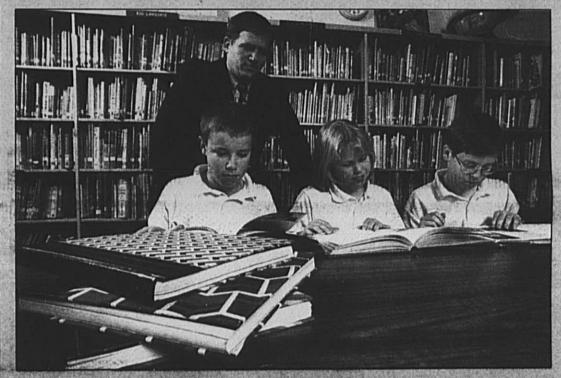
Keyes also talked about visiting
St. Andrew the Apostle School in
Indianapolis earlier that day.

"I've visited a lot of schools—public, private, parochial, faith-based," including a new building in the District of Columbia where the students seemed bored and the teachers "lackadaisical."

Keyes said he has been to many Catholic schools, and the difference is that "there is a light shining in the eyes of the

"In the end, you learn in a Catholic school to respect others and yourself," said Keyes.

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Catholic schools supplement included in this week's issue

Please turn to page 9 to read about the good work carried out in our archdiocesan schools

More than 8,000 Catholic schools throughout the United States will celebrate Catholic Schools Week Jan. 26 through Feb. 1. Various activities are scheduled

throughout the archdiocese.

The event, which will be held for the 32nd year, focuses attention on the con-

tributions of Catholic education and its service to the church and the country

Archdiocesan schools are educating more than 24,000 students throughout 39 counties in central and southern Indiana. Nine Catholic high schools serve more than 5,000 students in grades 9 through

12. Sixty-one elementary schools serve more than 17,000 students in kindergarten through grade eight. More than 1,700 children attend parish sponsored pre-kindergarten

programs.
Inside this week's special supplement to The Criterion, you'll go directly into the classrooms to witness the good work of our schools' students and staff and read about their ongoing success stories

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King Celebration

The birthday of civil rights leader Martin Luther King Ir. is celebrated at St. John the Apostle Church in Indianapolis.

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Marriage Enrichment

Two marriage enrichment retreats are offered for married couples in the archdiocese.

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SCHOOLS

"The reason Catholic education works is because God is at the center of it. He is not left at the door. He is put at the center of one's heart, one's foundation.

"I think we can be grateful for this tradition because of what it means for individ-ual children—people like those we honor tonight—people who give that tradition back to their communities.

"As you are gathered here in the name of the children he loves," said Keyes, "so shall this experience of loving overflow and the schools you help somewhere stay the violence, rebuild families with hearts filled with gratitude as mine is

Archbishop Daniel M. Buechlein and Daniel J. Elsener, executive director of

Catholic education for the archdiocese, Catholic education for the archdiocese, presented community achievement awards to five graduates of Catholic schools: Harry L. Bindner, Walter F. "Buzz" Grote, Rita V. Guynn, Providence Sister Barbara McClelland, and Joseph L. Smith Sr. Christopher Duffy received a special community service award.

Students from Cardinal Ritter and

Scecina Memorial high schools in Indianapolis served as ushers. Music was provided by the jazz ensembles of Bishop Chatard High School and Brebeuf Jesuit Preparatory School, both located in Indianapolis.

Father Joseph F. Schaedel, vicar general for the archdiocese and master of ceremonies for the dinner and awards program, told those present that the extra food prepared for those who could not attend the dinner was given to the Lighthouse Mission.



Joseph P. Clayton (right), chair for the 1997 "Colebrating Catholic School Values" dinner and events celebration, discusses the impact of well-educated students on business at a Jan. 15 news conference at St. Andrew the Apostle School in Indianapolis. He is joined by keynote speaker Alan Keyes (second from right), Archbishop Daniel M. Buechlein, and Daniel J. Eisener, executive director of Catholic education.

Special Mass celebrates life of Dr. Martin Luther King Jr.

By Margaret Nelson

Hundreds of people of diverse ages and faiths gathered Jan. 20 to honor "The Man and His Dream" at St. John the Evangelist Church in Indianapolis. Archbishop Daniel M. Buechlein presided at the annual celebration of the birthday of Dr. Martin

Luther King Jr.
Our Lady of Africa Sister Demetria Smith mission educator in the archdiocese's Mission Office, was the speaker introduced by Father Thomas Murphy, pastor

of St. John. Her emphasis was on hope.
"I feel that hope needs to be rekindled
in us today," said Sister Demetria. "On
one occasion when speaking of events that
had ensued, Dr. King said, "They expect these experiences to harden me into a grieved and desperate man. "They fail, however, to perceive the

riey fair, nowever, to perceive the sense of affirmation generated by the chal-lenge of embracing the struggle and sur-rounding obstacles. They have no comprehension of the strength that comes from faith in God and man," "Dr. King

Sister Demetria credited her parents

with instilling a sense of hope, along with the other ideals and values they gave her.

They taught us by their words and actions. I recall the way in which Mother savored the Bible. One day, while reading this great book, she looked up with charming dignity and said, 'I know who I am.'
This phrase has remained with me," Sister Demetria said.

"Dad was a person who was very self-dis-ciplined," Sister Demetria added. She said that, at the end of a trying day, he would talk about "little victories," saying that it was the little things done well that counted.

"Archbishop Buechlein is leading us on a Journey of Hope for the year 2001," said Sister Demetria. "This journey will take us along many different avenues of reality in our own lives and the lives of those around us.

'Sometimes a clearer vision or understanding is painful, frustrating—even frightening," she said. "We hear of so many adverse things and events in our surroundings

To live out hope can mean that we totally forget our needs for the concerns of another. Sister Demetria said. "To persevere in hope can mean that we must give up our life to

achieve what is needed for our society."

She concluded with Jesse Jackson's

"Keep Hope Alive"

"To live with hope is to live with a prayer of gratitude for all of life. Not for this or that, but for life-all of life. For the pain, the laughter, the deep, the shallow, the clear, the obscure. For the sane and the absurd; for the hurt; for the healing; for the ugly and the beautiful—even for the

hatred. Most of all, for the love."

Kimberly Jones of St. Andrew the Apostle Parish in Indianapolis led the Call to Worship and read as Eric and Aron Anderson lit candles reaffirming the seven principles of African-American culture and heritage: Umoja (unity), Kujichagulia (self-determination), Ujima (community), Ujamma (cooperation), Nia (purpose), Kummba (creativity), and Imani (faith).

Seventh-grader Milton Flournoy of St. Joan of Arc School in Indianapolis read the poem, "Judgment Day," and Evangelist Virginia Wesley of The Church of the Living God read from I Corinthians: 1-13 and led the "Prayer Through Our Ancestors

Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis, led the prayers of the faithful. Archbishop

Buechlein led the closing prayer.

Lively Gospel music was led and performed by the Elliott Concert Choir. Songs for the assembly included: "Amazing' Grace," "The Reason Why I Sing," and 'Lift Every Voice and Sing.'

The Knights and Ladies of Peter Claver participated in the procession and recession. After the liturgy, a reception was held in the St. John rectory.

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Photo by Margaret Nelson

The Knights of Peter Claver participate in a Jan. 20 ecumenical service at St. John the Evangeli Church in Indianapolis, marking the birthday of Dr. Martin Luther King Jr. Archbishop Daniel M. Buechieln presided and Our Lady of Africa Sister Demetria Smith spoke.



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Enrichment retreats offered for married couples

Married couples have several retreat opportunities to choose from next month. Both the archdiocesan Family Life Office and the Benedict Inn Retreat and Conference

Center in Beech Grove are sponsoring marriage enrichment weekends for couples during February.

"Making Marriage Conscious: Intentionally Choosing to Love, Play and Grow Together" is the theme for the archdiocesan marriage enrichment seminar Feb. 7-9 at the Fourwinds Resort on Lake Monroe near Bloomington. "A Retreat for Married Couples: Love Is More than

Cupid's Arrows" is the topic for a Feb. 14-16 retreat at the Benedict Inn.

For registration information on the Feb. 7-9 retreat, call the Family Life Office at 317-236-1596, or 800-382-9836, ext. 1596. For the Feb. 14-16 weekend, call the Benedict Inn at 317-788-7581.

"The aim of marriage enrichment programs is to help mar-ried couples cultivate the attitudes and skills needed for a happy and faithful marriage," David Bethuram, director of the archdiocesan Family Life Office, explained. "Successful and

loving marriages depend on attitudes, skills, and the awareness of God's presence in the marital relationship."

For a marriage to grow and succeed, the couple needs to develop and cultivate each of these areas, Bethuram said. A successful marriage also requires the couple to use courage, hope, perseverance, generosity, forgiveness and patience to face the challenges of married life.

"Marital success also depends upon acquiring certain skills," he said. "Couples need to learn skills in communication, negotiating differences, problem-solving, raising children, balancing work and family, dealing with in-laws

and friends, and personal growth."

Throughout the Gospels, Bethuram said, "Jesus tells us that the deepest purpose of our lives is to learn how to love others well. When we do that, we not only come to know and cherish one another but we also come to know and love God. This learning to love another human being is the adventure of marriage.

Bethuram recommends that married couples find time in their busy lives as spouses, parents and career professionals to set aside an occasional weekend for personal growth, reflection, communication and relaxation.

David Burkhard, director of religious education at Little

Flower Parish in Indianapolis, and his wife, JoAnne, will present the marriage enrichment seminar at Lake Monroe.

"The best gift that parents can give their children is a healthy marriage," Burkhard said, "but marriage isn't something that just happens automatically. It requires nurturing, care, hard work, intimacy, communication skills and prayer."

Intimacy is healing, he said, but busy couples often for-

get to nurture their relationship because they are too

caught up in the demands of parenting and work.

"The Gospel calls us to good human living," he said.
"One of the goals of the seminar is to provide the kind of safe and comfortable space that allows couples to experi-ence one another more fully."

Former Indiana residents Ray and Beth Ann Rufo are

returning to Indianapolis next month as co-presenters of the marriage enrichment weekend at the Benedict Inn.

"Balancing family and work-or is it work and family?creates challenges for the newly married, couples with grow-ing families, empty nesters and older couples," Beth Ann Rufo said. "Couples often wonder, 'Where is God in the ups and downs of our marriage and family life?' "

Both retreats are designed to help couples answer that

challenging question.

Parishes test marriage prep program modeled on RCIA

NEW YORK (CNS)-A marriage preparation program being developed by a New York professor addresses many of the key issues that make marriages fall apart, according to a canon lawyer working with the program as it is tested in a Virginia Catholic parish. Professor Joann Heaney-Hunter of

St. John's University is developing the program, modeling it on the Rite of Christian Initiation of Adults (RCIA). One place it is being tested is Our Lady of Nazareth Parish in Roanoke, Va. Roberta Small, a canon lawyer who is

based there as a representative of the tribunal of the Diocese of Richmond, volun-teers for both the RCIA and the marriage

She told Catholic News Service that she welcomed the program because it deals with a number of key issues she sees involved in the marriage breakdowns coming through the tribunal—lack of communication, differing values, diversity of family backgrounds and the practical problems relating to children, careers and money

Time to work through such issues is crucial for couples as they prepare to marry, according to Heaney-Hunter, who teaches marriage courses in the theology depart-ment at St. John's. Such a program "should be a process rather than simply a session where some information is given," she said in a Jan. 13 interview.

"Couples are preparing for a vocation in the church," she said, so they need a process of "faith formation for the vocation

She noted that in his 1981 apostolic exhortation on the family, "Familiaris Consortio,"

Pope John Paul II said that preparing for marriage was "similar to the catechumenate" and required "deeper knowledge of the mystery of Christ and the church.

Her program emphasizes the need for understanding the faith of the church more deeply and becoming actively involved in its life. Neither lectures without personal interaction nor group discussion lacking specific

content will do the job, Heaney-Hunter said. She is developing the program with the cooperation of St. John's University and a grant from FADICA, the acronym for Foundations and Donors Interested in Catholic Activities. Francis J. Butler, president of FADICA, said seven foundations gave a total of \$162,000 for three years, and St. John's is contributing \$59,000 in salary

and administrative support.

Parishes and dioceses in various parts of the country have been trying out the ideas and materials Heaney-Hunter has devel-oped, and she expects to have an evaluation process completed by the end of 1997. If the conclusions are as positive as she anticipates, she will then put the program into a form that could be used elsewhere.

Bishop Edmond Carmody of Tyler, Texas, a member of the project's advisory committee, said he thought bishops would welcome the approach. Heaney-Hunter has put "a lot more theology into her effort" than most current programs, he said.

The basis of her program is welcome because RCIA has proved to be "a very effective way of walking with people on the journey of faith," Bishop Carmody said.

Using RCIA as a model means getting a married couple to serve as sponsors and mentors for the couple planning marriage, and getting the "whole church community involved in praying for the couple," he said.

The RCIA is divided into four parts: evangelization and precatechumenate; cat-echumenate; purification and enlightenment; and postbaptismal catechesis Heaney-Hunter is developing a corre-sponding four-part process to give formation for the sacrament of marriage.

In the first, or inquiry, phase, couples come to understand themselves and their Catholic faith better. In the "catechumenate," they get training in the church's understanding of marriage, with help from a sponsor couple. The more intense "enlightenment" phase comes in the last two or three months before marriage, and includes specific planning for the marriage and guidance in taking a spiritual view of it. Heaney-Hunter said the fourth phase, the

follow-up after marriage, would be espe cially difficult because many couples do not make their homes in the parish where the preparation and marriage take place. But if some process similar to the one she is recommending becomes widely used among parishes, the follow-up could occur wher ever a couple settles, she said.

In the overall process, pastors will need to maintain "maximum flexibility," Heaney-Hunter said. They have to recognize that many practical problems such as limited time and engaged couples living in different areas will interfere, she said.

Colts owner's many contributions, passions recalled in funeral liturgy

Archbishop Daniel M. Buechlein made the following remarks Jan. 18 at the funeral liturgy for Robert Irsay, owner of the Indianapolis Colts football team, who died Jan. 14. The funeral liturgy was cele-brated at St. Luke Church in Indianapolis.

In the name of our community of faith and our larger Catholic community, my deepest sympathy to Nancy and Jim, to friends and associates of Bob Irsay. The entire community mourns the loss of a passionate man who cared deeply about his family, his busi-ness, his team and his city. We knew him as a man of no pretense.

There are many in this church today who benefited from Bob Irsay's passion for professional football. In fact, this entire metropolitan area received a tremendous boost when Bob Irsay

brought the Colts to Indianapolis.

But there are also many people who benefited in quieter ways from Bob's generosity and his concern for the poor and disadvantaged. Bob's charity was as gen-uine as it was generous. Like everything else he did, it came from the heart with no pretense or superficiality.

And so it was that he faced his illness

Today we thank God for the gift of faith. We thank God because there is a kingdom where every tear shall be wiped away Today we acknowledge once more that this life is but a vestibule to an even more beautiful life of freedom from all that we fear. We thank God for his infinite

mercy—a gift available to all of us.

Now it is time to say farewell to Bob.

Archbishop rededicates Terre Haute church

Service includes dedication of new Holy Family Center

By David Delaney

Archbishop Daniel M. Buechlein presided at rededication services Jan. 19 at Terre Haute's Sacred Heart Church and the parish's new Holy Family Center.

The Jan. 19 event culminated a 5-year project that was completed at a cost of \$550,000. The addition adjoins the existing church and comprises 3,200 square feet.

During a six-month period of construction last year, from July to the second Sunday of December, members of Sacred Heart Parish worshiped at nearby St. Ann Church. Sacred Heart's pastor, Father Tony Volz, also serves as priest minister of St. Ann. Providence Sister Connie Kramer is St. Ann's parish life

A capacity crowd attended the special

1 p.m. service at which Archbishop Buechlein presided.

The project took a lot of planning and a lot of hard work, said Father Volz. The pastor added that the parish was in need of the new space.

The project's construction coordinator was Steve Gretencord. Donna Smith and Anita Davis served as co-chairs of the renovation committee.

During the special Mass, Archbishop Buechlein described the work as a "charming and splendid restoration of (the) church." He called the project a testimony to past and present members of the parish.

Father Volz said: "We are grateful as a

Pather Volz said: "We are grateful as a parish. The dream has become a reality."
The congregation thanked Father Volz for his leadership with lengthy applause.
Sacred Heart Parish was founded in 1924. The parish includes about 400 households in its membership. Sacred Heart School serves about 125 students in kindergatter through sighth grade. kindergarten through eighth grade.

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Archbishop Daniel M. Buechlein

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Celebrating Catholic schools

After several decades of silence, people are once again singing the praises of

Catholic schools. And rightly so.
Nationwide, at both the elementary
and secondary levels, Catholic school students score higher in national achievement in math, science and reading. They also have an outstanding retention rate with 95 percent completing four years of high school and 83 percent of graduates continuing on to college.

In addition to their superior record

of academic achievement, Catholic schools offer students from a variety of economic, cultural and religious backgrounds an education based on spiritual and moral values. This is the purpose of a Catholic school—to provide an education based on faith—and increasingly the record shows that this approach to education, which too many people dismiss as "old fashioned," really works.

Why are Catholic schools successful?

Recent research identifies six characteris-tics that help explain the Catholic school difference. First, each school is responsible for decision-making without th interference of a bureaucratic central office. Second, Catholic schools promote self-discipline and accountability. Third, strictly-enforced rules of conduct make them safe learning environments and caring, hospitable communities. Fourth, Catholic schools are concerned about the whole person—body, mind and spirit.
Fifth, they stick to the basics, including
math, science, English and social studies.
And sixth, Catholic schools encourage the active involvement of parents who are recognized as the primary educators of their children.

Catholic schools also succeed because they require the involvement and support of parents, the church and business and community leaders who recognize that a faith-based education really does make a difference. What is the Catholic school difference? According to Ambassador Alan Keyes, the main speaker at this year's Celebrating Catholic School Values din-ner, the difference is that God is at the heart of the learning process. And when God is at the center of school life, everything else somehow falls into

In the Archdiocese of Indianapolis, many Catholic schools proudly display many Catholic schools proudly display signs proclaiming Christ as the reason for the school, the unseen but ever-present teacher, the model of the faculty, and the inspiration of the students. This means, of course, that when we sing the praises of our Catholic schools, we can never be smug or self-serving. Our schools are successful because of the presence of Christ and the abundant grace of God working in the minds and hearts of students, teachers, family members and friends of Catholic

So when we celebrate the success of our schools, we are really saying thanks our schools, we are really saying thanks to God for the many opportunities that Catholic schools have been given to lead our children and youth, our faculty members and our families to Christ the

Let's continue to celebrate-with humility—the success of Catholic schools and the people who make them

-Daniel Conway

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Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.

Vocations require our support, encouragement

ast week, The Criterion published a special section on vocations to priesthood and the religious life. In my column, I reflected on my call to become a bishop in the church, an experience of interruption in my life. Isn't God's call always an interruption? I also said we are all members of the Body of Christ, all of us are the Archdiocese of Indianapolis and we share responsibility for the mission of the archdiocese, which is the mission of Christ in our church

Part of the shared mission of Christ today is the calling of young people to priesthood and religious life for our church. Next week, I will reflect on the nature of the vocation to religious life. Pope John Paul II has recommended that on Sunday, February 2, we think about and celebrate religious life in the church. This week, I will write about the call to the ministerial priesthood and our shared responsibility for it.

During the Christmas holidays, I read Pope John Paul's inspiring new book entitled Gift and Mystery. The Holy Father reflects on his call to the gift and the mystery of priesthood. Candidly he acknowledges that his path to priesthood was not direct. He mentions the disappointment of his archbishop when he learned that Karol Wojtyla was not entering the seminary after he completed secondary school. The pope said his vocation had not yet matured and that he "was completely absorbed by a passion for literature, especially dramatic literature, and for the theater.'

It was the outbreak of World War II that would radically change his life. In order to avoid deportation to do forced labor in Germany, the young Karol began to work in a stone quarry. There the sense of God's call emerged. He writes "Having worked with my hands, I knew quite well the meaning of physical labor. Every day I had been with people who did heavy work. I came to know their living situations, their families, their interests, their human worth, and their dignity. They knew that I was a student and they knew that, when circumstances permitted, I would return to my studies. I made friends with the workers." They encouraged him to become a

The pope's experience reminded me of my own when my dad made sure that as a seminarian I did

manual labor during summer vacations. We needed the money, but he also wanted me to know the life of the factory worker and the farmer. Like the Holy Father, I found new friends and appreciated their support for my vocation. Like the Holy Father, I was able to observe their own "religiosity and their great wisdom of

Vocations to the priesthood happen in ordinary environments. Good priests are priests of the people and for the people. At the same time, the development of a vocation requires the support and encouragement of good people. The pope speaks of lay friends and priests who helped him perceive and say yes to an emerging sense of God's call, which he didnot perceive in his earlier life. A potential vocation needs solid spiritual and practical direction. All of us share the responsibility to invite, to encourage and to challenge our youth.

The Holy Father also speaks of the role of parents in the development of vocations. He said he had not yet made his First Holy Communion when he lost his mother, so he is not clear about her unquestionable impact on his religious life. His father was another story. He says sometimes he would awake at night and find his father on his knees in prayer. He says that his father's example was in a way his first seminary, "a kind of domestic seminary." I thank God that I can say the same about my family home. My parents lived the faith that surely allowed me to be called by God. All parents share that responsibility: the home is the domestic church and seminary.

Threaded through the Holy Father's story is a gradual development of the place of personal prayer in his life. He says that in later youth his understanding of devotion to the Mother of God changed and his prayer to Mary brought him closer to Christ. Like all of us, a seminarian learns to become holy; no one is auto-matically holy. Yet, as the Holy Father says, a priest must become holy and so he must be constantly in contact with the holiness of God through daily prayer. He writes: "Prayer makes the priest and through prayer the priest becomes himself." No one does that alone. We share the responsibility to encourage and to help young men become holy and to be proud to do so.

To the Editor

Common Ground: discussing issues not open to debate

A recent letter to the editor (The Criterion, Jan. 3) noted perceived inconsistencies in the criticisms of the Common Ground project initiated by the late Joseph Cardinal Bernardin of Chicago. The writer seems to equate this project with dialogue between the Catholic Church and other churches (e.g., the Anglican and Orthodox) since some of the issues that the Common Ground project will discuss-ordination of both women and married men, for example—are issues which separate these churches from the Catholic Church. I felt compelled to write and explain why the Common Ground project cannot be compared with dialogues with other churches.

Dialogue between church leaders and the legitimate authorities of other churches are truly dialogues to find "common ground" in our faiths. While all churches not in full communion with the Holy Father have doctrine and practices that are not acceptable to the Catholic faith, they do teach some truths. It is these truths which the dia logue attempts to identify. Our church's dialogue with other faiths will never compromise the truth.

The problem with the Common Ground project is that it seeks to find agreements in areas of doctrine and morality that are not open to debate with people who have already rejected the teaching authority of the church. Even if the leaders of the Common Ground project do not compromise the truth on the issues on its agenda, the very fact that church leaders are conducting a "dialogue" with its own members in such issues suggests to a great many people that morality and truth are open to negotiation. The damage is not from the project itself, but from the scandal it can provoke.

Daniel A. Peck

Conway's view left, right, or center?

The Jan. 10 issue of The Criterion brought Daniel Conway's "View from the Center" orientation to the editorial entitled "A Plague in Both Houses. As most will know, the terms right and left have a long and interesting history in the world of politics. The right, so termed for its position in the legislative chamber, was originally the king's party and therefore the party interested in con-serving the past. The left, on the opposite side of the chamber, was the newer party of the masses and reflected the demands made by that clientele.

These terms, in American politics, need to be used with a great deal of cau-tion. That having been said, it is obvious that such caution is seldom in evidence. The news media has little hesitation in calling Republicans the right, especially if they are conservatives. Republicans who vote with the Democrats are moderates. Democrats are consigned to the left although they resist being characterized as either liberals or leftists. One's opponents are often described as extremists

Amidst public commentary on all this, the plea arises for a way to avoid the extremes and find a middle ground that reasonable people can accept. This is easier in the saying that in the doing. Most who have read the history of our Republic know that Americans have seldom followed this advice because people with strong convictions are loath to compromise on what they regard as principle.

How does the thoughtful person avoid all this vitriol and present a reasonable approach to a discussion of the issues?

The answer is: speak from the center. This will demonstrate that the writer/speaker is not burdened with the need to take sides and is honestly seeking the unbiased middle ground between two hostile extremes. What is wrong with that? What is wrong with The Criterion editorial that describes the allegations against the president and the speaker and announces: A Pox on Both Your Houses?

Well, there is nothing wrong with it from the point of view of the administration. They would be delighted to have the long string of disgraceful events in the White House combined with the one

accusation still surviving against Speaker Gingrich. After all, if the suc-cession of White House "-gates" can be folded into the same package with the speaker's affidavit containing "inaccu-rate, incomplete and unreliable statements" (your quotes), even Richard Morris would be delighted with his handiwork.

The implied claim for a position in the dispassionate center, in statements such as the editorial or in "A View from the Center," is based on unconvincing evidence. Mr. Conway's unnatural merger of events in the administration and the House of Representatives offers the perception that this view is far from the

ception that this view is far from the center he so admires. If this is truly a "View from the Center," I await the clarification of a "View from the Left."

James R. Sehr Indianapolis

The Criterion welcomes letters from its readers. Opinions must be relevant, well-expressed, and temperate in tone, reflecting a basic sense of courtesy and a willingness to hear the viewpoints of others. Letters will be edited for spelling and grammar and to fit space limitations. Concise letters (usually less than 200 words) have the best chance of being critered.

Matters Liturgical/Fr. Rick Ginther

Silence is golden—and needed

Silence. A hush, a quieting, a cessation of sound—as in a snow-covered landscape or soundless sleep. Silence. How



often do you and I wish it to be—peace-ful, quiet, the pores of the mind and heart open, receptive, or at rest? More often than we might have it!
In the Constitution

on the Sacred Liturgy, #14, the liturgy, espe

liturgy, presumes and calls for the assembly (congregation) to be about their "work" (liturgy's root meaning). It calls for all to "full, conscious and active participation." It has been my experience that, at times, this call for "active participation" has been seen as a negative reaction to our liturgical past (when at prayer we were more or less expected to be "silent"). At the same time, "silence" has been interpreted through our culture's "media" of radio and television, which refer to silence as "dead air." Thus, it would seem that silence is at best "inac-tivity," and at worst, "dead."

For me, practical experience and common sense present a more positive view. Listening is an activity. To actively listen, we must be personally silent. To personal-

ly reflect when in a communal setting, we must be communally silent.

Our liturgies—eucharistic, morning or evening prayer, blessing, communion ser-vice, benediction, adoration—all call for silence. In both the introductory sections (praenotanda) of the ritual texts, and in the italicized or red directions (rubrics) found on the ritual pages themselves, communal and personal silences are noted as normative practice.

These silences are of varied duration. But each is a call to either personal prayer, reflection, preparation, an openness to what one brings to prayer, an openness to what is to be prayed, proclaimed, and ultimately lived.

At any eucharistic liturgy (Mass),

silence is urged:
• after the invitation to the Penitential Rite and the litany (Lord, have mercy) or the Confiteor (I confess)

• after the "Let us pray," which pre-

cedes the Opening Prayer, the Prayer over the Gifts, and the Prayer after Communion • after each reading proclaimed, and

 during the period of the Preparation of the Gifts (the audible recitation of the preparation prayers over the gifts may be done, but the inaudible whispering of these prayers is the first option)

· during the reflective period after the

communion procession (the antiphonal or responsive song during communion is the assembly's proper response during the procession; personal and communal silence are to follow).

From a practical perspective, there are also other very brief moments for silences that "quiet" the building. These are typi-cally those times when the noise of the assembly's movements are allowed to subside. For example:

after the Opening Song and before the Sign of the Cross—time for the hymnals/books to be set down

 after the Opening Prayer and before the Reading—time for the sound of people being seated to subside, and for the bodies of the assembly members to prepare for listening

 when people have just stood and words will follow—time for the building to quiet so that a greeting such as "The Lord be with you" may be heard, appreciated and given response.

Finally, who is responsible for silence in prayer? Each and every person who is present—presider, cantor, lector, usher/greeter, extraordinary minister of the Eucharist, assembly member. For as litur-gy, all are called to "full, conscious and active participation." Lending ourselves to, and promoting silence in, our prayer belongs to all of us.

From the Editor Emeritus/John F. Fink

Scripture reading, study encouraged

The present generations of Catholics might well turn out to be the most knowl-



edgeable people in the history of the church when it comes to the Bible. Today the church encourages Bible reading and Bible study, but it was not always thus. Our oldest generation will remember that they

were never encouraged to read the Bible

when they were young.

The attitude of the church toward the Bible has changed through the centuries. It was the church, of course, which first collected the books of the New Testament and determined which Christian writings were canonical (the official list). The leaders of the early church knew the Scriptures well and preached about them, but the average Christian didn't have access to the Bible until the printing press was invented and Johann Gutenberg issued the first edition of the Bible printed from movable type

After the Protestant Reformation, Protestants became more familiar with the Bible than did Catholics. There were st ries that the Bible was chained in Catholic churches, which is true, but that was not to prevent Catholics from reading it. It was to keep it from being stolen. Nevertheless, pious Catholics were not known to be pious Catholic Bible readers.

During the last quarter of the 19th century, Protestant churches, especially in Germany, began to study the Bible with the same kind of literary and historical analysis as they did other ancient literature. It was discovered that some things that Christians (and Jews) had been taught really weren't true (for example, that Moses wrote the first five

books of the Old Testament). In 1893 Pope Leo XIII wrote an encyclical (*Providentissimus Deus*) in which he insisted on the Latin Vulgate, rather than the original Greek or Hebrew, as a basis of translation, and on the traditional interpretation of biblical passages. Of course, that had no effect on the Protestant scholars who, in the early 1900s, accepted modern approaches to the study of the Bible.

Between 1905 and 1915, the Roman Pontifical Biblical Commission issued a series of decrees that rejected modern historical and literary analysis. In the 1920s, the Vatican Holy Office took strong steps to make sure that textbooks included only the traditional positions on the Bible. So many of the Bible stories today's oldest generation learned came from that background.

All that started to change in the 1940s, while Pius XII was pope. In his 1943 encyclical Divino Afflante Spiritu, he encouraged methods of study that were previously forbidden, such as translations from the original languages. He told Catholics that they should not be fundamentalists, that the Bible contains

many different literary forms, not just history. There are poetry, drama, fiction, legends, etc., in the various books in the Bible. Later, in his 1950 encyclical

Humani Generis, Pope Pius XII taught
Catholics that the theory of evolution
doesn't contradict the Bible because the biblical accounts of creation should not

be taken literally.
From the end of World War II until the Second Vatican Council, Catholic scholars were spurred to study the Bible, using modern methods of analysis. In 1955 the secretary of the Pontifical Biblical Commission rescinded the 1905-1915 restrictions. But the study of the Bible remained largely on the academic level among professionally trained priests and scholars.

The movement toward Bible study by all Catholics was encouraged by Vatican Il's Dogmatic Constitution on Divine Revelation (Dei Verbum), promulgated in 1965. Since then, new translations, from original documents when possible, have been published, including the New American Bible. There are excellent Catholic Bibles (such as "The Catholic Study Bible," published by Oxford University Press) that include footnotes with Catholic interpretation of biblical texts and scholarly sections. The monthly periodical God's Word Today takes its readers through the Bible with short medi-tations on each passage. And there are formal Bible study groups.

With all the resources available today, there is no excuse not to be Bible-literate.

Endurance, a passport to heaven

"Life," the sage declared, "is one long exercise in endurance." He got that

right.



Challenges to peace and harmony start popping up at the first peep of daylight. If it's not awaiting your turn in the bathroom, it's trying to make curling bacon straighten out and fry right Maybe your

right. Maybe your reading glasses have vanished. What is really steaming is trying to clip grocery coupons with scissors that won't cut hot butter since a family member used them to trim bushes.

In the business world, endurance is often the password. Do you feel painted into a corner? Does an overbearing foreman overload your day? In a humorous, yet irritating way, does the boss munch on Lifesavers, then burp while dictating?

Patience, perseverance, restraint. All are partners of endurance and can, if we cultivate them, become stepping stones to beaven

In the world around us, examples of such virtues serve as booster shots. Who hasn't been edified and strengthened by the story of Air Force Captain Scott O'Grady's harrowing ordeal in a Bosnian wilderness? But do we realize that without the endurance of rigorous military training the ending could have been tracic?

been tragic?

If medals are handed out for other acts of heroism under fire, then in all fairness they should be awarded to the thousands of priests and other religious who, often under attack from without and within,

keep the faith burning for all who seek the Kingdom of God.

The late Trappist monk/author,
Thomas Merton gave little glimpses of
holy endurance. "In our monastery," he
wrote, "we get up at 2 a.m., try to get a
little water on our faces to wake ourselves; we hurry to choir, bumping into
one another down the dark cloister.
Then, for two hours we stand next to
someone who sings faster or slower, and
who has a cold we catch."

In a more material world, picture the restraint a talented, literate but rejected book author must exercise when hearing a famous singer tell an audience how "her" bestseller began life. Fiddling with waistlength curls she explains, "Why, me and him, (her son) was just a-setting' there shootin' the breeze when he come up with the idee of this here book."

Some challenges to endurance occasionally pop up in the neighborhood. We may see red when new kids on the block park their string of cars in front of our house. We may turn purple when a woman across the way lets her cats make a beeline for our bushes.

It's within the family circle, however loving, that the most calls for restraint occur.
It's trying to keep the mouth shut when a
sibling who doesn't have his facts straight,
recounts an accident you also witnessed. It's
trying to get a word in with another family
member who doesn't put a period on her
conversation.

conversation.

There may be ongoing conflict between brothet/roommates if one is a neat Felix and the other, a sloppy Oscar. It may be Mom's repeated admonishments, "Don't forget to wear a wrap." "You can't mix those light and dark clothes in the same washload! And be sure to check the pockets."

Often, it's Mom herself who gets the flack. "Meatloaf again!" "I'm so sick of all this health food." "What did you do to this pizza? It tastes funny."

Endurance, may thy name be our pass-

Check It Out . . .

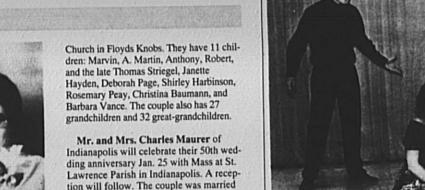
The National Players from The Catholic University in Washington, D.C., will perform "The Importance of Being Earnest," Jan. 31, and "A Midsummer Night's Dream," Feb. 1 at Saint Meinrad Archabbey in southern Indiana. Both performances begin at 8 p.m. in the St. Bede Theater. The performances are free and open to the public. Parking is available in the Guest House parking lot. For more information call Barbara Crawford at 812-357-6501.

St. Francis Hospital and Health

Centers' fifth annual Hospice Soup Sale will be held Jan. 24 and 31, and Feb. 7 in St. Francis Hospital's main lobby, 1600 Albany St., in Beech Grove. Chicken-n-Noodles soup will be available Jan. 24. And on Jan. 31 Ham-n-Beans soup will be offered. Chili will be featured Feb. 7. The soup will be packaged to go from 2:30 to 7 p.m. The soup comes with corn muffins and is packed in either quart containers for \$7 or pint containers for \$4. Brownie cupcakes may also be ordered for .75 cents each. To order soup, call 317-865-2092. Proceeds from the sale

will benefit the St. Francis Hospice, a program that cares for terminally ill patients in their homes.

The archdiocesan Mission Office will sponsor a reception for Comboni Father Michael Barton from 2 to 4 p.m. Feb. 2, at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Father Barton has recently returned from Sudan, Central East Africa. He will share his experiences and offer an understanding of the Church in Mission and the role of the missionary as we approach the third millennium. Everyone is welcome to attend. R.S.V.P by Jan. 27 by calling 317-236-1485. Father Michael is related to the late Father James Barton.



indiana University sophomore James Chaplin (left) portrays Judas, Shari Jacobs is Mary Magdalene, and Mark Meyer is Jesus in the musical "Jesus Christ Superstar" on Jan. 31 and Feb. 1-2 at the John Marshall Middle School auditorium, 10101 E. 38th St., in Indianapolis. Proceeds from the musical will benefit the Day Nursery Auxiliary of Indianapolis. For Information about performance times and tickets, call the ticket hottine at 317-466-5508.

Photo by Mary Ann Wyand

VIPs . . .



Mr. and Mrs. Aloysius Leo Striegel Jr., of Floyds Knobs, will celebrate their 60th anniversary Jan. 30. The couple was married Jan. 30, 1937, at St. Mary-of-the-Knobs Mr. and Mrs. Charles Maurer of Indianapolis will celebrate their 50th wedding anniversary Jan. 25 with Mass at St. Lawrence Parish in Indianapolis. A reception will follow. The couple was married Jan. 25, 1947, in Ridgefield Park, N.J. They have six children: Charles, Jr., and Richard Maurer, Renee Lee, Ann Carr, Nancy Pinard, and Patty Henderson. The couple also has nine grandchildren.

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Memphis Queen May 23 (3 days) Graceland & Tunica	\$265.00
Nashville, TN May 24 (3 days) stay at Opryland Hotel	\$309.00
California June 8 (21 days) San Francisco, San Diego	\$1,625.00
Hawaii 3 Islands June 10 (12 days)	\$1,695.00
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Faith Alive!

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Religions envision homeless character of existence



Our expanding universe is filled with frustrating contradictions. We can conq overcome poverty. We discover new medicines, but fail to cure all diseases.

Christians face inconsistencies in life

By Fr. Eugene LaVerdiere, SSS

Our universe is expanding—not just the astronomical universe, but our scientific and technological universe. It is awesome. But the expanding universe is filled

with contradictions.

While we may be able to conquer space, we are not making much headway with poverty. As some become fabulously rich,

more become wretchedly poor.
We are making great advances in medicine, but disease continues to proliferate all over the globe.

Yet we still can thank God that our scientific and technological universe is expanding, because it brings our shrinking human universe to our doorstep.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

By John F. Haught

The sense of being on pilgrimage is essential to a robust religious faith.

Christian spirituality instructs us that excessive attachment to "this present age" ties us down and enchains our spirits.

For this reason, the wandering figure of Abraham remains the exemplar of our deeply religious need to pull up our roots when a glorious destiny calls.

Thus Christianity sees our life here as an exodus journey, at times even a desert

wandering:
• In the New Testament, Jesus . . . the
"Son of Man" . . . is portrayed as having
"no place to lay his head."
• In Luke's Gospel, Jesus' followers
are challenged to move steadily toward
Jerusalem. They must not look back
and should even "leave the dead to bury the dead."

If we turn to the East we notice that the Buddha also had to forsake the luxuries of home, to become detached from all clinging desire in order to find enlightenment.

And in Hinduism the "sannyasin" finally forsakes home and hearth altogether to be closer to God.

Much of the world's religion requires that we accept the "homeless" character of our existence.

Today, however, the ecological crisis forces us to think in a new way about this religious ideal.

For a fundamental condition of ecological responsibility is that we learn to treat this world as our home. But how can we reconcile faith's pilgrimage ideal-the religious ideal of a "homeless" pilgrimage—with the call to embed our lives and actions more deeply than ever in this earth and its ecosystems?

I suggest that what is problematic is a view of our planet as little more than a way-station that we simply pass through, and which we mindlessly trash on our

way to a "better home."

I fear that many of us harbor the deep suspicion that we really don't belong here, and so in the name of religion we distance ourselves from pas sionate concern for the well-being of

In other words, the ideal of religious homelessness does not inevitably entail an ideal of "cosmic" homelessness in which the earth becomes a place to get away from in order to find salvation.

We are torn, or so it seems, between two values:

journey is very compelling, and so we are reluctant to see ourselves as truly belonging to the cosmos.

 But many of us also take seriously the ethical need to feel at home in nature so as to conserve our habitat for future generations of living beings.

How do we hold these two persua-

sions together?

Fortunately, the new scientific notion of an expanding and evolving universe can come to our aid here.

If science has taught us anything over the last century and a half, it is that the natural world itself is a restless adventure. Nature is not static, eternal and necessary, as scientists and philosophers used to think.

The cosmos is a still-unfolding story with a finite past and an incalculable

Hence, for us to embrace the natural world means that we must also welcome its inherent restlessness.

Taking the scientific picture of the world seriously requires that we embed our own unsettled lives of pilgrimage within the much larger context of a cosmic pilgrimage.

By accepting nature's own fundamental homelessness, in other words, we can be at home in this universe.

At first glance you may wonder what theological significance could possibly be squeezed out of this new way of

understanding the world. But if the universe has a finite past—and quite likely even a definite beginning—then it becomes possible for us to understand the whole of the cos-

mos as a still-unfolding story.

This would mean that it is not just the human spirit that has embarked upon an

immense journey.

Rather, the entire cosmos may be understood as a pilgrimage into the great mystery which we call God. Therefore, we do not need to abandon

the natural world in order to follow the religious advice to live homelessly. The cosmos is our fellow traveler.

Indeed, we may even be permitted to say that the universe's own homelessness is the root system of our religious

Our spiritual hunger for the divine, therefore, can be satisfied by attuning ourselves more intimately to nature, not by extricating ourselves from it.

(John Haught is a professor of theology at Georgetown University in Washington, D.C., and is the author of Science and Religion and The Promise of Nature.)

Discussion Point

Faith gives meaning to daily life

This Week's Question

In your own ever-new and changing "universe," what is the value of faith? Why?

"Without faith, where would be the meaning in my life? What would there be to look forward to, to be hopeful about? Faith gives me a sense of security, a sense of a base in this changing world." (James Keiser, San Jose, Calif.)

"Faith is my anchor because it gives me stability and a place of refuge. It's my rudder because I can't just stay in one place, and faith helps me know where I'm going." (Mary Frost, Laramie, Wyo.)

"I work as a nurse, and faith is important for all of our patients. In fact, I'd say it's the No. 1 value here at the hospital." (Susan Larsen, Baudette, Minn.)

"In the world today, it's hard to find stability. My faith in the church and in Jesus is necessary to help me be grounded." (Tim Ritchey, Thornton, Colo.)

Lend Us Your Voice

An upcoming edition asks: When have you turned to God for "protection," and how was your prayer answered?

To respond for possible publication, write to "Faith Alive!" at 3211 Fourth St. N.E., Washington, D.C.



Entertainment

Viewing with Arnold James W. Arnold

'Shine' tells poignant tale of disabled musician

Compassion for the disabled or afflicted has come to be a major charac-



teristic of important movies in the last decade. The subject seems to inspire all the artists involved; it surely moves audi-

"Shine" is an Australian film that seems poised to win a trailer full of awards.

It swept nine Australian Film Institute awards before reaching America, and is the latest movie to emulate "My Left Foot," "Awakenings," "Rain Man," and other films about physical, mental and emotional challenges. It's told with art-ful economy in a dazzling 105 minutes.

In this case, it's not a cruel, random disease that shackles the young hero, who is a promising classical pianist. Instead, the young man's collapse is caused by deep, relentless psychological

The movie offers a lovable, disabled hero in the "Rain Man" and "Forrest Gump" tradition, plus some beautiful music. The major exposure is to Rachmaninoff's explosive Piano Concerto No. 3, presented in an audio-visual sequence guaranteed to blow your socks at least halfway off your feet. "Shine" is based on fact, and in its way

is a rather astonishing achievement. The story idea was nurtured for a decade by its young director, Scott Hicks. This is only his third feature film. The images and editing are exceptionally beautiful, but the movie has virtually no star-power, except in supporting roles (veteran actors John Gielgud and Lynn Redgrave).

Fundamentally, it's about the havoc caused by an ambitious parent, a father who loves too much. While this is a classic character, it's especially familiar today in the competitive mass media world of

big-time sports and performing arts.

In "Shine," the father (played with intensity and insight by Armin Mueller-Stahl), is the ultimate "stage parent," nourishing his son's rare talent and pushing him to excellence and success. He excludes his wife and daughters, labors over a scrapbook, suffers through every competition, and even feigns interest in religion so that David can exploit his bar mitzvah for generous donations.

This is a father who gives both love and

cruelty. Yet he's not a monster. Scarred by his own childhood and Holocaust trauma, he is both defensive and withdrawn, cursed by his own wariness and distrust of the world.

He wants to be the only figure in his son's life. Jealously, he holds him back—every opportunity is translated as a threat to his control and the solidarity of the small, poor, immigrant Jewish family he rules with stern tyranny. It's a love so selfish it becomes destructive.

'Shine" is the real story of David Helfgott, a young Australian piano genius who endures his dad's domi-nance through his childhood years. When he breaks away at last in his late teens to accept a scholarship in London, his father disowns him. Then David, also a victim of his own relentless regimen, suffers a breakdown (a virtuoso sequence) almost at the precise moment when all his hard work and training are about to pay off in musical competition.

David is played by three different



Actor Kenneth Branagh as Hamlet watches the festivities of his mother's wedding in a n lavish production of William Shakespeare's "Hamlet," which Branagh also directed. The U.S. Catholic Conference classified the film A-II for adults and adolescents.

In terms of power, the most memorable events are played by Noah Taylor, who covers the early adult "crash" years, and by Geoffrey Rush, who is showier and draws the most attention as the jabber-ing, child-like mature man, wounded

but recovering his talent and joy in life.
You can say the story is a "triumph of
the human spirit," because in a way David's breakdown, after some hard times, liberates him. He is free at last to enjoy and share his gift. Maybe he's not fully "normal" or "well," but he's very likeable, marries a smart and warmly understanding woman (Redgrave), and finds his niche.

(Off-screen, the actual and exuberant Helfgott, 49, is happily well enough to perform and has two hot-selling classical albums in the stores. He enjoyed the movie hugely. Helfgott has concerts scheduled soon in Toronto, New York and Los Angeles, and may play on the Oscar

Thus, "Shine" is another movie that

brings audiences closer to understanding and loving humans who are in some way "damaged." The perceptions of mental illness have changed greatly in this century

As Cardinal Ratzinger recently noted, "none of us is fully himself" in this life, and none can be said to resemble God any less than others.

Movies like "Shine" have been telling

us this consistently for years. Perhaps its best scene occurs late in the film, when the father, having read of his son's recovery and success, comes to visit at night and alone, obviously penitent. He expresses his love and embraces him, then tries to explain about the hurts of his own childhood.

It isn't enough, of course, but it extends the film's overall benevolence to both

wounded Helfgotts.
(Powerful, highly cinematic drama with music that explores the joy and pain of art and also of love within families).

USCC classification: A-III, adults.

PBS examines the tragic fate of 'Titanic's Lost Sister'

By Henry Herx, Catholic News Service

The mysterious circumstances under which a British hospital ship sank off the Greek coast in World War I are examined in "Titanic's Lost Sister," airing Tuesday, Jan. 28, from 8 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)
The Britannic was still under construction when her

sister ship, the Titanic, went to the bottom of the ocean after striking an iceberg on her maiden voyage in 1912. Extensive safety modifications were made on the hull and

watertight compartments of the Britannic. By the time the luxury liner was ready for passengers on the Atlantic route,

World War I was under way. Refitted as a hospital ship, it was used to pick up Allied wounded on the eastern front in Turkey until it sank in 1916 in the Aegean Sea.

For all of its safety improvements, the *Britannic* sank beneath the waves less than an hour after an explosion on

board. The loss of life was modest because the ship went down on the way to the front with fewer people on board.

A wartime inquiry never determined the cause of the explosion, which has been a matter of speculation ever since. After the war, no evidence was ever found that it had been torpedoed by a German submarine, though records indicate a German U-boat had placed mines in the area shortly before the ship sank in the Aegean Sea.

The possibility that it carried an illegal cargo of

munitions was given some credence when deep-sea explorer Jacques Cousteau found the wreck eight miles

from the site reported by the British.

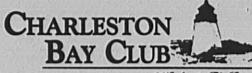
Oceanographer Robert Ballard later assembled a team of divers to explore the wreck and resolve some of the mysteries about its sinking. Ballard's expedition made extensive photographs of the exterior of the sunken Britannic, which show a gaping hole in the side of the vessel and open port-

holes on the lower level of the ship.

A presentation of the PBS "Nova" series, the documentary provides interesting historical background and reawakens curiosity about the two ill-fated sister ships.
(Henry Herx is director of the U.S. Catholic

Conference Office for Film and Broadcasting.)

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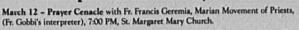
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April 11 and 12 - Youth Night and Day of Prayer and Reflection with Ivan Dragicevic, vision-ary from Medjugorje; Msgr. Bernard Powers, powerful and challenging retreat director; Jim Cowan, music ministry from Franciscan University. Each event may include a healing service. All are wel-come, bring a youth.

April 13 - Luncheon to benefit Orphanage in Bosnia with Ivan Dragicevic, Jim Cowan.

May 17-26 - Pilgrimage to Holy Land with Fr. Mitch Pacwa, S.J. of EWTN.

June 5-14 - Pilgrimage to Medjugorje.

June 25 - 16th Anniversary Celebration of Our Lady the Queen of Peace, 7:00 PM. Healing Mass, music ministry provided by Kristin Taylor, St. Margaret Mary Church.

August 7-17 - Pilgrimage to Medjugorje.

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A Supplement to The Criterion

Catholic Schools Week



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CATHOLIC SCHOOLS WEEK, JAN. 26 THROUGH FEB. 1

Students celebrate their week thankfully

Schools all over the archdiocese—and the nation—will celebrate Catholic Schools Week, Sunday, Jan. 26, through

Saturday, Feb. 1.
Sacred Heart School in Terre Haute will open Catholic Schools Week on ay, Jan. 26 with a 9 a.m. liturgy, to which the school community has been invited. Former students and teachers will participate, as well.

Terre Haute Mayor Jim Jenkins, the honored guest, will tell why his education at Sacred Heart School has been important in his life. Students will do the readings, the school choir will provide music, and the student body will participate in songs

Sacred Heart's principal and teachers have designated Monday as student appreciation day. Students may wear blue jeans rather than their regulation uniforms Teachers will have surprises for students to show their appreciation.

Catholic schools teach leadership skills by electing class officers. And they are becoming less parechial by learning what other schools are doing. Here, the class Saints School in Indianapolis meet of St. Plus X School.

On Tuesday, teachers will be appreci-ated. The students will be "especially good, even though Christmas is past." And the teachers will be able to dress down for the day. The general public is invited to an information evening in the school gymnasium, beginning at 6:30 p.m. Questions will be answered about the school during this evening for the 1977-78 registration that takes place during Catholic Schools During the Wednesday school liturgy,

students will show their grandparents how much they mean to them. Friday is Spirit Day and parents are invited to the Parent Appreciation Pep Session at 2 p.m. in the ool gym. Each class at Sacred Heart will lead a group cheer for the parents.

St. Charles Borromeo School in Bloomington is taking a journey back to the Land of Oz during Catholic Schools Week. Classroom and school-wide activities will the focus on the characters' search for a home, a brain, a heart and courage. The "There's No Place Like St. Charles School" theme will promote the school's

Students have designed stationery for letters they will write and mail to pari-shioners during Catholic Schools Week. Yellow bricks line the new multipurpose room, each bearing a student's name and reasons he thinks St. Charles School is

The week will feature "There's No ace Like Home Day," "Think Day," Place Like Home Day," "Think Day,"
"Heart Day," "Courage Day," and "Faith Day: A Journey of Friends Together. The week's activities will end with an open house Sunday from 11 a.m. to 1 p.m. after the principal, Virginia Suttner, addresses all the weekend Masses at St. Charles.

Prince of Peace Schools in Madison has taken the national theme "Catholic Schools-Schools You Can Believe In" and used it to show appreciation. Sunday's theme will be "We Believe in our Parish." Students and faculty members from Pope John XXIII Elementary School and Shawe Memorial Junior Senior High School will serve as greeters, servers, lectors, commentators and eucharistic ministers at all parish Masses.

On Monday, "We Believe in our Community" will feature city and county officials at an all-school Mass. After the Mass, there will be a reception for city officials and the high school students. Selected school volunteers will receive the Golden Shamrock Award and Father John Meyer, the pastor, will receive 365 notes of appreci-

ation from children in grades 1 through 12.
Volunteers at Pope John XXIII will give thank you notes to their volunteers on

Tuesday. The volunteers' photos will be on display in the lobby. At Shawe, a dis-play of volunteerism will be in the lobby and a discussion in religion classes will take place.

Appreciation of Catholic schools will be the focus on Wednesday. Teachers, cafeteria workers, maintenance, pre-school, day care, and the president's office staff will switch schools. The Pope John sixth-grade students will visit Shawe's junior high focus program.

To show appreciation of students on Thursday, homeroom teachers will give their students small gifts (apple or candy) with notes of encouragement. The students of both schools will watch videos that afternoon.

"National Appreciation Day for Teachers and Principals" will be cele-brated with an all-school assembly featuring Pope John and Shawe Memorial concert bands. Those who have served 5, 10, 15, 20 or 25 years will receive honors. Students will wear green and gold. There will be open houses at both schools and the parent-teacher group will serve lunch

Sacred Heart School in Clinton has a full schedule for Catholic Schools Week, too. It opens with the entrance procession at the 11 a.m. liturgy on Sunday. Students will be lectors and gift bearers. After the Mass, an open house will be held, from

noon to 1 p.m.
Poster Day is Monday at Sacred Heart, Clinton. The theme is "Why We Believe in Catholic Schools." There will be a music convocation at 10:30 a.m. Tuesday will be school colorsday—red and white—and there will be a kickball game in the gym. Wednesday is Teacher Appreciation



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Saint Christopher's School	2,657.05 raised
Brebeuf Preparatory School	2,550.79 raised
Christ the King	2,190.80 raised
Immaculate Heart of Mary School	1,704.32 raised
Saint Flizabeth Seton Church	1,419.87 raised

Other Catholic schools and churches on "Joe Cares" are: Bishop Chatard High School, Cardinal Ritter Jr. High School, Saint Thomas Aquinas School, Our Lady of Grace Church, Sacred Heart Catholic, Saint John's Church, Cardinal Ritter High School, Xavier University Scholarships, Saint Lawrence School, Scecina Memorial High School, Saint Maria Goretti, and Saint Roch's Catholic School.

For more information, call 573-8088 and ask for Terri or Susie. It's your chance to join the 300 charities already on board for "Joe Cares.



As of Dec. 1, 1996, O'Malia's had paid over a quarter million dollars to those participating.

Photos by Margaret Nelson

Service is important to students in Catholic elementary and secondary schools. At Thanksgiving, young people from Indianapolis South Deanery parishes serve dinner to center city apartment residents. The young people also financed the event.



nksgiving is important to all children educated in Catholic schools in the archdiocese. Here, -schoolers at Hely Trinity Day Care step to thank God for their lunches—and check out what is ng on around them.

Schools Are Schools You Can Believe Schools Week T-shirts that won a design contest.

On Monday, St. Roch students will write pen pal letters to students at other Catholic schools at the same grade level to wish them a good Catholic Schools Week.

will cost students \$1 for each. The money will go for the building fund and missions day and Mass will begin at 9 a.m. Parents are invited to brown bag it with their chil-dren at lunchtime. Holy Angels will have

There's a prize for the most creative hat. It will also be movie time. Friday is dress-up an honors assembly on Friday afternoon.



The 71 schools throughout the archdiocese will mark Catholic Schools Week, Jan 26 through Feb. 1, with special Masses and events for their students, parents, staff members, parishloners and communities. This photo shows two girls sharing a hymnal during last year's Mass for students of Indianapolis North Deanery at St. Plus X School.



Photos by Margaret Nelson

Computer technology is important to bring students of Catholic schools the skills they will need in the next millennium. Here, students at St. Philip Neri School in Indianapolis work in the recently-opened computer room in the school.



rchdiocesan schools are building, growing and improving. Students at Central Catholic School is indianapolis South Deanery, serving children from Sacred Heart, Good Shepherd, Holy Rosary and St. Patrick parishes, opened new classrooms this fall.

Schools You Can Believe In

Batesville Deanery

St. Mary School, Aurora Mr. Kyle Koelling, principal

St. Louis School, Batesville Mr. Mike Amhrein, principal

St. Mary School, Greensburg Mrs. Martha Hartman, principal

St. Paul School, Guilford Mr. H. Anthony Rinck, principal

St. Lawrence School, Lawrenceburg Ms. Jana Acra, principal

St. Nicholas School, Sunman Mrs. Rita Grathwhohl, principal

Oldenburg Academy, Oldenburg Sr. Carol Ann Mause, OSF, principal

Connersville Deanery

St. Michael School, Brookville Sr. Dominica Doyle, OSF, principal

St. Gabriel School, Connersville Mrs. Emily Lemming, principal

· Seton Catholic School, Richmond Mrs. Kathryn Schlichte, principal

St. Mary School, Rushville Mr. Donald Burkhardt, principal

Many archdiocesan Catholic schools are building

St. Simon's new school to serve 750 children, will open next fall at new location

By Margaret Nelson

Many of the schools in the archdiocese are undergoing expansion and renovation. Schools that are involved in expansion or renovation programs currently include St. Vincent de Paul in Bedford; St. Charles Borromeo, Bloomington; St. Malachy, Brownsburg; and St. Rose of Lima, Franklin.

Also, Central Catholic, Holy Angels, Holy Spirit, Nativity, St. Barnabas, St. Jude, St. Mark, Little Flower—and of course, St. Simon-schools in Indianapolis are

growing.
Our Lady of Perpetual Help School in New Albany is experiencing growth, as are St. Mary, North Vernon; St. Paul, Sel-lersburg; St. Ambrose, Seymour; St. Joseph, Shelbyville; and St. Patrick, Terre Haute.

Schools that have completed expansion or renovation in recent years are St. Mary, Greensburg; St. Lawrence, Indianapolis; Holy Family, New Albany; and St. Susanna, Plainfield.

At St. Simon, there will be a brand new educational facility opening in its new northeast Indianapolis parish location for the fall session this year.

St. Simon's pastor, Father Larry Craw-ford is pleased that, "One of the neatest things about this new building is, as you come in the entrance of the educational facility, the school office is at the right as you enter and the office of the director of religious education is on the left. "This was intentional," Father Crawford

said, acknowledging the work of all the

planning committees. "It's neat that the start of the whole building was designed so that the school reflects the parish. It is part of the total Catholic education program.

"Several things occur to me," he said. "I believe this is the first new Catholic school building in the archdiocese in about 25 years. The other thing is the size, It's huge.
"In grades 1 through 8 there will be

three classrooms each at 25 students per classroom. So that's 600 kids," said Father Crawford. "Also, the day care, preschool, and kindergarten will have their own week. That's not counted, so what you've got is a total of about 750."

St. Simon's principal, Rob Rash, said that the new educational facility will have two computer labs, a media center and a music room.

St. Simon just established a web site on the Internet. So far, they have not pur-chased anything, but the school will have network capabilities and continue to have e-mail. Rash expects the school to have the latest technology. They'll be able to contact parents, store biographies of teachers and parish information, and add to the school data.

The school will be accessible to the handicapped, with an elevator for the two-floor facility. It will continue to be the host site for special education for the Indianapolis East Deanery. The parish will have a gym, football field, activity area and space for soccer and baseball.

Rash expects to have a staff of about 30, counting aides and other part-time people. He thinks they might have a music teacher, and will probably need two

physical education teachers.

There will be three divisions in the school: primary, grades one to three; intermediate, grades four and five; and middle school, grades six through eight. The middle school will have two science rooms. The new school will have a hot lunch program. The cafetorium will serve as both cafeteria and auditorium.

A survey of current members, and those who are likely to send children to the new school, revealed subject priorities. They put computers, math, religion, science and language arts at the top of

Students of the new school will come from three parishes in the archdiocese and some from Holy Spirit Church in the Geist area, a Lafayette Diocese parish. The three Indianapolis parishes will officially change boundaries. The details of the changes will

be published in *The Criterion* next week.

The transition team is looking for ways to transport students who live at the present location to the new, northern school. Lawrence Township buses will bring the children from the new location.

Father Crawford said, "As a pastor, 1

think it is really a very happy circum-stance that the archbishop has begun a Journey of Hope, because hope is a result of spreading the Gospel. The archbishop outlined three goals: evangelization, spiri-tual renewal, and stewardship.



Ready to serve as ministers during a Parish Community Day Mass at St. Nicholas, Sunman, are (from left) Kim Batta, who did the opening remarks; Joan Reale, a reflection on St. Robert; Msgr. Bernard Schmitz, celebrant; Ashley Knueven and Abby Grathwohl, acolytes.

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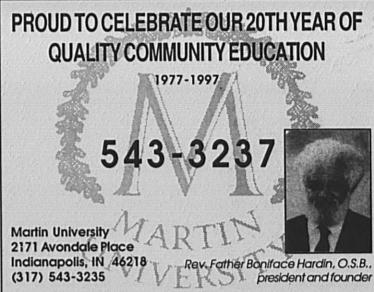
> Mrs. Paulette Conner (St. Barnabas School)

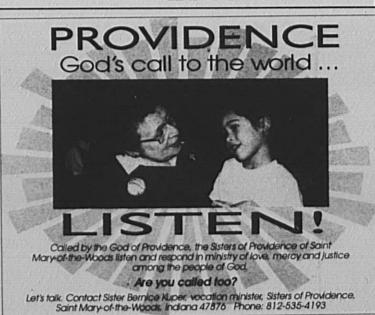
Sr. James Michael Kesterson, SP (St. Jude School)

> Mrs. Joanne Cauchi (St. Mark School)

Mrs. Sandi Stanfield (St. Roch School)

Schools You Can Believe In





"The whole reason to ever have a school is that we are teaching the Gospel and handing on Catholic values to the younger generation," said Father Crawford. "It is impressive to me how much interest there is—how many parents are working with us to send their children to a Catholic school. to send their children to a Catholic school.

"They want Catholic values in their youth. Their dedication is inspiring to me—that that is so important to them. It says something about their faith," he said. "The school really is part of the parish's mission of revealing God. I think it's neat how much people really do want to do that." Father Crawford said that everything, from the initial purchase of land to the last eraser, is expected to cost \$14.5 million. The actual construction of the education center will be \$11.7 million of that.

But the pastor is not losing sleep. Father

Crawford said, "I'm leaving it to God."

Statistics reflect mission of schools

Catholic schools in the Archdiocese of Indianapolis educate more than 24,000 students throughout the 39 counties in central and southern Indiana

Nine Catholic high schools serve more than 5,000 students in grades 9 through 12.

Sixty-one elementary schools serve more than 17,000 students in kindergarten through grade eight. More than 1,700 children attend parish-sponsored pre-kindergarten programs

Sixteen Catholic elementary and four Catholic high schools located in the Indianapolis Public Schools district serve a high percentage of disadvantaged children. At the eight center-city Catholic schools, 52 percent come from families with incomes below the federal poverty level. Several Catholic schools in smaller towns serve low-income families, as well.

Leadership program develops skills

By Sue Barth

After spending 16 years as a classroom teacher at St. Gabriel School in Connersville, I began to seriously think about obtaining my principal's license. I spoke with several administrators and they all encouraged me to

pursue this next level in my career.
In late 1994 my principal, Dr. Robert
Brewer, told me about the Leadership Re-



cruitment and Formation Program sponsored by the archdiocesan Office of Catholic Education (OCE). It was directed by Annette "Mickey"

The Catholic School Principal Perceiver test

was given to 25 teachers. Based on the results and individual profiles, 20 of them continued with the program.

For six months, we attended three-hour monthly meetings. We had self-assessments in the areas of education, spirituality and management skills.

During the second half of the program, we decided on topics of interest, such as grant writing, budgets and communications. We learned information that would prove valu-able to us later. Each of us was given a men

toring principal project that was connected to the duties of a school administrator.

One part of my project involved establishing a scholarship for an eligible senior—a former St. Gabriel School student. This required working out the criteria with high school counselors and gaining financial backing from the parent teacher organization of St. Gabriel. The first scholarship winner was announced last May.

The other part of my project was to develop an organization chart which outlines

"How can we belp you? Jodie Russell -

Member Service Clerk

the "chain of command" from the Office of Catholic Education through people at the local level.

On Oct. 9, 1996, 13 of us were officially certified by the archdiocese in a ceremony at the Catholic Center in Indianapolis.

For me personally, the benefits of the leadership program were many. I feel that the biggest single benefit is the commun-ication network that was developed between all of us who participated. Not only were friendships cultivated, but we also formed a group who can share ideas and discuss proband solutions.

Working through the profiles and individ-ual assessments helped me become aware of my personal strengths and weaknesses. The process identified the areas that I needed to concentrate on improving. This program also reaffirmed my belief and dedication to Catholic school education. I am confident that my decision to pursue my principal's license was a good one.

My 22 years of classroom experience consists of 15 years teaching first grade and

seven years as a sixth-grade teacher. During five of those years, I also served as administrative assistant.

This year, I have had the opportunity to work with St. Gabriel's new principal, Emily Lemming. This change in leadership has brought renewed enthusiasm and energy to St. Gabriel.

She has given me many administrative tasks, such as making schedules, developing and implementing a student dismissal plan, performance-based accreditation, a goal documentation plan, and attendance at deanery

I strongly encourage anyone who is considering becoming an administrator to take advantage of this leadership program. While participating in the program, I was con-vinced to return to Ball State University. Thanks to funds from the Total Catholic Education endowment, I will complete my studies this spring and receive my principal's

The combination of all these programs has prepared and qualified me to take the next step in my career development-that of becoming an elementary school administrator.



G. Joseph Peters, associate executive director of Catholic education for the arch-diocese, looks at a model for the expan-sion of St. Rose of Lima School in architect Steve Alexander. The groundbreaking was held Oct. 27.

Photo by Margaret Nelson

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CATHOLIC SCHOOLS WEEK 1997 **West Deanery Schools**

Schools You Can Believe In

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Holy Angels Catholic School Sr. Gerry O'Laughlin, CSJ, principal

St. Christopher School Mrs. Barbara E. Leek, principal

St. Malachy School Miss Julie Guthier, principal

St. Gabriel School Ms. Barbara Shuey, principal

St. Michael School Mrs. Beverly McGovern, principal

St. Monica School Mr. William Herman, principal Mrs. Deborah S. Reale, assistant principal

> St. Susanna School Mrs. Virginia Kappner, principal

Cardinal Ritter High School Dr. David Armstrong, principal

Technology important part of education

By Millie Harmon

Catholic schools throughout the archdiocese are constantly upgrading their

computer technology.

St. Bartholomew School in Columbus found that monetary concerns, space restrictions, temperamental equipment and fear of the unknown were only temporary barriers, as it built one of the strongest computer programs in the archdiocese.

"We are looked at in awe by other schools because of our program," said Colleen Coleman, principal. She attri-butes its success to assistant principal Kathy Schubel.

"Kathy is a media specialist and tech-nology coordinator and a recognized talho served on the committee that developed the Computer Curriculum Guide for the archdiocese," she said.

But Schubel quickly credits the school's past and current administrators as the reason for an excellent program. The former principal currently works with the Office of Catholic Education. "Barbara Fox saw computers as a key part of educa-" said Schubel.

Administrative, teacher and parent sup-

strong curriculum focus, have helped turn the school's program into one of the best,

Like any private school, St, Bartholomew has struggled to keep up with technology. Fortunately, Bartholomew Consolidated School Corp. shared its traveling computer bus with the private

Computer costs are challenging. "With money always an issue, it requires courage and commitment and someone to do the job," said Schubel.

She should know. She came to

St. Bartholomew in 1985 when former principal, Benedictine Sister Anna Rose Luken, convinced her to be the librarian. Being a certified teacher and loving kids, Schubel agreed. As an added bene-fit, Sister Anna Rose told her, "Oh yes, and you're going to do computers!"

The first computer room, a former nurses' station, was narrow and tiny. Twelve temperamental computers (TRS80), obtained through a government program, ruled that room. If one malfunctioned, seven also quit, leaving four to share with 14 scheduled students. The machines had no color or graphics, but Schubel already could see the

In the late '80s, using Chapter 2 funds and private donations, Apple II Cs and Es replaced those first machines.

We have always been fortunate because our school parents saw the need," said Schubel

These newer computers were more innovative and supported the regular curriculum. History teachers worked their lesson plans into computer instruction. Classes were divided in half and each spent 20 minutes with computers. Cooperation between teachers and students was important.

But they succeeded, and Schubel credits their Catholic identity with always pulling them through-she calls

it "Christian Networking."
"Our kids learned to share and to take care of property that wasn't theirs. It's incredible to witness the respect," she

Space is still limited. Younger classmates didn't have a chance for regular instruction. So about five years ago, St. Bartholomew leapt into the future with a creative solution.

The school approached the PTO, but this time the vision was larger. As result, the computer lab was moved into a middle school classroom, divided with computer stations and regular desks, and a teacher was hired just to teach middle school religion and computer

In middle school, religion is taught three days a week; computer, two days.
Often the subjects intertwine.

"The seventh grade just finished newsletters on St. Luke's Gospel," explained Kathy Limberg, current religion and computer teacher. The head-lines and related stories, illustrations, graphics, and word search games verify that all the learning is linked and excit-ing. "Jesus Heals Ten Lepers" and Dead Man Walking" are examples of the headlines.

Supporting curriculum reaches all levels. "Our second graders wrote letters to veterans as part of social stud-" said Limberg

Having a computer instructor and a classroom made it possible for someone to be in the lab all day to assist students. The Apple computers have been recy cled into the classrooms. The uppergrade-level classrooms each have at least one Macintosh.

The middle school's weekly activities (liturgy, lunch, electives) remove the students from that lab/classroom and permit Schubel to schedule and teach grades one through five regularly. Occasionally, Limberg takes religion classes to the library, so that Schubel can use the lab.

Schubel said that the computers were chosen "not on what a machine can do, but what the students can do with a computer."

The lab-classroom has 14 student stations (and 30 student desks), and a teacher station equipped with a system that allows the teacher to project directly from her com-puter to a television monitor. Students watch the monitor and apply the lesson to their

All the student stations use Ethernet to connect to a server computer where other programs are loaded. These programs in-clude "The Writing Center," "KidWorks" and other curriculum-oriented programs.

Computers produce interesting "by-products." Two students share a computer. "We try to put kids together for compatibility, not by achievement level with computers," said Schubel. "We have

Another benefit is the blossoming of "disinterested" students. "Some who can't learn the traditional way are captivated by the machine and they allow themselves to learn that way," said Schubel.

Technology must be written into the school budget. Another classroom is on the wish list

the wish list.

Although money is a factor—new computers cost about \$2,000 each—Limberg and Schubel agree it's not the driving force. But they must have parish support and be willing to sacrifice something else.

Next to all those monitors a real, live teacher must exist. "Teaching is a work of personality," said Schubel. "A teacher gets students to find things out by themselves. We provide the human element to motivate, to guide and balelement to motivate, to guide and bal-ance investigation."

The blackboards and chalk of yester-

year are still important tools, but the computer is the key to future learning.

The computer and Internet have enabled St. Bartholomew students to search the world for information-at their fingertips. The library's computer is linked and its use is controlled by teachers.

"We no longer live inside the four walls of a school," said Schubel.



Photo by Millie Harmor

Kathy Schubel's sixth-grade computer classes at St. Bartholomew School in Columbus check 'snow day' headlines they wrote on their computers.

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School management project reports success

The six interparochial high schools in the Archdiocese of Indianapolis are involved in a multiyear project designed to strengthen each school's ability to carry out its mission and long-range goals.
According to G. Joseph Peters, associate executive director for Catholic education, the archdiocesan Office of Catholic the archdiocesan Office of Catholic Education originally conceived of this pro-ject as an effort to "improve the prospects for successful fund raising" in archdioce-san high schools. However, Peters says, the project quickly evolved into "a comprehensive process involving governance, administration, mission and long-range planning, case statements, a comprehensive communications program (including newsletters, annual reports, marketing for image and enrollment) annual giving pro-

grams, and endowment/planned giving.
According to a report published recently by the Office of Catholic Education, after just two years this com-prehensive development effort is show-ing significant results. These include the following accomplishments: In each of the six archdiocesan high schools, governance boards are being reorganized; strategic plans are being implemented; comprehensive development plans have been formulated; administrative roles and responsibilities have been clarified; fund-raising efforts have been consolidated and strengthened; capital campaigns are under way (at three of the six schools) and all schools now have endowments; comprehen-

sive communications programs are in place; enrollment management and marketing programs have been strengthened; and school personnel and board members have received extensive train-

ing in development.
Peters said it is clear that the progress that has been made is due to the efforts of local school officials not the efforts of the con-

sultants or archdiocesan officials.

In addition to these accomplishments, which the report describes as "hard-toquantify," the school management project has resulted in measurable increases in enrollment and revenue. Enrollment in the six interparochial high schools had been increasing even before the Catholic school management project was started, but the report attributes the continuing suc-cess of high school enrollment programs to the "additional focus on this area" provided by the project. According to the report, total according to the report, total enrollment at the six arch-diocesan high schools has increased by 12 percent since 1993. Cumulative revenue from this new enrollment since 1993 has totaled more than \$1 million.

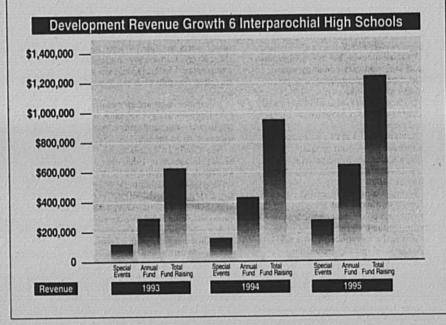
Complementing the growth in revenue from additional school tuition, the six archdiocesan high schools have also experienced a significant increase in gift income. In fact, total fund-raising revenue has increased 100 percent since the project began. Total fund-raising dollars at archdiocesan high schools came to more

than \$1.2 million in 1995 com-pared to slightly over \$600,000 in 1993. "The overall numbers are great, and that is a direct result of the good work our schools are doing as they strive to meet ever-increasing development goals," Peters said. "While there is still

much work to be done to meet our schools' fundraising objectives, there's no question we're heading in the right direction!"

The school management project has been guided by a Connecticut-based professional consulting firm, Catholic School Management, which has been working with the Office of Catholic Education and school lead-

ers to "institutionalize" the principles and techniques of comprehensive development in each of the six interparochial high schools. Richard J. Burke, president of Catholic School Management, defines development as "both a process and a concept which holds



that the highest destiny of an institution can only be realized when everyone involved in the life of the institution [works together to] analyze the mission; crystallize the goals and objectives; project these into the future; and take the necessary steps to realize the objec-tives and attract the human and financial resources to enable the institution to flourish into the next century." Central to Burke's vision of school development is the idea that consultants should not do the work of administration or fund raising for schools, but instead they should help schools to "take the necessary steps" to carry out their mis-

sions effectively.

Consistent with this philosophy, the consultants from Catholic School Management visit schools on a periodic basis to provide counsel, help set objectives and check the schools' progress Their ultimate goal is to "change the cul-ture at the schools in a positive way so that they can succeed and prosper."

Michael Halloran, executive director of the archdiocesan office of stewardship and development, applauds the work that the six archdiocesan high schools are doing in development. "The development and administrative gains made in our high schools over the last two years have been tremendous," Halloran said, "But school costs continue to rise each year, so we don't have the luxury of relaxing our efforts just because we've experienced some success. The challenge we face will be to keep the momentum going. and to institutionalize the gains over the next few years."

Peters said the development team could have chosen to hire fund-raising counsel in the project's beginning and then moved even faster in that area. But, Peters added, "we might have just gotten better at doing the wrong things. We have attacked the challenge of comprehensive development in the high schools on a broad front, and we're getting better in many other areas, not just fund raising."

The six interparochial high schools in the Archdiocese of Indianapolis are Bishop Chatard, Cardinal Ritter, Roncalli, and Scecina Memorial high schools in Indianapolis, Our Lady of Providence High School in Clarksville, and Shawe Memorial High School in Madison.

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Bishop Chatard High School 5885 N. Crittenden Ave., Indpls., IN 46220 • 251-1451 Mr. Paul Lockard, Principal

By Mary Ann Wyand

"The story of Roncalli is a story of love, life, and growth," Roncalli High School president Joe Hollowell explains in the opening segment of a new promotional video about the Indianapolis South Deanery interparochial high school.

"It's a story of challenges and opportunities," he emphasizes. "We owe our children an opportunity to develop their God-given gifts, and to do that in a Christian environment." Last year Hollowell and development

Last year Hollowell and development director Robert Hoy chose the theme "On This Rock . . . The Campaign for Roncalli" for an ambitious fund-raising effort underway to finance renovation of the existing school building and construction of a library, media center and 15 classrooms needed to accommodate a growing number of students in future years.

"We build church at Roncalli,"
Hollowell said, so it seemed appropriate
to focus the Christ-centered campaign on
Matthew 16:18: "And I tell you, you are
Peter, and on this rock I will build my
church..."

School administrators have set January of 1998 as the targeted completion date for the expansion project. Roncalli's master plan also includes purchasing additional land.

"We have doubled the size of the campus by acquiring an additional 18 acres of property east of the school," Hollowell said. "We've grown from 15 acres to 33 acres. We want to make sure there is room for every Catholic student in the Indianapolis South Deanery who wants an education at Roncalli."

This year, 98 percent of Roncalli's 857

students are Catholic, Hollowell said. So far, 287 eighth-graders have taken the school's placement examination for the Class of 2001.

"We're graduating 170 seniors in June," Hoy said, "and we are at capacity-plus right now. There are an additional 120 students who want to attend Roncalli next year. That's why we are doing the campaign."

Responding to Roncalli's growth, the Indiana High School Athletic Association has moved the school up to a larger class based on its total enrollment. This fall the Roncalli Rebels will face gridiron opponents from other larger schools in 4A football competitions.

"We're looking forward to the challenge," Hollowell said of the IHSAA designation. "We have been very competitive through the years. Teams typically rise to their level of competition, and our students are no different."

Roncalli's football teams have earned four state championships in the school's 27-year history, and students also score high in other HSAA sports as well as in music, theater, and both church and community service. Students regularly participate in a wide variety of service learning projects in the Indianapolis area.

"We have an action-oriented approach to our faith formation," Hollowell said. "That's been another hallmark that I have tried to see through in my years of leading the school as principal and now as president. The students learn about doctrine and dogma, and they also have ample opportunities to put their faith in action."

Roncalli's community service requirements for graduation have doubled from 24 service hours five years ago to the 40 hours required now, and Hollowell



Criterion file photo by Mary Ann Wyand

Roncalli High School Junior Kara Kogeris of Nativity Parish in Indianapolis reads the names of people who have died from AIDS during a display of "The Names Project: The AIDS Memorial Quilt" at SS. Peter and Paul Cathedral. Roncalli promotes church and community service.

expects the school to increase that total to 60 hours of community service required for seniors in one semester.

for seniors in one semester.

Students learn the importance of Christian service as freshmen, he said, and continue to participate in church and community service throughout their high school years.

"I think it's important that our students learn they have gifts that are intended to be used to lift everyone up,' Hollowell said. "That's really our main focus here. We help the students discover their gifts, understand the discipline necessary to develop their gifts, and learn to use their gifts to give back to the community as God intended. If I had to sum up our mission in one sentence, that would be it."

Hollowell attributes Roncalli's enrollment growth to the dedication of teachers and other staff members, guided by Bob Tully, Roncalli's first development director.

Roncalli principal Chuck Weisenbach

Roncalli principal Chuck Weisenbach, a former teacher and varsity basketball coach at the Indianapolis South Deanery school, explains in the video that faculty members strive to "provide young people with the opportunity to allow their light to shine, with a solid foundation to grow."

foundation to grow."

As one teacher notes in the the video,
"We are all religion teachers," regardless of the specific subject areas taught
in different departments.

"Our teachers are dedicated to our mission and have a missionary zeal for their work in Catholic education," Hollowell said. "Our goals at Roncalli are to develop good people with good character (who are) good students, and strengthen their faith."

Last year Roncalli seniors earned nearly \$2 million in college scholarships, he said. Each year 90 percent of Roncalli's graduates pursue additional educational opportunities and have been very successful in a variety of careers.

"As a Catholic secondary school, our mission is to provide a Christ-centered

"As a Catholic secondary school, our mission is to provide a Christ-centered and values-oriented education that allows our students to make the correct choices in life," Hollowell said. "Our students are proof that we are doing that."

From a development point of view, Hoy said, the students are "the best marketing tool I have for inviting people to invest in the Roncalli Annual Fund and the Campaign for Roncalli. What better way to sell the school than have people in the community witness the success of our students through their academic performance and extra-curricular activities like show choir, theater, and volunteer work in homeless shelters? It's very easy for me to present the good news of Roncalli because of the success our students have and because of their active involvement in the community."

Named for Cardinal Angelo Roncalli, who became Pope John XXIII, Roncalli High School was created in 1969 from the consolidation of (Bishop Joseph) Chartrand High School, located at the school's present site, and Sacred Heart High School on Indianapolis's near-Southside, which had briefly been renamed John F. Kennedy Memorial High School.

Roncalli High School specializes in Christ-centered faith formation "around the clock," Hollowell said, except on Sundays and holidays. About five years ago, school officials decided not to schedule school activities on the Lord's day to allow members of "the Roncalli family" time in their own bomes with their own families.

own homes with their own families.

Roncalli values its "family room," he said, which functions as both a gymnasium and an auditorium.

sium and an auditorium.

"God willing," Hollowell said, "our family room will get a facelift."

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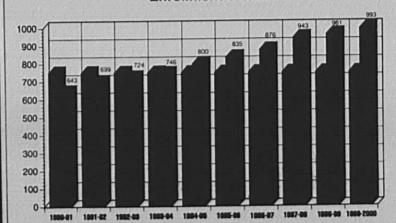


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Enrollment Trends



Graphic courtesy of Roncalli High School

Roncalli's enrollment has exceeded its capacity of 750 students for three years.



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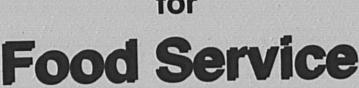
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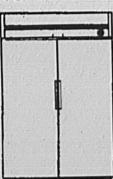
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St. Gabriel School in Connersville collaborates

Hospitality, welcoming, and prayer are three characteristics of St. Gabriel School in Connersville. That's because of concerted effort by the principal, Emily Lemming and the director of religious education, Beth Luking.

And Karen Oddi, associate director of religious education, sacramental, childhood and family catechesis for the archdiocese, is pleased with their efforts "to

involve students in prayers, devotions, traditions, and Christian service in a very intentional way

The two St. Gabriel leaders explained

what they have done this year.
At the first teachers' meeting in August, Lemming coordinated a prayer service in which she and all the staff members walked through the two school buildings and blessed each classroom.



Working on a welcome sign at St. Gabriel School in Connersville are (from left) first-grader Alex Plum; Andrea Nobbe, grade 6; Bobby Murphy, grade 5; Beth Luking, director of religious education; Taylor Wilihite, grade 2 and Emily Lemming, principal.

blessings be used over the loudspeaker system throughout the first three weeks of the school year, so the children could hear their own classroom blessing.

While students have always prayed in while students have always prayed in class, in order to enhance the atmosphere of the school community, they decided to have prayer times twice daily when the whole school would pray together. At the end of the month, there is often a brief review of the saints for the week and then a litany-form prayer.

Each classroom uses a blue candle to represent the light of Christ. For daily prayer, students submit petitions to pray for relatives in the hospital, relatives who have died, and those involved with natural

The sixth-grade students take the responsibility of leading the Psalm as part of the morning prayer. After the first month of school, they took complete responsibility for the end of the day prayers, currently doing it completely on their own.

During advent, Sandy Herald, the kindergarten teacher, joined the student leaders to sing a closing verse with the

end of the day prayer.

At times when Lemming is not available to be the morning prayer leader, staff mem-bers have helped by being leaders, including the pastor, Father Stan Herber, Luking, and sixth-grade teacher, Sue Barth.

The students have easily recognized the importance of praying together. Parents,

grandparents, and visitors to the school have commented on how much they appreciate this prayer time. Everyone seems to stop and respect this time-even delivery men.

The principal and director of religious education have met at times to look at an overview of the month and brainstorm possible options and what needs to be included. Then another meeting is held to finalize and place dates and specifics on the calendar.

In October, there were several themes to incorporate with prayers. The following were included: devotion to the Blessed Mother, intentions for Pope John Paul II with the 50th anniversary of his priesthood, and Respect Life.

Service actions included collecting infant and pre-school items such as pacifiers, diapers and rattles to be given to the parish St. Vincent de Paul to distribute to needy families.

There is a central display area in the main hall of the school fondly called "the tower room." This area has a window which swings open into the hallway. On October 7th, the feast of Our Lady of the Rosary, as a group the students said opening prayers, prayed in the gym, and then they carried a statue of Mary in a proces-sion to this window. They sang "Hail

The afternoon kindergarten youth were included by making them responsible for placing a bouquet of flowers at the parish Our Lady of Lourdes Mary grotto outside.

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The Next Step Fund provides low-income families with tuition assistance to send their children to one of the nine Catholic high schools in the archdiocese.

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Little Flower School Mrs. Janet Hearne,

St. Michael School Mrs. Pam Costello,

Scecina Memorial High School

Mr. Steve Papesh, principal

Special prayers were included to be part of the spiritual bouquet for the Holy Father.

The Litany for Life was prayed during a

rosary and benediction period in church. In connection with Respect Life month, the 6th grade class had two special speak--both school parents-Charlene Leising and Barbara Broerman. One talked about working with mentally retarded peo-ple and the other spoke about adoption. A special day was planned for the school on Oct. 28. For the teachers, this was an opportunity to attend the Indiana Non-Public Education Association Conference.

Luking offered to coordinate a Religion Activity Day for the school with input and help from Lemming and
12 volunteers. Major themes for the day
included: hospitality and welcoming,
missions, and stewardship.
Mission Sister of Our Lady of Africa
Demetria Smith, mission educator of the

archdiocesan Mission Office, shared her experiences as a missionary in Africa with the students. She had a wonderful display of treasures from Africa which included some handmade instruments.

Sister Demetria shared her slides and songs and dances with the youth kinder-garten through 6th grade in four groups.

All youth helped create a colorful mosaic banner from construction paper scraps for each of the two school buildings. Youth ministry coordinator Dorothy Kelly helped facilitate this activity. Sara McKinney showed the youth the type of "welcome basket" that she shares with families new to St. Gabriel. Later each classroom made suggestions as to what could be included in the basket when families have youth their ages

Each classroom created a "welcome cheer" which was demonstrated as part of the closing day prayer. The young people made welcome placemats and thank you

The sixth-graders decorated boxes that would be used in November for the canned/boxed food drive. Lemming read the Cynthia Rylant book "The Relatives Came" to each classroom.

During the month of November, in preparation for Thanksgiving, the window in the "tower room" became a towering display of the non-perishable food items donated by school families as the students learned about and practiced the corporal works of mercy, especially feeding the

For Advent planning, the following group met: Lemming, Luking, first grade teacher Susié Tipton, and fourth grade teacher Misty Thompson. From this planning session, many good ideas were generated. For each of the three weeks that youth were in school for Advent, there was a theme

The first week's theme was peace-making. When youth came to school the morning of Dec. 2, they traced their hands on a green piece of paper, cut out the pat-tern, and wrote on it what they could do during Advent to be peacemakers.

The morning prayer service was held in the gym where different students brought forward the various pieces to build the Advent Wreath along with a life-size cardboard donkey to represent the journey. The donkey, created by art teacher Monica Struewing, traveled from classroom to classroom throughout the season of Advent.

The Advent Wreath and donkey were carried in procession to a round table in the main hallway of the old building. Two thematic bulletin boards were pre-pared by Angela Fuller, 5th grade teacher, and Sue Barth. One showed an Advent Wreath created from the green hands, stating the theme for each week. The other was a path for the donkey's journey to Bethlehem, showed which

room the donkey was visiting. Songs featured during this time included "O Come, O Come Emmanuel" and "The King of Glory.

In the second week of Advent, the theme was self-control. Prayers on that first day were held with the intermediate grades before lunch and primary grades after lunch to include afternoon kindergarten. The youth were given a piece of

purple yarn to remind them about personal space and exercising self-control. That day was also December 9 and the Feast of the Immaculate Conception was

In the display window a stable had appeared during the first week of Advent; on December 9, Mary was placed in the stable. Additional pieces were added in the days remaining before Christmas break. This art work was created by the teacher's aide, Rhonda Godar.

During the third week of Advent, the planner met on Monday morning, Dec. 16, and reviewed the previous two weeks, along with development of the

theme: sorrow for sins.

The parish Advent Penance Service was Dec. 17. The O-Antiphons were introduced that week and were part of the end-of-the-day prayer. The fourth week of Advent was introduced Friday morning, Dec. 20.

This was also the last day of school before the holiday break, so on Friday afternoon the whole school gathered for closing prayer during a Christmas bless-ing service led by Father Herber. At this service each child was blessed individu-ally and received a Christmas card from the school staff to each school family.

The card message was "May your family continue its journey with Jesus,

The King of Glory. May he gift you with love in your hearts and peace in your home. Many blessings to you in 1997!"

And the donkey completed its journey to the stable.

The service project for the Advent season was collecting new and used toys for the youth ministry Toys for Tots pro-ject, in conjunction with the parish Giving Tree.

At the student blessing service, a student representative from each classroom received a bag of straw to be placed inside the classroom door for the Three Kings' camels.

Upon returning to school after Christmas break on Jan. 6, the student body met for an Epiphany Prayer service before going to class. This included adding the Three Kings to the manger

When they returned to their classrooms, the students were delighted to find that, in place of the straw, new pen-cils had been left for each student.

Now-in ordinary time-the window is bare. The students have returned to the regular morning and end of the day prayers. There are special plans for Catholic Schools Week. During this ordinary time the parish Lent and Eastertide committee will meet to plan prayers to celebrate these liturgical

Two archdiocesan principals to attend national meeting

Two archdiocesan principals have been chosen to attend the National Catholic Elementary/Middle Schhol Principals Academy-Emily Lemming and Virginia

The academy further develops leadership in spiritual development, academic issues, school relationship and staff devel-

Virginia Suttner has been principal of St. Charles Borromeo School in Bloom-

ington since 1986. Before that she taught first grade at St. Charles for

Seven years.

Emily Lemming is principal of
St. Gabriel School in Connersville.
During the 1994-95 year, she was principal of St. Michael, Greenfield.

Lemming started her career in Catholic schools at St. Elizabeth Ann Seton School

in Richmond as a teacher, becoming a

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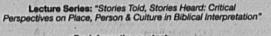
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Mr. B. to retire from St. Mary, Rushville

By Cynthia Dewes

Donald Burkhart has accomplished many things during his 65 years. He studied as a seminarian at Saint Meinrad, worked for his family's plumbing and heating business, and served a stint in the U.S. Army.

He was a teacher and principal in Indiana and Ohio. But ever since the late
St. Mary pastor Father



Bill Fisher telephoned him 22 years ago to say, "Donald, me boy he's been principal of St. Mary School in Rushville.

Burkhart said he saved the best for the last," but now he's

preparing to retire from his latest career. When asked if he will be given a celebration at the end of this school year, he replied, "My celebration has been the past 22 years."
"I love this place," Burkhart said. "If

it's possible, I love the very bricks in the

building."
He said his resume "does not include a long list of professional organizations, offices held, task forces, and such" because "I am one of those souls who believes that I need to be at school, not out running around the countryside unless there is a need

Instead, Burkhart said he's been busy "coaching, driving a bus, taking children to the doctor, counseling, resolving prob-lems, organizing fundraisers, meeting with teachers to discuss a problem child, cleaning the school when the janitor is ill, and a myriad of other activities."

St. Mary has even become a kind of Burkhart family affair. Three of his five children attended the school during his tenure, and his wife is currently the pre-school teacher. The Burkharts place high value on total Catholic education; four of

their kids are also Marian College graduates When Burkhart arrived at St. Mary in

"I have a deep

faith in God and

have been active

in my parish I needed an

opportunity for

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classes

1974, his personal goal was to "survive in the new job," he joked. But his real goals were to increase the school's enrollment and "to make the school the very best it could be." The enrollment then was 104 students in grades 1-6. Today it's up to 267, which now includes kindergartners and 72 kids in pre-school.

As for excellence, Burkhart said, St. Mary is a place where learning happens because the students come from supportive families with morals and values, and discipline is not a problem.

"Kids are more of a challenge nowadays," he said, because of problems such as hyperactivity, learning disabilities and the increased prevalence of dysfunctional families. But at St. Mary such challenges are met.

Thank God I'm in a Catholic school," Burkhart said. "Forget drugs and knives. Around here, not doing homework or calling someone a 'fatty' are considered problems.

Burkhart said the students at St. Mary are "given the opportunity to grow and practice self-discipline." He gives much credit to his staff and the teachers, who he said "are all outstanding." Most of the teachers have been with the school for 12 to 15 years

Burkhart is also grateful for archdiocesan support offered through the Office of Catholic Education and The Criterion. "I don't believe Catholic schools could survive in a world of state accreditations and regulations etc. without help from 'above,' " he said.

The job as principal has afforded Burkhart many pleasant surprises, such as the men of the parish setting up a found-ation for the school. "They did it all on their own," he said admiringly, and they continue to do so, with the total endowment now up to \$100,000.

Recently Burkhart was nominated by the archdiocese for the 1997 NCEA (National Catholic Educational Association) Distinguished Principal Award.

But the most satisfying thing about his job, he said, "is when a little one runs up and hugs me and says, 'I love you, Mr. B.' It happens frequently."

Accordingly, his biggest disappointment is "having to leave the child-ren," whom he described as "so open, unassuming and genuine."

Although he's somewhat sad to leave St. Mary School, Burkhart said, "You ve to know when to quit. I would like to leave now so that people might remember me as a capable and competent leader, not as one that really needed to move on.

He said his "life has been rich in people, but not in finances," so he's not sure what he'll do next. Retirement seems kind of scary, with new concerns about Medicare and Medicaid and pensions and all that. But "The Lord will never let anything happen that

After Burkhart retires, he and his wife plan to move closer to some of their children who live in Indianapolis. Then he needs to "find what the Lord will have me do. I don't think I'll ever really retire."

Susan Richardson chosen NCEA Teacher of the Year

The archdiocese is nationally recognized for the quality of its Catholic educators. This year Susan Richardson, an eighth-grade teacher from Holy Spirit School, has been chosen to receive the 1997 National Catholic Educational



Association (NCEA)
Distinguished Teacher Award.

This means that Richardson was chosen as the only teacher in these midwest area states to receive the award at the April 1 dinner

during the national NCEA convention in Minneapolis. The award is given for distinguished service to Catholic elementary education Blessed Virgin Mary Sister Mary K. O'Brien, Region 7 representative on the

NCEA elementary school department, notified Richardson.

Sister Mary wrote: "Your contributions to Catholic education over the last 25 years are impressive. Your principal, colleagues, parents and teachers all attest to your outstanding service and commitment to Catholic education. You have been a

source of inspiration to many."
Richardson received her bachelor's degree in English at Marian College and her

master's in education at Indiana University. She began her career at Holy Spirit in 1971 and has been there since. Besides teaching, she served as director and chore-ographer of the junior high musical from 1976 to 1993.

Richardson has been on the performance-based accreditation steering committee at Holy Spirit and a member of the Leadership Academy of Trainers for the archdiocese, starting in 1995.

A member of the National Council of Teachers of English, she was listed in Who's Who among American Teachers" in 1992. She's active in the "Caulk of the Town" in Indianapolis—a community project which helps winterize the homes of elderly residents.

Richardson said she tries to get to know the students as individuals and to understand their interest and concerns. She tries to provide with with opportunities to suc-ceed academically and as school leaders.

In her classroom, she studies and implements multiple intelligence strategies and cross-curricular activities.

Richardson believes, "The primary goal of education is to learn how to learn and how to make the best of our God-given abilities. I believe my mission is to teach my students how to learn while nudging them toward lives rooted in the two Great Commandments."

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Two 'new' staffers contribute talents to OCE

By Margaret Nelson

The Office of Catholic Education now has the dedicated services of two new

people: Barbara Renn and John Hofer.

"John Hofer works with us full time as a volunteer in development," said G. Joseph Peters, associate executive director

of Catholic education for the archdiocese



Recently retired as partner of a successful business, Hofer has the title of director of special projects. His first job is as administrator of the Lilly Endowment capital and equipment grants

for Catholic schools in Marion County.

That will consume all of his time until March 15," said Peters. "After a brief vaca-tion, he will begin to work on obtaining foun-dation grants and other fundraising initiatives in connection with Catholic education.

Peters said that Hofer is the field staff person for the Lilly grants, responsible for going out and working with individual schools in Marion County. Peters is ultimately responsible for the program.

Hofer doesn't want to talk about himself, but about the grants. Not on a fixed schedule, he works with Daniel J. Elsener, executive director of Catholic education, and Peters. Late last year, Lilly Endowment

announced that it has reserved up to \$15 million for an "invitational matching grant program" for private elementary and secondary schools in Marion County.

It is estimated that Catholic schools will receive about \$5 million through this program, which is intended to support capital projects related to academic facili-ties and equipment in schools that are not government-supported. Hofer calls the grants an "important first step to bringing our schools to the standards necessary by

our schools to the standards necessary by the year 2001.

"It was an extremely generous gesture on the part of Lilly Endowment," Hofer said. "It's incumbent on us to justify Lilly's confidence in us by demonstrat-

ing exceptional stewardship.
"And we're off to a good start. The architects, engineers, interior designers, and contractors of our community have been extremely generous in responding to our requests for assistance," he said.

"There has not been one from that pro-fessional group who has turned us down," Hofer said. "All of the professionals I

have spoken with have, without exception, volunteered their assistance. There must have been 60 of them. Their generosity is to be commended.'

Barbara Renn works out of her home in Sellersburg. The first thing she expects to do is rewrite the Board of Education guide. She's now president and a member of the Archdiocesan Education Commission



Renn will work on rewriting the education commission or board policy manual. "I hope to integrate how we work on boards," she said. "We're changing the whole governance structure of the arch-diocese for pastoral

councils and other commissions

Renn said that after or maybe even before the board guide is written, board and com-

mission members may need training.

Peters said of Renn, "She took early retirement from Bell South under a community service program they have. She will be paid by her company to do community service work for the next two years. The work she has chosen happens to fill a need in the edu-cation office. It involves training of members of education commissions and boards."

Peters explained that, recently-as part of a new governance plan—parishes and schools have been given the option to reorganize their education boards as commis-

sions of their parish pastoral councils.

Renn, a widow of less than a year, is a field staff person of the Office of Catholic Education. She will work with David Bethuram, who is heading up the total

Betnuram, who is heading up the total governance project for the archdiocese.

As part of the incentive to leave Bell South, Renn is required to work part time for a charitable agency. "I asked Dan Elsener if there was anything I could do for the archdiocese," she said.

"There are a lot of people and the said.

"There are a lot of people out there who have a lot of questions," Renn said. "I hope it brings some kind of confidence to people who are on boards of education and edu tion commissions—that they're going along the right path," Renn said.

Renn started her ministry about 12 years ago at St. John the Baptist Parish in Star-light, where her late husband was president of the parish council. At that time the parish did not have a board of education, but wanted to be a representative for the dean-ery board of education. She said that people working out of their homes is a ne kind of experience. She has e-mail and voice mail as well.

"We're going to try to make working here painless for those who are trying to reach us, so I have an 800 number," said Renn.

All Saints students visit food kitchen

By Kelly Earls and All Saints eighth-grade class

On Nov. 13, we went to Cathedral Food Kitchen. It was one of the most emotional experiences of our lives! Some of us cried when they told us how their whole lives changed because of drug or alcohol abuse. Some of us laughed when we heard stories from their childhood.

When you go to the kitchen, it is not what you expect at all. They are real people with serious problems-problems that can happen to anyone, anytime. Some of the people are recovering alcoholics; some of them didn't finish

high school. We met a lot of interesting people. One was named Gordon "The Rev" and another Alan, who wrote us a message, "My advice to today's teen-agers is to stay in school, stay away from drugs and alcohol, and choose a career that you yourself find enjoyable and interesting."

There was Sam, who is starting a new job and we all wished him well. Finally, a man named Richard shared his advice: Stay in school and work hard. Learn above all! Time will fly faster than you think. Allow a person chance before you make judgments. Keep a song and a smile in your heart; you will need it."

After this experience, we put up a donation Christmas tree in school. We are collecting blankets, hats and other things they

This was a great experience for all students!

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The Office of Catholic Education is proud of the 108 teachers and principals who have completed 25 years or more of ser-

vice for the archdiocese.
Franciscan Sister M. Dominica Doyle, principal at St. Michael School in Brookville, has been in this ministry the longest. Sister said, "One of the reasons I stayed in education is because of the benefits of Catholic education the children reap and the values they develop as they grow older."

For six years, Sister Dominica has taught "Discipline with a Purpose" in the school, so that children learn to take responsibility for the consequences of their actions. The parent organization has paid for training all the teachers for the

A teacher at Holy Name in Beech Grove, Jill McCormick, has taught for 32 years; St. Louis, Batesville: Lillian Kennel, 36 years; Peg Salatin, 25 years; and Dorothy Schoettelkotte, 35 years; St. Michael, Brookville: Franciscan Sister M. Dominica Doyle, 52 years; and Sister Helen Eckstein, 37 years; and Joan Tenkotte, 26 years; St. Malachy in Brownsburg: Julianne Guthier, 26 years; and Lawrence Hart, 29 years; St. Anthony in Clarksville: Sheila Noon, 25 years; and at Sacred Heart, Clinton: Francis Albrecht, 35 years; and Providence Sister Edge Schaller, 44 years years; and Providence Sister Edna Scheller, 44 years

At St. Bartholomew, Columbus: Diane Beeker, 28 years; St. Joseph, Corydon: Benedictine Sister Joyce Newton, 28 years; and Sister of Charity of Nazareth Rose Riley, 36 years; and Our Lady of the Greenwood in Greenwood: Kathleen Fleming, 35 years. At Sacred Heart in Jeffersonville: Ursuline Sister Jamesetta DeFelice, 45 years; St. Lawrence in Lawrenceburg: Marjorie Harris, 40 years; Richard Harris, 25 years; and Connie Mangold, 27 years; and Pope John XXIII in Mardison: Pamela Deveary, 26 years.

St. Mary, New Albany: Franciscan Sister Joanita Koors, 20 years.

26 years; and Joyce Schindler, 39 years; Holy Family, New

Albany: Mary Briscoe, 25 years; Our Lady of Perpetual Help, New Albany: Franciscan Sister Sharon Marie Blank, 29 years; and Carol Read, 26 years; St. Mary, North Vernon: Mary Ann Sullivan, 28 years; St. Joseph, Shelbyville: Helen Evans, 32 years; Sacred Heart in Terre Haute: Providence Sister Joyce Brophy, 45 years; Sister David Ellen Van Dyke, 38 years; and Sister Ann Marie Boyce, 48 years.

In the Indianapolis area, they include-at All Saints: Thelma Bray, 31 years; Providence Sister Catherine Qualters, 43 years; Central Catholic, Kathleen Tichenor, 25 Qualters, 43 years; Central Catholic, Rathleter Frictenio, 22 years; Holy Angels: Sister of St. Joseph of Carondelet Gerry O'Laughlin, 32 years; Holy Spirit School, Sharon O'Neal, 28 years; and Susan Richardson, 25 years.

Also in Indianapolis, Immaculate Heart of Mary: Teresa

Cooper, 27 years; Diane Flora, 25 years; and Jeannine Ves-per, 35 years; Nativity: Providence Sister Theresa Carr, 43 years; and Providence Sister Marie Grace Molloy, 43 years; and Lois Weilhammer, 40 years; Our Lady of Lourdes: Benedictine Sister Norma Gettelfinger, 37 years. Also in Indianapolis, at St. Barnabas: Helen Kanter, 28

years; St. Jude: Suzanne Halloran, 27 years; Providence Sister James Michael Kesterson, 46 years; and Providence Sister Regina Norris, 36 years; St. Lawrence: Franciscan

Sister Regina Norris, 36 years; St. Lawrence: Franciscan Sister Mary O'Brien, 39 years; St. Luke: Dorothea McIntyre, 32 years; Alexa O'Neal, 33 years; St. Mark: Sharon Kidwell, 26 years and Jeanne Schott, 27 years; and St. Matthew: Peggy Cottongim, 28 years.

St. Michael: Bev McGovern, 33 years; Marilyn Bardon, 31 years; Maureen Flanagan, 33 years; and John Hornberger, 31 years; St. Philip Neri: Elizabeth Sherman, 28 years. St. Roch: Carmen Eliasson, 28 years; and Benedictine Sister Dorothy Wargel, 38 years; St. Simon: Franciscan Sister Ruth Breig, 44 years; and Providence Sister Maryann

Lechner, 47 years; St. Therese/Little Flower, Karen Brooks, 27 years; and Helen Dalton, 25 years; and St. Thoma

27 years; and Helen Dalton, 25 years; and St. Inomas
Aquinas: Patricia Kenney, 37 years.
High school teachers and principals include, Cathedral High
School, Indianapolis: Julia Birge, 30 years; Thomas Greer,
26 years; Father Patrick Kelly, 37 years; Edward Lyle, 32
years; Sister of Charity Thomas More Rybarsyk, 44 years;
and Providence Sister Mary Ann Stewart, 26 years.
At Bishop Chatard High School, Indianapolis: Elaine
Alhand, 26 years; Benedictine Sister Louise Hoeing, 43
years; and Bichard Powell, 31 years, At Cardinal Ritter

years; and Richard Powell, 31 years. At Cardinal Ritter High School, Indianapolis: Franciscan Sister Julann Butz, 28 years; Mary Crum, 25 years; Providence Sister Marie Alexis Geiger, 48 years; Providence Sister Alice Hemans, 25 years; Franciscan Sister Charity Kraezig, 27 years; Diann Taphorn, 29 years; and Franciscan Sister Rita Vukovic, 46 years.

Sister Rita Vukovic, 46 years.

At Roncalli High School in Indianapolis: Nancy Bemis, 25 years; St. Joseph of Carondelet Sister Victoria Brush, 47 years; Myrna Byrd, 26 years; Rosemary Fox, 27 years; Mary Hall, 28 years; Jim Ratliff, 30 years; and Bob Tully, 34 years. Scecina Memorial High School in Indianapolis: Sheryl Bevan, 27 years; Mary Helen Eckrich, 25 years; Carole Hamilton, 32 years; Mark Steinmetz, 25 years; and Frank Velikan, 29 years.

Velikan, 29 years.

At Our Lady of Providence High School in Clarksville, veterans of 25 or more years include: Robert Fields, 27 years; Fred Geswein, 27 years; Ursuline Sister Dolorita Lutsie, 38 years; Judith Manning, 25 years; Elizabeth Mccaa, 26 years; Gary Rosenberger, 30 years; Eugene Sartini Sr., 37 years; Helen Siebert, 29 years; and Gerald

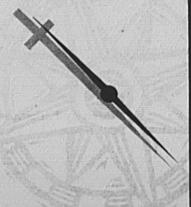
Wilkinson, 30 years.
At Shawe Memorial High School in Madison: Ursuline Sister Thomasita Hayes, 44 years. And at Oldenburg Academy, Oldenburg: Franciscan Sister Mary Ammann, 32 years; Sister Mary Ann Miles, 32 years; Sister Jane Anne Speier, 31 years; and Sister Jan Kroeger, 30 years.

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Annunciation School's principal is a volunteer

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Barbara Ann Reece has been the volunteer principal at the small Terre Haute Deanery School for three years

Annunciation School is located just behind the church building. Currently 72 children attend the school in pre-school through eighth grade. Thirty-five to 40 percent of the children are not Catholic.

Before coming to Annunciation, Reece taught in Clay County public schools for 26 years. In the public schools, she taught almost every grade, but most of the time she taught sixth-

Reece was just retired for a year when Father Anthony P. Spicuzza, Annuncia-tion pastor, asked her to assume the principal's position after her predecessor, Harry Sherer, had passed away.

"We were without a principal-especially without a volunteer principal, Father Spicuzza said.

Sherer was also a volunteer principal at Annunciation. He had retired from Clay County School Corporation as assistant superintendent. Prior to Sherer, Providence sisters served as principals of the school.

Father Spicuzza said Reece is more than a principal. She is giving of her time, talent, and treasure.

"She puts in a lot of time," he said. He said Reece spends her own money for things the school needs.

"That is just considered a donation," Reece said

Father Spicuzza said Reece keeps up

the professionalism in the school and sees that Catholic values are taught.

"Almost as though she were a mother superior," Father Spicuzza said.

Reece, her father, and grandfather are all graduates of Annunciation School. Now, her grandchildren attend the school. She has been a parishioner of Annunciation Parish all her life.

Many people ask Reece why after retiring she has taken on another fulltime position-a volunteer position at

"There was a need, and so I just feel that if I do it without any salary, we can do more for the children," she said.

Reece said this was something she is licensed to do and she feels she is very capable of doing the job. And most of all, Reece said this is just another way to serve God.

'We can say thank you, thank you, thank you, to God, but actions speak louder than words," Reece said. Nona Lancaster, who has been the

first-grade teacher at the school for 11 years, believes Reece assumes the volunteer position because the church and parish mean a lot to her.

"She wants the best for Annunciation. Religion, the church and the school are high on her list of priorities," Lancaster

Lancaster, who is a parishioner of Annunciation Parish, said Reece goes above and beyond the call of expecta-

tion at the school.
"I don't know if I have ever met anyone so ambitious to get things done,' Lancaster said.

Lancaster said Reece has improved the education at the school and has taken a deep interest into the religious aspects of



File photo by Susan Bierr

Barbara Ann Reece listens as student Carl Laue reads a book in Annunciation School's library in Brazil. Reece, who is retired from the Clay County Public School system, has been a volunteer principal at Annunciation School for three years.

"She is such a dynamic person. I just can't say enough about her," she said.

Reece's volunteer efforts are starting to become a trend in Brazil. Many teachers whom she taught with for years in the public schools are now coming to her asking for volunteer work upon retirement.

"Since I do this as a volunteer, it has encouraged many of my fellow teachers who were in the corporation with me to volunteer themselves," Reece said.

There is one retired gentlemen who vol-

unteers teaching math at the school, while another comes in and listens to the children read. The art teacher, librarian, and catechist are also volunteers

Reece said her compensation for volunteering at Annunciation is being able to work with the children.

"I am still teaching because I love children," she said.

There are five full-time licensed teachers, and a licensed teacher who is an aide, and many volunteers teaching at Annunciation School

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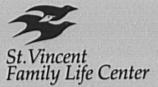
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The Sunday Readings

Sunday, Jan. 26, 1997

- · Jonah 3:1-5, 10
- 1 Corinthians 7:29-31
- · Mark 1:14-20

The Book of Jonah is the source of this weekend's first reading. Jonah is one of the more familiar fig-



ures in the Old Testament, yet unfor-tunately much that is attributed to him is merely coincidental or superficial.

For example, he is recalled for having been swallowed by a giant fish while voyag-

ing across the sea. Actually he was called by God to be a prophet. He resisted this call. In the end, he surrendered himself to God's will and preached in Nineveh, the virtual center in Jewish minds of idolatry and wickedness

While Jonah obeyed God, he did not always understand God. Jonah preferred to see Nineveh destroyed. God called

Nineveh to repentance and to life.

This weekend's reading presents the kernel of Jonah's call to Nineveh. It is the call to repent. If repentance occurs, Nineveh, the city of sin, will be spared from everlasting doom.

St. Paul's First Epistle to the Corinthians provides the second reading. The early Christians were enthralled by

the thought that Jesus would come again in glory. This great return to earth is a central feature of Christian belief, but it rarely is noted among Christians of this day. Nevertheless the doctrine is clear. One day, at a moment no one can predict with exactness, the Lord's risen glory will be manifested once more in human experiences. Jesus will come again.

While this return has a collective and universal dimension, it also involves the realization that at some point every person will meet the Lord. This encounter, of course, shall occur at the time of death

Paul's words to the Corinthians insisted that earthly life is not everlasting. It begins for each person. It will end for each person. Time indeed is precious. In this reading the apostle calls his readers to the fact that only the genuinely important is worth time and effort. All else will pass

away. Hold fast to God. St. Mark's Gospel supplies the Gospel reading this weekend. It illustrates the

similarity as well as the contrast among the Synoptic Gospels. Matthew is much elaborate in describing the preaching of Jesus at this point than either Mark or Luke. Matthew proceeds for five verses to give the preaching a geographical location. Such details apparently were unimportant to Mark and Luke.

Of critical importance to Mark and Luke was the fact, as expressed in the reading from Mark in this liturgy, that Jesus preached repentance.

Then Mark continues to report the call from Jesus to Simon and Andrew and then to James and John. These four became apostles by their response to this call.

Since the collapse of Communism, interest has resumed among many in the events in Russia which led to the 1917 Revolution. Nourishing this interest has been the discovery of records long ago hidden in Soviet secret archives.

Along with this interest has been a renewed fascination with the last Russian czar, Nicholas II, and his unfortunate wife and children. After Nicholas II abdicated, he and his family continued to live for a while in the palace at Tsarkoe Selo, outside St. Petersburg, until revolutionary authorities told them they must pack some of their belongings and leave the palace. The Czarina Alexandra was not as

much interested in the legendary treasures which surrounded the czars in their days of glory, but rather in her family photo graph albums. These photographs repre-sented for her marvels which no fortune could buy. They were images of persons whom she loved, and who loved her, and of events important in their lives. The second reading this weekend

reminds us to have at hand the most important of our belongings—our near-ness to God—because neither do we know the day nor the hour.

The church calls us to hold dear to this

possession, or to retrieve it if sin has robbed us of it. The Lord called people to repent. His call is echoed in the church, built by the apostles, who were commissioned by Jesus to continue the call to repent.

Any of us may be sinful, selfish and

unholy enough to have been worthy once of Nineveh. But even so, as God in Jonah's words pledged, if we repent, if we heed the call of Jesus spoken once again through the apostles in the church, then we will possess eternal life.

Daily Readings

Monday, Jan. 27 Angela Merici, virgin, religious foundress and educator Hebrews 9:15, 24-28 Psalm 98:1-6 Mark 3:22-30

Tuesday, Jan. 28 Thomas Aquinas, presbyter, religious and doctor Hebrews 10:1-10 Psalm 40:2, 4, 7-8, 10-11 Mark 3:31-35

Wednesday, Jan. 29 Hebrews 10:11-18 Psalm 110:1-4 Mark 4:1-20

Thursday, Jan. 30 Hebrews 10:19-25 Psalm 24:1-6 Mark 4:21-25

Friday, Jan. 31 John Bosco, presbyter, religious founder and educator Hebrews 10:32-39 Psalm 37:3-6, 23-24, 39-40 Mark 4:26-34

Saturday, Feb. 1 Hebrews 11:1-2, 8-19 (Response) Luke 1:69-75 Mark 4:35-41

Sunday, Feb. 2 The Presentation of the Lord Malachi 3:1-4 Psalm 24:7-10 Hebrews 2:14-18 Luke 2:22-40 or Luke 2:22-32

Question Corner/Fr. John Dietzen

Biblical translation and the Catholic tradition



QA reading at Mass in our parish included the Gospel of Mark, 14:24: "This is my blood ... which will be shed for many.' Then at the consecration the priest used the revised translation

which substitutes the word "all" for

On what authority do we change the words of our Lord? Do we think Christ didn't mean what he said? If the Mass is changed, why wasn't the New American Bible also changed? (Idaho)

The explanation of your concerns is Anot all that mysterious or difficult.

It's simply a matter of idiosyncracies in the languages involved.

The Greek version of both Mark and Matthew for this passage uses the words "hyper pollon" for "many."

However, the Gospel texts contain many Semitisms, that is, ideas written in

Greek but based on previous texts or spoken traditions in a Semitic language, in this case Aramaic or Hebrew.

This isn't surprising, of course, since Jesus and his first followers were all Jews and would have passed on their stories first in their own language.

A key factor in the answer to your question is that Hebrew and Aramaic have question is that recrew and Arianac have no real equivalent in this context for the word "all." Hebrew "rabbim," which liter-ally means many, also sometimes conveys the meaning of all—the many who form the whole.

We find numerous examples of this

in both the Old and New Testaments. The New American Bible to which you refer explains the idea in connection with Jesus saying the Son of Man would "give his life as a ransom for many" (Mt 20:28). "Many" does not mean that some are

excluded, says the note on this verse, but it is a Semitism designating the collectivity who benefit from the service of the one and is equivalent to "all."

The early Christians understood well

this all-inclusive meaning of "many." In John's eucharistic texts (Chapter 6), for example, Jesus claims he will give his

flesh to eat and his blood to drink. There, in the climactic phrase, he declares that he will give his flesh "for the life of the world" (6:51).

Scholars of other languages also translate those words at Mass as we do: in Spanish "por todos," Italian "per tutti," French "pour la multitude," and

There's good reason the translations of these Bible passages do not change with the Mass text. The church is much more careful of the exactness and purity of Scripture translations.

Translating the Scriptures from one language to another always involves some interpretation. But the effort is always to make those texts conform to the original languages as closely as pos-sible and then explain shades of meaning as necessary, which is what the New American Bible does, for example, in the text we're dealing with.

It is not the same with the liturgy.

When utilizing biblical themes, the church considers itself able to adapt the Scriptures more freely than with the texts themselves.

Scriptures are paraphrased or woven around liturgical actions in such a way as to emphasize what is happening in the sacraments, the Mass or other

So here, the eucharistic words of Jesus at the Last Supper differ from Gospel to Gospel, and the words of institution in the Eucharistic Prayer are different from any of them.

Translators who would not revise the Scripture text itself adapt liturgical scriptural themes to make them more instructive, relevant to the sacramental context and doctrinally clear.

This was not unusual in the past, and the church still approves it, as is evident from the example you question.

(A free brochure answering ques-tions Catholics ask about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, III 61701.)

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

My Journey to God

A Man Drowned Last Night

A man drowned last night in the pond across the street from my home.

"Help me... help me!" were his final words as his body plunged to its death in the freezing waters. The high-speed police chase had ended in tragedy as his car careened into the pond.

"No man, no person, no human being should have to die that way," I thought. Some members of the crowd gathered at the scene said, "But he's a criminal, a thief He's got a record. He deserves to

thief. He's got a record. He deserves to

"No," I thought, moved to tears. "He is a Child of God first and foremost, and whatever in his life caused him to choose to steal doesn't mean that he should die the way he did."

Tears flowed from my eyes in grief

for this man, this human being, this Child of God.

"We all deserve to live, this man included," I thought. "He was some-one's son and maybe someone's brother or father."

or father."

My husband and I prayed that God would take this man to heaven and forgive all his wrongdoings during his time here on earth.

"This man has suffered enough," we prayed. "Please, Lord, accept him into leaves."

Although I never knew this man, had never met him, his death has affected me deeply . . . for, in God's eyes, he is my brother.

By Julie Szolek-Van Valkenburgh

(Julie Szolek-Van Valkenburgh is a member of St. Christopher Parish in Indianapolis. She wrote this reflection after witnessing a high-speed police chase that ended in tragedy in her neighborhood on the evening of Jan. 7, 1997. She works for the Catholic Church in central and southern Indiana as director of the archdiocesan Office for Youth, Young Adult and Campus Ministries.)

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by tele-phone. 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.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr.

St. Lawrence Church, Indiana polis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.- 7 p.m. every Friday

The Couple to Couple League will hold a natural family planning class at 7 p.m. at Holy Name Church, Beech Grove. Information: 317-862-3848.

Christ the King Parish, Indianapolis, King Singles will hold Euchre Night at the Youth House behind the Church at 7:30 pm. Bring drinks and snacks to share.

January 25 - 26

Benedict Inn, Beech Grove, will hold "Women in Scripture" retreat from 10 a.m. Saturday through 10 a.m. Sunday, Cost: \$75. Information: 317-788-7581.

January 25-27

St. Meinrad College will hold "Come and See" weekend for prospective students and parents who would like to learn, more about the school. Information: 800-634-6723.

Benedict Inn, Beech Grove, will hold a Swim-A-Thon from 8 a.m.-12 noor Information: 317-788-7581.

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. at the Sacred Heart Parish chapel, 1530 Union St., Indianapolis. Benediction and Franciscan service will be fol-lowed by a brief business meeting, social. Information: Ben Cerimele, 317-888-8833.

At Mary's Rexville Schoenstatt and Hermitage "How to Get Your Tickets to Heaven from Mary" at 2:30 p.m. Mass at 3:30 p.m. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S. 10 miles south of Versailles.

St. Christopher Parish, Indianapolis, Singles and Friends, will host a Superbowl party at Duane's house. Information: 317-329-8203

St. Anthony Church, Clarks-ville, will hold "Be Not Afraid Holy Hour: Mercy and Youth" from 6-7 p.m. Confession and benediction.

St. Lawrence Church, 4650 N. Shadeland Ave., Indiana-polis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is wel-

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

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HOLY ANGELS ACADEMY

Sacred Heart Parish, Indianapolis, will have Marian Prayer every Sunday from 2-3 p.m. All are welcome.

St. Gabriel Church, Indiana-polis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will have a Mass in Spanish at

St. Athanasius Byzantine Catholic Church (formerly Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m. Misa en espanol a las 4:00 de la tarde en el temple de St. Athanasius (1117 Blaine, una cuadra de Harding a Morris).

January 27

St. Matthew School, 4100 E. 56th St., Indianapolis, will start open registration and school tour from 9-11 a.m. and 1-2 p.m. through January 31. Information: 317-251-3997

Benedict Inn, will hold yoga classes each Monday from 7 8:30 p.m. through Feb. 10. Cost: \$8 per session. Information: 317-788-3142.

January 28-30

Benedict Inn, Beach Grove, will hold "Spiritual Journey Part II: Guidelines for Christian Growth" check-in christian Growth Check-in starting 6:30 p.m. Tuesday concluding 4 p.m. Thursday. For information and registra-tion: 317-788-7581.

St. Christopher's Parish. Indianapolis, Singles & Friends will hold a Peer Faith Sharing Evening with Sister Sue Bradshaw in the PAR at 7 pm. The topic will be Franciscan Spirituality. Information: John 317-630-4331, or Luis 317-297-8008.

Our Lady of the Greenwood Marian Prayer Group will meet every Tuesday from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy. All are wel-

January 29

At Immaculate Heart of Mary Church, a Marian cenacle will meet to pray the rosary every

Wednesday from 1-2:15 p.m. The church is located at E. 57 and Central Ave., Indianapolis. All are welcome.

St. Christopher's Parish, Indianapolis, Singles & Friends will attend Indianapolis Ice vs. Ft.Wayne Ice Hockey game. Meet downtown by 6:30 pm to attend the 7:30 game. Information: Mike, 879-8018.

St. Gabriel Church, 6000 W. 34th., Indianapolis, will have a Rosary and Mass with healing service from 6:30-9:30 p.m. Information: Ester and Bob 317-297-5966.

St. Francis Hospital and Health Centers' Hospice Office, 438 South Emerson Ave. Greenwood will offer Bereavement Support Group from 3-4 p.m. and from 6:30-8 p.m. Sessions are free. Information: 317-865-2092.

Schoenstatt Holy Hour and Mass will begin at 2:30 pm at Mary's Rexville Schoenstatt Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 miles south of

January 30

St. Lawrence Church 4650 N. Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

St. Francis Hospital & Health Centers will sponsor Cater-pillar Kids, a bereavement support group for children, ages 5 to 12, at Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis. Information: 317-865-2092

Benedict Inn, Beech Grove, will hold the second of four sessions on Being Catholic Today "Sacraments of Healing" pre-sented by Sr. Antoinette Purcell, OSB from 7-9 p.m. Fee: \$10 per session at the door. Information: 317-788-7581.

January 31

The Couple to Couple League will hold a natural family planning class at 7 p.m. at Holy Name Church, Beech Grove. Information: 317-862-

A pro-life rosary will be

prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

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"The kids are on a hunger strike, I'm fasting,

and you're on your own.

St. Lawrence Church, Indiana-polis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benedic-tion will be held before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.- 7 p.m. every Friday.

February 1

St. Monica School, Indianapolis, will hold a PTO Auction starting at 6 pm; free admis-sion. Proceeds to benefit the school.

Holy Trinity Church, Indiana-polis, will hold a reverse raffle at 6 pm in Bockhold Hall, 902 N. Holmes Avenue. Tickets are \$15.00, includes raffle ticket and dinner. Tickets:

February 2

St. Matthews School, 4100 E. 56th St., Indianapolis, kindergarten and first grade open house and school tour at 12:30 pm in school cafeteria Information: 317-251-3997

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Sacred Heart Church, Indianapolis will hold Marian Prayer, 2 - 3 pm. All are invited.

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-See ACTIVE LIST, page 27

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High School

Good news for Catholic schools in America!

By Father Eugene Hemrick, Catholic News Service

There's good news for Catholic Schools in America! More than 16,000 additional students enrolled in them during the 1995-96 school year, according to the National Catholic Educational Association.

This marks the fourth successive year of increasing enrollment. We now have 2,635,218 students in U.S. Catholic elementary, middle and secondary schools.

In urban areas, these schools serve increasing numbers of ethnic minority students. Minority enrollment in 1995-96 totaled 24.1 percent, up from 10.8 percent in 1970-71.

Who should get the credit for this success? Sister Regina Planey, executive director of the National Association of

Planey, executive director of the National Association of Catholic Boards of America, credits a new surge in up-to-date managerial efforts among Catholic educators. "Educators' initiative, dynamic boards, business partnership and corporate backing all contributed," she says.

Without a doubt Catholic schools are blessed with lay leaders who have organized and promoted programs aimed at making the schools more effective. The lay leaders represent a new entrepreneurial spirit in Catholic education that is

sent a new entrepreneurial spirit in Catholic education that is capitalizing on modern managerial techniques.

The Active List, continued from page 26

en espanol a las 4:00 de la tarde en el temple de St. Athanasius (1117 Blaine, una cuadra de Harding a Morris).

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m.; Knights of Columbus, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437,

1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 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.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

The Crisis Office of Catholic Social Services is always in need of the following items:

- ✓ Food
- ✓ Used clothing
- Paper grocery bags

RETREAT HOUSE

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Men's Lent Retreat

Fr. Austin Newberry, OSB

February 14-16 Blessed Grieving: When a Loved One Dies Retreat: Men & Women

Dr. Margaret Pike Fr. Paul Koetter

February 18

Jesus: The Never Ending Story

Reflection Day Fr. Al Ajamie Child Care Available

February 21-23 Women of Lent: Women of Scripture

Women's Lent Retreat

Mrs. Mary Ann Stomoff Fr. Clem Davis

February 28 - March 2

Going Inward & Knowing God Women's Lent Retreat Nancy Meyer

Fr. Al Bischoff, SJ

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Catholic^o Crossword



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- ACROSS
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 52 Vintage TV host Jack
 53 Orange pekoe, for one
 54 "Suits to ——"
 55 Lord's prayer word
 56 "Thou hast blood abundantly" (1 Ch 22:8)
 57 Actor Ameche

DOWN

- DOWN

 1 Aramaic name for God (Mark 15:34)
 2 Lay around
 3 Titus, to Paul (2 Co 8:23)
 4 Funeral attendants; pal —
 5 Fitting
 6 Maiden in Mary's house (Acts 12:13)
 7 Chaptin's wife
 8 Slangy isn't
 9 'Unito me every shall bow' (isa 45:23)
 10 Electrical measure

- 17 Reverence
 19 Biblical priest
 (1 Sam 1:9)
 22 Enemy
 23 Vegas
 24 Slugger Mel
 25 Bro or sis
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 35 Caviar
 37 Exist
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 (John 14-6)
 41 Labor day mo.
 42 The Beenhive State
 43 Time for them"
 (John 17-9)
 45 Time come a
 light the world"
 (John 12-46)
 46 Divisible by two
 47 Hair coloring
 50 "Come and —
 the works of God"
 (Pisa 66-5)
 Answers on

The schools also are led mostly by parents educated in the old Catholic school system who deeply believe in Catholic education. One reason for this belief is that they see Catholic schools holding the line on discipline

Many of these parents see the discipline helping their children fend off an atmosphere of drugs and violence with which they must contend. This is especially true in inner cities where poor families make substantial sacrifices to place their children in a Catholic school.

If we look deeper for the primary motive generating Catholic school success, I believe it boils down to Catholic schools standing for religious values which many feel have been lost.

Barbara Wheeler, president of Auburn Seminary in New York, summarized this feeling best when she said: "We are very short on something that a religious tradition needs to succeed, to correct and to make its way in the world, My term for what is missing is 'piety,' which I use in an older sense to mean not forms for outward display of religiousness but a

whole way of living that is consonant with what we believe.
"It is no longer clear what patterns of life—what language, manners, styles, symbols and images...are appropriate to, salutary for, demanded of those who believe as do. We don't have shared pictures or models of what

Make a New Year's

resolution to help

those less fortunate

than yourself!

Christian life looks like, sounds like, feels like."

More and more, those who analyze our culture are pointing out the need for something to believe in. Their cry is heard in the growing call for more trustworthy leaders, and the re-establishment of ethical principles and

a sense of the sacred in society.

Many people are concerned about the underlying beliefs that guide powerful world leaders, the use of the earth's resources, medical decisions and society's moral structure. They worry about children being raised in an environment that deprives them of the basic principles and traditions needed to maintain dignity.

Having strong beliefs as Catholics about what really

matters in life means that students in our schools are being equipped for living in and making a contribution to

today's society

When our belief is based on teachings such as the Beatitudes and the parables, and reinforced by the liturgy, we find ourselves surrounded by symbols and images that strengthen us—a sound tradition.

As much as credit should go to modern managerial tech-niques and a school system noted for discipline, the real credit goes to a new recognition that these are schools that know the value of faith for life today

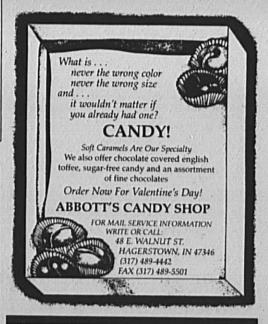
Scouts to receive religious awards Feb. 2

The Catholic Scouting Committee of the archdiocese will hold its annual Religious Emblems Presentation at 3:30 p.m. on Sunday, Feb. 2, at SS. Peter and Paul Cathedral

Archbishop Daniel M. Buechlein will present medals to recipien ts of the Ad Altari Dei, Pope Pius XII, Marian and Spirit Alive awards to Boy Scouts, Girl Scouts Brownies and Cub Scouts who have earned them during

Certificates will be presented to scouts earning the Light of Christ, Parvuli Dei, Family of God and I Life My Faith honors.

Those with questions may call Kerry Blanford at 317-782-0437.



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St. Susanna School

Auction/Car Raffle Saturday, February 8, 5:30-10 p.m.

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Young Adult Scene

Young Adult Forum/Tom Ehart

Taking life for granted? It's time to wake up

All it took was 30 seconds. The truck blew by me at around 70 mph, right when I hit a puddle in the pouring rain, and the next thing I knew, my lit-



tle Honda was spinning into a 4-foothigh retaining wall, bouncing off into the middle of rush hour traffic, narrowly escaping a big, white whale-of-a-car, limping back to the shoulder next to the same wall that had just

Smoke billowed out from under the hood, and my little Honda wheezed and hissed in pain. Rush hour traffic

whizzed by with no one even stopping to see if I was alright. And there I sat in silence...dazed and wounded.

In an instant, my entire life flashed before me. All I could think of was "I'm so sorry," and "Thank you, God, for keeping me alive."

I kept saying over and over again, "God, I'm so sorry," as if the accident had been my fault or due to some extreme negligence on my part. This one wasn't. But I remembered all the other times that I had raced along empty stretches of highway at 80 mph, never once taking into consideration that each time I did that I was literally taking my own life in my hands.

It wasn't until my mom called me late that night, that it really struck me. There was something in her voice that wasn't the typical mom voice. I'll never forget her words. She said, "You do realize that you should be dead right now. Obviously God has some pretty important things left for you to do." The message was clearly understood.

There is no reason why I'm alive today except that God has put me here for a specific purpose, just like everyone else. But how often do we take that purpose seriously? How often do we put off the prompting of the Lord, taking our own lives for granted, thinking that we can do whatever we want, whenever we want, and that's fine? When do we get to the point in our lives that we quit taking life for granted and realize that each one of us as a baptized Catholic has a calling in our lives to be examples and wit-nesses to the absolutely greatest gift ever given to a person...the gift of life?

Does it have to take car crashes, drug overdoses, major hangovers week after week, divorces, suicides, unemployment or some other major catastrophe in our lives to wake us up to the fact that we're not replaceable, we're not inde-structible, and we're not recyclable?

First Catholic school joins Christian college coalition

STEUBENVILLE, Ohio - The Franciscan University of Steubenville has become the first Catholic school accepted as an affiliate of the Coalition of Christian Colleges and Universities, the university announced

The coalition, founded in 1976, helps Christian colleges and universities advance the cause of Christ-centered education and integrate biblical faith, scholarship and service.

"We are grateful that the coalition's board of directors unanimously approved our application," said Franciscan University's president, Father Michael Scanlan.

"It will be a joy to learn from and share with our brothers and sisters in Christ as we participate in the coalition's programs and services.

The coalition offers conferences, workshops and sabbatical opportunities for college faculty and administrators. Students at member and affiliate institutions can participate in the Latin American Studies Program in San José, Costa Rica.

Another coalition program available to students is at the Los Angeles Film Studies Center, where they can explore the film industry's impact on culture.

The Criterion now has a home on the World Wide Web!

If you have internet access through your computer at ne or in the office, you can access the electronic version of The Criterion. Every week the website is updated with special on-line versions of your weekly archdiocesan news paper. Use it to catch up on all the important local news from around the archdiocese.

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I hope not. We've grown up surrounded by attitudes and sales pitches that twist the truth to the point that we've grown accustomed to believing that we can do anything we want to and that's OK. Yet we end up being the ones who get hurt all the time by our own selfish pursuits, all the while forgetting that there are more important things in life than Beemers, mobile phones, beepers and microwave

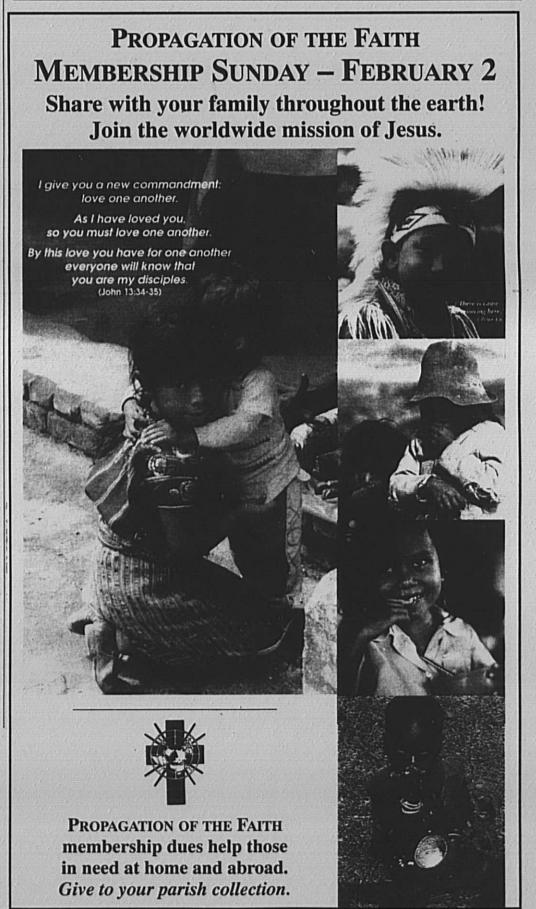
ovens. And we end up living lives that could be worlds away from what we were put on earth to be.

I guess I had to hit a brick wall and go through several weeks of physical pain and emotional shock to wake up to the fact that we're at the point in our lives to take a second look at what we're living for. There's more to this life than what we're being fooled into believing is important.

People and relationships are more important than things. Life is more precious than partying. Jobs pay the bills, but they're not more important than family. Personal time is necessary, but shouldn't keep us from being of service to others on a regular basis. Love is meant to be spoken, shared and expressed every time we get the opportunity to

was the last time we were able to love a person.

And if we're not living for the Lord, maybe we ought to check with him to see if we're doing things the way he wants us to. We never know when we're going to hit a brick wall. The time to wake up is now! brick wall. The time to wake up is now!





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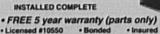
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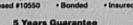


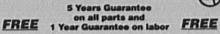


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ation; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our arch-diocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ARBURN, Mary Martha, 79, St. Gabriel, Connersville, Dec. 31. Sister of David Arburn.

ASHCRAFT, Claude "Bud", 77, Holy Spirit Church, Indiana-polis, Jan. 8. Father of Patricia M., Torn Ashcraft, Rosemary Warman, Claudia Jean Maynard Dot Anderson: brother of Donald Ashcraft; grandfather of eight; great-grandfather of six.

BENEDICK, Aloysius J., 85, St. Roch, Indianapolis, Jan. 10. Husband of Helen (Goodall) Benedick; father of Rita Boas brother of George Benedick; andfather of two.

BREEN, Bernard T., 83, Holy Trinity, Indianapolis, Jan. 9. Father of Thomas, Robert, Anna Breen; brother of Joseph Breen; grandfather of seven; greatrandfather of two

DOLL, Alma E. (Huming), 94, Anthony Church, Morris, Jan. 15. Mother of Floyd, Alois, Sister Shirley Doll, O.S.F., Rosemary Dierckman, Anna Mae Erhart; grandmother of 41; greatgrandmother of 73.

DUMSTORF, Gerard "Jerry". 68, St. Augustine, Jeffersonville, Jan. 8. Husband of Sherry A. Dumstorf: father of Paul A. Donna Dumstorf; Kevin J., Earl R., Becky L. Warren, Dr. Rita Fleming, Ann P. Kopple, Mary A.

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Shepherd, Judy L. Pierce, Nancy M. Mitcham, Christine M. John-son, Marie B. Hallahan; son of Beatrice "Peach" Dumstorf; brother of Thomas A. Dumstorf, Clara Gene Gruneisen; grandfather

of 24; great-grandfather of three.

FINNEY, William Thomps 88, Christ the King, Indian Jan. 6. Father of William T. Jr., James H., Peter H., Stephen R. Finney; brother of Jane Campbell, Paul D. Finney; grand-father of seven.

GORDON, Olive, 87, St. Christopher, Indianapolis, Jan. 8. Mother of Carol Ray, Rita Mayo, Rose Stine, Helen Carr.

HEROLD, Ralph E., 73, St Andrew, Indianapolis, Jan. 2. Husband of Hilda Herold; father of Mike, Tom, Ron, Rick Herold, Cheri Gaddis; step-father of Joe, John, Thomas, James, Michael Dickman, Barbara Cox, Marilyn Haber; brother of Ruth Jackson; grandfather of 11; great-grandfather of two.

HUGHES, James D., 58, St. Mary, Richmond, Jan. 9. Father of Stephen, Greg, Michael Hughes; grandfather of six; greatgrandfather of two.

LEAHIGH, Elizabeth Joy, 67, Prince of Peace, Madison, Jan. 10. Mother of Linda McLeod, Richard Leahigh, sister of Curtiss Grimes; grandmother of six; great-grandmother of two.

RICHARDSON, Kenneth L., 52, St. Bridget, Liberty, Jan. 7. Husband of Patricia; father of Michelle, Joseph, Beth Richardson; Kimberly Holifield; brother of Paul, Larry, Harold Richardson, LaVerna Harvey, Mary Taylor; grandfather of one.

SECHSER, Margaret A., 93; St. Mary, New Albany; Jan. 10. Mother of Margie Cox; grandmother of one

STULTZ, Edith, 73; Sacred Heart, Jeffersonville, Jan. 8. Sister of Elita Flynn.

TEX, David P., 56, Sacred Heart, Indianapolis, Dec. 18. Brother of Lawrence, Richard, Ronald, Michael, Raymond, Thomas, Kenneth, Vincent Tex, Mary Hanmock.

TURNER, Louis E., 81, St. Augustine, Jeffersonville, Jan. 7. Husband of Frances L. Turner; father of Leonard A., William L. John E. Turner, Janet A. Slaughter, Kathleen M. Brooks, Judy L. Smith, Mary F. Owen; sister of Louise Hall; grandmother of 15; great-grandmother of seven.

WYCOFF, Dicy L. Shelton, 84, St. Jude, Indianapolis, Jan. 8. Mother of Raymond, William, Kenneth Wycoff; grandmother of nine; great-grandmother of 16.

ZILSON, Thelma J., 68, St. John, Indianapolis, Jan. 8. Mother of Becky McNichols, Kathy Zilson Broughton, Jackie Bowen; sister of Evelyn, Ralph, Robert Wycoff/Rosemary Matthewson; grandmother of five.

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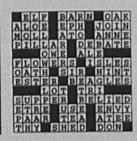
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Qualified applicants should have experience in secondary education, a master's degree in administration or curriculum, and be eligible for Tennessee certification in administration at the secondary level. Candidate must have a recognized history of stewardship within his/her community, including the contribution of time, talent, and treasure. This position offers a competitive salary along with an excellent benefits package.

A resume, transcript of college work, three professional references and a letter of reference from your local parish priest should be sent to: Knoxville Catholic High School Search Committee, Catholic Schools Office, Diocese of Knoxville, P.O. Box 11127, Knoxville, TN 37939-1127.

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Needed: Director, Diocesan Department of Religious Education.

Responsibilities: the overall administration and supervision of the diocesan department of religious education.

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Send resume and references to: Vicar for Education, Catholic Diocese of Columbus, 197 East Gay Street, Columbus, OH 43215.

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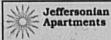


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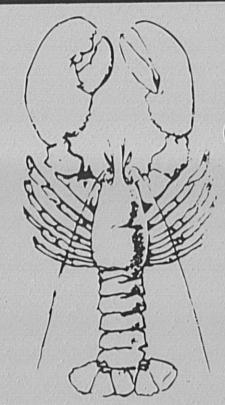
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