

THE CRITERION

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1992 United Catholic Appeal started

Father Coats exhorts chairpersons to dedicate campaign to Archbishop O'Meara

by John F. Fink

"I exhort you in the name of Archbishop O'Meara to give your all to this campaign." With these words, Father David Coats, archdiocesan administrator, sent parish chairpersons and pastors off to organize this year's United Catholic Appeal in their parishes.

The kick-off dinner for this year's campaign was at the Holiday Inn in Columbus. Pastors and chairpersons from throughout the archdiocese received packets of materials to help them organize the drives in their parishes.

Lawrence T. Kennedy, executive vice president of Bank One in Indianapolis, was introduced as the general chairman of this year's United Catholic Appeal. Kennedy is a past member of both the finance committee and the parish council at St. Luke Church in Indianapolis. He is

a member of St. Vincent's Hospital's finance committee and is chairman emeritus of St. Mary of the Woods College's board of trustees.

At the dinner Kennedy reminded those present that their mission is not just to raise money. Rather, he said, it is to make it possible to carry on the mission of the archdiocese in the areas of Catholic education, social services, the family, and spiritual growth.

Kennedy introduced a new eight-minute slide presentation produced for the drive.

Charles Schisla Jr., director of the Catholic Communications Office for the archdiocese, was introduced as the chairperson of the Family Division. This division, which started its solicitation this past Tuesday at the Catholic Center, will solicit the employees of the various agencies of the archdiocese.

Robert Cook will serve as chairperson of

the Major Gifts Division. This division solicits contributions from businesses, foundations and individuals who can make sizable donations.

Others speaking at the kick-off dinner were Rick Valdeseri, archdiocesan director of development, and Larry Daly, director of the United Catholic Appeal. Valdeseri called attention to the success of the 1991 campaign which raised \$2.7 million. Particularly gratifying, he said, was the fact that 10,000 families that had not contributed in 1990 participated in 1991.

Daly said that he considers the 1992 campaign to be the second part of a five-year effort. He said he wants to continue to increase the percentage of participation until everyone in the archdiocese contributes. He urged the parish chairpersons to use the same personal approach that was used successfully last

(See CATHOLIC APPEAL, page 3)



Lawrence Kennedy

Catholic Schools Week activities are Feb. 2-8



by Sister Lawrence Ann Liston, SP
Director of Schools

Discover Catholic Schools! Since August of 1991, this theme of the National Catholic Educational Association (NCEA) has been echoed throughout the Archdiocese of Indianapolis. This past year, Catholic schools have enjoyed numerous media opportunities with strong affirmation for their contributions being made to young people through education. They have been featured in *Time* magazine, the *Wall Street Journal*, *Peter Jennings* report and others.

Catholic schools have long been recognized as offering quality education founded upon faith. We, as Catholic educators, share a rich heritage of Gospel values which we seek to instill in the next generations. Therefore, it is a priority for us to continually seek to grow and enhance our own personal faith development as the basis for our teaching.

At the diocesan level, opportunities for both faith formation and professional growth are developed for faculties and staffs of our schools. Creative efforts in these areas by school administrators are fostered for the local levels as well. Some of these opportunities are reflected in stories in the supplement in this issue.

If we are to maintain our quality education and continue to be seen as educational leaders in the future vision, risk, and change must be our watchwords. The status quo will not suffice.

As people discover Catholic schools in the future, may they see that we continue to meet the needs of the times utilizing global awareness, service orientation, technology and ever-growing insights into the methodologies that best reflect the finest traditions of education and faith.

The 16-page Catholic Schools Week supplement to *The Criterion* begins on page 11 of this issue.

DISCOVERER—Dr. Robert Kealey, executive with the National Catholic Educational Association (NCEA) hands a "Discover Catholic Schools" button to Vice President Dan Quayle, whose sons attend Gonzaga College High School, a Catholic secondary school in Washington. The theme is being used to celebrate National Catholic Schools Week. Students and educators throughout the archdiocese will wear the buttons.

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Parish staffing report to go to Priests' Personnel Board

by Margaret Nelson

The work of the Future Parish Staffing Committee, as charged by the Priests' Personnel Board, was completed at 3:30 p.m. on Friday, Jan. 10.

Just minutes later, the group learned that Archbishop Edward T. O'Meara had died.

The committee deliberated around a candle that was lit as the work began with members praying together for the archbishop. The consensus was that this work the archbishop wanted was too important not to complete.

The committee finished its recommendations by looking at each deanery and the original proposals they had recommended. In each case the group

either accepted the original plans or made changes. Final recommendations will be presented at the Priests' Personnel Board meeting on Feb. 18.

It was agreed that Mary Pat Farnand and Father Jeffrey Codecker would 1) write up the final recommendations, 2) poll committee members after they receive the final copy, to check for accuracy, and 3) publish the final recommendations.

Included with the report to the priests will be the history of the committee, along with what its main concerns were, the criteria used and how they were used, what the committee heard from the deaneries and parishes, the real recommendations,

(See PARISH STAFFING, page 2)

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Catholic schools' excellence is recognized

by John F. Fink

Next week is Catholic Schools Week and we have a special supplement about Catholic schools in this week's *Criterion*. It tells a great deal about the excellence of Catholic schools in the Archdiocese of Indianapolis.

Regular readers of *The Criterion* have read quite a bit about our schools during the past year. The controversy over the possible closing of St. Philip School in Indianapolis, and the generosity of Golden Rule Insurance Co. that resulted in more inner-city students being able to choose to attend Catholic schools, both gave clear testimony to the fact that our Catholic schools are widely recognized for their excellence.



National media have picked up on the excellence of Catholic schools, too. *The Wall Street Journal* told the Golden Rule story. In *May Time* magazine had a cover story that asked, "Do Catholic Schools Do It Better?" and answered, "Yes." In November *The Reader's Digest* told the "Tale of Two Schools," one Catholic and the other public, and why the Catholic school has achieved so much more despite the fact that the student bodies are similar and the public school spends more money.

CATHOLIC SCHOOLS in archdioceses other than ours have also been getting national recognition. One of these is the Archdiocese of St. Louis where corporations have recognized the excellence of the schools and have begun to make financial contributions to them.

They don't do that, of course, just out of generosity. It's because those who run those corporations realize that their future employees are going to come from today's schools, that it is to their advantage to hire those with the best

educations, and that, therefore, they should invest in the best schools in St. Louis.

According to an article by Catherine Odell in the Jan. 12 issue of *Our Sunday Visitor*, St. Louis Archbishop John May and his superintendent of schools, Notre Dame Sister Mary Ann Eckhoff, began a multi-million-dollar five-year campaign called the "Today and Tomorrow Fund." They were able to get Monsanto Company and Anheuser-Busch, both headquartered in St. Louis, to make \$2 million gifts for specific programs.

With that success, the campaign went on to contact 17 more of the city's largest businesses, succeeding in getting commitments of between \$50,000 and \$1.7 million over the next five years. There were only four refusals.

Catholic colleges and universities have long recognized that they can attract large contributions if they offer quality programs. Now Catholic schools below the college level are beginning to do it.

THAT ARTICLE in *The Reader's Digest* was also about schools in St. Louis, and Sister Mary Ann Eckhoff got more national publicity. She was principal of the Catholic school before becoming archdiocesan superintendent of schools.

The Catholic school in question is Cardinal Ritter College Prep, and the *Reader's Digest* article compared it with Northwest High, the public school. Both schools are 100 percent black and are situated in "the crime-ridden neighborhood of Walnut Park." The article says that Ritter's goal is "to enroll low-income kids who often test below grade level and then diligently prepare them for college." Last year all 55 seniors in the school went on to college, 25 with scholarships.

Here were the comparisons made by the article between Northwest and Ritter: Average daily attendance—Northwest 77 percent, Ritter 97; drop-outs over a four-year period—Northwest 45 percent, Ritter infinitesimal; those going on to college—Northwest 19 of 58 seniors, Ritter all

55 seniors; staff size—Northwest 100, Ritter 31; annual budget—Northwest \$3.7 million, Ritter \$924,042, cost per student—Northwest \$7,800, Ritter \$3,409. Similar comparisons could be made here in the Archdiocese of Indianapolis.

THE AUTHOR of the article, Trevor Armbrister, found five important differences between the two schools that account for the differences in results. They are similar to those found by such diverse groups as the U.S. Education Department, the Rand Corporation, and sociologist James Coleman. In Catholic schools:

- the parents get involved;
- there are high expectations;
- the school administrators have authority to make decisions on their own;
- there is an emphasis on the basics; and
- the administrators maintain discipline.

Parents get involved because they have a financial stake in the school, the article said. Tuition at Ritter is \$2,085, which is a real sacrifice for low-income parents. But they all pay.

At most public schools, administrators must go through a bureaucracy before making decisions. At Ritter, the principal has final say on admissions, curriculum, budget, and the hiring and firing of staff.

At Ritter, the article said, all students must take part in religious services even though 68 percent of them are not Catholic. The school also requires each student to perform 20 hours of community service each year.

So far as discipline is concerned, the article said that the students themselves see to it that there is no violence or drugs at Ritter. The seniors set the tone and the younger students pick up on that. As a result, "There were no suspensions for bad behavior last year," the article said.

Sometimes we take Catholic schools' excellence for granted. That's why we have a Catholic Schools Week.

EDITORIAL COMMENTARY

Accepting death, rejecting artificial nutrition

by John F. Fink

Archbishop O'Meara showed us how to die as well as how to live. He accepted his death peacefully, even prayed for it, realizing that death meant the beginning of eternal life with God. He instructed his family and staff that no extraordinary means were to be used to try to keep him alive.

Just 12 days after the archbishop's

death, the Indiana House defeated a bill that would have let Hoosiers include in a living will the rejection of artificial nutrition and hydration to prolong their lives.

During the last months of his life, Archbishop O'Meara spearheaded the writing of a statement on advance directives issued by the Indiana Catholic Conference. This was an instruction to Catholics in Indiana made necessary by a federal requirement that, beginning last

Dec. 1, all health care providers had to tell patients of their right to make decisions about their medical care.

Through a living will, patients can make known what type of treatment they want—and don't want. Through a durable power of attorney, they can appoint someone else to make decisions when they are unable to make them.

In Indiana today, though, patients may not specify that artificially supplied nutrition and hydration is to be discontinued. They can appoint someone else to make that decision if or when they become incompetent, but they can't do it themselves. The bill that was defeated in the House would have allowed the patient to make that choice.

As a result of the House action, it would appear that anyone who would not want to be kept alive through artificially supplied nutrition and hydration should sign a durable power of attorney and make sure the person given that power knows his or her wishes.

The Indiana Catholic Conference, by the way, did not have a position on the specific bill that was defeated by the

House because of the wording of the bill. But it's clear that Archbishop O'Meara and the ICC taught that "the provision of food and water by artificial means may no longer be morally required" in circumstances where this is "too ineffective or burdensome to be obligatory." The quotations are from the ICC's statement on advance directives.

The House bill was defeated because its opponents tried, erroneously but successfully, to label it as euthanasia or assisted suicide. The church rejects all forms of euthanasia and assisted suicide. But there is a vast difference between taking positive steps to end someone's life and to simply allow the person to die when God determines it's time to go.

The ICC statement specifically stated that "refusal of treatment in such circumstances is not to be considered euthanasia or suicide." And it quoted the Vatican Declaration on Euthanasia as saying: "Such a refusal is not the equivalent of suicide; on the contrary it should be considered as an acceptance of the human condition, or a wish to avoid the application of a medical procedure disproportionate to the results that can be expected, or a desire not to impose excessive expense on the family or the community."

Parish staffing planning continues

(Continued from page 1)

and where the report will go after it goes to the Priests' Personnel Board.

This priests' board will approve or change the suggestions of the Future Parish Staffing Committee. The final recommendations should be published sometime after that meeting.

In March, Father Godecker and Farnand will begin making deanery rounds at two levels. They will visit each parish and talk with pastoral staffs, including the pastor and the parish staff. They will also talk with deanery pastoral councils.

"We will get the information out to the people who need it," said Farnand.

"We want to make a readable list for each parish," she said. "We want to give parishioners a clear understanding of

what the terms cluster and consolidation mean, what happens when a parish is closing (very few cases), and explain chapel status in plain English—that that really means."

"We want to re-articulate what all of this means and how it will affect each particular parish," Farnand said.

"Because of the archbishop's death, the recommendations can continue. But actual closings and consolidations cannot happen until we get a new archbishop," she said. "Because it was already in the works, we can go forward with the planning process." Implementation must first be approved by the new archbishop.

Farnand said that she and Father Godecker went to Milwaukee and Chicago last week. They were accompanied by Joseph Hornett, chief financial officer and Anne Wenzel, a partner in the firm that is doing long-range urban planning for the archdiocese.

Though Indianapolis is changing on a much smaller scale, the four talked with people who have been doing some of the same long-range planning. "They talked in the same language. They had the same vision and insight," Farnand said.

"Around the country, everyone is facing similar problems. We shared the process—the triumphs and mistakes. And they offered us further help," she said.

Indianapolis is using parish life coordinators, and doing the urban ministry, administrative study and personnel studies. Some of the planning has helped avoid crisis solutions, she said.

"We learned that we're doing some things that they are not. What we're doing in Indianapolis is because of who we are as a church," said Farnand.

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CRITERION

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Each of us is a missionary,
called to continue Christ's work

Dear Beloved in Christ:

Propagation of the Faith Membership Sunday, Feb. 2, is especially important this year as we renew our bonds with our brothers and sisters throughout the world. We are mindful of those who are suffering because of lack of food, water, shelter, care.

Archbishop O'Meara knew firsthand what suffering people endured, and he did what he could in positions of leadership with the Propagation of the Faith and with Catholic Relief Services to alleviate this suffering, as well as going directly to the poorest of the poor to offer comfort and financial aid. He could do this because of you, your mission: appeals and collections.

Archbishop O'Meara was a great missionary, and each of us is a missionary, too, called by Christ to continue his work on earth of healing, loving, and caring for others, those near us and those miles away.

Please be generous this Membership Sunday, with your prayers and offering, for what you give will indeed reach the most destitute of our human family.

Sincerely yours,

Rev. James D. Barton
Archdiocesan Director
Society for the Propagation of the Faith

Archbishop emphasized the need for directives

by Mary Ann Wyand

One of Archbishop Edward T. O'Meara's last official acts during 1991 was to oversee the publication of a statement on advance directives to guide Catholics in decisions about prolonging life.

Advance directives specify a person's choice of medical care in the event that the person becomes incompetent.

At the time of their publication by the Indiana Catholic Conference, the archbishop emphasized that, "We urge everyone to discuss their beliefs and convictions about medical treatment with their family, physicians, and clergy as I have done myself. Advance directives should serve as a supplement to such a dialogue and not a replacement for it."

It was an issue very close to the archbishop's heart. M. Desmond Ryan, director of the Indiana Catholic Conference, explained, and also one that generated a great deal of controversy in the state legislature as elected officials and lobbyists grappled with the language of House Bill 1001 regarding living wills. That bill was defeated last week.

As general chairman of the Indiana Catholic Conference, Archbishop O'Meara worked with Ryan on the directives and closely followed legislative action related to the issue.

"The archbishop was the driving force behind the church's statement on advance directives," Father Larry Crawford, archdiocesan director of the Office of Pro-life Activities, told *The Criterion*. "He worked very hard on that. He was very astute as far as the political process and knowing in terms of the pro-life issues what was politically possible."

Following the death of his mother, Mary Fogarty O'Meara, in 1990, the archbishop shared his personal insights on the issue with Ryan, Father Crawford, and chancery officials. He also sought extensive counsel during preparation of the preliminary and final statements on appropriate advance directives for decisions about medical care.

When the directives were released last November, ICC staff member Ann Wadelton noted, "The statement comes at a time when advancing medical technology makes it possible to prolong life far beyond the point when death would have been accepted in previous years."

Paragraph three of the document reads: "The Catholic tradition has held that medical treatments need not be pursued when they offer no reasonable hope of benefit or the burdens of the treatment are excessive. This tradition recognizes that, even when a patient's condition is not inevitably or imminently terminal, life-prolonging medical treatments may be withheld or withdrawn if judged gravely burdensome by the patient or legitimate proxy. The assessment of benefits and burdens calls for the prudential judgment of the patient in light of his or her medical situation and in the context of his or her other responsibilities and duties. Refusal of treatment in such circumstances is not to be considered euthanasia or suicide."

The directives also state that, "Faith in the resurrection and hope for eternal life have enabled the Catholic tradition to accept death as the inevitable end to temporal life and to believe that it can become the gateway to eternal life. It is for this reason that we are not obliged to use all possible means of prolonging life."

The preliminary statement on advance directives issued by the archbishop last spring, prompted protests from some representatives of pro-life organizations who interpreted it as affirmation of assisted suicide.

Reflecting on the controversy, Ryan said Archbishop O'Meara was distressed by that reaction.

The ICC director offered praise for the archbishop's concern about state legislation dealing with living wills and power of attorney, which prompted him to issue the preliminary statement then follow through with specific directives a few months later.

The final directives were prepared following consultation with Benedictine Father Mark O'Keefe, the ethicist at St.

Meinrad Seminary, as well as other Indiana bishops, ICC board members, and Richard Doerflinger of the U.S. bishop's Office of Pro-life Activities in Washington, D.C.

The issue was particularly urgent, Ryan said, because of a federal requirement effective Dec. 1 stating that all health care providers must inform patients and residents of their right to make decisions about their medical care if they become incompetent.

Last year Archbishop O'Meara told Ryan he believed that people have a right to direct their own medical care and make decisions on whether to maintain artificial nutrition and hydration as long they follow basic moral guidelines.

"It was the archbishop who gave me the go-ahead to read a statement to the Senate Health and Human Affairs Committee—Sen. Virginia Blankenbaker's committee—last spring that caused a lot of tension," Ryan said. "It led to tremendous tension in some sections of the community because of the controversy surrounding withholding artificially supplied nutrition and hydration. Pressure was placed on ICC directors by people who wrongly accused ICC of supporting euthanasia."

In that statement, the archbishop noted that, "While physical life is a basic good, it is not an absolute good which must be pursued by any and all means. Medical procedures need not be used when they are either useless, futile, or where the burden of treatment significantly outweighs the benefit."

At the time, Ryan said, "Some very vocal groups attacked the ICC, charging that the statement seemed to approve assisted suicide when in reality nothing could be further from the truth."

In response to this controversy, Ryan said the archbishop asked him to work with Father O'Keefe, the ICC board of directors, which includes other bishops in the state, and Doerflinger to develop a statement on advance directives that would have the support of all ICC members.

That official statement was published in *The Criterion* on Nov. 1.

Ryan said ICC's task since then has been to present that statement to the state legislators.

"It's been presented in the legislature and in every community where the living will bill has been heard," he said. "When asked if ICC supports the bill, I say that, 'We have no official position on this particular bill. We definitely do not oppose it, but we do not support it either.' The official advance directives statement presents church teachings. Legislators, as well as church members, must apply those teachings to this specific bill."

Ryan said controversy about the living will bill involves both moral issues and the language of the document.

"There are people who are bothered by particular words," he said, "and the argument could go on forever. The current law says 'imminent.' I understand from lawyers and theologians that 'imminent' is a very difficult word to define. When is

death imminent? Now the debate is on the words 'terminal condition.'"

Emotionalism distorts efforts to understand this important issue, Ryan said, and that too is why the archbishop wanted to issue a statement on advance directives.

"The argument of the more vocal groups is that this is a potential suicide and euthanasia bill," he said. "ICC totally rejects that argument."

Ryan said he responds to those criticisms by telling people that, "We wouldn't use that language in the Catholic Conference nor would the archbishop have used that language. The directors of this conference believe that everyone has the right to make these decisions and that faith in the resurrection and hope for eternal life are very important to our thinking. Therefore, you don't have to keep people alive forever. That's the delicate part, and that's the great teaching moment this archbishop has in death, really now, to help us to be comfortable with the process ourselves, including all these technological factors that surround us and the decisions we might have to make someday."

Catholic Appeal campaign started

(Continued from page 1)

year, with parishioners meeting personally with fellow parishioners to give them the opportunity to contribute.

In his last, Father Coats said that he was astounded at the way the death of Archbishop O'Meara obviously touched the people of the archdiocese. He said he was particularly surprised at the way the various media responded. He had thought, he said, that since Catholics are only about 10 percent of the population, that there would be minimal coverage.

"My chest swelled with pride for the privilege I had to be associated with him because of the way he reached out to everyone," Father Coats said. "He made us all proud of the faith heritage that we share and our Catholic identity."

Father Coats said that it seemed very appropriate that the 1992 United Catholic Appeal could carry on the vision that Archbishop O'Meara had for the archdiocese. "I hope you have him in the forefront of your mind as you make your solicitations," he said.

The archbishop's vision for the archdiocese "grew and developed and was beginning to blossom," Father Coats said. In the last couple months of his life, he said, the archbishop developed a new focus on young people and restressed the value of total Catholic education. The focus on young people, he said, was evidenced by the initiation of a new Office of Youth Ministry.

As was done last year, 25 percent of the contributions received in the campaign will be returned to the parishes.

The theme of this year's campaign is "United As One."

INDIANA GENERAL ASSEMBLY

Family Leave bill passes House, might not be voted on in Senate

by Ann Wadelton

Employees caught between work and family responsibilities would get some help from the Family Leave bill which has been approved 59-39 by the Indiana House of Representatives. Supporters believe that the Senate would also approve the bill, but Senators may never get a chance to vote because business interests in the leadership are in a position to block action. That's what happened last year.

The bill, HB 1181, would allow an unpaid leave for the birth, adoption or serious illness of a child or the serious illness of a parent or spouse. The employee's job and benefits would be protected.

"Family Leave is especially crucial to low-income workers who are most vulnerable at times of illness and injury," Indiana Catholic Conference Director Dr. M. Desmond Ryan said in committee testimony. "Those who lose their jobs due to illness of self or children risk debt, destitution and homelessness," he said.

Citing Census Bureau data, Ryan said there is a positive correlation between low-income and low-education workers and a lack of job guarantee.

Responding to criticism that the bill is one-sided against business, Rep. Ross Fox (R-Rome City) said, "It's very one-sided. It's one-sided in favor of the family and I don't see anything wrong with that."

To spare small businesses, the bill would affect only those companies with 20 or more employees, exempting 87 percent of Indiana's businesses. However, Rep. John Day (D-Indianapolis), a longtime supporter of Family Leave, cited a Small Business Administration (SMA) study that found that Family Leave was not costly, even to small businesses, and helped rather than harmed them. Overall findings of the SMA study, he said, demonstrate that

employers have sufficient flexibility to adjust to leave-taking absences in cost-effective ways.

Family leave is a top priority issue for the Indiana Catholic Conference. It is important at this time, says Ryan, because of the large number of women in the permanent workforce. "Women account for 62 percent of the increase in the labor force since 1979," said Ryan. "Over half of women with children under age one, are working outside their homes; 85 percent will become pregnant during their working years and 25 percent are the sole support for themselves and their families."

The effect is on the stability of family life, said Ryan. The person who has played the nurturing role in the home is now in the workforce. This is true, not only in considering care of children, but also for aging parents. Family leave would allow either husband or wife to take time to handle such family emergencies.

Only the United States and South Africa, among industrialized nations, do not have a family-leave policy. In many countries, the leave is paid.

Does the public support family leave? Four polls conducted since 1987 show overwhelming support. The Wall Street Journal/ABC News poll ('90) showed 71 percent support. Gallup Organization ('90) showed 81 percent support. The Polling Report ('87) showed that 84 percent think such legislation would help companies retain good employees and 82 percent believe that parental leave is necessary to provide families with stability and economic security. A Louis Harris poll ('89) showed strong support in all regions of the country with 84 percent support in the midwest.

Four Catholics are among the bill's sponsors. Rep. Thomas Kromkowski (D-South Bend), Rep. John Day (D-Indianapolis), Sen. Sue Landske (R-Cedar Lake) and Sen. Robert Hellmich (D-Terre Haute).

4,000 people expected to attend FIRE Rally scheduled for Mar. 7

Four thousand of the faithful are expected to attend the Indianapolis FIRE Rally on Saturday, March 7, from 9 a.m. to 5:30 p.m. at the Indiana Convention Center. The event is sponsored by the Archdiocesan Office of Evangelization.

FIRE means the Catholic alliance of faith, intercession, repentance and evangelism. The theme of the FIRE Rally is "A Day That Could Change Your Life!" A verse from Luke's Gospel inspired the name: "I have come to cast fire on the earth and would that it were already kindled."

Speakers will include Father John P. Bertolucci, a priest-evangelist who has hosted more than 300 television and radio programs and written several books. Also speaking will be Ann Shields, who heads the Sisterhood within the Word of God, a group of women committed to living single for the Lord.

Father Michael Scanlan, will speak from his perspective as an attorney and president of the University of Steubenville. And Ralph Martin, who

hosts the weekly television series "The Choices We Face," has written several Gospel-based books.

The FIRE team of speakers was chosen for dynamic preaching that will inspire spiritual awakening and reinforcement of faith in those who attend.

The first FIRE rally was held in 1983 in Meadowlands, N.J. Since then, more than 300,000 people have participated in 68 rallies in major cities in the U.S. and throughout the world.

The pre-registration fee is \$10 by the Feb. 10 deadline. Checks should be made payable to Indianapolis FIRE Rally, Inc. Names, parishes and addresses should be included when sending a check to P.O. Box 26514, Indianapolis, Ind. 46226; office hour phone (317) 549-9376.

Those who pre-register will receive name badges for admission. If further seating is available, the cost at the door will be \$15.

Those who register should indicate if they desire handicapped accessibility or seating in the hearing-impaired section.

Commentary

THE HUMAN SIDE

Marriage, family need more positive standing

by Fr. Eugene Henrick

Are you tired of soap operas that portray marriages as nothing but seedly relationships? Do you feel family life constantly is ridiculed?

When did you last hear marriage and family life described in positive terms? What, in other words, are you being persuaded to believe about marriage and family life?

There are several forms of persuasion. Under one definition, eloquence is the art of persuasion through pleasing or positive speech.



Then there is persuasion through fear. This kind of persuasion suggests, for example, that marriage can't possibly survive in a culture where both husbands and wives have careers, or that there is little hope for the family when so many services families once provided now can be provided by other social institutions.

Persuasion through consensual validation also concerns me in current portrayals of marriage and the family. What happens is that we are persuaded to accept a viewpoint simply because so many voices claim it is correct.

You might ask what people are to believe when movies and TV series so often portray family life and marriage in disarray. The accent is on the negative, and many people—duly persuaded—think of family and marriage in negative terms.

Eloquence is different. It accents the positive—what works, is effective and good. I am led to ask what might improve in marriage and family life if we looked at their best sides.

Some might say "eloquence" as I am using the term is sweet talk, while others would contend that it speaks to what is innately good in us. Let's try to speak eloquently of marriage and the family and see how it sounds.

Erasmus of Rotterdam was one of the best humanists of all times, a priest who taught others how to make the best in life a part of life. Here are his thoughts on marriage:

"What is more sweet than to live with her with whom you are united in body and soul, who talks with you in secret affection, to whom you have committed all your faith and your fortune? What in nature is lovelier? You are bound to friends in affection. How much more to a wife in the highest love, with union of body, the bond of the sacrament and the sharing of your goods? Friends fit like swallows, few continue to the end. But a wife is faithful and only death dissolves a marriage, if indeed it does."

Robert Bellah, a 20th-century social observer, said, "Each divorce is the death of a small civilization." Translated eloquently, it reads, "Each marriage is the beginning of a small civilization."

Bellah eloquently points out that families remain for most of us "the only theater in which we can realize our full capacity for good or evil, joy or suffering."

In Scripture's Song of Songs we read:



"You have ravished my heart, my sister, my bride, you have ravished my heart with a glance of your eyes, with one jewel of your necklace. How sweet is your love, my sister, my bride!"

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THE YARDSTICK

Immigrants need social, religious aid of church

by Msgr. George G. Higgins

The Catholic Church in the United States, in the structured form we know it, dates back to the 18th century. When our first bishop, John Carroll, took possession of the premier see of Baltimore, there were only 25,000 Catholics in the country.

During the second half of the 19th century and the first part of the 20th, Bishop Carroll's tiny flock was augmented by the influx of millions of immigrants from Europe. This massive move of impoverished people from the Old World to the New confronted the church with a pastoral problem of staggering proportions.

Nonetheless, in the words of a distinguished non-Catholic historian, the church was "one of the most effective of all agencies for democracy and Americanization." Representing a vast cross-section of



the American people, the church could ignore class or race. "Peculiarly the church of the newcomers, of those who all too often were regarded as aliens, it could give them not only spiritual refuge but social security."

I recall this to make two points. First, more than we normally recognize, we are still a church of impoverished and disadvantaged immigrants and refugees.

Jesuit Father Joseph Fitzpatrick of Fordham University, one of the leading U.S. Catholic experts on immigration, made this point tellingly a few months ago in an address at the Catholic Charities USA convention in Los Angeles. He said:

"Just as the present church has been formed by immigrants who came from Europe . . . so the church of the next century will be formed by Hispanics. If we lose them, there will not be much of a church."

Father Fitzpatrick said that between 1959 and 1989, 3.6 million people, mostly Hispanics, came to the United States legally. Between 1960 and 1989, nearly 3.5 million immigrants came from Asia. These did not include those who came illegally and refugees, he said.

Second, while it was understandable

that the church in the United States was slow to address the social and economic problems of the first wave of immigrants, there would be no excuse for such tardiness at the end of the 20th century.

With the recent publication of Pope John Paul II's encyclical "Centesimus Annus" commemorating 100 years of Catholic social teaching, it is timely to stress this point. Some argue, contrary to the encyclical's letter and spirit, that even-

'The church of the next century will be formed by Hispanics. If we lose them, there will not be much of a church.'

gelization of the new immigrants must be exclusively "spiritual."

The *Wall Street Journal*, for example, said: "Many mainstream churches have been losing members at a steady rate for decades, while membership in evangelical churches has increased . . . Somewhere along the line (mainstream) churches

(including the Roman Catholic Church) began to devalue . . . their traditions and their identities as primarily spiritual institutions. Spiritual life now was to be fully integrated with more secular, political goals flying under the rubric of 'social justice'."

This is a seductive half-truth. The church's role in addressing the new immigrants' social and economic problems is admittedly complex, leaving ample room for honest differences of opinion about who speaks for the church, under what rubric and with what degree of specificity, etc.

But the simplistic argument that the church's evangelization should be exclusively "spiritual" finds no support in all of Catholic social teaching. "Centesimus Annus," more emphatically than any earlier church document on Catholic social teaching, repeatedly states that the new evangelization of the modern world needs must include "a proclamation of the church's social doctrine."

The pope emphasizes that "the social message of the Gospel must not be considered a theory, but above all else a basis and a motivation for action."

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EVERYDAY FAITH

Cable can break viewer's perspective of real world

by Lou Jacquet

There comes a time in every life when one has to face one's additions. That moment came for me the other day when I found myself watching a game featuring an all-Australian rugby final on some obscure cable television channel.

There I was, for heaven's sake, rooting avidly for some team I had never heard of from Canberra against some other team I had never heard of, either. They were playing a sport I had no interest in, televised from half a world away. It was an especially humbling moment for someone who has been able to take or leave TV for most of his adult life.

That's what happens when you get cable. I had it installed a while back to follow stock car racing, my favorite spectator sport. Nearly all 29 races on the high-powered Winston Cup circuit were covered by the cable networks, and I enjoyed them immensely. It was



money well-spent to keep me at home and out of trouble.

Unfortunately, in the process I also became a "zapper," furiously clicking from channel to channel to see what I might be missing. Let psychiatrists argue about this; I am certain that "zapping" has affected my perception of the world. I always had a low threshold of boredom anyway; now I find it nearly impossible to sit through an entire program from start to finish.

Instead, I catch myself yearning to fast-forward every movie, drama, and sitcom plot to get to the important parts. There is a gnawing realization within that there might be something on another channel which could be more important than what I am watching, and that thought leaves me as restless as Alan Cranston at a seminar on honest banking practices.

Those who have cable installed suddenly possess an incredible panorama of what the nation watches on a daily basis. There have been good points about this: I am now mad for documentaries, voracious to learn about everything from early helicopter development to what the

destruction of the rain forests will mean to the future of the globe. CNN has made it possible for me to know what is happening in all parts of the world.

On the down side, I have whiled away dozens of hours watching old films of largely questionable quality. Check that: I have whiled away dozens of hours watching snippets of old films of largely questionable quality. I have seen untold numbers of beginnings to movies I never finished, and plenty of wrapups to interviews with persons whose names I have never even learned. Flipping channels, I am rewarded with a truly kaleidoscopic view of reality—a mixture of the Marx Brothers in black and white, serious sports coverage on ESPN, an occasionally uplifting spiritual or historical program, and all too many of those half-hour "infotainment" commercials (I avoid them studiously) starring as lead actresses like Cathy Crosby and Ali McGraw.

Still, it took the Canberra rugby incident to make me realize that it may be time to bring this addiction under control. I lived with only three networks (and then PBS) for about 40 years, and managed quite well, thank you. Then I had cable installed and

found that there were some 30 other options I could no longer do without. Like I said, an addition.

We'll talk more about this just as soon as I'm finished with those kickboxing quarterfinals from the Lesser Antilles. They're up next.

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To the Editor

Birthline volunteer prevents abortion

I'm writing you in regards to a special person I would like to see recognized. The person is Penny Hall.

I called Birthline for one reason. The reason was for an abortion. She explained a little about how abortions are done. As the conversation went on, we both knew a little about each other. She tried to talk me out of the abortion and when it was time to hang up I no longer wanted an abortion.

I'm now five months pregnant. What Penny said changed my mind. It's nice to have someone to talk to. We exchanged phone numbers, so I've called her at home and she calls me. She wants me to call her from the hospital when I have the baby and she'll come and see me and the baby. She's also trying to help get some maternity clothes for me. I'm glad to know she'll be there as a friend. What more could a person ask for?

Thanks so much to Birthline for having people like Penny.

Name withheld

Mother has praise for Catholic school

Although I am not a Catholic, my daughter has attended Holy Cross School for the past five years. Our association with Holy Cross has been one of the most positive experiences of our lives.

My daughter has attended Mass while at school and has expressed a strong desire to join the Catholic Church. The exposure to Christian life has been invaluable to her, and fills a void which I, as a confused seeker, cannot possibly fill. Through Holy Cross, she has acquired a firm grounding in Christian values and beliefs which will serve her all her life, no matter what church she finally joins.

I gladly ended financial hardship to send my daughter to this wonderful institution. Holy Cross School offers a safe haven where my daughter can learn without being threatened by guns, gangs, and drugs. The academic program is without equal; my daughter is excelling in every subject and her ISTEP scores are above excellent. I know that she would

not have this level of achievement at any other school. This school should be heralded across the city, indeed across the nation, as an example of how excellence can be achieved with old-fashioned hard work and values rather than exorbitant budgets.

Holy Cross School is not just a point of light. It is a beacon that drives away the darkness of poverty and despair. I cannot help but believe that God looks down on Holy Cross with loving eyes.

Monika E. Dimick

Indianapolis

Frederic Ozanam's beatification cause

I have very much enjoyed your recent columns on the saints and the process of canonization. I pray that the church will be able to add to its rolls of the saints some members of the laity who can serve as role models for those of us still struggling here below.

Let me briefly share the enthusiasm of the Society of St. Vincent de Paul for the cause for the beatification of one such lay Catholic, namely Frederic Ozanam.

During his short life of 40 years, Frederic was a husband, father, student, professor, lawyer, journalist, politician, author and National Guardsman (he saw active duty). However, he considered it an integral part of his lay vocation to do something for the poor.

Guided by Sister Rosalie of the Daughters of Charity (whose cause is also under pending), Frederic and his companions sought out the poor in their "homes" in the slums of Paris. These personal encounters with the poor led Frederic to establish an organization of lay people dedicated to regular visits and help to the poor. They took as their patron St. Vincent de Paul.

By the time of his death in 1853 the Society of St. Vincent de Paul had spread throughout the world. Its work continues today. The need, however, seems even greater.

We ask for prayers that this work will increase and that, God willing, Frederic may be elevated as an example to all of Catholic lay involvement.

Andrew J. Stites

Indianapolis

Questions about visit to Lubbock

I would like to ask a few questions of Sister Jonette regarding her letter about the happenings in Lubbock, Texas (Jan. 17 issue).

Did you have the rosaries tested before and after they supposedly changed color? Were the cures documented both before and after? Can you document the origin of the pictures or conclusively prove that they had not been doctored or altered in any way? Was the spinning of the sun witnessed by anyone else besides those who wished to see such an event—for instance, did the whole town of Lubbock stop in its tracks due to this phenomenon? What grounds, besides the unsubstantiated word of strangers, do you have for believing any of the above?

I very much doubt that I will get answers to my questions. More likely I will be denounced as one who hates Mary and lacks faith. The monolith of emotional hysteria will move on unchecked as more and more people reduce Mary to the level of a sideshow Barker.

Tina Barkley

Terre Haute

Your role in the abortion battle

In the Bible (John 10:10), Jesus says, "I came that they might have life and have it to the full." Just before that he states, "The thief comes only to steal and slaughter and destroy."

Since abortion was legalized in the United States, more than 28 million babies' lives have been painfully snuffed out.

For those who say they believe the words of Christ, what role does he see you playing in the battle? Keep in mind that silence is consent.

Dorothy Riley

Indianapolis

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

All letters become the property of The Criterion. The editor may, at his discretion, share letters received for a reaction, clarification or verification.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, IN 46206.

Carrying debate to very high level

In November of 1989 the Catholic bishops of the United States vowed to carry the abortion debate to a higher level. What happened? I had read that a prominent public relations firm would educate the public on the abortion issue through catchy, spot TV messages and ads via the major networks. I have yet to see the first one.

While we wait I have a suggestion for our bishops. Initiate a national campaign for prayer and fasting. Together, they pack the power to pulverize any problem.

I would call it carrying the abortion debate to the very highest level.

In return, I promise to keep one eye glued to our TV.

George Zwickl

Indianapolis

(ATV ad campaign was never envisioned. Its high cost would have quickly used up all the money donated by the Knights of Columbus for the campaign. Print ads have appeared and money has been used for surveys about attitudes toward legal abortion, which The Criterion has reported.)



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"I can only compare it to the 'SUMMA THEOLOGICA' of St. Thomas Aquinas." —Peter K. Taiwan

Rev. Msgr. James T. McCarthy, Holy Name of Mary Church, Ellicottville, NY, said this: "If I could make infallible statements, I'd say you have compiled some of the FINEST RELIGIOUS THOUGHTS EVER PUT TO PAPER."

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"It has changed my life completely. I read it every day. I am memorizing it." Felicien Brochu, Berkeley, Mass.

"It is just fantastic" —Pat Flynn, Phillipsburg, NJ

"There has been nothing like it ever before." —Sister M. Angelica, S.C., Pittsburgh, PA.

"Please accept my donation to aid in the continual publication of this incredible book. They are priceless" —Rev. Bernard C. Francis, Hahnville, LA.

Pope John Paul II sent a letter to thank me.

For your free copy (or dozens, hundreds, thousands) send a stamped self-addressed small 6 1/2 inch envelope to MY TICKET TO HEAVEN, R.D. 2, Bx 51H, Patton, PA 16668.

LIGHT ONE CANDLE

Trusting the words of Jesus

by Fr. John Catoir
Director, The Christophers

Jesus said, "Be not anxious . . . return good for evil, love your enemies."

Do these teachings imply that we are supposed to put on a happy face no matter what? Are we to pretend we are happy even in times of economic depression and unemployment? Are we supposed to feel good when someone betrays or insults us? No. You cannot force yourself to have good feelings. But you can learn to control your thoughts. By calming your mind, you can indirectly bring about a calming of your emotions.

Jesus Christ had a remedy for every problem. He didn't discuss the hows or wherefores to any great detail. He simply told us what to do, and he promised the fullness of joy to those who did it.

He commanded us to love everyone, even our enemies, whether they deserved it or not and whether we felt like it or not. We may have to struggle to obey. We may have difficulty putting aside those dark thoughts, but we can always pray for the grace to return good for evil. We can always choose to love rather than hate.

How can one love an enemy? Wouldn't a person have every reason to doubt the wisdom of such advice. Yes, if

you believe that wisdom depends on common sense. But it doesn't. Wisdom always depends on the authority of the person speaking. To discern true wisdom you have to be certain that you are in the presence of God. When it comes to the words of Jesus, beware of doubt.

The 19th century Rationalists spread the seeds of doubt that have lived on for over a century. They insisted that nothing in Scripture can be accepted as true unless human reason is able to understand it first. This idea undermined the authority of Scripture, and created havoc among all Christian denominations.

The Catholic Church's First Vatican Council (1869-1870) was convened to say NO to the thinking of the Rationalists. The council fathers asserted that Catholics believe in the infallibility of Scripture not because of its truthfulness, as determined by the light of reason, but because of the authority of Jesus Christ. We trust the words of Jesus because he speaks the truth.

At the end of his public ministry Jesus said, "I have told you all these things that your joy may be full" (John 15:11).

And he continued, "You may be sad now, but I shall see you again, and your hearts will be full of joy, and that joy no one shall take from you" (John 16:22).

Either you trust the Lord or you do not. There is no in between.

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



CORNUCOPIA

Words that totally take over

by Alice Dailey

Syndicated columnist James J. Kilpatrick, watchdog and reporter of fractured English and other language aberrations, relates that the new year has brought a multitude of new words, among them, vent-spleening and pulpi-fied.

Kilpatrick would have had a field day where I came from. People of that era also coined words. Decades before the boss was known as the CEO my parents referred to



anyone in authority as a main gazebo or a high muckety-muck.

If one parent wanted to gossip a bit with the other the message had to be disguised in terms their omnipresent off-spring wouldn't understand. "So and so was three sheets to the wind last night." Eventually we learned that so and so wouldn't have been able to pass a sobriety test. And if poor Nellie had "something in the oven again" we were sharp enough to know it wasn't Baked Alaska.

My education was also furthered even more when a neighbor patted my hair and asked, "Are them naturally curly?"

Idioms still pop up. A friend won't eat salt-free snacks. "They don't have any lickety."

A teacher, trying for better communica-

tion, asked a hostile student, "Why do you resent me," and was told, "'Cause you keep mellerin' me." Could the teacher stop "mellerin'" if she didn't know its meaning?

Our little word is made up of such diverse personalities it's not surprising to hear diverse pronunciations. A woman, telling others that her sister was quite ill, said, "What she needs is maura." Someone asked gently, "Is Maura her daughter?" That brought a glare. "It's bone maura. Ain't you never heard tell of bone maura?"

When a friend said, "That stubborn old spot on my drapes is gone; Ellerts got it out," I displayed my ignorance by asking "Where is Ellerts? I've never heard of them." She said, "Woman, one of their stores is right close to you." Light dawned. It was Alert Cleaners.

Ever so often a phrase is coined, "At this point in time," and then beat to death from overuse. Presently, one relatively obscure little word has been shoved into the limelight of over-kill. People are enamored of "totally."

Young people use it liberally. "I am totally disbelieving what I am hearing." "He was totally blown out of his mind."

A Big Business person (main gazebo) in a televised interview about some public project declared, "I am totally not in accord with such a concept."

And so it goes. In some quarters syllables are added to words, making athletic, ath-a-letic, or ath-fans, at-fans. In others, pronunciation is quite correct but exaggerated: el-fort, er-fore. Accenting the plural, crises, stretches the mouth clear back to the wisdom teeth. Somehow, such diction irritates.

Speaking of which, one erudite person quite properly pronounces Mary as Marry. I just totally hope that person doesn't ever lead me in a rosary of 53 Hall Marys.

check-it-out...

Dr. John F. Haught, chairman of the theology department at Georgetown University, will discuss "Characteristics of Environmental Theology" on Feb. 10 at 7:30 p.m. at the Allison Mansion on the Marian College campus and again on Feb. 11 at 11 a.m. at The Chapel at Franklin College. His talks are co-sponsored by the Indiana Office for Campus Ministries, Franklin College and Marian College.

Interfaith Alliance of Indianapolis will present a free **Midwinter Interfaith Arts Festival** featuring music, dance and drama on Feb. 2 from 2 p.m. until 5 p.m. at the mainstage of the food court in Union Station. Presentations by the St. Mary Parish Hispanic Choir, the St. Pius X Parish Music Ensemble, and other groups will reflect a variety of cultural and religious traditions. Interfaith Alliance is a coalition of congregations in Indianapolis with Jews,

Christians, Muslims and Baha'is as members. Alliance members are dedicated to the promotion of better understanding among peoples and religious traditions.

The St. Christopher Respect Life Committee invites area Catholics to participate in a **pro-life prayer service and vigil** on Feb. 7 at 7 p.m. at St. Christopher Church, 5301 W. 16th St. A vigil after the service concludes at 11 p.m. The focus will be on respect for all persons, born and unborn. Father Michael Welch, pastor, will lead the service.

Instruction in paper cutting and calligraphy are among the **spring workshops** planned at the President Benjamin Harrison Home in Indianapolis. Collector Ethel Booth and artist Terri Dillon are among the presenters for a Valentine program on Feb. 8, while artist Janie Speck will teach calligraphy techniques on Feb. 15. For reservation information, call the Harrison Home at 317-631-1898.

Black History Month activities at The Children's Museum continue through February. For program information, call the museum at 317-921-4000.

vips...



Assumption parishioners, Mr. and Mrs. Joseph M. Boarman celebrated their 50th Wedding Anniversary on January 25 with a family dinner at the Marker restaurant in Indianapolis. The Boarmans were married Jan. 24, 1942, in St. Vincent de P. Church in Bedford. They have four children: Mary Jo Eggers, Penny Shope, Mark, and Lisa Freije. They also have one granddaughter.

Butler University's free 1992 **Visiting Writers Series** continues on Feb. 3 with a presentation by author **John Barth** at 7:30 p.m. in the Johnson Room of Robertson Hall. Barth earned the National Book Award.

Nationally-known lecturer and comedienne **Bertie Berry**, described as the "Bill Cosby of sociology," will discuss racism and sexism on Feb. 19 at 7:30 p.m. at the Cecilian Auditorium on the campus of St. Mary of the Woods College. Tickets are \$8 for adults and \$5.50 for senior citizens and students with valid ID cards. For information, call the college public relations office at 812-535-5212.



FASHION FESTIVAL—Denise Sinn, chairperson of St. Francis Hospital Center's 15th annual Fashion Festival, and Cindy Kelley, director of Maternal Child Health at St. Francis and coordinator of models for the festival, choose clothes for the "Carousels of Carrots" benefit March 7 at 11 a.m. at the Westin Hotel in Indianapolis. The event is coordinated by the St. Francis Hospital Auxiliary, Inc. in cooperation with the St. Francis physicians' families and hospital employees. Tickets are \$25 a person. Proceeds will go toward the hospital's new hospice program, which opens on March 1. Call 317-783-8192 for ticket or information.

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Rev. James D. Barton, Archdiocesan Director

Behind the scenes at the archbishop's funeral

by Margaret Nelson

The Catholic Center "family" was deeply saddened by the death of Archbishop O'Meara. But everyone kept busy. On Monday, Jan. 27, there was a need to gather for prayer and sharing of remembrances.

Most of those who attended the funeral could see the results of the work of the Office of Worship. And those who read the paper and watched television knew the Office of Catholic Communications had been busy. But much more was reported going on behind the scenes.

Pat Linehan, Family Life Office, was one example of Catholic Center staff members who responded to some unusual needs in preparing for the archbishop's funeral.

She and several other women pressed 50 chasubles for the cardinals and bishops who participated in the archbishop's Mass.

Linehan was everywhere, helping the Catholic Communications Office with television interviews and even taking photos herself during the funeral.

Linehan folded the last two vestments to return to the National Shrine of the Immaculate Conception in Washington at 4:30 p.m. Friday.

At 1:30 p.m. Wednesday, JoAnn Schramm, from *The Criterion*, also went to the third floor hall in the chancery wing of the Catholic Center, to iron vestments. "I looked at them and thought it wouldn't take long. Before I knew, it was 3:30!" She was joined by coworkers Marie Martin and Loretta Williams, and Marilyn Hess of the Family Life Office.

Schramm also needed directions to a comfort room behind the altar in the cathedral on Wednesday—to help stay with some of the archbishop's young

grandnieces and nephews while the adults were busy. Providence Sister Lawrence Ann Liston, director of schools, joined her during one two-hour "shift."

David Hodde, director of management services, was everywhere, too. He could be seen shoveling the sidewalk in front of the cathedral before the funeral and after the city crews cleared the snow off Meridian Street—onto the sidewalk there.

Helen Baar, from the accounting services office, learned that she can fit 35 dozen Long's doughnuts into her car. That's how many were needed when she and Erin McNulty hosted the coffee after the early Thursday Mass and viewing. The priests vested in the assembly hall before the funeral.

After the Funeral Mass, one prelate asked, "Where are the doughnuts? That's where they said my deacon is." Since the travel arrangements for some of the bishops prevented them from going to the cemetery, they were served dinner in the staff lounge after Mass.

Annette Lentz, coordinator of support services for the Office of Catholic Education (OCE), laughed when she told how a special cover paper she had ordered for her math curriculum project was used for the parking passes. Commenting on all the commotion, she said, "I never saw so many coffee pots coming and going. It was just crazy. But it gave a real feeling of church."

The volunteers were obtained by mem-

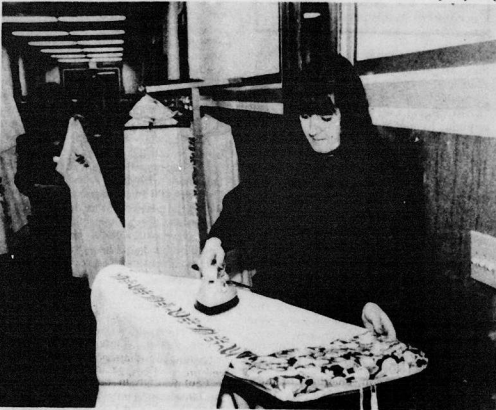
bers of the Catholic Center Forum, an employee group that plans activities for the building. Other center staff members served as escorts for visiting church hierarchy, taking the bishops and cardinals directly to the third-floor chancery. Several pinch-hitted as ushers at the funeral.

The story was told of Susan Torzewski's plight at the airport. She hoisted a sign with the name of her office—Propagation of the Faith—so that two incoming clergy would spot her. Four other bishops approached her, insisting that she give them a ride to the Catholic Center in her van. She argued that others had probably made the trip for them (in unpleasant weather), but they prevailed.

Ann McGuire of OCE, said that, though he introduced himself, she was surprised to see that one guest she took upstairs was the president at the Funeral Mass—Cardinal Bernardin. "He was very gracious. He seemed sensitive to our loss, knowing the archbishop was our friend," she said.

Toddy Daly, director of the resource center was also serving as hostess when the cardinal arrived. "I was touched. He took time to greet each one of us and make eye contact." One driver came to look for his cardinal, who had gone to the airport with someone else. Daly laughed about the quip Pamela Barrett made after everyone left: "We only lost one bishop and one deacon. That's not bad!"

Did they check the doughnut area?



PREPARATIONS—Criterion Press employees JoAnn Schramm (left) and Marie Martin were among Catholic Center employees who helped iron some of the 50 chasubles needed by the visiting cardinals, archbishops and bishops who attended Archbishop O'Meara's funeral. Clergy vested at the Catholic Center before crossing Meridian Street for the procession into the cathedral. (Photo by Mary Ann Wyand)

Holy Angels Choir to sing in two Bloomington churches

by Janis Dopp

The three parishes of Bloomington have joined efforts to raise the consciousness of the Catholic community to issues of peace of justice.

The Tri-Parish Peace and Justice Committee, with members from St. Charles Borromeo, St. Paul Catholic Center and St. John the Apostle, will present a Feb. 2 concert by the choir from Holy Angels Catholic Church in Indianapolis.

The concert is part of "Walking Toward

the Dream" events which began with the observance of Dr. Martin Luther King Jr. Day on Jan. 20.

Holy Angels Choir will sing at the 4:30 p.m. Mass at St. Paul. Father Clarence Waldon, pastor of Holy Angels, will be the homilist.

At 7:30 p.m., the choir and Father Waldon will present a two-hour program of prayer and song that reflects the African-American tradition.

The public is invited to participate in this Black Awareness Month event.

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MOMENTS IN CATHOLIC HISTORY

by John F. Fink
Editor, The Criterion
Twenty-fourth in a series of articles

America has the dubious distinction of having a heresy named after it—a heresy that was condemned by an encyclical addressed specifically to an American cardinal. However, it was really a gigantic misunderstanding. It was eventually called a "phantom heresy."

The heresy was called Americanism because the Vatican got the impression that American priests and bishops were distorting Catholic doctrine in order to make converts. They got that impression from the French translation of a biography of Father Isaac Hecker, the founder of the Paulist Fathers, whose mission it was to convert Americans to Catholicism.

Father Hecker was a great intellectual convert to Catholicism who died in 1888. He stressed the fact that Catholicism was not just a European religion but that it was uniquely suited to the character of the American people. Hecker himself believed ardently in the American ideals of freedom and he saw nothing in Catholicism that should conflict with those ideals.

After he died his biography was written by Paulist Father Walter Elliott. Then Abbe Felix Klein translated the book into French and wrote a preface praising Father Hecker's methods. He compared Hecker to Benjamin Franklin and Abraham Lincoln as self-made men, and compared Father Hecker to St. Augustine in his travels toward Catholicism.

The French royalists immediately condemned the book as preaching heresy. They protested that the methods used in America were minimizing the faith, ignor-

Americanism, modernism are condemned by popes

ing ecclesiastical authority, depreciating the virtues of humility and obedience, and belittling religious vows.

Thus, a priest who had lived in comparative obscurity in the United States suddenly became the center of a religious battle in France after his death. Suddenly American bishops learned that French clergymen were condemning something called Americanism. They were dumfounded. To them Americanism meant nothing more than love of country and they couldn't imagine what the fuss was all about in France.

Most Catholics in the United States didn't even realize this conflict existed in France because the issue was hardly discussed in the American press. They were amazed in 1899, therefore, when Pope Leo XIII wrote his encyclical *Testem Benevolentiae* to Cardinal James Gibbons of Baltimore condemning Americanism.

Cardinal Gibbons now had to formally reply to the letter. In it he stated firmly: "This doctrine, which I deliberately call extravagant and absurd, this Americanism, as it has been called, has nothing in common with the views, aspirations, doctrine, and conduct of Americans. I do not think that there can be found in the entire country a bishop, a priest, or even a layman with a knowledge of his religion who has ever uttered such enormities."

Numerous other American bishops declared that Father Hecker had never countenanced any deviation from orthodoxy. The Archbishop of San Francisco, in a speech in Paris, said that the heresy existed only "in the imagination of three or four Frenchmen." The excitement over the condemnation of the heresy continued for several years,

mostly in Europe, until the greater issue of modernism overshadowed it.

Pope Pius X's crusade against modernism has been widely criticized as a caricature for the Catholic Church. Although it actually lasted only during the 11 years of his pontificate, it had a chilling effect on the life of the church for decades.

Pius X was pope from 1903 to 1914. He

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is a saint of the church, canonized by Pope Pius XII in 1954 (the first pope to be canonized since Pope Pius V). He is known particularly for his devotion to the Eucharist, urging Catholics to receive Communion frequently (that was not the practice at the time) and allowing children to begin receiving the Eucharist at age 7. He also appointed commissions to codify canon law and revise the *Missale* (the Latin translation of the Bible). He ordered the establishment of the Confraternity of Christian Doctrine in all parishes and he reformed liturgical music through the restoration of Gregorian Chant. He also reformed seminaries and their curricula and was a champion of what was then called Catholic Action—the collaboration of the laity in the apostolic mission of the hierarchy." He had a profound effect on the spiritual renewal of the church.

But Pius X was also such a traditionalist that he could not abide modern methods of scholarship. The steps he took to try to combat modernism were meant to keep the church in the Middle Ages. Indeed, he believed that the only good theology was that of St. Thomas Aquinas, who lived in the 13th century.

Modernism was never formally defined but the English modernist George Tyrrell said that a modernist was "any Christian of any denomination who is convinced that the essential truths of his religion and the essential truths of modern society can enter into a synthesis."

Pope Pius X particularly disliked the historical studies by theologians and scholars that showed how Catholic doctrines had developed over the centuries. In particular, Scripture scholars were showing that the Bible could not be read as a literal account of historical events.

One of the prominent modernist scholars was a French priest, Father Alfred Loisy. In 1902, he published "The Gospel and the Church," in which he said that the Gospels were never meant to be a biography of Jesus but were records of the early church's faith experience. There would be nothing novel about that today and is, indeed, what the church teaches today, but in 1902 it was considered heretical.

Loisy showed that the church was not spelled out in detail in the Bible but that it developed, through the inspiration of the Holy Spirit, to the church we know today (pretty much what I have done in this series of articles, as a matter of fact).

Loisy then wrote a second book in which he said that certain Catholic doctrines (such as the virgin birth, the Resurrection, and Christ's divinity) cannot be proved scientifically. Instead, he wrote, these doctrines "are evidence of what the church came to believe about Jesus." Again, this is true: Those doctrines cannot be proved; they must be believed on faith.

But Pius X considered this to be heretical and, only a few months after he was elected pope in 1903, he condemned Loisy's writings. Loisy was not the only modernist, of course. Many other Catholic scholars used scientific or historical methods in their work.

Finally, on July 3, 1907, Pius X had the Holy Office publish a decree which condemned 65 modernist propositions and outlined ways to keep modernism

modernism as a "synthesis of all heresies." Then in September of that year he issued the encyclical *Pascendi* in which he tried to impose a systematic destruction of modernism. The suppression was completed with a *motu proprio* imposing on all clergy an oath that they had to take disavowing modernism.

To carry out this suppression, Pius X ordered every diocese to set up a "vigilance committee" to root out any signs of modernism. These committees were to do their work in complete secrecy. Anyone who disagreed with the condemnation of modernism was to be excommunicated. One of the first to be excommunicated was George Tyrrell (who also died that year).

It seemed like a return to the days of the Inquisition. There was a determined effort to eliminate any tendency to question the official teachings of the church. The Vatican directed an international secret organization that resembled the CIA or the KGB. It actually had a network of spies in some dioceses who kept their work secret and communicated it.

The effect of all this was devastating to Catholic scholarship. Thomas Bokenkotter, in his "A Concise History of the Catholic Church" (Doubleday), wrote that "Catholic seminaries remained medieval ghettos until the middle of the 20th century, and future priests were taught a biblical fundamentalism that they carry with theories like the one that proved Jonah could have lived inside the whale since a French scholar had found toads that lived inside stones for thousands of years."

Those who supported Pope Pius X began to call themselves "integral Catholics." They began to search out for denunciations of those who they considered less than Catholics. It's interesting to see who some of the people were who were denounced by the integralists. For example, after Pope Benedict XV, successor to Pius X, became pope, he found on his desk a letter to Pius X from an anti-modernist Italian bishop denouncing the new pope.

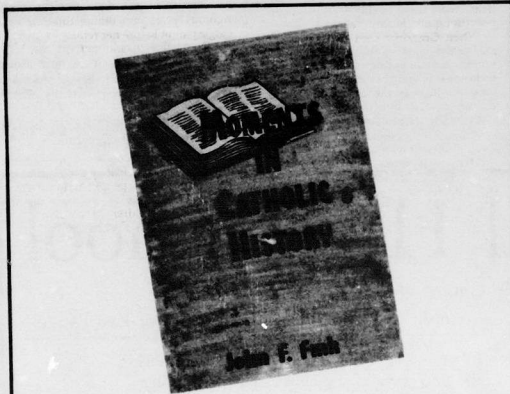
Another future pope caught up in this anti-modernist battle was Father Angelo Roncalli—Pope John XXIII. According to Peter Hebblethwaite's book "Pope John XXIII: Shepherd of the Modern World" (Doubleday), in 1908, while a 24-year-old professor of church history, Father Roncalli had delivered a lecture in which he said that he believed it important for the church to face up to the issues raised by the modern world. He defended historical criticism, pointing out that it was a cardinal of the church who had first opened up this type of research some 300 years earlier—Cardinal Cesare Baronius. For this Father Roncalli was denounced as a modernist. In 1914 he was again accused by a cardinal of being a modernist. He responded with a letter of denial.

In his book "Time Capsules of the Church" (Our Sunday Visitor), Mitch Finley wrote: "No one was safe from the integralists' Inquisition-like strategies. With more than a few similarities to the rabbi, anticommunism of the mid-1950s, McCarthyism in the United States, those behind integralism were irresponsible censors who were theologically incompetent and especially unqualified to critique biblical scholarship."

Finley went on to say that "a fearful Vatican forbade Catholic scholars from discussing whether Moses himself wrote the first five books of the Old Testament, whether Isaiah had more than one author, whether Matthew was the first Gospel written, and whether Paul wrote the Letter to the Hebrews." (Of course, we know today that Moses did not write the first five books, Mark was the first Gospel, there were several writers of Isaiah, and Paul did not write the Letter to the Hebrews.)

Fortunately for the church, the anti-modernist hunt didn't last past the death of Pius X in 1914. His successor, Pope Benedict XV, condemned integralism in his first encyclical and dismissed the integralists within the curia. But the reputation of the church among scholars suffered well beyond that time. Catholic colleges and universities continued to teach only the theology of Aquinas for decades and theologians in Catholic colleges often were not taken seriously by their peers in other theological schools.

It wasn't until the Second Vatican Council from 1962 to 1965 that the church really opened itself to the 20th century. The post-Vatican II Catholic Church is a strong contrast to the church as it was at the beginning of the century, although there are still many Catholics who would feel more at home in Pope Pius X's church than they do in today's.



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Serenity Prayer guides busy mothers through stresses and challenges

by Mary Ann Wyand

My grandmother lived by Christ's admonition to "Love one another."

A framed Victorian print bearing that message brightened a wall in my grandparents' home for nearly 70 years.

Shortly before she died at the age of 96,

I asked Grandma how she made it through the many difficult challenges that life presented to her.

"I just learned to take life one day at a time," she said, offering me her gentle smile. "That's all you can do."

Grandma's world was very small, but she never minded staying home and she never complained about the heartaches in her life.

My grandparents lost their only son at birth, and one of their four daughters was born with multiple handicaps.

Grandma lovingly and tirelessly cared for my Aunt Goldie for 46 years, warming her bottles and changing her diapers day after day, year after year.

Because of Grandma's example, I grew up with a loving acceptance and understanding of disabled persons.

I can still picture Goldie's smile and recall her happy but unintelligible sounds. When Goldie died, I asked Grandma how she would manage without her.

"I just thank the Lord that he took Goldie before he took me," she said, "because no one could have cared for her like I did."

After Grandpa died a few years later, Grandma continued her daily chores and hobbies with amazing serenity. I know she missed him, but she didn't let her own life end with his passing.

Everyone loved Grandma. She welcomed visitors with a slice of apple or cherry or rhubarb pie.

Grandchildren knew that they could run away from home straight into her arms for fresh-baked cookies and sound advice.

During my childhood, Grandma let me braid her long hair, which she said never had been cut, and showed me how to wrap the braids around her head in the old-world style.

She taught me how to knit, crochet and embroider. She patiently tried to teach me how to tat, but I couldn't hold the little shuttle the right way to make tiny knots in the thread.

We used to play Flinch or string buttons on yarn or work on a jigsaw puzzle together. She introduced me to the delicate art of paper folding, let me help with the baking, and stitched beautiful quilts for my dolls.

When Grandma died two years ago, the priest honored her in the funeral homily by comparing her to Peter—the rock upon which the church was built—because she was the serene foundation for our family.

Only after her death did we all realize how present Grandma had been to us throughout our lives.

Marilyn Hess, associate director of the Family Life Office in the Archdiocese of Indianapolis, said many mothers today struggle with busy schedules at work and at home and inadvertently fall into the lifestyle of "management by crisis," rather than remembering to take time to recognize the beauty and importance of each moment.

In doing so, she said, they are failing to be truly present to others and to themselves.

"It's easy for me to get caught up in whatever it is that I'm managing on and to live a crisis-oriented life," Hess said. "Management by crisis is a real temptation. It's a challenge to be able to be open—to be present—to whatever is

going on when it's not a crisis. It's really hard not to be preoccupied with things that really aren't that important."

Instead of thinking about what's next, she explained, mothers need to focus on what's now.

"The challenge is to be able to see that there is a need to listen," she said, "or that there is a need in this moment."

Modern society imposes a number of stresses and challenges on mothers, Hess explained, because today there are so many places to be and things to do. It is a world quite different from that of our grandmothers.

"We can't just focus on home and family," she said. "We're being pulled in so many directions, and I think that's what adds to the stress. We have to focus on our career, volunteer responsibilities, and a lot of other things that grandmas didn't have to think about. They were able to focus on the world of their home."

Dick and Marilyn Hess were married 11 years ago following the deaths of their first spouses. They have young children and young grandchildren.

"My husband and I are a blended family," she explained. "We have two 27-year-olds and children who are 26, 25, 24, 22, 9 and 6."

Last year was hectic, she acknowledged, because one son served in the Persian Gulf War, another son was married, and their youngest sons were busy with grade school and sports.

"Our life is pretty much simplified now," she said, "because we only have three children living at home, aged 22, 9 and 6. Three of our children left home during the last year."

Hess said her position with the archdiocese is part-time and her husband helps with grocery shopping and preparation of meals. However, she remembers the rigorous years of working full-time as a single parent before her remarriage.

"I feel like people support me," she said. "All I have to do is ask my husband and he will give me the support I need."

In her family life ministry to separated, divorced and widowed men and women, Hess said she encounters many mothers who experience daily stress at home and at work and have little support.

"Many women come to support groups to get the kind of help they need," she said. "However, some people I don't see at these meetings are the younger mothers with smaller children. They don't have time to come. It's a real dilemma because it's difficult to work, take care of their family, and then leave their children in the evening to go to meetings."

Marilyn Hess recommends that mothers memorize the "Serenity Prayer," which reads: "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

That prayer reminds me of my grandmother.

(Wyand is an assistant editor for The Criterion.)



CHALLENGES—Modern society imposes a number of stresses and challenges on mothers because there are so many places to be and things to do. It is a world quite different from that of our grandmothers. (CNS photo from Cleo Freelance Photo)

DISCUSSION POINT

Mothers want support and help

This Week's Question

What do you think mothers today want their families to understand better about them?

"Nowadays mothers are working. They need support and help with the load. They can't take care of the house, care for the kids, and be there for the husband all by themselves." (Beth Kirwin, Richmond, Virginia)

"Mothers are not sure that their families know who they are in the deeper sense, who they are in their heart and soul. The question for the mother is, 'Is she understood?' (Sara Hill, Northbrook, Illinois)

"The work that it takes to raise a child. It's not that you have that child and it's a doll. You have to work so hard to teach them and take care of them." (Susan Morrison, McGuire Air Force Base, Wrightstown, New Jersey)

"We are human, always growing and learning. We

make mistakes, so we wish our children would be patient with us just as we are patient with them." (Ginger Blankenhauer, Louisville, Kentucky)

"They would like to be perceived as a part of the family instead of just a care-giver. They want to be seen as friends and not just disciplinarians." (Theresa Armstrong, Richmond, Virginia)

"The things mothers do they are trying to do for the best. But sometimes they are misunderstood. They want to be understood and appreciated." (Stephanie Erickson, Mt. Holly, New Jersey)

Lend Us Your Voice

An upcoming edition asks: What do you feel you really don't understand well—but would like to understand better—about what God is like?

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



Women sometimes find themselves struggling with 'hollow aloneness'

by Jane Wolford Hughes

More than a year ago, my friend Terry stood in my kitchen and announced, "I can't go on!"

Over coffee, I asked if her distress was related to her husband Tim.

With tears in her eyes she replied, "Yes, still. He won't let me tell anyone, not even the children, and he absolutely won't discuss it with me."

The secrecy she referred to concerned their oldest son's homosexuality.

Three months earlier Michael, who is in his 20s, had called home to tell his parents that he is gay.

"Tim never asks about Michael though he knows I keep in touch with him," Terry said. "It's as if he erased him from our life like a typing mistake in a perfect story. We live as strangers, conducting a charade of civility before the other children."

Terry paused. "I love Michael," she said. "He is my son. I love my husband, but I can't live with the hurt of his silence. I can't pray anymore. I'm angry and desperate!"

I asked Terry if the Stephen Ministry was active in her parish. It was not. So I called Jeanette at another parish, and she promised she would have one of their Stephen ministers "be there" for Terry.

I reassured Terry that confidentiality is strictly observed in the Stephen Ministry and that each minister has completed 50 hours of training. They also have a list of local resources if the care receiver needs help beyond the non-judgmental, ongoing one-on-one listening of the Stephen care-giver.

With the encouragement and gentle understanding of the Stephen Ministry,

Terry gained assurance and slowly and lovingly entered into her husband's haunted desolation. They joined a support group.

Their other children, who are teenagers, were relieved to know the truth. They had felt confused as they saw communication seeping away between their parents. Gradually the family grew back into a circle of love and trust, able to express their feelings and fears.

Terry and her Stephen minister became friends. One result was that Terry contacted the non-denominational organization's headquarters in St. Louis (314-645-5311) and, with her parish's approval, began training for this ministry.

Research shows that a woman's psychological balance depends on human connections. Yet, a woman often finds herself in a dreadful state of hollow aloneness. The isolation of the single woman trying to raise a family is a particularly heavy burden.

Betty works for a house-cleaning agency. She is raising three children without the help of the father who walked away five years ago.

One day she seemed unusually quiet and distracted. I asked if anything was wrong. Betty's voice was flat.

"Carol is two months pregnant," she said of her daughter. "The boy doesn't want anything to do with her. She says she's going to have an abortion. I think it's wrong, but I don't know what to do. She's only 14."

Provisionally, I just had read in the Council of Catholic Women's newsletter about the Nurturing Network located in Boise, Idaho. Its national network offers immediate assistance to any woman seeking medical, counseling, employ-

ment, educational, residential and financial support during an unplanned pregnancy.

I offered to call their toll-free number (800-TNN-4MOM) right then.

Through their network, Carol was placed in a residential home in a town nearby. She was enrolled in school there, and is doing well.

It has been a sobering experience for Carol and her mother.

Carol plans to place the child for adoption and go on with her life, wiser and with greater respect for her mother and the many strangers who offered comforting support to her at a very difficult time in her life.

(Jane Wolford Hughes is a free-lance writer in Farmington Hills, Mich. She also serves the church as an adult religious educator.)



CONCERNS—Women may find themselves in a dreadful state of hollow aloneness related to concerns about loved ones. (CNS photo by Cleo Freelance Photo)

Children need hopeful outlook

by David Gibson

As a parent in the 1990s, I sense more and more the importance of something that mothers and fathers can give in common to their children: the gift of the parents' hopeful, positive outlook on life.

Parents are models for children. That thought strikes fear into the hearts of many parents, for it can carry a hidden message: that parents must be super-moms and superdads—more or less perfect models.

The reality is that parents frequently feel they fulfill their parental roles less than perfectly. We less-than-perfect parents still contribute greatly to our

children, however, if they can see that we care about life. Why?

"A great number of young people have lost their reason for living," Pope John Paul II told a world youth rally last summer in Poland. Today's young people often experience a "great bewilderment" and a "thirst for meaning."

Young people are at risk in today's world of absorbing a message that life has little meaning and certainly isn't enjoyable for many adults. Think about it.

Naturally, parents have bad days. But do they, in general, convey through words, and especially example, a conviction that life is good and that joining the ranks of adulthood is an adventure?

(David Gibson edits Faith Alive!)

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School events to mark Catholic Schools Week

by Margaret Nelson

Activities for Catholic Schools Week 1992 will follow the theme: "Discover Catholic Schools."

All children from Catholic schools in the Terre Haute deanery will gather at Sacred Heart Church for a liturgy on Thursday, Feb. 6 at 1 p.m.

Sacred Heart in Clinton will begin the week with the principal, Ron Wallace, talking at Masses during the Sunday Feb. 1-2 liturgies. On Monday, the school will celebrate Entertainment Day. The school liturgy on Tuesday will be followed by a special spaghetti dinner.

Wednesday will be Relaxation Day, probably in preparation for the combined liturgy on Thursday. Friday brings a kickball tournament and Red and White Day at the Clinton school.

The Feb. 8 Saturday night liturgy at Sacred Heart, Clinton, will be followed by a carry-in supper, a 7:15 p.m. open house and a school-wide play. Parents and teachers showing interest in the school will be contacted by the principal after the open house.

The Sacred Heart, Terre Haute, open house will be on Tuesday, Feb. 4, 11:30 a.m. to 1 p.m. St. Patrick School in Terre Haute will hold an open house on Sunday, Feb. 9, from 12:30 to 2:30 p.m. Local ads will give times of the open houses and a phone number to call. The families who respond will be personally contacted.

Sacred Heart, Terre Haute, will also have special children's Masses at 5 p.m. Saturday and 9:30 a.m. Sunday, Feb. 1-2. Monday will be the day of the school pep session; Tuesday will be visitors' day; Wednesday will feature a senior citizens' lunch with the school children; and Friday, there will be picnics in the classrooms.

Sacred Heart children will send pen pal letters to students in other Catholic schools.

In Aurora, St. Mary School will begin Catholic Schools Week with students reading essays on the contributions of Catholic schools at all the Sunday Masses. Parents, students, teachers and parishioners will enjoy a Feb. 2 pancake breakfast together.

Monday will be Student Appreciation Day at St. Mary, when the youngsters may wear blue and white outfits. School will open with a prayer service and blessing of throats.

Teachers will have their Appreciation Day on Tuesday. A special luncheon will honor the faculty. St. Mary, Aurora, will sponsor an art show that day, too.

On Wednesday, parents and grandparents will be invited to an open house and lunch with their children on their own day of appreciation. A faculty basketball game will climax St. Mary's Gratitude for our Catholic School Heritage day Thursday.

In gratitude to past and present parishioners for providing the school, the students will participate in an all-school liturgy on Friday. It's also dress-up day.

Other activities at St. Mary, Aurora, include a poster contest, an essay contest, and speakers who will tell how Catholic schools contributed to their lives.

Catholic Schools Week pins will be distributed to

students and faculty. A brochure describing the school will be available from local merchants and realtors.

The mayor of Seymour will visit St. Ambrose School on Monday to proclaim Catholic Schools Week. On Tuesday, St. Mary School in North Vernon will come to St. Ambrose Church for Mass. Each classroom will entertain the guests from St. Mary and enjoy milk and cookies with them.

Tuesday will be the day of the evening open house

and book fair for the parish. Grandparents will be invited to St. Ambrose, Seymour, on Wednesday, where the students will have lunch with them and entertain them. On Friday, the students will play "human bingo" in the gym for "Crazy Day."

Students at St. Mary, North Vernon, will participate in a mini-Olympics at the parish center on Friday from 10 to 11 a.m. (See MORE ACTIVITIES, page 14)



RECESS—Students at Christ the King School in Indianapolis still wear uniforms, they still have recess, and they still play jump rope with their classmates. (Photo by Margaret Nelson)

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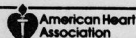
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CHEERFUL GIVERS—Students at St. Nicholas School, Sunman, collect hundreds of pounds in their "Food for the Needy" drive. Shows are (from left): Mary Ann Hartman, Rita Grathwohl, Billy Theising, Michelle Schneider, Kindra Moorman, John Ertel, Rusty Hountz, Patrick Ferry, Paula Gorman, Aaron Ertel and Susanne Warner. Their proceeds were taken to the local food bank and distributed to those in need. (Photo by Father Bernard Schmitz)

More activities set in the schools

(Continued from page 13)

11:15 a.m. The event will begin with a pep rally and be followed by a pizza lunch.

The week will begin with a children's liturgy on Sunday followed by an open house, a spaghetti dinner and classroom visitations. On Monday, a newspaper will feature contributions from every St. Mary student.

After the Tuesday Mass at St. Ambrose, St. Mary's will have a breakfast for teachers and students on Wednesday, as well as a spelling bee. Former students will visit and show remembrances on Thursday.

St. Joseph School in Shelbyville will take two weeks to celebrate Catholic schools. The observance started with the St. Joseph School Reunion on Jan. 26. A special invitation was sent to the 1942 eighth-grade class for the golden anniversary. Former teachers were also invited to share this occasion.

The traditional Grandparents' Day will be held during this week. The pre-school children will invite grandparents on Jan. 30 and 31, while grades one through five will have special guests on Feb. 7.

A special all-school Mass will mark Catholic Schools Week. And a bake sale is held each year to earn money for a special church or school project.

The school will focus on academics by having the annual Brain Game competition. Practice rounds began in January. The winning four teams will compete next week. Each team consists of a third-, fourth-, and fifth-grade student. Names of winning team members are engraved on a plaque that is displayed in the hall.

A special article of clothing is featured for the students to wear each day. These include Hat Day, T-shirt Day, Blue and Gold Day, sweatshirt Day and Dress Up Day. This year, most of the teachers and

staff will wear "Discover Catholic Schools 1992" T-shirts on specified days.

Games Day is another event at St. Joseph, Shelbyville. The Parent Teachers Association has carnival-type games in the gym for the students.

Fourth- and fifth-grade students will entertain shoppers at the city square in Shelbyville.

The celebration will conclude with a Chili Supper and Sock Hop on Feb. 8.

Several Indianapolis parishes are planning events for Catholic Schools Week 1992. At St. Barnabas, 435 students will participate in a Prayer-a-Thon for the special intentions of parishioners on Thursday, Feb. 6. The Blessed Sacrament will be exposed, with Benediction to close the day.

Academic excellence will be stressed at St. Barnabas on Monday, with each grade working with its "buddy grade" on a writing project. Students will write and illustrate short stories which will later be bound into books.

An all-school Mass will be celebrated on Tuesday, with the theme of values. Wednesday will be appreciation day at St. Barnabas, with banners displayed in the church. Friday will feature service projects of each class on "Discover our Faith in Action" day.

At St. Michael, students from kindergarten through grade six will present a cartoon musical presentation on Feb. 6. Other activities that week will be open house and registration for the lower grades, a Spirit Day, a special grandparents' day, a teacher "swap day," a student appreciation day with a skating party, and a teacher appreciation day with a luncheon.

The St. Michael principal will also discuss Catholic schools with parents of religious education students one evening.

St. Malachy Church plans children's Mass on Sunday to open Catholic Schools Week. An all-school bowling party will be Monday, and essay day—students write on why Catholic education is important to them—on Tuesday; Wednesday will be day of the volleyball jamboree; the Parent Teacher Organization will host a reception for students and staff on Thursday; and all students will participate in a Mass and open house for parents and grandparents on Friday.

St. Malachy got a head start by sponsoring an open house for prospective families on Jan. 30, during school. Registration for kindergarten and new families will be Feb. 9.

Central Catholic will have a school festival on Friday, Feb. 7 from 5 to 9 p.m. Each classroom will sponsor a booth with low-cost games and activities. On one day of Catholic Schools Week, students will dress to honor their parents' or grandparents' ethnic roots, especially those who have graduated from one of the five parish schools.

A symbol of each school will be brought to the South Deane Mass at Nativity Church.

An elementary and junior high school science fair in the school cafeteria will be part of St. Gabriel School's celebration of Catholic Schools Week. Awards will be presented on Feb. 11 at 7 p.m.

Our Lady of Lourdes School will begin the week with students participating as

lectors, gift bearers, and ushers at the weekend Masses. On Sunday, "Open Hallways" will feature displays of student work. A book fair will be held in the school, also.

Loures' students will dress as they picture themselves 20 years from now on Monday, "Back to the Future" day. Tuesday will be "Clash Day," when the children can wear clothes that don't match. And Wednesday will be "Twins Day." Students will dress like someone else in their class.

Thursday will be Grandparents' Day at Lourdes, when relatives may attend Mass and have lunch with the students. Later, a talent show will be given to entertain the grandparents. Upper grades will meet with younger classes for an activity during Friday "Friendship Day."

Two east side Indianapolis principals plan to compete in a checker game, using their students as checker pieces on a giant checkerboard in the Holy Spirit gymnasium. The principals will move their students in the same way they would in a regulation version. Substitutions will be made so that each child in grades 4 through 8 will participate.

Rob Rash, principal of St. Simon, Kent Schwartz, of Holy Spirit, will hold second matches at 9:30 a.m. on Feb. 5, and on Feb. 6. There will be open and closing ceremonies for this Catholic Schools Week event.

St. Simon students will also write to pen pals at Holy Spirit. They will begin the week with an assembly when cheerleaders summon enthusiasm for the activities. Students will wear Discover Catholic Schools buttons, and write letters to their parents to thank them for choosing a Catholic education.

On Feb. 4 at 1 p.m., Debra Asante, a professional story teller, will visit the St. Simon to tell African folk stories.

Each class will work together for a "Where's Waldo?" contest. Students will receive a clue each day. They will all make glasses like Waldo's and dress like him on Friday. Each classroom will be given one chance to guess where Waldo is hiding. The correct class will win a prize.

Grades kindergarten through five will pair up with another class for a common goal, such as an art project or a science experiment. Individual teachers will plan the activities.

St. Simon students will participate in the 9 a.m. Catholic Schools Mass on Sunday, Feb. 9. The music and reading will stress education. A slide presentation will be given during the homily. Members of the board of Catholic education will be special guests.

St. Luke will have an all-school and parish open house on School Registration Sunday, Feb. 9, following all the Masses from 9 a.m. to 2 p.m. The school Science Fair will be Feb. 6.

St. Luke began a marketing campaign on Jan. 10 with banners on 75th Street. Letters were sent to all those who responded to previous mailings. Invitations were also sent to parish parents whose children are in public schools at the fifth-grade level.

Visitation days were held at St. Luke School on Jan. 22 and 23, with all first-grade parents' meeting the night of the 23rd. The archbishop's school video was shown at all Masses on Jan. 11-12.

St. Luke will join all North Deane schools at a Catholic Schools Week Mass at Christ the King Church on Feb. 5.

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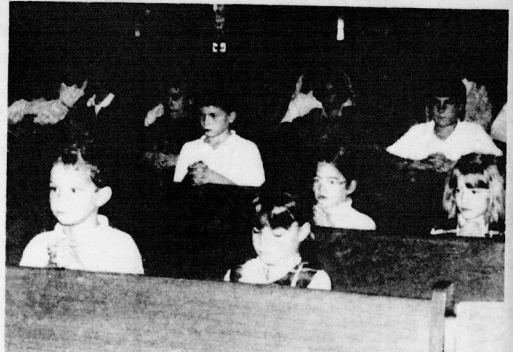
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PRAYER-A-THON—St. Barnabas students gather in church to pray for special intentions of parishioners. Special prayers will begin at 9:15 a.m. Feb. 6 of Catholic Schools Week, ending with 1:45 p.m. Benediction. (Photo by Sue Palma)

School makeup

by Margaret Nelson

Thousands of people are behind the education of each Catholic school student. That includes their first teachers, the parents.

The cover of the Catholic Schools Week supplement to *The Criterion* shows John Hill, eighth-grader at St. Rita School, and Krissy Warrenburg, freshman at Secena High School.

Above the students are John's mother Carole Hill and his niece Carole Thompson. Hills have six other grandchildren at St. Rita. Carole Hill is "someone we really couldn't do without," said the principal, Daughters of Charity Sister Mary Clare Mulloy.

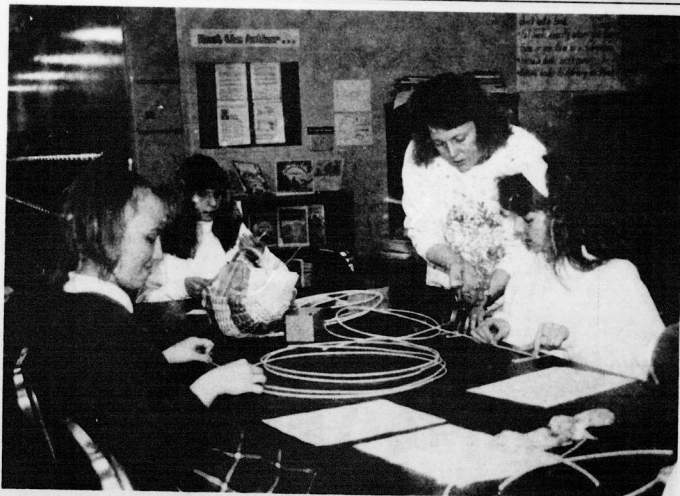
Father Clem Davis represents all the priests who are concerned with the education of their "flocks." Pastor of St. Monica Parish, he is also president of the Archdiocesan Board of Education and represents members of boards of education, too.

Helen Kuzel, librarian at St. Andrew School, embodies the book "keepers." Vince and Diane Warrenburg are next—Krissy's parents. And Shirley Matheny of Secena exemplifies the mainstay of any school, the secretary.

Many of the kids wouldn't get there without bus drivers, like Ira Massey (bottom row, from left), St. Mary, New Albany.

Dick Gallamore, a 19-year veteran teacher at St. Roch School, received a \$1,000 award on Jan. 16 at a dinner honoring 32 outstanding Indiana teachers. He represents the hundreds of excellent Catholic educators.

Franciscan Sister Rosina Emery, "teaches" teachers at Marian College. Rita Grathwohl, St. Nicholas in Sunman, depicts principals. And Jill Ranft, working at Chatard High's cafeteria, ministers to the culinary needs of students.



WEAVERS—Volunteer instructor Sue Hewett (standing) shows Our Lady of the Greenwood seventh-graders Erin Fitzpatrick (from left), Brittany Lytle and Beth Ann Deer how to weave baskets. (Photo by Mary Ann Wyand)



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Friends support Madison schools

by Mary Ann Wyand

A true friend is the greatest of all blessings.

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Catholic school students in Madison can count a lot of Jefferson County residents as friends because they have supported Friends of Shawe and Pope John Schools, Inc.

Since 1986, the not-for-profit foundation has collected donations in excess of \$500,000 from local donors to fund Phase I of their "Excellence Today & Tomorrow" campaign for total Catholic education in Madison.

Having reached the Phase I goal of \$130,000 for capital improvements,

\$220,000 for the endowment fund, and \$150,000 for the annual fund, Friends of Shawe and Pope John Schools will undertake Phase II of their community campaign to benefit Catholic education during 1992.

It is a cause that was endorsed by the late Archbishop Edward T. O'Meara, who met with foundation representatives in May of 1988 to congratulate them on reaching a new level of support for Pope John XIII Grade School and Father Michael Shawe Memorial Junior/Senior High School.

At the time, the archbishop said he was "pleased that Friends will help to answer both the immediate and long-range needs of Pope John and Shawe" because "these

schools provide great benefits to the many communities they serve."

Rebecca Auxier, executive director of Friends, said foundation board members are very grateful for the generous support of both Catholics and non-Catholics in the Madison area.

"Our initial goal was to raise \$1 million for Catholic education," she said. "We're already halfway there, and we owe it all to the interest and the generosity of the community."

Friends board president Larry Truax, one of the founding four members, also praised Madison-area residents for their commitment to Catholic education in Jefferson County.

"The community is very interested in the Catholic schools and wants to see them continue to prosper," he said. "The people have been extremely generous, in fact, unbelievably so, and that generosity just continues. With the community's help, we've done some pretty phenomenal things that I don't think even those of us who began the organization ever in our wildest dreams thought we could accomplish in five years, let alone in a much longer period of time."

When William Grote, Roberta Suchocki, Robert Barlow and Truax set out to raise funds for the schools as the Friends' first executive committee, their goal seemed especially challenging in light of severe economic hardships in Madison caused by Public Service Indiana's closure of the Marble Hill nuclear power plant.

"Madison had been hit by a terrible blow when PSI closed Marble Hill and we lost 3,500 jobs overnight," Truax said. "People left the community in droves, and as a result enrollment in our schools plummeted. I got tired of hearing, 'Is Shawe going to close?' every August, so I went to the principal at the time, Art Politz, and told him I thought there was a possibility we could do some significant fund raising with a development program here."

Politz liked the idea, Truax recalled, and said the Board of Total Catholic Education had already been discussing the possibility of forming an endowment group.

Following that conversation, the Friends' executive committee formed a set of bylaws, organized a board of directors with 24 members, and informed the archbishop of their plans to promote and enhance the schools and provide improvements that otherwise could not have been done, he said. The foundation's non-profit status also provided opportunities for grant applications to the Indiana Arts Commission and other entities.

"I felt that both schools provided a tremendous opportunity for the community and that we needed to do something that would ensure that the opportunity was here in the future," Truax said. "So that's what we did. It's a ministry as well as a mission. Members of the board of directors understand that providing Catholic education is important for the youth in our community, and they have

made a commitment to continue to work to support the schools. People see it as a gift that continues to give for a long time."

Auxier said it isn't hard to ask people to support total Catholic education because of its importance.

"We have a good product," she said. "We talk about our children. We talk about the future. We talk about values. Those are all things that everyone is naturally interested in, and it's not hard to go out and ask, 'Would you be interested in supporting this?' People even approach us to inquire how they can help."

Truax said Friends directors work closely with members of the board of education to make sure the foundation understands what the needs are in the schools.

"We have established an excellent working relationship with the Board of Total Catholic Education," he said. "We work with the faculty and administrators to make sure that the things they are interested in can be done, but we're very careful that we don't get involved in making their decisions. Friends is not in the business of setting the board's policies. We just help when we can. To date, the foundation has given just over \$200,000 to the schools in actual gifts."

People support Friends of Shawe and Pope John Schools because they see the future of the schools as an important part of the future of the community, he said. The foundation's broad base of support comes from Catholics and also people who are not members of the church.

"We have some very major donors who are not Catholic," Truax said. "Not only do they provide financial support, but they also work right along with us on all sorts of projects and fund raisers. They are very active in the schools. They see our schools as a worthwhile alternative to public schools in the community. I think Madison is particularly blessed. We've got good schools. We've got extremely dedicated teachers throughout our community. And we've got people who support Catholic schools as an alternative because they are looking for a values-oriented education."

Carolyn Pagel, president of the Jefferson County Board of Total Catholic Education, said both Karin Krasevac-Lenz, the foundation's first executive director, and Rebecca Auxier have worked diligently with the Friends' board to enable both schools to continue their ministry of Catholic education.

"I can't say enough for what they've all done for both of the schools," she said, "and they are continuing to help in any way they can. They have contributed to funding many major projects that we've had to consider as a board, like new roofs for the schools. I don't know whether we would have been able to do it without Friends' help. Before Friends, we didn't feel like there was any hope. But now we can see a light at the end and we're beginning to do long-range planning that we hadn't been able to do in the past."

Shawe principal Vicky Vaughnt said she is especially grateful for the foundation.

(Continued on page 7)

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FRIENDS—Father Jeff Charlton, Rebecca Auxier and Larry Truax of Madison discuss ways that Friends of Shawe and Pope John Schools, Inc. can assist the schools with financial support for total Catholic education programs and needs. Since 1986, Friends has raised over \$500,000. (Photo by Mary Ann Wyand)

Credit card promotes total Catholic education

by Mary Ann Wyand

Want credit for helping to support total Catholic education in the Archdiocese of Indianapolis? Then consider applying for a new Total Catholic Education Affinity Card now available through VISA or MasterCard and administered by the First National Bank of Louisville.

"Use of the card is yet another way to say I believe in total Catholic education," Providence Sister Lawrence Ann Liston, director of schools for the archdiocesan Office of Catholic Education, said. "The card was introduced in April of last year, and we have a little over 200 cards currently in use. We would like to see continued encouragement and support for the use of the card throughout the archdiocese."

Sister Lawrence Ann said proceeds from the new card fee benefit total Catholic education. Telephone the OCE office at 317-236-1430 for complete details or to request an application.

"We're not encouraging people to incur debt," she noted. "We're encouraging people who currently utilize credit cards as a mode of their everyday lives to consider

transferring their MasterCard or VISA card so they can be assisting the scholarship fund for the life-long learner in addition to the card's normal use."

The local school or religious education program designated by the applicant receives the new card fee of \$10, so every application assists total Catholic education.

"For many folks, it was just a matter of taking time to reapply for a card," Sister Lawrence Ann said. "There is an inconvenience in having to reapply, but there is no annual fee for the first year of application and the annual interest rate is competitive to the national norm."

After the first year, there is a \$20 annual fee for cardholders. Expenses accrued on an existing credit card account can be transferred to the Total Catholic Education Card.

"With funds from the card, we can provide scholarships for students and professional growth opportunities for our leaders, catechists and teachers," she said. "Some funds can be directed for local parish education programs."

Included in an introductory packet of materials used to publicize the credit card last year was a reminder from OCE executive director Frank Savage that, "This

program will give credit card users a convenient and easy way to support total Catholic education at both the local and archdiocesan levels. Parishes and deaneries will benefit and the archdiocese can begin to develop a scholarship fund for the life-long learner."

Savage said the First National Bank of Louisville has worked closely with the archdiocesan Office of Catholic Education to design Total Catholic Education MasterCard and VISA Card programs.

"We have looked at other programs of this kind," he said, "and found this best suited to our needs."

Campaign materials explain that, "This program does not suggest that cardholders charge any more than they usually do. If and when they do use a credit card, by choosing the Total Catholic Education Card, they'll be helping adults, youth and children throughout the Indianapolis Archdiocese to receive the traditions, values and excellence of Catholic schools and religious education programs."

The campaign materials also state that cardholders will receive competitive annual fees, a competitive annual percentage rate, and a variety of benefits.

Interest for purchase balances not paid in full each month is currently figured at a 17.5 annual percentage rate.

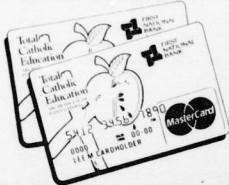
Finance charges on cash advances are imposed from the date of the transaction.

Some benefits for cardholders include free individualized checks, free travel insurance for trips charged to the card, and a 10 percent discount on Avis car rentals.

Applications are available at most parish school or religious education offices and at other educational agencies of the archdiocese. Applicants are asked to specify the name of the school or religious education program they want their card proceeds to be directed to by the First National Bank of Louisville.

If no school or program is designated, the amount will go to the scholarship fund.

Campaign materials state that \$10 for each new cardholder will go to the chosen total Catholic education program the first year. After that, a \$4 portion of the annual fee will be turned over to the designated recipient. In addition, a percentage of



interest on all purchases by credit card will go to the scholarship fund.

Applicants should also indicate whether they would like a MasterCard or VISA Card. OCE staff members had explored the possibility of Affinity Card use approximately 18 months prior to the final decision, Sister Lawrence Ann said, and decided that the card would be yet another way to support Catholic education.

"Many people have credit cards," she said. "This way they can benefit Catholic education when they use them."

During OCE discussions about use of the card, Sister Lawrence Ann said, "It seemed to me like a way to provide a new source of potential income that would not be the normal trash bag or candy sale kind of thing, and that many people already utilize credit cards so they can now use the Affinity Card to benefit a good cause."

OCE staff members also developed criteria for scholarships as well as an application process, she said. Students or adults can apply for scholarship assistance.

The funds for scholarships for life-long learners will be administered through the Office of Catholic Education, "the director of schools said.

Use of the attractive card publicizes Catholic education, she said, and also reminds the user that they are helping support Catholic schools and religious education programs.

"It's been very exciting as I have presented my card around the country to hear the positive comments about the card," she said. "I was really excited to see our card featured in the *National Catholic Reporter* in December. So it is another form of public relations and marketing for total Catholic education."

Friends help Madison schools

(Continued from page 6)

tion's help with funds for a new roof and special educational curriculum.

"The relationship between Friends of Shawe and Pope John Schools has enabled our two schools to look past tomorrow and well into the future," Vaughn said. "Friends has supported us financially, allowing us the freedom to provide an enriched curriculum. Friends has allowed us to be a better-rounded organization which can better serve our school community. Friends has also been actively involved in telling our story."

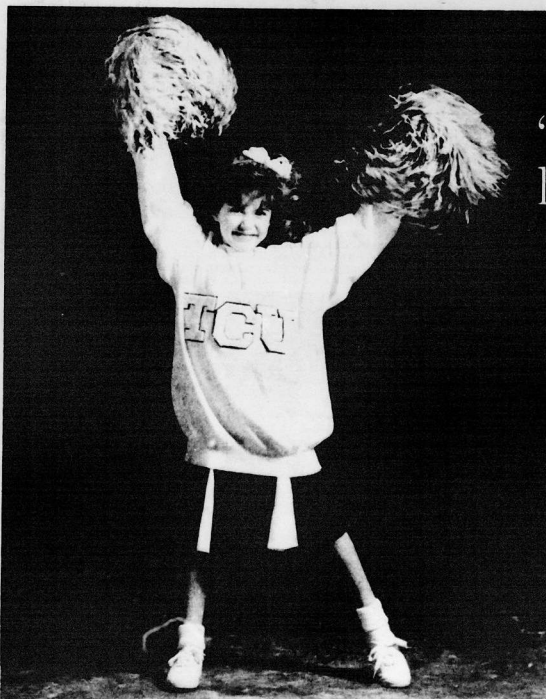
Pope John XIII principal Nancy Gavin said support from Friends makes it possible to offer special programs, which also helps improve school morale.

"I wanted involvement with the Indiana Arts Commission and the National Endowment for the Arts," Gavin said. "Through

Friends' help with grant writing, we've been able to have resident artists and visiting artists with multicultural programs. We also had a grant to buy science materials, and we received money to purchase geography materials—new maps and globes for the classrooms—and to bring in more good literature."

The foundation has truly been a blessing, Father Jeff Charlton agreed, because donors enable Catholic education to flourish in Madison.

"Their commitment has made Catholic schools more viable here by funding needs that the parishes and tuition dollars alone could not afford," he said. "Friends of Shawe and Pope John express the true spirit of Vatican II church with a commitment to collaboration between priests and lay leadership in recognizing a need of caring and supporting Catholic schools."



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Special ed becoming the norm

by Cynthia Dewes

There is "a special place" for special needs children who attend Catholic schools, and it is becoming available for more and more students throughout the archdiocese. At the present time, about 200 elementary and secondary school children with identified learning disabilities (LD) are being served in special classes in three Indianapolis deaneries: North, South and West. The New Albany Deanery and East Indianapolis Deanery are targeted for adding special classes next year.

"The growth of this (special needs) program is very rewarding," said Annette "Mickey" Lentz, coordinator of support services for the archdiocesan Office of Catholic Education, "because we started from very little."

According to Lentz, "It's becoming the accepted norm that we provide programs for these students, and that we have the support of the community, the parishes and the archdiocese in doing so."

Children with learning problems who have been tested by school psychometrists are referred to a review team composed of professional Catholic school teachers certified in learning disabilities (LD). The team then recommends the child for an appropriate program in the least restrictive environment for learning.

A special needs student whose parish school does not contain an LD program may be referred to the nearest one which does. After the child is placed, an individualized educational program based on his/her particular need is prepared for him or her by a committee composed of the child's parents, teachers and school administrators.

The archdiocesan special needs program places particular emphasis on creating a positive self-image for each student. By being offered a program geared to his or her learning style, the student can be successful.

The archdiocesan special education task force will sponsor an inservice for Catholic school teachers in April to acquaint them with the special needs program. Adam Kline,

who is learning disabled and physically handicapped, will share his experiences during the workshop.

Enrollment in LD classes is limited, so preferential

consideration is given to Catholic students enrolled in Catholic schools.

Although the program is supported mainly by tuition, financial assistance or parish subsidization may be available.

Parents, teachers or others interested in more information about the learning disabilities program may call 317-236-1483.



LIBRARIANS—Volunteers Doris Gedeon (from left), Helen Kuzel and Patricia Hebenstreit work in the St. Andrew School library. Evaluations have cited the excellence of the Indianapolis school's library. (Photo by Margaret Nelson)

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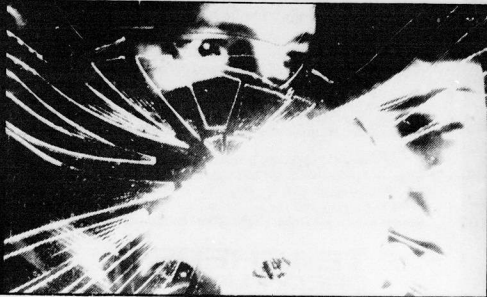
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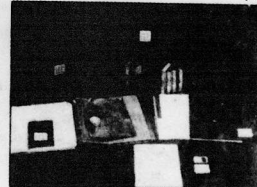
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Educational choice vital to parents, students

by Margaret Nelson

Choice in education will be the focus at the Feb. 21 meeting of the Indiana Non-Public Educational Association administrators conference. National, state, business and scholarship experts will be featured speakers.

Michelle Easton from the Office for Private Education of the U.S. Department of Education will discuss educational choice from the national perspective. Carol D'Amico, from Hudson Institute will address the state's position.

Bill Styring, president of the Indiana Chamber of Commerce will present the business viewpoint, and Tim Ehrgott, coordinator of the Golden Rule Insurance Choice Charitable Trust program will talk about the scholarship initiative.

Providence Sister Lawrence Ann Liston, director of schools for the archdiocese said, "Our attempt is to familiarize people with what educational choice means as far as what is being said

across the country, within the state, in businesses and in the archdiocese.

"I see the first step as raising awareness and understanding of the term 'educational choice,'" Sister said.

"My basic belief is that, if we are going to succeed in having choice become a reality, our people need to 1) be informed, 2) be organized and 3) take action," Sister Lawrence Ann said.

"Principally, it's going to take lots and lots of effort at the grass-roots level—especially from the parents—to have success in getting educational choice. They need an opportunity to choose a school for their children, especially non-public or parochial, and possibly have financial assistance with that," said Sister.

"As we look at the actuality across the country, we're finding that often, there is approval for the public school choice, but private schools are being excluded in many states," she said.

"I guess my hope would be that we would have an organized means of attaining the goal of educational choice. So

our first effort within the state is to provide inservice for administrators of non-public schools," Sister Lawrence Ann said.

The INPEA meeting will be held from 9 a.m. to 3:30 p.m. at the University Place Conference Center at IUPUI on Feb. 20. "It will include the national, state, and business initiatives already begun," she said.

The second planned action, at this point, is a series of informational meetings in April for anyone interested (schedule on page 26). We need the parents, teachers, board members, and other interested people, to become aware of what's happening in the state of Indiana in regards to educational choice," Sister said.

"We hope to get people interested in this movement. We need to begin to form a network that can impact the legislative scene, and other avenues that we foresee as necessary, in order to get this approved," she said.

Sister Lawrence Ann said that she is working with M. Desmond Ryan to establish a structure. Ryan is director of the Indiana Catholic Conference, which coordinates legislative lobbying efforts of Catholics in the state.

"After we determine the people interested and willing to support these efforts, we will be able to become more organized in our efforts to work for educational choice," said Sister Lawrence Ann.

Teachers learn manipulatives for college mathematics credit



DAY 'OFF'—Teachers from Holy Name, St. Mark, Our Lady of the Greenwood and St. Barnabas schools spend the day at St. Mark library to learn about math manipulatives. The collaborative program permits them to obtain college credit from the University of Indianapolis or Butler University. (Photo by Margaret Nelson)

Mentoring in the City program trains Marian College students

Mentoring in the City is a three-year project preparing Marian College students to serve as mentors to Catholic junior high and high school students from Indianapolis parishes served by the Urban Parish Cooperative.

Franciscan Sister Norma Rocklage, vice-president for planning and mission effectiveness said, "We at Marian College are delighted with this grant which will significantly help us in our efforts to develop leadership competence, religious values and social responsibility in targeted youth of the community."

"The Mentoring in the City project is a creative endeavor which flows very naturally from our mission statement and with the community outreach tradition of Marian College," Sister Norma said.

Alice Davis is director of the Mentoring in the City project. "By the end of the three-year cycle, we anticipate that participating students from the targeted popula-

tions will gain a sense of values, service, leadership and friendship. The grant will provide a mechanism for evaluating the success of the project so that the mentor-protégé model may be replicated by similar institutions."

Annette Lentz, coordinator of support services, serves on the advisory committee with a Marian College student and with the chaplain, Father Fred Link. Others serving are Father Thomas Clegg, William Mays of the *Indianapolis Recorder*, Representative John Day, Sister Norma, Director of Schools Providence Sister Lawrence Ann Liston, and Dallas Daniels, from the state Department of Education.

"The board helps meet those goals, determines action, and plans future goals," Lentz said.

The Mentoring in the City project is funded by a Lilly Endowment, Inc. grant for \$238,212. Those wishing more information may contact Davis at 317-929-0257.

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Bus driver teaches life lessons

by Cynthia Schultz

It probably wasn't much of a surprise to anyone when Ira D. Massey took the retirement job of driving a bus for St. Mary School in New Albany.

The Georgetown man was the kind of dad who "always had a little one on my lap during meals." A 70-year-old father of five and granddad of 10, he has always loved kids.

Massey, affectionately known as Mr. D. remembers his first day six years ago. He treated the cargo of 35 like "my own kids. I loved the kids. I was a natural."

He may have been a natural, but the kids soon learned he was a soft touch. "One day, a little boy got on the bus crying. He didn't want to go to school," Massey said. He remembers slipping an arm around the boy's shoulder and asking, "What's matter?"

Then he said, "You'll be all right in a minute," and told him to sit in the front seat so he could reassure him. By the time the bus arrived at school, the youngster had his arm around Massey, assuring him that he would be fine.

"Once I picked up some little kids who lived out in the country," he said. "It would be dark and cold and one little girl would always be trying to go to sleep. I would look at her in the rear view mirror and she would open her little eyes and grin."

It bothered Massey that the cold leather seats made the girl uncomfortable. It wasn't long before he had a remedy. "I had one of those cloth covers so I just covered the seat for her," he said.

One time, there were three older riders who had repeatedly misbehaved. They ignored Massey's pleas to behave even after he said he would report them to the principal. The day he was to carry out his threat, something happened.

"They softened me up," Massey said. Instead of appearing before the principal, the trio stood before him with a promise to behave properly. They also wrote him an endearing letter that he treasures to this day.

Massey believes in giving kids a second chance and he said off in this case. "They stayed true to their word," he said.

"I've dished out a lot of hugs. The kids loved me and I loved them," he said. But it wasn't always smooth sailing for the driver.

Once he was heading down the interstate on his way home after delivering the students to St. Mary. A tiny voice, coming from the rear of the bus, startled him.

"Mr. D. what about me?" said a little girl who had fallen asleep in her seat unnoticed. He promptly returned her to school where he and the principal, Joyce Schindler, shared a chuckle.

Massey said his children have taught him a lot. "I learned that, if you talk to most kids the right way, they will understand and do what you tell them. You can't be nasty; it doesn't work."

Last spring, Massey learned that he had a blood disorder. His doctor suggested that he retire immediately. "I didn't have time to say goodbye," he said. "I had to give it up. It was a letdown. I miss driving the bus, the kids and all their cute stories."

Massey misses the children so much that he occasionally stops by the school at dismissal time so he can see them. (He also continues to collect supermarket receipts so the school can purchase computer equipment.)

He enjoys being recognized in grocery stores, where a child's voice will often ring out from a distance. "Mr. D!"

Rose Grangier currently drives one of St. Mary's buses. She is appreciated by students and school officials for volunteering her artistic talents for special occasions and making athletic banners.

Grangier carries spare umbrellas for children, who have long walks from her bus on rainy days. She thinks of the children as her own when she's driving and knows that patience pays off with the kids.

Like Schindler and others at St. Mary's, Grangier said Massey was a gem and is sadly missed by the school.

Eighth grader Niki Green agrees. She was the little girl for whom Massey covered the cold leather seat many winters ago. And he picked Niki and her brother up at their door so they didn't have to walk the long driveway.

"Mr. D was more than a bus driver," she said. "He was my friend."



Ira "Mr. D" Massey

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Holy Family School — New Albany
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O.L. of Perpetual Help School — New Albany
Sr. Sharon Marie Blank, OSF, principal

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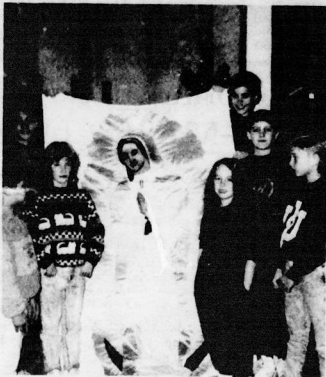
Students in St. Nicholas School and religious education program in Sunman became deeply involved with an art project this year.

In fact, each of the 170 children had a part in making the Our Lady of Guadalupe banner for Father Bernard Schmitz, administrator of the Ripley County parish. They cut, ironed, glued and prayed over the gift for almost a month.

Knowing of the priest's devotion to the patron saint of the Americas, the children studied the story of the miracle at Tepeyac, Mexico.

The ninth-grade students presented a skill telling the story of the 1531 events involving Juan Diego and Our Lady. And they explained that he was beatified in 1990 by Pope John Paul II.

The life-size banner was presented to Father Schmitz at the parish Christmas party on Dec. 8. The feast of Our Lady of Guadalupe is Dec. 12. The creation now hangs in St. Nicholas Church.



SPECIAL GIFT—Students from St. Nicholas, Sunman stand with the banner of Our Lady of Guadalupe that they made as a gift for Father Bernard Schmitz. The artists are (from left) Lyle Ludwig, Becky Myers, Amanda Eckstein, Josh Eckstein; Eric Todd, David Weber; Rick Geisen and Aaron Ertel. (Photo by Rita Grathwohl)

Elective courses encourage student interests

by Mary Ann Wyand

Chocolate chip cookies still warm from the oven brought smiles to the faces of Our Lady of the Greenwood seventh-grade students enrolled in the Catholic school's elective class on co. king.

As they tasted the treats, parent volunteer Rita Gross congratulated the students on a successful batch of cookies.

In another classroom, Father Bernard Cox captivated a group of seventh-graders with his easy-to-follow instruction in sign language. While the priest talked, he slowly moved his hands in a variety of signs so students could practice the techniques.

Across the hall, instructor Mary Ann Deer showed two girls how to knit. In another room, volunteer instructor Sue Hewett helped students assemble frames for basket-weaving projects.

Elective classes are fun, students said, because they learn new skills.

"Everybody wins," Mickey Lentz, coordinator of support services for the archdiocesan Office of Catholic Education, explained. "It's a win-win situation. Students love the elective programs and so do the parents and teachers. More and more of our schools are beginning to offer elective classes for middle school students."

Lentz said she has assisted junior high faculty members in several deaneries with instructions on how to implement practical arts and elective programs for students in the sixth, seventh, and eighth grades.

"A lot of the teachers are doing extra preparations for the elective courses, but they find it satisfying," she said. "It's sort of a relaxation from teaching the core curriculum."

Lentz said if administrators intend to effectively market the middle schools or junior highs, they must look at innovative programs like elective courses in order to retain students at this level.

"Elective curriculum can work," she said. "It can happen. It just takes teamwork and planning."

In addition to Our Lady of the Greenwood School, administrators at Our Lady of Perpetual Help School in New Albany and St. Mark and St. Matthew schools in Indianapolis are offering elective coursework in the junior high age group.

At Greenwood, students enroll in elective courses that meet for nine weeks.

Lentz said the elective program can be arranged to fit into a particular school's scheduling needs, but the success of the curriculum depends on parent support as volunteers.

For more information about elective curriculum for middle school students, contact Lentz or Lori Greeley at the Office of Catholic Education at 236-1440.

Our Lady of the Greenwood faculty members Paula Howard and Mary Schultz share responsibilities for coordinating elective courses.

"We couldn't do the curriculum without parent volunteers," Howard said. "They have so much to offer and such diversity."

Recent elective classes offered with



COOKIE TIME—Seventh-grade students at Our Lady of the Greenwood School enjoy the results of their cooking class with parent volunteer Rita Gross. The elective course schedule enables middle school students to learn a variety of skills, including basket weaving, chemical analysis, and sign language. (Photo by Mary Ann Wyand)

assistance from faculty members and parent volunteers include foreign language instruction, African-American studies, embroidery, jewelry-making, drama, choir, woodworking, chemical analysis, pre-algebra, and computer programming.

"Our parents strive to get the best education possible for their children,"

Schultz said. "They want to make sure their children are prepared for high school. Every quarter we offer different elective courses, and we're constantly recruiting new volunteers. Many parents have rearranged their work schedules so they can be here. They see the benefit in it and they want to share it."

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'All of our schools have some computer instruction'—Peters

by Margaret Nelson

"It has been a myth that Catholic schools don't have computer instruction," said G. Joseph Peters, coordinator of school services for the Office of Catholic Education. "All of our schools have computer instruction to some degree."

"Some outstanding examples are the center city Indianapolis, St. Christopher and Richmond schools' IBM Writing to Read labs," Peters said.

"The biggest thing in the past couple of years has been the Marsh and Kroger effort to provide computers through their Computers for Education and Earning for Learning programs," he said.

"Nearly all of our schools, by collecting register tapes, have gotten one or more computers," he said.

"It's been a tremendous cooperative participation for both public and non-public schools. It is something very meaningful that's made a difference. And I believe both sides are continuing it," Peters said.

"Some schools have gone all out and gotten a number of computers. Some have taken the money in and purchased equipment to match their other computers," he said. The two grocery chains offer IBM equipment.

"Some schools have been very successful—Our Lady of the Greenwood, St. Mark, and St. Luke," Peters said.

"Another thing that's beginning to catch on is an education network, GTE EDNA (educational network access)," he said. "For a set fee the company states a server computer in the building and updates the software

on that server on the telephone line. They provide the software and the training." This network is being used at St. Mark and St. Luke schools.

"Some schools have full time computer instructors, some share instructors with other schools, and some train classroom teachers to provide computer instruction," Peters said.

"Computer instruction is not a frill. It is not an add-on. It's something that's expected and necessary today."



Student in St. Christopher Writing to Read program

Second flight of ads to promote schools

by Margaret Nelson

"The Office of Catholic Education is delighted with the results of the first flight of advertising," said G. Joseph Peters, coordinator of school services.

The first flight of the Catholic schools advance marketing campaign for 1991-92 began in November, 1991. This involved mailing information packets to junior high families and spots on radio and cable television throughout the archdiocese.

"Now we're ready to kick off the second flight," Peters said. "In January, we sent direct mailings to Catholic parents with grade school age children who do not have them enrolled in Catholic schools."

"This also includes radio and cable television advertis-

ing throughout the archdiocese," he said. "The 800 number will be manned again."

All of this is in conjunction with local celebrations of Catholic Schools Week Feb. 2 to 8.

Second flight ads will run between Jan. 27 and Feb. 7, on 18 radio stations and 16 cable networks.

"Each school will follow up on any leads," Peters said. "The schools has a Discover Catholic Schools kit that helps with local promotion and information."

"In the first flight, we received 476 requests for information via the free number (1-800-462-4281)," he said. "This included requests for 243 information packets and 288 free videotape requests."

"Attendance at high school open houses was up 15 percent over last year. We were very happy about that," said Peters.

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Madison youth wins high state prize for poster

John Adam Hoffman, a fourth-grade student at Pope John XXIII school in Madison, received an art award from Marilyn Quayle on Jan. 13 at the rotunda of the Indiana State Capitol.

John was one of four Indiana students to receive a top award in the competition which is co-sponsored by Very Special Arts of Indiana, Inc. and the White House Historical Association.

Susan Moreland, at the Very Special Arts office described John's work as "such a child-centered picture. Yet it has all the things people hear about" the White House.

The national contest honors the creativity of students with disabilities and will feature one piece of art from each state. The October, 1992, exhibition in Washington will mark the 200th anniversary of the White House. The Indiana winner, to be selected late this spring, will go to Washington, D.C. for the opening of the display.

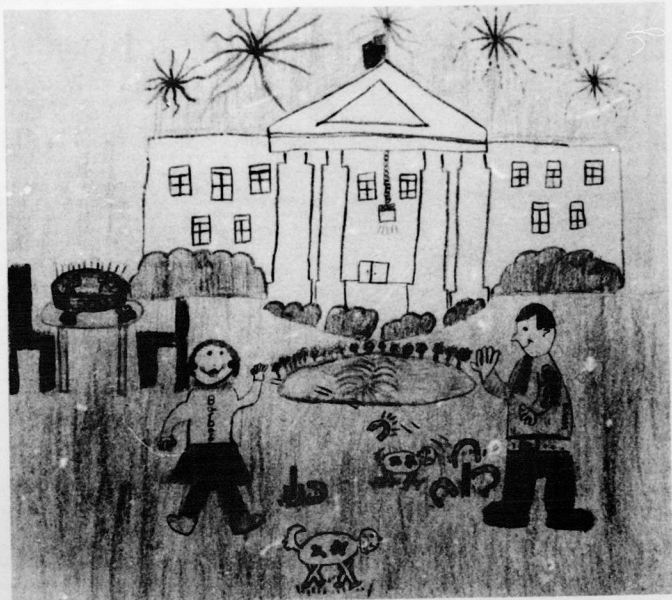
The theme of the contest was "Life at the White House." The fourth- to eighth-grade students were asked to portray any aspect of White House life during its 200-year history. John's parents are John and Margaret Hoffman. The family belongs to the Catholic Community of Madison.



HONORED—Richard Notebaert (from left), president of a local sponsor, Indiana Bell, assists Marilyn Quayle as she presents a Very Special Arts award to John Adams Hoffmann, a student at Pope John XXIII School in Madison. The presentation was part of Jan. 13 ceremonies at the Indiana State House Rotunda. John's poster was one of the top four in Indiana selected in a competition to honor the 200th anniversary of the White House. John will go to Washington, D.C. if his work is the one selected this spring to represent the state in the White House exhibit. (Photo by Margaret Nelson)



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Students are happy at school

by Mary Ann Wyand

During the National Catholic Youth Conference held in Indianapolis last November, a television reporter asked an archdiocesan teen-ager why she likes her Catholic school.

"I'm happy there," the student replied.

It was a seemingly simple answer, yet underlying her sincere response are Christ-centered educational philosophies that combine to make total Catholic education so successful.

"From a national perspective, there are reams of reports prepared from independent studies which document that Catholic secondary schools simply are more effective," Rex Camp, director of the Indianapolis Deaneries Coordinating Committee, explained. "Our students are challenged with a strong academic program, and at the same time are encouraged and trained to become leaders in their community."

Catholic high schools provide an environment where curriculum and programming are designed to meet the needs of the students, he said, and also to help them become active and responsible members of the community.

"Education becomes a key element of our faith and our ministry," Camp said, "and in doing that at the elementary and secondary levels we teach students a wholistic approach to life. The Office of Catholic Education and the Archdiocesan Board of Total Catholic Education have placed major emphasis on lifelong faith formation. Within that context, our schools and certainly our secondary schools are

a key component in providing the necessary training which ensures that our kids are going to be actively participating in our faith community as well as in the broader society."

Catholics have a rich tradition of commitment to social justice and social consciousness, he said, and Catholic educators are strongly committed to developing that awareness among students.

"Students are given an opportunity to develop their skills academically and personally as Christians on a faith journey," he said. "The faith curriculum and retreat programs allow students the time to reflect on their own faith journey and to think about how they're living their lives and what God is saying to them as individuals."

Catholic school students grow in discipline, faith, maturity and individuality, Camp noted, while learning to live the gospel messages in today's society.

"Marvelous and talented faculties and staffs who are committed and caring to the students they serve are among the reasons our schools are immensely successful," he said.

"In terms of our interparochial high schools, those schools exist because of major financial support from the parishes in those deaneries. From a financial perspective, we certainly could not provide the quality of education at the cost of tuition without the huge support from the parishes. We've got a marvelous staff, strong leadership, and extremely important financial support from parishes."

For the first time this year, Camp said, school enrollment at the secondary level increased and overall school enrollment in the diocese is up significantly.

"That's a result of Catholic leaders recognizing that we have begun to tell our story about how good our schools are and how important it is that we as a community support them," he said. "Parents have to be involved too. Parents are making a huge financial commitment to keep their kids in Catholic high schools, and we are working diligently to make sure that commitment pays off."

Statistics indicate that Catholic school students score higher on ISTEP tests, he said, and that more students are graduating and pursuing post-secondary education.

"Graduates from our interparochial high schools garnered over \$2.2 million in grants and scholarships for post-secondary education," Camp noted. "Catholic high schools are doing a tremendous job educating students."

Camp said valuable lessons about life result when service opportunities supplement academic programs.

"The kids take it upon themselves to share God's blessings with the broader community through school service projects and food drives," he said. "Certainly the Catholic schools are an asset to our faith community, but they're also a huge asset to our broader community. We need to keep people aware of that, because that sort of commitment doesn't happen by chance. It happens because students have been blessed academically and have been personally enriched by the Catholic school environment."

Catholic schools give students an opportunity to say "I as an individual can make a difference and am making a difference now," Camp said. In religion classes, "Kids begin to see that there is more to life than what the media is telling them, that their life has to be played out on a field that has many more challenges, and that their faith provides them with a balance that is critically important to their future journey."

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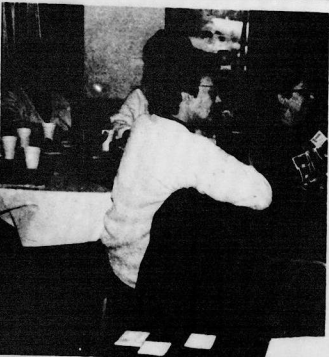
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PRINCIPALS—Catholic school principals from the Archdiocese of Indianapolis join others from all over the state at the Marian College Indiana Catholic Principals Institute at sessions on Jan. 9. (Photos by Margaret Nelson)

Selection process important to quality

by Margaret Nelson

"Our greatest contribution is to be sure there is a teacher in every classroom who cares that every student, every day, learns and grows and feels like a real human being."

Donald Clifton, SRI

For many years, the selection research interview process has been one portion of the selection of administrators, religious educators and teachers in the archdiocese, according to Providence Sister Lawrence Ann Liston, director of schools.

Last year, the same organization (Selection Research, Inc.) developed a new interviewing tool, designed especially for Catholic school principals and one for Catholic religious education administrators as well. This is partly because of Catholic people who work for them, according to Sister.

"We are fortunate to have three people in the Office of Catholic Education (OCE) trained in each of these processes," Sister said. OCE Director Frank Savage, Support Services Coordinator Annette Lentz, and Sister Lawrence Ann are trained in the procedure for principals. Savage, Religious Education Director Matt Hayes, and Youth Catechesis Coordinator Bob Meaney are trained for selection of administrators of religious education.

"This year, the selection research company has a new Catholic teacher perceiver and we are having an introductory workshop for principals who wish to attend on Feb. 10," Sister Lawrence Ann said. Twenty principals are trained in the original teacher perceiver process.

In the past, the perceiver was for all teachers, but the institute has done research and established an instrument especially for Catholic teachers. They have proven that certain areas of talent are part of the experience of Catholic school teachers. This tool reviews personal talent and indicates each applicant's talent in particular themes.

The themes for Catholic teachers are faith, relation, developer, concept, achiever, student rapport, empathy, dedication, responsibility and stimulant.

Catholic principals talents are indicated in themes of relation, faith, empathy, activator, loyalty, responsibility and ego drive attributes.

To become a perceiver requires many hours of intense preparation and training. Participants are asked to prepare three taped interviews of actual applicants prior to the five-day training sessions.

Once the interview process is administered and the person is hired, the information may be used as a basis for a staff development program. "We look at what they do well and help them use that talent to be more effective as administrators or teachers," Sister said.

"Again, this is simply a tool to assist us," Sister Lawrence Ann said. "Really, it is one means to help us to identify quality personnel for our schools and religious education programs. It is not the only resource used for selection, but we feel that it is a helpful instrument."

Programs show collaboration

by Margaret Nelson

"It is a real collaborative effort," said Annette "Mickey" Lentz, coordinator of support services for the archdiocesan Office of Catholic Education.

Lentz was referring to the way state officials are working out many health programs—such as AIDS and drug prevention—by cooperating with Catholic schools.

"We've had the good fortune of being accepted by the state," Lentz said. "We are no longer the stepchild. They seem to realize our importance and the quality in our programs. They respect who we are."

"I learn so much from being part of their work. It's nice to know they want our input," she said. "I can help by being the liaison. Then we know we are on target with what we are doing in those areas."

Archdiocesan schools had an AIDS education program before the state did. "They know that," Lentz said. "That may be why they value our input. They call and ask us questions. That says, yes we are ahead, and yes, we do have something to offer."

Lentz said that the National Catholic Education Association has rewritten the AIDS document and that an official will train local educators this year.

Project Charlie is an Indianapolis drug prevention program for students in kindergarten through grade six. Funds come from the Indianapolis Public School budget. "Last summer, our schools were allowed to send teachers to be trained to teach the curriculum. Later they trained others on the staff," said Lentz.

Another part of the collaboration was that Catholic Social Services (CSS) counselors who work in the schools do some of the teaching of drug prevention, Lentz said. "We are working a lot closer with the CSS counselors. They plan to do a parenting fair in the spring."

The state required all schools to have a drug curriculum in place by January, 1992, Lentz said.

Besides Project Charlie for elementary, the I-STAR program is used in junior high and Mendez or some other program is used in the high schools. "We're covered," said Lentz.

In other parts of the archdiocese, the Catholic schools "have a right to use whatever their public school counterparts are using," said Lentz.

"It has been well received. It is a secular program, but with the use of CSS and our teachers, it is a Catholic program. There are parts of it that we do not use," said Lentz. "The parts we insert are value-oriented."

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HELPERS—Two students carry a crate of milk cartons to their classroom at Our Lady of the Greenwood School.

School Choice Meetings set

Non-public schools in Indiana have scheduled Choice meetings, to inform parents about choices in education, including Catholic schools.

The program promotes the idea of allowing parents to take their tax dollars to enroll their children in the school they choose.

Choice is a topic that could be a significant issue of the 1990s and have major implications in the next century.

Comprehensive information on Choice will be shared at these 7-9 p.m. meetings:

April 27—Indianapolis, Brebeuf Preparatory School; Jesuit Father James Stoeger, host.

April 27—Seymour, Immanuel Lutheran School; Jan Combs, hostess.

April 30—Clarksville, Providence High School; Gerald Wilkinson, host.

The agenda will include information on the concept of Choice; information on the business leaders' COMMIT process; questions and answers of the speaker; and small group meetings along organizational lines.

There will be a discussion of networking for 1993 legislation.

Choice will also be the topic at the February Indiana Non Public Educational Association meeting, when federal, state, business and scholarship perspectives will be discussed.



GOING PUBLIC—Father David Coats, now administrator of the archdiocese speaks at the Oct. 22, 1991, Cardinal Ritter High School rally to kick off a public relations campaign for Catholic schools. High school open houses were held on November 10; elementary open houses are scheduled for the Catholic Schools Week, Feb. 2-8. The staff and students from St. Michael Elementary School attended the rally. (Photo by Margaret Nelson)



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PRESENTATION OF THE LORD

The Sunday Readings

Sunday, February 2, 1992

Malachi 3:1-4 — Hebrews 2:14-18 — Luke 2:22-40

by Fr. Owen F. Campion

The prophecy of Malachi provides this important feast with its first reading.

"Malachi" is not a name, but a title. It means "Messenger of God." When written, probably in the fifth century before Christ, God's people were in a sorry state. There was corruption, deceit and viciousness all around. Understandably, the people wondered why God had not blessed them. After all, they had been promised his blessings and his protection. They were to be his people, and he was to be their loving God.

The prophecy of Malachi warned the people that disobedience and sin produced the unhappy set of events all around them. If they continued in their disloyalty, they could expect little better. However, the people should have taken heart from Malachi. He assured them of a new leader, a new representative of God in their midst who would point the way away from evil and lead them to righteousness.

Who would the messenger be? A king? A high priest? Christians long have adapted the writings of Malachi to look forward to the Lord.

Supplying this feast with its second reading is the Letter to the Hebrews. Written for Jews who had converted to Christianity after Christianity had become a fully distinct religious system in minds of most, Hebrews is magnificent in its Old

Testament imagery and references. In this feast's reading, it refers to Abraham.

In few Scriptures is God's mercy and love more splendidly portrayed than in Hebrews. Jesus is the ultimate fulfillment of God's love. He is the perfect expression of God's love, come to all humankind as redeemer, lamb of sacrifice, and brother.

St. Luke's Gospel tells the story of Mary and Joseph as they took Mary's newborn son to the great temple in Jerusalem to consecrate him and his life to God. As they enter the temple, they encounter an ancient holy man, Simeon, and an aged holy woman, Anna, who meet the infant Lord with great statements of recognition.

There are several lessons to be learned from this text. The first is about the piety of Mary and Joseph. Presenting newborn infants in the temple was not rare among Jews in those days, but neither was it routine. Mary and Joseph were from Nazareth, a considerable trip with expenses, discomforts and risks. That they undertook such a trip indicated how devoted they were to their religion, which revolved about God and God's mercy and had strong themes of the messiah. The event of the Presentation situated Jesus within that religion and its ideals.

The early chapters of St. Luke are brilliant with their songs of prayer. First, there was the Magnificat, Mary's response to the angel. Then there was the song of Elizabeth as Mary approached her. Then there was the Benedictus, the great song of thanksgiving sung by Zachary at the coming of John the Baptist. In this reading is the exclamation of Simeon. The songs reveal the belief that God proves himself, shows himself as living and active, when he mercifully affirms his promises. To



Daily Readings

Monday, February 3
Blase, bishop and martyr
Ansgar, bishop
2 Samuel 15:13-14, 30, 16:5-13
Psalms 3:2-7
Mark 5:1-20

Tuesday, February 4
Seasonal weekday
2 Samuel 18:9-10, 14, 24-25,
30-19:3
Psalms 86:1-6
Mark 5:21-43

Wednesday, February 5
Agatha, virgin and martyr
2 Samuel 24:2, 9-17
Psalms 32:1-2, 5-7
Mark 6:1-6

Thursday, February 6
Paul Miki and companions,
martyrs
1 Kings 2:1-4, 10-12
(Psalms) 1 Chronicles 29:10-12
Mark 6:7-13
(See Galatians 2:19-20 and
Matthew 28:16-20)

Friday, February 7
Seasonal weekday
Sirach 47:2-11
Psalms 18:31, 47, 50-51
Mark 6:14-29

Saturday, February 8
Jerome Emiliani, priest
1 Kings 3:4-13
Psalms 119:9-14
Mark 6:30-34

apply a later, New Testament concept of God, he is love, and when he displays love for his people, he proves himself.

Two other parts of the reading are important. Mary and Joseph presented doves as offerings, a traditional gift of the poor. There is no evidence that they were terribly poor, but surely the Gospel-writer wished to associate them with the poor, the humble, and the helpless. Secondly, in a reference by Simeon, mysterious and undetailed, Mary is told that one day she will suffer. The mystery underscores the divine character of the Lord's mission, as well as the place of suffering within it.

Reflection

For weeks the church has presented us glimpses of Jesus, the Lord, the Son of

God, Messiah. The process continues in this important feast of the Presentation.

Colorful in this feast's Gospel is the figure of Simeon. Long has he dreamed of and prayed for the Messiah. Now, as a gift from God, he sees the Redeemer with his own eyes. To have his earnest prayers answered in the sun-down of his life is a great blessing, a great sign of God's mercy and love. It was a sign of personal love to an individual who believed.

In his poetic response, Simeon linked the coming of the Messiah with all the great prophetic tradition. The Messiah would be the ultimate confirmation of God's love. His arrival in time would be the most stunning of God's many, merciful entries into human affairs. Today God still is with us to guide us, forgive us, sustain us and heal us, all in his love.

THE POPE TEACHES

'Make disciples of all nations'

by Pope John Paul II

Remarks at audience January 22

This year's celebration of the Week of Prayer for Christian Unity is centered on the missionary mandate which Jesus entrusted to his disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:19-20).

Through the sacrament of baptism, people of every race and nation are made members of the church and are called to share in the unity by which Jesus and the Father are one (cf. John 17:21). Division among Christians lessens the credibility of their witness to Christ and "damages the sacred cause of preaching the Gospel to every creature" (Unitatis Redintegratio, 1).

The Second Vatican Council affirmed

the need for genuine ecumenical cooperation, calling upon believers, both as individuals and as communities, to join in professing before others their faith in Jesus Christ (cf. *Ad Gentes*, 15). This cooperation is the test of the achievements of the ecumenical movement, both in the dialogue of charity and in theological dialogue itself. It promotes the work of evangelization and furthers the quest for the full unity of Christians which the church's mission demands.

The Week of Prayer for Christian Unity is an occasion for us to express gratitude for the growth of reconciliation among Christians, and at the same time to implore the gift of greater unity. As we pray the "Our Father" together at the end of this audience, let us give thanks to God for the progress that has already been made, and let us ask that whatever difficulties and misunderstandings continue to exist may be overcome in a climate of deeper trust and of true brotherhood.

MY JOURNEY TO GOD

Called: Jeremiah/Me

Today God's word is before me, telling me I am blessed with life to serve him. He asks me to trust in the power of the Holy Spirit, to proclaim Jesus' word, his way to all.

To go forth to serve others in his name.

The world will mock you, and fight against you. My strength is sufficient for you, do not worry, for I will watch over you.

And, will I answer:

"Here I am, Lord, send me?"

"Without fear will I go, for your words are true." Amen.

—by Paul Jackson



(A resident of Terre Haute, Paul Jackson is a member of at St. Benedict Church.)

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Entertainment

VIEWING WITH ARNOLD

'Prince of Tides' focus is healing 'inner child'

by James W. Arnold

The trouble with beautifully written novels is that they don't quite make it whole to the screen, and you don't know whether to hate those imperfect masters who did the deed or bless them for the bits of magic they managed to save.

But then writer Pat Conroy seems thrilled with the film of his huge 1986 bestseller, "The Prince of Tides," and he should be the one to complain.

As a movie, "Tides" is a somewhat odd love story. The hero is Tom Wingo, a troubled football coach from South Carolina who travels to New York and falls for affluent Susan Lowenstein, his sister's Jewish psychiatrist. Both are already married, and this relationship, which blooms slowly but deeply, is destined to fall into the category of a poignant, beautiful, meaningful memory.

While it's blazing, the affair is full-blown Hollywood romantic. Although the outcome is morally (and also emotionally) correct, doubtless a case is made for the therapeutic value, as well as the glory, of a timely adulterous affair. Yet, since Tom returns to wife (Blythe Danner) and kids, a case is made for older values, too.

Tom is in the Big City basically to help Susan unravel the murky, southern gothic family history that has cursed his sister, who is his twin as well as a gifted poet, to attempt repeated suicides. In so doing, of course, he also confronts the traumas of his own past, which have contributed to the drift of his career and marriage.

Two points must be made. One, as the



haunted but lively, emotionally charged Wingo, Nick Nolte (thinner by 30 pounds) blows out most of the lights in the theater. He makes other movie actors, even those with reputations for being effusive, seem like frozen tuna. It's a show worth seeing. Two, producer-director and co-star Barbra Streisand, who has nurtured this project to fruition over several years, has poured a gallon of literary material into a cinematic quart jar with care, skill and sensitivity.

Yet the soul of this story is that the Wingo siblings—Tom, Savannah, and Luke—had terrifying, unholy, wretched parents who engaged in an eternal war. "The only prisoners they took were their children." The kids turned into remarkable, if scarred, adults because their parents also passed on strength and love. Tom's recognition of this truth—his need to love them "in all their flawed, outrageous humanity"—is the insight that redeems all of the suffering.

Despite some impressive work with flashbacks—Tom's past floods into his mind (and onto the screen) via a series of clever free associations during his months in New York—his parents fail to come alive in three dimensions. The father (Brad Sullivan) is a heartless bully. The mother (Kate Nelligan) is more complex but slips through the fingers.

It's probably unrealistic to expect that somehow the marvelous irony of their Catholicism could've made it into the movie. But it's only one example of lost, enriching detail.

Worse: the children and their misadventurous bond with each other barely edge into the screenplay. Savannah (Melinda Dillon) is a peripheral presence. Luke, who is of course the title character and a figure of mythic power, is talked about with respect but never even seen as an adult.

Without these powerful characteriza-

ROMANTIC MOMENT—Actor Raul Julia, who portrayed Archbishop Romero in the powerful documentary film "Romero," also excels in his role as Gomez Addams in the dark comedy "The Addams Family." Anjelica Huston co-stars as Morticia, his beloved wife. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Paramount)

tions, Tom and Lowenstein take over the film. It becomes a shrink movie, with a special 1990s emphasis on freeing the emotional hangups of men. She helps him exorcise the family demons by recalling the worst experiences, which are staged with appealing energy.

Thus, Sullivan (as Wingo's sweaty, shrimp fisherman dad) is splendidly rotten as he spits out a meal of shrimp Newburg, and Nelligan (as mom) is superbly vindictive and conspiratorial as she replaces it, as the kids watch in awe, with a dogfood stew. "Now this is food," he says, beaming.

In the most horrific memory, the fragile family is invaded by drunken redneck convicts bent on rape, and the terror sort of mounts from there. Having remembered it all, Tom is allowed to weep in Susan's arms, a classic scene of freed male sensitivity and the "healed inner child."

The New York love story is bittersweet. Tom is drawn into the nastiness of Susan's failed marriage with an arrogant concert violinist (Jeroen Krabbe) and their struggle over a son (Jason Gould), a violin prodigy who'd prefer to play football. (The reverse of normal paternal tyranny.) Tom teaches the kid to block, tackle and catch passes in some rousing scenes in Central Park.

Beautifully realized—and straight from the novel—is the tense dinner party sequence. It begins with the musician trying to humiliate Tom by playing "Dixie" on his Stradivarius, and ends with the long-suffering Tom dangling the Strad from the terrace of their high-rise apartment. Seldom has the hostility between social and cultural classes, and country and city, been so well expressed in an American film.

(A good but flawed film from a better novel; graphic violence, language, sex situations; satisfactory for mature viewers.)

USCC classification: A-IV, adults, with reservations.

Recent USCC Film Classifications

Freejack O
Secret Friends A-III
Thank You and Goodnight A-II
Hearts of Darkness A-III
A Filmmaker's Apocalypse A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

'O Pioneers!' dramatizes struggles of immigrants

by Henry Herx
Catholic News Service

Willa Cather's novel about a Swedish immigrant family which settles on the Nebraska frontier in the 1880s is dramatized in "O Pioneers!" airing Sunday, Feb. 2, from 9 p.m. to 11 p.m. on CBS. (Check local listings to verify program date and time.)



CATHER CLASSIC—Academy Award winner Jessica Lange and David Strathairn play Alexandra Bergson and Carl Linstrum in a production of Willa Cather's "O Pioneers!" for Hallmark Hall of Fame. The show airs Feb. 2 at 9 p.m. on CBS. Lange plays a pioneering woman who transforms failing Nebraska farms into an agricultural oasis. (CNS photo from Hallmark Hall of Fame)

The "Hallmark Hall of Fame" presentation stars Jessica Lange as Alexandra Bergson, a woman determined to hold on to the hard prairie land her father settled and turn it one day into the great, prosperous farm he envisioned.

Just before his death, Alexandra's father named her head of the household and, since she was the eldest and most practical, her younger brothers begrudgingly accepted her directions.

It was because of Alexandra's determination that the Bergsons worked the land through lean years and hard times until gradually the unyielding sod was turned into fertile farmland. Despite the protestations of her brothers, Alexandra even put the family into debt to buy the land her less successful neighbors were abandoning.

Years later, she and her brothers have become the wealthiest farmers in the area. Alexandra's mission has been fulfilled and for the first time she, not quite 40, has the luxury to consider herself and her own personal needs. This will involve Carl (David Strathairn), her closest childhood friend until his teens when his family gave up on their farm and moved back to St. Louis.

Having corresponded over the years, one day Carl visits Alexandra on his way to the Alaskan gold fields. His presence precipitates a family crisis as her brothers regard Carl as an interloper only interested in her wealth.

A family crisis of another sort also develops when Emil (Reed Diamond), Alexandra's youngest brother, wants something more than friendship from Marie (Anne Heche), the young wife of a poor neighboring farmer.

Out of this ultimately will come a shocking tragedy that will devastate Alexandra. Sustaining her is the presence of Carl and the land to which she has devoted her life and of which she is a part.

Robert W. Lenski's adaptation of the novelist's immigrant family saga is basically a rich and involving love story. It is filled with the love of family, the love and affection between men and women, and the deep emotional attachment a farmer has for the land and what it represents.

Produced and directed by Glenn Jordan, the drama is filled with love and a respect for the human needs of all its characters. These turn-of-the-century people come across vibrantly as God-fearing, hard-working, common-sensical individuals who are indeed the salt of the earth.

It is especially refreshing to see the portrayal of a strong

woman whose vision sustains her entire family and the community. Notable also are the strong supportive relationships between these frontier women. Sensitive treated also is the tragedy of Carl's longing for something more than friendship from Marie.

It is a fine TV dramatization and an emotionally satisfying story that has a solid perspective on life and its value. Parents will want to share this with their teen-agers, but the tragic result of an adulterous liaison is not for children.

TV Programs of Note

Sunday, Feb. 2, 6:30-8 p.m. (ABC) "Growing Up in the Age of AIDS: An ABC News Town Meeting for the Family—With Peter Jennings."

Sunday, Feb. 2, 8-10 p.m. (PBS) "Iraq: The Cradle of Civilization" and "India: The Empire of the Spirit." The rise of urban civilization 5,000 years ago is the subject of "Legacy," a six-hour series premiering with an episode tracing the evolution of ancient Syria into modern-day Iraq and one devoted to the origins of India.

Monday, Feb. 3, 8-10 p.m. (PBS) "China: The Mandate of Heaven" and "Egypt: The Habit of Civilization." The "Legacy" series continues with an episode on how the ancient traditions of China have spanned the centuries. The fourth installment examines what made Egypt the most influential of these early civilizations.

Tuesday, Feb. 4, 8-10 p.m. (PBS) "Central America: The Burden of Time" and "The Barbarian West." The "Legacy" series concludes by exploring the rise and fall of the pre-Columbian civilizations and why the West must learn to value and coexist with other cultures.

Tuesday, Feb. 4, 10-11 p.m. (PBS) "That Delicate Balance II: Our Bill of Rights." In the first of a new five-part series, Harvard Law School professor Charles Sumner moderates a panel discussion of the eight issues surrounding abortion.

Friday, Feb. 7, 10-11:30 p.m. (PBS) "Guns and Violence." This program in "The '90s" series explores violent crime in the streets, in the media and as dramatized on television, providing first-person videos and perspectives.

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

QUESTION CORNER

Lord's Prayer may end with doxology

by Fr. John Dietzen

QA number of my friends, some of them Catholic, almost always end the Our Father with the words, "for thine is the kingdom and the power and the glory forever and ever. Amen."

For some reason we always thought of this as Protestant, but I hear it does sometimes even in our church.

Which is right? (California)

AFirst it needs to be said there is nothing at all wrong with that doxology (prayer of praise), even when it is used at the end of the Lord's Prayer. For many centuries the church has included this brief prayer in the Mass. It is said today by all the people at every eucharistic liturgy shortly after the Our Father.

One reason it has been thought to be somewhat Protestant is that its first major appearance as an English



addition to the Our Father in the Gospels (Matthew 6) is in the King James Bible.

In addition to being a major work of English literature, for centuries this translation has been for Protestants almost a "flagship" version of the Scriptures.

The use of this phrase to end the Our Father, at least in the liturgy, goes back at least to the beginning of the second century, sometime after the year 100.

It now seems certain that somewhere back in Christian history someone, perhaps a monk who copied the Bible by hand before introduction of the printing press, piously inserted this phrase as what is called a "gloss" at the end of the Our Father (Matthew 6:13).

Centuries later the impressive array of scholars who produced the King James translation were unaware that this doxology was not really Scriptural, and so included it in their version.

For a long time now even Protestant Bibles have not included the phrase as part of the Lord's Prayer.

Perhaps the most commonly used Bible among Protestants today, the (New) Revised Standard Version, simply inserts a footnote indicating that some ancient

authorities add a form of this doxology. This is typical. There is nothing therefore wrong with the phrase itself, which has echoes in Old Testament passages like David's prayer at the end of first Chronicles.

It is not scriptural, however, in the sense that it is not a part of the Lord's Prayer as we have it from Jesus in the Gospel according to Matthew.

While we American Catholics tend to think of this as a "Protestant" ending to the Our Father, others do not always have the same concern.

I have prayed the Liturgy of the Hours several times, for example, with the Sisters in the Carmelite Convent in Lisieux, France, the home of St. Therese of the Child Jesus. Their Lord's Prayer always ends with this doxology.

In this they simply reflect the practice common to many Catholics around the world.

(A free brochure explaining Catholic teaching and practice on annunciations is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Child shows off to get grandparents' attention

by Dr. James and Mary Kenny

Dear Mary: We have two grandsons, a 3-year-old and one 10 months old. We see them about every two months because of distance. The 3-year-old does not mind us. I feel like I am his mother (our daughter) either. If you ask him to pick up the magazines he pushed off the table, he does not do it. He appears very hyper.

After being around him only a few hours, we are ready to leave. What can we do? (Illinois)

Answer: Congratulations on your frankness. Grandparenting is usually spoken of in idyllic terms. No wonder you think something is abnormal.

Your situation sounds normal, but perhaps your expectations need to change. Young children often seem to run and jump constantly. Parents and care persons learn to deal with such active little people.

However, parents will tell you emphatically that it isn't easy to do so day after day.

Persons not used to such physical activity are often overwhelmed in a short time. When we had one baby, I remember visiting friends who had five children under 10. I was astonished that any one could function with so much noise and confusion, and I was ready to leave in one-half hour.

I recalled this feeling with amusement when we eventually had many more than five children at home.

Whether your grandson is adequately disciplined is impossible to judge from the brief association you have with the family. When you see them infrequently, you would be wise to say nothing. You do not know enough to comment, and any criticism you make might only alienate the parents.

There are many things you can do to make visits with your grandchildren more enjoyable. Here are a few:

► There are not good at taking orders, but they love to be helped. When your grandson dumps the magazines, say, "Oh, Jason, let's put the magazines back where they belong. Then we can take a walk to the park and swing on the swings."

In this way you model picking up the magazines by starting the task yourself. You also admire and encourage Jason to join in, and you offer an incentive to complete the task.

► Recognize that constant motion is the normal way young children behave. Plan outings for all that energy. Perhaps you can invest in some outdoor equipment for your grandchildren to play on during their visits.

Riding a little weather try swimming, playgrounds, walks, in a tricycle, digging in the garden and watering plants. When it is cooler, consider raking leaves, pulling and riding sleds, and building snowmen. Keep him interested indoors by buying a few toys which the children use only at Grandma's house.

► Accept your feelings. You say you have had enough after "only a few hours." A happy visit of a few hours is fine. It is far better than a weekend stay that leaves everyone exhausted and irritable.

► Limit the time for visits. When you visit, go with the intention of staying a certain number of hours. Then stick to your plan. When they visit you, plan activities for the children and end the stay with a simple meal you have prepared mostly before they arrive. Usually guests leave shortly after a meal.

► Remember that children do not stay little forever. In a few years that grandson might be much less physically active, but he might talk you to death.

At each age there will be traits you love and traits which stress you. Now he may be "showing off" to get your attention. Enjoy the former and plan for the latter. Despite the problems, you have the joy of watching your grandchildren grow.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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Principal Search Committee

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

January 31-February 2

A Married Couples Retreat will be held at Mount St. Francis Retreat Center, Call 312-923-8817.

☆☆

A Men's Retreat on "Healing Our Images of God" will be conducted at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

A Mixed Seniors Retreat for men, women and couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-255-8135.

February 1

The Young Widowed Group will ice skate at Ellensberger Park skating rink from 7-9 p.m. Pizza afterward. Call 317-236-1596.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

Catholic Alumni Club (CAC) will hold a Chili Supper/Card and Game Party at 6:30 p.m. Call Marilyn 317-254-0703 for details.

☆☆

Fatima devotions and a FIRE chapter meeting will follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆

The Polish Center Club will hold its 5th annual Bigos (Hunters Stew) Dinner/Dance at 6 p.m. at the Gun Club, 709 N. Illinois St. Reservations necessary. Call 317-241-4650 or 317-257-0124.

☆☆

Northiside In-Betweeners, a group of 30-plus Catholics who are single, divorced or widowed, will attend an Indianapolis ice hockey game at the Fairgrounds Coliseum. Meet at 6:30 p.m. at Christ the King Parish, 1827 Kessler Blvd., E. Dr. Tickets are

\$9. Contact Mike at 872-6818 or Joe at 773-7770 in advance.

☆☆

Bishop Chaturd High School, 5885 N. Crittenden Ave., will offer a Placement Test for junior high students at 8:30 a.m. Contact the guidance office at 317-251-1451 for information.

February 2

St. Mary of the Woods Artist Lecture Series will present Purdue University Black Voices of Inspiration 2:30 p.m. in the Church of the Immaculate Conception. Adults \$8. Seniors, students, children \$5.50.

☆☆

A support group for central city families which have member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call 317-545-9907 for details.

☆☆

The Adult Catechetical Team of Christ the King Parish will sponsor a program on Single Parenting by CSS counselor Ella Vinci at 10 a.m. in the parish resource center, 5959 Crittenden Ave.

☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon at St. Louis Parish, Batesville. Call 812-934-3338 or 812-934-4054.

☆☆

Holy Angels Choir will perform at 4:30 p.m. Mass at St. Paul Catholic Center and at 7:30 p.m. concert at St. Charles Borromeo Church, Bloomington.

☆☆

St. Joan of Arc Parish, 4217 Central Ave., will sponsor a Sunday Morning Special discussion on "The Roots of American Black Catholicism" at 9:40 a.m. and a Sunday Night Special discussion on "Questioning Priorities" at 6:45 a.m. in the parish center.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave., will sponsor a Pancake and Sausage Breakfast from 8 a.m. to noon in the parish

center. Profits will benefit youth group activities.

February 3

A Divorce and Beyond recovery program begins at 6:30 p.m. at the Catholic Center, 1400 N. Meridian St. Registration \$20. Call 317-236-1596 for details.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

February 4

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

February 5

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

Sacred Heart Parish, Terre Haute, invites the elderly to attend a Senior Citizens Mass at 11 a.m. A luncheon meeting will follow in the school hall.

February 6

A Holy Hour with Exposition of the Blessed Sacrament, prayer, song, Scripture and homily will be held at 7 p.m. in St. Roch Church, 3600 S. Pennsylvania St.

☆☆

Sacred Heart Parish, Terre Haute, will host a School Liturgy for all schools in the Terre Haute Diocese at 1 p.m. in recognition of Catholic Schools Week.

February 7

Catholic Alumni Club (CAC) will meet at 7 p.m. at Paramount Music Palace, E. Washington at 1465. Call Mary 317-255-3841 late evenings for details.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shade land Ave.

February 7-9

Benedictine Father Luke Mukahy will conduct a retreat on "The Gospel of Compassion" at St. Jude Guest House, St. Meinrad Archabbey. Call 812-367-4397.

February 8

St. Luke Parish, 7575 Holiday Dr. East, will hold its second annual Stewardship Ministry Fair showcasing parish opportunities for fellowship and service after all Masses this weekend. Over 50 parish ministries and activities will be represented. St. Luke School will sponsor an open house after the 9 a.m., 11 a.m. and 12:30 p.m. Masses on Sunday.

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February 8

Catholic Alumni Club (CAC) will play volleyball at St. Lawrence gym, 46th and Shadeland at 7:30 p.m. Call Jan 317-786-4509.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

St. Matthew Parish, 4100 E. 56th St. will hold its annual St. Valentine's Dinner/Dance at 6:30 p.m. in the gym, \$15 per person. Call 317-257-4297 for reservations.

☆☆

Cardinal Ritter High School will offer a free Placement Test at 8:30 a.m. in Room 201. Call 317-924-4333 to register.

☆☆

Mary, Queen of Peace Parish, Danville, will hold its 3rd Annual Valentine's Dance at 7 p.m. Admission \$10/person. No reservations.

☆☆

A Reverse Raffle will begin with 6:30 p.m. dinner at Holy Trinity Parish, 2618 W. St. Clair. Tickets \$15.

☆☆

Little Flower PTO, 1400 N. Bosart, will sponsor a Mid-Winter Blues Dance from 8 p.m. until midnight in the Parish Social Hall. Admission is \$3 a person or \$5 a couple.

☆☆

The first of two Enneagram Basics workshops will be held from 8:30 a.m.-5 p.m. at St. Aquinas Center, Clarksville, \$28 fee, registration deadline Feb. 5. Call 812-945-0354.

February 9

St. Nicholas Parish, Sunman will

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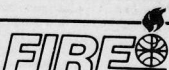
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FEBRUARY 2



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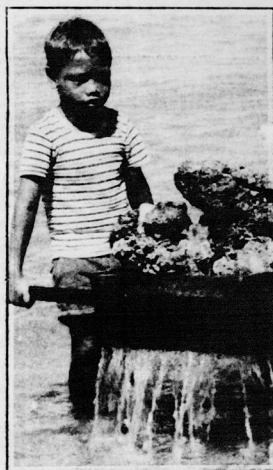


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Youth News/Views

Roncalli seniors share talents, gifts in service

by Mary Ann Wyand

More than 120 Roncalli High School seniors involved in the school's new peer ministry internship program are sharing their gifts and talents with the community in a variety of diverse volunteer projects.

St. Barnabas parishioner Terry Ledbetter, who plans to become a physician, recently completed extensive training in the Damien Center's Buddy Program and will help an AIDS patient for several years. "They did an interview process at the Damien Center where they would list all the different options of volunteer work," he said. "There was just an enormous amount of things that you could choose from to do. I chose the Buddy Program."

Roncalli's staff encouraged Christian ministry students to choose where they wanted to volunteer their services, Terry said, so he decided to help a person diagnosed with the HIV virus which causes AIDS.

"I don't know how long my service project is going to last," he said. "It will be different from other students' service projects because it probably will last a couple of years. I went through 50 hours of training in areas like peer counseling and death and dying. I'll be assigned to one person who has the HIV virus or is infected with AIDS, then will develop a friendship with that person."

Terry said he hasn't been assigned as a Buddy yet, but is enthusiastic about the project even though he knows the volunteer commitment will be very difficult at times. "I've gone through all the training," he said, "and will be assigned someone in my own age group by the end of the month. The Buddy Program gives the person (with AIDS) a sense that someone out there cares."

Although he isn't nervous about working with a person infected with the fatal virus, Terry said he is nervous about the reality that his new friend will eventually die from the disease.

"The final result kind of makes me apprehensive," he admitted. "The Damien

Center staff tries to get you ready for it within the 50 hours of training, but... there's the eventual death. I'll learn how to deal with death with someone I've developed a friendship with, someone my own age."

His parents support his volunteer commitment to the Damien Center, Terry said, and are "really pleased" that he will be working with a young person in need of friendship. Kevin Bower, also a St. Barnabas parishioner, decided to help the Catholic Youth Organization for his volunteer peer ministry project.

"I worked at CYO Camp in Brown County during a weekend in October," he said. "They had kids come down for two days as a way to keep them interested in camp. It was a chance for them to get away from home and be out in nature."

Kevin said he grew up attending CYO Camp and also works at Camp Rancho Framasa as a counselor during summer vacations.

"I've gone to camp since I was 9 years old," he said. "My sister worked there too, and my mom worked there when she was in high school so it's been kind of a family tradition."

Service as a camp counselor taught him about kids, Kevin said, and also about himself.

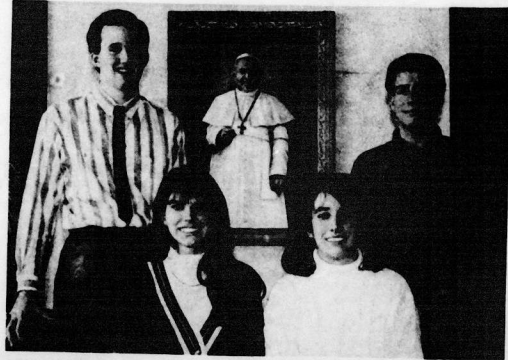
"The kids are real quick to point it out if they think you're not doing something right," he said. "You have to be honest, because if you're insincere they notice that right away."

Kevin said serving the Catholic Youth Organization at camp helped him learn teamwork and cooperation and also taught him how to manage his time better.

"I've learned a lot about tolerance," he said. "You get used to being busy with the kids, and you learn to appreciate having free time."

Career plans may include majoring in history, he said, and eventually teaching high school.

Both Anne Lynch and Kim Ratliff



PEER MINISTRY—Roncalli High School seniors Kevin Bower (from left), Kim Ratliff, Anne Lynch and Terry Ledbetter are among Indianapolis South Dearey students serving their school, church and community as part of Roncalli's graded course of study in peer ministry. Roncalli High School was named after Pope John XXIII, whose portrait hangs in the school chapel. (Photo by Mary Ann Wyand)

decided to complete their peer ministry assignments by helping with volunteer needs at their parishes.

Anne helps with child care during Masses at St. Jude Parish and also volunteers as a Eucharistic minister and Vacation Bible School teacher there.

"They have a day care at the rectory for children age 3 and under during Mass," she said. "The kids can't sit that long, so I assist parents in the co-op by helping them with child care during the 10 o'clock Mass on Sundays."

Anne said the experience was fun because she enjoyed spending time with the children.

"It makes you appreciate all the little kids," she said. "They're so cute. I really enjoyed being with them."

Lay ministry is an important way for young people to help the church, she said. Service as a Eucharistic minister in the parish "makes you more aware of everything that goes on behind the scenes and how much time and people and effort it takes just to prepare Mass."

Kim said she also likes spending time with children, so she found her volunteer service in the nursery at St. Barnabas Church to be fun and rewarding.

"I got interested in helping with kids last year during our social justice class when we worked at the Holy Family Shelter," she said. "We watched children while their parents looked for jobs."

Kim said she plans to study business in college and then would like to work in the Peace Corps for a year or two after earning her degree.

Christian ministry instructor Bob Tully praises Roncalli's new peer ministry internship program as an effective way to empower young people and teach them important lessons about life.

"We're a church of service," he said. "Christian ministry has to involve service. Jesus gave us many examples of service, and we have to know that we all have gifts and talents to offer to people and that we can do that through service."

Tully said one senior who volunteered at Riley Hospital for Children in Indianapolis last semester decided to continue her service there after completing the required course work.

In fact, he said, the student was so enthusiastic about working with the children that now her mother volunteers at Riley Hospital too.

"By putting our ministry into action, we've put Jesus back with a voice into our classrooms," Tully said. "He always was the silent teacher in our classrooms, but now he has a voice and that voice is coming through very clear to our young people and through our young people. It's rewarding to see students get involved and want to stay involved because peer ministry has given meaning to their lives and they see it as truly loving action."

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Should teens object to offensive song lyrics?

by Michael Warren
Catholic News Service

How important are the words of the songs you listen to?

When I asked a class of young people that question, Ellen fired back, "How important are the words of the music you listen to?"

I didn't get her point, and so she explained.

"Well," she said, "you mentioned going to an opera two weeks ago. Did you understand all the words of that opera? It was probably in a foreign language, and you probably missed a lot of the words. So maybe there you have your answer to your own question."

That was pretty good. She was saying, in a way, if we are going to talk about our music, maybe we should also talk about your music. And so we came to discuss the kinds of music we preferred and what function words had in it.

We brought in words we thought were beautiful and words we thought were ugly and demeaning. We had disagreements.

Some rap group enthusiasts wouldn't accept that some of Two Live Crew's lyrics were demeaning to women. They said they felt that the words were a way of making fun and having fun, and people shouldn't take these words too seriously.

Some women in the class objected that these words had to be taken seriously because of the possibility that men listening to them could be encouraged to look upon women as things.

There seemed to be two ways of looking at lyrics. The discussion went back and forth with claims and counterclaims.

But when women in the class began to tell stories of women who had been demeaned by men, it became clear that for these demeaned women what happened was not fun.

We came to a consensus that not all lyrics are innocent.

Some students brought in song lyrics from the '70s. Nobody objected to any of the words, though some lyrics seemed to put down women. When this was pointed out, most women said they didn't listen to the words, just the beat, the melody.

The fact they had never thought about these lyrics when they were younger just proved, they argued, that the lyrics weren't important in these particular songs.

If these words weren't harmful to them, was there any group or individuals they thought these words would be inappropriate for, such as young children?

All agreed the lyrics might be harmful to children who were 10 or so. They thought children should be protected from lyrics that were "too sexy."

In the end, we came up with some questions we agreed could be helpful to us in thinking about this sticky question.

►What words do you object to when used in songs? Why? If you object to nothing, how come?

►Are there any words in songs you would be embarrassed to have your parents or grandparents listen to?

►Are there any words in lyrics that you fear might be harmful to your young nieces or nephews?

Behind these questions is an assumption that we can make judgments about the goodness in what we hear or see.

The discussion went on for four classes.

I learned a lot from those classes, including Ellen's point that the norms should apply to any of the things we hear and see, not just those of the young people but those of their teachers as well.

Some presume those norms are meant to be locked in a church vault somewhere and are not applicable to popular music.

One lesson I hope my students learned is that those of us who say we follow Jesus have a right and a duty to apply his norms to evaluate what we see and hear.

Students vie for Prelude Awards

Two Catholic school students from Indianapolis are among 35 young artists who are finalists in the eighth annual Prelude Awards competition sponsored by the Children's Museum, Children's Museum Guild, and Penrod Society.

Bishop Chatard High School senior Sarah Weber is one of six finalists in the dance category, and Cathedral High School junior Claudia Choi is one of five finalists in the literature competition.

They will compete in the finals competition at 6 p.m. on Jan. 31 in the Lilly Theater at the Children's Museum. The public is invited to attend the free performance. Winners will be announced at a banquet on Feb. 1 at the Westin Hotel.

Prelude finalists were chosen after preliminary competition on Jan. 18 at Butler University.

Winners in visual art, vocal music, instrumental music, dance, theater, and literature earn a \$2,000 scholarship. Their high schools receive a \$500 cultural enrichment grant. Finalists will also attend the 1992 Prelude Awards Academy in June.

Sarah is the daughter of J. Stephen and Mary Weber. Byong and Yong Choi are Claudia's parents.

Bishop Chatard High School in Indianapolis will offer placement tests for junior high students at 8:30 a.m. on Feb. 1. Telephone 317-251-1451 for information.

Cardinal Ritter High School in Indianapolis invites junior high students to register for placement tests scheduled at 8:30 a.m. on Feb. 8 in Room 201. There is no fee. Call 317-924-4333 for information.

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INSPECTION—Secina Memorial High School senior Andy Pierce watches as Becky Perkins (left) and Christy Rankin prepare a Foods class assignment Jan. 24 at the Indianapolis East Deane interparochial high school. Group activities enable Foods students to learn how to work together in a kitchen. (Photo by Mary Ann Wyand)

+ Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† ADAM, Earl Joseph, 77, Holy Name, Beech Grove, Jan. 11. Husband of Irene A. Armstrong Adam; father of Joan Doyle and Barbara Ray; grandfather of eight; great-grandfather of 10.

† BARRETT, Teresa, 83, St. Lawrence, Indianapolis, Jan. 13. Sister of Alice B. Champ.

† BUTSCH, Mary Cecelia, 75, Our Lady of Greenwood, Greenwood, Jan. 5. Wife of Marcellus; mother of Karen Hartley; sister of Rosalie Laker; grandmother of three; great-grandmother of one.

† CHAMBERS, Bernadine Price, 92, St. Joseph, Shelbyville, Jan. 15. Mother of Mary Lucinda Lambert, John A. Patrick and Dr. Thomas; grandmother of 10; great-grandmother of three.

† COX, Edward J., "Ted," St. Pius X, Indianapolis, Jan. 12. Husband of Ann O'Donnell Cox; father of Dr. Edward O. Cox, Mary Ann Sadler, Deb-

orah McNear and Ellen Cox; brother of Sister Mary Cox, Joseph and Vincent Cox; grandfather of six.

† CRICK, Robert T., 58, Holy Trinity, Edinburg, Jan. 6. Husband of Jean Crick; father of Larry, Kelly and Robert, Jr.; grandfather of one.

† CROUSE, Susanne, 53, Little Flower, Indianapolis, Jan. 15. Mother of Jeffrey, Bradley, Debbie Beadles and Lynn Butler; grandmother of nine.

† DONALDSON, Mary Briggs, 76, St. Mary, Richmond, Jan. 13. Wife of Francis; mother of Monica Young; sister of Father Richard P. Grogan; grandmother of four; great-grandmother of two.

† DUNHAM, Noble F., 71, St. Joseph, Shelbyville, Jan. 21. Husband of Mary C. Dunham; father of Donna Nolley and Debbie Johnson; son of Ethel Fewell Dunham; brother of Helen Harley; grandfather of seven.

† GIORDANO, Anthony, 83, Holy Rosary, Indianapolis, Jan. 14. Father of Joann Seal; brother of Dominic Giordano; grandfather of four; great-grandfather of one.

† GOLDSMITH, Louise, 75, Our Lady of Perpetual Help, New Albany, Jan. 14. Wife of Charles L. Goldsmith.

† HART, Anna M., 86, Little Flower, Indianapolis, Jan. 15. Mother of John and Frank Hart; grandmother of five; great-grandmother of five.

† HARTLAGE, Ethel "Jan," 67, St. Augustine, Jeffersonville, Jan. 18. Wife of Robert A.; mother of Robert A. II, Deborah Sheehan, Wanda Bartholomai; daughter of Goldie Beck; sister of Jeanie Barnes; grandmother of 10.

† HOOVER, Ellen F., 75, Holy Name, Beech Grove, Jan. 13. Mother of Michael L. Hoover and Rise Roessler; sister of Mary L. Larsh and Warren Beddoe; grandmother of six; great-grandmother of one.

† JACKSON, Margaret Ellen, 70, St. Mary, Richmond, Jan. 14. Mother of Melanie Jackson and Quintina Mays; stepmother of Virginia Hapner and Jerry Jackson; sister of Jack Ricks and Martha Silvers; grandmother of four; step-grandmother of three.

† JORDAN, Bertha M., Our Lady of Lourdes, Indianapolis, Jan. 14. Mother of Thomas Jordan; sister of Ted Greiner; grandmother of 12; great-grandmother of 16.

† KNOEBEL, Charles L., 72, St. Joseph, Shelbyville, Jan. 18. Husband of Miriam (Weintrout); father of Cheryl Nolley and Cindy Butzin; grandfather of Martha McCarty; grandfather of three.

† HAUNZ, Anthony, 86, St. Mary, Rushville, Jan. 15. Father of William, Anthony Jr., Joan and Betty Burkhardt; brother of Ann Armbruster; grandfather of three; great-grandfather of two.

† HOFFMANN, Jane, 43, St.

Malachy, Brownsburg, Jan. 16. Wife of Daniel; mother of Amy.

† LEAK, Helen, 72, St. Malachy, Brownsburg, Jan. 17. Mother of Daniel; grandmother of three.

† MAYER, Paul T., 79, St. Anne, New Castle, Dec. 12. Father of Carolyn Welch, Paula Allen and Thomas; brother of Mary Irvin; grandfather of nine.

† MAZE, Robert Lee, 62, Holy Rosary, Indianapolis, Jan. 5. Brother of John Eastman and Elva Wilson.

† MCFEELEY, Michael J., Sr., 51, St. Gabriel, Connersville, Jan. 14. Husband of Susanne McFeeley; father of Michael J. Jr. and Daniel P. McFeeley, Margaret Swogger, Abigail and Samantha McFeeley; stepfather of James R. Michell and Michelle Ann Curran; son of Robert McFeeley and Mary McFeeley; brother of Ann Whitaker; grandfather of two.

† NOLAN, Mary Lucille, 82, St. Mary, Aurora, Jan. 19. Sister of Margaret and Alice Nolan.

† O'BRIEN, Clara, 83, St. Luke, Indianapolis, Jan. 3. Mother of J. Thomas O'Brien and Shirley O'Brien Creamer; grandmother of 20; great-grandmother of 26.

† O'CONNOR, Catherine J., 79, Our Lady of Perpetual Help, New Albany, Jan. 17. Mother of Christine Butrac; sister of Raymond Harding; grandmother of six.

† PHELPS, Timothy E., 32, Our Lady of Greenwood, Jan. 15. Husband of Lynn; father of Timothy, Jennifer and Robin

Phelps; son of Betty Rainbold; grandson of Ruth Pettit; brother of Tony, Larry and Michael Phelps.

† RAY, Marlin E., 61, St. Joseph, Shelbyville, Jan. 13. Husband of Violet (Wainscott); father of Maria Hittle, Richard and Thomas; brother of Robert, Max, James (Gene), Patty Kennedy and Marilyn; grandfather of two.

† RIDDELE, Lena, 87, St. Gabriel, Coopersville, Jan. 20. Sister of Josephine Scott.

† SCHINDER, Robert Frank "Bud," 65, St. Joseph Hill, Sellersburg, Jan. 12. Husband of Mildred, father of Robert Jr., John P., Mary Jane Duncan and Sandra Lynch; stepfather of Ronald and Clifford Malott, Joyce Schuppert and Linda Brown; brother of John O., Mary Louise Campbell and Dorothy Wick; grandfather of 21; great-grandfather of seven.

† SHARER, Shanda Renee, 12, Our Lady of Perpetual Help, New Albany, Jan. 11. Daughter of Jacqueline Ott and Stephen Sharer; stepdaughter of Sharon Ott and David E. Ott; sister of Sharon; stepmother of Larry D. James and Sandy DeWeese; granddaughter of Donald Kerr, John R. Sharer, Michael and Mildred Sharers; step-granddaughter of Nedra Sharer, Maurice Hoskinson, Lana Hoskinson, Gerald York and Carolyn Sharer.

† SPERRY, Barbara, 39, St. Malachy, Brownsburg, Jan. 3. Wife of David; mother of Joseph, Daniel and Elizabeth.

† SPRINGER, Charles L., 94, St. Mark, Indianapolis, Jan. 17. Husband of Mary Scheurer Springer; father of William E. Charles L. Jr., and Mary Margaret Springer; grandfather of five; great-grandfather of 10.

† STINNETT, John R., 32, Holy Rosary, Indianapolis, Dec. 30. Husband of Sharon Stinnett; father of Jordyn Stinnett; stepfather of Allyson Cunningham; son of Ruth and Gus Stinnett; brother of Steven, Michael and Suzanne Stinnett, Catherine Pfeiffer and Rita Sahm; grandson of Josephine Stinnett and Albert Feltz.

† WILSON, Dorothy A., 76, St. Mary, North Vernon, Jan. 21. Sister of George Kiefer.

† ZUBATY, Marcelle Kasper, 73, St. Mary, Madison, Jan. 16. Wife of George Zubaty, mother of Dr. George W., Joseph A., and John R. Zubaty, Francis Hammond and Theresa Dryden; sister of William, John, Herman and Charles Kasper, Rosella Cox, Anna Hughes, Mary Loo and Theresa Claxton; grandmother of 11.

Sr. Marie Helene Kruessel, 74, dies at Oldenburg

OLDENBURG—Franciscan Sister Marie Helene Kruessel died here Jan. 18 at the age of 74. A Memorial Mass was celebrated for her on Jan. 21 at the mother-house of the Sisters of St. Francis of Oldenburg.

Sister Marie Helene was a native of Cincinnati, Ohio. She entered the Oldenburg Franciscan Community in 1942 and professed her final vows in 1947. For more than 43 years, Sister Marie Helene served as a teacher and librarian in Ohio and Indiana schools. Her assignments in the archdiocese of Indianapolis included Little Flower, St. Francis de Sales, and Our Lady of Lourdes schools in Indianapolis, and Oldenburg Academy in Oldenburg, where she also was librarian.

Sister Marie Helene retired to the motherhouse in 1989. She is survived by a sister, Dorothy Moorman of Cincinnati, and a cousin, Franciscan Sister Miriam Clare Heskamp. She also leaves several nieces and nephews. Memorial contributions may be made to the Sisters of St. Francis, Oldenburg, IN 47036.

Black Catholic history

THE HISTORY OF BLACK CATHOLICS IN THE UNITED STATES, by Father Cyprian Davis, OSB. Crossroad Publishing (New York, 1990). 347 pp., \$24.95.

Written by the professor of church history at St. Meinrad School of Theology, the book starts with the early days of the Catholic Church in Africa "where all black history begins."

Father Cyprian's chronology of the U.S. church starts with St. Augustine parish in Florida and moves through rich tradition to the first National Black Catholic Clergy Caucus in 1968, which he attended.

(May be ordered from Archdiocesan Black Catholics Concerned (317-638-4788) or found in local bookstores.)

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Fewer Catholics using natural family planning

by Jerry Fiteau
Catholic News Service

WASHINGTON—Only 4 percent of U.S. white Catholic married women practicing birth control in 1988 used a form of rhythm, the only church-advocated method, according to *Family Planning Perspectives*, a bimonthly journal of the Alan Guttmacher Institute. This was down from 32 percent in 1965, it said.

The institute, a non-profit research organization associated with Planned Parenthood, specializes in population and reproduction studies.

A Catholic consultant for the U.S. bishops' natural family planning program acknowledged the drop and said part of it is due to limited resources to promote natural family planning compared to widespread promotion of contraceptives.

The institute said the differences between Catholics and Protestants in contraceptive practice have narrowed significantly over the past two decades, and the proportion using some form of contraception—sterilization or natural or artificial means—has grown. The survey was conducted by the National Center for Health Statistics and based on interviews with 8,450 women of childbearing age.

The main religious difference the survey uncovered was that Protestants were significantly more likely than Catholics to rely on sterilization, while Catholics were more likely to use the pill, diaphragm or condoms.

The report referred to all methods that rely on abstinence during the fertile portion of a woman's menstrual cycle as "rhythm." Many natural family planning advocates prefer to use that term only for the calendar method of calculating when a woman is fertile, saying the newer methods of natural family planning are more sophisticated and reliable.

In 1965, the report said, 66 percent of white married Protestant women of childbearing age said they were practicing some form of birth control, compared with 57 percent of their Catholic counterparts.

In 1988 the overall rate of contraceptive practice in the comparable Protestant group was 77 percent, and among Catholics it was 75 percent.

Despite the U.S. bishops' 1981 launching of a national Diocesan Development Program for natural family planning, the program has made few if any inroads against the general U.S. trend toward more use of other methods to space or avoid children.

Dioceses responding to a 1990 survey by the national office said they had served just over 20,000 clients in the previous year. Only half the dioceses participated in the

survey, but these included most of the ones with large programs.

Robert Kambic, a demographer at Johns Hopkins University in Baltimore who is a consultant for the bishops' program, said the convergence of Catholic and non-Catholic patterns of contraception in the United States "has been going on for a long time. All along, natural family planning has been fighting an uphill battle."

"If natural family planning were given resources equal to (those devoted to marketing the pill and other contraceptives), we might get 15 percent of the contraceptive market," he told Catholic News Service.

He said the church is providing a positive service by training couples in modern methods of natural family planning, but with small budgets and largely volunteer staffs it cannot do enough to have a significant impact on U.S. trends in contraceptive practice. He estimated that diocesan programs reach about 10,000 to 12,000 new women a year—about one out of every 2,500 or 3,000 women of childbearing age.

The 1988 family growth survey found that among all women of childbearing age, married and unmarried, there was only a slight overall difference in contraceptive practice between Catholics (59 percent) and Protestants (61 percent). Among Jewish women, 62 percent reported using some method of birth control, and among those who claimed no religious affiliation the figure was 61 percent.

Only 3 percent of all Catholic women practicing contraception, married and unmarried, said they relied on rhythm. Fifty-five percent said they relied on the pill or diaphragm or condoms, 34 percent on sterilization (22 percent on tubal ligation, 12 percent on vasectomy by the man), and 8 percent on other methods.

The report compared the 1988 survey with the 1973 and 1982 National Surveys of Family Growth and with the 1965 National Fertility Survey.

According to the report, Catholic women who attended religious services at least once a month "were significantly less likely (than Catholics who were infrequent churchgoers) to practice contraception—57 percent vs. 63 percent." The survey found no difference among Protestant women who attended church frequently and those who attended infrequently.

It said Catholic women who had attended Catholic schools had generally the same patterns of contraceptive use as other Catholic women, but a religious educational background made a difference among Protestant women.

Salvadorans sentenced to 30 years for Jesuit murders

SAN SALVADOR (CNS)—Two military officers convicted of the November 1989 murders of six Jesuit priests have been sentenced to 30-year prison terms, a court official said. Col. Guillermo Benavides and Lt. Yussely Rene Mendoza received the maximum, 30-year sentences.

A court official said three other officers implicated in the crime, which drew worldwide protests, received three-year suspended sentences.

The sentences were announced Jan. 24, less than 24 hours after the Salvadoran legislature passed an amnesty law that left the door open for prosecution of the worst human rights abuses committed during El Salvador's 12-year civil war.

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China in tough crackdown on religion, report says

WASHINGTON (CNS)—China is engaged in its toughest crackdown on religion in decades, particularly punishing Catholics and Protestants and imprisoning their leaders, a human rights group said Jan. 20.

The crackdown developed out of China's fear of the nationalistic and anti-communist sentiments it saw being enhanced by religious belief in Eastern Europe and portions of China itself, said Asia Watch, the U.S.-based human rights monitoring agency. The suppression of the pro-democracy movement following the 1989 Tiananmen Square massacre led into the effort to impose tighter controls on religion, it said in a report.

Asia Watch released its report, "Freedom of Religion in China" on Jan. 20, detailing its findings on Beijing's efforts to bring faith into line with government policy.

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The universal catechism: How new will it be?

by John Thavis
Catholic News Service

VATICAN CITY (CNS)—Sometime in March, the latest instrument in church teaching is expected to land on Pope John Paul II's desk: the long-awaited universal catechism.

After six years of laborious preparation—including a critique from the world's bishops—there is a sense of anticipation in Rome over the unveiling of this new document.

But how new is it? In form and subject matter, this catechism looks a lot like the one promulgated in 1566, following the Council of Trent.

Cardinal Joseph Ratzinger, the Vatican's top doctrinal official who oversaw work on the catechism, lifted the curtain last fall to give bishops a peek at the new tome. It reflects a "back-to-the-basics" approach that Cardinal Ratzinger and others have long recommended.

Like the 1566 version, the new catechism is aimed at religious instructors, not individuals. And just like the 400-page "Catechismus Romanus," the 1992 compendium is presented in four thematic sections: the Creed, the sacraments, the Ten Commandments and the Lord's Prayer.

Cardinal Ratzinger's commission considered new forms, but in the end decided that the model used in 1566 was "tried and true," said one Vatican official.

The new catechism, unlike its 16th-century predecessor, will be translated quickly into five modern languages as well as the official Latin.

The Council of Trent launched its catechism project only after considerable debate. At the time, some bishops wanted a more intransigent manual, obligatory for all Catholics,

to be used as a tool of the Counter-Reformation. After all, it was Martin Luther's catechism that had opened a new era of popularity for doctrinal manuals in the mid-1500s.

But progressive bishops prevailed at Trent, commissioning a catechism that was more a doctrinal exposition than an instruction manual. Their idea was to go back to the "sources" of the faith—especially Scripture—and restore prominence to prayer and the sacraments.

Through the centuries, Trent's "Catechismus Romanus" never gained the popularity of many pamphlet-style manuals, which continued to be published locally. But the 1566 text had been praised in recent years for those looking for a catechetical compass. The Vatican even brought out a new critical edition of the work in 1989.

In 1985, shortly before the extraordinary Synod of Bishops, Cardinal Ratzinger gave a controversial, book-length interview in which he decried the confusion in religious instruction since Vatican II. He said the "nucleus" of the church's teaching was well-expressed in the Council of Trent's catechism and its four-part structure—a structure, he said, which is "too often abandoned in current religious instruction," with the result that younger generations are poorly educated in the faith.

The thinking among other Vatican officials, too, was that given the explosion of post-Vatican II teaching materials, more guidance was needed from Rome.

On the synod floor a few months later, Cardinal Bernard F. Law of Boston proposed that the church prepare a new universal catechism. The synod took up the idea, saying it should serve as a "point of reference" for national catechisms and local educators. The pope named a preparatory commission the following year.

There were apprehensions in some quarters that Rome was going to use the new catechism to impose teaching formulas on local churches. That fear is not new; in 1870, during the First Vatican Council, Pope Pius IX proposed writing a single official catechism, setting off five weeks of intense debate, during which one Hungarian bishop declared: "If a catechism is dictated to us, our sermons will be next." The project was eventually dropped.

In the early 1900s, Pope Pius X tried to have his own "Compendium of Christian Doctrine" approved as a universal catechetical text—but gave up.

The 1992 catechism has not had an easy genesis, either. When the Vatican sent out the first draft of the "Catechism for the Universal Church" to the world's bishops in 1989—with the usual admonishment of

secrecy—the text received serious criticism, most publicly in the United States.

A U.S. bishops' conference committee gave it good marks on some points but called for substantial revisions. A partial list of the shortcomings cited: its title; its "Western" structure; the way it treats different levels of doctrine; its literary style; its "commandment" approach to moral teachings; inadequate or selective use of texts from Scripture, church fathers and Vatican II; its treatment of the person of Christ; and its explanation of the sacraments.

Cardinal Ratzinger, reporting to last fall's synod of bishops, said the section on morality (the Ten Commandments) had been substantially revised to put more emphasis on human virtues and "the great problems of today." Other changes also reflect criticisms from bishops worldwide, he said.

The U.S. bishops had asked for another round of full consultation on the second draft, but that is not in the cards.

The preparatory commission, which includes Cardinal Law, is to meet in February, when it is expected to give final approval. Then the catechism goes to the pope.

The pope, of course, has a free hand with the text. He could send it around again for worldwide review, or send it back to the commission, or even scrap it and start from scratch.

But Vatican observers say the pope has followed this project closely and wants to see it concluded. In 1986, the pope gave one reason why the catechism was important to him: The church, he said, needs to promote greater certainty about its teachings and weed out interpretations "opposed to the universal magisterium."

The pope hoped the catechism would be ready by 1990. Today, the pope is more eager than ever to place it in the hands of Catholic bishops and educators worldwide.

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