



# The Criterion

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## Catholic school values are celebrated



Photo by Margaret Nelson

William J. Bennett, former U.S. Secretary of Education, speaks during the Jan. 17 "Celebrating Catholic School Values" awards celebration. On the table next to him are the five Career Achievement Awards given to Catholic school graduates and a sixth award, given to J. Patrick Rooney for community service.

William Bennett says Catholic schools emphasize that a human being is a moral and spiritual person

By John F. Fink

"Catholic schools do not shy away from the important task of educating character," Dr. William J. Bennett told 1,050 people gathered for the first "Celebrating Catholic School Values" dinner at the Indiana Roof Ballroom in Indianapolis Jan. 17.

Bennett, former U.S. secretary of education and compiler of the best-selling "The Book of Virtues," was the principal speaker at the dinner at which six community leaders were honored.

The dinner also raised funds to provide financial aid for students to attend the six Catholic high schools in Indianapolis. At a news conference prior to the dinner, Daniel Elsener, archdiocesan secretary for total Catholic education, announced that more than \$100,000 was raised for that purpose. This is in addition to the \$1.3 million raised in the "Making a Difference" campaign that will benefit children going to elementary schools in the center city of Indianapolis. Elsener said that all of the children who will receive aid to attend Catholic high schools will come from families who cannot afford to pay tuition.

The six individuals honored at the dinner were William Sylvester, a former teacher, coach and athletic director at Secena Memorial and Cathedral high schools and at Butler University; Patrick J. Fisher, a nationally known and respected attorney and arbitrator; Indiana Attorney General Pamela Fanning Carter, first African-American and first woman to hold this position in the state and the nation; William K. McGowan Jr., president and chief executive officer of The Indianapolis Convention and Visitors' Association and The Indianapolis Project, Inc.; Philip J. Wilhelm, president of Southeastern Supply Co., Inc. and vice president of F. A. Wilhelm Construction Co., Inc.; and J. Patrick Rooney, chairman of the board of Golden Rule Insurance Co.

Rooney received the Community Service Award for his support of school choice for children and school projects that benefit the community. The other five honorees, all Catholic school graduates, received Career Achievement Awards.

At the news conference prior to the dinner, Archbishop Daniel M. Buechlein said that the archdiocese was paying tribute to the six individuals because "we believe that their personal and professional lives reflect the mission and values of our

See SCHOOLS, page 7

## Roe vs. Wade observances are held Jan. 21, 22

In Washington Cardinal Law introduces 20 cardinals, archbishops and bishops present for the annual march

By John F. Fink

Observances to commemorate the 23rd anniversary of the Supreme Court's *Roe vs. Wade* decision that legalized abortion were held in cities around the country. The principal celebration was the annual March for Life in Washington on Monday, Jan. 22. There a crowd of pro-life supporters marched from the White House to the Supreme Court.

In Indianapolis the main commemoration was at the State House, where State Senator Jean Leising was the principal speaker on Sunday, Jan. 21. This observance was sponsored by the Right to Life of Indianapolis. The opening prayer was given by Father William Munshower, pastor of St. Thomas Aquinas Catholic Church, and the closing prayer was offered by Pastor Frank Stone of

the North Baptist Church. Music for the ceremonies was supplied by the Green family: Kevin and Julie and their six children Betsy, Jessica, Peter, Katherine and Emily.

Among those participating in the March for Life in Washington were Indianapolis Archbishop Daniel M. Buechlein, four busloads of youth and one bus of adults from the Archdiocese of Indianapolis. Archbishop Buechlein is a member of the U.S. bishops' Pro-Life Activities Committee.

The *Criterion's* Assistant Editor Mary Ann Wyand accompanied the youth to Washington and her report will be in next week's issue.

Two cardinals were the principal celebrants at Masses at the Basilica of the National Shrine of the Immaculate Conception in Washington prior to the march. At the annual March for Life Vigil Mass

on Jan. 21, Cardinal Bernard F. Law of Boston told an overflowing throng to be "unconditionally pro-life." And at another Mass on Jan. 22, a few hours before the march, Cardinal Anthony J. Bevilacqua of Philadelphia compared the pro-life movement to the Crusades of the Middle Ages.

Speakers at the march itself targeted President Clinton, calling for his defeat in this year's election. In a nearly 90-minute rally on the mud-covered Ellipse, a dozen Republican members of Congress urged a supportive audience to make Clinton's defeat the focus of their efforts.

Cardinal Law, chairman of the U.S. bishops' Committee on Pro-Life Activities, spoke at the rally and introduced 20 cardinals, archbishops and bishops who were present for the day's events. The cardinal reminded the largely Catholic crowd that "the Catholic Church in the United States is unconditionally pro-life."

In comparing the pro-life movement to the Crusades in the homily he delivered at the Mass on Jan. 22, Cardinal Bevilacqua said the pro-life crusade is meant "to win

back the sacred shrines of the hearts, the minds and the consciences of this land" just as the purpose of the earlier Crusades was the return the Holy Land shrines to Christian control.

In his homily at the Vigil Mass, Cardinal Law quoted frequently from Pope John Paul II's encyclical "Evangelium Vitae" ("The Gospel of Life"), which was issued last March.

The worshipers had trouble finding enough nooks and crannies to squeeze into the shrine, America's largest Catholic church. Cardinal James A. Hickey of Washington said he could not remember seeing the shrine so filled with people.

(This article was compiled from several articles by Catholic News Service.)

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### Abortion Reporting

A new study of the reporting of abortion stories by media shows that it is often skewed to make abortion opponents look bad and abortion supporters look good.

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### Catholic Schools

In observance of Catholic Schools Week, we present a special 16-page supplement with the theme "Schools We Can Believe In."

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## Seeking the Face of the Lord

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



# Pro-life march and Catholic schools

**T**his week finds me preoccupied with the anniversary of the *Roe vs. Wade* decision which legalized abortion on demand in our country. More than two decades of prayer and struggle find us making little progress in reasserting the rights of the unborn. The fact that one in three babies continues to be aborted indicates the moral malaise in our Western culture. I find it difficult to believe that the President of the United States threatens to veto even legislation that prohibits partial-birth abortions.

As a member of our bishops' national Pro-Life Committee and representing the archdiocese as well as my own personal convictions, last Sunday evening I attended the National Pro-Life Mass and Prayer Vigil at the National Shrine of the Immaculate Conception. I also marched with thousands of other concerned people in Washington last Monday. I was thrilled and proud that concerned members of our archdiocese provided the opportunity for several busloads of our high school students to participate in these events. One of the gratifying surprises of participating in these annual events is the sight of thousands of youth who are concerned about the value of human life.

Despite the challenge, I am convinced that with prayer, courage and perseverance some day our society will return to its moral common sense about the dignity of human life in every aspect.

On Page One you will read about an extraordinary event sponsored by friends of the archdiocese last week. It was a celebration of Catholic school values as exemplified in the lives of five alumni of Catholic schools. And it was a fund-raiser to provide scholarship moneys for students who want to attend our Catholic high schools but whose parents cannot afford it.

More than 1,000 people attended the dinner, including Governor Bayh and Mayor and Mrs. Goldsmith. William Bennett, noted for his view that strong character and moral formation are the distinctive hallmarks of unrivaled Catholic education, was the featured speaker. The turnout was spectacular and obviously the public support represents the desire of many people, including the corporate community and civic leaders, to make solid Catholic education available to as many families as desire it.

That this desire is great among parents is evidenced by the more than 600 who are on a waiting list of the choice grant program made possible by the Golden Rule Insurance Company. Attendance at the dinner by the larger Catholic community also illustrates a growing sense that all of us share the responsibility to make Catholic education available to anyone in our archdiocese who seeks it. Catholic education is an integral part of our mission as church.

To those of you who want your children to be educated in our schools and cannot afford it, I want to say that lots of us are committed to do all that we can to help meet this tremendous challenge. We will continue to develop the partnership between parents and parishes and the civic and business community.

I want to take this opportunity to thank those of you who provide the demanding administrative leadership for our Catholic schools. I want to thank you many teachers who are so generously committed to our children and youth and to the values of Catholic education. You teachers and administrators and you staff members sacrifice a lot because of your commitment to these values. Thanks also to you parents and grandparents who sacrifice for the education of our children. We realize that you invest our administrators and teachers with a sacred trust.

I know that some folks don't appreciate it when I write about the value of our Catholic schools because you feel that I don't care about Catholic students in public schools or that I don't care about Catholics who teach in public schools or that I don't appreciate those of you who are generous, committed teachers of religious education in our parishes for students who attend public schools. Our church, and I as archbishop, care a lot for all of you. I am here for everyone, even as I promote the values to which our Catholic schools are committed.

The value of Catholic education is rooted in my own personal experience. I do not believe I would be an archbishop or priest or Benedictine if I had not been given the gift of Catholic education early on in my life. Catholic education, which builds character and moral fiber as well as a sound mind and body and soul, is a priceless gift that keeps on giving.

## Editorial Commentary/John F. Fink, Editor

# Schools serve the public, deserve public support

*Businesses are aware that the entire community benefits from the type of graduate Catholic schools are producing*

This is the annual "Catholic Schools" issue of *The Criterion*. It includes, among other things, a 16-page supplement that tells the great things that Catholic schools in the Archdiocese of Indianapolis are doing to educate our children in values as well as in academic subjects. That, too, was the main point made at the "Celebrating Catholic School Values" dinner in Indianapolis last week reported in our lead article on Page One this week.

By now people are well aware that Catholic schools are excellent. That's why there are long waiting lists of children trying to get into most of our Catholic schools. It's also why so many poor people in the center city of Indianapolis sacrifice to send their children to Catholic schools whether or not the parents and the children are Catholic. Indeed, 64 percent of the children in center-city schools are not Catholic.

The church believes that one of its greatest contributions toward fulfilling its mission of serving the poor is to give children of poverty-level families a superior education.

For years now advocates of school choice have been pointing out that poor parents should be able to exercise the right to choose the school to which their children will go. Of course, they already have that right, but not the means that enable them to exercise that right. And every year, in various parts of the United States, more people come to realize that this is a justice issue.

Advocates of school choice here in Indiana have so far not been able to convince the General Assembly that poor people should be given vouchers that could be used at any accredited school. Until that happens, other arrangements must be made.

That's where the partnership between the archdiocese and local corporate, business and civic organizations comes

in. These groups are well aware that the entire community benefits from the type of graduate that Catholic schools are producing—men and women who are proficient in academic subjects and who have also been given a chance to develop their moral values.

That our business leaders understand the importance of that type of graduate is evident from the success of two fund-raising drives. The first was the "Making a Difference Campaign" that raised \$1.3 million for tuition assistance for needy families who want to send their children to one of the eight center-city Catholic elementary schools, and the second was the "Celebrating Catholic School Values" event that brought in more than \$100,000 to provide assistance for families who couldn't otherwise afford to send their children to a Catholic high school.

Catholic schools deserve public support because they serve the public.

## Official Appointments

**Effective January 1, 1996**

**Rev. John O'Brien**, former associate pastor at St. Gabriel Parish, Connerville, with sacramental assistance at Holy Guardian Angels Parish, Cedar Grove, appointed as administrator, St. Bridget Parish, Liberty.

**Effective January 21, 1996**

**Rev. Kilian Kirwin, O.S.B.**, former pastor of St. Meinrad Parish, St. Meinrad village, and returning from sabbatical to serve as administrator, St. Therese of the Infant Jesus (Little Flower) Parish, Indianapolis, appointed as Pastor, St. Therese of the Infant Jesus (Little Flower) Parish.

*The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.*

# Education bills being offered in Indiana legislative session

By Coleen Williams

ISTEP remediation, a school choice scholarship program, and free textbooks are subjects of education bills being introduced in the Indiana legislature this session.

Senate Bill 462, co-authored by Sen. Teresa S. Lubbers (R-Indianapolis) and Richard D. Young (D-Milltown) passed out of the Senate Education Committee Monday. It would provide funding for students in accredited non-public schools to obtain remediation in their own schools, if remediation is available. Students who are determined to need remediation because of their performance on the ISTEP test are required to receive remedial assistance, which—until recently—was provided during the summer at public schools.

As a result of changes in 1995, the ISTEP program will provide for remediation and preventive remediation programs offered in public schools that can be designed to function within the school year.

"The public schools now have the option to run their remediation programs during the regular class periods or at another time during the school year. This leaves students in Catholic schools without an avenue for remediation," said M. Desmond Ryan, executive director for the Indiana Catholic Conference.

State legislators will also consider a pilot scholarship program for Indianapolis Public

School students at risk of academic failure. House Bill 1295, authored by Rep. William A. Crawford (D-Indianapolis) would grant a maximum of 300 scholarships to third- and fourth-graders in the IPS district who are at risk of academic failure. The scholarships could be used at either a public or eligible non-public school.

The bill emphasizes that the scholarships are directed to the students through their parents and not to the school where the student enrolls.

Other legislation this year addresses the costs of textbooks for elementary and high school students with reimbursements and tax credits.

For example, under SB 247, authored by Sen. Robert F. Hellmann (D-Terre Haute) schools would be reimbursed for providing free textbooks, supplies, and other required class fees to students on the basis of financial eligibility. In HB 1368, authored by Rep. Irene M. Heffley (R-Indianapolis) parents would receive a tax deduction for their children's textbook rental fees.

Textbook reimbursement is also one of the main points of the House Democrats' Hoosier Family Plan for giving back a portion of the state surplus to taxpayers. In their plan, Democrats support eliminating textbook rental fees paid by parents of children in elementary and secondary schools by funding those purchase through the tuition support formula.

**The Criterion**

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## New ecumenical group in Ind. to be formed

A group of Christian leaders will gather on Jan. 29 to consider a constitution and by-laws for a new ecumenical organization to succeed the Indiana Council of Churches. The meeting will be at the Southport Christian Church in Indianapolis.

Father Thomas Murphy, director of ecumenism for the Archdiocese of Indianapolis, is a member of the steering committee of the group.

The meeting will conclude a year during which the group has explored greater cooperation among Christian denominations in Indiana.

Archbishop Daniel M. Buechlein was among those who spoke to the group during the year.



# Indianapolis mayor endorses chastity program



Indianapolis Mayor Stephen Goldsmith endorsed the archdiocesan Office of Catholic Education's peer ministry chastity program during a Jan. 19 press conference at St. Philip Neri Parish in Indianapolis and called for a similar mentoring program for public school students to help curb teen-age pregnancy and the spread of sexually-transmitted diseases among youth. To the mayor's left are Daniel Elsener, secretary for total Catholic education for the archdiocese, and Eve Jackson, adolescent growth administrator for the Office of Catholic Education.

By Mary Ann Wyand

Indianapolis Mayor Stephen Goldsmith likes "A Promise to Keep."

The mayor of Indiana's capital city endorsed the archdiocesan Office of Catholic Education's peer ministry chastity program during a Jan. 19 press conference at St. Philip Neri Parish in Indianapolis and called for a similar mentoring program for public school students to help curb teen-age pregnancy and the spread of sexually-transmitted diseases among youth.

Goldsmith asked educators to assist in a Rebuilding the Families Initiative by adopting school curriculum that promotes chastity and by supporting values-based mentoring programs.

"A school-based effort to prevent teen-age pregnancy and encourage responsible fatherhood is essential," he said. "Many of our social values and work ethics are formed in school. It is a critical time in a child's life to instill the message of responsibility."

Indiana has one of the highest rates of teen-age pregnancy in the country, Goldsmith said. "Teen pregnancy is the most serious long-term issue facing this city because the increasing number of boys and girls born to fatherless families presents obstacles for them and their futures and the future of our city. Unfortunately, they will not have the same educational opportunities or the same employment opportunities, and the chances that they will be involved in crime are dramatically increased."

Goldsmith said he will invite the princi-

pals of all Marion County middle schools and high schools to a Feb. 19 meeting to ask for their input on how to address the problem of teen-age pregnancy and fatherless households.

"One of the best ways for significantly influencing the behavior of at-risk teen-agers is peer mentoring programs like 'A Promise to Keep,'" he said. "These programs reinforce abstinence by having older, socially successful peers teach younger students how and why to say no to sex."

The archdiocesan chastity program "teaches the concepts of self-respect and abstinence," the mayor said, "which I believe in the long run are the only things that can work to reduce the level of teen-age pregnancy."

"A Promise to Keep: God's Gift of Human Sexuality" is a religion-based chastity program for early adolescents taught by specially trained high school peer ministers at 34 Indianapolis-area grade schools last year. The program is funded by St. Vincent Hospitals and Health Services with additional financial assistance for an educational video provided by St. Francis Hospital and Health Centers.

Originally introduced in Indianapolis-area parochial grade schools, "A Promise to Keep" is directed by Eve Jackson, adolescent growth coordinator for the Office of Catholic Education. This year it will be offered to adolescents enrolled in parish religious education classes in all 11 deaneries in the archdiocese.

The mayor's remarks were followed by testimonials from two Catholic school sixth-graders who pledged to live chaste lives until marriage.

St. Rita School sixth-grader Garrett Gay told Goldsmith and reporters that chastity will help him grow up happy and healthy.

"I am worth saving myself for marriage because I need to grow up first," Garrett said. "I can't support a child either. I don't want a disease."

Because "life goes too fast," Garrett said, "I'd like to save my life. I want to meet a lovely girl and marry her first. I want to get a good education and get my life together. I don't want to grow up worrying about when I'll die from AIDS. I don't want to infect anybody. I respect my body, and I wouldn't do anything to harm myself."

St. Philip Neri sixth-grader Trinidad Arrendondo spoke next about how chastity gives him the freedom to grow up and the time to plan for his future.

"In the 'A Promise to Keep' program I learned that if I wait (to become sexually active until marriage) I will not have AIDS and other diseases," Trinidad said. "That is why I choose chastity. That is my promise to you and to myself."

Early adolescents admire older teen-

agers, Jackson told the gathering, and will benefit from positive role model messages offered by teen-age peer ministers.

"When the high school students speak, the sixth-graders listen," she said. Chastity peer ministers selected from the Catholic high schools are "students who are good role models and who have indicated that they believe in chastity."

The teen-agers praise "A Promise to Keep," Jackson said, because "it offers them a support group that helps them follow through on their convictions."

Goldsmith also said he believes teen-age boys who have fathered children and teen-age girls who are unwed mothers should be restricted from participating in school sports and other extracurricular activities.

Acknowledging that this is a controversial issue, the mayor compared it to existing Indiana High School Athletic

Association restrictions placed on students with failing grades and those who are caught participating in other at-risk behavior such as alcohol and drug use.

"What is being emphasized in this school needs to be emphasized throughout the community, which is that abstinence is important," Goldsmith said. "This program builds self-esteem."

Daniel Elsener, archdiocesan secretary for Total Catholic Education, said the "A Promise to Keep" chastity program offers a positive message to youth that they need to hear in school because "young people have other priorities than creating children at that time in their lives."

The archdiocesan chastity program "helps create a set of standards for teen-agers," Elsener said, "that says sex is for marriage and creating children is a major commitment."

## Panel to focus on public, private partnership for social services

President of Catholic Charities USA will be the keynote speaker

By Peter Agostinelli

Jesuit Father Fred Kammer, president of Catholic Charities USA, will be the keynote speaker at a panel discussion that focuses on the partnership between private agencies and government in the delivery of social services. The discussion will begin at 7 p.m. on Thursday, Feb. 1, in the assembly hall of the Archbishop O'Meara Catholic Center in Indianapolis.

The public is invited for the discussion, which is sponsored by Catholic Charities and the Indiana Catholic Conference (ICC). The ICC is the official voice of the Catholic Church in Indiana. It lobbies the General Assembly

for legislation recommended by its board of directors, which includes the five active bishops of Indiana.

A question-and-answer period will follow Father Kammer's talk and the panel discussion. The panel will include Julia Carson, Marion County's Center Township trustee; Julia Davis, interim director of the Marion County Office of Family and Children; Mary Kapur, director of welfare for Indianapolis Mayor Stephen Goldsmith; and Irv Katz, director of the United Way of Central Indiana. Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis, will serve as moderator.

Father Kammer is an attorney, author, educator and Jesuit priest who has encouraged government officials and business leaders to empower families and communities to serve as productive and caring members of society.

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From the Editor/John E. Fink

## Does God change his mind when we pray?



John E. Fink

Prayer is nearly a universal action for us human beings. Surveys indicate the only 2 percent of Americans say that they never pray. Prayer is part of every religion and it has been around for all of recorded history.

But what really happens when we pray? Does God wait to hear our prayers before he decides whether or not to perform, or permit, some action? Does he sometimes change his mind after we pray? If we pray for something and the exact opposite happens, does that mean that God didn't hear our prayers? Why would God need our prayers of praise or adoration? What is prayer anyway and why do we pray?

The classical definition of prayer comes from St. John of Damascus (675-749) who said it is "the raising of one's mind and heart to God or the requesting of good things from God." Another definition, quoted in "The Catechism of the Catholic Church," is from St. Therese of Lisieux: "For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy" (No. 2558).

Prayer is usually divided into three forms: vocal prayer, meditation and contemplation. There are four types of prayer: adoration, petition, thanksgiving and contrition, with all other prayers fitting into one of those categories. Prayers can also be individual, with others, or liturgical. Of course, the Eucharist is the most perfect prayer since it contains all forms of prayer.

Does God need our prayers? No, of course not. Our prayers of praise or adoration add nothing to his infinite glory. But we humans need to pray. We need to establish a close relationship with God, to offer him praise and homage and to acknowledge our dependence on him. Prayer is the most direct contact we can have with God in this life. We cannot live a spiritual life without it. Adoration, thanksgiving for favors granted, and contrition for sins are a natural part of being human.

So are prayers of petition, of course, perhaps even more than the other three types of prayer. We humans are always asking for something, either for ourselves or for others. There certainly is nothing wrong with that because when we pray for something we express awareness of our relationship with God.

When he was on earth, Jesus taught us how to pray,

not only the Lord's Prayer but by his own example and with parables. He taught us to pray with unshakable confidence and perseverance.

We are taught that God always hears our prayers. But that doesn't mean that we are necessarily going to change God's mind about what he knows is going to happen. God knows everything. He lives in an eternity in which there is no past, present and future; every moment of all time is always present to him. Our prayer, then, should not be an attempt to inform God of our needs; he already knows them. Our prayer, rather, should be that we will be able to discern what God wants and for humble submission to his will. That's why in the Lord's Prayer we pray, "Thy will be done on earth as it is in heaven."

Although God always hears our prayers, we are not always going to receive what we pray for. God might simply say no. Only God is omniscient (all-knowing) and knows what is best for us spiritually. It hardly seems right to pray for material goods to the one who praised the poor in spirit. And perhaps a little suffering is just what our spiritual lives need.

Doesn't it seem a bit vain to pray, in effect: "I know that you have a plan for everything that happens, but I think I know better. Please change your plans for me"? Rather we should pray: "Please form my mind and my will to accept and to embrace with joy the plans you have made."

Sometimes prayers are abused. This happens with some of the novenas to St. Jude or St. Martha which guarantee that the favor prayed for will be granted if the prayerer will put nine copies of the prayer in church for nine straight days, or some similar requirement. This is superstition, which is a violation of the First Commandment. It's right to pray to the saints for their intercession, but it's wrong to think that the granting of a request will be determined by whether or not one performs a certain action.

It's important that each of us develops a prayer life. The catechism says that "prayer and Christian life are inseparable" (No. 2745). Indeed, we should try to reach the point where our whole lives are penetrated by prayer. "Pray without ceasing," Paul told the Thessalonians (1 Thess 5:17). If we do, St. Thomas Aquinas taught, we will merit graces and other benefits from God and enjoy "a certain spiritual refreshment of the mind." We will unite our minds with that of Christ, thus enabling us to conform our wills to that of God.

## The Bottom Line/Antoinette Bosco I've been launched into the computer age

I keep hearing about all the marvels that will be coming our way, thanks to technology. I've already been forced to



get onto the technology bandwagon, going from a simple word processor to an advanced computer that includes America Online and the World Wide Web. That's because my son Frank and my son-in-law Rick insisted I get with the latest technology.

I quickly discovered the advantages of such things as E-mail where, without the bother of stamps and envelopes, I could be in closer touch

with a few special people.

But nobody told me about the downside of high tech. My so-called state-of-the-art machine has played tricks on me. Sometimes everything on the screen has frozen in place, or margins suddenly changed or the printer signals "stalled."

I spent a lot of time calling the 800 number of a computer company to get talk-through help. Now I have all the new parts in place in my new machine. Is everything perfect? Oh no. Now I can fax copy, except that the first two paragraphs got lopped off in the transmission.

Lately I've found myself thinking of my grandmother. When she was my age, she could still make ravioli and cookies the old-fashioned way. No one told her she had to get modernized, learn new ways.

At times I envy her for her simple life. But then I remember how she was stuck in the house because she couldn't drive. When she was older and ailing, she would get bored lying in bed with nothing to do. Television had not yet been invented.

When telephones became available she didn't waste time getting one. Later she replaced her old wind-up Victrola with a new electric phonograph. Maybe if she were around today she would be playing with a computer. Who knows?

I've become philosophical about technology. I think it is all pleasing to God. Sometimes I imagine that during the creation God set the world in motion and then said "Go!"

Today, just look at all we've learned and created since Adam and Eve. Look at the wonders of music, art, universities and churches. Look at how we've reached the moon, photographed the stars and stored on compact discs much of the useful information found in a public library.

So, back to my computer. Maybe I can begin to treat it as an ally, not an enemy. Truth is that it's a marvel of progress.

All of this makes me wonder. When the human race has done its job and has discovered all the miracles the Lord has hidden in creation, what will the Earth look like? I hope I have a ringside seat in heaven so I can look down and see.

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## A View from the Center/Dan Conway

### Educating the whole person—mind, body and soul

On Jan. 17, the Archdiocese of Indianapolis and leaders from the Indianapolis business community honored six individuals whose personal and professional lives reflect Catholic school values. The guest speaker for this event was Dr. William J. Bennett, former U.S. secretary for education and "drug czar," and now the very popular author of books about virtue, morality and other unlikely subjects for best-sellers!

During his welcoming remarks, Archbishop Daniel Buechlein described the purpose of this special celebration. "We believe that it is appropriate to call attention to [these six individuals], as living examples of Catholic school values," the archbishop said. "What is the mission of a Catholic school? It is to prepare us for life—now and in the world to come. Catholic schools teach their students to think clearly and to live responsibly. They instill in us sound principles that will enable us to be good citizens and good employees. But even more importantly, the mission of a Catholic school is to build character and to ensure that we are spiritually fit and morally prepared to lead good lives and to make a difference in our families, in our communities, and in our world."

Archbishop Buechlein is a strong proponent of total Catholic education—in schools and in parish religious education programs. A former teacher, spiritual director and seminary rector, the archbishop has witnessed first hand the difference that a Catholic education can make. And he is totally committed to the education and formation of the whole person—mind, body, and soul.

"The Catholic Church has been strongly committed to the education of children, youth and adults for many cen-

turies," the archbishop said. "In fact, the first great universities in Europe were founded and run by the religious orders. And they set very high standards for themselves."

Quoting church law, the archbishop outlined the challenge of a Catholic education. "According to Canon Law #795, a true education must strive for the integral formation of the human person, a formation which looks toward the person's final end, and at the same time toward the good of societies," he said. "Thus, our church says that young people are to be educated in ways that will develop harmoniously their physical, moral and intellectual talents so that they acquire a more perfect sense of responsibility and a correct use of freedom, and so that they are prepared to participate actively in social affairs."

According to the archbishop, women and men who receive an education that integrates body, mind and soul make a distinctive contribution to the communities in which they live and work. Citing the example of the six individuals who were honored during the Catholic School Values celebration, the archbishop said, "Tonight's honorees have made a significant contribution to this community through their chosen careers and through the example of their lives. [They] remind us that we have much to celebrate and be grateful for. But they also serve as living reminders of the serious obligation we have to the children of today—who are not only tomorrow's business and community leaders, but who also must distinguish themselves as women and men, wives and husbands, mothers and fathers."

At the end of his remarks, the archbishop issued a challenge to government officials, business leaders, and all who are concerned about the education of our children. "It is my duty to remind you," the archbishop said, "that the health and vitality of today's Catholic school absolutely requires a three-way partnership of families,

the church and the community at large. Without significant additional support from private and public sources, many Catholic schools will not be able to continue to serve as affordable choices for students from diverse economic, racial and religious backgrounds. This would be a tragic loss—not only for the thousands of families who choose Catholic schools each year, but also for the communities in which they live and work."

Archbishop Buechlein concluded his remarks with an invitation to those present (and to all of us) to give serious consideration to two things: First, to encourage government officials at the federal, state and local levels to find appropriate ways to support Catholic and other non-public schools. And second, to increase our personal commitment of time, talent and treasure to support the education of the whole person—mind, body and soul.

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The Criterion





## To the Editor

### The culture of death is destroying us

I've talked to many people who ask the same question: "What is going on in this world?" They realize that something is not quite right, so much craziness that they don't understand. They can't quite put their fingers on why it is like this.

I have a theory that I would like to suggest. It's not my own idea, there are many who think it, including Pope John Paul II and Mother Teresa of Calcutta. It all began with the *Roe vs. Wade* decision. That decision did more than open the door to abortion; it opened the door to the culture of death. There is in the Bible a quote, a "choice" given to us by God, which says, "Choose ye this day life or death." Sadly, we chose death and are reaping its consequences.

The culture of life is the culture of self-sacrifice which says this is my body given up for you. The culture of death is the culture of selfishness which says this is my body. I'll do with it as I choose. "The right to choose" is an incomplete statement. The right to choose what? The right to choose my happiness over your life? Abortion doesn't give a woman the right to choose not to have a baby. Since she is pregnant, she already has a baby. Abortion just gives her the right to kill it.

The culture of life holds all human life as a most precious gift from God to be protected and defended even at the cost of one's own life. The culture of death sees life of value only when it meets its own criteria of quality or worth. Once you open the door to exceptions, more are bound to follow. Those whom we decide don't possess the quality of life we deem good can also be killed—euthanasia or infanticide. When our own life no longer has the quality we want we can end that, too. Then we have things like a mother drowning her own two sons. Two sons shooting their parents. Children killing teachers or peers. Gang members shooting their enemies in a drive-by. So what if a few innocent bystanders are in the way.

The culture of life sees God as the source of truth. The culture of death says

right and wrong is a matter of opinion to justify any depravity. Knowing right from wrong isn't being judgmental, passing sentence on someone is. Christians are supposed to know right from wrong. It's wrong to take a human life.

To those who say prove to me that life begins at conception, I say before you can justify killing it, prove to me it doesn't. Even criminals are presumed innocent until proven guilty. No one has proven human life doesn't begin at conception.

The culture of death, like Cain, asks, "Am I my brother's keeper?" Many today say, "I personally don't believe abortion is right, but it isn't my place to tell others they can't have one." If we know it is wrong to kill a baby in the womb, how can we turn our backs on those babies any more than we would on anyone else? We as human beings and Christians have every right to defend the life and well-being of one another, including in the womb. Doing so doesn't make us judgmental, it makes us pro-life.

Can we legislate morality? All laws have legislated morality for the sake of social order. Without it a society cannot survive. The *Roe vs. Wade* decision denied the existence of truth and began the unraveling of the justice that kept our social order for almost 200 years. The social decline we are witnessing is the result.

Truth isn't a matter of opinion, it is as immovable as Almighty God, the author of truth. As our founding fathers knew, truth is self-evident and the further we go from it the worse things become. The culture of life raised and sustained us as a nation. The culture of death is destroying us.

Sandra Dudley  
Sunman

### East Side had to bury another of its own

The East Side of Indianapolis had to bury another of its own Jan. 8—Joe Traub. His parents moved to the North Side and Joe lived in Texas, but the East Side is where his roots are. The East Side has had to bury too many of its own lately, e.g.,

Larry Neidlinger and Father Bob Borchertmeyer.

We live in Seymour now, but every time something like this happens it touches me in a way people here just can't comprehend. You see, unless you were raised on the East Side, and went to a Catholic grade school and high school, I don't think you can comprehend.

When someone dies from the East Side and I try to explain it to someone in Seymour, you can tell they just don't understand. But when you talk to someone from the East Side you don't have to explain, because they know exactly how you feel. I was talking with a friend of mine about how sad it made us that our kids would never experience the same thing. People are too spread out and too transient these days.

At Joe's funeral, I saw people from grade school and from high school. When you come back and talk to these

people it's like all the years that have passed don't matter. I see George Henniger (excuse me, Father George) up on the altar and he is still touching us with his warmth and humor; Father Kirkhoff, who was a big part of our high school days; and Mary Hazel singing a beautiful song that didn't leave a dry eye in the church. Where else do you find that depth?

Even though there are many times I struggle and question my faith, it's times like these that I realize it is the very core of my foundation. It is where I've come from, it's who I am, and I hope it is where I am going.

I want to thank my Mom and Dad for raising me Catholic and struggling to send us to Catholic schools. I can still hear my Mom asking, "Is it all worth it?" I just want to say, "Yes, Mother, it was all worth it!"

Lori Johnson  
Seymour

### Point of View/Debbie Kramer

### The blessings of a blizzard

"What did we do to deserve this?" I've heard echo from the mouths of many who feel that God may have been punishing us with the blizzard-like weather he doused us with during recent weeks. But perhaps these people haven't looked deeply enough into the snow to recognize the blessings the weather brought us.

The first thing the snow drifts seem to show is the power of God. The incredible role he plays in people's lives, even those who refuse to believe that God exists. Only God has the ability to close down an entire state and make people stay at home. That is power. If the U.S. president came across national television and claimed that, in order to help preserve the oil supply, we will be closing down the nation's traffic flow for one week, he would be lucky if it lasted one day. But when God covers the land with drifts of snow or floods of water, many people have no choice but to stay home.

What happens when people stay at home? The world is even more blessed. Families are forced to spend time together, something that our society doesn't strongly endorse these days. Whether the day is spent as a family shoveling snow from the driveway, playing board games, cleaning house, snuggling in front of the fire and the television, or sitting in separate rooms reading books, the family is together inside one house. Just being together leads to a closer bonding of a family, and it most definitely leads to talking. The talking comes in many forms as the snowbound time lengthens—some arguing, some general conversation, some heartfelt words that never had time to come out before. Talking in any form strengthens a family by helping members to get to know each other better.

And what happens if someone can't get home to his or her family and has to spend the day or days alone? Suddenly the heart finds that deep feeling of love that is a part of all families, the one that daily living sometimes shuts off. Even if the last spoken words together were angry and hurtful, a phone call after a snow storm offers words of concern for the other's safety and a desire to find a way to be together again. It inspires loneliness and appreciation for family.

It seems that people are more Christian during a snow storm. During the summer months, many cars can be seen sitting along the side of the interstate overheating, but usually no one takes time from their hurried lives to stop and help. During a snow storm, though, amazing things happen. If someone slides off the road into a snow drift, cars stop, sometimes in the middle of the road, as if life is no longer a hurried race. Drivers get out and trudge through snow to see if they can push the car out. Before long the people who live across the street are out in their snow gear trying to help too. The group of strangers may gather sand, snow shovels, bricks, anything to help reach the common goal of getting this stranger's car back on the right road. A true act of God.

Everyone seems to be friends during a snow storm. Go into a grocery store and everyone in line is talking about the snow: how much they had, how they got stuck, how clear the roads are, how they are stocking up on food in anticipation of the next storm. Race, religion, age, economic status—all forms of prejudice that seem to separate our society during most of the year—disappear. Suddenly all people seem to have something in common with every other person they encounter, so they can be friendly.

A kid may be out shoveling his walk and notice the mean old man who lives across the street struggling at clearing his own walk. The kid forgets the man has been mean in the past, forgets the age difference, and goes across the street to shovel the man's drive. And the man isn't mean that day either; as a matter of fact, he seems to be smiling and thankful for the kid, even though he usually doesn't like kids. The rich man on the hill, who usually just overlooks everyone below him, finds humility and appreciation of the poor man down the street who has a snow plow and can clear his path back to the world.

A snow-covered world also forces people to look at the world differently and appreciate the wealth of blessings God sends his children daily. People appreciate a car starting on the first click, they appreciate a house to keep them from the cold, they appreciate any amount of food on their shelves when they can't get to the store, they appreciate having a car to drive, they appreciate their health, they appreciate having legs to trudge through snow with, arms and hands to clear piles of snow covering their windshields, they appreciate strong eyes to keep close watch on the roads when driving, and ears to hear the weather warnings on the radio and television, they appreciate a strong heart when the snow shoveling gets it pumping harder, and some people even appreciate having a school or an unsatisfying job to go to after being denied attendance for a few days.

And finally, snow brings out the kid in many people, sometimes even adults who forget how to live with a spirited heart during daily living. Snow ball fights, sledging, snowman or fort building, ice skating, 360 degree doughnuts in an ice blanketed parking lot, board games with snowbound kids, or simply a vacation from work for workaholics all seem to dig up a part of people that leaves them feeling young and refreshed.

So what did we do to deserve the vast amounts of snow this winter? Perhaps just the same thing we always do to deserve the many blessings of God—taking each day of life and living it as best we can for that moment. God continually blesses us weather we have time to notice or not.

(Debbie Kramer is youth ministry coordinator at SS. Francis and Clare Parish in Greenwood.)

### Light One Candle/ Fr. John Catoir

### Living in the presence of God

Have you ever read the spiritual writings of Brother Lawrence of the



Resurrection? He practiced the art of living in the presence of God from moment to moment. Working in the kitchen of his religious community, Brother Lawrence lived joyfully because of his knowledge of

God's love. In all circumstances he was faithful to the "duty of delight."

"The Practice of the Presence of God," by Carmelite Brother Lawrence of the Resurrection, is published by Doubleday & Co., New York. Here are some excerpts which I've adapted for your reading pleasure.

"God best knows your needs and everything he does is for your ultimate good. If you had any idea of the depth of his love for you, you would be more than willing to take with equal indifference all that life sends you—the bitter and the sweet. You would be just as pleased with whatever comes your way. The sorest afflictions would no longer be so if you saw them as coming from the hand of God. If you try to remember that your loving Father allows you to suffer at times for some good reason hidden from your eyes, your suffering will lose its bitterness, and one day, mysteriously, it may even become a consolation. . . . Look within, the Lord truly abides in you.

"To arrive at this happy frame of mind, you must let everything you do teach you about God's love. The more you know

God, the more you'll want to know him. And since knowledge is commonly the measure of love, the deeper your knowledge of God becomes, the greater will be your love. When that love becomes fully mature, you will love him equally in good times and bad, in pleasure and in pain."

Brother Lawrence is something of a mystic. I wish I could say I have arrived at that point, but I haven't. Nevertheless, I strive for it and I know the Lord is aware of my spiritual hunger. I'm sure you feel the same way. Brother Lawrence has this advice for people like us: "Don't be content with loving God only for the favors he gives, however noble they may be. Special favors in and of themselves can never bring you any nearer to the heart of God than one simple act of faith in his love. Seek him often by faith. Seek him within your own soul—do not look elsewhere.

"Avoid distractions. If you indulge your trivial whims and busy yourself with useless forms of entertainment which do nothing to please God and might even offend him, are you not rude and worthy of blame? If you really love God why trifle with such things? No, it is better for you to devote yourself to him in earnest. Cast out of your heart everything that does not lead to him."

The quote which follows is the heart of the message of Brother Lawrence: "Pray for the power to seek God alone; beg this favor from him."

By doing what you can, through prayer and will-training, to attain this goal, God will bring about a change in you. You will become what you aspire to.



Cornucopia/Cynthia Dewes

# Looking in a funhouse mirror

We live in an age when smarmy jewelers advertise on the radio that "we care." About what? Money? Lowering their inventory? What? We know it's not about US!



We'd perfected double-think, just as George Orwell predicted, long before "1984." When a perfect stranger "cares"

about us, or telephones to ask how we are today, we know he's trying to sell us something we probably don't want, need, or can afford. When a trendy lawyer prefaces his argument with "Clearly," we can expect that outrageous fibbing will often follow.

Ours is a paradoxical society. On the

one hand, we've perfected technology to the point where we can eliminate kids' congenital disabilities before they are born. On the other hand, we're permitted by law to kill kids before they're born because they ARE disabled, or for any other "reason," whether it's reasonable or not.

While some of us are exercising our court-ordained right not to give birth to a child we've already conceived, others who are infertile are begging to adopt unwanted kids. When surrogate mothers rent out their wombs for money and then can't bring themselves to give up the babies they produce, the desperate baby-seeking customers are shocked and angry at such perfidy.

On one hand, some of us lobby politicians to provide us with obvious necessities such as water and then convert

them into luxuries. We divert rivers and rainfall that bring life to one group of people in order to create lush green golf courses and designer lawns in the desert for another.

On the other hand, we interrupt God's ongoing natural systems by lobbying for snail darters and spotted owls, or defending herds of starving Bambi in public forests. Meanwhile we ignore widespread hunger and abuse of human children by shifting responsibility for them to the same state we think can't deal properly with animals.

On one hand, we believe that we've reached a high point of civilization. Most of us keep ourselves fed, warm, clean and housed without much effort. We have leisure time in which to entertain ourselves with sports, music and games. We can stimulate the life of the

mind with cultural events and intellectual pursuits.

Generally, we've eliminated enforced child labor, high rates of infant death and many epidemic diseases. We strive constantly and publicly for full literacy, preventive health care and social education.

On the other hand, we're so submerged in tales of rampant drug addiction, alcoholism and criminal behavior that we're tired of hearing it. Having fought in several wars to end all wars, we still find ourselves spending precious money to build arms and spending even more precious lives to force others to the current way of thinking.

We decry the Iron Maiden, religious intolerance and class warfare of the past. But we still find systematic torture, rape used as a weapon, and pillage cropping up in our world. Rich and poor are more separated than ever, the races are divided and everyone is taking sides.

It's time we stopped looking in the funhouse mirror and started seeing ourselves as God intended we should be.

## Check It Out...

St. Meinrad Alumni living in the archdiocese will meet at Monsignor Downey K of C Council #3660, 511 E. Thompson Road in Indianapolis, Feb. 5. The reception will begin at 6 p.m. A buffet dinner will follow. St. Meinrad Benedictine Archabbot Lambert Reilly will offer remarks after dinner.

Area eighth-graders are invited to experience high school life at Cardinal Ritter High School in Indianapolis, from 5:30 p.m. to 11:30 p.m., Jan. 27. The annual "Raider Nightwatch" is sponsored by Cardinal Ritter High School. Highlights of the evening will include pizza, soft drinks, and a dance to conclude event. A free Nightwatch T-shirt will be given to each attending eighth-grade student. Those wishing more information may contact the Cardinal Ritter Development Office at 317-924-4333.

St. Francis Hospital's Celebrating Women program is sponsoring a Creative Memories Workshop at the new South Campus, 8111 Emerson Ave. Feb. 6 and 7 in conference room A. The workshop will inform and teach participants how to create photo albums through a how-to demonstration and hands-on participation. Workshop participants should bring 8 to 12 photos, a ball-point pen, and sharp scissors with them to the workshop. The cost of the workshop is \$5 which includes album start-up materials, photo-safe adhesives and the use of special photo cropping and decorating tools.

The Family Life Office is sponsoring a Beginning Experience Weekend for people experiencing the loss of a spouse through death or divorce. It will be held on Feb. 9-11 at Camp Allendale in Trafalgar (about 30 miles south of Indianapolis). The weekend will use a writing and reflecting process designed to heal hurts and begin movement toward a new life. Cost of the weekend is \$80. Registration is available by calling 317-236-1596 or 1-800-382-9836.

The Women's Issues Task Force of the Oldenburg Sisters of St. Francis will sponsor "Women Connecting: Beijing and Beyond," workshops on the Fourth World Conference on Women in Beijing, China, last September. The 12:30 to 3:30 p.m. meetings will include a brief report on the Women's Conference, with an opportunity to discuss the official governmental commitments, and determine ways that they can be implemented at the local level. The workshop will be held on Feb. 3 at Our Mother of Sorrows Church in Cincinnati; Marian College in Indianapolis on Feb. 24; and at the Oldenburg Motherhouse on March 9. The fee is \$3, payable at the door.

The Guardian Angel Guild will hold its annual Valentine Luncheon and Card Party at the Riviera Club in Indianapolis. A full buffet luncheon, table and door prizes and drawing is included in the \$12 ticket price. Call 317-293-4673 for further information.



Photo by Juliann Eickholtz  
The youth in St. Michael Parish in Charlestown visit a nursing home and a medical center as part of their service to the church. Last month, they sang for the parish senior group and brought baby gifts for the clients of St. Elizabeth's Home in New Albany. The young people also served as musicians, servers and readers at the Christmas Eve Mass at St. Michael.

Photo by Juliann Eickholtz



Archdiocese of Indianapolis

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# SCHOOLS

continued from page 1

Catholic schools, and we want to celebrate their achievements."

The archbishop said that he also wanted to acknowledge the financial support of four "gold-level" corporate sponsors—Allison Engine Company; EFS, Inc.; American Trans Air; and EDS. In addition, there were 50 "silver sponsors," 42 "bronze sponsors," nine "corporate partners," and four individual donors listed in the dinner's program.

Following a reception, the dinner was called to order as students from St. Rita and St. Philip Neri schools paraded to the stage ringing school bells. Daughter of Charity Sister Catherine Spencer, principal of St. Rita, called for the attention of the "adult students" and then had the school children lead the Pledge of Allegiance and selected prayers. After stepping out of character as school principal, Sister Catherine said that this was still the way Catholic schools begin their school days.

Reed Yaden, director of advertising for *The Criterion*, served as master of ceremonies for the event. He introduced Gov. Evan Bayh and Mayor Stephen Goldsmith and thanked them for their concern for Catholic schools.

Mayor Goldsmith participated in the news conference prior to the dinner. He told the media that many neighborhoods in Indianapolis are directly dependent on access to Catholic schools. He said that Catholic schools in the Indianapolis area educate more than 14,000 students. He noted that, of the 1,700 students in Catholic schools in the center city, 52 percent come from families with incomes below the poverty level, 59 percent are minorities, and 64 percent are not Catholic.

During the news conference Bennett was asked for his assessment of Indiana-

polis public schools. When he said he wasn't familiar enough with the local situation to comment, Goldsmith said that Bennett "was too kind" and he then replied to the question. He said that the attainments of children in public schools in the poor areas of Indianapolis are among the worst in the country while those in Catholic schools in the same areas are doing very well.

S. Michael Hudson, president of Allison Engine Co., was the chairman for the "Celebrating Catholic School Values" dinner. In brief remarks, he said that more than 90 percent of Indianapolis Catholic high school graduates go on to two- or four-year colleges or enter military service. He also said that the Catholic schools save the taxpayers of the city of Indianapolis about \$80 million per year.

In his talk, Bennett first paid tribute to the Indianapolis Colts. He praised their behavior after their loss to the Pittsburgh Steelers, contrasting the remarks made by Jim Harbaugh on television with some of the vulgarities of the victors. He said that the Colts were victors in displaying virtue.

He said that he preferred to talk about the "virtues" of Catholic education rather than the "values," because of the title of his book. He said that the success of "The Book of Virtues" shows that people are interested in the traditional virtues the stories he selected for that book teach.

Bennett spoke about his own education, where he attended Catholic schools in Washington, D.C. He said that he had instilled in him early in life both God's perfection and his own imperfection—thanks to Sister Jean who "convinced me that I would burn in hell if I wasn't good."

He said he has problems with playwrights and celebrities who now badmouth their Catholic educations. "They doth protesteth too much," he said. Graduates of Catholic schools have succeeded in every way measurable, he said,

and they stand superior to graduates of other schools.

Bennett said that the single most important thing that can be done to help the poor is to give their children an opportunity to attend Catholic schools. "If there is interest in equal opportunity and giving the poor a good shot, then a Catholic education does this better than anything else," he said.

What value is Catholic education, Bennett asked rhetorically. In his response, he said that public schools today are afraid to educate character, to teach character. This, he said, is the "tremendous advantage" of a Catholic education. "They emphasize that a human being is a moral and spiritual person," he said.

He said that teaching values, or virtues, used to be the task of all education. He quoted Thomas Jefferson and Horace Mann in defining the purpose of education as the development of intellectual and moral values. Today, he said, private schools—Catholic, Lutheran, Episcopalian, whatever—still instill reliable habits of right and wrong along with academic subjects, but this can no longer be done in public schools.

Bennett said that he and his wife Elayne's two sons ("the czardines," so-called from the time that Bennett was U.S. "drug czar") attend Mater Dei school in Bethesda, Md. The teachers there, he said, are those to whom you want to entrust your children. The "character honor roll" there is as important as the academic honor roll, he said.

"Our children are actually getting better—and they're boys!" he said.

Bennett digressed from his talk about Catholic schools to mention his wife's program to encourage sexual abstinence among girls. Called Best Friends, the program now operates in 29 public schools nationwide. Beginning in sixth grade, the program tries to convince girls that they will have a happier life if they put off sexual activity. Bennett said that, of those

who have participated in the program in Washington, only 1.1 percent have become pregnant, compared with a 25 percent citywide rate for girls ages 13 to 18.

Bennett said that the Jan. 22 issue of *Time* had an article about Elayne Bennett's program. It reports that Alma Powell, wife of General Colin Powell and a member of Best Friends' board, had provided the major portion of matching funds for a \$200,000 challenge grant. This abstinence project, therefore, is being partially funded from royalties from two best-selling books—Bennett's "The Book of Virtues" and Powell's "My American Journey."

Archbishop Buechlein spoke briefly after Bennett's talk and the presentation of awards to the honorees. His remarks are reported by Dan Conway in his "A View from the Center" column on page 4.

During the presentation of awards, slides were shown on a large screen while Yaden announced the individuals' achievements. Then each person honored gave brief remarks. In his remarks, Wilhelm summed up the evening by saying, "I've long said that Catholic schools are one of the city's best kept secrets. After tonight it's no longer a secret."

## Archbishop to welcome those to be initiated

The archdiocese will celebrate the Rite of Election and Call to Continuing Conversion for those adults who will receive the sacraments of initiation at the Easter Vigil or during the year.

Archbishop Daniel M. Buechlein will preside at the three celebrations. The first will be held at St. Peter and Paul Cathedral on Sunday, Feb. 25 at 4 p.m.

On Wednesday, Feb. 28, the rite will take place at St. Ambrose, Seymour, at 7:30 p.m.

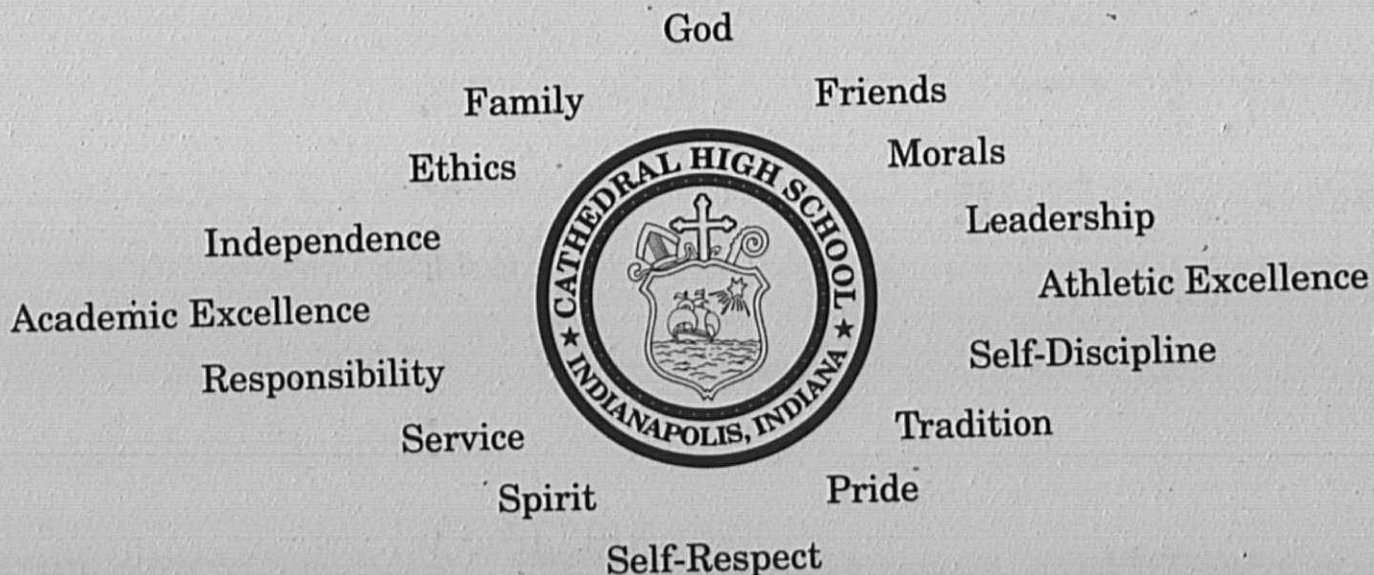
And on Sunday, March 3, the liturgy will be held at the cathedral again at 4 p.m.

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# Parish Profile

Batesville Deanery

## Sharing resources, programs is way of life for parishes

By Susan Bierman

Nestled in the Batesville Deanery, St. Maurice, Immaculate Conception, and St. Denis are three churches that have endured because of dedicated parishioners.

Sharing pastors, combining programs, and working together is nothing uncommon to these parishes. Until recently, parishioners have had to rely on themselves to keep their churches going. And from them come no complaints; they are willing to do what it takes to keep their parishes alive.

Since July of 1995, Father William Ripperger has been serving the three parishes. Father Ripperger is the resident pastor at St. Maurice in Napoleon, and serves as the sacramental minister to Immaculate Conception in Millhausen and St. Denis in Jennings Co. Each parish is located approximately six miles apart.

As of December, Franciscan Sister Christine Ernests from Oldenburg has been the parish life coordinator (PLC) for St. Denis and Immaculate Conception, where she resides. She is one of six PLCs working in the archdiocese. Her duties include the day-to-day pastoral care of the two parishes.

Even though the three parishes share much, they still have their separate identities. Members of each church are proud and enjoy the "family-like" atmosphere they have created within their individual parishes.

### St. Maurice, Napoleon

Established in 1848, St. Maurice is located in Napoleon. The old school house which was built in 1911 sits at one side of the 250-capacity brick church—and a rectory sits at the other. A parish cemetery is located not

far from the church.

After several years of visiting pastors and PLCs, the 175-household St. Maurice has been blessed with something parish secretary Susan Schutte said the parish has wanted for a long time—a resident pastor.

Judy Steuri, who has been a parishioner in the church for 15 years, said she was "ecstatic" when she heard the news that Father Ripperger would be coming to St. Maurice to serve as resident pastor.

Forty-five year parishioner, Dot Stier recalls, "We were in shock I think, at first," she said. "We couldn't believe we were getting a priest."

Schutte, the 23-year parishioner, who Father Ripperger said has almost been "running the parish for 18 years," feels that a lot has been lifted from her shoulders since Father's arrival. She explained that if there was a funeral during the week she formerly had to call Indianapolis or Greensburg to find a priest.

"Now if something comes up we have Father Ripperger," she said. Arlene Gehl, a parishioner for 24 years, said having a resident priest gives her a feeling of security.

Steuri added that people in the parish have told her they were happy to have a pastor. "You can see it in their faces."

She believes having a resident pastor is good for the children in the parish. Father Ripperger visits the classrooms during religious education.

"I think it's really good for the kids to grow up having a priest around to talk to and they know they don't need to be afraid of this person," she said.

The parish operates with a 13-member council.

Parishioners Patricia Simon and Sharon Miller are parish administrators of reli-



Photos by Susan Bierman

St. Maurice in Napoleon was established in 1848. Father William Ripperger is the pastor.

gious education. Pre-school to sixth-grade classes meet on Monday evenings. Simon, who has been with the program for 23 years, said there are eight teachers and most of them have been with the program for at least five years.

"We have a lot of very good volunteer teachers from the parish," Father Ripperger said.

There are currently 97 children enrolled in the classes. Father Ripperger said the children's attendance is almost 100 percent. "Which means the parents are very faithful," he said.

This year's First Communion class is one of the biggest—with 19 children.

Junior high and high school kids meet after Mass on Sunday morning. There are 10 to 20 kids enrolled in each grade level, Father Ripperger said.

Because the parishes in the area are small, "we decided that we would start a multi-parish RCIA," Father Ripperger explained. St. Maurice joins St. John, Osgood; Immaculate Conception, Millhausen; and St. Denis, Jennings County, for this program.

Although Father Ripperger said he is still learning who some of the families in the church are, he has found the parishioners to

be "very devout faith-filled people."

"They are very dependable—and I think they are as concerned about the church at large as the church here in Napoleon," he added.

### Immaculate Conception, Millhausen

Described by Father Ripperger as a "quaint little country church," Immaculate Conception was established in 1834. The church was originally known as St. Boniface. However in 1869 the name was changed to Immaculate Conception. The church is located in a scenic setting with a rectory sitting at one side. The school, which was built in 1957 and closed in 1971, is across the street. A small house for the sisters sits next to the school house. The parish cemetery is located just behind the brick church.

The 168-household parish does not have a resident pastor. Father Ripperger is sacramental minister at the parish and Sister Christine is the PLC.

Father Ripperger describes the community of Millhausen as "very German." He said the people are "very together—they are lovely people. They are very devout Catholic people and I think they have a

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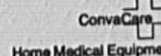
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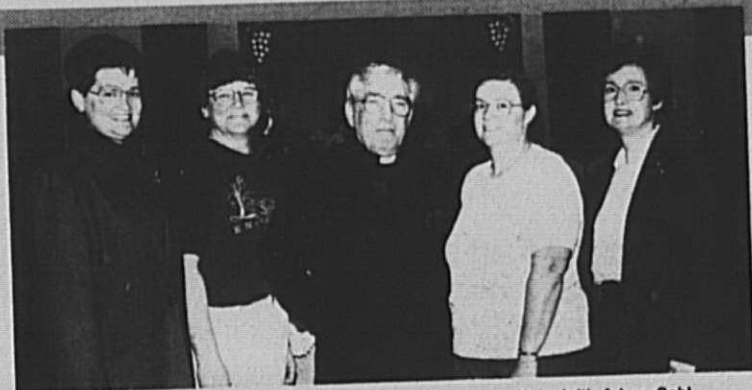


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St. Maurice, Napoleon parishioners pictured with their pastor are (from left): Arlene Gehl, Susan Schutte, Father William Ripperger, Judy Steuri, and Dot Stier.

great pride and history in their parish," he added.

Being without a resident pastor is nothing new to the parishioners at Immaculate Conception. Father Earl Felman, the parish's last resident pastor, left in 1979. He died a year later.

Life-long parishioner, Urban Fry, 81, said the church managed fine even though it was without a resident pastor. "I thought we got along real good," he said.

His cousin, Ferdinand Fry, 81, who is also a life-long parishioner, recalls how he first felt about not having a resident pastor.

"When you are used to a resident priest all your life, like myself, and then they say you are not going to have a resident priest, you say to yourself, 'Well this isn't going to work very good.' But when the people work together—well, you can work it very nicely," he said.

The parish has managed by having sacramental ministers and PLCs for several years now. Through this time parishioners have had to do their part in maintaining their church.

Sister Christine said parishioners have displayed their faithfulness by keeping their church going since she first arrived.

"That was one thing that I have really seen in this parish is the people's willingness to reach out and to help," she said. "I think that's one of the beauties of this parish is that they are willing to volunteer and they are concerned about other members of the parish."

Helping one another is how the people at Immaculate Conception operate. "I think that's the way people get along around here. They just try to cooperate," said Bernadette Fry, a parishioner for 44 years.

Another thing Sister Christine noticed was the strong sense of faith among the people in the parish. She describes their faith as being "real strong deep rooted."

"It's not a Sunday faith," she said. "But it's something that permeates their whole lives. They are here on Sunday; they are here for the Tuesday Masses; and they are here for the Holy Days," Sister Christine said.

At Immaculate Conception there is a nine-person parish council, which consists of six women and three men.

Immaculate Conception collaborates with St. Denis in Jennings County for its religious education program. Classes are held at Immaculate Conception.

Kathy Westrick, who has been with the

program for 18 years, is the coordinator of religious education for the two parishes. Rosemary Brancamp, a 25-year veteran, coordinated the grades 7-12 program until recently.

There are 73 children enrolled in the pre-school through sixth-grade program. The pre-school children meet during Mass on Sundays, while K-6 meet on Monday evenings. There are 66 teens in the program for grades 7 to 12, which meets after Sunday morning Masses.

Westrick said the program is "solid" and there is good participation by the parents and the children. The teachers are volunteers from both Immaculate Conception and St. Denis. There is one teacher for each grade level.

Seniors make their confirmation each year. Sister Christine said even after seniors are confirmed many chose to stay in the program. She believes this isn't the case at many places.

"In a lot of places, once students are confirmed they drop out of the religious education program. Because of the nature of the program, the seniors are continuing to follow up and I think that speaks well of the program here," she said.

#### St. Denis, Jennings County

Established in 1894, the 35-household mission parish that Father Ripperger describes as "quaint" has been considered a focal point to its community. The church stands alone since its parish hall and rectory were both removed in 1987. The church capacity is 95. A cemetery is located just down the road where the first church was built. Buried in the cemetery is the church's founding father—Father Matthias Gillig.

The parish, which has been a mission parish without a resident pastor since 1916, operates with a six-member council. In 1971, St. Denis became the mission of Immaculate Conception and still remains that today.

Father Ripperger is the sacramental minister at St. Denis, while Sister Christine is the PLC. The parish Mass is at 4 o'clock Saturday afternoons.

"I feel a great spirit here," Sister Christine said. "It's warm and there is great hospitality," she added.

Life-long parishioner Sarah Schwering said the parish is a "close-knit" family. "We know each other by name," she said.

Schwering said the parishioners are of all ages. Something that she has noticed

recently is that there are children back in the parish.

"For a few years we didn't have many children and now we have children crying in our church, which is something that I missed for a while."

Alice Chandler, who has been a parishioner for 10 years, said the church is always full for its one Mass on the weekend even though there are fewer than 80 members registered at the parish. She explained there are a lot of visitors who come to the church and that there are usually 100 or more people at Mass.

"There are times when we are pulling out the folding chairs and putting people up in the balcony," she said.

Francis Diekhoff grew up just across the street from St. Denis. He has seen many changes in the parish, but there is one thing that has not changed over the years.

"The parish has to take care of itself," he said. He said his father used to trim the grass around the creek and his brother Bernard has a key and is in charge of general maintenance of the church.

It's all right with the parishioners that they share pastors and programs with other parishes. Schwering said she thinks sharing programs such as religious education is a big help because St. Denis is so small.

"It would be hard for us to have a program by ourselves. It's a practical solution," she added.



Immaculate Conception, Millhouses parishioners pictured with their parish life coordinator are (from left, front row): Franciscan Sister Christine Ernestes, Bernadette Fry, (back row,) Urban Fry, and Ferdinand Fry.

Photos by Susan Bierman

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St. Denis, Jennings County parishioners pictured with their parish life coordinator are (front, from left): Eric Chandler, (back row,) Franciscan Sister Christine Ernestes, Alice Chandler, Ruth Diekhoff, Francis Diekhoff, and Sarah Schwering.



34	St Michael the Archangel	986.00	1,301.00	9,660.00	100.00	475.00
35	St Monica Church	1,903.50	4,976.00	9,660.00	865.00	
36	St Patrick Church	140.00	150.00	187.00		
37	St Philip Neri Church	757.00	776.75	1,137.00	1,585.00	102.39
38	St Pius X Church	1,210.00	1,635.00	7,841.64		
39	St Rita Church	296.00	314.70	425.00		222.46
40	St Roch Church	2,001.00	2,198.85	2,928.39		386.38
41	St Simon Church	779.49	640.00	3,184.04	575.00	267.15
42	St Theresa of the Infant Jesus	2,060.00	1,551.59	3,320.10		163.30
43	St Thomas Aquinas Church	446.00	915.00	2,623.95		200.00
44	Aurora	562.66	674.31	1,941.07		434.69
45	Batesville	2,630.00	3,720.91	4,291.94		186.82
46	Bedford	898.50	1,174.85	1,578.91	500.00	577.73

#### BLOOMINGTON

47	St Charles	110.00	134.00	3,637.58		60.00
48	St John	1,000.85	1,749.50	2,275.00		
49	St Paul's Center		968.15	4,315.23		
50	Bradford	681.00	812.73	843.23	450.00	
51	Brazil			700.00		83.15
52	Brookville	2,129.15	2,077.55	2,793.28	3,135.00	405.00
53	Brownsburg	1,737.00	2,319.50	7,205.23		
54	Brownstown	151.00	186.55	579.94		
55	Cambridge City	842.00	850.00	850.00	90.00	
56	Cannelton	110.00	248.42	586.45		
57	Cedar Grove	489.00	398.25	406.10		
58	Charlestown	75.00	246.00	891.00	450.00	26.60
60	Clarksville	1,089.00	1,837.00	3,904.91		163.61
61	Clinton	385.45	381.50	764.82		273.00
62	Columbus, St Bartholomew	6,093.84	2,997.20	8,407.40		638.93
64	Connersville	1,577.00	1,439.25	2,243.80	515.00	
65	Corydon	510.00	985.00	710.48	670.00	491.69
66	Danville	904.00	935.46	1,023.71		
69	Dover	361.00	515.00	640.00		73.33
70	Edinburg	405.58	438.07	595.76		
71	Enochsburg	344.45	423.00	696.25	315.00	
72	Fortville	305.00	332.00	785.64		
73	Franklin	361.35	281.00	1,188.92		1,219.52
74	French Lick	171.55	189.30	325.73		
75	Frenchtown	185.00		647.60		
76	Fulda	290.00	293.14	381.25		
78	Greencastle	233.00	326.00	1,959.27		49.42
79	Greenfield	1,465.00	1,486.10	3,466.49		276.56
80	Greensburg	1,971.00	2,565.00	4,901.66	780.00	1,003.92

#### GREENWOOD

81	Our Lady of the Greenwood	1,874.00	2,977.61	5,031.86	150.00	683.93
	SS Francis and Clare of Assisi	649.30	728.70	1,629.45		
82	Hamburg	287.25	249.00	237.65	100.00	
83	Henryville	93.84	267.23	196.79		

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84	Sacred Heart	958.00	1,282.00	2,513.96	50.00	
85	St. Augustine	815.00	1,378.00	3,305.64	695.00	127.21
86	Knightstown	104.00	244.95	429.00		
87	Lanesville	977.05	1,554.05	2,725.11	195.00	

122	Rockville	240.00	201.00	392.11		
123	Rushville	1,405.00	1,073.00	2,147.00	1,245.00	
124	St Anne, Jennings Co	200.00	609.00	321.00	445.00	41.75
125	St Croix, Holy Cross		89.00	162.00		
126	St Dennis, Jennings Co.	129.00	278.08	342.00		
127	St Isidore, Perry Co	10.00	79.00	189.00	155.00	
128	St Joseph, Crawford Co	130.00		333.00		
129	St Joseph Hill	610.25		749.61		
130	St Joseph, Jennings Co	450.00	2,021.80	609.70		36.32
131	St Joseph, St Leon	558.00	470.00	951.75		
132	St Mark, Perry Co	122.00	467.00	271.00		
133	St Mary-of-the-Knobs	1,658.00	1,434.00	3,329.23		
134	St Mary-of-the-Rock	255.00	142.80	187.00		119.43
135	St Mary-of-the-Woods	30.00	194.00	501.02		
136	St Maurice	202.29	91.00	281.50		
137	St Meinrad	406.00	298.00	343.00		
138	St Nicholas, Ripley Co	929.00	750.83	752.50	25.00	258.50
139	St Paul, Decatur Co. . . See St Vincent, Shelby Co					
140	St Peter, Franklin Co	442.50	375.00	455.95		73.80
141	St Peter, Harrison Co	102.00	314.72			
142	St Pius, Ripley Co	83.00	142.00	188.00		
143	St Vincent, Shelby Co	702.00	1,118.00	1,962.74		113.50
144	Salem	292.00	253.00	343.06		34.47
145	Scottsburg	600.15	952.14	861.45		
146	Seelyville	50.00		388.00		
147	Sellersburg	771.00	692.66	2,001.13	220.00	350.08
148	Seymour	2,257.00	1,986.00	2,993.99	1,345.00	448.50
149	Shelbyville	809.00	2,164.35	2,729.49		909.89
150	Siberia	418.00	388.15	240.45		
151	Spencer	168.60	376.00	488.21		
152	Starlight	710.00	736.00	555.00		77.29
153	Tell City	1,133.00	1,213.42	2,645.48	905.00	45.12

#### TERRE HAUTE

154	Sacred Heart	329.25	337.00	1,645.39	445.00	
155	St Ann	110.00	79.00	825.73		
156	St Benedict	268.00	164.00	1,908.95		
157	St Joseph	191.02	283.00	3,566.58		
158	St Margaret Mary	517.83	815.26	1,283.23		
159	St Patrick	2,947.40	3,482.00	4,103.00	125.00	252.07
160	Troy	143.00	136.00	531.41		
161	Universal	62.00	225.00	639.00		
162	Vevay	52.00	149.00	180.00		
163	West Terre Haute			10.00		
164	Yorkville	450.00	295.00	382.50		12.00

<b>Parish Totals</b>		<b>\$117,145.13</b>	<b>\$147,119.97</b>	<b>\$304,597.97</b>	<b>\$39,404.00</b>	<b>\$25,067.18</b>	<b>\$1,773.00</b>
Miscellaneous		63.00	334.00				198.00
All Saints School							152.50
Central Catholic School							73.00
Mother Elizabeth Seton School							605.29
<b>Grand Total</b>		<b>\$117,208.13</b>	<b>\$147,453.97</b>	<b>\$304,597.97</b>	<b>\$41,414.00</b>	<b>\$26,095.97</b>	<b>\$36,448.79</b>



# Eventful week scheduled for archdiocesan schools

Compiled by Margaret Nelson

Catholic schools all over the archdiocese are ready to celebrate the week of Jan. 28 to Feb. 3 as Catholic Schools Week. The theme is "Catholic Schools: Schools You Can Believe in."

Members of the Archdiocesan Management Council, the Archdiocesan Pastoral Council, and the Archdiocesan Education Commission are expected to join Office of Catholic Education staff members in visits to the schools across the archdiocese.

**St. Mary School in Greensburg** has a full schedule of Catholic Schools Week events, beginning with the annual St. Mary Alumni and Friends Association chili supper and festival on Friday, Jan. 16 from 6 to 8 p.m.

On Sunday, the school families will present the offertory gifts at the special Masses. On Monday, school students will dress for the careers they hope to attain by attending the school. Parents and grandparents will tell the students about the work they do.

On Tuesday, St. Mary students will choose community service projects to do. There will be an open house in the kindergarten and pre-school for prospective students. One third of the students' parents will join them for lunch (A-H, with I-R coming Wednesday, and S-Z, Thursday).

St. Mary will have an all-school liturgy on Wednesday on National Appreciation Day for Catholic schools. After the liturgy, the Distinguished Graduate Award will be presented. The school will have an open house.

On Thursday, there will be home projects for school families. And after Friday's all-school Candlemas prayer service, students will write letters to those who have influenced them in a positive way.

At **St. Mary School in Aurora**, the seventh and eighth grade students have an Adopt-a-Grandparent program at two local nursing homes. The young people visit their new friends once a month.

Flyers sent to the homes and bulletin inserts will feature biographies of faculty

and staff members of **St. Charles of Borromeo School in Bloomington**. The week will include days of appreciation for students, parents, volunteers, parishioners, and faculty and staff members. On Feb. 4, principal Virginia Suttner will address those who attend the Masses. From 11 a.m. to 1 p.m., the school will have an open house. On Feb. 10, a Mardi Gras Gala will be held to benefit the school.

**St. Gabriel School of Connersville** will kick off Catholic Schools Week with a children's liturgy on Jan. 17 at the 5:30 p.m. Mass. On Monday, there will be a volleyball game between the teachers and sixth-grade students. On Tuesday, the students will wear clothes in the school colors of blue and gold. Teacher Appreciation Day will be Wednesday and Student Appreciation Day will be Thursday.

The highlight of the week will be Special Person Day on Friday, with a children's liturgy for students and their guests. Composer Carey Landry will help the children celebrate the liturgy and present a workshop afterwards. A luncheon, sponsored by the parents and teachers of St. Gabriel, will be provided for the students and guests.

On Jan. 30 at 9 a.m., the **Indianapolis East Deanery Schools** will have a Mass at St. Philip Neri Church to celebrate the special week. Each school will send 15 to 20 representatives and banners symbolizing the parish or school.

**Our Lady of Lourdes School** in the East Deanery will hold an all-school book fair in the school hallways during the week. Students will participate in an art contest using the national theme for the week: "Schools You Can Believe In."

All the students will participate in a skating party on Tuesday. And the school will hold a community open house on Sun. Feb. 4 from 1 to 4 p.m.

The Father Tom Service Club, a student service group at **Secena Memorial High School**, will sponsor a stunt and talent show: "Secena Starlight Spotlight" on Feb. 5 at 8 p.m.

In the Indianapolis South Deanery, **St. Barnabas School** will begin Monday with students sharing their work with those in the other classes of their grade level. Tuesday will end the school service project to collect children's books for the Red Cross. A speaker from the agency will tell students about the services the Red Cross offers.

Fifth-grade students will represent the school at the South Deanery Mass on Wednesday. There will be an all-school Mass at St. Barnabas on Thursday. And the Parent Teacher Organization will sponsor an appreciation lunch for the faculty and staff.

At **St. Roch School** students will participate in a day of prayer in church on Thursday, ending with Benediction in the afternoon. All during the week, parishioners and students will use the school bulletin board to show memories of their Catholic education. On Friday, the children will have an ice skating party at a nearby ice rink.

On Tuesday during Catholic Schools Week, **St. Jude School** students will have a Prayer-a-Thon in church for all of the parishioners' intentions. They sent fliers to members of the parish asking what they would like for them to pray for.

During the 25th anniversary of **All Saints Catholic School** in the Indianapolis West Deanery, Indianapolis Police Department Officer Brad Thomas will continue working with the sixth-grade students in a special program.

**St. Gabriel School** in the West Deanery will have a special Catholic Schools Week liturgy on Jan. 8 at 8 a.m. A distinguished alumnus will be honored. After the Mass, there will be a pancake breakfast in the cafeteria.

West Deanery parents and students will participate in separate spelling bees and art contests sponsored by **Cardinal Ritter High School** on Jan. 31.

In the New Albany Deanery at **St. Joseph School in Corydon**, a luncheon will be prepared by seventh- and eighth-grade living skills classes for all the principals and pastors of Harrison County. Public school officials, principals, civic and community

leaders and parish staff personnel will also be invited to the Jan. 31 event.

Jean Olson from the Southern Indiana Center for the Arts will be the artist in residence at **St. Ambrose School in Seymour** during the week of Jan. 19. She will teach the students the art of weaving.

At **Sacred Heart School in Clinton** in the Terre Haute Deanery, there is a full schedule for the week. On Sunday, the 11 a.m. liturgy will feature an entrance procession with the Sacred Heart banner and the students serving as lectors and gift bearers.

Monday will be Parent Appreciation Day. On Tuesday, other deanery parishes will participate in a 10 a.m. liturgy at the Clinton church, including Sacred Heart and St. Patrick of Terre Haute and Annunciation of Brazil.

Wednesday will be Teacher Appreciation Day, with a presentation by Dr. Watts. There will be an indoor kickball tournament on Friday, Red and White Day. The closing liturgy will be at 5 p.m. Saturday, Feb. 3, with faculty members serving as lectors and gift bearers. There will be an open house and art display afterwards.

At **Sacred Heart School in Terre Haute**, the week will open with the children celebrating liturgy together with their parish family on Jan. 28 at 9 a.m. The children will do the readings, the school chorus will provide music, and the student body will participate in song and prayer.

Monday will be School Spirit Day, when children will participate in a pep session in the school gymnasium beginning at 2 p.m. Each class will lead its favorite cheer.

The students will join Sacred Heart School in Clinton for a four-school Mass on Wednesday.

An open house is scheduled at the Terre Haute Sacred Heart School on Friday, from 6 to 7:30 p.m. Displays throughout the school will show their environmental studies, including the rain forest, animals, and recycling. There will be a display of the children's art works in the gym. Refreshments will be served by the Booster Club.





Photo by Mary Ann Wyand

St. Roch School principal Sandi Stanfield of Indianapolis watches as first-grader Kristie LaMantia solves a mathematics problem. Stanfield is one of 74 Catholic school administrators saluted in a special page in this Catholic Schools Week supplement to *The Criterion*.

## Terre Haute Deanery Catholic Schools

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St. Patrick  
Terre Haute

Sun., Feb. 4  
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Sacred Heart  
Terre Haute

Fri., Feb. 2  
6:00 - 7:30 p.m.

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## Terre Haute school has earned its success story

In four years Sacred Heart  
School's enrollment has  
doubled to the present  
number of 121

By Cynthia Dewes

Catholic schools are schools to believe in. Father Tony Volz, the pastor, believes in them. Providence Sister David Ellen VanDyke, the principal, believes in them. And, in the past four years, the members of Sacred Heart of Jesus Parish in Terre Haute have come to believe in them, too. Big time.

Sacred Heart School's rebirth is a real success story. In four years the school's enrollment has doubled, from a low of 62 students to the present number of 121. The numbers would be even higher, except that two families have moved out of state since the school year began.

There are 26 kids in kindergarten now, with 14 already pre-registered for next year. During Catholic Schools Week pre-registration will be held for all grades at Sacred Heart School, kindergarten through eighth. Many of the students are children and grandchildren of Sister David Ellen's former students at the same school, where she served twice before as teacher and principal in the '60s and '70s.

Not only quantity, but also quality has improved at Sacred Heart. According to Sister David Ellen, the students' ISTEP scores have risen dramatically, and their overall academic performance is "a squeak ahead of that found in public schools." Furthermore, in 1994 the school earned a five-year certification from the state of Indiana. "We're proud of that, to have come so far in such a short time," Sister said.

The quality of the school's 70-year-old physical plant has also improved. There is new playground equipment, fencing and blacktop outdoors. An anonymous \$12,000 grant has been provided for new library books, and a \$3,000 grant for shelving. There are newly renovated lavatories, windows, and lighting, new computers and almost all the rooms have been repainted.

Even more important, Sister David Ellen believes the spiritual atmosphere in the school has improved. "It's been a challenge, but one that's very gratifying," she said. One particularly telling fact is that "maybe 40 percent of our students are non-Catholic, which bolsters the idea that people want alternatives in education."

It amazes Sister David Ellen how readily non-Catholic parents agree to their children's mandatory participation in Mass and religion classes. Catholic and non-Catholic parents alike are looking for educational alternatives which offer Christian

values and principles for their children, she said.

Also, said Sister, "Children today look for and appreciate limits. They may 'squawk' but they really like them." Students are told that the goal at Sacred Heart School is to "Enter to learn Christ, leave to serve Christ," Sister said. She smiled, "Many of the kids can quote this."

When Sister David Ellen came to the school, she found children freely using the F-word and other inappropriate language on the playground and around the halls. "If I hear it now, it's maybe once out of a year," she said.

In another example of how far the children have come, Sister reported how genuinely shocked students were recently when vandals slashed the same word on their new playground equipment.

Four years ago, Father Volz and a parish committee initiated a self-study of the school using a manual from the Office of Catholic Education as "a road map." As a result, Father Volz asked Sister David Ellen to take charge of Sacred Heart School. She is one of four Sisters of Providence now serving on the school's faculty.

At the time of the request, Sister David Ellen was provincial counselor of Sacred Heart Province for the Sisters of Providence, stationed at St. Mary of the Woods. She said, "At my age I thought, 'Maybe I don't know what's in anymore; maybe I'm too old-fashioned to cope with the kids.'"

But since most of the local Catholic schools had closed, "I felt it would be a loss to the Terre Haute area to have no Catholic school at the north end," Sister said. "The greater responsibility took hold of me."

Sister David Ellen took refresher classes for two years as she eased back into school administration. But someone who loves teaching, as she does, does not forget how kids operate.

"I wear my discipline face when I'm on lunchroom duty," Sister said. But recently she told the kids her New Year's resolution was to smile more. "I said I wouldn't be mad if they told me to 'Smile, Sister!' once in a while, so guess what? I had to smile and smile without my discipline face for a few lunchtimes."

"The kids are good," Sister David Ellen said. And in case she needs a reminder, the school custodian, who worked previously in the public schools for 22 years, often tells her, "Sister, these kids are 99 percent better than anyplace else."

Sister David Ellen credits Father Volz with the school's rebirth. Things have happened because of him, and the community has gotten behind him, she said. "Father is a holy priest, and totally committed to a school," she said.

## OCE schools development director Peters reports success

By Cynthia Dewes

The story of Catholic schools in the Archdiocese of Indianapolis over the past few years is a story of success. Joe Peters, associate director of schools, development, marketing and technology for the Office of Catholic Education, says simply, "There's faith in Catholic schools."

Peters cites two parish schools in particular as having come "back from the grave." Sacred Heart School in Terre Haute and St. Susanna School in Plainfield are "both cases of phenomenal results" in improvement of enrollment and academic excellence, he said.

Good leadership by pastors and the hiring of principals who knew what to

do led to their success, Peters said. "The (parish) leadership kept the faith and did the right things. They knew if they persevered the enrollment would grow, parishioner support would increase, and there'd be better times ahead."

Many parochial schools in addition to these two are expanding and improving their plants with building projects, Peters said.

"Over 3,000 students have come to Catholic schools since 1990," Peters said. And "the potential for greater growth is there."



Sr. David Ellen



Joe Peters





Photos by Cynthia Dewes

Fifth- and sixth-grade students at St. Susanna School in Plainfield study under the watchful eye of their teacher. St. Susanna is one of many Catholic schools in the archdiocese experiencing outstanding growth in student enrollment.

## The little school that could St. Susanna, Plainfield, is turning things around

By Cynthia Dewes

Small but mighty, that's what St. Susanna School in Plainfield used to be. But the way things have been going, forget the "small" part.

When principal Virginia Kappner came to St. Susanna four years ago, the enrollment of the K-6 school was 59 and holding. Today it's 135 and growing. In 1992, the parish added a pre-school which serves 3- and 4-year-olds, and pre-kindergartners. Aftercare is also offered. Including the pre-school, the current enrollment is 187.

"It's Father (Richard) Zore's commitment to Catholic education that makes all the difference," said Kappner. Father Zore, St. Susanna's pastor for the past 20 years, is "so obviously committed to the process of Catholic education that you want to make things work," she said.

Furthermore, parishioners are "just so ready to help. We have a strong parents' group and parish volunteers," said Kappner. She cited as an example the retired grandfather who volunteers as a one-on-one reading tutor for the students. Also, non-parent parishioners vastly outnumber parents at school-sponsored functions such as the annual fundraising dinner and auction.

Last summer the parish built an addition to the school which included four classrooms, administrative offices and a social hall named for Father Zore, more than doubling their space. The project

was completed only three days before school was scheduled to begin but in that short time, Kappner said, parish volunteers cleaned up and moved everything into place.

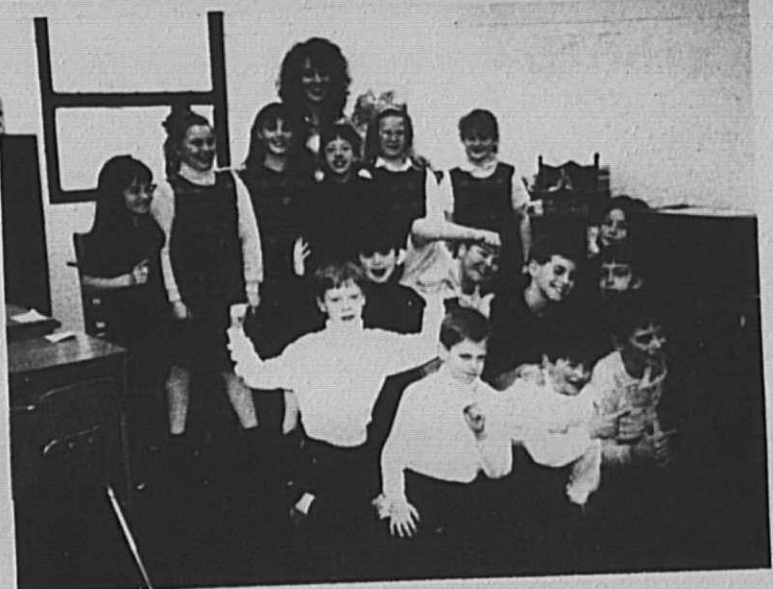
When she came to St. Susanna, the things she thought would be negatives about a small school just weren't, Kappner said. She worried that lower enrollment might mean too few parent volunteers, or that small classes might not offer enough competition for students.

On the contrary, she found that "you can do things that can't be done with large groups." Furthermore, Kappner said she has "a superior faculty who work really hard and individualize instruction. The parents appreciate this."

Since the Plainfield schools are excellent, parents must be finding something special which attracts them to St. Susanna School, Kappner said. She reported that the school's latest ISTEP scores "are very close to Plainfield's."

St. Susanna draws students from a wide area. In addition to those who live in the rapidly-growing Plainfield area, there are several from Mooresville and neighboring communities. "The more kids we enroll, the more parents we get in to see what's happening here every day," Kappner said.

Principal Kappner is proud of her school's accomplishment, but she never forgets that "our obligation is to a) make sure we maintain the same high caliber of academics and b) make sure nobody ever forgets we're a Catholic school."



Fourth grade students at St. Susanna School spontaneously "line up" for a photo.

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*Schools You Can Believe In*



Photo by Margaret Nelson

Children from St. Joan of Arc School sing during a luncheon marking the achievement of the "Making a Difference" goal. Indianapolis corporations joined the archdiocese in providing tuition help for children of low-income families.



# Catholic school families form advocacy group

By Margaret Nelson

There's a brand new group in the archdiocese—and in four dioceses in the state—that is working so that the law will benefit students in Catholic schools.

In fact, the name of the group is the Indiana Federation of Catholic School Families. Three years ago there were three such statewide groups in the nation. Today, there are 24.

The Indiana organization has been formed "to educate and advocate for the enactment of public policy initiatives that benefit the children of Catholic school families."

Its objectives are to: provide information about educational policies and programs; promote educational equity and opportunity; and to help Catholic school parents to become involved in the legislative process.

When these things happen, they will "celebrate victories."

It all started last September when parent representatives from each of the five Indiana dioceses met to learn about "parent power" in state and national legislative processes.

Representatives were appointed by their bishops in December.

"We work very closely with Ken Dupre in creating the organization, as well as improving faculty and parent training," said Rex Camp, associate director of finances for the Office of Catholic Education who coordinates the effort for the archdiocese. Dupre is executive director of the Catholic Schools Parent Association office of the United States Catholic Conference.

At the school level, each identifies a faculty member and a parent representative to be the local contacts.

In November, training sessions for fac-

ulty and parent representatives were held in Greenwood and North Vernon.

Each parent representative will recruit parents within each legislative district who will be responsible for communicating with their legislators.

Schools are being asked to have access to electronic mail "so we can send global messages to the schools," said Camp. "They in turn can share this information with the faculty and parent representatives."

"The other thing we suggest is to get students involved in identifying who their legislators are and what district they reside in," Camp said. Social studies classes are already beginning to incorporate this information.

In the current legislative session, the federation is working very closely with the Indiana Catholic Conference, with director of public policy information Charles Schisla, and with Glenn Tebbe, director of the Indiana Non-Public Educational Association (INPEA), Camp said.

The federation's current goals are to emphasize the remediation bill that has been submitted to the Senate. It would provide access to state remediation funding for students in non-public schools, which are excluded at this point.

"If we don't monitor virtually every piece of legislation, we get left out," said Camp.

Another key area of concern is to obtain state funding for advanced placement testing for students in non-public high schools. If a student in a public school wishes to take an advanced math test for college credit, it is paid for by the state, Camp said. For a non-public student, it is not. "We've received a preliminary opinion from the state attorney general that it is a violation of Indiana law. So we're working with the administration of the Department of Education to provide those services to our kids," he said.

Camp said that the group will continue efforts in the area of school choice, but there is little likelihood during the current

## Goals of the Indiana Federation of Catholic School Families

- \* To have school vouchers available to families in Indiana by the year 2000.
- \* To secure state stipends for teacher-mentors in non-government schools.
- \* To gain state funding for technology needs in non-government schools.
- \* To ensure that students in non-government schools have access to future remediation funding.
- \* To provide students in non-government high schools with free advanced placement testing, now available in government schools.
- \* To expand state-provided transportation services for students in non-government schools.

short legislative session. A bill has been presented in the House.

Other goals of the Catholic school family federation are securing state stipends for teacher mentors, and to expand state-provided transportation and technology in non-government schools.

Theresa Thomas of Lawrenceburg (and the Indianapolis Archdiocese) is president of the state advisory committee. There is a vice-president from each of the other dioceses.

Other federation members from the archdiocese are Pete Bartle of Richmond; Kathy Brennan of New Albany; Diana Huber of Clarksville; Juanita and Victor Kaiser of Batesville; Joseph Sears of St. Christopher and a member of the Archdiocesan Education Commission, Indianapolis; Camp, Joseph Peters and Daniel Elsener of the OCE; and Schisla.

Several members of the statewide advisory board will attend the USCC legislative conference Feb. 24-28.



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Miss Julie Guthier, principal

**St. Gabriel School**  
Ms. Barbara Shuey, principal

**St. Michael School**  
Mrs. Beverly McGovern, principal

**St. Monica School**  
Mr. William Herman, principal

**St. Susanna School**  
Mrs. Virginia Kappner, principal

**Cardinal Ritter High School**  
Dr. David Armstrong, principal



Photo by Charles Schisla

Attending a meeting of the Indiana Federation of Catholic School Families are (from left) Daniel Elsener, head of the education secretariat for the archdiocese; Ken Dupre, executive director of the USCC office for Catholic Schools Parents Association; Craig Bobay, vice president from the Fort Wayne Diocese; Joe Sears, from the Indianapolis Archdiocesan Education Commission; Rex Camp, associate director of finances for OCE; Juanita Kaiser, Batesville Deanery; and her husband Vic Kaiser, mayor of Batesville who is also a representative from Batesville.

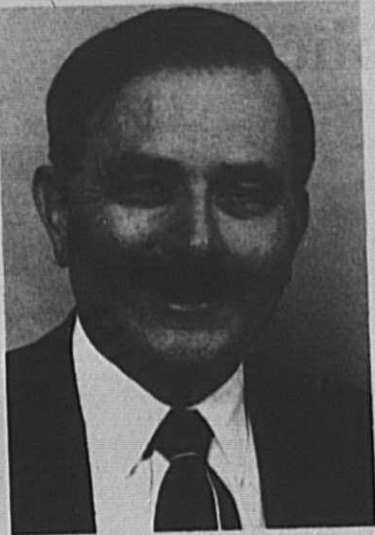


Photos by Charles Schisla

Ken Dupre, executive director of the USCC office for Catholic School Parents Associations, leads a North Vernon workshop of the Indiana Federation of Catholic School Families.



# Religious dimension of the schools



Joseph M. Kappel  
Associate director, religious education

*Sharing faith is a partnership in which we all serve a vital role*

By Joe Kappel

I have a very strong bias when it comes to Catholic schools. I think that it is a bias shared by many who are involved in Catholic school education.

I believe that the primary reason that

the Catholic school exists is to form our future generations in the faith.

Sure, it is wonderful that we are able to give a better quality of education. Sure, discipline problems are less. Sure, there are more dedicated teachers. But these are all secondary to our primary mission.

This mission must be shared by all people involved. No one person or group of people can assure that the faith is shared. It is a cooperative effort between members of the parish community, the pastor or parish life coordinator, the principal, the catechetical leader, the teachers, the parents, and others. All of us are called to share faith with others.

All of this having been said, however, there are some who bear a greater responsibility. These include the pastor, the principal, the parents, and the teachers. Not only are these individuals called to share the Good News, they are called to *live* the Good News.

This is nothing new. Many years ago, both Pope John Paul II and the bishops of the United States shared the insight that formation is multifaceted—that there are several elements. These include: to be converted to the Lord Jesus, to share and foster community, to proclaim the mysteries, to lead worship and prayer, and to motivate to service.

At some point in our lives, each of us has to say a personal yes to Jesus. At this point, our faith becomes ours and

not that of our parents or godparents. For some of us, that conversion is sudden—like the moment the drug addict or smoker goes "cold turkey."

For most of us, however, that conversion is gradual. We say a series of little yeses. Each one is more profound than before. Gradually we begin to live out the Gospel more fully. As we come to know Jesus better through study and building relationships, we are in a better position to say yes to him.

We become members of the church through community. We need members of the community to model who we are and how we live. We need some sense of affiliation. We need to feel we belong. We don't learn to play football through a rule book. So we don't learn Catholicism through the head only.

There is a content to our faith. In order to say this personal yes, we need to know Jesus. We need to know who and what we are saying yes to. In the same way, I had to know about my wife in order for me to say yes to her. That discovery is gradual and it is not complete at the moment of the yes. It and its implications gradually unfold through a lifetime of living relationship.

In order to pass on our faith, we must be people of prayer and able to lead others to worship and prayer. In order to have my relationship survive with Sara, my wife, I must work at it daily. Weekly or even sporadically is not

enough.

The same is true of my relationship with God. It is not just a once-in-a-while endeavor. It takes work, discipline and commitment. Do I attend Sunday Mass on a regular basis? Do I pray daily? What form does my prayer take? Do I pray with my children and do they see me pray? All of these are questions which we must deal with seriously if we are to share our faith with the next generation.

We also need to be of service. Jesus was a person of service. He modeled what he preached. We are not internally focused as Christians, but rather externally focused. We, like Jesus, need to serve the needs of others. If honesty, temperance, modesty, and service are values which we proclaim, they are also values which we must live. Our values and service must be enlivened.

Thus sharing faith is not just the job of the pastor, principal, DRE, parent or teacher. It is a partnership in which we all serve a vital role. The Catholic school is just one aspect of sharing faith, but it must be the primary function of the school.

All the people mentioned above who participate in Catholic school education are called, not only to proclaim the Good News, but they are also called to live the Good News in their daily lives.

This is the primary purpose of the Catholic school.

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# Programs teach parents about the Catholic faith

By Susan Biernan

Two archdiocesan elementary schools believe it is important for parents to get involved in their children's religious education.

Not only should parents be aware of what their children are learning in math and English, but also in their religion classes.

St. Michael and Holy Angels are two West Deanery schools that are reaching out to parents to give them the same learning experience of the Catholic faith as their children are receiving when they are in school.

"We felt that the parents needed to know as much as their children were learning," said Beverly McGovern, the principal at St. Michael.

Of the 315 children at St. Michael, McGovern said there are more than 50 who are non-Catholic.

The program at St. Michael was started three years ago for non-Catholic parents who sent their children to St. Michael School.

McGovern said she began to realize a program like this was needed when it was brought to her attention that many of the parents were not familiar with the

teaching and terminology of the Catholic faith.

"So many people didn't know what the word rectory was," she said.

In one instance she said she was talking about reconciliation coming up for a certain grade. "I had one mother call me and ask me if that was some kind of a shot her child needed," McGovern said.

The religion program for non-Catholic parents at St. Michael is comprised of three formal sessions which last about two hours one night a week for three consecutive weeks—usually in September shortly after the school year starts. Parents need to attend the program the first year. However, if they wish, they may attend the following year.

The three sessions in which McGovern and Brother Bob Baxter, the parish administrator of religious education, share responsibilities include: terminology, a complete tour of the church, and a curriculum overview.

McGovern explained that the first session offers a complete and in-depth explanation of Catholic terminology.

The second session includes a complete tour of the church. Parents are introduced to everything within the walls of the

church building from the confessional to statues, and told why the crucifix is used.

During the third session parents are introduced to the entire curriculum. Religion books and materials from each grade level are thoroughly discussed with the parents.

"They seem to really enjoy that," McGovern said.

She said the school wants the non-Catholic parents and children to feel as though they are a part of the family at St. Michael.

"We have many who have been baptized and have turned to the Catholic Church because of being a part of it and feeling accepted," she said.

At Holy Angels School, the religion program is required of all parents. Eighty-five percent of the students at the African-American school are non-Catholic.

"Any new parent has to be a part of the seven classes—Catholic or not," Sister of St. Joseph of Carondelet Kathleen Kathleen, the evangelizer at Holy Angels said.

"When parents register their child in school they know that's one of the expectations—that they have to complete these classes," she added.

The classes meet once a week for two hours for seven weeks. If parents miss a session they are required to make it up.

Sister Kathleen said the 14-year-old program offers an overview of the Catholic Church. During the first meeting, parents are given a paper in which to write

the questions they have about the Catholic church.

"We assure them that before the classes have ended we should have answered all of their questions," she said.

Sister Kathleen said Holy Angels tries to include as much interaction and variety in their program as possible. One particular evening is reserved for talking about African-Americans in the Bible.

"They love that," she said. "For some of them it's the first time they have heard anything about black people in the Bible," she said.

After the seven-week program has concluded, those who want to learn more about the Catholic Church are sent to the RCIA program at the parish.

She said there have been instances where parents have wanted to become Catholic after completing the program, but at this point not a lot. One particular parent, Reggie Ash, joined the parish two years ago and currently helps Sister Kathleen, and Holy Angels pastor, Father Clarence R. Wilson with the program.

There have also been children from the school who asked to become Catholic. Sister Kathleen said they first meet with the family to see if the parents are in agreement.

"We are not interested in baptizing children just to be baptizing children. We want to make sure that they are going to be raised Catholic and that it is going to be a lifetime commitment," Sister Kathleen said.

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Photo by Margaret Nelson

Children at Holy Angels pre-school recite the words of Dr. Martin Luther King Jr. in church. All students are required to attend Mass and their parents must attend a religious education program the parish presents.

## Businesses support center city Indianapolis schools

The archdiocese began a "Making a Difference" campaign in March 1995. The object was to raise \$1 million to fund scholarships for needy families sending or wishing to send their children to the eight center-city Indianapolis Catholic schools.

The partnership between private business leaders and companies from Indianapolis and the center-city Catholic schools resulted in more than \$1.3 million in pledges.

In addition, a campaign "Celebrating Catholic Values" represents a similar partnership with the Indianapolis community to provide need-based tuition assistance for families wishing to send their children to Catholic high schools. Last week, it was announced that \$100,000 has been received in the high school campaign.

Catholic schools in the Indianapolis area provide education for more than 14,000 students in kindergarten through grade 12.

This includes 34 parish-supported Catholic elementary schools, four parish-supported Catholic high schools and two Catholic high schools that are privately owned and operated.

Daniel Elsener, executive director of

Catholic education for the archdiocese, said the first phase of the long-term "Making a Difference" campaign is complete. But the archdiocese will continue efforts to build an endowment that provides permanent financial aid for tuition assistance for those families who want to send their children to the eight center-city Catholic elementary schools.

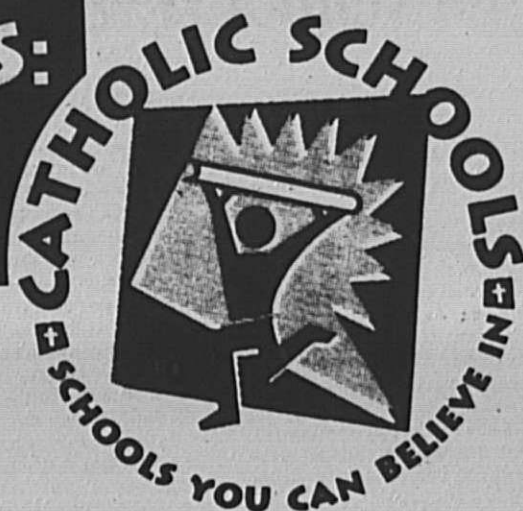
The archdiocese established the endowment with a \$60,000 gift from the estate of the late Msgr. Raymond T. Bosler, former editor of *The Criterion* who attended St. Joan of Arc School.

Elsener said, "While many corporations are stretched in their charitable giving, these donors were willing to help us in this important partnership between the church and the community."

The archdiocese doubled its own investment in the center-city schools last year to \$700,000. The additional funding was sought through newly-forged partnerships with the corporate, business, and civic communities that benefit from the educational efforts of the church in the center city.



# CATHOLIC SCHOOLS: "SCHOOLS YOU CAN BELIEVE IN"



Archbishop Daniel M. Buechlein blesses parishioners and their new school at St. Rose of Lima Parish in Franklin before a special Aug. 20 Mass to install a new pastor and mark their 127th anniversary

—The Criterion, Friday, September 22, 1995

Enrollment at Catholic Schools continues climb of several years

—The Indianapolis Star, Friday, September 29, 1995

## CATHOLIC SCHOOLS WEEK 1996

A TIME TO REFLECT, RENEW, AND RECOGNIZE OUR SCHOOL ADMINISTRATORS

### Terre Haute Deanery

Sr. Mary M. Moeller, SP  
St. Patrick School

Mrs. Barbara Ann Reece  
Annunciation School

Sr. Edna Scheller, SP  
Sacred Heart School

Sr. David Ellen VanDyke, SP  
Sacred Heart School

### North Deanery

Mrs. Deborah Reale  
Christ the King School

Mrs. Theresa Slipper  
St. Joan of Arc School

Brother Joseph Umile, CSC  
Bishop Chatard High School

Mrs. Jeannine Vesper  
Immaculate Heart of Mary School

Mr. Stephen Weber  
St. Luke School

Mr. Julian Peebles, President  
Reverend Patrick Kelly  
Cathedral High School

Mrs. Connie Merski  
St. Andrew School

Mrs. Debra Marten  
St. Pius X School

Mrs. Bernadette Paradise  
St. Thomas Aquinas School

Mrs. Rita Parsons  
St. Matthew School

Sr. Mary O'Brien, OSF  
St. Lawrence School

### Connersville Deanery

Dr. Robert Brewer  
St. Gabriel School

Mr. Donald Burkhart  
St. Mary School

Sr. Dominica Doyle, OSF  
St. Michael School

Mrs. Kathryn Schlichte  
Seton Catholic School

### Seymour Deanery

Ms. Colleen Coleman  
St. Bartholomew School

Mrs. Rita King  
Shaw Memorial High School

Mrs. Tami Kruer  
Pope John XXIII School

Mrs. Joan Livingston  
St. Joseph School

Mrs. Donna Mahoney  
St. Ambrose School

Mrs. Laura Riley  
St. Rose of Lima School

Mrs. Mary Ann Sullivan  
St. Mary School

### Batesville Deanery

Ms. Jane Acra  
St. Lawrence School

Mr. Michael Amrhein  
St. Louis School

Mrs. Rita Grathwohl  
St. Nicholas School

Mrs. Martha Hartman  
St. Mary School

Mr. Kyle Koelling  
St. Mary School

Mr. Anthony Rinck  
St. Paul School

Sr. Carol Ann Mause, OSF  
Oldenburg Academy

### South Deanery

Mrs. Joanne Cauchi  
St. Mark School

Mrs. Jeanette Colburn  
Holy Name School

Mrs. Paulette Conner  
St. Barnabas School

Ms. Kathleen Fleming  
Our Lady of the Greenwood School

Mr. Joe Hollowell, President  
Mr. Chuck Weisenbach  
Roncalli High School

Sr. James Michael Kesterson, SP  
St. Jude School

Mrs. Sandi Stanfield  
St. Roch School

Mrs. Kathleen Tichenor  
Central Catholic School

Mrs. Lois Weilhammer  
Nativity School

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Mrs. Karen Bevis  
St. Philip Neri School

Sr. Nicolette Etienne, OSB  
Our Lady of Lourdes School

Mrs. Janet Hearne  
St. Therese/Little Flower School

Mrs. Pam Costello  
St. Michael School

Sr. Barbara McClelland, SP  
Holy Cross Central School

Mr. Steve Papesch  
Scecina Memorial High School

Mr. Robert Rash  
St. Simon School

Mr. Kent Schwartz  
Holy Spirit School

Sr. Catherine Spencer, DC  
St. Rita School

### West Deanery

Dr. David Armstrong  
Cardinal Ritter High School

Ms. Julianne Guthrie  
St. Malachy School

Mr. Bill Herman  
St. Monica School

Mrs. Virginia Kappner  
St. Susanna School

Mrs. Barbara Leek  
St. Christopher School

Mrs. Beverly McGovern  
St. Michael School

Mrs. Mary Pat Sharpe  
All Saints Catholic School

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

Ms. Barbara Shuey  
St. Gabriel School

Rev. Walter Deye, President  
Rev. James Stoeger  
Brebeuf Preparatory School

### New Albany Deanery

Sr. Sharon Marie Blank, OSF  
Our Lady of Perpetual Help School

Sr. Jamesetta DeFelice, OSU  
Sacred Heart School

Mr. Gerald Ernstberger  
Holy Family School

Mr. Fred Klausing  
St. Anthony School

Mrs. Fran Matusky  
St. Paul School

Sr. Rose Riley, SCN  
St. Joseph School

Ms. Joyce Schindler  
St. Mary School

Mr. Gerald Wilkinson, President  
Dr. Cecil Mattingly  
Our Lady of Providence High School

### Bloomington Deanery

Mrs. Katherine Sleva  
St. Vincent de Paul School

Mrs. Virginia Suttner  
St. Charles School

"There's an increased interest in teaching values to children, and that's what we are able to do in the Catholic schools."

—The Indianapolis News, Thursday, September 28, 1995

CONGRATULATIONS  
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# High school teacher believes in Catholic schools

By Peter Agostinelli

Mark Hofer didn't develop an interest in Catholic schools from attending them.

In fact, the Indianapolis native wasn't a Catholic school student until he began studies at the University of Notre Dame. Hofer attended public schools while growing up in Holy Spirit Parish on the city's east side.

Hofer's real immersion in Catholic schools came as an intern in the archdiocesan Office of Catholic Education. One summer he tutored two kids at St. Joan of Arc School in Indianapolis. He also worked with a group of students at St. Andrew the Apostle School, also in Indianapolis. Intensive hands-on work with students sparked his interest in teaching.

Hofer also talks proudly about his

work through Notre Dame's Urban Plunge, a service program which places college students into urban working environments. It brought him to St. Rita School in the center city of Indianapolis. The value of working with St. Rita students—and also with the principal, Daughter of Charity Sister Catherine Spencer—would prove immeasurable.

Just a few years after working as an intern, Hofer is now a teacher at Roncalli High School in Indianapolis. Last semester he taught classes in morality and the New Testament. This semester another batch of Roncalli's 800 students is lucky enough to have Hofer for those same classes.

"The thing that struck me most the first summer of my internship was the dedication of the people in the parishes and the staff members in the Office of Catholic Education," Hofer says. "There

was a caring atmosphere that helped solidify my desire to teach in a Catholic school."

The 23 year-old Hofer tells a story about his first day in the Urban Plunge at St. Rita School. He recalls an image that may have most effectively stirred his interest in teaching.

"It happened as soon as I walked into the building," Hofer says. "I noticed how bright it was inside. A lot of students' work was on the walls. And it was really clean. The halls were just shining, and that struck me."

"But I turned the corner in this long hallway alongside the gym, and Sister Catherine was walking towards me. I saw a group of kids all lined up and ready to go someplace, and they just started grabbing onto Sister Catherine and giving her hugs. I thought, 'What a level of trust and caring in this school that these kids would just do that.' To see that was really striking."

A solid work ethic appeared early in Hofer's young teaching career. He said other teachers made an effort to help ease him into his new job last fall and make the transition from collegiate life into teaching life.

"I love working at Roncalli," he said. "The teachers and staff are very professional and considerate people. I don't know how many times people have asked me how I was doing, especially in my first week. One of the key issues for new teachers is classroom management—how to handle certain situations. Some of the teachers have given me a lot of help with that."

Such standards as values and caring discipline are at the core of the sound education offered in Catholic school classrooms. Hofer said it's visible in the classrooms at Roncalli, especially in his morality class, where students discussed complex questions and issues. The chief goal in this class is to provide students with concrete strategies to make sound decisions.

Hofer said he told students from the



Mark Hofer

start that the ability to make tough decisions would be one of the most critical skills they would ever learn. It's part of the values-based education that helps make Catholic schools effective.

And it shows.

"The kids are outstanding," Hofer said. "They're really the best thing about it. Teaching is a lot more work than I ever thought it would be. There are certainly drawbacks. But the kids are the reason you want to go back every day."

"I've just been so impressed with how great the kids are. Of course there are the ones who are (rowdy) and like to talk. But deep down they're good kids."

Hofer is pursuing graduate work at Butler University in Indianapolis. Whatever direction these studies take, Hofer seems planted in the ideals of Catholic schools.

And with teachers like him in classrooms, Catholic schools will continue to be schools that families can believe in.



Photo by Margaret Nelson

Students in the first grade at Holy Cross Central School in Indianapolis are absorbed in the studies.

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Holy Family School — New Albany  
Jerry Ernstberger, principal

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

Sacred Heart School — Jeffersonville  
Sr. Jamesetta DeFelice, principal

St. Paul School — Sellersburg  
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St. Mary Catholic School  
Rushville, Indiana  
Mr. Donald Burkhart, principal

St. Gabriel Catholic School  
Connersville, Indiana  
Dr. Robert L. Brewer, principal



# College connections benefit Catholic high schools

By Mary Ann Wyand

Two Hoosier colleges are building relationships with some of the Catholic high schools in the archdiocese which give the students access to collegiate-level instruction and mentoring.

Marian College offers its Mentoring in the City programming throughout the year to students at Secena Memorial, Cardinal Ritter, Bishop Chatard, and Roncalli high schools in Indianapolis.

The Franciscan college also worked with Cathedral High School in Indianapolis to present a college credit course on "How to Succeed in College" taught by Dr. Drew Appleby at the high school.

This year Purdue University started sending its Chemobile, a high-tech laboratory on wheels, to Roncalli High School for specialized science experiments like instruction in DNA fingerprinting.

Mentoring in the City director Alice Davis said Marian College has been able to expand its mentoring programs for high school and junior high-age students in Marion County thanks to a three-year grant of \$208,800 from the W. K. Kellogg Foundation of Battle Creek, Mich.

"Marian's Mentoring in the City program, now in its fourth year, recruits and trains volunteers from its student body to serve as role models for urban high school and junior high youth," Davis said. "The program is value-driven and is designed to reconnect youth and re-engage families in their school and community."

Mentoring programs include community service projects, retreats, and social activities, she said. "We offer a get-acquainted night at Marian for high school students participating in

Mentoring in the City. We also offer a 'Bridges Retreat' at the Catholic Youth Organization camp in Brown County in October so the high school students and college mentors can learn team building skills and talk about spirituality and values. One of our mottoes is 'We Build Bridges, not Walls.' Our program theme last year was 'Be a Piece of the Peace.' This year our theme is 'Hands that Work: The Healing Touch.'"

Mentoring in the City participants worked together last year to create a Peace Garden in downtown Indianapolis dedicated to victims of violence, she said. They also attended a candlelight vigil at Monument Circle to commemorate "Turn Off the Violence Day."

About 100 Marian students are volunteering as program mentors this year, Davis said. The college students and high school youth enjoy the hayrides, barn dances and plays, but also like to work on beautification projects, serve meals to the needy, plan an annual junior high peace conference, and do other service projects.

"One of the beauties of the program is that the kids from the various schools get to know each other," Davis said. "Our hope is to create a strong value system for our young people so they make good decisions, learn the value of service, and think in terms of peace and justice."

Roncalli biology teacher Sherry LaFave attended a three-week instructional workshop at Purdue University's West Lafayette campus last summer so the Indianapolis South Deanery interparochial high school could utilize the university's sophisticated Chemobile. Her training was made possible with a reduced fee by a National Science Foundation grant.

"The Purdue Instrumentation Project

allows us access to various types of science equipment by means of the Chemobile throughout the school year," LaFave said. "Science is a continually evolving subject. Teachers can never quite keep up with all of the technological advancements in the classroom because textbooks are always dated, so they look for other ways to stay current."

Sophomore biology students studied gel electrophoresis last fall, she said, and did experiments on protein fingerprinting and determining the length of DNA.

LaFave likes to relate biology coursework to current events to make the science curriculum more interesting and relevant for the teen-agers. The DNA fingerprinting experiment gave the students insight about some of the state-of-

the-art laboratory experiments used to gather evidence in O. J. Simpson's murder trial.

"We hope to use the Chemobile spectrophotometers to study plant pigments," LaFave said. "We also hope to use nuclear scalars to determine the half-life of different radioactive materials."

Access to the Chemobile's sophisticated laboratory equipment will help Roncalli students adjust to the rigors of college-level coursework, she said. "When they take a college science course, they will already have experience with some of the technological equipment. Purdue's Chemobile is particularly invaluable to high schools with limited funding that otherwise would not have access to this type of equipment."

Sophomore biology students at Roncalli High School conduct a laboratory experiment on DNA with sophisticated science equipment provided by Purdue University's Chemobile project.



Photo by Bob Tully

## Catholic Education Is a Sound Investment: It Helps Preserve Our Catholic Heritage.

### The Catholic Community Foundation congratulates its 10 new school endowments!

Listed below are all schools with endowments in the Catholic Community Foundation. Our most recently established endowments are highlighted in blue print.

All Saints School - Indianapolis  
(Assumption, Holy Trinity, St. Anthony, St. Joseph)  
Bishop Chatard High School Memorial Scholarship - Indianapolis  
Cardinal Ritter Educational - Indianapolis  
Central Catholic School - Indianapolis  
Holy Angels Education - Indianapolis  
Holy Name Total Catholic Education - Beech Grove (3)  
(Jerry Crane Musical Scholarship for Holy Name School)  
(Mr. & Mrs. William Kuntz Memorial Scholarship for Holy Name School)  
Holy Spirit Parish School - Indianapolis  
Immaculate Heart of Mary School (2)  
(Sahm-Burns Scholarship)  
(Immaculate Heart of Mary for School Assistance)  
Our Lady of the Greenwood School - Greenwood  
Our Lady of Providence Jr./Sr. High School - Clarksville  
Roncalli High School - Indianapolis (3)  
(Bernard F. Dever Memorial Scholarship)  
(James L. Wells Memorial Scholarship)  
Sacred Heart School - Terre Haute  
Secena Memorial High School - Indianapolis  
St. Anthony of Padua School - Clarksville  
St. Ambrose Catholic School - Seymour  
\*St. Andrew Parish School - Indianapolis  
St. Barnabas School - Indianapolis  
St. Bartholomew School - Columbus

(St. Bartholomew Sesquicentennial Memorial Education)  
(Catholic Community of Columbus Total Education)  
St. Charles Borromeo School - Bloomington (2)  
(St. Charles School Gift of Education)  
St. Christopher School - Indianapolis  
St. Elizabeth Ann Seton Parochial School - Richmond  
St. Gabriel School - Indianapolis  
St. Gabriel Total Catholic Education - Connersville  
St. Joan of Arc School - Indianapolis  
St. Joseph School - Corydon  
(Fr. George Todd Memorial Trust)  
St. Jude School - Indianapolis  
St. Lawrence School - Indianapolis  
(Father Beechem Education)  
St. Lawrence School - Lawrenceburg  
St. Louis School - Batesville  
St. Luke School - Indianapolis  
St. Malachy Catholic School - Brownsburg  
St. Mark School - Indianapolis  
St. Martin of Tours Education - Martinsville (2)  
(St. Martin of Tours Youth Educational)  
St. Mary Parish School - Greensburg  
St. Mary School - Aurora  
(The Harold M. & Helen H. Schuler)  
St. Mary School - New Albany  
St. Mary School - North Vernon

St. Matthew School - Indianapolis  
(Sally Holden McGlinchey)  
St. Michael School - Brookville  
(The Alvina Morin Memorial)  
St. Michael Catholic School - Greenfield  
St. Michael the Archangel Education - Indianapolis  
St. Monica School - Indianapolis  
St. Paul School - Guilford  
St. Paul School - Sellersburg  
\*St. Phillip Neri School - Indianapolis  
St. Plus X School - Indianapolis  
St. Rita School - Indianapolis  
St. Roch Parish School - Indianapolis  
St. Rose of Lima School - Franklin  
(Roxanne Sayre)  
St. Simon Community Educational - Indianapolis  
St. Susanna School - Plainfield  
St. Thomas Aquinas School - Indianapolis (2)  
(Alma Mocas Scholarship)  
(Irene M. Shors Memorial Scholarship)  
St. Vincent dePaul School - Bedford  
\*has combined parish/school endowment



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"It's wonderful to see so many of our schools with established endowments. We encourage each school to continue to add to its endowment so it can make a real difference in financing the school's educational mission into the future."



# Principal mentor program pairs veteran and novice

By Susan Bierman

Because of a mentor program, first year principals in the archdiocese don't have to go into their new positions alone.

Mary Pat Sharpe has found the program, which matches a first-year principal with an experienced administrator for one school year, to be quite helpful during her first year as principal at All Saints School in Indianapolis.

"I think it's been great," said Sharpe. Associate director of schools, administrative personnel and professional development, Mickey Lentz, said the principal mentor program has been in progress for the last five years and has heightened during the last two years. The archdiocese also has a mentor program for first-year teachers.

It's Sharpe's opinion that St. Pius X principal Debra Marten was the perfect person to play the role as her mentor.

"Debbie and I have a developed friendship, so I felt real comfortable about calling her on the phone and saying, 'What should I do,'" said Sharpe. "Not only do I feel like I have got someone I can just share all these things that are going on with, but I know that she is just a real supportive kind of person."

Lentz explained that the two were paired because they had worked together for some time.

Sharpe and Marten first met at St. Pius X School. They have known each other for several years. First, there was a parent-teacher relationship when Marten was the fourth-grade teacher of Sharpe's son. Then a teacher-teacher association was followed by principal-teacher one when

Marten became principal at St. Pius X. And for one year it was principal-vice principal when Sharpe became vice principal at the school. This year they relate as first-year and principal-mentor.

Sharpe believes having a mentor has made her first year in her new position a lot easier. She said that, even though everyone at All Saints has welcomed her with "open arms," she is still a little lonely.

"It was an adjustment for me to come into a new building where I didn't know anyone," Sharpe said. "I have to build up new friendships and relationships. That takes a while and I'm also still learning a new job," she added.

Sharpe and Marten agree that the position of a first-year principal is lonely in itself.

"Suddenly it's lonely at the top when you move out of that role as a teacher and become an administrator—suddenly your relationships change within the school," Marten said.

"You need someone who's been there and can say 'This is normal' or 'This is going to happen,'" Sharpe added.

Marten said she and Sharpe get together for breakfast at least once every three or four weeks to discuss various administrative issues.

"I think we talk about some rules, policies and procedures," Marten said. "Certainly those kinds of things you can look up in the administrators' handbook, but I think it's also nice to talk with someone," she added.

Marten explained that everything Sharpe does in her new position is for the first time.

"It's brand new in terms of it being her responsibility or she is now accountable



Mary Pat Sharpe is a first-year principal at All Saints School who receives advice from a mentor principal with several years' experience.

for certain things," Marten said. "To have somebody to call up or have somebody to talk it over with or to bounce off some kind of an idea is invaluable," she added.

Lentz said the mentor program is "wonderful" and that both the first-year principal and the mentor have much to gain from it.

Marten agrees that she benefits in various ways through serving as Sharpe's mentor. She explained that the two schools are in two different settings. St. Pius X is located in a suburban area on the north side of Indianapolis, while All Saints is an inner city school.

"I think sometimes we get too narrow in our focus and we forget that parochial education is beyond St. Pius," Marten said. "I think it's very important to see what a parochial school does for the neighborhood in the area in which she (Sharpe) is," she added.

Because Marten has been at St. Pius since 1976—her entire teaching career—she hasn't had much opportunity to see beyond her school. But being able to work with Sharpe has given her opportunities to see how schools in different areas operate and serve the community.

"It (All Saints) is a vital part of their existence and to see how that all works together and meshes with the neighborhood—that's all new for me," Marten said.

Being Sharpe's mentor has been refreshing for Marten and has allowed her to remember her first days as a principal.

"I've enjoyed the chance to relieve what it's like to be a first-year principal," Marten said.

Not only have the two principals gained much from the program, but so have their students. The eighth-grade class officers from St. Pius X recently visited All Saints School. The students received a tour of the school and went to lunch at the nearby IUPUI college campus.

Sharpe said the St. Pius X eighth-grade

class officers want to do something for All Saints School in the way of service or financial help.

"This gives them a better feel of where we are and what kinds of things we might need," Sharpe said.

All Saints eighth-grade class officers will next visit St. Pius X for a tour. "My officers are anxious to go to St. Pius to see where I came from," Sharpe said.

The communication between the two schools is something both Sharpe and Marten would like to continue even after the mentoring year has ended.

Talking with one another is another thing that will likely continue between the two principals.

"I think, given our relationship, we will always be ready and willing to pick up the phone and talk to each other whenever we need too," Marten said.

However, Sharpe added she probably won't have as many questions after having completed her first year as a principal.

"Once you have been through it, then some of the questions that I have had obviously have been answered. They are just routine, but there are always different situations that arise," Sharpe said.

Both principals said they would be willing to be mentors to future principals. Sharpe feels that it's a good idea for first-year principals to have mentors they have worked with or feel close to.


"That's because, in the beginning it's still difficult to call just anybody or someone I really didn't know very well and say 'help,'" she said. "It's easier calling someone who had worked with me and knew a little bit about me."

Marten feels that it would be a different situation serving as mentor to someone she hadn't known or worked with. "I think that would be interesting to see or to work with somebody that I didn't know previously," she said.

Debra Marten, who has been principal at St. Pius X in Indianapolis for 10 years, is mentor to Mary Pat Sharpe, one-year principal at All Saints School.



Photos by Susan Bierman



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"Marian was a wonderful part of my life where I was able to develop a belief in my academic capability while gaining a true understanding of the beliefs of St. Francis."



# Training program helps religion teachers serve

By Mary Ann Wyand

Roncalli High School religion teachers Gerard Striby and Jan Lauck of Indianapolis are studying theology as participants in a unique extension program offered in the Archdiocese of Indianapolis by Loyola University in New Orleans.

Based on the concept of adult shared learning, the Loyola Institute for Ministry Extension Program (LIMEX) enables Striby, Lauck, and other religious educators in archdiocesan parishes and schools to pursue continuing

education certification or master's level instruction in pastoral studies or religious education.

Lauck and Striby are participating in the LIMEX program with financial assistance from the archdiocese's Total Catholic Education Endowment Grant.

"The Total Catholic Education Endowment Grant is available for educators in the archdiocese who want to go back into school or a professional ministry position," Bob Meaney said. The associate director of religious education for the archdiocesan Office of Catholic Education encourages teachers, principals, religious education directors, and catechists to apply for grant assistance for continuing education.

"We offer endowment assistance generously, as monies become available, to diocesan educators to help them attend a program or an academic institution to further their education," Meaney said. "Gerard Striby and Jan Lauck are the first full-time religion teachers to receive monies from this grant to further their education in theology."

Loyola's 10-course LIMEX curriculum focuses on tradition, culture, institution, and personal experience, and is tailored to the needs of busy religious educators.

St. Mary of the Woods College in Terre Haute also offers coursework designed for ministry professionals who must blend career and collegiate studies.

Both Striby and Lauck praise Loyola's extension program, which has helped them improve their ministry and teaching skills for their junior and sophomore religion classes.

Opportunities for classroom implementation of various aspects of the LIMEX curriculum are among the pro-

gram's strengths, Meaney said. He also serves as the diocesan liaison for the Loyola Institute for Ministry Extension Program. In this capacity, he coordinates three LIMEX learning groups in the diocese.

LIMEX curriculum addresses "Ministry in Context: A Methodological Introduction," "The Jewish Roots of Christian Faith," "Christian Origins," "Grace and Christ," "Church, Sacraments and Ministry," and "Ethics and Morality," as well as separate courses on the cultural, personal and institutional contexts of ministry and a synthesis seminar.

Loyola advertises its coursework as "a response to the educational concerns of a new generation of ministers and educators" which is based on the principals that "the learner is central" and "ministry always takes place within a context."

Lauck and Striby have completed the introductory course and recently started

the 10-week class on Hebrew studies. Both are pleased that they have been able to apply coursework in their classrooms.

"The program's focus on adult shared learning will enhance the classes I'm teaching at Roncalli," Lauck said. "I've only completed one session, and I see so many things that I've already been able to implement into what I'm teaching the sophomore religion students."

Striby, who also coordinates Roncalli's Service Learning Program, likes the LIMEX format of theology instruction because he also has gained communication and relational skills he can use while teaching junior religion students.

"I'm working with a group of people who have similar beliefs and goals," Striby said of the LIMEX program, "and it's affirming to my faith. The whole concept of the coursework is how you can relate the lessons to your own ministry."

## High school consultations improve quality of services, add stability

This is the third year of a four-year project to study the secondary institutions of the archdiocese. Consultation began at each high school site during the fall of 1994.

The consultants help develop expertise and set monthly objectives in marketing, communications, and annual funding.

Then another consultant comes in several times each year to work with the president and principal on administrative structure—to set up an administrative team for the school and to clarify roles.

The consultants also look at communications from the school to parents, students, and teachers.

The four-year project will conclude in the spring of 1997. Having started out with a comprehensive development plan, several things will have happened.

Annual funds should be well established and bring in significant gifts. An ongoing student recruitment program will be in place. A planned series of publications will be coming from the school each year. And each school will have a strategic plan. Each school will be working on an endowment.

All of these activities at the high schools will be progressing at a much higher level than before the consultation.



Roncalli High School religion teachers Gerard Striby and Jan Lauck of Indianapolis are participating in the Loyola University Institute for Ministry Extension Program. They like the program's focus on tradition, culture, institution, and personal experience.

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# Schools to offer parenting classes

By Margaret Nelson

Beginning in a few weeks, Catholic Social Services will offer parenting classes in several parishes or schools in the archdiocese.

STEP means Systematic Training for Effective Parenting. It's a series of six two-and-a-half hour workshops that emphasize parent/child communication. They strengthen parental discipline skills through discussion, reading, and experiential exercises and videos.

St. Joan of Arc, St. Mark, St. Philip Neri, and St. Pius X, in Indianapolis; and Our Lady of the Greenwood are among schools that will offer the STEP program of Catholic Social Services.

The project has received funds from the Office of Catholic Education for its work with parishes and schools. The usual class cost of \$35 per person includes a workbook. In the school programs, part or all of the fees—especially in low income areas—may be covered by other funds.

"We have seen a need," said Mary Ann Schaefer, director of the Family Growth program. "We're hearing from pastoral assistants and directors of religious education about the educational needs for parents."

Schaefer said that the program is for all parents, not those in any certain economic group. "It encompasses the church, the family, the school," she said. "It is not just for people in dire need; it's for people in all walks of life."

"People are often surprised to find that their neighbors are having the same problems. People in management and blue collar jobs are walking the same journey," said Schaefer.

Diana Dass, administrative assistant, said, "People are brought up attaching negatives to certain things. When they hear others have the same problems, they realize things are not always as they thought."

"It not only teaches people skills, but gives them a support group," Schaefer said. "It even helps them be better evangelizers; it offers Christian principles for us to live by."

"We see this as a ministry, not a job," Schaefer said of the presenters.

"We all backslide. In the group setting, parents learn that it's OK to talk about things they've questioned—whether they are right or wrong," she said.

Schaefer said, "They learn as individuals and in a group

that they have a choice in what they want to change. Many parents want to continue the groups (after the series is over). Every three months, we do have maintenance meetings for all who take the STEP classes. We hope they will be able to go back to their parishes for support and a maintenance check."

Such things as how to teach children to handle money, self-esteem, helping children get into college, drug awareness and education are included in the program. "Fairbanks has helped us out with that," she said. "We teach the parents how to use the resources of the city and the archdiocese."

Dass said, "Some parents feel powerless, out of control. We show them they are making a difference in their children's lives."

Schaefer said, "Some just need to be told, 'You're doing a good job. You don't need to do it like everyone else. You need to be who you are.' Some grandparents come. That's a good idea, because they are being called on more and more for advice."

"There are no ideal living conditions. Every child is different and has different needs for discipline. What we teach puts more structure in the lives of parents. First, we teach the parents who they are as people. Then, we teach them who they are as parents."

Dass said, "We don't really instruct them, but facilitate their learning."

"We use STEP as an educational tool," said Schaefer. "The different principles give structure to their lives as parents."

"We're adding a session on spirituality to these parish programs one week before or after the regular six-week series. They will be integrated with the STEP program," she said. The spiritual program includes: family ritual and tradition, reconciliation, prayer, the Beatitudes, family values, and combining the sacred with the ordinary way of living. It will be offered through the Family Life Office.

The parenting program is also offered in three shelters: St. Patrick, Holy Family, and Salvation Army. In most cases, the homeless are required to be certified in STEP to obtain housing.

There are parenting classes—offered all year at the Archbishop O'Meara Catholic Center and other sites—tailored for parents of teens, for children 0 to 6 years old and for foster parents. Young children and teens are included in special classes. Education is available for Hispanic parents. A new program will offer classes for the deaf.

At sites where needed, the staff provides drug and substance abuse information, with the aid of Fairbanks Hospital; nutrition help from Purdue Extension; home safety, from Crime Watch; and fire prevention training. "It's the neatest thing. After the six-weeks program, families can go to a program sponsored by the Indianapolis Fire Department, said Schaefer, where they learn how to get out of a burning house."

There are special STEP classes for court-ordered cases. A young attorney helps the staff with legal issues and questions. In April and September, there will be one-day STEP workshops at the Indianapolis Children's Museum. St. Vincent Wellness Center and Catholic Social Services will co-sponsor an early-childhood program at Marten House on March 30.

"We are grateful to OCE," said Schaefer. "Their support shows they approve of the program." Her goal is to have the STEP program in every Catholic school in the area, even if neighboring parishes have to work together. The Catholic Social Services Family Growth staff is beginning to train people in the Batesville Deanery to bring the STEP program to parishes there.

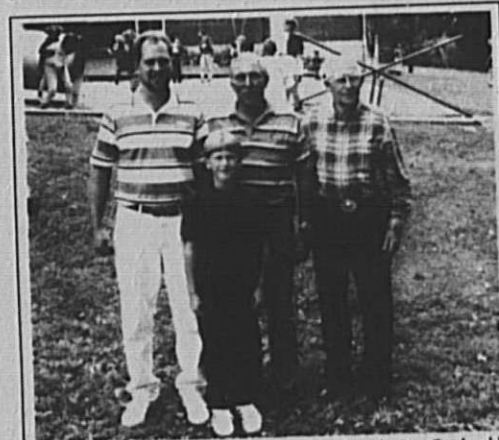


Photo by Rita Grathwohl

Four generations of the Dan Smith family gather at St. Nicholas School in Sunman hosts a Parish Community Day for parents, grandparents, school staff, and students. A chicken dinner was followed by a tour of the classrooms.

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# St. Lawrence program includes study of whales

By Margaret Nelson

Words from the Bible, "Hurt not the earth, neither the sea nor the trees," greet visitors who enter St. Lawrence School. And a huge "ocean" of artistic whales stretches down the halls.

It's the result of an interdisciplinary unit on whales that involved middle school students—grades sixth through eighth. In this case, "interdisciplinary" means using information and activities from several different subject areas to study a topic or do a project. In this case, kindergarten through eighth-grade children contributed to the murals at St. Lawrence.

The project is funded by a grant requested by the principal, Franciscan Sister Mary O'Brien, after she consulted with the middle school teachers. The Middle School Institute of Butler University offered the grant to develop a middle school.

"St. Lawrence School is blessed with effective middle school educators who make a conscious choice to work with young adolescents and are as knowledgeable about their students as they are about the subject matter they teach," said Christian Community Sister Michelle Faltus, associate director of schools for curriculum and assessment for the archdiocesan Office of Catholic Education.

"These teachers form learning partner-

ships with their students, demonstrating empathy, while engaging them in significant academic learning experiences," Sister Michelle said.

"These middle school educators are advocates for young adolescents," she said. Sister Michelle added that these teachers make decisions based on the needs, interests, and special abilities of their students, being sensitive to individual differences.

In creating this interdisciplinary unit, the middle school teachers at St. Lawrence involved each of the core disciplines: religion, social studies, math, English, science, art, reading and computer.

The teachers met each day during the last class period and did a lot of homework on their own time. They consulted with Butler and other universities to make sure their teaching was accurate and appropriate for the age level.

Sister Michelle said projects like this can make a positive difference in the lives of young adolescents. It shows how these teachers can "create exciting possibilities for all their students."

The vision of the St. Lawrence program "reflects the very best we can imagine for our Catholic schools in the way of student achievement, student-teacher relationships, community participation, and above all, promotion of life-long stewardship for the goods of this earth," said Sister Michelle.



Photo by Kathy Smith

St. Lawrence middle school students (from left) Marc Mecher, Sam Krauter, Julie Wise, Allison Hoeping, Stephanie Roy and Shane Hiatt work on huge hall murals of whales as part of an interdisciplinary unit at the school.

## School multicultural committee blends cultures with lessons

"The goal of St. Lawrence School's multicultural committee is to promote an understanding and appreciation of our diverse cultural community," said art teacher Liz Martin, who is a member of the committee.

To achieve this goal, school-wide programs, classroom and small group activities are offered.

Dance, music, and the visual arts help the students experience the universal language of expression. This year, the school hosted Ballet Folklorico of Mexico, and Dennis Sizemore, an native American musician and storyteller.

Next month, St. Lawrence students will hear the Drums of West Africa, along with a workshop by Prince Julius Adeniyi on

West African culture. The spectrum percussion trio will provide a "musical tour" of the work in April.

The programs are provided through a grant from the Arts Commission requested by Martin and parent and grant chairperson Mary Williams. The students learn about and create art representing many cultures and countries.

Teachers, parents and students have worked together to plan multicultural events. During an International Day students traveled to many countries (classes) around the world (school).

In February, the school will celebrate a belated seven-day Kwanzaa. And classrooms will recognize Black History Month.



Photo by Margaret Nelson

Good Shepherd parishioner William Schaefer meets with Secretary for Total Catholic Education Daniel J. Elsener on behalf of the Catholic Order of Foresters, St. Philip Neri Court #1859. Schaefer was delivering the group's contribution to the "Making a Difference" campaign for the Indianapolis center city Catholic schools. More than \$1.3 million has been given to the fund by corporations and individuals to help parents meet tuition costs.

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# Lourdes acquires new computer lab

What does 36 pieces of electronic equipment and 462 kids equal? The Our Lady of Lourdes School computer lab.

The longtime dream of the school staff and interested parents became a reality during this academic year. A specially-designed computer lab gained 30 IBM computers and six printers.

For more than three years, volunteers conducted fundraisers so that computer education could be provided for all the students, kindergarten through eighth-grade, at Our Lady of Lourdes School.

Market Days, candy sales, golf outings, alumni kick-ball tournaments, walk-a-thons and other benefits, outright donations, direct appeals, and penny drives were conducted.

They were sponsored by the PIE (People Interested in Education), the school development committee, the student council and the Girl Scouts for the purchase of computers and printers, and the renovation of the former library into a "state of the art" lab.

Now instructor Larry Johnson offers two 40-minute computer classes per week for each grade level.

Lourdes' principal, Benedictine Sister Nicolette Etienne said, "I am very grateful for the new computer lab, which is the direct result of the clear focus and steady vision of the students, staff, and people of Our Lady of Lourdes Parish. Their efforts have made a long-awaited dream come true."

The school's computer lab will be open for public inspection during the Catholic Schools Week open house on Feb. 4 from 1 to 3 p.m.

## Other computer labs

St. Mary School in North Vernon has had a computer lab for four years. Kindergartners through eighth-graders are receiving training in the lab from their own teachers. Some classrooms have computers in them as well. The goal is to have two or three new computers in each classroom.

Principal Mary Ann Sullivan said that computers are "definitely important. There is no way a school should not have a computer program—or at least be working toward that."

At St. Mark in Indianapolis, Robert Clayborn, full-time computer teacher started the program there seven years ago.

Kindergartners through fourth-graders come to the lab once a week for one-half hour. Those in grades five through eight are there twice a week for 40 minutes.

Students do publishing, word processing, spread sheets, find information, and create graphics, among other functions.

Besides the lab, there is at least one computer in each classroom for everyday use.

Clayborn said that computers are important because they help children once they are in the real world.

Computers are taught early so they are "second nature, just like using a pencil," he said. Many older adults are intimidated by them because they were not introduced to computers at a younger age, Clayborn said.

The younger children love the computers, he said. The older classes don't like them so much because the work is



Photo by Benedictine Sister Nicolette Etienne

Larry Johnson assists seventh-grader Grant Curry at the new computer terminal in Our Lady of Lourdes newly-renovated lab.

harder. But when they are in high school and college, students return and thank Clayborn because their knowledge of computers helped them get higher grades.

St. Monica School has a part-time computer teacher. The computer lab is linked up with a company, SayTech that has the ability to program things the teacher wants to use, such as math, spelling.

There are computers in each classroom and K-8 classes participate in the program, going to the lab once a week.

"Computers are part of the day-to-day process," said Bill Herman, principal.

At Our Lady of the Greenwood in Greenwood, Gary Ferguson is a full-time computer teacher. The five-year-old program is offered to three-year-old to eighth-grade students, who come to the lab once a week.

There are 30 IBM computers in the OLG lab. There is also a computer in each classroom. The whole school is wired and on the same network, allowing the teachers to communicate with each other and use electronic mail.

"Computers add something to the curriculum that you can't get from a book or a video," said Ferguson.

High school kids come back and tell Ferguson that they wish they were still at the school because the computers are so good.

By the end of this school year, OLG will be able to use the Internet. They will also have Distance Learning, which will allow the students to "visit" places like the zoo or the White House without leaving their classroom.

## Dedication of students, parents a difference

During Catholic Schools Week, staff members share some of the things that keep them going.

At St. Monica School in Indianapolis, John and Stephani Archer are examples of many dedicated parents. They used their time and talents with many hours spent renovating.

Last summer, John remodeled the school and Stephanie painted the main restrooms in an ocean motif.

Stephanie is also treasurer of the Parent Teacher Organization, organizing the monthly pancake breakfast.

It's dedicated parents such as these who make St. Monica "a school you can believe in," said Karen Bihlmire, second grade teacher at St. Monica.

A strength of Shawe Memorial High School in Madison is the opportunity for students of varying ages to interact, said principal Rita King. At Shawe, eight students are enrolled in an exploratory teaching class. Each student spends one period a day in an assigned elementary classroom, assisting a teacher with daily lessons, doing special tutoring, or working on a long-range project.

Senior Stacie Scroggins adapted and directed a Christmas play for third grade students at Pope John XXIII elementary school. Then the children presented the play to their schoolmates and later to their parents and families.



Photo by Rita Grathwohl

Four generations of the Ralph Forhofer family pose during the St. Nicholas School in Sunman Parish Community Day.

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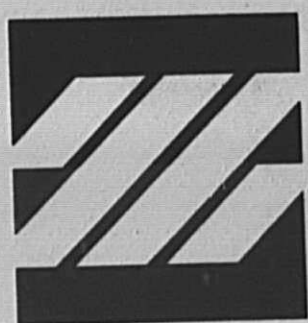
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# Our Lady of Providence dedicates addition

Just last week, there was another sign of growth in archdiocesan schools. The Phase I addition to the Our Lady of Providence High School in Clarksville was dedicated on Jan. 14.

Father James Farrell, pastor of Sacred Heart Church in Jeffersonville and New Albany dean, conducted the blessing and dedication. Remarks were made by Jerry Wilkinson, president of Providence; Dan McHugh, deanery board of education president; and Phil McCauley, President's Advisory Council president.

Phase I includes a three-story addition which houses six renovated classrooms, six office areas for the school, three office areas for the Aquinas Center, a 10,000-square-foot activity center, and an unfinished third floor for future use.

A combination of school funds and a loan from the archdiocese financed Phase I at a cost of \$1.5 million. The addition is projected to meet enrollment needs into the foreseeable future.

After the ceremony, guests were invited to an open house of the school.



Photo by J.H. Humphrey

Father James Farrell, dean of the New Albany Deanery, dedicates the Phase I addition to the Our Lady of Providence High School. The \$1.5 million project is expected to accommodate future enrollment needs.



Photo by Diane Keucher

Students and principal Virginia Suttner of St. Charles Borromeo School in Bloomington bid farewell to a 130-year-old hickory tree during a hug-a-tree ceremony. A cross for the new entry way will be made from the wood, which had to be removed for new construction at the school.



Photo by John Fuller

Father Larry Moran, pastor, and Providence Sister Mary Moeller, principal, pause near plaques denoting memorial donations made to the St. Patrick School Endowment Fund, which is now approximately \$225,000.



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein meets with Friends of Shawe and Pope John Schools in Madison (from left) Rita King, principal of Shawe Memorial High School; Tami Kruer, principal of Pope John XXIII elementary school; and Carolyn Pagel, director of the schools' support group, presented a desk set to the archbishop to celebrate reaching their \$1 million goal for the schools and their endowment.

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6:00 - 7:45	<b>ART</b>	7:55 - 9:40
Art & Ceramics I-Adv		Jewelry & Crafts I-IV
	<b>BUSINESS EDUCATION</b>	
Typing II-IV		
C.O.E. Related		
C.O.E. On The Job		
	<b>ENGLISH</b>	English VII
English V		English VIII
English VI		
	<b>HOME ECONOMICS</b>	
Clothing I-Adv		
	<b>LANGUAGE</b>	
Spanish I-IV		

**Adult Basic Education GED Preparation, ESL Classes**  
6:00 - 9:00 p.m.

Basic Reading Basic Arithmetic  
Basic Spelling Basic Grammar

Learn to read, write, and compute or prepare for the GED examination.

### INDUSTRIAL ARTS

Architectural & Machine Drafting  
Woodworking I-IV  
Welding I (\$25.00)  
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**MATHEMATICS** Intro Algebra I-II

**SOCIAL STUDIES** Economics

U.S. History I

**SCIENCE**

Biology I-II

**HEALTH & PHYSICAL EDUCATION** Health

Anatomy/PE Independent Study

### SECOND CHANCE

6:00 - 9:45 p.m., March 25 through May 29

This self-paced program is designed to give students the opportunity to improve learning habits, reduce student financial aid and avoid additional credits needed to graduate. Students may not use credits in this program.

### HOBBY AND SKILL IMPROVEMENT CLASSES

<b>COMPUTER LITERACY</b>	\$100
30 hours	Feb. 1 - May 16, 6:00 - 8:00 p.m., Thursdays
<b>WORD PERFECT</b>	\$100
30 hours	Jan. 29 - May 27, 6:00 - 7:45 p.m., Mondays
<b>WINDOWS/BOB</b>	\$100
Section 1: 30 hours	Jan. 29 - May 27, 7:55 - 9:40 p.m., Mon.
Section 2: 30 hours	Jan. 31 - May 29, 4:00 - 5:45 p.m., Weds.
<b>INTRO TO LOTUS 1-5-3</b>	\$85
30 hours	Jan. 31 - May 15, 6:00 - 8:00 p.m., Wednesdays
<b>DO5 (Disk Operating System)</b>	\$50
6 hours mini course	Mar. 21 & 28, 6:00 - 9:00 p.m., Thursdays
<b>MICROSOFT WINDOWS 3.1</b>	\$50
6 hours mini course	Apr. 11 & 18, 6:00 - 9:00 p.m., Thursdays
<b>CREATIVE CRAFTS</b>	\$10
5 weeks	Class begins Mon., Feb. 5, 6:30 - 8:30 p.m.
<b>UPHOLSTERING</b>	\$50
10 weeks	7:00 - 9:00 p.m.
Section 1: Mondays, begins Feb. 5	
Section 2: Wednesdays, begins Feb. 7	
<b>AEROBIC FITNESS</b>	\$30 or \$75/50
15 weeks	Class begins Feb. 6, 6:00 - 7:45 p.m., Tues. & Thurs.
<b>DRIVER EDUCATION</b>	\$200
Classroom instruction	Class begins Mar. 5, 6:00 - 9:00 p.m., Tues.
<b>PIANO</b>	\$40
10 weeks	Class begins Feb. 6, 6:00 - 8:00 p.m., Tues.
<b>FLOWER ARRANGING</b>	\$40
10 weeks	Class begins Feb. 6, 7:00 - 9:30 p.m., Tues.

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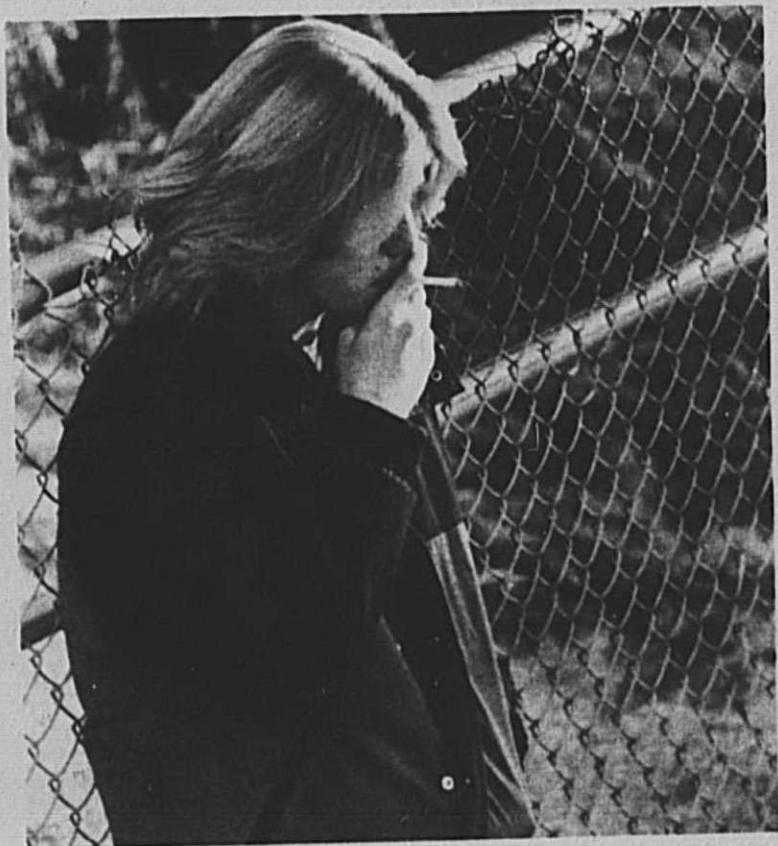
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# Faith Alive!

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## Life situations can affect personality development



CNS photo by Mimi Forsyth

Sometimes teen-agers resort to hostile behavior to gain respect and cover up their feelings. When youth feel secure enough to express themselves, they are happier and more productive.

By Br. Cyprian L. Rowe, FMS

From the time we are babies, we constantly test the world to see how it will respond to whatever we do.

One of our greatest concerns is to be accepted by others, so we develop a way of presenting ourselves to others—a way that is comfortable to us and that will get our needs met. We call this way of presenting ourselves our personality.

Our character, on the other hand, deals more with values that become rooted in us. For example, I might never verbally say that a clean home is important to me, but those who visit my home and see me there will get this message.

Consider three sisters, who are all profoundly grounded in the same values. They are committed to the notions of family, service to others, loyalty, honesty, and intellectual growth. These are attributes of their character. But each has a different personality.

Barbara seems far more placid than Ronnie. She listens, and you might not realize immediately what she is thinking, but a day or two later she'll drop off something that you mentioned you needed.

Ronnie is more the social being whose compassion is instantly recognizable. She'll offer to help even if she hasn't thought through how she'll do this.

The youngest sister is far more controlling and exacting. Stability in her world is extremely important to her. Thus, if helping you buy food will take away from her ability to secure her own world, you just may go without her help.

We psychotherapists meet many people whose problems have more to do either with personality than with character, or with character than with personality. It is not our job to change their personality or character, but to help them recognize what their personality and character are, and to help them identify which traits are positive, which ones work well in the world, and which ones do not.

For example, many of us delight at people who are foot-loose and fancy-free. But it can get extremely difficult when that person shirks responsibility and spontaneously goes to a movie or ball game.

So we therapists point this out to those we treat. Or we'll help an indecisive person recognize that life demands that we make decisions and that a change is needed in how the person makes decisions. But the choice to make a change is always part of the person's freedom.

This is true even for those like a young fellow I'll call Jack, who came to therapy reluctantly. His family had given him an ultimatum because he seemed hostile and directionless.

"Either you go talk to somebody and stay here," his parents told him, "or you don't, and you go live somewhere else."

So Jack ended up in a therapist's office, surly, uncooperative and denying that he needed to be there.

Jack's first therapist could only spend 15 minutes with him at a time. She also prescribed medicine for his nerves. Unfortunately, she never understood that therapy is the discovery of positive genius and not just a palliative, something to make it easier to endure one's dysfunction.

Her replacement, however, got into a conversation one day with Jack about sports. There was a flash of interest in his eyes that led to an hour of discussion.

Over the weeks the therapist watched Jack flower. He listened as Jack discussed problems that made school boring. Jack said he was angry because he didn't know how to communicate about his problems. So hostility became the posture that won him some measure of respect. At least people would say, "Don't mess with him."

But then Jack began to accept the possibility that he had feelings he wasn't acknowledging. He also began to trust his therapist enough to discuss these feelings with him because the new therapist looked at him with respect and always asked about his life and his future plans.

Jack began to let his therapist know him in ways that his family never did. Eventually Jack became a leader in the group around the clinic, even letting therapists know what might be some ways of connecting with the others.

What had happened was the revelation of a personality.

Personality is how we put ourselves forward in the world. It can be joyful or sad, hostile or nurturing, boisterous or withdrawn.

Jack's character was never an issue. No one ever complained about his true values. Jack wasn't stealing, and he wasn't beating people up. But Jack was covering over a wonderful personality that loved so many things. Now the future was brighter, and Jack reflected this in his personality.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.)

## Fostering individuality builds unity

By David Gibson

Can we really say we're happy that in God's creation each person is unique—so unique?!

When it comes to what a person is, there are so many variations on the theme!

Take family life. Many of us probably feel deep down inside that with a little less uniqueness on each family member's part, our households would run a lot more smoothly.

But from Christianity's standpoint, that's the family's challenge: to build up unity without failing to foster the individual's unique gifts.

You know, parenthood surely would be easier if each child wasn't unique at

school—if each one was equal when it comes to algebra, art or at least taking tests. Fortunately or unfortunately, even at school the child's uniqueness just waits to be discovered.

Parenthood might be easier, too, if each child negotiated the passage into young adulthood in a similar way. Learning how uniquely children do this wasn't easy for me.

I think what happens though, is that opportunities present themselves to us along the way to help others see that there is something unique within them that they can learn to appreciate and use well.

When we do this constructively and lovingly, we participate in God's ongoing creation.

(David Gibson edits "Faith Alive!")

## Discussion Point

### Integrity and loyalty build character

#### This Week's Question

What does it mean to have character?

"To me character is integrity and loyalty, and in applying character to my lifestyle taking into consideration the people I work with, supervise and come into contact with both in and out of the workplace." (Arnold Dimond, New York, N.Y.)

"I would say you'd be a person who'd have certain principles you'd adhere to—no matter what: certain standards you'd use as a gauge or a guide to live your life by. For example, treating others with respect and kindness no matter how they treat you." (Millicent O'Connell, Duluth, Minn.)

"I would think having character is knowing who you are or who you want to be, and to be in the process of

striving to become that person." (Rose Mary Sedlar, Houston, Texas)

"To stand by one's commitments, to be responsible, and to see different points of view because we're all made in the image and likeness of God and we each reflect a certain aspect of God's truth." (Salesian Father Nick Reina, Rosemead, Calif.)

#### Lend Us Your Voice

An upcoming edition asks: Reflect on Jesus' preaching. Tell what words of his first come to mind as strongly relevant to your current circumstances.

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



CNS photo by Cleo Freelance Photo



# Entertainment

Viewing with Arnold/James W. Arnold

## Oliver Stone's 'Nixon' is enthralling docudrama

They may well be writing plays and movies about the Kennedys and Nixons five centuries from now. That's how dramatically fascinating are their strange symbiotic tragedies, at the turbulent center of 20th century American history.

Oliver Stone won't be the first, or only, dramatist to realize this, but for now, whatever his politics, he's surely the most talented. "Nixon," his three-hour movie interpretation of the only president to resign from office, is a suitably controversial, disturbing and predictably brilliant sequel to his by now legendary "JFK."

Is this "the real Nixon" we all searched for so many years? Well, certainly not, but it's the first one through the door. Most of the outrage at the movie comes from two realities.

One, that Stone remains an articulate, obsessed warrior for the radical anti-Vietnam generation. (For him, Nixon is still part of the horror of that experience.)

Two, that he makes movies and myths about that period and they don't. Thus, Stone's enemies boil in frustration. Their own partial knowledge of Nixon's complex character, their own preferred versions of the truth, have not replaced Stone's as popular history.

Most of us are confused about movies and history. The written histories in books can never lay claim to the "whole truth," but they're done by professional scholars working in the precise medium of language. Moviemakers are artists, and their goal (except in documentaries) is to astonish and move an audience.

From them, we don't expect outright lies, but we should not be surprised that reality is shaped into an intelligible package. That's what art demands. Plus, in movies, the tools work against precision. A small example: Anthony Hopkins is a major talent, but he lacks Nixon's voice, which makes him weaker. His "forced smile" is phoner than Nixon's, and his "hunching shoulders" are most pronounced. All this changes the man: nobody but Nixon can "be" Nixon.

(This is exactly the same problem faced by every screen representation of Christ that will ever happen. But it's more obvious with contemporaries whose personas TV has Xeroxed into our brains.)

Stone's Nixon is less a villain than a figure of Shakespearean tragedy. The flaw is essentially Freudian. That is, an utterly dour childhood (a stern "unsuccessful" father, a perfectionist Quaker mother, two brothers dying of disease) forged a personality that expected struggle, disfavor, implacable enemies. As Henry Kissinger (in Paul Sorvino's stunning impersonation) puts it, "Can you imagine what this man would have been if he had been loved?"

Overly simple, maybe. All this "because he didn't make varsity or go to Yale"? But it explains the bad stuff, the self-destructiveness, the paranoia. Nixon's positive side (his charm, his political intelligence) we seldom see; like "MacBeth," this film of "Nixon" is not about that side.

Freudianism may be suspect these days, but the theory is satisfyingly human, mysterious and dark. You prefer to think Dick Nixon needed love and not simply to go on Prozac.

There is also sympathy. Hopkins as Nixon is constantly envious of his



CNS photo from 20th Century Fox  
In "Waiting to Exhale," actresses Loretta Devine, Lela Rochon, Angela Bassett, and Whitney Houston portray friends during a turbulent year. The U.S. Catholic Conference calls the film a "sassy but emotionally manipulative" adaptation of author Terry McMillan's novel.

rivals, the Kennedys—especially Jack. He senses their appeal, but can't understand it. In one scene, he asks a servant if he cried when JFK died. He suspects no one will cry for him.

But by the end of this movie, Stone has offered enough evidence to make even the toughest of us weep. By then we're ready to be moved by Nixon's gallant farewell to his staff, his now heartbreaking references to his beloved parents, the face of the child Nixon on the screen and "Shenandoah" on the soundtrack.

Perhaps Stone's longest stretch is to suggest that some of Nixon's actions, including the famous 18-minute gap in the White House tapes, are motivated by a guilt connected with the Mafia, the CIA, Cuba and Castro, and "the beast"—the fearsome military-industrial complex. Stone's composite right-wing villain (Larry Hagman), a Texas oilman, suggests untold conspiracies.

The appeal of all docudrama is the fascination with "inside" stories, based on speculation, about the famous and infamous. Stone's best here is undoubtedly the strength and sensitivity given to Pat Nixon (Joan Allen), then also to varied fresh perceptions and anecdotes fea-

turing (of course) Watergate, J. Edgar Hoover, Kissinger, the Nixon daughters, the Mitchells, Alexander Haig, Erlichman and Haldeman.

The most memorable (and surprising) describe Nixon's identification with Lincoln, stressed during his famous prayer with Kissinger, his visit to Vietnam student protestors at the Lincoln Memorial, and in his perception that both he and Lincoln achieved power through death and tragedy. "Nixon" may not be reliable history, but it seldom fails to stimulate and enthrall.

(A rich cinematic memoir, bold and eccentric; language; satisfactory for mature viewers.)

USCC classification: A-III, adults.

### Film Classifications

Recently reviewed by the USCC

Dunston Checks In . . . . . A-II  
Last Summer in the Hamptons . . . . . A-III  
Two If by Sea . . . . . A-III

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

## PBS documentaries profile Hearst, Welles and Randolph

By Gerri Pare, Catholic News Service

The story of a young movie director and how his career was damaged by an aging newspaper tycoon is recounted in "The Battle Over Citizen Kane," airing Monday, Jan. 29, from 9 p.m. to 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Though born some 50 years apart, Orson Welles and William Randolph Hearst were both self-made giants in their respective fields, achieved their greatest successes in their youth, and were driven by self-destructive impulses.

Using a rich trove of archival film and knowledgeable interviews, the program presents a fascinating study of the men and their impact on our country's media culture.

Drawing upon his family's mining wealth, Hearst began building his newspaper empire at the end of the 19th century. While he was a pioneer in tabloid journalism, Hearst found that the power of the press was not enough to get him elected to public office.

Abandoning his political ambitions after World War I, Hearst settled down to enjoying his wealth by festooning his California estate, San Simeon, with art treasures from around the world. It was here that he cultivated the Hollywood community in his endeavors to make his mistress, Marion Davies, a movie star.

In 1937, Orson Welles at 23 was already the boy genius of Broadway with an all-black production of "Macbeth" and a modern-dress version of "Julius Caesar."

To get money for his stage productions, Welles took radio roles, most memorably that of the Shadow, but also produced a series of dramas for CBS, one of which was H.G. Wells' "The War of the Worlds."

Aired on Halloween in 1938, the program caused a national sensation when listeners tuning in late panicked over what they thought were news bulletins about a Martian invasion. The headlines got Hollywood's attention and RKO signed Welles to a two-picture contract and gave him complete control over their production.

Welles went to Hollywood in 1939 but, for a variety of reasons, none of his movie projects panned out until veter-

an screenwriter Herman J. Mankiewicz proposed a story modeled on Hearst's life.

The result was "Citizen Kane," a major work in screen history, though the program limits its account mostly to Hearst's reaction to the film.

Louella Parsons, Hollywood gossip columnist for the Hearst papers, was aghast when she saw an early preview and warned RKO executives against releasing the movie.

"Citizen Kane" was released in 1941 to good reviews but poor box office attendance, the kiss of death in Hollywood. Welles didn't need Hearst to ruin his Hollywood career—he did a good job of that himself both before and after "Citizen Kane."

Narrated and co-written by Richard Ben Cramer, the program is a presentation of "The American Experience" series. The biographical portraits of Hearst and Welles are finely done and seen in conjunction help viewers understand how much of each is to be found in "Citizen Kane."

Anyone interested in movies or the role of the media will appreciate this well-researched chronicle.

### "A. Philip Randolph: For Jobs and Freedom"

A man's lifelong struggle to improve the economic and social position of African-Americans is detailed in "A. Philip Randolph: For Jobs and Freedom," airing Friday, Feb. 2, from 9 p.m. until 10:30 p.m. on PBS. (Check local listings to verify the program date and time.)

The special airs as part of public television's celebration of Black History Month and is narrated by actress Lynne Thigpen.

Randolph was born to a preacher father in 1889 Florida, where he was an outstanding student raised to believe he was in every way equal to his white peers.

Arriving in Harlem in 1911, and switching from acting to radical politics, he founded the radical political Harlem magazine, *The Messenger*, with Chandler Owen in 1911.

Eight years later, the attorney general singled them out as "the most dangerous Negroes in America."

Randolph believed that improving the economic position of African-Americans was the key to advancing their civil rights. Blessed with a tall, dignified pres-

ence and the baritone of a Shakespearean actor, Randolph's impassioned speeches galvanized his audiences to demand political equality.

With scant chance of success against the largest employer of blacks in America in 1920—the Pullman Company—Randolph founded the Brotherhood of Sleeping Car Porters in 1925 to unionize them for better wages and working conditions. It was 12 long years before he was able to negotiate the first contract ever given to a group of black American workers—after Randolph refused the company's bribe of \$1 million.

Summoned to the White House by Franklin D. Roosevelt, and later President Truman, after threatening massive marches on Washington by blacks, Randolph won concessions through executive orders that banned discrimination in governmental hiring, the defense industries, and segregation in the military.

As a labor leader for a half-century, he battled Jim Crow laws from within the structure of the AFL-CIO and in 1963 spearheaded the historic march on Washington. As the first speaker of the day, he also introduced the last speaker, symbolically passing on the leadership baton to the Rev. Martin Luther King Jr.

As co-written, produced and directed by Dante James, it is the story of a remarkable man, although presented in a standard chronology somewhat lacking in the drama that formed Randolph's life.

Interviews with Randolph from past decades, as well as with colleagues and historians, give dimension to his life-work as also seen through film footage and archival photos.

It is of particular interest in that for having accomplished so much, Randolph is not a household name. This documentary establishes why he deserves to be. It is also intriguing to see the voyage he took from radical politics to making strides in obtaining social, economic and political freedom by working within the system in nonviolent fashion, correcting inequities that continue to trouble contemporary African-Americans.

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



Fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Jan. 28, 1996

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

This weekend the church provides first a reading from the Book of Zephaniah, an ancient Hebrew prophecy rarely included in Liturgies of the Word.



With only three chapters, Zephaniah is short when compared to Isaiah, with its 66 chapters, or Ezekiel, with 48 chapters. The book itself states that it was composed during the reign of Josiah as king of Judah. This would date the composition sometime between 640 and 609 BC. Some details about the author are included in the book, but they are few and not especially revealing.

Zephaniah was the son of Cushi, and he was a descendant of Hezekiah, the king of Judah in another era. While other prophets apparently were close to the kingly courts, Zephaniah was the only prophet actually to be of royal blood. This is interesting, since the dynasty, founded by David, was the keystone for the nation's covenant with God. It might be presumed that the kings and their families were greatly devout. In fact they were not. Zephaniah may have been quite unusual in the royal circles.

When this prophecy was written Babylon was increasingly menacing God's people. The prophet saw peril in all this. Further he believed that God's people weakened themselves when they accommodated pagan neighbors, even if the neighbors were as strong as Babylonians.

This weekend's reading warns that the humble and the sincere alone will survive.

St. Paul's First Epistle to the Corinthians supplies this liturgy's second reading.

Surely one of Paul's ongoing concerns was the authenticity and viability

of the Christian community in the great commercial center of Corinth, a city now in ruins not too far from modern Athens.

In this reading, the apostle gives us an insight into this community. The members were not highly educated, apparently, nor were they wealthy nor influential. Still, as St. Paul notes, they were chosen by God for eternal life. Through no merit of their own, they were given eternal life.

St. Matthew's Gospel is the source of the Gospel reading this weekend. It is a beautiful and familiar Scripture, the Beatitudes.

In Matthew this passage begins the Sermon on the Mount. The notion of the Lord on a mountaintop, speaking to docile crowds, was very important to the broader concept of Matthew's Gospel. Moses once spoke God's revelation on a mountain. On Mount Sinai he received the Commandments. From Sinai he took the Commandments to the people.

The Beatitudes laud certain persons as "blessed." They are distinctive before God, because they obey God's will. Obliquely, but obviously, the Beatitudes are the Lord's Commandments.

## Reflection

The Apostle Paul often extolled the greatness and mercy of God in calling to faith men and women of no apparent prestige. It was not just that Paul marvelled in the vocation of those poor and without power. Rather, he saw all humanity in this condition. Despite this weakness, God raises people to glory.

So, it is by God's call and power that Christians possess their faith.

This strengthens and guides them. It also bids them to humility as they recognize in their lives the majesty of God.

The Christian vocation is not momentary nor static. It is ongoing and dynamic, summoning us all to be peacemakers, to be pure in heart, to thirst for justice.

In a world hypnotized by greed and selfishness, Christians are the remnant of God's true and faithful. They will survive to everlasting life.

## Daily Readings

Monday, Jan. 29  
2 Samuel 15:13-14, 30; 16:5-13  
Psalm 3:2-7  
Mark 5:1-20

Tuesday, Jan. 30  
2 Samuel 18:9-10, 14b, 24-25a, 30-19:3  
Psalm 86:1-6  
Mark 5:21-43

Wednesday, Jan. 31  
John Bosco, presbyter, religious founder, educator  
2 Samuel 24:2, 9-17  
Psalm 24:9-17  
Mark 6:1-6

Thursday, Feb. 1  
1 Kings 2:1-4, 10-12

(Response) 1 Chronicles 29:10-12  
Mark 6:7-13

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

Saturday, Feb. 3  
Blase, bishop, martyr  
Ansgar, bishop, religious, missionary  
1 Kings 3:4-13  
Psalm 119:9-14  
Mark 6:30-34

## The Shaping of the Papacy/John F. Fink

### St. Catherine of Siena convinces Pope Gregory XI to return to Rome

The papal residence was in Avignon, France for nearly 70 years—actually 68 years, from 1309 to 1377.

When Pope Clement V first moved to Avignon, he thought it would be temporary. It remained to his successor, Pope John XXII, to establish a permanent papal court there, and John's successor, Pope Benedict XII, to begin building the papal palace at Avignon. This palace, which tourists can still see today, was one of the most imposing creations of medieval architecture.

The seven decades in France were troublesome for the papacy. After Clement V died, there was a two-year delay before the 23 cardinals met in Lyons and elected a compromise candidate who was acceptable to both King Philip V of France (Philip IV died the same year as Clement V) and King Robert of Naples. John XXII was an efficient executive who further centralized the administration and installed an efficient financial system.

However, Pope John was embroiled in a major dispute with the Franciscan Order over the right to own property. He declared as heresy that Christ and the apostles owned nothing as their own, an action that resulted in a schism by some of the Franciscans. And he himself was accused of heresy when he declared that the souls of those who die do not enjoy the full vision of God until after the final judgment. After these views, put forward as personal opinion, were condemned by the University of Paris, John retracted them while on his deathbed.

Benedict XII, the third Avignon pope, was elected accidentally on the first ballot that was thought to be a "feeling out" of the strength of the various candidates. Originally inclined to return the papacy to Rome, he bowed to the wishes of King Philip VI of France, thus incurring the opposition of Emperor Louis IV the Bavarian and King Edward III of England. His efforts to prevent the Hundred Years War between France and England came to nothing.

Clement VI, former Benedictine Archbishop of Sens and Rouen, made the papacy still more dependent on the French king. He bought the city of Avignon and multiplied the number of French cardinals. His pontificate was known to be particularly extravagant.

Innocent VI, an austere and upright man, tried to reverse the extravagance of Clement VI. He reduced the papal household and backed the head of the Dominicans in trying to restore discipline to that order. He planned to return the papacy to Rome, but never did so.

Urban V, deeply religious, continued to live as a Benedictine monk after becoming pope, wearing his black habit. He continued Innocent's reforms and his plans to return the papacy to Rome. In 1367, resisting the objections of the French cardinals, he left Avignon with a reluctant curia and entered Rome on Oct. 16. Finding the Lateran uninhabitable, he took up residence in the Vatican.

He stayed for three years. But the situation in Italy was bad and Urban was soon convinced that the Holy Spirit was leading him back to Avignon. Despite the pleadings of Petrarch and the prophecy of St. Bridget of Sweden that he would have an early death, he returned there in September of 1370. St. Bridget's prophecy came true and he died Dec. 19, 1370.

Gregory XI was the seventh Avignon pope. Although he often said that he thought he could exercise authority over the papal state only from Rome, he kept putting off his return there. Until, that is, a remarkable woman, St. Catherine of Siena, entered the picture.

At the time, the cities of Florence and Perugia had entered into a league against the papal state. From Avignon, Pope Gregory sent a powerful army, under the command of Cardinal Robert of Geneva, which laid Florence under an interdict. The Florentines then accepted St. Catherine's offer to mediate with the Holy See.

Catherine spent three months in Avignon. Her immediate goal of finding a solution to the difficulties between the Holy See and Florence failed, but she then turned her attention to convincing the pope that he should return to Rome. She had already written to him about this, and now she had a chance to talk to him about it face to face.

After Catherine reminded him of a vow he had taken to return to Rome—a vow he had never disclosed to anyone—Gregory was convinced that it was God's will that he should return. He left Avignon on Sept. 13, 1376 by ship, but his voyage was so stormy that he didn't arrive in Rome until Jan. 17, 1377. He made his residence in the Vatican.

He wasn't there long. Hostilities between the papal state and Florence continued because Gregory insisted on severe peace terms; even St. Catherine bitterly blamed him for his intransigence. Soon the atmosphere in Rome was so bad that he left the city for the papal summer palace at Anagni. There, exhausted from his labors and fearful of the possible schism he envisioned, he died on March 27, 1378. He had returned the papacy to Rome, but a great schism lay just ahead.

## My Journey to God

### Life's Stepping Stones

The seasons are stepping stones in my journey to God. Each one takes me closer to him.

God sends spring to fill our hearts with hope for a new beginning. It lifts our spirits and gives us strength to go on.

God ushers in summer filled with the warmth of his love, granting us many pleasures to enjoy, among them the beautiful flowers with their pleasing perfumes.

When God beckons fall to release cool breezes, nature brightens the outlook with glorious displays. Fall gives us warning of things to come, thus bidding sweet summer goodbye.

Gruff winter blows in on cold, freezing winds, scattering snow to hide our world, coating rooftops and such with glittering ice, and hanging icicles with abandoned glee. God softens the blow by helping us see the beauty all around us as Jack Frost wields his brushes to sketch wondrous scenes on window panes.

As we suffer through hardships, our faith is forged stronger. It helps to hold on to our belief that spring will come soon to tempt nature's children to rise



Photo by Joe Bozzelli

from their slumber and renew life, starting the cycle again.

Faith, hope and love guide our footsteps as we travel the winding paths of life in our endless quest to find God.

By RoseMarie Jackson

(RoseMarie Jackson is a member of St. Rose Parish in Knightstown.)



## The Active List

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

### January 26

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a four week series in natural family planning taught by the Couple to Couple League beginning at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

St. Francis Hospital and Health Center South Campus, Indianapolis, will host "Jump the Gun" a 1.1 mile walk/run event starting at 10:30 a.m. Door prizes, health screenings, fitness and training information will be featured. For more information, call 317-782-7983.

### January 26-28

Mount St. Francis Retreat Center will host a Divorced and Separated Retreat starting at 7 p.m. through Sunday at 1 p.m. Cost is \$85 for residents or \$60 for commuters. For more information and to register, call 812-923-8817.

Fatima Retreat House, Indianapolis, will host a Central Indiana Marriage Encounter Weekend from 8 p.m. Friday continuing through to 6 p.m. Sunday. Contributions will be accepted. For more information, call Dave or Mary Timmerman at 317-897-8052.

### January 27

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

The Positively Singles will meet at 6:45 at the entrance of the Broad Ripple Comedy Club. For reservations and information, call Sue Ann at 317-254-1715.

"Preparing the Worship Environment for Lent: A Round Table Discussion" will be held at the Catholic Center from 9 a.m.-noon. For more information, call Christina Blake at 317-236-1483.

### January 28

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-

8:15 p.m. in the church. For more information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

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

St. Anthony Parish, Clarksville will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "The Reality of Purgatory."

St. Christopher Parish, Indianapolis, Singles and Friends will meet to attend the ICE Hockey game at 2 p.m. followed by a Super Bowl pitch-in. For more information, call Mike at 317-879-8018.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 1 p.m. for ongoing formation classes, Benediction, service and business meeting following. For more information, call 317-888-8833.

Mary's Rexville Schoenstatt Center, Madison, will hold "Growing In Our Faith" series at 2:30 p.m. with Mass following at 3:30 p.m. This week's topic is "On Sin." The center is located .8 mi. E. of US 421 S. of Versailles. For more information, call Fr. Burwinkle at 812-689-3551.

### January 29

St. Lawrence Parish, Indianapolis, will host the Archdiocesan Family Life Office six-week series "Divorce and Beyond" every Monday through February 19 from 7-9 p.m. For more information, call 317-236-1586.

### January 30

St. Christopher Parish, Indianapolis, Singles and Friends will hold a series of weekly spiritual reflections and faith sharing hosted by single adults. Peer discussion will begin at 7:30 p.m. at the church. For more information, call Andrew at 317-241-7172.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel to pray the rosary at 7 p.m. All are welcome.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

### January 31

St. Francis Hospital and Health Centers' Hospice Office, Greenwood, will hold a free bereavement support group series for adults who have lost a loved one from 3-4:30 p.m. and from 6:30-8 p.m. every Wednesday through Feb. 14. To register, call 317-865-2092.

Holy Spirit Parish, Indianapolis, Singles and Friends will meet to discuss the Christian Classics in the Parish Activity Center. For time and information, call Barbara Worrell at 317-356-2201.

### February 1

St. Lawrence Church, 4650 N.



Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

St. Francis Hospital and Health Center will hold a bereavement support group series for children titled "Caterpillar Kids" from 4-5:30 p.m. To register for program, call 317-865-2092.

### February 2

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a four week series in natural family planning taught by the Couple to Couple League beginning at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

Ss. Peter and Paul Cathedral's Council and Count #191 of the Knights and Ladies of St. Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

Sacred Heart Parish, Indianapolis, will hold "First Friday" after the 8 a.m. Mass. Religion topics will be discussed and refreshments will be served.

### February 3

The Catholic Charismatic Renewal will hold a Mass and healing service beginning at 7 p.m. at Holy Spirit Church, 7243 E. 10th St., Indianapolis. For more information, call 317-927-6900.

-See ACTIVE LIST, page 31



## SS. Peter and Paul Cathedral welcomes Grayson Warren Brown

Fri., Feb. 9, 1996... Concert: 7:30 p.m.  
Sat., Feb. 10, 1996... Workshop 9 a.m. - 3:30 p.m.  
at SS. Peter and Paul Cathedral

Grayson Warren Brown is an internationally known liturgical composer, author and recording artist. He has published five collections of liturgical compositions. "Been So Busy" and "Halfway Home" are his latest releases with Oregon Catholic Press. Grayson's twenty years of experience working in a multicultural parish have given him a unique insight into the power that good liturgy can instill in people of all colors and backgrounds. His down-to-earth approach to liturgy and scripture, coupled with his dynamic speaking style have made him one of the most sought after presenters in the United States today.

For more information, call 634-4519

Friday: Concert with Grayson Warren Brown  
Saturday: "Can My Church Really Sing?" and Liturgy & Inculturation

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Feb. 2, 1996 Feb. 16, 1996

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Holy Spirit Church Marian College  
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Indpls., IN Indpls., IN

7:00 p.m. (Praise, Mass) 7:00 p.m. (Praise, Mass)

Fr. Joe Reidman Fr. Joe Folzenlogen

Teaching: Feb. 17, 8:30 a.m. to 12:00 p.m. Marian Hall, Rm. 205, Marian College. EXPLORING 3 MORE METHODS OF PRAYER.

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## The Active List, continued from page 30

hold a Monte Carlo from 7:30 p.m.-1 a.m. at Primo Banquet Hall, 3143 Thompson Rd., Indianapolis. Admission is \$5. For more information, call Margee McHugh at 317-783-6276 or Michael Page at 317-788-4140.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are invited.

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

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

The Young Widowed Group, Indianapolis, will meet at 7 p.m. for dinner followed by duck pin bowling. For more information, call Estel Gibson at 317-356-1295 or Mike Ford at 317-872-8426.

## February 4

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

St. Anthony Parish, Clarks-ville will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Justice and Mercy."

The Catholic Widowed Organization, Indianapolis, will attend Beef and Boards Dinner Theater at 11 a.m. For reservations and information, call Mary Miller at 317-786-2021.

## Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

## Officials say Vatican is not ignoring facts of life in sex ed. document

Document said parents must withdraw their children from sex education classes under certain conditions

By Cindy Wooden, Catholic News Service

VATICAN CITY—Participants in a Vatican meeting rejected accusations that the Vatican was ignoring modern facts of life in presenting guidelines to parents for controlling the sexual education of their children.

The Catholic Church recognizes the enormous changes cultures throughout the world have undergone in the past 30 years, especially regarding sexuality, said Bishop Elio Sgreccia, secretary of the Pontifical Council for the Family.

Governments are insisting that sex education be part of school curriculums, he said, and "families are unprepared for the task" of challenging the programs and giving their children an explanation of sexuality within its proper context of morality, relationships and vocation.

The council's December document said parents must withdraw their children from sex education classes that are too explicit, do not follow the Vatican guidelines for age-appropriate information or violate Catholic moral teaching.

But, Bishop Sgreccia said, the document "was not a blanket call to withdraw children from sex education programs at school."

The council for the family sponsored a Jan. 18-20 meeting to discuss initial reaction to the document, to examine its content and to find ways to promote its teaching.

Dale O'Leary, a U.S. writer and one of five participants the council chose to answer reporters' questions Jan. 19, said sex education programs in the United States have become so explicit that they have "over-sexualized children. And what we are dealing with here, very much, is the sexual harassment and the sexual abuse—in a very real sense—of children within the educational establishment."

She said children and parents had come to her complaining that the programs were so detailed they were "humiliated."

O'Leary said the document tells parents, "You must take charge of the education of your children, and if the school is providing information which is totally inappropriate to the age or development of the child, then you must take a stand against this."

When sex education is done inappropriately, she said, children begin sexual experimentation. "And whom do they experiment on? Other children."

"Finally someone is speaking clearly" about the dangers of improper sex education. She said the document tells parents, "Do not surrender your children to the sex molesters and these people anymore."

Parents must recognize that modern culture presents their children with a variety of interpretations and models of sexuality, O'Leary said. But parents are the only ones who know their children well enough to give "the instruction that these children need in a private, modest way."

Other U.S. participants in the meeting included Bishop James T. McHugh of Camden, N.J.; James Likoudis, president emeritus of Catholics United for the Faith; Benedictine Father Paul Marx of Human Life International; Dr. Hanna Klaus of the Teen Star Program; and Colleen Kelly Mast of Respect Inc.

The document, "The Truth and Meaning of Human Sexuality: Guidelines for Education Within the Family," reaffirmed church teaching that parents must be the primary educators of their children and that they have the right and responsibility to oversee the information their children are given.

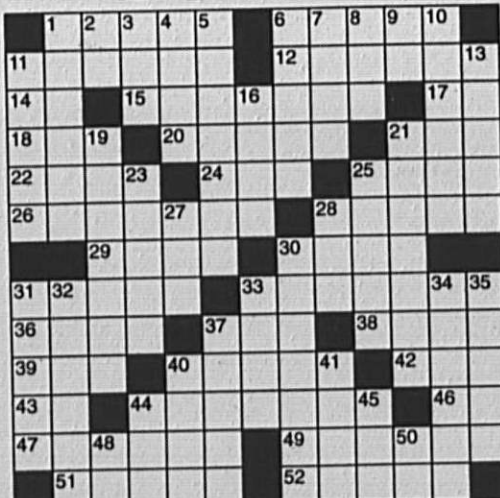
Father Tony Anatrella, a psychoanalyst in France, told reporters the problem with most school-based sex education programs is that they focus on biology and health care, but ignore the moral, spiritual and relational aspects of sexuality.

Taking sexuality out of its proper context, he said, conveys a message that "all is fine as long as you experience pleasure" and avoid risks to your health.

"This document is an appeal to look at the human dimension of sexuality and not trivialize it," he said. "Sexuality has meaning because relationships have meaning."

"When the church speaks about chastity, it is encouraging respect for oneself, for others and for the dignity of sexuality as ordered by God," Father Anatrella said.

## Catholic Crossword



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## ACROSS

- 1 Heart part
- 6 "The — of the cup of my fury" (Isa 51:22)
- 11 "And when he looked on him he was —" (Acts 10:4)
- 12 Tea type
- 14 MD abbreviation
- 15 Mountain in Palestine (Duet 27:12)
- 17 Mobile's State (Abbr)
- 18 Fleur de —
- 20 "They are of those that — against the light" (Job 24:13)
- 21 Hit the slopes
- 22 Computer symbol
- 24 First — kit
- 25 Drove too fast
- 26 "— anger was kindled" (Num 22:27)
- 28 "— to do evil" (Isa 1:16)
- 29 Charlie Chaplin's wife
- 30 Jamie of "M\*A\*S\*H"
- 31 Singer — Davis Jr.
- 33 Comes back
- 36 Aramaic term for God (Mark 15:34)
- 37 Average
- 38 Debatable
- 39 Metal in Numbers 31:22
- 40 Series of shots

## DOWN

- 42 Court a lady
- 43 "And the darkness — called Night" (Gen 1:5)
- 46 "I will not fear what man shall — unto me" (Heb 13:6)
- 47 Escargots
- 49 "They have — covering the —" (Job 24:7)
- 51 "Jacob — away unawares" (Gen 31:20)
- 52 Hackneyed
- 1 Wading bird
- 19 David's son
- 21 Bird from Psalms 84:3
- 23 Ruth's mother-in-law
- 25 Antitoxin
- 27 "Children, have ye — meat?" (John 21:5)
- 28 Lynx or lion
- 30 "And above all things have — charity among yourselves" (1Pet 4:8)
- 31 Adam and Eve's son et al.
- 32 "The armies of the —" (Heb 11:34)
- 33 Chest sound
- 34 Soup ingredient
- 35 "And Jesus — before the governor" (Mat 27:11)
- 37 Outdated
- 40 "Buy the truth, and — it not" (Prov 23:23)
- 41 Small
- 44 Brazilian city, for short
- 45 Film genre: — fl
- 48 "The kingdom of heaven is — hand" (Mat 10:7)
- 50 Genesis to Malachi (Abbr)

Answers on page 34.

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# Study shows that national media's reporting on abortion is skewed

Study shows the short-hand labels journalists use are inaccurate when weighed against public opinion

By Patricia Zapor, Catholic News Service

WASHINGTON—Labels like "moderate," "conservative," "extremist" and "liberal" are used in major news media reports in disproportionate numbers to make abortion opponents look bad and supporters of legal abortion look good, according to a study conducted for the National Conference of Catholic Bishops.

At the same time, coverage of where politicians stand nearly always portrayed opposition to abortion as a political liability, while last year's election results showed otherwise, said the study released at a Jan. 18 press conference. It also looked at coverage of crisis pregnancy centers and violence by activists on both sides of the issue.

The media study "verified a pattern we had begun to notice anecdotally of according those who advocate legal abortion decidedly more favorable labels than pro-life politicians," said Helen Alvare, director of planning and information for the NCCB's Secretariat for Pro-Life Activities.

"In 116 stories, Republican advocates of legal abortion were labeled 'moderate,'" Alvare said of a three-year analysis of network news shows, three major dailies and three news magazines. "In 37 stories, pro-life Republicans were described with inflammatory terms like 'far right,' 'hard right' and my personal favorite, 'the velociraptors of the right.'"

During that period, none of the stories studied described a Democrat or a Republican who supports legal abortion as "far left," "hard left," or "extreme left," she said. "Nor was a pro-life Democrat ever called 'moderate.'"

The study conducted by the Media Research Center looked at abortion coverage in *Time*, *Newsweek* and *U.S. News & World Report* and on morning, evening and prime-time news shows from July 1, 1994, to June 30, 1995. It also analyzed *The New York Times*, *USA Today* and *The Washington Post* from July 1, 1992, to June 30, 1995.

Alvare said the study confirmed that aside from creating a disadvantage for abortion opponents with unfavorable terms, the short-hand labels journalists use are inaccurate when weighed against public opinion.

Released in conjunction with the media study Jan. 18 was a national public opinion poll that showed that only about 13 percent of the American public favors legal abor-

tion for any reason throughout nine months of pregnancy, while 82 percent favor some sort of restrictions on abortion availability.

According to the poll, 52 percent would ban all abortions or allow it only when the mother's life is at stake or in cases of rape or incest (about 1 percent of all abortions), Alvare said.

"Another 23 percent would make abortion illegal after the first three months of pregnancy and 7 percent more would ban it after six months," she said. "Clearly, 82 percent of America's adult population disagrees with the position of those politicians the media often call 'moderate.'"

Alvare said such labeling misrepresents the movement. "Identification with a pro-life viewpoint transcends party lines," she said. "It comes not only from those who self-identify as Republicans or conservatives, but also from those who call themselves liberals, Democrats, moderates or 'ticket-splitters.'"

For example, 36 percent of those who identified themselves as liberals, 62 percent of conservatives and 48 percent who consider themselves moderate would make all abortions illegal or allow them only under limited exceptions for rape or incest victims or when the mother's life was in danger, said Alvare.

"Such labeling, coupled with a failure to cover pro-life support among Democrats, further unfairly disadvantages the pro-life movement's attempts to strengthen its cause among both Republicans and Democrats, politicians and citizens alike," she said.

The media study also showed a pattern of stories that predicted candidates who opposed abortion would be at a disadvantage, when election results showed the oppo-

site to be true, Alvare said.

"Not only did these stories prove inaccurate, but they contributed toward shaping a public opinion that pro-life is an unpopular position generally," she said.

When it came to coverage of specific subjects, Alvare noted a pattern of stories on allegations that some crisis pregnancy centers operate dishonestly, while the media outlets ignored the work of more than 3,500 pregnancy centers nationwide.

Media Research Center's executive summary traced a series of 1991 stories to an official of the National Coalition of Abortion Providers who provided material for stories that relied on hidden cameras to report on crisis pregnancy centers.

"Allegations were made that thousands of 'bogus' crisis pregnancy centers were being run by the pro-life movement," Alvare said. "But these claims were never substantiated."

And reporting on abortion-related violence also was found to be disproportionate, she continued.

The newspapers occasionally covered such cases, but the networks and news magazines ignored six recent incidents in which abortionists killed or seriously disfigured women while performing abortions, Alvare said. Among them was the murder conviction of one doctor after a botched abortion and the discovery that a nonphysician abortionist was trying to dispose of the body of a woman killed in another failed procedure.

"However violence by self-identified pro-life individuals, most specifically the killings involving David Gunn, Paul Hill and John Salvi produced 1,154 news stories and 500 network television stories during the past three years," she said. The three men were all involved in shootings at abortion clinics.

Alvare said she doesn't believe reporters try to paint abortion opponents negatively out of bias, but end up doing so because they lack knowledge about such stories as crisis pregnancy centers.

"They don't know the people involved," she said.

"And telling stories about women who have been helped to keep their babies is noncontroversial."

## Senator Robert Dole urges President Clinton to sign a bill banning partial-birth abortions

U.S. bishops' president tells Clinton partial-birth abortions are "one-fifth abortion and four-fifths infanticide"

By Nancy Frazier O'Brien, Catholic News Service

WASHINGTON—Calling partial-birth abortion an "indefensible medical procedure," Senate Majority Leader Robert Dole urged President Clinton to "reject the arguments of abortion extremists" and sign a bill

banning the procedure when it reaches his desk.

"Mr. President, I strongly urge you to reconsider your threatened veto," the Kansas Republican said in his Jan. 17 letter. "This bill is a straightforward, bipartisan statement about the values we cherish most and is narrowly crafted to eliminate an indefensible medical procedure."

In so-called partial-birth abortions, usually performed late in a pregnancy, the fetus is partially delivered before the skull is punctured, the brain suctioned out and the skull crushed to ease its removal from the birth canal.

"The only reason, apparently, that the birth is partial is to avoid questions involving the killing of a newborn child," said Dole, a leading candidate for the Republican presidential nomination. "This type of moral sophistry should not be allowed to mask what really takes place."

Both houses of Congress passed legislation banning partial-birth abortions, except to save the life of the mother, but differences in the bills still must be resolved in conference committee.

On Dec. 8, the day after Senate passage of the legislation, Clinton's press secretary announced that the president intended to veto the bill when it reached his desk because it failed to include provisions to protect the mother's health.

Dole called that argument "disingenuous" and said the term "health" was "being defined by those with the most extreme abortion agenda as including circumstances where a decision to abort is made late in the pregnancy and the patient may be described as 'depressed.'"

"Whatever the merits of that class of abortions, nothing justifies using this type of brutal and indefensible procedure in such circumstances," he added.

Dole noted that an amendment proposed by himself and Sen. Bob Smith, R-N.H., and approved unanimously in the Senate would exempt from the ban abortions performed to "save the life of a mother whose life is endangered by a physical disorder, illness or injury."

The Senate leader also noted that the president of the American Society of Anesthesiologists had testified before Congress "that anesthetics used during this procedure provide the fetus little or no protection from the pain."

"I urge you to reject the arguments of abortion extremists, and use your office to make clear that our society has no place for such activities," he added.

In an earlier letter to Clinton, Bishop Anthony M. Pilla of Cleveland, president of the National Conference of Catholic Bishops, called partial-birth abortions "one-fifth abortion and four-fifths infanticide."

"To veto this widely supported bill would alienate millions of Catholics and other Americans with deep convictions on this life-and-death issue," Bishop Pilla wrote. "Partial-birth abortion is a late-term procedure so brutally inhumane that it is opposed by many in Congress and the general public who support legal abortion."

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## Young Adult Scene

# Campus ministers study Generation X at conference

By Steve Paradis, Catholic News Service

ORLANDO, Fla. — Young people of the so-called Generation X are known for their skepticism and for a very different view of life from that of previous generations, said a speaker at a meeting of campus ministers.

Eudist Father Ron Bagley, director of the St. John Eudes Center in Buffalo, N.Y., addressed the Catholic Campus Ministry Association Eastern Regional Conference, held Jan. 2-6 in Orlando.

In his talk, "The Latest Research on the Needs and Aspirations of Catholic Young Adults," Father Bagley noted the characteristics of the approximately 65 million people born between 1961 and 1981 who make up Generation X.

He said they have lived in a society different from previous ones. It is more diverse ethnically, culturally and economically; holds various values and views; and is more complex and violent.

Theirs is the first truly multimedia generation, where information is an integral fact of life, said Father Bagley.

## Pop singer is finding her way back to spiritual life



CNS photo

Alanis Morissette

By Christopher Guly, Catholic News Service

OTTAWA — Seven years ago, Grammy nominee Alanis Morissette was a clean-cut, Catholic kid singing fluffy love songs that played on Canadian radio.

As recently as 1991, the Ottawa native—then known only as Alanis—was singing about finding her Romeo.

But times have changed and Morissette's current single, "You Oughta Know"—described by Associated Press as a "brutally raw song about a relationship gone bad"—was nominated for song of the year, best rock song and best female rock performance.

The 21-year-old Morissette also received nominations for best new artist, best rock album and album of the year for "Jagged Little Pill."

"It feels good to know that my songs have affected people along the way," she said in a press statement.

At one time, she was hosting Ottawa's annual winter festival and gliding across the ice with its mascot, the Icehog. Back then, the U.S. recording and music magazine industries had not heard of her. Her first albums garnered a combined sales total of 150,000.

But her image has changed, from the doelike Canadian singer to the raw and raging Alanis Morissette.

In fact, MCA Music Publishing, which owns the rights to the singer's music, allegedly tried to block its sister company, MCA Records Canada, from re-releasing two of Morissette's earlier, tamer dance-music recordings.

*Rolling Stone* and *Spin* magazines—which called her a former cheesy Canadian pop princess—have featured her on their covers. "Saturday Night Live" has headlined Morissette, and she remains the sole Canadian female recording artist to find a home on *Billboard's* Top 10 chart.

Morissette, raised a Catholic, told the New York-based magazine, *Interview*, that she has rejected Catholicism "because there was too much hypocrisy."

"I didn't want to feel guilty about things that I could be reveling in, things like my sexuality. To be deviant here and there is a part of growing up, as far as realizing what's right and wrong," she said. "The whole concept of organized religion—there's so much rigidity to it."

However, she said, "I didn't realize that I was throwing out spirituality with the bath water.... It's taken me some time, but I'm now finding my way back to a spiritual life."

They entered the work force as the economy was moving from the industrial to the information age.

Members of Generation X have experienced a very different family life from the safe, child-centered, two-parent homes of the past. Even when they have had stable homes, many of their friends have not, said the priest. They tend to marry and have children later, with redefined parental and spousal roles.

The No. 1 characteristic driving Generation X is its search for relationships, friendship and community, according to Father Bagley, who also is a staff member of a project called "Ministry with Young Adults: A National Catholic Initiative."

Despite their "doubting Thomas" attitude, the priest said these young adults see a close relationship with God as one of their most desirable life conditions. A survey from the initiative showed that 81 percent rated a close relationship with God as important, but only 56 percent saw participation in a local church as equally important.

Father Bagley said recent Gallup polls indicated that 39 percent of Catholic young adults attended church within a week of the survey, compared with 76 percent in 1954. But when they do attend, he added, they say they are motivated by desire, not obligation.

A 1993 Gallup Poll indicated that a majority in this group agree with most of the church's teaching on faith and morality, said Father Bagley. Yet research shows members of Generation X do not believe in moral absolutes. They say people must decide for themselves what is right and wrong.

Father Bagley said such contradictory responses, common in the research on Generation X, suggest that contradiction itself is a characteristic.

At the conference, Sharon Daloz-Parks, associate

professor at the Harvard University business school, also addressed campus ministers, speaking on "Young Adults and the Search for Communities of Challenge, Comfort and Commitment."

One conference participant, Sister of the Living Word Sharon Glumb of Jackson, Miss., said if young people believe only what they encounter, then Catholic campus ministers must help them expand their horizon of experience.

A campus minister to three institutions from her base at the Cathedral of St. Peter the Apostle, Sister Glumb said she would continue to help young people see what others have experienced.

"In order to prepare young people for the new millennium," the nun said, "we must help them experience some of the 'other,' so they can have greater vision for their ever-mobile world."

Donald R. McCrabb, executive director of the campus ministry association, said the group has begun a discernment process to review its mission.

He said campus ministers are looking at a vision of campus ministry, their 1986 mission statement and programming cycle of national/regional conventions, and the possibility of a comprehensive convention to begin the millennium.

McCrabb said association membership has declined from 1,841 to 1,793 in the past year, in part due to diocesan restructuring. If campus ministers are not present on campus, he said, "we'll lose the young people."

He said campus ministry cannot exist just to provide sacraments for students, but added that he understands the circumstances in which bishops must make decisions about campus ministry.

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Question Corner/ Fr. John Dietzen

# When can we share Communion with non-Catholics?



**Q** When Catholics attend a non-Catholic wedding in a Protestant church as part of the wedding party or family, may they receive Communion distributed at these services?

I heard this is permitted as long as they do not believe they are receiving the body and blood of Christ. What is the Catholic Church's teaching on this?

How about the other way around, when non-Catholics want to receive Communion at a Catholic wedding? (Ohio)

**A** The policy you heard about is not Catholic teaching and seriously distorts both our Catholic understanding of the Eucharist and our norms for interfaith Communion.

The most up-to-date and complete explanation of Catholic concerns and policies on this subject is in the Directory for the Application of Principles and Norms on Ecumenism, issued by the Pontifical Council for Promoting Christian Unity, approved by Pope John Paul II in March 1993.

The following points are most relevant to the issue: First, the sacraments, especially the Eucharist, are intended to be signs of the unity in faith, worship and

community life which really exist among those who receive them.

Eucharistic Communion is therefore linked to full, visible communion in the church itself.

At the same time, the Catholic Church believes that baptism brings people of other churches and ecclesial communities into a real, if imperfect, communion with the Catholic Church.

These two principles are the foundation of any policies the Catholic Church establishes concerning access to eucharistic Communion.

In light of these principles and other Catholic doctrines concerning the sacraments and their validity, the fact that there is not a common faith in the eucharistic presence of Christ would be a primary reason for not receiving Communion in the other Christian worship.

Thus, if we accept the Christian tradition that eucharistic Communion is a symbol of unity in faith, Catholics may ask for the sacrament only from a minister in whose church these sacraments are valid, or from one who is validly ordained according to Catholic teaching on ordination.

As for ministering Catholic Communion to Protestants, four essential conditions must be present. First, the

non-Catholic must be unable, in the circumstances, to go to a minister of his or her own church or religious community for the sacrament.

In addition, the individual must ask for Communion on his or her initiative, have a faith in the Eucharist in accord with Catholic belief and be properly disposed spiritually for reception of the sacrament.

Bishops' conferences or individual diocesan bishops may establish supplementary norms "for judging situations of grave and pressing need and for verifying the conditions" required. Catholic ministers must judge individual cases and administer the sacraments in accord with these further norms, if they exist.

Otherwise, says the directory, ministers of the sacraments are to judge according to the norms of the directory, as I indicated them above.

Up to now our National Conference of Catholic Bishops has not established such additional norms, but at least some diocesan bishops have reserved to themselves judgment as to the presence of the necessary conditions.

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

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## Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

**BAKER, Viola G.**, 84, Our Lady of Lourdes, Indianapolis, Jan. 6. Mother of Alfred Jr., Alan Baker; grandmother of two; great-grandmother of one.

**BRACKNEY, Norbert C.**, 77, St. Michael, Brookville, Jan. 17. Husband of Catherine Brackney; father of Mark, Michael, Mathew Brackney, Mary Morgan, Melissa Wolf, Marcia Stenger; grandfather of 15; great-grandfather of one.

**CHRISTIAN, Portia**, 88, St. Rose of Lima, Franklin, Jan. 14. Aunt of several nieces and nephews.

**COURTNEY, Rita (Calhoun)**, 74, Holy Family, New Albany,

Jan. 13. Wife of Joseph Courtney; mother of Linda Atherton, Connie Courtney-Stephenson, Cynthia Rose Collins; sister of Marie Patterson.

**CRANEY, Marjorie M.**, 76, St. Augustine, Jeffersonville, Jan. 10. Mother of Mary Lynn Craney.

**CROWE, Edna Mae**, 84, Holy Angels, Indianapolis, Jan. 15. Aunt of Curtis Crowe.

**DIVINE, Alma (Hanka)**, 82, St. Mary, New Albany, Jan. 17. Mother of Mary Virginia Church; grandmother of two; great-grandmother of one.

**FULLEN, Andrew**, 86, St. Michael, Indianapolis, Jan. 6. Father of Winifred Carter; grandfather of two.

**GOFFINET, Carlton E.**, 67, St. Anthony of Padua, Clarks-ville, Jan. 5. Husband of Mary Agnes (Faulkner) Goffinet; father of Stephen E., Michael J., Marsha Goffinet, Rita Ann Book, Mag Young; brother of Marie Adele Heath, Eileen Allinger; grandfather of 10.

**HAMMOND, Richard W.**, 78, Our Lady of Lourdes, Indianapolis, Jan. 9. Husband of Dorothy F. (Ready) Hammond; father of Joseph A., James M., Thomas P., Kathleen Hammond, Mary Harmon, Ann Ritzmann, Eileen Tucker; brother of Ruth Daly; grandfather of 12.

**HUBLER, Ruth M.**, 65, St. Mary, New Albany, Jan. 15. Wife of William J. Hubler; mother of William J. Hubler, Jr., Linda Drui, Debbie Gettelfinger; sister of Lester, Chester, Naomi Sweeney, Ruby Shea; grandmother of two; great-grandmother of one.

**JAMESON, Marilyn J.**, 40, St. Mary, Aurora, Jan. 4. Wife of Chris Jameson; mother of Alex Jameson; daughter of Mr. and Mrs. Albert Coffey; sister of Connie Jo Sparks, Jeannine K. Helmig.

**JEWELL, Geraldine F. (Greiner)**, St. Bernadette, Indianapolis, Dec. 29. Mother of Keith A. Wagner; sister of William, James, Robert Gallagher, Helen Carson, Dorothy Notier, Betty Wells; grandmother of four; great-grandmother of four.

**KUJAK, Edwin H.**, 73, St. Paul, Tell City, Jan. 10. Stepfather of Danny L. Smith, Elizabeth Maurer; brother of Roy, Louise Kujak, Grace Larson, Rose Mary Pronschinske, Alice Haase, Marcella Lessman; grandfather of five.

**KUNTZ, Helen**, 93, St. Michael, Brookville, Jan. 14. Mother of Robert Kuntz; sister of Dorothy

Carter; grandmother of five; great-grandmother of six.

**LAWLEY, Patrick F. Jr.**, 64, St. Agnes, Nashville, Jan. 2. Husband of Susan Lawley; father of Patrick F. III, James E., Shawn M., Leo, Maureen Lawley, Thomas England, Shery Budnids, Jennifer England; son of Margaret (Royse) Lawley; brother of Maryellen Ercimann, Margaret Ann Morse; grandfather of 12.

**MASAVAGE, Alec Joseph**, infant, St. Louis, Batesville, Jan. 11. Son of Mark Masavage, Heather Koester; brother of Ashlee Koester; grandson of Jim and Barb Koester, Jerry and John Ann Stanbrough; great-grandson of Paul and Virginia Enzinger, Betty Koester, Thelma Stanbrough, Mary Jane McMahon; great-great-grandson of Mae Borchelt.

**MASSART, James Anthony**, 84, St. Jude, Indianapolis, Jan. 15. Husband of Billie (Jackson) Massart; brother of Dolly Hickey.

**MICHAEL, Breanna Michelle**, infant, St. Mary, Greensburg, Jan. 16. Son of Angela (Koors) and Forrest Michael, Jr.; brother of Clayton Springmeyer, Tyler, Brittany Leigh-Anne Michael; grandson of Art and Pat Koors, Cindy Michael, Forrest Michael Sr.; great-grandson of Maude Michael, Bud and Ruth Parish, Hershel and Thelma Wilson, Lawrence and Suzanna Koors.

**NOHL, Mary Theresa (Traub)**, 77, Little Flower, Indianapolis, Jan. 9. Wife of Dr.

John M. Nohl; mother of Dr. John, Michael, Kathleen Fleming, Mary Focke, Janne Blackledge; sister of William, James Traub; grandmother of nine; great-grandmother of nine.

**ROBISCH, Marie Christine (Sharpe)**, 93, St. Jude, Indianapolis, Jan. 17. Mother of Robert C. Robisch; grandmother of two; great-grandmother of two.

**SCHNEIDER, Louis E.**, 70, St. Michael, Indianapolis, Jan. 14. Husband of Ellanora Schneider; father of Mark, Kathy, Chris Schneider, Linda Gibbs; brother of Fred, Roy Schneider, Hilda Sollman, Rosa Newkirk, Nettie Hughes, Mildred Hartz, Clara Christian; grandfather of six; great-grandfather of one.

**SCHWENDENMAN, Thomas E. Sr.**, 57, St. Mary, Rushville, Jan. 8. Husband of Marilyn (Wooldridge) Schwendenman; father of Thomas Jr., Suzanne Schwendenman; son of Mabel Schwendenman; brother of Mike Schwendenman, Mary Sieg, Helen Owens.

**SPAULDING, Leon R.**, 67, St. Gabriel, Connorsville, Jan. 11. Husband of Dorothy (Ramey) Spaulding; father of Marti, Ronald Spaulding; stepson of Rena Spaulding and James Waddell; grandfather of two.

**SPENCER, John Thomas Jr.**, 72, St. Mark, Indianapolis, Jan. 9. Husband of Angie (Alvey) Spencer; father of Willia Paddock, John T. Spencer III; grandfather of seven; great-grandfather of two.

**SPICER, Marietta**, 77, St. John the Baptist, Bloomington, Jan. 10. Wife of John Spicer; mother of Diane, Tony, Paul Spicer; sister of Allen Wells, Catherine Shumaker.

**STASER, Annetta "Tootie"**, 78, St. Mary, New Albany, Jan. 11. Mother of L. Pete III, Charles, James, Robert Staser, Barbara Hoskins, Mary Delaney, Helen Paragin, Donna McKnight; sister of Richard Juliot, Jane Applehaus, Evelyn Quick, Arline Hatcher; grand-

mother of 14; great-grandmother of eight.

**STEINMETZ, Donald E.**, 61, Little Flower, Indianapolis, Jan. 7. Husband of Carol Joyce Steinmetz; father of Mark E., Michael A., David B., James Dale Steinmetz, Janice Elaine George; brother of Jo Ann Flynt, Helen Mae Burch; grandfather of six; great-grandfather of two.

**STEPHENS, Charles J.**, 81, Sacred Heart, Terre Haute, Nov. 2. Husband of Kathryn L. Stephens; father of Michael R. Stephens, Patricia McCarty, Rita Balder; brother of Mary Bailey; grandfather of nine; great-grandfather of seven.

**STEVENS, Maria (Nighisti)**, 53, St. Lawrence, Indianapolis, Dec. 23. Wife of William Stevens; mother of Giovanni Veneziano, Maria Espinoza, Nichole R. Stevens; sister of Renato, Giuliano Nighisti; grandmother of five.

**STEWART, Clifford H.**, 80, Holy Family, New Albany, Jan. 5. Husband of Mildred G. Stewart; father of Scott, Jill A. Stewart, Patricia L. Whitney, Barbara J. Paris; brother of Marvin Stewart, Frances Jensen; grandfather of eight.

**STREBEL, Valentine Anthony Joseph**, 83, Sacred Heart, Tucson, Ariz., Dec. 25. Husband of Georgia Windisch; father of Mary Ann Baker, JoAnn Pogue, Judy Doyle, Marjorie Noe; brother of Marie Strebel.

**THORP, Carl W.**, 67, St. Rose of Lima, Franklin, Jan. 14. Husband of Virginia Thorp; father of Tommy Thorp, Joe, Jerry Meyer, Connie Burris, Cindi Rogers; brother of Marvin, Robert Thorp, Marjorie Reed, JoAnne McCollum; grandfather of 15; great-grandfather of one.

**TUNGATE, Brienne**, infant, Sacred Heart, Terre Haute, Jan. 17. Daughter of Christopher and Julie (Sullivan) Tungate; granddaughter of Debbie and Rich Adkins, Mike and Patty Sullivan, Carol Tungate; great-granddaughter of Sue Dunn, James and Enola Sullivan.

**WASSEL, Mary A. (Kos)**, 89, St. Christopher, Indianapolis, Jan. 15. Mother of Mary A. Osburn, Joan Uebelhoefer, Richard, Donald Wassel; grandmother of 16; great-grandmother of 17.

**WHITE, Joseph A.**, 97, Our Lady of Lourdes, Indianapolis, Jan. 8. Father of Joseph A., John F. White, Genevieve Coffey; grandfather of 17; great-grandfather of 32.

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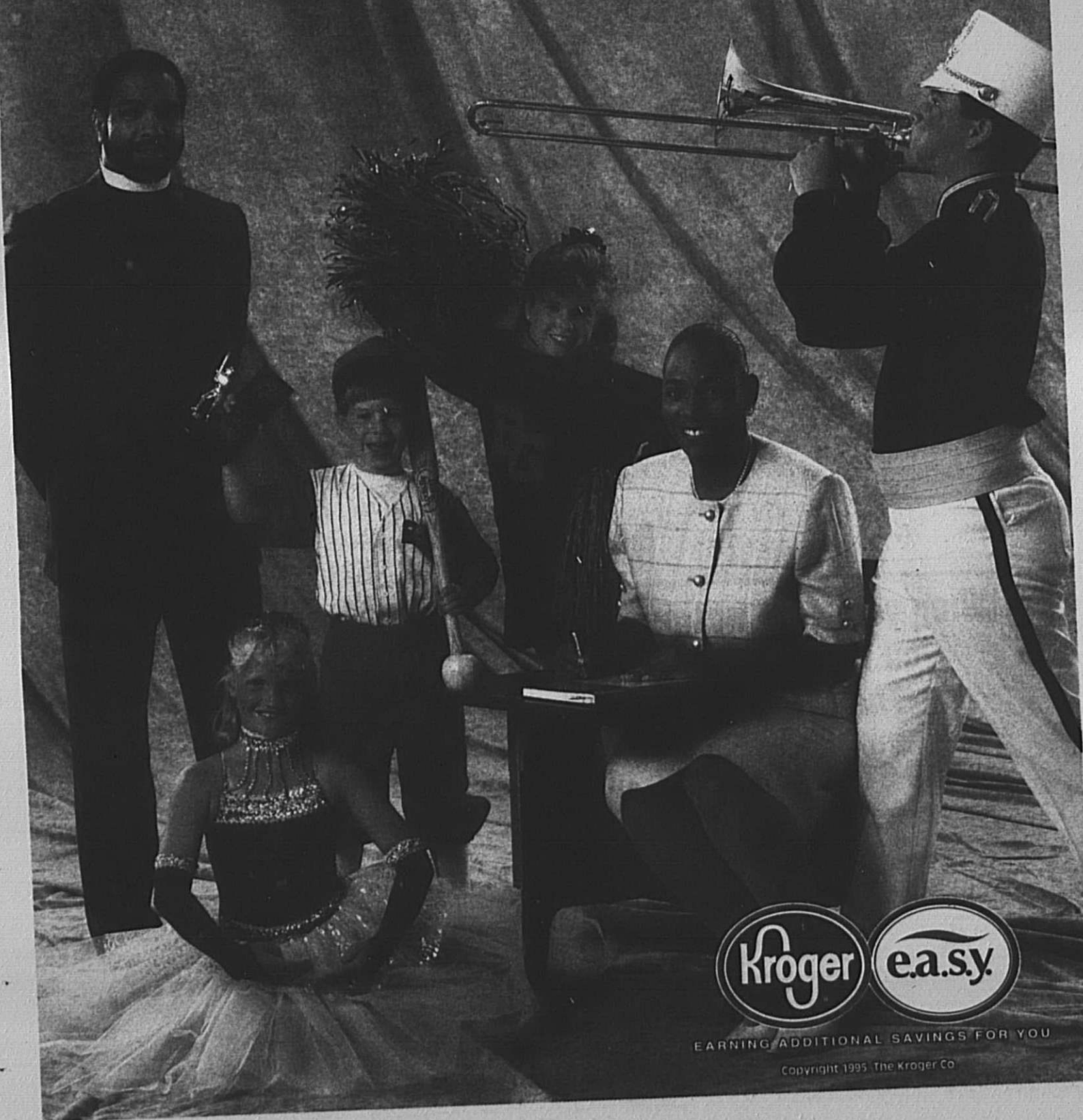


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