



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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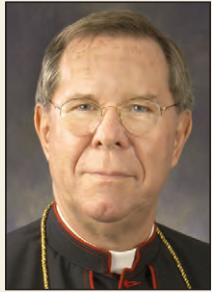
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Our Catholic schools are making a world of difference

A message from Archbishop Daniel M. Buechlein, O.S.B.

Next week, we mark the annual celebration of Catholic schools here in the United States. The theme chosen for this year's observance—"Catholic Schools: Making a World of Difference"—is especially meaningful for our archdiocese.



Beginning on page 9 of this issue of *The Criterion*, you will find a supplement that illustrates the vital impact our Catholic schools have on all of our lives here at home and throughout the world.

It has not been too many years ago when rising educational costs and various other factors caused many of us to call into question the value and future of Catholic schools. Not so today.

We have come to see that Catholic education—elementary and secondary and higher education—is part and parcel of the mission of the Church. When we were able to stop being consumed by the financial challenges our schools presented to us and to begin concentrating on why the Church is involved in education and the results of that involvement, then we were

able to appreciate the inestimable value of our schools.

The bottom line is that our schools change lives for the better. Our schools form their students and families in faith and Catholic values, and that really makes a difference in our society, a society so much in need of citizens whose vision of life extends beyond the moment, the dollar and the self.

One way that we in this archdiocese have been able to readjust our focus away from a concentration on the financial challenges has been to engage the corporate, foundation and civic communities as partners in our educational efforts. Over the past decade, those partners have invested more than \$44 million in our mission to better the lives of children and families in central and southern Indiana and to form values-oriented citizens for the 21st century.

Our latest educational initiative, Project EXCEED, which has been made possible by a \$10 million challenge grant from Lilly Endowment Inc., sets forth visionary objectives for Catholic education in our recruitment and retention of outstanding teachers, in our outreach to special-needs students and to the growing number of Hispanics in our midst, in the measurement of our

students' academic progress, and in our ability to sustain and replicate the successes of our pilot schools in all our schools.

It's an exciting time to be involved in Catholic education.

I offer my sincere thanks and appreciation to all our teachers, administrators, pastors, education commission members, parents and students. Your commitment and dedication are truly humbling.

I also thank our corporate, foundation and civic partners, whose support and encouragement have allowed us to look beyond the financial challenges we used to face alone to the core purposes of our educational mission.

Are our Catholic schools making a world of difference? I believe they are. And it will be the difference we see in our future world that will verify that belief.

Sincerely yours in Christ,

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

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Archdiocesan youth march in support of life

Indianapolis man's eye-catching sweatshirts are a hit at pro-life march

By Mary Ann Wyand

Nearly 500 teen-agers and adult chaperons from the Archdiocese of Indianapolis journeyed to Washington, D.C., this week to participate in the 30th annual March for Life on Jan. 22 in the nation's capital.

Archbishop Daniel M. Buechlein and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, also marched with the students. Donations from Knights of Columbus councils in the archdiocese helped defray the students' travel expenses.

Archdiocesan students also prayed for an end to abortion during the Vigil Mass for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception adjacent to The Catholic University of America in Washington. Sponsored by the United States Conference of Catholic Bishops and the bishops' Secretariat for Pro-Life Activities, it is the largest



St. Simon the Apostle parishioners Adam and Mollie Smith of Indianapolis and their children, from left, Kolbe, Lily, Simon, Wyatt and Karli, display two of the March for Life sweatshirts he designed for archdiocesan pro-life pilgrimages to Washington, D.C. This year's theme, "Reality TV," depicts an ultrasound image of an unborn baby. He is a Cathedral High School graduate.

Catholic Mass held in the United States.

The national pro-life march along Constitution Avenue to the Supreme Court building on Capitol Hill peacefully and prayerfully protests the killing of more than 43 million unborn babies

aborted since the court's *Roe vs. Wade* and *Doe vs. Bolton* decisions on Jan. 22, 1973, legalized abortion during all nine months of pregnancy.

This year's march was expected to

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Vatican says Catholics must not promote laws that attack life

VATICAN CITY (CNS)—Catholics must not promote or vote for any laws that would lead to attacks on human life, said a new document from the Congregation for the Doctrine of the Faith.

While the freedom of conscience leaves Catholics free to choose among political parties and strategies for promoting the common good, they cannot claim that freedom allows them to promote abortion, euthanasia or other attacks on human life, the congregation said.

The 18-page "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life" was approved by Pope John Paul II and released on Jan. 16 at the Vatican.

"Those who are involved directly in lawmaking bodies have a 'grave and clear obligation to oppose' any law that attacks human life," it said. "For them, as for every Catholic, it is impossible to promote

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Abortion rate declines, but partial-birth abortions up

WASHINGTON (CNS)—New statistics on abortion from the Alan Guttmacher Institute showed a 5 percent drop in the abortion rate between 1996 and 2000, but found that the number of partial-birth abortions tripled during that period.

And a separate study published in the January 2003 issue of the *Obstetrical & Gynecological Survey* concluded that women who undergo abortions face increased risks of premature delivery, maternal depression and suicide, and other serious health consequences. The researchers called for further study of the long-term health risks related to abortion.

The annual Guttmacher survey of abortion providers said the U.S. abortion rate in 2000 of 21.3 abortions per 1,000 women aged 15-44 was the lowest since 1974. The rate peaked in 1980 and 1981 at 29.3 abortions per 1,000 women.

The abortion ratio in 2000 also reached its lowest mark since 1974, with 24.5 abortions performed for every 100 pregnancies, which ended in abortion or live birth.

There were 1.31 million abortions in the United States in 2000, down from a high of 1.61 million in 1990.

"There are two important facts to remember from this report," said Wanda Franz, president of the National Right to

Life Committee. "The first is that, thankfully, more unborn children are being allowed to live and more mothers are choosing life. The second is that tragically, 1.3 million of America's children are still killed annually through the violence of abortion."

Guttmacher also reported that 2,200 D&X abortions were performed during 2000, more than three times the 650 reported for 1996. Short for dilation and extraction, those abortions are also referred to as partial-birth abortions.

Douglas Johnson, legislative director for the National Right to Life Committee, said the difference between

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MARCH

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draw more than 150,000 pro-life supporters from throughout the nation, who hope their participation in the rally will convince legislators to enact new laws prohibiting abortion.

For the sixth year, central and southern Indiana youth wore archdiocesan March for Life sweatshirts with a pro-life theme designed by St. Simon the Apostle parishioner Adam Smith of Indianapolis.

This year's sweatshirt is olive green and features the message "Reality TV" with an ultrasound image of a baby in the womb next to the words "Name: Human, real live."

An abortion is the only type of medical procedure that has not been broadcast on network or cable television, Smith said, and videotapes of different methods of abortion are not allowed to be shown in Congress.

"People can see about anything on TV except the reality of babies dying in abortion," Smith said. "Violent death is on TV every day and every night, even on the news. I think the more we see people die on television, the more desensitized we become to it. Death does not have the same impact on people today that it did when I was young. It has less meaning because we've become used to it. We've become numb to it."

Smith designed the archdiocesan pro-life sweatshirt each year based on discussions about popular culture with his wife, Mollie, and sisters, Joni Abdalla of South Bend, Ind., and Meg Ryder of McCordsville.

"There's no better way to convey the message of life than through our young people," Smith said. "By coming up with new and different pro-life concepts, we want to renew recognition for and continue the dialogue about the need to end abortion. Hopefully, the sweatshirts will have an effect on people who do not believe the way we do [about the sanctity and dignity of life]."

He also designed the Indianapolis Life Chain T-shirt for Respect Life Sunday last October. That shirt depicted babies holding hands and featured the theme "Holding on for dear life."

Archdiocesan March for Life sweat-



shirt themes in previous years include "Got life?" based on the popular "Got milk?" advertising campaign, "Life Guard" and "Let there be peace on Earth ... and let it begin with mothers."

Last year, Smith created a patriotic design with the message "Choose life. We're Americans too." Another year, the theme was "Thanks, Mom. Life is hip."

Abdalla has participated in the March for Life for the past 10 years and has heard other marchers comment on the Indianapolis sweatshirts.

"Everybody loves to see what the kids from the Archdiocese of Indianapolis are wearing to promote life," she said. "People want to buy the sweatshirts."

St. Lawrence parishioner Thomas Pottratz of Indianapolis organizes the annual youth pro-life pilgrimage to Washington as a volunteer for the archdiocesan Office of Pro-Life Activities.

Pottratz asked Smith to design the archdiocesan March for Life sweatshirt six years ago and said he continues to be impressed with the clever themes and eye-catching graphic designs.

"Wearing matching sweatshirts helps

the students stay together or find other people in our group if they get separated during the march," Pottratz said. "People from other states like the original designs and ask to buy our shirts every year. It makes the students feel proud because they have a special sweatshirt to wear while they are doing something important for the cause of life."

Pottratz said he is "very proud of what Adam and his family have done to give us a unique pro-life message on our sweatshirts each year."

He also is "so proud of all the kids from the archdiocese who go to the March for Life then come back home and continue to witness their pro-life beliefs and pray for the cause of life."

Last year, Pottratz said, "there were about 150,000 pro-life marchers in Washington and more than half of them were under age 25. It's amazing how many young people are there each year."

Four busloads of students and chaperons from throughout the archdiocese departed from the Archbishop O'Meara Catholic Center in Indianapolis on Jan. 20 with a fifth bus chartered by Roncalli High School in Indianapolis. Father Gregory

Students and chaperons from the Archdiocese of Indianapolis prepare to walk in the March for Life on Jan. 22, 2002, in Washington, D.C. The group, totaling near 400, marched with 100,000 others from the Washington Monument to the Supreme Court building as a plea to lawmakers to bring an end to abortion.

ABORTIONS

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the figures shows that "either the number of partial-birth abortions is increasing rapidly, or the news media is mistaken in accepting the 1996 figure, or both.

"In reality, there is good evidence that even the new figure of 2,200 is much too low," he added.

Johnson criticized the Guttmacher researchers for minimizing the number of partial-birth abortions by categorizing them as "quite rare."

It is unbelievably callous to dismiss the killing of 2,200 mostly delivered babies as 'rare,' he said. "If a virus was killing

2,200 premature infants, we'd call it an epidemic."

The study in *Obstetrical & Gynecological Survey* said "the long-term health consequences [of abortion] are poorly investigated" and added that there is clear need for "a detailed study of the health effects of this common procedure."

The study's authors—medical school professors at the University of North Carolina and University of Michigan—concluded that "induced abortion increased the risks for both a subsequent preterm delivery and mood disorders substantial enough to provoke attempts of self-harm.

"Preterm delivery and depression are important conditions in women's health

and avoidance of induced abortion has potential as a strategy to reduce their prevalence," they said.

Although the researchers said there is not as direct a link between abortion and breast cancer, "it is clear that a decision to abort and delay pregnancy culminates in a loss of protection [from subsequent breast cancer] with the net effect being an increased risk."

Dorinda Bordlee, staff counsel for Americans United for Life, said the research underlined the need for more comprehensive studies of abortion's

effects.

"Women have been at the center of a 30-year social and medical experiment, and we should unapologetically insist on mandatory reporting of abortion complications for the sake of women's health, and in the interest of preventing a public health crisis," she said.

Bordlee said she hoped the new study would encourage the 22 states that do not currently require informed consent before an abortion "to enact laws that give women considering abortion complete and accurate medical information." †

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Natural Family Planning conference to be held in Indianapolis

By Brandon A. Evans

It's never too late. That phrase is a cornerstone of Christianity and a testament to the forgiveness and mercy of God—and it's a phrase that Monica Siefker used to describe Catholic couples who are wishing to reform their married sexual life. The member of St. Vincent de Paul Parish in Bedford and her husband, Dale, are a coordinating couple of the archdiocesan Pro-Life Speakers Bureau, which is part of the Office of Pro-Life Activities.

"When requests are made for pro-life presentations in schools and parishes, I call upon members of this bureau to respond," said Servants of the Gospel of Life Sister Diane Carollo, director of the pro-life office.

While the members of the bureau speak about a range of pro-life topics, their special focus is the promotion of premarital and marital chastity.

Out of that special apostolate comes "Nothing Between Us," a conference centered around Natural Family Planning (NFP). It will be held from 9 a.m. to 1 p.m. on Feb. 22 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The conference is billed as "a day of

education, reflection and prayer for all engaged and married couples, religious and clergy who desire to come to a better understanding of God's gift of sexuality."

While the Church does not forbid a family to space their children because of "just reasons" that are "not motivated by selfishness but ... in conformity with the generosity appropriate to responsible parenthood" (*Catechism of the Catholic Church*, #2368), it does teach that to use artificial methods of contraception to achieve this end is gravely immoral and destructive to marriages.

Many couples have found the benefits and joys of practicing NFP, which allows a couple to carefully monitor a woman's body and only have intercourse during those times when she is infertile. Even these acts, though, are naturally open to conception.

The first speaker will be Father C. Ryan McCarthy, associate pastor of Prince of Peace Parish in Madison. He will discuss Pope John Paul II's "Theology of the Body."

He wants people to know that "chastity is not something that restricts but frees."

The focus of his presentation will be to talk "about the theology of the body in the context of teaching and training young adults the virtue of chastity."

Dr. J.R. Hoffman, a general practice physician from Jasper, Ind., in the Diocese of Evansville, will speak about "Family Planning the Pro-Life Way." Hoffman is an NFP-only doctor.

Siefker said that he will address the pro-life movement and try to get to the root of the problem of abortion.

"Abortion cannot be understood until we understand where it comes from," Siefker said.

"Contraception is directly linked to abortion," Sister Diane said. "It prepares the couple to reject the gift of life and be self-centered and selfish. These are the ingredients that prepare the couple to discover reasons to reject a so-called unplanned pregnancy that demands a response of love."

Elizabeth Matthews, a mother of 10 and author of *Precious Treasure: The Story of Patrick* will be the last speaker.

"She is going to talk about children and the blessing they are," Siefker said. Matthews believes that children are meant to help their parents become sanctified.

There will also be question-and-answer panels with clergy, physicians and married couples, as well as refreshments, door prizes and exhibitors from a variety of pro-life and pro-family organizations.

This event is free, however donations will be welcomed at the door to offset costs.

Though she thinks that anyone can walk away with something from the conference, Siefker especially hopes that currently contracepting couples attend to hear NFP articulated.

"We don't want to keep preaching to the choir," she said.

"We want this conference to draw in young couples considering marriage, and married couples who lack sufficient knowledge about NFP," Sister Diane said.

"We want all the participants to leave the conference with a greater appreciation for the gift of human sexuality," she said. "We want all the participants to see how the contraceptive mentality in our society opposes the work of the Holy Spirit in marriage and family life."

Siefker said that even those couples that have taken the step of sterilizing themselves can still come back to the teaching of the Church—and live in the fullness of married life.

"It's never too late," she said.

(Advance registration is required. For more information or to register, call the archdiocesan pro-life office at 317-236-1569 or 800-382-9836, ext. 1569) †

Rev. King's call to conversion a lasting legacy, USCCB speakers say

WASHINGTON (CNS)—The Rev. Martin Luther King Jr.'s call to conversion is one of the great legacies of the civil rights leader, said speakers at a Jan. 17 prayer breakfast at the U.S. bishops' Washington headquarters.

Rev. King's focus on reconciliation also deserves emphasis, said speakers at the breakfast, sponsored by the U.S. bishops' Secretariat for African-American Catholics and Secretariat for Ecumenical and Interreligious Affairs.

Rev. King "spent, and even gave, his life for a call to conversion that's based in Christ," said Msgr. David Malloy, an associate general secretary of the U.S. Conference of Catholic Bishops.

Msgr. Malloy referred to a 1964 sermon Rev. King gave titled "Recovering Lost Values" at the Second Baptist Church of Detroit, which the priest said was "a call to conversion for all of us."

Quoting from the sermon, he said, "We have left a lot of precious values behind. ... We've got to rediscover those precious values that we've left behind."

Those values, Msgr. Malloy said, were to "respect each other. Respect life. Respect and worship God." Quoting from the sermon, he noted Rev. King's words: "All reality hangs on moral values. Some things are morally right. Eternally so. Absolutely so."

Father Arthur L. Kennedy, executive

director of the USCCB's Secretariat for Ecumenical and Interreligious Affairs, also referred to the Detroit sermon in his remarks.

"It is wrong to hate," Father Kennedy said, quoting Rev. King's sermon. "But we have opted for a pragmatic test for right or wrong. If it works, it's right. If you don't get caught, it's right."

Father Kennedy spoke of Rev. King's "self-sacrificing love," similar to that "shown by Christ on the cross," in his life and ministry.

"You love the person doing the evil deed, while hating the evil deed that he does," Father Kennedy said. "This is what Christ means by 'Love your enemy.'"

The Rev. Cheryl J. Sanders, senior pastor of Third Street Church of God in Washington, talked about Rev. King's focus on reconciliation.

"What does it take to become reconciled to God?" she asked. "Reconciliation literally means a thorough change, a restoration," she said, "where hostility is decisively put away."

To be reconciled, Rev. Sanders said, "doesn't mean 'come to my church,' or 'hear my preaching,' or 'listen to our choir,' or 'come to our Bible study.'"

Those elements "may be means to an end," she added, "but the end is to be reconciled to God."

Rev. King "took our nation a long

way toward tearing down those walls that separate and divide," but the work is not yet done and needs to be finished by all, Rev. Sanders said.

Rev. King was born on Jan. 15, 1929. The federal holiday to mark King's birthday comes on the third Monday of January, and this year fell on Jan. 20. †



Saying no to war

Tens of thousands of demonstrators pack the National Mall near the U.S. Capitol on Jan. 18 in protest of a possible war. Demonstrators from across the nation braved sub-freezing temperatures to march from the Capitol to the Washington Navy Yard in the southeast section of the city, calling on U.S. officials to step back from plans to attack Iraq.



The point is, that we need to bring God back to life in us, then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L. Ubich

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Editorial

Back to the brink

The world continues to totter on the brink of war. In addition to continued and growing preparations by the United States and its allies for a pre-emptive strike against, and possible invasion of, Iraq, sabers are also being rattled by the Democratic People's Republic of Korea (North Korea), which is reactivating its nuclear capabilities.

While branding North Korea as part of the "axis of evil" and linking it with Iraq and Iran in its support of global terrorism, U.S. President George W. Bush has assured the world that the United States has no hostile intent against North Korea. But the communist government of Kim Jong-il isn't buying those assurances, and, for all intents and purposes, it is preparing to build up its "self-defensive" military capabilities.

In October 2001, North Korean diplomats admitted that their country had been continuing nuclear weapons development in secret, in direct violation of its 1994 agreement to suspend such activities. When this was revealed, the United States halted its donations of fuel oil, which was part of the 1994 agreement.

Last month, the Pyongyang government reactivated its main nuclear power plant in Yongbyon, north of the capital city, claiming that it needed the complex to produce electricity. Officials in Washington, on the other hand, say that, even at full operation, the 5-megawatt reactor power plant could produce only a trickle of electricity, but it would allow North Korea to produce weapons-grade plutonium.

In late December, inspectors for the United Nations International Atomic Energy Agency (IAEA) were expelled from the country. In early January, the IAEA board of governors approved a resolution urging North Korea to comply with its obligations under global nuclear accords. The IAEA said that it would turn the matter over to the U.N. Security Council if Pyongyang fails to act.

So, here we stand again on the nuclear brink, the edge of an abyss that a few years ago the world community seemed to be retreating from.

Perhaps the most frightening aspect of this particular situation isn't necessarily whether the U.S. will engage North Korea in armed conflict. The most frightening aspect is the possibility of a doomsday scenario that sees North Korea's neighbors beginning or restarting their own nuclear weapons programs in frantic efforts to defend themselves in case of nuclear attack by the Kim Jong-il government.

According to a recent article in the *Los Angeles Times*, Mitchell Reiss, dean of international affairs at the College of William and Mary in Williamsburg, Va., said, "We could be approaching a nuclear tipping point."

The *LA Times* article also pointed out that in a 1963 speech then-President John F. Kennedy spoke of his personal nightmare scenario where 25 or more nations of the world possessed nuclear weapons, thus multiplying the possibility of a nuclear holocaust. (At the present time, only five countries comprise the "nuclear club" as signers of the Nuclear Nonproliferation Treaty: the U.S., Russia, China, Great Britain and France. In addition, India and Pakistan possess nuclear weapons as does Israel.)

Commenting on the use of weapons of mass destruction, including nuclear weapons, the *Catechism of the Catholic Church* quotes the Second Vatican Council's Pastoral Constitution on the Church in the Modern World (*Gaudium et spes*, #80 §3): "Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation."

The catechism goes on to say, "A danger of modern warfare is that it provides the opportunity to those who possess modern scientific weapons—especially atomic, biological, or chemical weapons—to commit such crimes" (#2314).

Let us pray that all involved in this act of nuclear brinksmanship will recognize the madness of their actions and step back from the possibility of committing crimes against God and humanity. †

— William R. Bruns

Seeking the Face of the Lord

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



The poverty of abortion

This past Wednesday was a day of great sadness for our country. Jan. 22 marked the 30th anniversary of the dreadful legalization of abortion in our country through the U.S. Supreme Court's *Roe vs. Wade* decision. I can't let it go by without comment.

As Mother Teresa of Calcutta once remarked, "It is a terrible poverty indeed, that a mother would want to abort her child." It is truly an impoverished society that supports the legalization of such sad spiritual and emotional poverty.

I want to take this opportunity to commend so many of you who faithfully and respectfully persevere in prayer and action to restore a culture of life in our country. For years, whenever possible, I have marched proudly with many of you on this anniversary and participated in the Vigil Mass for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Each year, I am inspired and uplifted by the enthusiastic participation of growing numbers of our youth. You, our Young Church, deserve a special commendation and know that, by your sacrifices, you are making a strong impact. I thank you and those who accompany you on this annual pilgrimage of faith and other activities.

The Catholic Church pays a heavy price for its persistent challenge to the culture of "choice" at any cost to human life. But it is worth it, and inch-by-inch we are making progress in elevating the cause for life. Is not the fact that we meet so much ridicule and hostile opposition a sign that we are making progress? I think so.

I have no doubt that efforts to undermine the moral authority of the Church are due, in part, to our unremitting commitment to the cause for life. Our moral stance flies in the face of the so-called sexual revolution of the 1960s and 1970s.

True, some of our own Church personnel violated our sacred moral principles, and some of our leadership should have been handling the situation better. But it remains true nonetheless that present or past infractions do not destroy the truth of moral principles. Our society gets in trouble when we compromise or "accommodate" the truth because of social pressure for something less exacting, usually under the guise of "keeping up with the times."

The issue of abortion is a flash point. Not long ago, a caller to a local talk show challenged the host on the issue of politicians and

abortion. In an uncharacteristic defensiveness, the host immediately tried to dismiss the caller as simply being "single issue" oriented. The caller attempted to say that he was, in fact, concerned about the spectrum of life issues, but gave priority to abortion.

With some vehemence, the caller was dismissed as being a "single issue" voter.

I am not sure what the label "single issue" means any more. Even if there weren't other pro-life issues of deep concern, abortion would merit being a single issue. It merits our collective attention as *the* priority issue of human life because it is the direct destruction of human life—and the victim is voiceless and helpless.

Don't forget the baby. Who speaks for the life in the womb when decisions are made about "choice"?

After viewing the pulsating being in the very first sonogram with his pregnant wife, a friend of mine remarked that he doesn't see how anyone can claim that the fetus does not possess human life. And yet, in our culture, there is mass destruction of human life daily.

Last week, in solidarity with Pope John Paul II, I encouraged us to take up the age-old devotion of praying the rosary for peace and for families in "this year of the rosary." Let's include in that prayer for families the intention for a conversion of mind and heart in our secularized culture. Of course, conversion begins at home.

Let's also pray for women who feel pressured for whatever reason to have an abortion. Let's pray for and encourage those among us who care for women with unwanted pregnancies and for those who provide adoption services.

Let's pray compassionately for those women who have suffered the trauma and emotional aftermath of abortions. And let's stand ready with sensitive care for them. They have indeed suffered a grave poverty.

Prayer is a powerful means to address the secular challenge to human dignity and family life. The rosary is a peaceful and calming way to pray and to contemplate the mysteries of Christ's life.

It is a devotion that can be prayed in our cars on the way to work or on road trips. It is a calming prayer when we find ourselves waiting to see a doctor or some other appointment.

I especially ask our retired folks to pray the rosary for peace, for families and for the cause of life. †

Archbishop Buechlein's intention for vocations for January

Parents: that they may remain faithful to their vocations and encourage their children to consider God's call to service in the Church, especially as priests and religious.



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Buscando la Cara del Señor

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



La pobreza del aborto

El pasado miércoles fue un día de gran tristeza para nuestro país. El 22 de enero marcó el trigésimo tercer aniversario de la terrible legalización del aborto en nuestro país, a través del fallo del caso *Roe contra Wade* de la Corte Suprema de los EE.UU. No puedo dejarlo pasar sin comentar nada.

Como señaló una vez la madre Teresa de Calcuta: “es, sin duda, una terrible pobreza que una madre quiera abortar a su hijo.” Ciertamente es una sociedad empobrecida aquella que apoya la legalización de semejante carencia espiritual y emocional.

Quiero aprovechar esta oportunidad para elogiar a todos aquellos que fiel y respetuosamente perseveran en su acción y oración para reintegrar la cultura de la vida en nuestro país. Durante años, cuando me ha sido posible, he marchado orgullosamente con muchos de ustedes en este aniversario y he participado en las misas de vigilia por la vida en la Basílica del Templo Nacional de la Inmaculada Concepción en Washington, D.C.

Cada año me siento inspirado y engrandecido por la participación entusiasta de un número creciente de jóvenes. Ustedes, nuestra Iglesia Joven, merecen un reconocimiento especial y sepan que, gracias a sus sacrificios, están ocasionando un fuerte impacto. Les doy las gracias a ustedes y a aquellos que les acompañan en esta peregrinación anual de fe y otras actividades.

La Iglesia Católica paga un alto precio por su desafío constante a la cultura de las “opciones” a cualquier costo para la vida humana. Pero vale la pena y poco a poco estamos progresando en hacer valer la causa por la vida. ¿No es acaso el hecho de que nos enfrentemos a tanta oposición ridícula y hostil una señal de que estamos progresando? Pienso que sí.

No dudo que los esfuerzos para socavar la autoridad moral de la Iglesia se deben, en parte, a nuestro compromiso incesante con la causa por la vida. Nuestra postura moral se burla de la famosa revolución sexual de los años 60 y 70.

Es cierto, algunos de los miembros de nuestra propia Iglesia violaron principios morales sagrados y algunos de nuestros líderes debieron manejar mejor la situación. Sin embargo, también es cierto que las infracciones del pasado o del presente no destruyen la legitimidad de los principios morales. Los problemas para nuestra sociedad comienzan cuando tratamos de llegar a un acuerdo o “adaptar” la realidad debido a la presión social para lograr algo menos exigente, generalmente bajo el disfraz de “mantenemos actualizados”.

El tema del aborto es un punto álgido. No hace mucho, una persona llamó a un programa local de opinión y enfrentó al anfitrión con el tema de los políticos y el aborto. Con una actitud defensiva inusual, el anfitrión trató

inmediatamente de despachar la llamada, por estar orientado simplemente hacia un “tema específico”. La persona que llamaba trató de explicar que, de hecho, le preocupaba todo un espectro de asuntos relativos a la vida, pero le dio prioridad al aborto.

Con cierta vehemencia, a la persona que llamaba se le despachó por ser un votante para un “tema específico”.

Ya no estoy seguro si entiendo qué significa la denominación “tema específico”. Aun cuando no existieran otros temas de gran preocupación a favor de la vida, el aborto ameritaría ser un tema específico. Amerita nuestra atención colectiva como *el* tema prioritario de la vida humana ya que se trata de la destrucción directa de la vida humana y la víctima es indefensa y no tiene voz propia.

No olvidemos al bebé. ¿Quién habla por la vida en el vientre cuando se toman decisiones basadas en “opciones”?

Después de ver los latidos del corazón en la primera ecografía de su esposa embarazada, un amigo mío señaló que no entiende cómo alguien puede afirmar que el feto no posee vida humana. Y aun así en nuestra cultura, a diario ocurre una destrucción masiva de la vida humana.

La semana pasada, en solidaridad con el Papa Juan Pablo II, los exhorté a que retomáramos la antigua virtud de rezar el rosario por la paz y las familias en “el año del rosario”. Incluyamos en esa oración por las familias la intención para la conversión de la mente y el corazón de nuestra cultura laica. Por supuesto, la conversión comienza en el hogar.

Oremos también por las mujeres que se sienten forzadas, por cualquier motivo, a practicarse un aborto. Oremos y alentemos a aquellos de nosotros que nos preocupamos por esas mujeres con embarazos no deseados y por aquellos que proporcionan servicios de adopción.

Oremos compasivamente por aquellas mujeres que han sufrido el trauma y el reto emocional del aborto. Y estemos listos para brindarles cariño compasivo. Ellas han sufrido verdaderamente una pobreza grave.

La oración es un medio muy poderoso para enfrentar el desafío laico a la dignidad humana y la vida familiar. El rosario es una manera pacífica y consoladora de orar y contemplar los misterios de la vida de Cristo.

Es un rezo que se puede hacer en nuestros coches, camino al trabajo o en viajes por carretera. Es una oración consoladora cuando nos encontramos esperando para ver al médico o en cualquier otra cita.

En especial le pido a nuestros amigos jubilados que recen el rosario por la paz, por las familias y por la causa de la vida. †

Traducido por: Language Training Center, Indianapolis

Guest Column/Douglas W. Kmiec

The public/religious school difference

As an educator, I'm frequently asked by parents about the difference between public and religious schools.

Isn't it possible for a decent education to be obtained in each? Of course.

There are dedicated and capable instructors in both systems and often equally concerned parents. The difference is that religious schools

address the whole person intellectually and spiritually, and beyond a few nominal references, and perhaps not even that, the public school cannot.

Take, for example, Columbine High School in Littleton, Colo. Seared into the national consciousness is the memory of that fateful day, April 20, 1999, when two students—Eric Harris and Dylan Klebold—burst into this school, taking the lives of 12 students and a faculty member and ultimately their own lives. Columbine High School reopened amid an ongoing nationwide discussion of the causes and responses to school violence.

No doubt volumes will yet be written, but this much is clear: Harris and Klebold had little or no respect for the intrinsic value of human life, theirs or anyone else's, and the sad thing is, without a faith reference no one in that public school could—then or now—fully explain why life is intrinsically valuable.

A while back, the librarian and art teacher at Columbine proposed that healing at Columbine High might be advanced if students, parents who lost children that awful day and community rescue workers were all invited to prepare 4-inch by 4-inch tiles for installation around the school. The tiles were molded, painted, glazed and installed—or at least most were, but not those having religious content. Columbine officials ruled that students and others were free to fashion their own artwork so long as it contained “no religious symbols and nothing obscene or offensive.”

That the public school authorities lumped religious and obscene speech in the

same prohibition, of course, further illustrates the difference between public and religious schools.

When Don and Deidra Fleming, parents of Kelly Fleming, who died in Columbine's hallways, wanted to exhibit in the school a tile containing the message: “4/20/99 Jesus wept,” they were turned away. The Flemings sued, challenging the school's action as an unconstitutional denial of free speech. A federal appellate court ruled against them.

Yes, said the court, limitations on viewpoint are normally off-limits, but not in a public school. Here, even an innocent tile project will be attributed to school authorities, and public schools cannot endorse God—even though our nation's founders traced our most sacred rights to him.

The federal appellate court may or may not be right on the law. It can just as plausibly be argued that the school had created a type of limited open forum inviting all manner of private expression. If that is the case, the school should be able no more to exclude the religious tiles than it can exclude a student-organized religious study group from using generally available classrooms after regular school hours.

The parents sought to take the matter to the Supreme Court, arguing that the school must be viewpoint neutral. The court denied further review. It's just as well; a school that is constitutionally required to be neutral may have an equal obligation to allow a tile proclaiming “God is love” as one denigrating God as hate. To stay clear of this, the public schools keep God out, or as the appellate court put it, pursue the “legitimate goal of preventing disruptive religious debate.”

The problem is: Without the challenge of religious inquiry—and yes, debate—an education is seriously incomplete, and therein lies the essential public/religious school difference.

(Douglas W. Kmiec is dean of the Columbus School of Law at The Catholic University of America in Washington, D.C. He wrote this column for *Catholic News Service*.) †

Research for the Church/James D. Davidson

Newly ordained priests: Who stays and who leaves the priesthood?

In his latest book, *The First Five Years of the Priesthood*, sociologist Dean Hoge compares diocesan priests and religious order priests who were ordained between 1995 and 1999 with men who resigned from the priesthood between 1992 and 1999.

Among other things, the book provides insights into these groups' experiences before ordination and during their first assignments as priests. It also indicates why some newly ordained priests leave the priesthood. Finally, Hoge compares recent resignees with men who left the priesthood in the 1970s.

Currently active priests and recently resigned priests were a bit different before they were ordained. Among diocesan and religious order priests who remain in the priesthood after five years, 80 percent were born in the U.S. and six in 10 had worked full-time for more than five years before entering the seminary at 36 to 37 years of age. Among priests who have resigned, 96 percent were born in the U.S. and six in 10 had worked four years or less before seminary. On average, these former priests were

ordained when they were 32 years of age and left the priesthood when they were 36.

While the three groups had many similar views of their seminary experiences, the resignees were less likely to say their seminaries had done a good job in four areas: understanding themselves as sexual persons, handling problems of loneliness, developing personal support networks and understanding changes in the priesthood.

The men who had left the priesthood also had less positive experiences in their first assignments. They were much more likely to say the pastor in their first parish was not supportive. They also cited too little privacy and having too public a life.

When Hoge compared active priests' satisfaction with their current assignments and resigned priests' satisfaction with their last assignments, he found high levels of personal and professional satisfaction among recently ordained diocesan and religious order priests who remain in the priesthood. The resignees indicated much less satisfaction with “living a celibate life,” their “living situation,” their “current work in ministry,” and their “relationship with the bishop or superior.”

One might ask whether the resignees were unsure of their calling to the priest-

See DAVIDSON, page 31

La intención del Arzobispo Buechlein para vocaciones en enero:

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa.

Check It Out . . .

St. Thomas Aquinas Parish in Indianapolis is having its **second annual Groundhog's Day Romp** from 7 p.m. to midnight on Feb. 2 at the Farm Bureau Building at the Indiana State Fairgrounds, 1202 E. 38th St., in Indianapolis. There will be a barbecue dinner and music by Brad Smith and "Fine Line." Tickets are \$25 per person in advance or \$30 per person at the door. All proceeds benefit St. Thomas Aquinas Parish. For more information or for tickets, call the parish office at 317-253-1461.

St. Luke Parish in Indianapolis is having its **fifth annual Extravaganza** at 6:30 p.m. on Feb. 7 at The Fountains, 502 E. Carmel Drive, in Carmel, Ind., in the Diocese of Lafayette. The evening will start with a social hour, followed by a buffet dinner, a live and silent auction, and dancing. Tickets are \$75 per person. Proceeds benefit the St. Luke Parish youth programs. For more information, call 317-259-4373.

The second annual **Indianapolis West Deanery**

Catholic Men's Conference, "A Catholic Approach to Living a Moral Life," will be held from 8 a.m. to 3:45 p.m. on Feb. 8 at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis. The conference will feature Sulpician Father Phil Keane, a moral theologian, as the keynote speaker. There will also be five discussion sessions. The cost is \$25 and includes lunch. For more information, call David Burkhard, conference chairman, at 317-241-6314, ext. 126, or e-mail djb@saintchristopherparish.org or log on to www.catholicmensconference.net

There will be a **memorial service for victims of abortion** from 2 p.m. to 3 p.m. on Jan. 26 at the Indiana War Memorial, 431 N. Meridian St., in Indianapolis. The event, sponsored by Right to Life of Indianapolis, will commemorate the lives of unborn babies that were denied the freedom and dignity of life through abortion since January 1973. Msgr. Joseph F. Schaedel, vicar general, will speak at the memorial service. Following the service, all are invited to participate in a prayerful walk around

Monument Circle. The event is free. For more information, call Right to Life of Indianapolis at 317-582-1526.

Archbishop Daniel M. Buechlein has given permission for the **Tridentine Latin Mass** to be offered at St. Patrick Parish, 1807 Poplar St., in Terre Haute, on a trial basis each month. Father Norbert Kieferle, a retired priest, will offer the special Mass at 3 p.m. on Jan. 26, then on every fourth Sunday of the month after that. For more information, contact Msgr. Lawrence Moran, pastor of St. Patrick Parish, at 812-232-8518 or Mike Moroz at 812-466-5856.

There will be a **candlelight Mass for married couples** at 7:30 p.m. on Feb. 8 at St. Patrick Parish, 1807 Poplar St., in Terre Haute. A reception will follow in the Parish Life Center. Couples from all Terre Haute deanery parishes are invited to attend. There is no cost, but reservations are requested by Feb. 3. For more information or to make a reservation, call the Terre Haute Deanery Pastoral Center at 812-232-8400 or e-mail thdeanery@aol.com

St. Peter Parish, 1207 East Road, in Brookville, is offering an **afternoon of reflection** titled "A Retreat with St. Peter" from 2 p.m. to 4 p.m. on Feb. 2. The afternoon is a chance to pray and reflect on what St. Peter has brought to the Church and continues to bring to the people of God. For more information, call the parish office at 812-623-3670. †

Living rosary

Natasha Mader, a member of SS. Francis and Clare Parish in Greenwood, leads the rosary at a prayer service on Oct. 30 at her parish. Father Stephen Jarrell, the pastor, sits to the left of the exposed Blessed Sacrament as the congregation joins him and Mader in prayer. The evening was filled with hymns, prayers, banners, benediction and an act of consecration to Christ through Mary. Pope John Paul II has named this year the "Year of the Rosary."



Submitted Photo

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

A Guy Thing (MGM)
Rated **A-III (Adults)** because of an implied sexual relation, sporadic crude language, an instance of rough language, marijuana use and vulgar toilet humor.
Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Chicago (Miramax)
Rated **A-III (Adults)** because of brief violence, a fleeting sexual encounter, double entendres, intermittent profanity and an instance of rough language.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Kangaroo Jack (Warner Bros.)
Rated **A-II (Adults and Adolescents)** because of mild sexual innuendo, occasional toilet humor and some menace with comic violence.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

National Security (Columbia)
Rated **O (Morally Offensive)** because of racist stereotyping, frequent action violence, a sexually suggestive scene, some crass expressions, minimal profanity and an instance of rough language.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Pinocchio (Miramax)
Rated **A-I (General Patronage)**.
Rated **G (General Audiences)** by the MPAA. †

Gift from death row

Mercy Sister Camille D'Arienzo of New York, right, presents a \$2,000 check to Providence Sisters Ann Brendan Burget, left, director of the Woods Day Care/Pre-School, and Rita Clare Gerardot while preschoolers Kody Moshak and Olivia Frey watch the presentation. Sister Rita Clare ministers to David Paul Hammer, a death row inmate at the U.S. Penitentiary in Terre Haute. The check represents a share of the proceeds from the sale of Christmas cards designed by Hammer. Sister Camille, who also ministers to Hammer as a spiritual director, wrote poetry for the cards.



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LAWS

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such laws or to vote for them.

"A well-formed Christian conscience does not permit one to vote for a political program or an individual law which contradicts the fundamental contents of faith and morals," it said.

Nor does a Catholic who focuses exclusively on one issue fulfill the obligation to work for the common good by promoting the values encompassed in Catholic social teaching, the document said.

"The Christian faith is an integral unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Catholic doctrine. A political commitment to a single isolated aspect of the Church's social doctrine does not exhaust one's responsibility toward the common good," it said.

Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, said he hoped the document would give encouragement to Catholics already working in the political sphere to protect basic moral values and remind everyone of the duty "to work without exception or reservations for all of the goods rooted in our human nature."

The document, he said in a Jan. 16 statement, also insisted "Catholic politicians cannot subscribe to any notion which equates freedom or democracy with a moral relativism that denies these moral principles."

In their own statements on the political responsibility of Catholics, Bishop Gregory said, the U.S. bishops, like the document, "have stressed the fundamental and inalienable ethical demands of our human nature which support the life of every human person from conception to natural death."

The central focus of the document is an explanation that in a democracy, Catholics

have a right and a duty to vote according to their consciences as formed by Church teaching.

Especially in European countries with a Catholic majority, some commentators have tried to paint political debates on issues such as abortion, euthanasia, cloning and divorce as a debate between those who favor democracy and those who want to impose Church teaching on society.

"Living and acting in conformity with one's own conscience on questions of politics is not slavish acceptance of positions alien to politics or some kind of confessionalism," the document said.

Rather, the congregation said, it is the way in which Christians offer their contributions to building a society which is more just and more respectful of human dignity.

"This would include the promotion and defense of goods such as public order and peace, freedom and equality, respect for human life and for the environment, justice and solidarity," it said.

The document said Catholics have a special responsibility to defend the truth about the meaning and dignity of human life when proposed laws come up against "moral principles that do not admit of exception, compromise or derogation," particularly regarding abortion and euthanasia.

Laws must defend the basic right to life from conception to natural death, it said.

The congregation also quoted Pope John Paul's 1995 encyclical, "The Gospel of Life," in which he said that in situations where it is not possible to repeal a law legalizing abortion or to stop it from becoming legal, "an elected official, whose absolute personal opposition to procured abortion was well known, could licitly support proposals aimed at limiting the harm done by such a law and at lessening its negative consequences at the level of general opinion



CNS file photo from Reuters

Voters study their sample ballots before voting at a polling station in Nashua, N.H., last November. While freedom of conscience leaves Catholics free to choose among political parties and strategies for the common good, they cannot claim that freedom allows them to promote abortion, euthanasia or other attacks on human life, said the Vatican's Congregation for the Doctrine of the Faith in a document released on Jan. 16.

and public morality."

The doctrinal congregation also listed as particular obligations: "the duty to respect and protect the rights of the human embryo"; to safeguard the family "in the face of modern laws on divorce"; to oppose attempts to legally equate cohabitation or homosexual unions with marriage; and to defend the rights of parents to educate their children.

Other obligations it listed included: protecting children; fighting "modern forms of slavery" including drug addiction and prostitution; promoting religious freedom; working for justice and solidarity in the economy; and promoting peace.

The congregation said, "Peace is always 'the work of justice and the effect of charity.' It demands the absolute and radical rejection of violence and terrorism and requires a constant and vigilant commitment on the part of all political leaders."

In a commentary also published by the Vatican on Jan. 18, German Cardinal Joachim Meisner of Cologne said that while the document recognizes the legitimate "plurality of concrete political

strategies" available in a democracy, it insists on the existence of "non-negotiable ethical principles, which are the underpinning of life in society.

"Pilate once asked, 'What is truth?' Our society has been asking the same question, and one has the impression that it does not really want a response," the cardinal said.

The Church was sent into the world to give witness to the truth, a mission that lay people are charged to carry out in the world of politics, he said.

The more modern society pushes an idea that truth and values are completely subjective, Cardinal Meisner said, the more Catholics have an obligation to be clear in promoting those values that are not simply based on Catholic teaching, but on the reality of the human person as a creature with inalienable rights and obligations.

"The aim and ideal of the Church is not a theocracy in the current 'fundamentalist' sense," he said, but of a democracy in which human life and dignity are respected and the common good is promoted. †



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St. Vincent Health acquires St. John's Health System in Anderson

By Mary Ann Wyand

The recent purchase of St. John's Health System in Anderson, Ind., makes St. Vincent Health hospital network Indiana's largest health care system and health care employer.

St. Vincent Health, formerly known as Central Indiana Health System, acquired the Trinity Health system hospital in Madison County, in the Lafayette Diocese, on Dec. 31, according to Vincent Caponi, chief executive officer of St. Vincent Health.

"After months of negotiations, we are proud to include St. John's Health System as part of St. Vincent Health," Caponi said. "This acquisition brings the number of facilities in our network to 15. Our ministry, with the largest number of health care employees in the state, has the potential to reach more people than any other health care system in the state."

St. Vincent Mercy Hospital in Elwood, Ind., also in Madison County, was purchased by Central Indiana Health System in 1994.

"St. John's Health System is proud to

become a member of St. Vincent Health," said Jerry Brumitt, St. John's chief executive officer. "This transaction allows St. John's to continue its local health care ministry while benefiting from the many resources of St. Vincent Health. We look forward to becoming the second Madison County hospital in St. Vincent Health."

St. John's Health System operates a 240-bed hospital and other facilities that include a 20-bed skilled nursing facility, 63-bed psychiatric hospital and substance abuse facility, ambulatory care center, cancer center, and outpatient surgery center. There are 150 physicians on the medical staff and 1,500 associates.

Caponi and Brumitt said St. Vincent Health's missions and values complement those of St. John's Health System.

"Both organizations are bound by our Catholic traditions and directives," Caponi said, "and believe strongly in community involvement, stewardship and a commitment to clinical excellence. Bringing St. John's into St. Vincent Health is consistent with our plan for growth."

With the change in St. Vincent's corporate name, two other facilities also received new names.

St. Joseph Hospital and Health Center in Kokomo, Ind., in the Lafayette Diocese, which joined with St. Vincent to create Central Indiana Health System, has been renamed St. Vincent Health, St. Joseph Hospital.

The former St. Vincent Children's Specialty Hospital, located a few blocks east of St. Vincent Indianapolis Hospital on West 86th Street in Indianapolis, is now called St. Vincent Pediatric Rehabilitation Hospital to prevent confusion with the new St. Vincent Children's Hospital that opened on Jan. 14 on the main hospital campus.

Changing St. Vincent's corporate name "gives us an opportunity to more closely align the name of our system with our flagship hospital, now known as St. Vincent Indianapolis Hospital," Caponi said. "Our new system name better reflects public awareness of the St. Vincent brand and familiarity with our corporate logo, the three doves."

Daughter of Charity Sharon Richardt, vice president of mission services for

St. Vincent Hospital, said the acquisition of the Trinity Health System facilities in Anderson pleases the sisters.

"We're delighted to partner with St. John's," Sister Sharon said, "as we continue to look for new ways to minister to people in Indiana."

St. Vincent Health is a member of Ascension Health, the largest Catholic health care system in the country.

It operates St. Vincent Indianapolis Hospital, the new St. Vincent Children's Hospital, St. Vincent Pediatric Rehabilitation Center, St. Vincent New Hope and St. Vincent Stress Centers, all in Indianapolis.

In addition to the newly acquired St. John's Health System in Anderson, St. Vincent Health operates St. Vincent Carmel Hospital; St. Vincent Williamsport Hospital; St. Vincent Clay Hospital in Brazil; St. Vincent Frankfort Hospital; St. Vincent Mercy Hospital in Elwood, Ind.; St. Vincent Randolph Hospital in Winchester, Ind.; St. Vincent Jennings Hospital in North Vernon; St. Joseph Hospital in Kokomo; and St. Elizabeth Ann Seton Hospital in Carmel, Ind. †

Report details contributions of Catholic, religious organizations

WASHINGTON (CNS)—A comprehensive study on the role of U.S. nonprofit organizations in society had high praise for faith communities and found strong ties between religiosity and social service, volunteering and donating, especially among Catholics.

"Congregations appear to serve the public more than any other membership organizations," wrote Mark Chaves, one of 20 analysts featured in "The State of Nonprofit America," a three-year study published by the Brookings Institution and Aspen Institute.

"In what other population of membership organizations do the majority of units provide social services, however peripherally?" he said. "In what other organizational population do as many as

33 percent of the units organize food donations, 12 percent distribute clothing, 8 percent engage in some sort of service to the homeless, or 6 percent have a staff person devoting quarter time to social service activities?"

Among the nation's nonprofits, noted the report's editor, Lester Salamon, are "most of the nation's premier hospitals and universities, almost all of its orchestras and opera companies, a significant share of its theaters, all of its religious congregations, the bulk of its environmental advocacy and civil rights organizations and huge numbers of its family service children's service, neighborhood development, antipoverty, and community health facilities."

The report included a clear picture of

Americans' religious beliefs.

"More than 90 percent of Americans believe in some sort of higher power, more than 60 percent have no doubts about God's existence, almost 80 percent believe in miracles, 70 percent believe in heaven, and almost 60 percent believe in hell," Chaves wrote.

But "stable high levels of religious belief do not guarantee stable trends in participation," he warned, noting that "participation in organized religious activity has declined since the 1960s ... from about 40 percent in 1965 to about 25 percent in 1994."

Additionally, he pointed out that in 1974, 45 percent of people said they had a great deal of confidence in those who run religious organizations, a number which dropped to 28 percent in 1998, and is undoubtedly lower following the clergy sex abuse scandals.

Yet, Chaves wrote, "this is a higher vote of confidence than that received by some sectors, such as the press [10 percent] or Congress [11 percent]."

More than 60 percent of U.S. adults attended services at one of the nation's 300,000 houses of worship in the past year, though only a quarter of them attended weekly.

Catholics were ahead of the attendance curve, the study found. Six percent of the nation's houses of worship are Catholic, but 29 percent of those who attended services are Catholic.

Faith communities are also involved in charitable giving and volunteering disproportionately. Three-quarters of congregations receive at least 90 percent of their income from individual donations, according to the report. The average faith community receives 80 percent of its funding from individual donations.

Although volunteers are spread widely across the nonprofit sector, analyst Virginia Hodgkinson wrote that "volunteering, like charitable giving, goes disproportionately to religious congregations. In particular, slightly more than half of total volunteer hours [52 percent] were contributed to religious institutions and 48 percent were given to other private, nonprofit organizations."

Hoping to capitalize on this kind of charity, President Bush has established by executive order offices of faith-based and community initiatives in the White House and the departments of Education, Justice, Labor, Health and Human Services, and Housing and Urban Development.

However, "religious conservatives and many liberals worry that more government funding of faith-based organizations might" reduce the autonomy of

those organizations, analyst Steven Smith wrote in the report. "And important concerns have been raised about the potential politicization of religion, since government would be placing itself in the position of evaluating the extent to which an organization is 'faith-based.'"

Chaves noted that "congregations mainly produce religion, serve their own members, and use the vast majority of their collective resources to maintain themselves as religious organizations."

Yet, the Brookings report repeatedly attested to the importance of contributions of Catholic organizations in the field of health care, education and social services.

A prime example is Catholic Charities USA, a network of 1,640 local agencies and institutions nationwide that provides a host of services to communities.

In the Brookings report, analysts Shepard Forman and Abby Stoddard pointed out that many of the international nongovernmental organizations, or NGOs, providing aid and assistance overseas "were founded in a spirit of voluntarism and charitable giving rooted in the Judeo-Christian tradition."

Still, these organizations must tread carefully because "to lose this spirit, some say, would be to rob the NGOs of their unique role and motivation," they wrote. "NGOs worry about losing their organizational soul and succumbing to the global 'commercial Zeitgeist' or creeping 'corporatization' of culture."

That concern was echoed by Sister Mary Oates, a Sister of St. Joseph at Regis College in Weston, Mass., during a panel hosted by the Faith and Reason Institute.

"Unless accompanied by personal service, however modest, financial contributions, however large, do not fully satisfy the religious mandate to give," she said.

"The challenge facing the Church is to find ways to retain the unmistakable benefits of coordination and efficiency that central charity organization provides while simultaneously reclaiming the sense of personal ownership and personal initiative that traditionally marked its philanthropic sector," Sister Mary added.

As Francis Butler, president of Foundations and Donors Interested in Catholic Activities, said, "I think Catholics are very, very far removed from the poor and need to know the poor personally. A checkbook approach to charity and witness to the Gospel, it goes without saying, is inadequate. Catholics need to give their treasure, but also their time and their talent." †

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Catholic schools: 'Making a World of Difference'

Teachers bring Christ's message to the world

By Jennifer Lindberg

The prayers of archdiocesan students got Jim Ratliff through his first experience teaching in a Third World Country.

Laying out the cards he received from elementary students, he pointed to the one he likes best. "I'm praying for you not to be afraid" is written in crayon.

The notes are from Immaculate Heart of Mary students in Indianapolis, who prayed for teachers like Ratliff that traveled to Honduras.

Ratliff, who teaches architectural design and drafting at Roncalli High School in Indianapolis, was one of five teachers who traveled to New Paradise, Honduras, as part of a teacher outreach program.

Mission efforts in Honduras began at Immaculate Heart of Mary Parish when parishioners started going on medical missions. Soon, teachers from the parish school were traveling to Honduras.

Currently, the program has expanded to include other teachers across the archdiocese, said Beth Murphy, coordinator of the outreach program.

"We are really trying to get people to think outside the box and do something totally different," said Murphy, an Immaculate Heart of Mary parishioner.

The archdiocesan Office of Catholic Education provided a \$1,000 scholarship to enable teachers to gain a mission experience. Teachers pay for the rest of their trip, and their school grants them the time off.

The mission takes supplies to the students along with teacher talent founded on prayer. Students at various schools pray for the teachers. Immaculate Heart of Mary School children pair with a teacher as a prayer

partner, praying for mission teachers each day and writing notes of encouragement.

Ratliff taught 30 students basic building and architecture skills. He used the few buildings in the village, such as the church, to help students learn about building construction.

Every day, Ratliff learned his own lessons.

Gone were his organized file cabinets packed with ready-made lesson plans, background material and previous curriculum ideas. There was no nice classroom filled with numerous supplies, no computers and only one small chalkboard.

Honduran students didn't even have a pencil sharpener. Ratliff taught in a warehouse with one ceiling fan. The only light was what came in through the windows.

Not sure how he would manage it all, Ratliff stopped by the chapel each day to speak to Jesus and ask for help.

He found that teaching in conditions that are considered below standards in the United States helped him to become a better teacher.

He got more creative and gained a better understanding of slow learners as he helped Honduran students catch up on basic principles.

Back in his Indianapolis classroom, Ratliff said the experience has helped him find better ways to teach and given him a new appreciation for his faith.

"This reaffirmed my belief in prayer," Ratliff said.

He remembered one priest's advice.

"He told me to keep in mind that just the fact I had left my home, my family, my job and my friends to share my talents with them was everything in the world."

Ratliff saw it come true. The students would often applaud him after class, and he found that he could get his teaching concepts across through the aid of an interpreter.



Submitted photos

Above, Jim Ratliff, who teaches architectural design and drafting at Roncalli High School in Indianapolis, took his skills on the road to Honduras to help students who can't even afford a pencil sharpener. He helped Honduran students learn basic architectural design skills in an old warehouse.



Left, a Honduran student holds up a puzzle piece she made as part of a project when teachers from the Archdiocese of Indianapolis visited her school. Interpreters helped teachers communicate with the children.

Roncalli principal Chuck Weisenbach said he's glad one of his teachers participated in the mission trip.

"We have teachers living out the mission to be Christ's eyes, hands and feet to the world," Weisenbach said. "There is an old saying, 'Your actions speak so loud that I cannot hear what you are saying.'"

"Kids learn so much more by what we do than what we say," he said. "Jim's experience is a powerful message to our kids."

Weisenbach said that letting a teacher experience mission work shows that

students aren't the only ones expected to answer the challenge to be light to the world, whether it's overseas, to their school, city or neighborhood.

This is the third mission trip to Honduras organized by Murphy.

Buffy Hoyt from St. Luke School and Melanie Zoog, a member of Immaculate Heart of Mary Parish and a teacher at Belzer Middle School in Indianapolis, also went on the trip.

Hoyt, who teaches seventh- and eighth-grade language arts, went on the

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Catholic schools superintendent reflects on past year

By Jennifer Lindberg

Annette "Mickey" Lentz, secretary for Catholic education and faith formation, comments on the past year in Catholic education, future plans and hopes for archdiocesan schools.

1. What are we doing to make sure that our schools have a strong Catholic identity?

The main thing we are doing is formally incorporating a Catholic identity component into our accreditation process for schools that was formerly called "Partners on the Journey." This process began with the use of a Catholic Identity Instrument that helped the school constituents, faculty, parents, commission members and others identify those characteristics that made the school distinctly Catholic.

The state is changing the accreditation process to be more student performance-centered, and we will adapt our process to meet the needs of our

schools, including an assessment of Catholic identity.

In the last few years, we have also begun to require that all educators in our Catholic schools take college-level courses in the Catholic faith, including the history of Catholic education and the



Annette "Mickey" Lentz

Creed. A total of four courses are now offered through Marian College in Indianapolis and this Catholic Educator Program is paid for through a three-way partnership with Marian, the individual school or parish and a special Catholic Educator Endowment from the archdiocese. New principals also receive training in the importance of Catholic identity through the required Indiana Catholic Principals' Institute. Recently, a number of our Catholic

educators attended the Architects of Catholic Culture Conference. This program also has some promise for helping schools to use symbols and traditions in teaching our Catholic heritage. I must say that over the years I have witnessed much local creativity and leadership by pastors and principals in highlighting the Catholicity of the schools.

2. What are some of the highlights of the past year in education in our archdiocese?

Of course, the major highlight was the receipt of a \$10 million check from Lilly Endowment Inc. for Project EXCEED. This was matched by generous gifts from corporations and individual benefactors, who gave \$6.3 million toward the \$5 million match required for the grant. We were heartened by both the generosity of the Lilly Endowment, and the many corporate and individual friends of Catholic education.

This past September, we also had the distinct and rare pleasure of dedicating a

new high school, Seton Catholic High School in Richmond. A new elementary school, St. Mary-of-the-Knobs, in southern Indiana opened in the fall of 2001.

I was absolutely thrilled with this year's seventh annual Celebrating Catholic School Values Scholarship and Career Achievement Awards event in October. Keynote speaker Tim Russert did a spectacular job of capturing the essence of what his Catholic education meant to him. He genuinely touched the audience of more than 1,100 that night before Archbishop Daniel M. Buechlein and I honored five outstanding Catholic school alumni. The generosity shown for this event put us over the \$1 million mark in financial aid given to students during the past seven years.

Project EXCEED has the potential, I believe, to dramatically improve our already good system of education. The entire grant and match (\$16.3 million) must be focused on instructional

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LENTZ

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improvement. This marks perhaps the first time that we have been able to spend money at the archdiocesan level with the sole purpose of making our schools better. The three areas of focus for the grant are, first, to recruit, retain, reward and develop the best possible teachers. This will be accomplished through a master teacher career ladder program through the Milken Family Foundation Teacher Advancement Program (TAP) that changes the way teachers are paid, trained and grouped for supervision and instruction. The second focus is to raise the level of student performance and report their progress. This will tie in nicely with the announcement made recently that the state will sponsor "value added testing" of students—that is, testing of students every year to show their progress from year-to-year. In the past, we tended to compare "school buildings" instead of actual student progress. The third focus is to reach out to special populations with advanced capabilities or special learning needs. We believe that this will dramatically increase the ability of our schools to serve special-needs students as well as Hispanic students and students in our urban areas who face so many hardships.

I am also looking forward to the 2003 Tribute to Teachers event on Feb. 12, when we will recognize outstanding teachers in each school with Mother Theodore Guérin Awards. This is the second annual event.

3. Where do you see us going? What initiatives or changes are coming up for our schools?

This will be the pilot year for the various Project EXCEED projects. The central

core of all the programs is intensive inservice training for educators. Many of the programs will be tried with small groups of schools during the rest of this year and next year, then the plan calls for the successful programs that really seem to make a difference to be expanded and replicated throughout the archdiocese over the next five to 10 years.

Furthermore, we hope to have all of our schools become members of the North Central Association of Colleges and Schools, the regional accrediting association for this part of the country. This means that our schools will abide by even higher standards than they do now. All schools have begun this process as well as the new process of state accreditation. I think we will be in a better position to meet the requirements of the new Indiana Public Law 221 and the federal No Child Left Behind Act because of these initiatives.

4. What trends do you see in Catholic education?

Our Catholic schools are now "market-driven" schools. This can be good or this can be bad. When the economy is bad, families have difficulty paying the tuition and some decide that they simply cannot afford Catholic education. On the other hand, Catholic school enrollments are not affected only by demographics—the birth-rate, population trends, etc. Catholic schools can be marketed for image, enrollment and resources, and we will market our schools very aggressively this spring.

Our schools are more inclusive than in the past. That is, they serve a larger number of students with special needs of all kinds. We expect this trend to continue and grow until, hopefully, our schools can serve the great majority of students of families who wish to enroll. This is a particular dream of mine.

I also believe that our instruction of students in the faith has improved since the introduction of the *Catechism of the Catholic Church* a few years ago. Religious instruction is now based on the pillars of the catechism and our required Faith 2000 assessments are based on standards from the catechism. Our teachers are better trained to teach religion.

5. How are these trends affecting our archdiocesan Catholic schools?

Change, in general, is hard. We are introducing a great deal of change all at once, and the current trends also call for change. I think Catholic school enrollments will be more difficult to maintain, especially in low-income areas, yet serving this population is vital to the mission of the Catholic Church—it's what we do. We are grateful to our donors and to the Educational CHOICE Charitable Trust in Indianapolis for the financial aid we are able to provide to families now, which is much more than what is provided in many other dioceses. But, we must be ever vigilant and continue to raise more funds so that our schools do not become "elite." We must have enough financial aid available so that we do not price families out of the Catholic school market, and we must market aggressively so that people understand the differences that make Catholic schools a better choice for many families.

Serving more students with special needs means that our teachers need to be better prepared. It means that we will have to attack this initiative on a much larger scale than in the past. It will require a change in attitude as well as the addition of new skills. It is a big order.

I think we can expect continued

improvement in student performance in both secular subjects and in our religious subjects. This will hopefully translate into students matriculating from our schools with a robust set of basic skills as well as strong Catholic values that they will take with them into the "real world."

6. We say that "Christ is the reason for our schools." It is proclaimed in every building and the teachers are taking Catholic educator programs to grow in the faith. How do you see Christ's message growing in our schools?

I have the privilege of witnessing Christ's message proclaimed in our schools every day. It is in the way the school community reacts to the death of a family member. It is in the service performed by the youngsters in collecting canned goods, visiting nursing homes, tutoring other children, etc. I see it in the various mission projects with Habitat for Humanity, and school mission visits to Mexico and Honduras. I see it in our teachers, who could make more money and have easier jobs in the public sector. Most of them teach in our schools as a ministry. In other words, they are there first and foremost to proclaim Christ's message. I see it in the pastor, who makes difficult choices and rallies the parishioners to support the school. Witness the wonderful building boom we have had in the archdiocese in the last few years—renovating schools, building new schools, opening new schools. I would go as far as to say that the teachings of Christ *are the difference* in our schools. It is what makes them truly distinctive. Without this as our centerpiece, we simply could not justify their existence. †

HONDURAS

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trip to further her education by experiencing a different culture.

"The most important lesson I wanted to bring back to my students was the possibility that each of us has to help others and to make a difference in the world, however small it may be," Hoyt said.

Returning to her Indianapolis classroom, Hoyt found that having paper, pens and construction paper readily available was a gift that many students in the world don't have.

"I have become a stronger teacher in that I realize how little it takes to help," Hoyt said.

It's also motivated her to start a class project where her students become prayer partners with Honduran students and

collect needed supplies as way to show that they can help the less fortunate.

As for her faith, Hoyt said the Honduran people's example of following Jesus so well in their poverty inspired her.

"Watching their spirituality was amazing," she said. "It naturally reminded me of how loving, powerful and gentle our God truly is."

Murphy said future goals for the program include reaching more teachers who may want such an experience and starting new outreach programs.

On the college level, Marian College in Indianapolis is sending two of its nursing professors to Honduras. The hope is to establish a "missions minor" within Marian's nursing program to encourage mission outreach. It would also allow American students to provide nurse's aide training to students in Honduras and give nursing students hands-on experience. †



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Nativity hires liturgist to help plan school Masses

By Jennifer Lindberg

Helping students learn more about the liturgy and how it connects to their daily life is the goal of the new liturgy coordinator at Nativity School in Indianapolis.

"Good liturgy is important, and it's important for students to learn what the Church expects and how to plan a liturgy," said Principal Peg Dispenzieri, who added the part-time position at the school last September.

Each Friday, students attend Mass together. While teachers and religion class lessons can help the students plan the liturgy, Dispenzieri wanted more.

Religion class covers the Mass, but there are many units in the curriculum under religion, and planning a Mass isn't always one of them.

A part-time liturgy coordinator can consistently talk about the Mass, help students plan it and work with students on their reading, cantoring and other skills they use during school Masses.

"I try to give them a lot of information," said Kathy Muller, the liturgy coordinator who also teaches religion classes at the school.

Muller goes to whichever class is responsible for planning the liturgy that week.

She takes about 10 minutes of class time asking for volunteers, explaining the Church calendar, Ordinary Time, Advent, Lent and feast days.

Later, she works with student volunteers who will be cantoring the school Mass.

"I want them to see that Mass at school is not separate from the Mass they attend on Sunday," she said.

During one class, Muller explained the switch from Advent to Ordinary Time in the Church calendar. She also explained how the Christmas season lasts longer in



Kathy Muller, who was hired this year as a part-time liturgist at Nativity School in Indianapolis, helps students plan Friday school Masses. Muller teaches students about the Church calendar and feast days, and helps them with lecturing and cantoring skills.

the Catholic faith tradition, while all the trees and Christmas decorations at stores have been taken down.

"You know what's going on at Mass and what's going to happen," said seventh-grader John Hasty, a Nativity parishioner. "And you know all the songs."

Halie Davila, another seventh-grader and parish member, said she likes being able to take an active role in planning the school liturgy.

"It helps you participate more and explains why things are prepared the way they are," Halie said.

Dispenzieri said liturgy is not only important to her as a principal, but also personally.

She's been a pastoral musician for the past 20 years, playing the organ and

keyboard at St. Joseph Parish in Shelbyville.

Her husband is the music and liturgy director at St. Joseph's and has a master's degree in liturgy.

To enhance the religious education curriculum at school and meet the archdiocesan standards, Dispenzieri took the route of establishing a liturgy coordinator position.

Muller can help students write prayers of petition learn the songs and work more consistently with students on the liturgy better than a regular religion class teacher who may not always have the time.

"The goal is to have students gain more knowledge of the liturgy and better appreciate and enjoy it," she said.

During one class session on liturgy planning, many hands went up for the

greater position. Others volunteered as lecturers and gift bearers, and one student is always chosen to cantor.

Muller, the organist at St. Joan of Arc Parish in Indianapolis, said she wants to incorporate more music into the school liturgies along with the explanation of the Mass.

"I want to have a group of students who are confident to lead musically," she said.

It's also about encouraging all the students to participate in Mass, regardless of whether it's their turn to help plan the liturgy, she said.

"I tell them they are just as important sitting in the congregation as they are standing in front of it ministering," Muller said. "They still have a vital role to participate." †

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Students and custodian write books at Plainfield

By Mary Ann Wyand

PLAINFIELD—Every year, each student at St. Susanna School writes a book as part of the annual Young Authors Program at Plainfield-area schools.

Encouragement for their creative writing efforts comes from the principal and teachers as well as a school custodian.

Bernard "Bernie" Albertson of Rockville, a school custodian and author of three books, said God gave him the gift of writing and he uses that gift to entertain children with Christian stories.

"*Through the Eyes of Children*, published last year, is a collection of stories that I have written over the years and read to children over the years," he said. "They are all Christian stories about challenged children with some type of handicap that have overcome adversities and learned how to be the heroes or heroines of their own lives. Everything that I write is multicultural and multiracial."

Albertson, who acknowledges that he looks like Santa Claus, also has written a collection of stories titled *So, You Think There Is No Santa Claus* for young readers as well as *Nancy Christman Weliever, Indiana Woman*, a historical book for adults based on the life of his great-grandmother.

"I grew up with a love for books and started writing 40 years ago," he said. "I enjoy writing stories for children. 'When children laugh, the angels sing.' That's so true."

As a writer, Albertson said, "I realize the important responsibility that I have to children to write stories in a Christ-like manner. Children need to know that there is goodness in the world."

Albertson said he likes to hear children's comments about his stories.

"It's a humbling experience when children come up to me and tell me, 'I read this story and I really like it,'" he said. "It's so rewarding to me to impress on the youngsters how important it is to read. I tell the children that reading opens up the world. I tell them that the minute they begin to read, they begin to expand their horizons and learn new things. I tell them that when they read, they let the sun shine in."

After retiring from his longtime career as a fireman at a General Motors factory in Indianapolis, Albertson called

St. Susanna Parish and asked if they needed custodial help at the school. He has worked as a custodian there for seven years, and takes pride in helping his wife, Donna, keep the school building clean for the students and staff members.

"I teach the children that there is honor in all things," he said, "and I do it by example. I'm a custodian that has gotten three books published. I'm a custodian that dresses well. I'm a custodian that keeps this building beautiful."

Children need discipline, he said, and they also need lots of affirmation.

"The standards here [at St. Susanna School] are one of the things that keep me here," Albertson said. "I see the children grow up and blossom, and that's my motivation for working hard. When the students leave here and go on to another school, they know they're important. They know that they can make a contribution to the world. That says a lot for the Catholic school system."

St. Susanna fifth-grader Casey Rice of Plainfield said she has one of "Bernie's books" and thinks it's nice that he has published his stories.

"I think it's cool he has the talent to write books," Casey said. "He set a goal and worked for it. He inspires me because he said to write about whatever comes from the heart."

For the Young Authors Program this year, Casey wrote a book about her dog, Jackson, because he is funny.

Classmate Amanda Schnitker, who is a member of the parish, also wrote a book about her dog, whose name is Sugar.

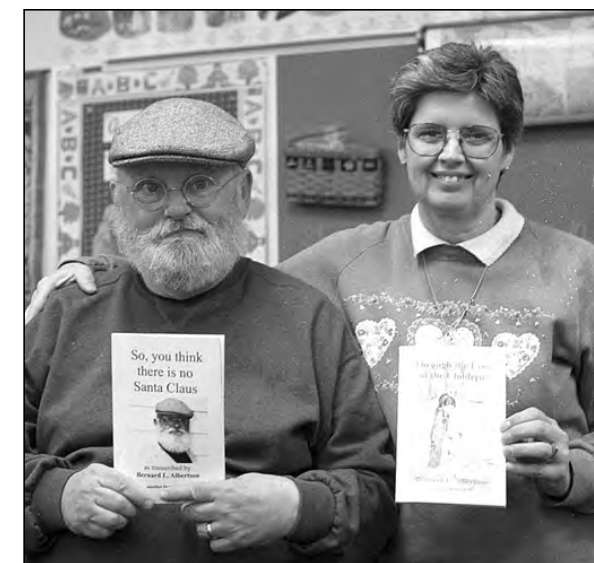
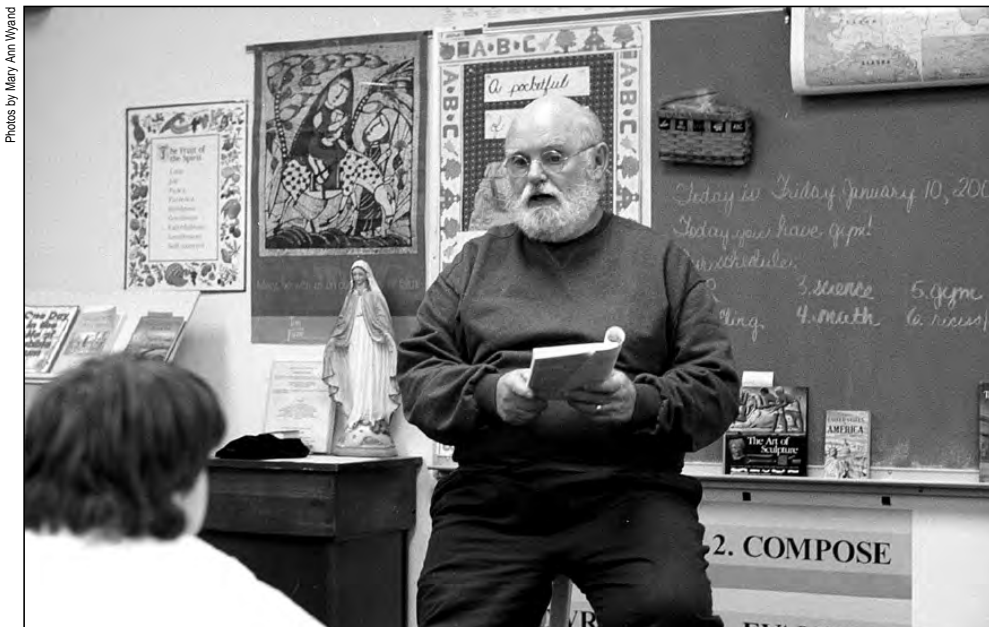
"I've written six books," Amanda said, during her years at St. Susanna School. "I feel good when I finish writing my book each year."

Fifth-grader Erin McGinn, who is also a member of the parish, said she likes being an author.

"I feel good about it because I have finished a book that I've never written before," Erin said. "I'm proud of Bernie because he wrote three books and it all came from his mind."

Principal Patricia Whitaker said Albertson knows the names of all the students, and always has a smile and a few words of encouragement for them.

"The first time I read one of Bernie's stories to the boys and girls, they were so proud to find out that he was the author,"



Above, Bernard "Bernie" Albertson, a custodian at St. Susanna School in Plainfield, reads a story from one of his books to students during a lunch break on Jan. 10.

Left, Bernie and Donna Albertson enjoy their work as custodians at St. Susanna School. He writes for a hobby, and has published two books of stories for children and a historical book for adults. Father Kevin Morris, pastor of St. Susanna Parish, said he bought Albertson's books for his mother as a Christmas gift. "She loved them," Father Morris said. "It's a wonderful thing to have a published author on the school staff. He's a great example to us all."

Whitaker said. "They're wonderful read-aloud books. We're proud of him and delighted that he is an author. Writing is important to Bernie, and the children are important to him, too. He is intent on having a clean facility for the students. The school sparkles, and that word defines Bernie. He sparkles, too."

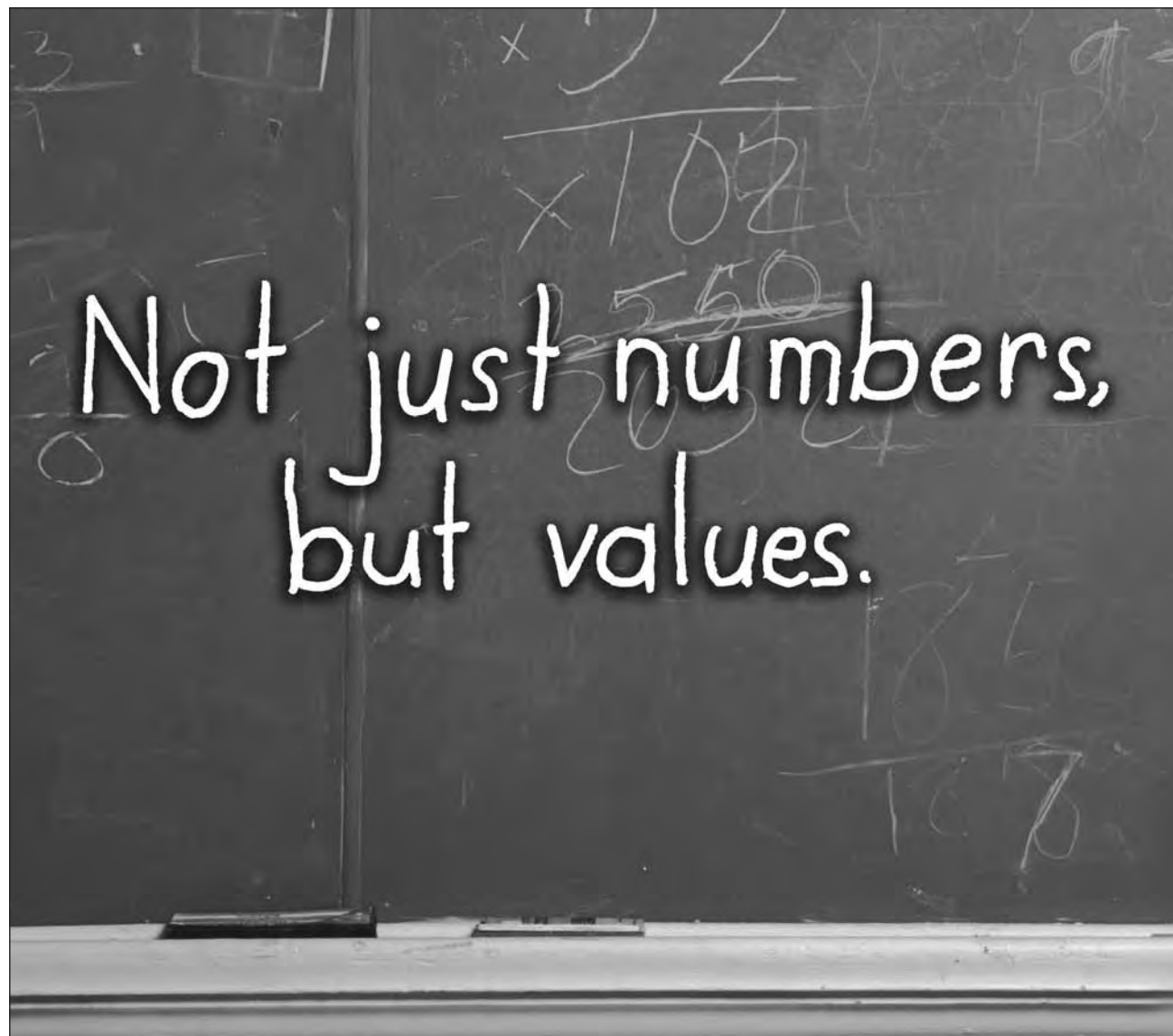
Recreational reading is encouraged as an important addition to the curriculum, Whitaker said. "I'm always delighted to see how many children are reading a book, something that's fun for them. The annual book fair here is always a popular event."

The Young Authors Program is an

excellent way to teach children to read and write well, she said, and the annual project has helped improve student performance.

"The creative writing that is done in the primary grades here is absolutely incredible," Whitaker said. "I'm so impressed with the great things I read [written by students] as a result of the Young Authors Program."

(Bernard Albertson's books are published by Denlinger's Publishers Ltd., an Instabook publisher based in Florida, and can be purchased online at Amazon.com or at Barnes and Noble Bookstores.) †



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Franklin to graduate first eighth-grade class

By Brandon A. Evans

FRANKLIN—"The announcement came earlier this month from St. Rose of Lima Church in Franklin. The parish has officially started work on its new school."

Those were the first words of an article written nine years ago in *The Criterion* that announced to the Archdiocese of Indianapolis the beginning of a new school in Franklin.

At the time, there were only enough resources for a preschool and kindergarten, but the desire to grow to a K-8 school was there.

Each year, a grade was added, and things were going well so grades continued to be added. That is, until this year, when the final grade was established.

This May, the fullness of the parish's vision will be reached when the first eighth-grade class graduates from St. Rose of Lima School.

Of the 13 children, about half have been with the school since the first grade, and a few have been students since it opened.

Many of those students have been trailblazers. They have led the school at the top of the class every year a new grade was started.

Principal Laura Riley said the students are excited about graduation.

"The eighth-grade celebration should be very special," she said. "We're really looking forward to our first eighth-grade graduation."

"It's just pretty cool, just to be part of it," said Joe Britner, an eighth-grade student at the school. "We're the first ones and we're going to set the precedent for everybody."

The students share a camaraderie, and several said they enjoy the small size of the school—which has 250 students—and the way that they have all gotten to know each

other.

Stephen Sullivan, an eighth-grade student enrolled at the school this year, said he has noticed the same atmosphere.

"Even though I've only been here a few months, I feel like I've been here at least half the time as everyone else has been here," he said.

The students recalled their connection to the school's history, from the time they helped to pick the mascot—which is a lion—to the time when the school started mandating uniforms.

Simona Willison, another eighth-grade student, said that it will be fun to come back to the school in 15 or 20 years to see if any of the teachers are still there and to visit the school.

As their historic graduation looms, Jennifer Buker said she is both "nervous and excited" about the day. It will be the last day of grade school for her and the other eighth-graders, and the beginning of high school for them.

"I think partly they're looking forward to what lies ahead," Riley said. "I think they are very excited about high school."

Nine of the students took placement exams for Roncalli High School in Indianapolis and, according to Riley, they all did well. Still, the students aren't taking the year off.

"They haven't shut down here, though. They're still working really hard," she said.

Riley said it has been amazing watching the current eighth-grade students grow up.

"They were such little children when they arrived," she said, "and they are such wonderful young adults now."

As the young people grew, the school grew with them.

Riley said that since the school opened it has seen "tremendous growth, not just in the grades and the numbers of students,



The first graduating class of St. Rose of Lima School in Franklin includes, back row, from left, Stephen Sullivan, Simona Willison, Clayton Britton, Joe Britner, Jake Rose and Kelley Mann, and front row, from left, Samantha Norris, Meredith Riley, Jennifer Buker, Allison Dilk, Brittani Brummett and Nikita Patel. Lindsay Fitzpatrick also is a member of the class.

which have quintupled, but growth in the programs we offer, growth in the curriculum each year as it expands to meet the growing needs of our students [and] growth in the amount of parental involvement."

Father Paul Shikany, pastor of St. Rose of Lima Parish, said the parish has put a lot of "blood, sweat and tears" into the school and he is excited about seeing it complete.

He sees it as a compliment to the parish because it adds another dimension to the spirituality of the faith community.

Father Shikany also said the help of parents and those without students in the school have made a difference.

Riley said that parents have worked at fundraisers, helped run the athletic programs, volunteered in the classroom and helped at lunchtime. One parent even networked all the computers in the building.

"The parents do a lot around here," Riley said. "We've been very pleased with the parental involvement that we've had."

Riley was hired at the start of the second year of the school, when the first grade was added. She was the first-grade teacher, a secretary and a principal.

"We were just so small," she said. "That was a very difficult year because those are three full-time jobs."

She now works solely as the principal, but still does odd jobs, like help inspect the boiler each year.

The school added a wing and a parish life center during her tenure, and Riley said she knows every inch of the building.

Riley said the parish has no plans to build a high school, but hopes the current school will continue to grow to accommodate more students.

This year, the four-year-old preschool through second-grade classes are full, and she anticipates that the third-grade class will be full next year. Still, she hopes to continue to get the word out about the school to parents in the area.

"A lot of people still don't even know we're here," she said.

Though the school is now complete, she said more work is still ahead.

"It means to me that our job is just beginning," Riley said. "I would like to see the school continue to improve what it offers our students every single year." †

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Teachers taking Catholic refresher course for added skills

By Jennifer Del Vecchio

Helping teachers give a Catholic perspective to all their classes is the goal of the Catholic Educator Program in the Archdiocese of Indianapolis.

The program is required for all educators in the archdiocese.

Already, 1,204 teachers have taken the classes—The History and Mission of Catholic Schools, The Creed and The Sacraments—since the program's inception four years ago, said Carole Williams, associate director of schools.

The course is designed to show that those in the education ministry are a witness to their faith.

Each course meets about six times and is taught by the Marian College faculty. A total of 15 hours earns one graduate credit, Williams said.

Another objective is helping with professional and spiritual growth, Williams said.

Beth Brogan, a resource teacher at St. Matthew School in Indianapolis, is taking the course on sacraments.

"It's reaffirming and making me remember my own sacraments," Brogan said, "especially baptism."

Brogan is learning why Catholics baptize their children as infants and why first Communion and first Reconciliation are done in the early grades.

As a teacher, Brogan said learning about the sacraments has already made a difference.

Recently, she helped a group of students with their saint reports.

She was able to tell students about their own given names and why they may have been given them at baptism.

She also told them about why they wore a white dress and why their older brothers and sisters were being confirmed.



Photo by Jennifer Lindberg

Jerry Flynn, a math teacher at St. Thomas Aquinas School in Indianapolis, listens to a discussion about the sacraments for his Catholic educators class. All educators in the archdiocese are required to take classes on the Catholic faith as a way to refresh their knowledge and impart it to students.

"My role was to break down the sacraments into their fourth-grade terms," she said.

The class includes reading assignments and class discussions. Principals of each school are responsible for coordinating the classes and requesting the classes. The archdiocesan Office of Catholic Education alerts other schools that might want to attend a class.

Eighth-grade religion teacher Kathy

Chapman, at St. Thomas Aquinas School in Indianapolis, said the sacrament class has taught her things she didn't know, such as why water is used during the Mass.

She's also gained more information to help her students, especially about the sacrament of the Anointing of the Sick.

"I'm more aware of the correct theology of it and now I have material on it," Chapman said. "My books and lesson plans never talked about this, and there

are no standards on this."

Math teacher Jerry Flynn, also from St. Thomas Aquinas, said the class has given him a new appreciation for the sacraments.

"It may not help me teach math," he said, "but it will help that I am teaching in a Catholic school."

The class is also benefiting his children and grandchildren as he passes along what he learns. †

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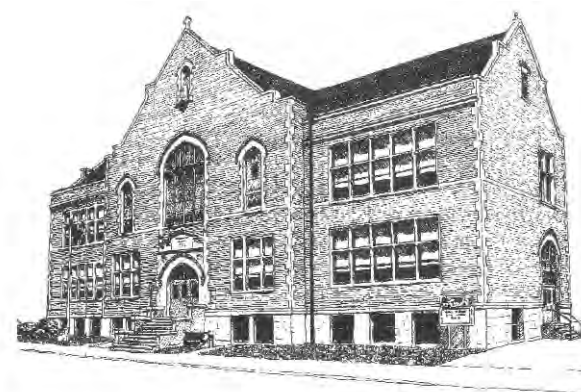
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Students playing 'mind games' to learn better study skills

By Jennifer Lindberg

Holding a Plexiglas shield in front of his face, seventh-grader Michael Rincker waited for a birdie to be thrown at him.

Another day, students built masterpieces out of Lego blocks then had to tell another student how to build a replica without looking at the original.

The two activities are part of "The Mind That's Mine" at St. Roch School in Indianapolis, a pilot program aimed at helping students understand how the brain works and how they can use that knowledge to become better students.

The new class is one of many initiatives under the special services umbrella of Project EXCEED—a program designed to increase educational quality for teachers and students.

Information gained from the students can then be shared with other teachers in the school to help them reach all students.

Students are already using their new knowledge in other classes.

"This class shows me my weaknesses and my strengths, and how I can do better," said Michael.

Through various activities, Michael knows that he learns better if he sees a picture or example.

Now, he asks his teachers to show him a visual example rather than a spoken one.

Various activities help students discern whether they are good listeners then provide suggestions to improve listening skills.

Teacher Mary Ann Chamberlin said the class helps students combat some of their learning weaknesses and shows them that if their brain doesn't learn one way, they can try another way.

Betsy Rodriguez, a seventh-grader, said she learns better by summarizing every chapter she's read on Post-it notes. Then she studies the main ideas.

Giving students those types of study skills is important, Chamberlin said.

"They know what their brain is good at and can then try to learn in that way," she said.

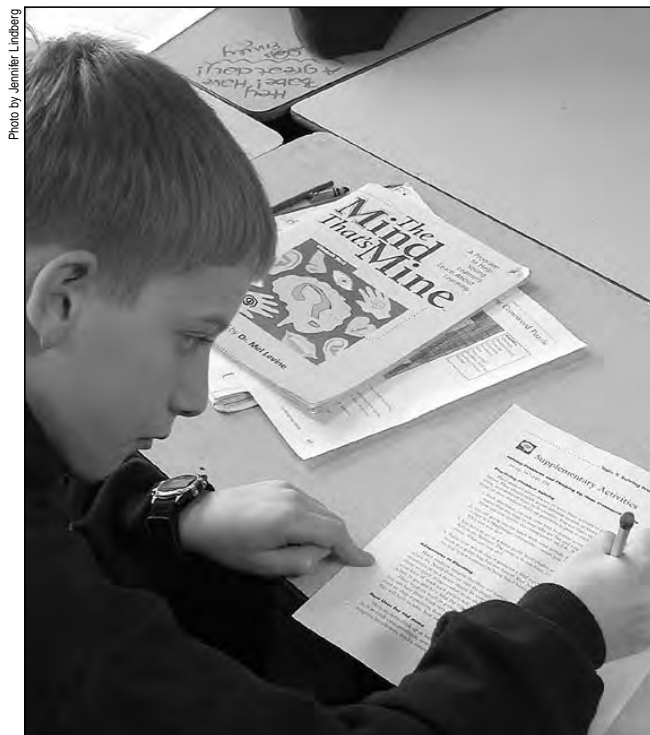
Kathy Mears, who oversees the special-needs segment of Project EXCEED, said the pilot program on the brain is only one area schools are using to improve student performance.

Project EXCEED will also be able to focus on gifted and talented students, students with disabilities and various learning practices that will help all types of student learners, she said.

Professional development courses are being offered or will be offered to teachers in all three areas.

A workshop on multisensory reading skills for teachers is already under way, she said.

"We want to reach students at all ends of the spectrum," Mears said. †



Seventh-grader Alex Gude works on "The Mind That's Mine," a new program made possible through Project EXCEED at St. Roch School in Indianapolis, which teaches students better study skills.

Technology moving forward quickly thanks to Project EXCEED

By Jennifer Lindberg

New technology updates in center-city schools in Indianapolis are under way thanks to Project EXCEED.

The project was made possible by Lilly Endowment's \$10 million challenge grant.

Project EXCEED is aimed at teacher compensation, increased student performance, technology and meeting the needs of special population students.

In technology, all eight center-city schools in Indianapolis are being updated. The updates include three computers for every class, two computers for administration, and a computer lab with an average of 25 computers—more if the school has a larger student population.

There are also laser printers for every class and a digital camera for the school.

Central Catholic School opted for a wireless cart with 12 laptops instead of a computer in each class. The school is piloting the program to see if it works for middle school students.

The new technology updates come with a teacher who trains other teachers to use the new technology in the curriculum, said Kim Shurig, coordinator of school technology and implementation for Project EXCEED.

The teacher spends six hours each month in the school for nine months.

Next year, more focus will be given to training and curriculum integration after each school is updated,

Shurig said.

Other schools getting new technology include Our Lady of Lourdes, Little Flower and St. Roch schools, all in Indianapolis.

Project EXCEED is on a five-year timeline for schools within Marion County, as stipulated by the endowment.

There are plans to replicate many of the initiatives throughout the archdiocese.

Last November, the archdiocese received \$10 million from Lilly Endowment after raising \$5 million in matching funds.

However, more than the minimum was raised, with the archdiocese raising \$6.2 million from corporate- and foundation-based sources and some private individuals. †



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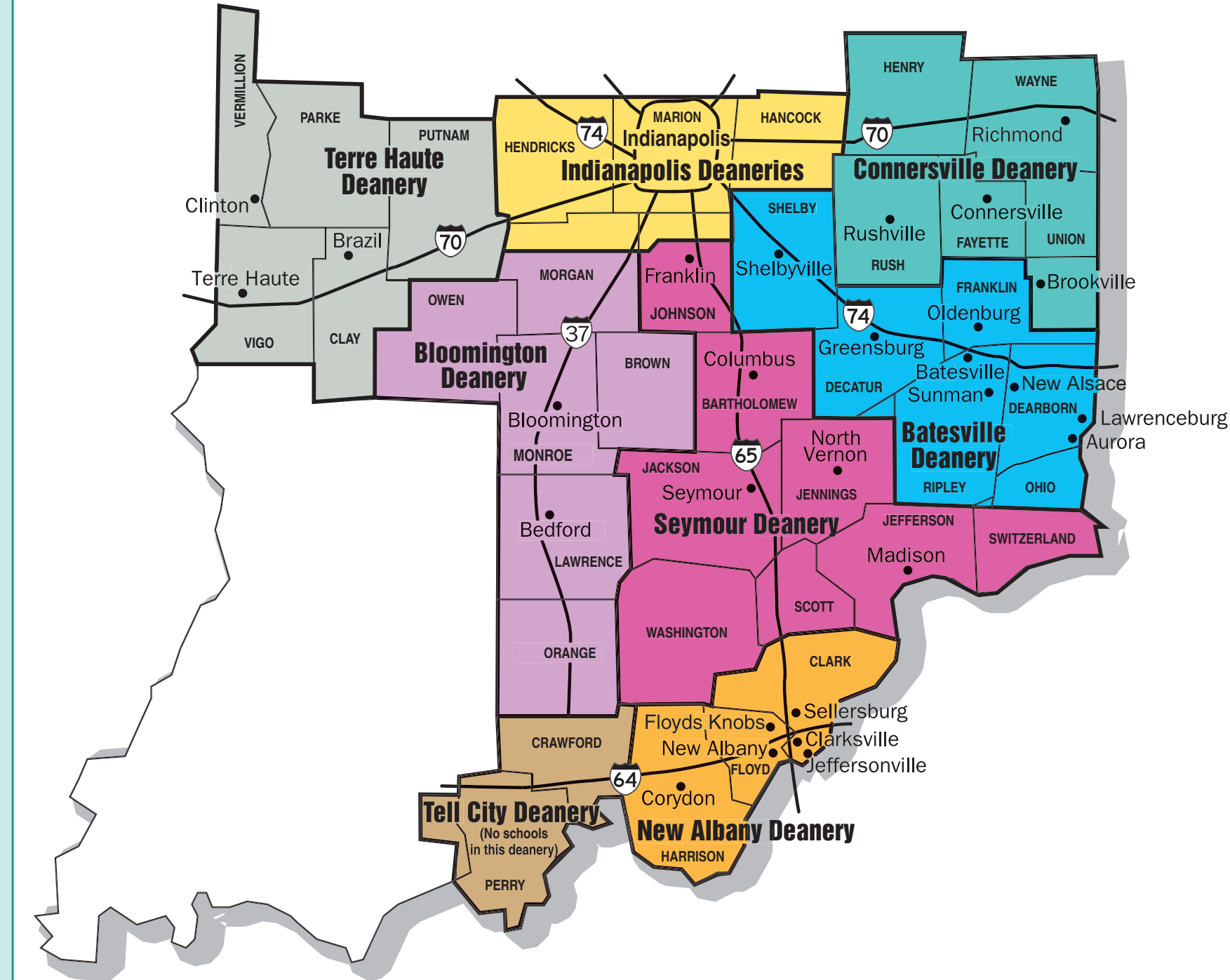
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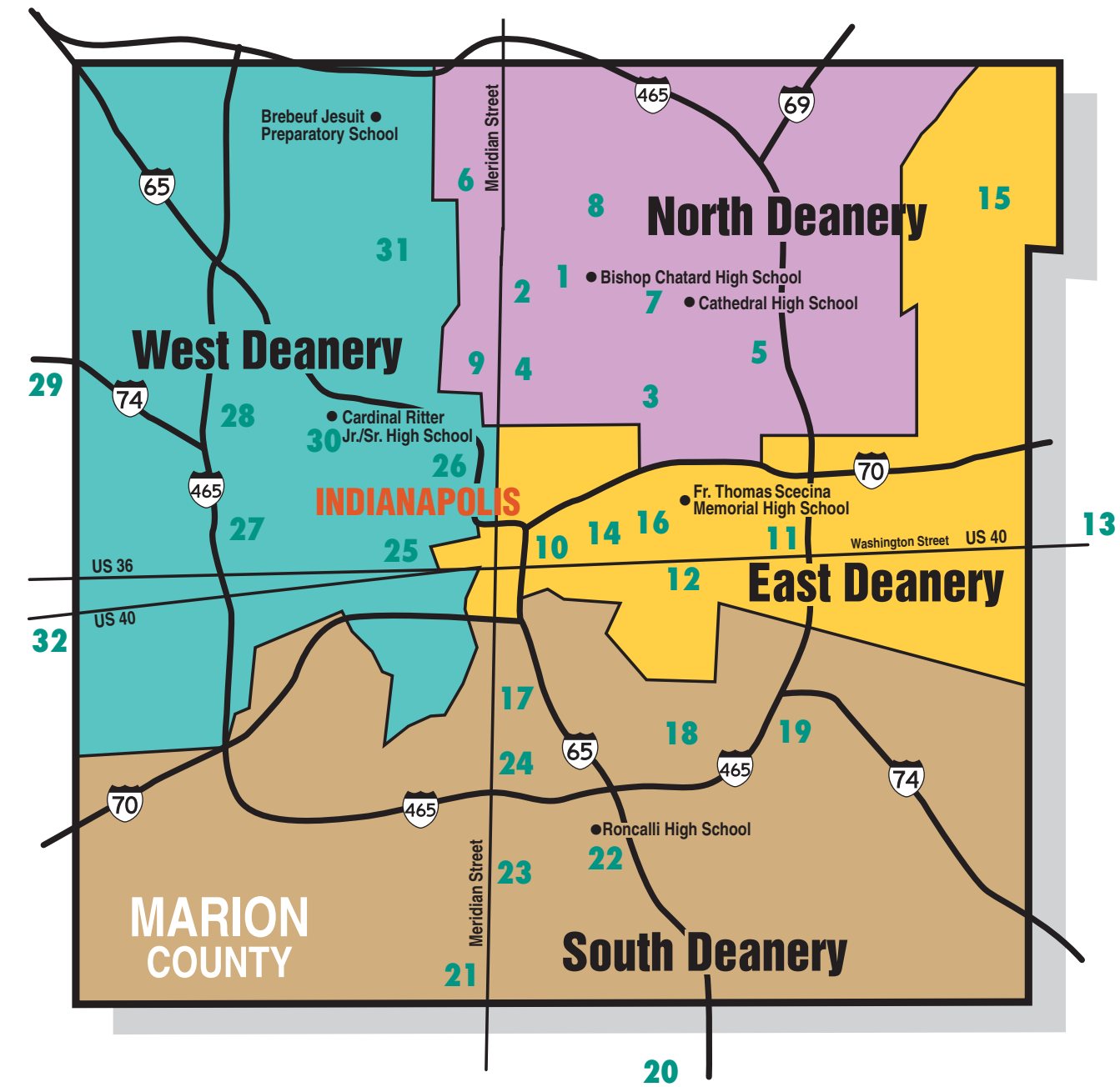
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Urban program aimed at helping schools and teachers

By Jennifer Lindberg

Meeting the needs of beginning teachers in center-city schools is the goal of a new program started in the Archdiocese of Indianapolis.

The Lalanne Program offered through the University of Dayton, gives first-year teachers their own mentor, free rent and a home they share with other first-year teachers.

In return, the teachers agree to a two-year commitment and a \$16,000 annual salary. The rest of the salary goes to the University of Dayton for continuing education classes and \$1,000 goes to the school where they are teaching at.

Nikki Moorman said her first-year teaching experience at St. Andrew-St. Rita Catholic Academy in Indianapolis is what she was searching for.

"It combines everything I wanted," said Moorman. "I wanted to do service and start teaching. It's almost like extended college because we keep a community life."

Lalanne Programs are in place throughout the nation. It was named for Jean Baptiste Lalanne, a priest with the Society of Mary, for his dedication to education and his 60-year career in ministry. Local representatives administer the program.

In Indianapolis, Bernadette Paradise, associate director for urban education for Project EXCEED, leads the program.

Lalanne has teachers in four Indianapolis schools.

Project EXCEED is a multifaceted program aimed at improving student performance, rewarding teachers, providing for special-needs student populations and increasing technology.

Lalanne participants live together at the Our Lady of Lourdes Parish rectory in Indianapolis. Many dioceses in the country utilize former convents or large rectories with rooms that are not used any longer for living quarters by priests or nuns. There are 29 Lalanne teachers in six dioceses in the country.

Lalanne also combines professional and spiritual development. Teachers take summer graduate courses at

Photo by Jennifer Lindberg



David Jacob teaches a freshman English class at Cardinal Ritter Jr./Sr. High School in Indianapolis. Jacob is part of the Lalanne Program that brings teachers into urban schools to grow professionally and help them with their spiritual life.

the University of Dayton. Spiritual development is fostered in each Lalanne community by praying together and attending two spiritual retreats each year through the Center for Catholic Education at the University of Dayton, along with opportunities to reflect on their personal faith journey and teaching ministry.

Katie Coyle, who teaches the seventh- and eighth-grade classes at St. Michael School, said teaching at a Catholic school is important.

"It's helpful to be able to pray with my students," she

said.

Participating in Lalanne is also helping Aimee Vogt, who teaches sixth- and seventh-grade classes at St. Michael, improve her prayer life.

Vogt said that living with other first-year teachers helps her share teaching experiences and pray about them.

"It forces you to take time and pray together once a week," Vogt said. "It helps me grow spiritually and helps me to help the students pray."

Walk into David Jacob's high school English class at Cardinal Ritter, and you'll see him start each class with prayer.

Jacob thought about a career in engineering then decided he enjoyed writing. He also likes being in an environment that is fostered through prayer.

Teaching in center-city schools has given the teachers new perspectives.

Pam Pisula, who teaches the sixth- through eighth-grades at St. Philip Neri School, said teaching in a center-city school has given her more experience than any of her student teaching assignments.

"Kids get stereotyped," Pisula said. "I've found they are great and all individuals, and they have special characters. I don't think they are put in enough of a positive light."

continued on next page

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Moorman, who teaches many students who aren't Catholic in the second grade at St. Andrew-St. Rita Catholic Academy, said she has an opportunity to help them learn about the Church even though they won't be receiving the sacraments of First Eucharist and First Reconciliation taught at that grade level.

Lalanne tries to deal with issues that first-year teachers face. Most teachers spoke about classroom discipline, time

management and how not to feel guilty by having a weekend of their own.

"I always question, 'Do I go home for the weekend or do I stay and do more papers?'" Vogt said.

Paradise said this is typical for first-year teachers.

"We are there to help them find better ways of time management and be supportive of their questions and struggles," she said. †



Photo by Jennifer Luchberg

Teachers in the Lalanne Program in the Archdiocese of Indianapolis meet with Bernadette Paradise, associate director for urban education for Project EXCEED, during a dinner to discuss their roles as teachers. The teachers are staying at the Our Lady of Lourdes Parish rectory for their two-year tenure.

U.S. Catholic high school trends

General background

U.S. Catholic high schools number 1,228. Enrollment is 614,571.

Student diversity

Catholic high schools teach a diverse group of students. The percentage of minorities in Catholic elementary and secondary schools has more than doubled since 1970 and continued to increase in 1995. It now stands at nearly 25 percent.

Location of schools

In 1995-96, 3,752 of all Catholic schools were in urban settings. Of these, 1,020 were in inner cities.

Faith background

Catholic high schools enroll 17 percent of their students from other faith backgrounds. In some inner-city schools, a majority of students are non-Catholic.

College matriculation

Eighty-three percent of Catholic high school graduates go on to college. Minority students who graduate from Catholic high schools are three times more likely to earn a college degree (25 percent compared to 8.5 percent) than African-American and Hispanic-American graduates of public high schools.

Test scores

Catholic high school students consistently score higher than public school students on government sponsored tests: 3.6 percent higher in math, 7.9 percent higher in reading proficiency and 3.76 percent higher in science. A 1990 Rand Corporation study of minority students and those from low-income families found that students in Catholic high schools averaged 803 on the SAT, compared with 642 by those in regional public schools and 715 by those in metropolitan public schools.

Median tuition

Median freshman tuition in September 1993 was \$3,100.

A gift to the nation

Given the difference in per pupil costs between Catholic and public schools, the dollar value of Catholic secondary education's contribution to the United States exceeds \$4 billion.

Salaries

Average median salary for lay teachers is \$26,800. The average maximum salary is \$34,400. The average annual salary for lay principals is \$51,000.

Financial assistance

Catholic high schools throughout the U.S. provided more than \$148 million in financial assistance to more than 140,000 students in 1994. Ninety-seven percent of all Catholic high schools report financial aid programs.

Pupil-teacher ratio

The pupil-teacher ratio is 15 to 1.

Teaching staff

Lay men and women represent 85.2 percent of the full-time equivalent teaching staff in Catholic secondary schools. Sisters, brothers and priests represent 14.8 percent.

Discipline policy

On the average, schools annually expel only 1 percent and suspend less than 3 percent of their students. The majority (84 percent) of principals say, "Discipline is a strong emphasis at this school."

(Source: National Catholic Education Association)

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Principal challenges all teachers to be spiritual leaders

By Jennifer Lindberg

NEW ALBANY—Asking how many of her students could pray the rosary gave religion teacher Sandy Bierly an uncomfortable realization.

"Three out of 130 raised their hands," said Bierly, a religion teacher at Our Lady of Perpetual Help School in New Albany.

That was three years ago. Today, all 130 students know how to pray the rosary.

For 31 years, there hadn't been a May Crowning at the school, even though the parish is named after the Blessed Mother, said third-grade teacher Carol Read, who has taught there that long.

That's changed too, and each year the annual event teaches students Marian songs in Latin, prayers and litanies along with an explanation of the May Crowning.

Catholic identity is the first thing Principal Karen Schueler wants people to notice about Our Lady of Perpetual Help School.

To do it, she's instituted adoration days for the entire school once a month, and encourages students and staff to pray the rosary together as a class. Schueler tries to make sure there are opportunities for her teachers to be spiritually fed.

It's not always easy to define Catholic identity, Schueler said. Some administrators don't realize that they are already doing a lot that can be enhanced or redirected.

At the Architects of Catholic Culture Conference in Oxford, Ohio, Schueler and two teachers learned how to keep the focus on being Catholic through everything they do in the classroom. The conference gave helpful hints, reaffirmed what Schueler was already doing and gave her a peer group to talk about ideas.

The conference gathered educators from across the nation. It also highlighted that many times administrators get too worried about test scores rather than spiritual life, the participants said.

"I know that the state breathes down our neck," Schueler said. "Our teachers are being asked to do more and more and we can quickly forget why we are here."

"The Architects of Catholic Culture [conference] told us we are the builders of that Catholic culture," she said. "It's a simple message, and all of us are called to have the same vision and mission for our kids."

Schueler said her focus is on being a spiritual leader for the school.

"We aren't a private school. We aren't a public school. We are a parochial school," Schueler said.

For three years, Schueler has promoted that message to students, teachers and parents.

Implementing that philosophy means giving the school a basic foundation in the traditions of the Church, such as eucharistic adoration, the rosary and the Stations of the Cross. It also means combining those efforts with catechesis and explaining to students what they mean, she said.

Starting adoration, Schueler gave the responsibility to each homeroom teacher to take his or her students to the church for 30 minutes during homeroom time on the first Friday of the month.

Fearing they wouldn't get everything taught, some teachers balked at the idea. Schueler didn't budge.

"It's an expectation for teachers to take students over to the church and spend time with the Eucharist," she said.

It also doesn't fall only to the religion teacher to teach the students about the Catholic faith.



Our Lady of Perpetual Help School in New Albany is utilizing current and new practices to instill a strong Catholic identity in students. The Christmas Eve Children's Mass is one of many ways that students learn about their faith.

"All teachers are the spiritual leaders in their classroom," Schueler said.

As for making sure academics are taught well, Schueler isn't worried that the spiritual activities take away from the students' learning.

She's seen students continue to do well and has noticed fewer discipline problems

and more respect for administrators and teachers.

After experiencing adoration time, the teachers who weren't sure about it have come to enjoy it, and have said it's the best part of their hectic days.

Helping teachers grow in their faith is *continued on next page*



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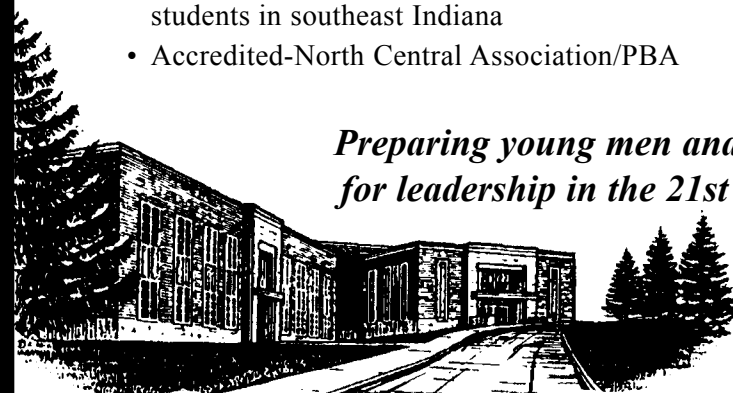
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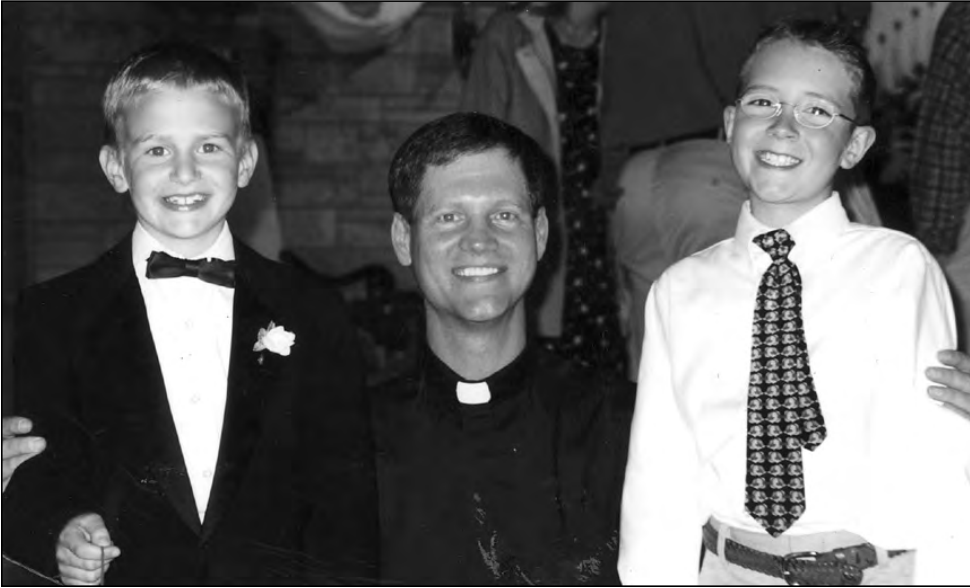
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Submitted photos

Father Paul Etienne, pastor of Our Lady of Perpetual Help Parish in New Albany, poses with Caulin Blair and Christopher Carpenter. Father Etienne helps guide the school spiritually and helps educate the children about their Catholic faith.

Students bow before the altar before a school Mass at Our Lady of Perpetual Help Church in New Albany. Principal Karen Schueler is trying to teach the students reverence along with explanations about the Catholic faith.



just as important as teaching the students about the faith.

Retreat days are offered for the staff and Parents of Prayer has parents praying for a teacher and class by name each day.

Bierly said she has seen a marked difference in the way students and staff treat one another since instituting adoration and the monthly rosary.

"I feel Father Paul [Etienne] and Karen [Schueler] are our spiritual directors of the school, and they touch our souls," she said. "We've all grown. Being Catholic is what we are all about. If we get students to have that living faith, we will see a difference. And we have. There is so much love."

Modeling the faith to students, fellow teachers and parents is important and stressed at Our Lady of Perpetual Help School.

Schueler stresses to her teachers to "teach as Jesus would teach, discipline as Jesus would teach and see Jesus in every parent and child," Bierly said.

Read prays a decade of the rosary with her third-grade class every day.

The children have come to love it, expect it and are attuned to when a prayer is mistakenly left out. At one school rosary gathering, a class forgot to pray the "Hail, Holy Queen" to end the rosary and "my third-graders knew it," Read said.

Starting small is important. Read never pushed the children to lead the rosary, but always encouraged it. Soon, more were starting to lead. After the rosary, they read their Bible for five minutes then draw a picture about the passage they read or illustrate a word or phrase that caught their attention.

"I think we all have begun to see Jesus in one another more," Read said, "to be more aware of it."

Schueler said that she couldn't do what she's doing without the support of Father Etienne and her staff.

"It helps if the pastor and principal have the same vision and are heading down the same road with Catholic iden-

tity," Schueler said.

For teachers, Schueler said her philosophy is "that until a teacher owns and believes it, it won't happen."

Giving them tools to model the faith and the support needed to do it is important, she said.

The workshop on Catholic culture gave simple ideas, such as pulling in everything a school does and making it Catholic, even the school mascot.

For example, if the mascot is a bear, show how Jesus is as strong as a bear but as loving as a teddy bear, Schueler said.

Schueler also tries to work with parents by sending out a newsletter to give them ideas for modeling the faith at home and keep them abreast of what the students are doing spiritually and academically.

Admitting that it is frustrating that some parents don't realize they are the primary educators of their children, Schueler said she still keeps trying.

She also is trying to help students learn presence and stillness.

Today, students find it hard to sit still for prayer, but by initiating adoration they are learning "how to just be present."

On Good Friday, the school has a quiet day. Teachers do quiet activities with students. There is no talking in the halls, and meditative music is played. There is an air of reverence and quietness in the school to help students understand what Good Friday means and show them that it's not just an ordinary Friday. Even at recess, students don't play as normal, but take the recess time to read their Bible.

During Lent, they also pray the Stations of the Cross.

Schueler has found that the students like the prayer time and "aren't intimidated by it."

"It's not only the ABCs and 123s that get one through life, but faith and a foundation of morals and values that they can fall back on and that can help them," she said. †

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New archdiocesan schools are moving forward

By Brandon A. Evans

Two new Catholic schools in the archdiocese are doing well as they begin their educational ministry.

Seton Catholic High School in Richmond opened last fall with 86 students in grades seven through nine.

Principal Richard Bayhan said the first year has been "surprisingly smooth" and that he "would've expected a lot more bumps and rough spots."

He gives the credit to the teachers and students. The staff, he said, is a mixture of new and more experienced teachers.

As for the students, Bayhan said that they have already established a good

rapport and he jokes that "they are the only four-year seniors we'll ever have."

Each year, the school will add another grade, and each year the same class will be the oldest.

He also gives credit to the parents.

"We've had a number of parents who have sacrificed time and effort and money to make this really happen," he said.

Bayhan is preparing to add a 10th-grade class to the school this fall. He said the school is looking at the state curriculum and figuring out how to shift the teachers to make up for the change.

In Floyds Knobs, St. Mary-of-the-Knobs School, which opened in 2001, is also pleased with its progress.

The school currently has a preschool, pre-kindergarten, kindergarten and first grade, and there are plans to add more grades.

"Right now, the plan is to go to sixth grade," said Principal Mary Ann Bennett.

Having everyone on the staff start at the same time has been nice, she said, because it allowed them to all be "on the same page."

The school already has a strong Parent Teacher Organization, and after adding outdoor playground equipment last year will add indoor playground equipment this year.

With 106 students currently enrolled and plans to add a second-grade class

next year, Bennett is anxious to find out 2003-04 enrollment figures to see what the numbers will be for the future.

The school will hire a teacher in a few months and figure out how to best add the new grade. Bennett said that most, if not all, of the first graders will be moving on to the second grade.

New students will primarily come into the younger grades, and Bennett said that the school boasts a strong early education program. Last year, the preschool program increased 23 percent.

"There was a need in our area for another Catholic school," she said. "I think that it's been really positive so far." †

Year-round school offers students options they didn't have before

By Jennifer Lindberg

Offering students learning opportunities they may not get during the traditional school year is the goal of intersession classes being offered at two Indianapolis elementary schools.

All Saints and Central Catholic schools marked their first year of being the only schools in the archdiocese to adopt a year-round school calendar.

Students still have the same number of school days as a traditional calendar, but the calendar is broken into quarters with longer breaks in between.

During those breaks, students have the option of taking intersession classes.

Educators believe the new calendar will help increase student learning and act as a possible model for center-city schools.

Both schools have different approaches to year-round school and how they use their intersession classes.

All Saints uses the classes for remedial education classes and classes that address certain needs of the school population, such as a class for children with divorced parents or one for anger management.

Central Catholic is using intersessions for broad-based activities that enhance the current curriculum.

The intersessions are optional for students. Both schools have received and are still pursuing grants to help students pay for the intersession classes.

Mary Pat Sharpe, principal of All Saints School, said the intersessions provided a surprise benefit.

"Our middle school students got some great leadership experience," Sharpe said.

They served as tour guides for the "mystery country" session and helped teachers and presenters with the young children.

"They served as role models and made the teachers' jobs much easier," Sharpe said.

Each intersession is structured around a theme.

For example, Central Catholic used the country France for various activities, such as cooking.

Principal Kathleen Tichenor could be found at the apple corer, supervising students as they got ready to make a French apple dessert.

Older students also helped younger students there and said they liked a change in the school schedule to learn something they wouldn't in a regular class setting.

"We are seeing students try things they never would have had the opportunity to try in a traditional class setting," said Tichenor.

Central Catholic is also using their intersessions to give students opportunities to help the community.

During a recent intersession, students went to St. Paul Hermitage in Beech Grove, where they performed a choral reading and paired with four residents to



Photo by Jennifer Lindberg

Principal Kathleen Tichenor of Central Catholic School in Indianapolis helps students peel apples as part of their intersession class about France. Students used various activities to learn about the country. Central Catholic and All Saints School in Indianapolis are on the year-round calendar.

become e-mail pals.

The students use their classroom e-mail address. The project is aimed at helping students stay in touch with an

older generation and get advice from them, such as for an essay project or just e-mailing and telling them about their achievements, Tichenor said. †



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Mr. Steve Weber, *Principal*

St. Matthew School
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Principal—Mrs. Laura Riley

Facts about Catholic schools, Archdiocese of Indianapolis, 2002-2003

Catholic schools:

Total schools:	72
Elementary Schools:	62 (28 in Marion County)
High schools:	10 (6 in Marion County) (includes 3 private high schools)
Pre-school programs:	32 (Pre-K Programs for 3-, 4- and 5-year-olds)
Extended Care Programs:	55 (before and after-school care or both)

Professional staff: **1,534** (full-time and part-time in 2001-02)

Enrollment: 2002-2003 (Unofficial Oct. 1, 2002, enrollment)

Total pre-school-12:	24,230
Pre-school:	1,648
Elementary (K-8):	17,317
High school (9-12):	5,265

Religious composition: Elementary High School

Catholic parishioners	85.57 %	79.25 %
Non-parishioners	14.43 %	20.75 %

Note: Approximate figures for Indianapolis center city schools (2001) are: 65 % minority, 69 % non-parishioners and 58 % qualified for federal lunch program.

High school graduation rate: (2001) **98.11 %**
Percent graduates entering college: (2001) **87.78 %**

Source: Indiana Department of Education
Note: All figures above this line include 3 private high schools.

Average tuition rates, first child (2001):

Elementary schools	Catholic \$2,150	Non-Catholic \$3,062
Interparochial high schools	\$3,863	\$5,911

Note: Elementary tuitions are set at the parish level and vary greatly. Schools receive parish subsidies except for private high schools.

Total cost of catholic schools 2000-2001 (est):

Elementary schools cost-per-pupil	\$3,152
Interparochial high schools cost-per-pupil	\$6,329

Total cost of catholic schools \$84.1 million

(excluding private high schools and capital costs)

Annual savings to Indiana taxpayers, fiscal year 2000 (est.):

\$154.3 million (@ aggregate public school (K-12 composite) cost-per-pupil \$6,998, excluding private high school population)

Archdiocesan Administration:

The Office of Catholic Education, Archdiocese of Indianapolis, oversees the Catholic schools and parish faith-formation programs for 150 parishes and missions in 11 deaneries throughout a 39-county area of central and southern Indiana comprising some 13,757 square miles and serving more than 233,000 Catholics. The Office of Catholic Education was founded in 1974 when the former school office and office of religious education were formed into one of the first offices of "Total Catholic Education" in the nation. Under Archbishop Daniel M. Buechlein and in consultation with the Archdiocesan Education Commission, the office utilizes a team management approach in support of the teaching mission of the Church and the strategic goal—"learning,

teaching and sharing our faith." Support for site-based programs is provided through educational and faith-formation resources, consultation, training, community-building and collaboration with constituents in the parishes and schools in conjunction with other archdiocesan agencies. The secretary for education and faith formation also oversees youth ministry and the Catholic Youth Organization. Major constituencies include pastors, principals, parish administrators of religious education, youth ministers and members of school and faith formation commissions and boards. Constituents are involved collaboratively in projects to write curriculum, provide inservice training, revise manuals and participate in professional training.

Office of Catholic Education

1400 N. Meridian Street, P.O. Box 1410, Indianapolis, IN 46206
317-236-1430 or 800-382-9836, ext. 1430 Fax: 317-261-3364
E-mail: indyoce@archindy.org Web site: www.archindy.org

National Catholic school highlights

- Total Catholic school student enrollment for the current academic year is 2,616,330.
- There are 1,971,627 elementary/middle school students and 644,703 secondary school students.
- Minority student enrollment is 682,136, which is 26.1 percent of the total enrollment.
- Non-Catholic enrollment is 344,397, which is 13.2 percent of the total enrollment.
- There are 8,114 Catholic schools; of these 6,886 are elementary/middle schools and 1,228 are secondary schools.
- 49 new schools were opened in the nation and 93 were consolidated or closed.
- 3,477 schools have a waiting list for admission.
- Coeducational schools comprise 99.1 percent of elementary schools and 64.6 percent of secondary schools. At the secondary level, 14.8 percent of schools are all male and 20.6 percent are all female.
- Full-time equivalent professional staff numbered 155,658: laity 94.2 percent and religious/clergy 5.8 percent, with lay women 75 percent, lay men 19.2 percent, sisters 4.4 percent, brothers 0.07 percent and priests 0.07 percent.
- The student/teacher ratio is 17:1.

(Source: *United States Catholic Elementary and Secondary Schools 2001-2002: The Annual Statistical Report on Schools, Enrollment and Staffing.*) †



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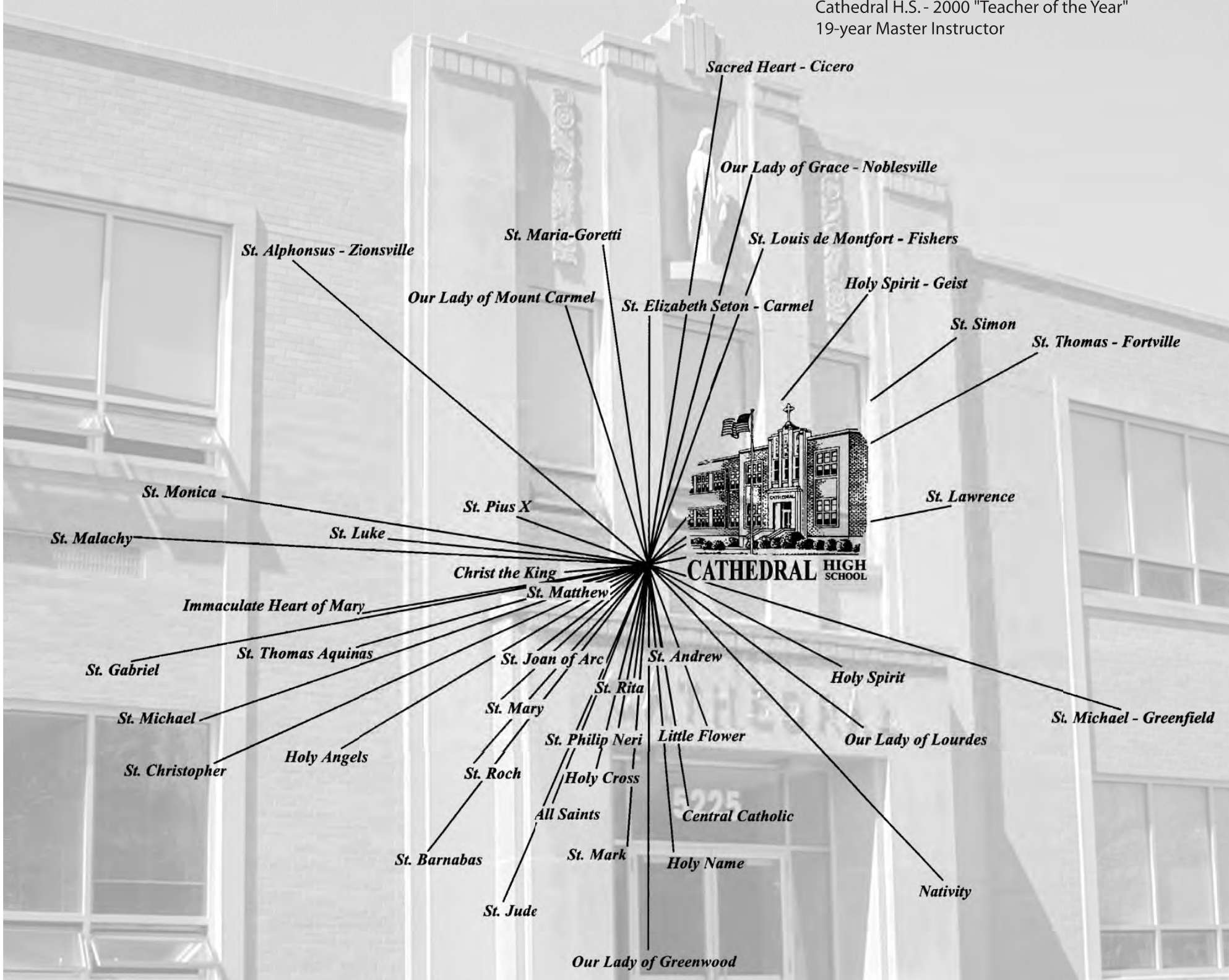
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Christian values lead to a good and healthy life

By Frederic Flach, M.D.

The term “values” usually refers to the guiding principles that affect how we think, feel and behave.

When we say that certain people have values, we’re usually complimenting them for being wholesome, good and strong—and probably for holding viewpoints similar to our own.

Actually, one person’s values may be terrific. He or she may be generous, kind, understanding, forgiving. Another person may be a corporate swindler or ruthless murderer, comfortable with a value system that says any path to riches is acceptable or that getting rid of anyone standing in your way is all right.

It’s inaccurate to accuse a person of having no values. It’s better to say that each of us has a mixture of values, some good (it’s important to tell the truth), some bad (being selfish is fine), some indifferent (“neither a borrower nor a lender be”).

It’s good periodically to identify your current most important values and consider where they originated, since a historical perspective of this kind can be illuminating.

While doing this, don’t forget to note the many movies and TV shows you’ve watched, the values they espouse and whether they’ve influenced you in any way.

Values formation starts at home and is shaped by early schooling.

I’ve always valued my spiritual life. An only child, I grew up in a home where religion was part of the fabric of

everyday life. Ours was not one where religion was overdone, oppressive or stifling. It was just there.

A print of a famous painting of the Blessed Mother and the infant Jesus hung in an upstairs hallway. A valuable porcelain figurine of the angel leading Jesus, Mary and Joseph on the flight to Egypt stood atop my father’s dresser. A crucifix hung over my bed.

I attended a parochial school run by caring Benedictine nuns.

These were the Depression years. Materially, we had more than most.

I can still see my mother offering bowls of soup, hot cereal and coffee to bedraggled hungry men who stopped by our house almost daily.

Dad was a successful businessman. Among his many outside activities, he organized one of the first savings and loan associations in New Jersey for the explicit purpose of making mortgages available to working people who couldn’t get them from banks.

My parents stressed education’s importance and closely monitored my progress through school. They encouraged me to find ways to use my talents. Not that my parents were without flaws, but on the whole they were always there for me and exemplified values that are part of me to this day.

As a doctor, I’ve encountered many patients whose childhoods were very different. Their family life suffered greatly because of parental conflict, physical or mental illness, alcoholism or abusive behaviors.

Children without focus, bewildered

Take time to examine values

By Patricia Kobiellus Thompson

“It is only with the heart that one sees rightly. What is essential is invisible to the eye.” With these words, St. Exupery’s Little Prince expressed what many of us at the end of our lives experience: a complete re-visioning of our deepest values.

Theologian John Tully Carmody, dying of multiple myeloma, experienced a profound shift in life emphasis. In *God Is No Illusion*, he wrote, “Over time, much that used to drive us, seduce us, corrupt us, falls away, rendered irrelevant by pain.”

Too often, our awareness of our finitude comes when life is ebbing and we set our priorities straight. I have seen this many times in hospice work: dying persons turning to long-estranged family members to reconnect, waiting at life’s

edge for the family’s proverbial “black sheep” to arrive or understanding at soul’s depth that “going home” means something much different than they’d imagined.

Whether or not we fully understand this, each of us lurches through daily life in search of the eternal. We return to our roots, our deepest values, when all externals are stripped away and we are left naked before God.

Our task is to wake up to our true values before it is too late, and recognize where we did begin, where we wandered off the trail and, with God’s grace, how we may find our way home again.

(Patricia Thompson, a former hospice nurse, is an adjunct faculty member at Duquesne University in Pittsburgh.) †



Values formation starts at home and is shaped by early schooling. Values affect how people think, feel and behave. The secret of a good and healthy life is to live by values that are in the best interests of humankind.

by the muddled values of adults around them, grew up with little or no confidence in the future. Some fell prey to psychiatric disorders. Some became victims of unhealthy adolescent peer pressure.

But others prevailed, ending up with values similar to those of people with more fortunate backgrounds. On closer scrutiny, these survivors possessed an inherent resilience. Sometimes a stable, loving relative had taken over. Sometimes, they would tell me cautiously, they believed it had been an angel who had helped them.

In our teen-age years, a new, multi-faceted world of diverse values swirls around us. We want to be accepted by and to resemble our peers. One peer group thinks it’s important to study hard. Another group of teens thinks studying is for wimps. One peer group laughs at sexual morality, while another group of teen-agers treats everyone with equal respect.

For those who marry, another new influence on values appears. Have you noticed that, over years of being married, your beliefs and codes of behavior have changed, coming to resemble those of your spouse? Or vice versa? Does this seem to be for better or worse?

The theme song for our culture could well be “Anything Goes,” a favorite

song of the 1930s written by Cole Porter. It’s a great song, but it’s not so great as a philosophical premise.

In fact, anything doesn’t go. The secret of the good and healthy life is to live by values that are in the best interests of humankind.

One of psychiatrist Carl Jung’s contributions to our understanding of the human condition was his concept of the collective unconscious. Essentially, the archetypes for human survival are indelibly imprinted in each of us. Jung stopped short of saying that God put them there, but that’s all right. These archetypes contain the essential ingredients of every basic attribute that serves the progress and survival of our species—what it is to be a father, a mother, to nurture, to love, to be just, to believe.

Perhaps this then is the answer to our question of where values come from. They’re hidden within our own hearts and minds, and faith in God is the key to their discovery.

(Dr. Frederic Flach is a psychiatrist and the author of numerous books, including *The Secret Strength of Angels: 7 Virtues to Live By*. He has been awarded Knight Commander in the Equestrian Order of the Holy Sepulchre of Jerusalem.) †

Discussion Point

Values are at risk in society

This Week’s Question

Name a value of yours—a way of thinking, a priority or a belief—that you think is at risk in society.

“Truth. In today’s busy world, many people feel that their lives have lost meaning. We live in a culture of division and bad judgment. People are looking for guidance and truth, especially from those who lead us.” (Eileen Beelitz, Brick Town, N.J.)

“One of the values that comes to mind is commitment. I feel very strongly that when one pledges or commits himself or herself to something, it should be a No. 1 priority. I am convinced that our society would be better, and hopefully will be better in the future, when all

of us commit to helping each other through life—to make a genuine effort to follow God’s law to love our neighbors as ourselves.” (Dorothy Gillam, Little Rock, Ark.)

“Overall morality, period. Nobody seems to have scruples anymore.” (Nancy Reeves, Miami, Fla.)

Lend Us Your Voice

An upcoming edition asks: What parish-centered activities are a part of your Lenten season?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Bill Witman

From the Editor Emeritus/John F. Fink

Important events: Ambrose opposes emperor

Thirteenth in a series

The 13th of my 50 most important events in Catholic history happened in 390 when Ambrose, Bishop of Milan, opposed Emperor Theodosius I.



Ambrose is the first, chronologically, of the original four Doctors of the Church; the others being Jerome, Augustine and Pope Gregory the Great. His opposition to Emperor

Theodosius, though, had nothing to do with his brilliance. It had everything to do with his determination that civil rulers must be submissive to the Church.

Ambrose had been Bishop of Milan for about 15 years when a terrible massacre took place in far-off Thessalonica, Greece. In retaliation for a riot by the people in which several people were killed, Theodosius's troops killed 7,000 people.

Ambrose wrote a severe letter to Theodosius, telling him that "what was done at Thessalonica is unparalleled in the memory of man," and urging him to

penance. Theodosius did public penance.

Theodosius died five years later, with Ambrose at his side. At his funeral, Ambrose praised Theodosius. Referring to the massacre at Thessalonica, he said, "He, an emperor, was not ashamed to perform the public penance which lesser individuals shrink from, and to the end of his life he never ceased to grieve for his crime."

Theodosius had technically been emperor of the East, with his headquarters in Constantinople. Valentinian II was emperor of the Western Empire. However, Theodosius had had to come to Valentinian's aid when a rival named Maximus invaded Italy. After that, Theodosius was the real ruler of the entire Roman Empire.

Before his run-in with Theodosius, Ambrose had an on-again-off-again relationship with Valentinian and his mother, Empress Justina. Valentinian became emperor when he was only 12, so Justina ruled as regent. It was a period when Arians still exercised considerable power, and Justina was an Arian.

In 385, Justina had Valentinian demand a certain basilica for use of the Arians. Ambrose refused, saying that he could not

surrender a temple of God to heretics.

Soldiers were sent to seize the church, and they entered it while Ambrose was preaching. The soldiers laid down their arms and prayed with the Catholics.

Later, Justina had Valentinian issue an edict outlawing Catholic assemblies and forbidding anyone, under pain of death, to oppose Arian assemblies. Ambrose simply ignored the law. He and his congregation barricaded themselves in the church from Palm Sunday until Easter Sunday. To pass the time, Ambrose taught hymns he had composed, divided the congregation into two choirs, and had them sing alternate stanzas. In one of his sermons that week, he made his viewpoint plain when he proclaimed, "The emperor is in the Church, not over it."

Justina backed down because, suddenly, she needed Ambrose. Maximus was preparing to invade Italy, so Justina asked Ambrose to stop the invasion by meeting with him. Ambrose did, but Maximus invaded anyway and this is when Theodosius had to come to the rescue.

Ambrose had to oppose civil rulers several other times, too. He was a feisty defender of the rights of the faith. †

Cornucopia/Cynthia Dewes

Saving public schools may save us all

As we all know, public schools are in trouble. They are accused of providing sub-standard educations for the young while allowing unmonitored bullying and bad influences to damage them.



At the same time, the public school has become the major, if not the sole, social agency for almost anything pertaining to

kids. Not only are schools supposed to teach them reading, writing and arithmetic, but also sexual education, social awareness and other living skills which used to be gained by observing and imitating parents.

Schools are required to report suspicions of physical or sexual abuse of children in their care. They must teach tolerance for all races, sexual preferences, religions, social levels, political convictions or ideas in general. All this, without ever hinting in favor of one view or another, or presenting a moral decision.

Thus, for an institution committed to strict separation of church and state, the public school is certainly forced to walk a fine line between offering information and favoring one opinion or another. And often,

to some of us, it seems the public schools uphold "freedom from religion" rather than "freedom of religion."

In addition, public schools feed children breakfast, lunch and sometimes after-school snacks. They often provide childcare before and after school hours because no adults are at home. They offer cultural opportunities for music, art and drama, which children may not experience in any other way.

In the case of special education students, schools are sometimes asked to perform medical or therapeutic services not entirely related to the children's educational needs. They routinely monitor vaccinations and other public health measures for children, and sometimes they're the first to identify their vision, hearing or other physical or emotional problems.

So, as we continue to pile tasks on the public schools, why are we surprised when they can't seem to fulfill them all?

Long gone are the days when the public school reflected a society of God-fearing, two-parent families who belonged to a network of extended family and friends available for help at all times. Gone is parental support for teachers and school administrators in disciplining students, corralling bullies and sharing responsibility as adult role models.

Faithful Lines/Shirley Vogler Meister

Snobbery is alive and well in our lives

Someone I know openly claims to be a snob. Thinking she meant to be facetious, I laughed the first time I heard her admit this, later realizing there's some truth in the statement. Yet, this woman is helpful, compassionate, outgoing, hard-working, creative, educated, witty, resourceful and spiritual. She's also honest—and a



very dear friend.

I know someone else who lives the life of what one might assume is snobbery because of a certain degree of wealth—the kind of lifestyle that separates her from the majority of us. Yet, this bright soul, who also has the attributes of the woman mentioned above, says she was uncomfortable living in a particular area because her neighbors were snobs. She and her husband moved.

Through the years, I've known many others who were considered snobs,

although I knew otherwise. Sometimes a person might appear snobbish when, in reality, he or she actually could be suffering from hearing loss or other physical or emotional discomfort. Perhaps the person is pre-occupied or distracted by something or someone. Shyness is often translated as snobbery, too. So many inner and outer conditions can influence others to seem distant.

Remember this statement, popular years ago, about our Creator: "If God seems distant, who moved?" Similarly, we ourselves can be the ones who make God—or family members, friends, teachers, neighbors and colleagues—seem aloof.

A decade ago at a used book sale in my Illinois hometown, I found an old and brittle book written by English novelist William Makepeace Thackeray (1811-63) titled *The Book of Snobs*. Inspired by his studies about character while he was an undergraduate at Cambridge, Thackeray also founded a short-lived periodical that preceded the book, *The Snob: A Literary and Scientific Journal*. What's more, he declared himself a snob, adding, "Snobs are to studied like other

objects of Natural Science, and are a part of the Beautiful (with a large B). They pervade all classes . . ."

Thackeray places "The Snob Royal" in the first chapter, followed by chapters about snobs who are aristocratic, respectable, clerical, party-giving, country and city folk, diners-out, continental and literary—to name a few. Even in contemporary life, we can recognize many of these and even name a few more. I, myself, have been at academic, social, organizational, political and religious events where I've certainly sensed snobbery.

Biblically, snobs are easily recognized, particularly the Pharisees in the New Testament. If you think I'm picking on a certain class of people, know that I also seriously take to heart: "Judge not, lest thee be judged."

Mostly, I hope readers aren't thinking: "Takes one to know one."

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Coming of Age/Amy Welborn

Keeping spirits high during college admissions season

It's that time of year again—the time when young people of a certain age start taking an unusual interest in the mail.

You've got it. It's college admissions season.

Some of you are way ahead of the pack. You got your acts together last summer, toured schools, sent in early admission

applications and got the word by Dec. 1. You've already calculated how long it will take you to walk from your dorm room to your first class on Tuesdays.

But not everyone is so efficient. Not everyone is a good candidate for early admission, and those people spent the first two weeks of January frantically filling out applications, braving teachers' and guidance counselors' exasperated stares as they requested a letter that needed to be postmarked by midnight that same day.

For these folks—most of the high school seniors out there—the next couple of months are pure agony. Waiting to see if you got in. Waiting to see if you got financial aid and could afford to go where you got in.

It can be a really awful time, can't it? For in these next few weeks, what you're tempted to feel is judged. Everything you've done and tried to do over the past 12 years of schooling is up for judgment by others, it seems.

The consequences of your stupid decisions will come home to roost. Why, oh why didn't you even crack open that SAT prep book your mom gave you? Why, oh why did you sit in front of your computer playing games and e-mailing your friends instead of getting out there and doing some volunteer and community work?

This is the time of year when it's tempting to despair and feel bad about yourself—especially if things don't go your way and you either don't get into the school you want or you don't get the financial aid you need to go there.

Don't. Don't despair. Don't think badly of yourself if the letter you've been praying for starts with those awful three words, "We are sorry . . ."

Here's how you can keep your spirits up in this stressful season:

- Don't take rejection personally. The people in the admissions offices don't know you as a person. They know you as test scores, a GPA and a resume. The fact that they rejected your application—along with a billion others, by the way—doesn't say anything about your worth as a person, unique, wonderful, passionately loved by God and put here on Earth by him for a reason.

- Accept the past. You can't change your GPA now. You can't go back to ninth grade and retake that history exam. What's done is done. Don't beat yourself over the head for past mistakes. Learn from them instead.

- Learn to be flexible and to see good in new opportunities. So, you didn't get into the school of your dreams. You may not be going into the situation you planned, but the fact is that wonderful stuff is waiting for you wherever you go. Keep your mind open, and let God guide you wherever you end up.

Think about the happiest moments, the most joyous events in your life. Were they planned? Or were they mostly wonderful surprises that came to you when you least expected them?

The short version of this advice is this: Don't let others' decisions control your happiness. Commit yourself to joy no matter what happens, and you know what? You just might find it.

(Amy Welborn is columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Jan. 26, 2003

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

The Book of Jonah is the source of the first reading for the liturgy this weekend.



Jonah is a familiar figure to most Christians, usually because he is recorded as having been swallowed by a whale and surviving.

Actually, the Book of Jonah has important religious messages for us to con-

sider. This weekend's reading conveys such a message.

Jonah himself most likely lived 500 or 600 years before Christ. It is not known exactly what his name was. The name of the author, and the book, derives from a prophet who lived earlier in Israel.

Transferring the name of a figure in history to a later literary work today would be regarded as deceitful. Then, it was seen as the greatest of compliments.

Over the course of time, hostile outsiders often militarily overwhelmed Israel. The Romans eventually came. The Greeks came and greatly influenced the Jewish religion. The Babylonians came.

But, of them all, the most feared and despised were the Assyrians. To employ a popular term, the Assyrians took no prisoners. They literally took few prisoners. Instead, they slaughtered great numbers of people, many of them innocent and unarmed. They pillaged, stole and horribly abused those whom their powerful, bloodthirsty army conquered.

Nineveh was the Assyrian capital. Therefore, it was the heart of this intensely wicked nation and national policy, at least in devout Hebrew minds.

The Book of Jonah implies the majesty and extent of Nineveh. Jonah wandered for a long time through the capital.

The marvel of the story, however, is that a people so thoroughly evil and

sinful could so totally repent and turn to God.

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

As Paul often was, and indeed as he often was with the Christians of Corinth, this epistle's message is very blunt. It is not as if the Apostle is demanding that people be miserable or forsake fundamental relationships.

Rather, in this reading, Paul calls the Corinthian Christians to put first things first, and to realize that human life can change for any person in the wink of an eye.

For its third reading this weekend, the Church presents the Gospel of St. Mark.

In this story, Jesus appears in Galilee. It is a time of great tension. John has been arrested. His plight was unknown, but probably no one was so foolhardy as to think John might escape King Herod's clutches unscathed.

As Jesus proceeded along the banks of the Sea of Galilee, two fishermen, Simon and Andrew, came into view. Jesus called to them, inviting them to become Apostles. They were the first two Apostles to be chosen.

The Gospel says that the two fishermen "immediately" laid aside their fishing nets and followed Jesus.

The Lord continued along the seashore. He met two other brothers, James and John. He called them to be Apostles. They also left their pursuits, and indeed Zebedee, their father, and followed the Lord.

Reflection

Although Ash Wednesday is still more than a month away, the Church gradually is leading us toward Lent.

It guides us toward Lent against the backdrop of Christmas, the Feast of the Epiphany and the Feast of the Lord's Baptism. In these great feasts, it has introduced us to the person of Jesus as the son of Mary, a human as are we, and the Son of God, manifest before the Magi, and the Redeemer, who as incarnate God assumes the sins of all humans. How do we respond?

Daily Readings

Monday, Jan. 27
Angela Merici, virgin
Hebrews 9:15, 24-28
Psalms 98:1-6
Mark 3:22-30

Tuesday, Jan. 28
Thomas Aquinas, priest and doctor of the Church
Hebrews 10:1-10
Psalms 40:2, 4, 7-8, 10-11
Mark 3:31-35

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

Thursday, Jan. 30
Hebrews 10:19-25
Psalms 24:1-4ab, 5-6
Mark 4:21-25

Friday, Jan. 31
John Bosco, priest
Hebrews 10:32-39
Psalms 37:3-6, 23-24, 39-40
Mark 4:26-34

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

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

Without question, our examples are Simon—or Peter—and Andrew, James and John. They put aside everything to follow Jesus. To abandon a source of income, with no substitute in mind, was in those times as final and reckless as such an action might seem today. Yet this was the response of these first four Apostles. Furthermore, James and John left their own natural father. For pious Jews, leaving a father to manage for

himself was a step unequal in drama and finality.

However, they were called by Jesus. We are called. Paul's Epistle tells us that, in fact, we have no choice other than to follow Jesus. Only Jesus is the source of eternal life.

The first reading, from Jonah, reminds us that even the most sinful among us can completely change and turn to God. †

Question Corner/Fr. John Dietzen

Reader asks about direct and indirect abortions

Q My daughter recently terminated her pregnancy. She and her husband want children, but the doctor said her estrogen level was dangerously low for the pregnancy to continue. The level continued to fall, and the embryo had implanted in a constricted area near the fallopian tube, a life-threatening situation should the pregnancy progress.

My daughter, a registered nurse, was aware of the nature of the suggested treatment to which they agreed, a drug injection apparently used in some cancer cases to impede the growth of fast-growing cells. A few days following the injection, the embryo was dead and the tissue was removed.

I understand something of the moral principle of primary and secondary effects, but find it difficult to apply in difficult cases. It is accepted, I believe, that surgical removal of the affected part of the tube in a tubal pregnancy is morally permissible, even though the unintended effect is to kill the embryo.

I'm also aware that no direct act to kill the embryo is allowed. The "treatment" with the "cancer" drug seems to me much like a direct act, but I'm no expert. Can you offer any information for my enlightenment and as a guide in future conversations with my daughter? (New Jersey)

A You are correct that, generally speaking, solid moral opinion supports the excision of the affected part of the fallopian tube in a tubal pregnancy. The pathologically growing tube is itself life-threatening, and the direct intention is to remove the pathological tissue. The resultant death of the developing baby would be indirect, not intended.

From your description, your daughter's situation is different. As you indicate, the

direct intention in injecting the so-called cancer drug was the death of the fetus. In fact, it seems there was no other intended result.

I don't know the depth of understanding and other factors that might have influenced your daughter's decision. At this point it is done, and it's probably impossible to sort everything out. Without knowing further details, the important thing is that she bring what was done to the sacrament of penance and get back to the Eucharist, if she has not already done so.

I have been involved in a few such cases through the years and am very concerned about a few points in your description of what took place. I hope your daughter obtained a second opinion from another competent gynecologist before proceeding with the course of action she followed.

Q I recently attended the funeral of a Jehovah Witness, with Mass, in a Catholic Church. I was taught this could never happen. Can you explain? (Pennsylvania)

A In 1976, in response to requests from various countries for priests to celebrate Mass for deceased persons baptized in other denominations, the Vatican Congregation for the Doctrine of the Faith liberalized regulations about such Masses.

Present canon law and Catholic ecumenical guidelines allow funeral rites for non-Catholics, with the judgment of the bishop, unless it is contrary to the will of the deceased person, and if their own minister is unavailable. (See 1993 *Ecumenical Directory*, #120 and Canon 1184.)

Considering the generally negative views of Jehovah Witnesses about Catholic belief, some concerns regarding the wishes of the deceased might occur in the case you mention. But those are the guidelines governing such funeral rites. †

My Journey to God

Come, Climb My Holy Mountain

The high places beckon and call to me,
Lord,
For many manifestations of your public life were on the mountaintops,
The lofty peaks are like the upper rungs of a ladder,
A spiritual ladder conveying my very soul up to your kingdom.

Come, climb my holy mountain

High on Mount Hermon was the holy site of your transfiguration,
You were tempted by the evil one on a high mountain and you were strong,
Often you climbed the mountain for a place of solitude and prayer,
Up the mountain you climbed and on descent taught your disciples how to pray.

Come, climb my holy mountain

Oh, that I might have the will to flex the spiritual muscles required for the climb to you,
To come closer to you in the purity of the air and clouds,
Lord, you are the lifeline that keeps me from falling into the dark abyss,

(Thomas Rillo is a member of St. Charles Borromeo Parish in Bloomington.)



The way is tedious and I strain against the cold and winds of sin.

Come, climb my holy mountain

The precipice is often vertical and the climb to you difficult,
Each of my prayers and devotions are like a spike driven into the mountain,
Faith and love of you are the strands of the climbing rope that supports me,
My faith journey is analogous to the climb up your holy mountain.

Come, climb my holy mountain

By Thomas J. Rillo

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

January 24

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

January 24-26

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille Weekend for couples with troubled marriages. Information: 317-545-7681 or e-mail fatima@archindy.org

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Lectio Divina: Praying with Scripture," Benedictine Father Brendan Moss, presenter. Information: www.saintmeinrad.edu

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Retreat for men and women, "Journeying with Jesus Christ," \$95 per person. Information: 812-923-8817 or e-mail mtstfran@cris.com

January 25

St. Bartholomew Parish, 845 Eighth St., **Columbus**. "Developing and Nurturing Leaders," 9 a.m.-4:30 p.m.,

David Bethuram, director of the archdiocesan Office for Youth and Family Ministries, presenter, \$20 per person, includes lunch. Information: 317-236-1586 or 800-382-9836, ext. 1586.

January 26

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, Mass, 10:30 a.m. Information: 317-784-9135.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1 p.m., doors open, \$3 per person.

Indiana War Memorial, 431 N. Meridian St., **Indianapolis**, Michigan Street entrance. Right to Life of Indianapolis memorial service for victims of abortion, Msgr. Joseph F. Schaedel, vicar general, keynote speaker, 2-3 p.m., all ages welcome.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer

Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

January 27

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. "Divorce and Beyond" program, six weeks, 7-9 p.m., archdiocesan Office for Youth and Family Ministries, \$30. Information: 317-236-1586 or 800-382-9836, ext. 1586.

February 1

Indiana State Fairgrounds, Farm Bureau Building, 1202 E. 38th St., **Indianapolis**. St. Thomas Aquinas Parish fundraiser, second annual Groundhog's Day Romp, barbecue dinner, music by Brad Smith and "Fine Line," 7 p.m.-midnight, \$25 per person in advance, \$30 per person at the door. Information and tickets: 317-253-1461 or 317-252-5645.

St. Mary School, cafeteria, 415 E. Eighth St., **New Albany**. Board of Total Catholic Education, chili supper. 4-8 p.m.

February 2

St. Peter Parish, 1207 East Road, **Brookville**. "A Retreat with St. Peter," 2-4 p.m. Information: 812-623-3670.

February 7

The Fountains, 502 E. Carmel

Dr., **Carmel, Ind.**, Lafayette Diocese, St. Luke Parish, Extravaganza 2003, 6:30 p.m., \$75 per person. Information: 317-255-7938.

St. Luke United Methodist Church, 100 W. 86th St., **Indianapolis**. Pilgrimage of Trust, Brothers of Taizé, 8 p.m. Information: 317-359-3270.

February 7-9

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Married Couples Retreat, "Journeying with Jesus Christ," \$95 per person. Information: 812-923-8817 or e-mail mtstfran@cris.com

February 8

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Second annual Indianapolis West Deanery Catholic Men's Conference, "A Catholic Approach to Living a Moral Life," 8 a.m.-3:45 p.m., \$25 per person includes lunch. Information: 317-241-6314, ext. 126.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Terre Haute Deanery, Candlelight Mass for married couples, 7:30 p.m., reception following Mass. Information: 812-232-8400.

Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m.



Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

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The Active List, continued from page 28

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed

Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart Chapel, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, mediations, 8 a.m.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic

Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †

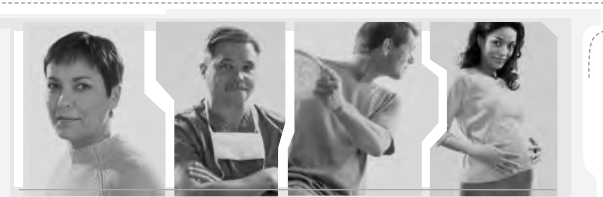
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ARMSTRONG, Lyle A., 80, Holy Name, Beech Grove, Jan. 5. Husband of Joan M. (Pfarr) Armstrong. Father of Keith and Stanley Armstrong. Brother of Barbara Dahl, Dorothy Gleason and Robert Armstrong. Grandfather of three. Great-grandfather of one.

BROWN, Edna, 82, St. Anthony of Padua, Clarksville, Dec. 13. Wife of Carroll Brown.

BROWNEE, Adriana F., 86, Holy Spirit, Indianapolis, Dec. 17. Father of Susan Brownee Garner and Sandy Brownee Pagano. Grandfather of two.

BUSALD, Marianne, 78, Holy Family, New Albany, Jan. 10. Sister of Thelma Beswiek and Dorothy Busald.

COLEMAN, Suzanne, 78, St. Bartholomew, Columbus, Jan. 7. Mother of Colleen Coleman.

COLLIER, Carleton E., 77, Holy Spirit, Indianapolis, Dec. 28. Husband of Virginia Collier. Father of Lisa Collier, Carolyn Duncan, Rebecca Hobbs and Cynthia Mills. Brother of Jerry Collier. Grandfather of six. Great-grandfather of three.

DEVINE, John T., 87, St. Luke, Indianapolis, Jan. 2. Husband of Virginia Devine. Father of Suzanne Sams and Dr. Jack Devine. Brother of Jean Gavin. Grandfather of four. Great-grandfather of four.

GESWEIN, Mary Frances, 81, St. Mary, Lanesville, Jan. 4. Mother of Linda Byerley, Janet Davis and Wayne Geswein. Sister of Elizabeth Kiesler and

Frank Naville. Grandmother of six.

GILBERT, Luella M., 81, St. Joseph, Shelbyville, Jan. 11. Stepmother of Shirley Alton and Msgr. James Lindenmeyer. Sister of Marjorie Meyers. Grandmother of three. Step-grandmother of five. Great-grandmother of five. Step-great-grandmother of eight. Great-great-grandmother of one. Step-great-great-grandmother of one.

HELLMER, Mary Agnes (Kirkhoff), 88, St. Barnabas, Indianapolis, Dec. 31. Mother of Jo Ellen Crotzer, Mary and Michael Hellmer. Grandmother of four.

HUNT, Barbara C., 80, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 13. Wife of Joseph L. Hunt. Mother of Letricia Donahoe, Merry Lemmel, John, Michael and William Hunt. Sister of Jane Leist and Rita Sarles. Grandmother of 14. Great-grandmother of seven.

ISSEN, Mark, 69, Holy Family, Richmond, Jan. 9. Husband of Pauline Issen. Father of Victoria Chamness, Riachelle Moore, Laura Issen, Claudia Weckenmann and Mark Ellis. Brother of LaRita Gibson. Grandfather of 13. Great-grandfather of three.

KLEMM, Marjorie Louise (Pfau), 77, St. Roch, Indianapolis, Jan. 11. Wife of Fred Klemm. Mother of Vicky Russell, Kathy Wagner and Fred Klemm. Grandmother of four.

KUHN, Joyce M., 64, St. Joseph, Shelbyville, Jan. 7. Mother of Charlene Brunk, Teresa Cristofori, Natalie Gies, Brian, Donald, Kirk and Vance Kuhn. Sister of Stella Albes, Geraldine Kirkham, Martha Morrison, Donald and Richard Donoho. Grandmother of 14. Great-grandmother of two.

LOUVIERE, Andy James, 70, St. Malachy, Brownsburg, Jan. 7. Father of Michele DeArmond, Karen Edginton, Kathleen Little, Mary Rapp, Mark, Michael, Scott and Tom

Louviere. Brother of Emily Delcambre, Lilly Mae Richards and Matthew Louviere. Grandfather of 17.

MILLER, Marie B., 87, Holy Guardian Angels, Cedar Grove, Jan. 4. Wife of Robert Miller. Mother of Joyce Pittman, Marie O'Connell, Glenn and Robert Miller. Sister of Elizabeth Gott, Joe and John Arnold. Grandmother of 14. Great-grandmother of 38. Great-great-grandmother of three.

MORAN, William F. "Bill," 76, St. Mary, Rushville, Jan. 10. Father of Jo Farlow, Susan Hubbell, Kathleen Ketchum, Peggy Rich, Barbara, Bill Jr., Pat and Tim Moran. Brother of Peggy Siefert, David and John Moran. Grandfather of 15. Great-grandfather of two.

O'CONNOR, Anne Marie Baltz (McDonough), 81, Holy Name, Beech Grove, Dec. 31. Mother of Therese Evans, Jeanette Kopernak, Anna Mandelbaum, Peggy Patterson, Charlie, Dan and Mike McDonough. Sister of Joan Shine and Deb Baltz. Stepmother of Mary Moody and Jim O'Connor. Grandmother of 24. Great-grandmother of 11.

POTEET, Larry, 56, Nativity, Indianapolis, Jan. 10. Husband of Marsha (Mennel) Poteet. Father of Susan Evers, Lisa Knartzer and Steve Poteet. Son of Harold C. Sr. and Ann (Cline) Poteet. Brother of Harold and John Poteet. Grandfather of eight.

POWERS, Dewey S., 60, St. Mary, Rushville, Jan. 9. Husband of Barbara Ann (Hynes) Powers. Father of Denise Gulley, Andrea Niedenthal, Sharon Rhodes, Mary Wicker, Dawn Wineman, Leslie Yazel, Doug and John Powers. Brother of David Powers. Grandfather of 13.

RARDIN, Alice C., 84, Annunciation, Brazil, Jan. 7. Mother of Judith Ann Garrison and Richard Rardin. Sister of Anna Kathrine Dalton. Grandmother of three. Great-grandmother of four.

SAUTER, Helen Filcer, 85, St. Matthew, Indianapolis, Jan. 10. Mother of Patricia Hoop, Kathleen O'Brien, Robert and Dr. William Sauter. Sister of Dorothy Johantgen. Grandmother of 13. Great-grandmother of two.

SBROCCHI, John, 83, St. Mary, Richmond, Jan. 8. Father of John, Michael and Nick Sbrocchi. Brother of Kathryn Phillips. Grandfather of five.

SCHMALTZ, Robert "Bob," 75, St. Jude, Indianapolis, Jan. 11. Husband of Betty (Waldon) Schmaltz. Father of Debbie Schmaltz Barroso. Grandfather of three. Great-grandfather of five.

SCHULZ, John F., 84, Holy Spirit, Indianapolis, Jan. 5. Father of John Michael Schulz. Grandfather of two.

SCHWEGMAN, Edgar J., 82, St. Michael, Brookville, Dec. 23. Husband of Mildred Schwegman. Father of David, Donald, Jerome and Maurice Schwegman. Grandfather of seven.

SCHWERING, Beverly D., 45, Immaculate Conception, Millhousen, Dec. 28. Wife of Kenneth Schwering. Mother of Angela and Deanna Schwering. Daughter of Roscoe and Thelma Oliphant. Sister of Barbara Merritt, Yvonne Oliphant and Mary Rigby.

SMILEY, Mildred V., 77, St. Mary, Rushville, Jan. 13. Mother of Sharon Cupit, Linda Porter, Richard and Thomas Smiley. Sister of Macki Bianchini. Grandmother of five. Step-grandmother of three. Great-grandmother of three.

SMITH, Timothy Ray, Sr., 58, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 2. Husband of Anita Smith. Father of Brenda Copass, Anthony, Richard and Timothy Smith Jr. Son of Nellie Smith. Brother of Linda Harris, Pamela Sizemore and Jim Smith. Grandfather of 11.

STODDARD, Jonathan, 15, St. Anthony of Padua, Morris, Jan. 4. Son of Wallace and Jean Stoddard. Brother of Kathryn Stoddard. Grandson of Herb and Mary Grubb and Bob and Dianne Stoddard. Great-grandson of Ava Grubb.

TINDALL, Agnes A., 91, St. Mary, New Albany, Dec. 21. Sister of Gertrude Gilmore, Edward and George Weinmann.

TOSCHLOG, Donald E., 60, St. Andrew, Richmond, Jan. 6. Husband of Cheryl Lee Toschlog. Father of Mark Toschlog. Son of Florence Toschlog. Brother of Elaine Hamm, Sally Hutton, Jill Powell, Melissa, John and Stephen Toschlog. Grandfather of three.

UHL, William L., 90, St. Michael, Bradford, Jan. 7. Uncle of several. †

Providence sisters to stand trial on federal trespassing charges

Three Sisters of Providence of Saint Mary-of-the-Woods will stand trial on Jan. 27 in the U.S. District Court at Columbus, Ga., for their arrest during a non-violent protest against the former School of the Americas (SOA) on Nov. 17 at Fort Benning, Ga.

Providence Sisters Adele Beacham, Rita Clare Gerardot and Joann Quinkert were arrested when they trespassed on the military base to protest the work of the Western Hemisphere Institute for Security Cooperation (WHISC), which trains Latin American military in anti-insurgency tactics.

They were among 96 people arrested in the demonstration. On Monday, they will appear before U.S. Magistrate G. Mallon Faircloth, who sentenced another Providence sister on the same charge last year.

Providence Sister Kathleen Desautels of Saint Mary-of-the-Woods was arrested in November 2001 and sentenced by Judge Faircloth to six months in prison on federal trespassing charges. She is serving her sentence in the Federal Correctional Institute at Greenville, Ill., and has a March 7 release date.

The sisters said they participated in the demonstration because numerous SOA graduates have been linked directly by the United Nations and human rights groups to the torture and massacre of their own people. The training school is supported by U.S. tax dollars.

"Our hearts and our prayers go with our sisters as they continue their action for justice and peace," said Providence Sister Ann Margaret O'Hara, general superior of the Sisters of Providence at Saint Mary-of-the-Woods. "We are also praying for an unbiased mind and just actions on the part of the judge for all those involved in the trial. It is only through courageous acts such as theirs that others can be made aware of what the military arm of our government is doing in our names."

Sister Joann does volunteer service in Chicago. Sister Rita Clare directs the Wellness Center at Saint Mary-of-the-Woods and serves as a prison minister to a death row inmate at the U.S. Penitentiary in Terre Haute. Sister Adele is a Ministry of Care volunteer with Providence Self Sufficiency Ministries at Saint Mary-of-the-Woods.

The Sisters of Providence have participated in the non-violent protest for several years. About 20 members of the congregation made the trip to Georgia this year for the demonstration organized by SOA Watch, an independent organization that seeks to close the Western Hemisphere Institute for Security Cooperation through vigils, fasts, demonstrations and nonviolent protests as well as media and legislative work. †

Benedictine Father Cyril Vrablic was military chaplain in Far East

Benedictine Father Cyril Vrablic, a monk and priest of Saint Meinrad Archabbey, died at the monastery on Jan. 14 after a long illness. He was 75.

The funeral Mass was celebrated on Jan. 16 in the archabbey church. Burial followed in the archabbey cemetery.

Born in Toledo, Ohio, on Feb. 24, 1927, he received the name Joseph Albert at his baptism. He attended Holy Rosary School and Central Catholic High School, both in Toledo.

He enrolled at Saint Meinrad Seminary in 1944 and joined the monastery the next year. He professed his simple vows on Sept. 15, 1946, and was ordained to the priesthood on May 15, 1951.

Following ordination, Father Cyril studied at The Catholic University of America in Washington, D.C., and the University of Notre Dame in Notre Dame, Ind. He earned a master's degree in mathematics at Notre Dame.

Father Cyril taught mathematics at the former Saint Meinrad High School and the former Saint Meinrad College, and served as an assistant

spiritual director at the high school. He also worked with the secular oblates of Saint Meinrad, both as assistant director and director.

After the high school was closed, Father Cyril served as a military chaplain in the U.S. Army for seven years and completed tours of duty in Vietnam, Korea and Thailand.

After returning home from active duty, he was named pastor of St. Benedict Parish in Evansville, Ind., in the Evansville Diocese, and served there two years.

Father Cyril then returned to the monastery, where he worked in the development office for five years and served as manager of the archabbey guest house.

He also held parish assignments in Rogersville, Tenn., and Tempe, Ariz., and worked occasionally as editor of *Monkly Tidings* and *The Community Bulletin*, weekly newspapers for the monastic community.

Surviving are two sisters, Mary Jane Cole and Rose Ann Burgess, and a brother, Patrick Vrablic, all of Toledo. †

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DAVIDSON

continued from page 5

hood well before they were ordained. That does not appear to be the case. Two-thirds say they had not thought about leaving the priesthood until after ordination. When asked why they left the priesthood, their most frequent response was a desire to marry. In Hoge's words, "Some were in love, others were not but had difficulties with celibacy" (p.33). Other factors included dissatisfaction with Church leadership and loneliness.

Interviews with men who had left the priesthood in the 1990s suggested there are four types of resignees. Twenty to 30 percent are heterosexual men who felt lonely or unappreciated and fell in love with a woman. Another 20 to 30 percent have much in common with the first type, except these men felt they could not continue to lead a celibate life even though they were not in love with any particular woman.

Thirty to 40 percent are heterosexual or homosexual men who felt lonely and were disillusioned with their fellow priests or the Church hierarchy. Five to 15 percent are homosexual men who were lonely, felt unappreciated and wanted an open relationship with a man.

When Hoge compared the reasons why men left the priesthood in the 1970s and why some are leaving today, he reached the following conclusion: "In 1970, the main two reasons for resignation were the desire to marry and a rejection of authoritative institutional Church structures. In 2000, the desire to marry was clearly in first place, with institutional criticism far behind. The priests in our 2000 research were not, for the most part, institutional rebels" (p. 102).

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book, *American Catholics: Gender, Generation, and Commitment*, was published by Alta Mira Books in 2001). †



Remembering Martin Luther King Jr.

Participants in a 22nd annual Martin Luther King Jr. Memorial March make their way through the streets of Raleigh, N.C., on Jan 20. Rev. King, one of the founders of the Southern Christian Leadership Conference, preached nonviolence, led peace marches for civil rights in the 1960s, and was assassinated in 1968.

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There is an old saying, "God is never outdone in generosity", and it's very true. You have been most generous to us, which constitutes a great favor to Our Blessed Mother's apostolate. Jesus and She appreciate your efforts and accomplishments very much.

OK, Ben, I guess this letter covers it. But in closing, I would sure like to say a sincere "thank you" to you, your son, his wife, your wife and all your wonderful family that helped us to get these rosaries. It is very much appreciated by me, but you can be very certain that Our Lord will appreciate it abundantly because you have given such a wonderful gift and favor to His Mother.

God bless you all,

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