Indianapolis South Deanery Mass begins archbishop’s tour of archdiocese

By Sean Gallagher

Archbishop Joseph W. Tobin may have been installed as the sixth archbishop of Indianapolis on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis. But he started to introduce himself more broadly to the Catholic faithful spread across 39 counties in central and southern Indiana during a festive Mass celebrated on Jan. 16 about five miles south of the cathedral at St. Jude Church in Indianapolis.

The liturgy was the first of 11 Masses the archbishop is scheduled to celebrate during January and February in each of the archdiocese’s deaneries.

Approximately 1,000 Catholics from across the Indianapolis South Deanery filled the church to overflowing as Archbishop Tobin and 15 priests who minister or are in residence in the deanery processed down its main aisle.

The opening procession was accompanied by the singing of a choir made up of dozens of singers and instrumentalists playing French horns, trumpets, violins, cellos, guitars, a piano and several drums.

“When a wonderful sight, to see in microcosm the Catholic Church in central and southern Indiana, to be here with the priests and deacons, the baptized, all different ministries, the catechumens and candidates, young and old,” said Archbishop Tobin a few moments later during remarks at the start of the Mass.

“Aren’t we fortunate, that, out of the darkness of this night, God has called us to share and rejoice in the light of his Son?”

At the same time, the new shepherd of the Church in central and southern Indiana acknowledged a little nervousness celebrating his initial deanery Mass.

“In case you can’t tell, this is the first time that I’ve ever done this,” Archbishop Tobin said. “So it’s nice to be wearing this stuff [vestments] so you can’t see my knees.”

During his homily, Archbishop Tobin acknowledged a little nervousness sharing and rejoicing in the light of his Son?”

By Brandon A. Evans

Saint Mary-of-the-Woods, Saint Meinrad Archabbey churches designated as holy sites for Year of Faith indulgence

When making a visit to any of these sites, the faithful are encouraged to either attend Mass or spend time in prayer and meditation, closing with the Our Father, the Profession of Faith and invocations to the Blessed Virgin Mary and the saints.

“During this Year of Faith, we are all encouraged to grow in our relationship to and our love for our Lord, Jesus Christ,” said Auxiliary Bishop Christopher J. Coyne. “We are also encouraged to become more sincere and authentic disciples in the manner in which we live our lives and spread the ‘Good News.’”

“You can’t tell, this is the first time that I’ve ever done this,”

The opportunity given us in these pilgrimages to various sites around the archdiocese and to receive the gift of an indulgence is one more way of growing in that love and spreading the Good News.”

An indulgence is not a substitute for the sacrament of penance, in which our sins are forgiven, Bishop Coyne noted.

“After all our sins have been forgiven, the justice owed to God—meaning what recompense we may still owe to God for the sins we have committed—is still very much a part of our life.”

“We talk about this often in connection to purgatory, an existence of the soul after death in which temporal punishment … for sins is completed. An indulgence is a gift to us from God through the Church by which we in this life can fulfill any requirement of
Fr. Eric Augenstein

Our Lady of Perpetual Help Parish in New Albany. For his part, Father Johnson sees his successor bringing his own gifts and talents to this important ministry. “I think Father Eric is gifted at discerning God’s call and working through the formation process,” Father Augenstein said. “I think Father Eric is gifted at recognizing the needs of the community which he serves and drawing other people into sharing that particular vision. I think he’ll be good at inviting communities to more deeply engage their own role at calling people forward.”

For his part, Father Johnson sees his successor bringing his own gifts and talents to this important ministry. “I think Father Eric is gifted at recognizing the needs of the community which he serves and drawing other people into sharing that particular vision. I think he’ll be good at inviting communities to more deeply engage their own role at calling people forward.”

Father Eric Johnson, in his third year of priestly formation at Saint Meinrad Archabbey, continued to see the commitment that Father Johnson showed in his first meeting with him six and a half years ago. “That same resilient dedication never stopped,” said Bedel, who was ordained a transitional deacon in the spring. “Both in recruiting new guys and in supporting those of us in our seventh year, he has been a helpful mentor, a charitable teacher and a true friend.”

Fr. Eric Augenstein

Church supports school choice expansion proposed by lawmakers

By Brigid Curtis Ayer

More than 9,000 Indiana children gained access to nonpublic schools for their parents’ choice for the 2012-13 school year—an opportunity they would not have otherwise had. “This is an opportunity the Church supports as a matter of social justice, the rights of life, liberty and good public policy,” said Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the official spokesman on state and federal issues for the Church in Indiana.

Not only does the Church place a high priority on the issue of supporting school choice expansion, but school choice expansion is expected to get significant attention this year; he added. Tebbe expects lawmakers to improve access for families seeking a school choice voucher.

“One major obstacle to the current school scholarship law is that a significant number of children must attend a public school for at least two semesters before they could be eligible for a voucher,” he said. “This provision basically knocks out many current Catholic school families from receiving a voucher even when they meet the income requirements to get a voucher. This is an obstacle that at least two lawmakers are trying to change.”

In the Senate, Sen. Robin Yoder, R-Bremen, has authored a bill to grant voucher eligibility to siblings of current voucher recipients. Yoder told lawmakers during the hearing that he wants to provide school choice expansion for entire families so siblings may attend the same school. The senator said he believes if one child is having success in the nonpublic school, siblings in that family should not be required to try public school first as current law requires.

The Senate panel heard two hours of testimony on the bill from school choice advocates and opponents. Advocates including Tebbe, who testified in support of the bill, expressed to members of the panel that the Church supports the bill primarily because it helps parents be better engaged in their children’s education. “It is counterintuitive and counterproductive to require children to be in two different school systems, as one requirement of gaining access to a voucher,” Tebbe said. Another school choice advocate, John Elesser, executive director of the Indiana Nonpublic School Association, said that it is best for siblings to be in the same school, and noted that other voucher programs across the country have a sibling provision. Opponents of Senate Bill 184, including public school advocates and individual teachers, expressed concerns over the constitutionality of the current voucher law. They also feel school choice takes money away from public schools. However, figures show that the first year of the voucher program resulted in nearly $4.2 million in savings, which was redistributed to public schools across the state. In the House, Rep. Robert Behning, R-Indianapolis, is carrying a comprehensive school choice expansion proposal which Tebbe expects to move this year.

Behning’s proposal, House Bill 1003, includes several significant expansion components. Some of the proposed changes in the bill include an increase in the tax credit from $1,000 to $3,000 for unreimbursed school-related expenses; a preschool scholarship tax credit program; eligibility inclusion for special needs children, children in foster care, military families, and inclusion of siblings who currently receive school scholarships, which is also a provision in Senate Bill 184.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianaec.org.)

Correction

Donna Hublar was misidentified in the Jan. 18 issue of The Criterion in a photo that ran with the story about her son, Josh Hublar, earning his Eagle Scout rank.

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With the recent announcement that St. Mary’s Catholic Church in Indianapolis will close at the end of the 2013-14 school year, parishioners and school families are seeking ways to continue their relationship with the church.

By John Shaughnessy

The oldest parish in Indianapolis has been loaning us the money to cover the debt. We have made every attempt to cut the budget and increase revenue, but even our best projections do not accomplish a balanced budget. With these facts, and after several discussions with archdiocesan staff, the difficult decision to close was made.

The news about the school closing was shared and discussed with staff members, parishioners and school families during a meeting on Jan. 17 with Father Tully and Mr. Paul Christmas, executive director of Catholic education and faith formation for the archdiocese.

“Even though the decision was only made after years of discussion and much hard work to make St. Mary’s Catholic Academy financially sustainable, it’s still a very painful one to make,” Plummer said.

“Our hearts go out to all of those affected by the situation. We are committed to doing what we can to assist parents in placing their children in other Catholic schools of the deanery and helping school employees find new employment.”

In the letter to staff members, the archdiocese also shared and discussed with staff, the difficult decision to close.

“Father Tully said that “St. Mary Parish, the archdiocese and the receiving parish schools will be working together to ensure the smooth transfer of all our students.”

The archdiocesan human resources department and the deanery office of Catholic Education are also committed to assisting the school’s 24 employees, including 12 full-time teachers, officials said.

“We are concerned about all the employees of our schools—the teachers and all the other staff members,” said Ed Isakson, director of human resources for the archdiocese. “We want the employees of St. Mary’s to get first consideration of other positions in parishes and schools in the archdiocese.”

In February, Isakson plans to have the first of several meetings with school personnel to talk about such concerns as life insurance, health insurance and pension benefits.

“We have questions about those concerns,” Isakson said. “Our hope is to sit down with them in February when people have had a chance to think about those concerns.”

He also mentioned the archdiocese’s Employee Assistance Program as a resource for them and their families.

What must a Catholic do to obtain the plenary indulgence for the Year of Faith?

To obtain the indulgence, faithful Catholics must “take Sacramental Confession and the Eucharist and pray in accordance with the intentions of the Supreme Pontiff,” along with one of the following:

- Attend at least three sermons during a parish mission, or at least three lessons on the Acts of the Second Vatican Council or the articles of the Catechism of the Catholic Church, in church or any other suitable location.
- Visit, in the course of a pilgrimage, a papal basilica, a Christian catacomb, a cathedral church or a holy site designated by the local ordinary for the Year of Faith (for example, minor basilicas and shrines dedicated to the Blessed Virgin Mary, the Holy Apostles or patron saints), and there participate in a sacred celebration, or at least remain for a congruous period of time in prayer and pious meditation, concluding with the recitation of the Rosary by the Pastors of the Year of Faith, … in any of the sacred places, they participate in a solemn celebration of the Eucharist or the Liturgy of the Hours, adding thereto the Profession of Faith in any legitimate form.

Open to all employees, including part-time workers.

While the program is not a job placement service, Isakson noted, it does offer counseling services as employees “look for other positions and discern where else God may be calling them to serve in ministry.”

The Employment Assistance Program is an important component here,” Isakson said. “Some people may not have looked for a job for a number of years. They may not know what they qualify for. And the program could help them with that.”

“We care deeply about them and their families.”
A common-sense approach to gun control in the United States

“Once again, we speak against the culture of violence infecting our country. … All of us are called to work for peace in our homes, our streets and our world, now more than ever.”


In the wake of the most recent tragedy involving a mentally disturbed lone gunman and the death of innocent children, the Catholic bishops of the United States have renewed their call for a common-sense approach to gun control. First issued more than a dozen years ago, the bishops’ 2000 statement titled “Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice” urges all Americans, but especially government officials, to adopt and enforce laws that serve the common good.

The bishops do not question the validity of the Second Amendment, which was adopted on Dec. 15, 1791, along with the rest of the Bill of Rights. The Supreme Court of the United States has ruled that the Second Amendment protects an individual’s right to possess and use firearms. But no individual human freedom is absolute and unlimited. Fire speech does not permit an individual to fire “in a crowded theater”—any more than the right to bear arms sanctions opening fire with a gun in that same theater. Rights must be tempered by responsible behavior. In a sinful world, laws and legal enforcement are required to promote public safety and protect individual liberty.

Recent tragedies have called attention to the role of mental illness and addiction in violent crime. They have also admonished us to pay more attention to the ways that “entertainment” in the form of violent video games, movies and television programs contribute to the culture of violence that New York Cardinal Timothy M. Dolan rightly said “infects our country” today.

No single act of legislation—or executive order—can totally prevent evil or mentally impaired individuals or groups from inflicting senseless cruelty and death on others. There is no complete solution as long as there is sin and violence in the hearts of communities or the world at large.

That’s why the bishops call us to fervent prayer, to a change of heart and to the nonviolence of Jesus. That’s also why they urge us to use common sense in our approach to gun control and gun safety. Let’s listen to our bishops. Let’s all work together to help bring about a culture of life and peace.

—Daniel Conroy

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the publication and wide distribution of freely-held and expressed opinion among the People of God” (Communes et Progressio, 116).

Letters from readers are welcome and every effort will be made to include excerpts from as many people and representing as many viewpoints as possible. Letters should be informative, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and comments on spelling and grammar. In order to encourage opinions from a variety of sources, frequently writers will be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.
St. John the Evangelist Parish celebrates 175 years of ministry

By Natalie Hefner

St. John the Evangelist Church in Indianapolis launched its 175th anniversary on Jan. 19 in Indianapolis, with a Mass, followed by a celebration at the nearby Omni Severin Hotel. Archbishop Joseph W. Tobin and seven priests concelebrated the Mass, including Father Rick Nagel, who was installed as pastor during the liturgy after serving for two years as the parish's administrator.

In his homily, Archbishop Tobin said that each parish has its own history.

“You’re,” he said to the people of the parish, “is to celebrate the oldest Catholic church in Indianapolis, to enthrone the hand of God in each—because we can’t give what we don’t have.”

That fire was passed on to St. John’s newest parishioner prior to the Mass as Father Nagel baptized 7-week-old John Dominic Garro. Father Nagel asked John and Amy Garro if they would like their son to be baptized at the anniversary Mass and they said “yes.”

“People here realize it’s God’s home,” said Rita Maguire, a member of the parish.

When the Chapel of the Holy Cross Parish was established in 1837 by Father Vincent Bacqueton roughly where West and Washington streets now meet, the Holy Spirit was surely at the helm. Indianapolis was primarily a wilderness with only 200 citizens claiming the Catholic faith.

The Holy Spirit’s guidance again became evident in 1850 when the parish relocated to the corner of Georgia Street and Capitol Avenue. The parishioners could not have foreseen that the land they purchased would one day make the church available to more than half a million visitors a year to the adjacent Indiana Convention Center and nearby Lucas Oil Stadium.

Given the opportunity the locale would one day hold for evangelizing so many, the Holy Spirit surely inspired the parishioners in 1850 to rename the parish in honor of one of the Church’s most famous evangelists—St. John.

In less than 20 years, the church structure built in 1850 had become too small. Plans were made to construct a new church.

Enter the great-grandfather of longtime parishioner Catherine Morgan.

My great-grandfather came to Indianapolis from Ireland as a young man in the late 1860s. He worked as a bricklayer—laying the bricks of this church,” Morgan said of the current structure where she and her husband, Larry, now worship.

The current church was constructed from 1867 to 1871. Morgan’s great-grandfather returned to Ireland, but in 1899 his son and daughter-in-law—Morgan’s grandparents—moved to Indianapolis from Ireland and raised their family at St. John Parish. Her family has been involved in the parish ever since.

“I come into this church and I feel like it’s home,” she said.

Many families in the parish share such long-standing history. At the celebration at the Omni. Mary Ann Roman shared photos and documents of family members receiving sacraments at St. John back to the turn of the last century.

Members of the Farrell family, also spanning generations at the parish, said their mother felt that she hadn’t been to Mass if she went anywhere besides her home parish of St. John.

Even seven-year parishioner Norma Gantner—possibly the oldest parishioner at age 96—spoke of the parish as feeling “like home.”

“I come into this church and I feel like it’s home,” she said. “I’ve always gotten that feel.”

Joe Maguire, husband of Rita, expressed a similar feeling of holiness at St. John.

“We just continue to be amazed at the hand of God at St. John’s,” Joe Maguire said. “We look at this building, what work and sacrifice went into it, the faith it took, and it’s because they knew the Truth was in the tabernacle.”

The Maguires, Romans, Farrells, Morgans and many others, parishioners and non-parishioners alike, spoke of their additional connection to the parish through relatives who graduated from St. John Academy for girls and St. John Boys School. Although the schools—operated by the Sisters of Providence—were closed decades ago, they were renowned in their day as institutions for first-class education.

In 1937, St. John Academy became the first racially integrated high school in Indianapolis—17 years before racial segregation was declared unconstitutional.

According to Father Nagel, the parish hit its peak in number of members during the late 1960s. Throughout its history, 10 parishes have sprung from St. John Evangelist Church.

Parish membership lagged in the 1960s and ‘70s, however, as people deserted the sacraments at St. John back to the turn of the last century.

“St. John’s is in the heart of the town, and we really use that.” Brummer said. “It’s really awesome that such an old parish has such great young adult participation. At the 7 p.m. Sunday young adult Mass, they used to have to rope off the back pews so more people would stop at front. Now the Mass is completely packed. That’s just so important—they’re the future, and it’s so great to see them step up and lead.”

Father Nagel has been tasked with weaving together the older and newer generations of the parish. According to octogenarian Patrice Rimes, he is succeeding.

She of the parish youth, “I just love them all. I think of them as my own.”

Given the parish’s central location downtown, the perfect opportunity exists for old and young alike to fulfill Christ’s call to serve the poor. While the parish has consistently done this for many years, it was Father Noah Casey, pastor from 2003-08, who formally instituted the Garden Door Ministry. Through this outreach, parish volunteers serve sandwiches and water to 40-60 people—called “the parish’s neighbors”—every week from 9 a.m. to 5 p.m., on Monday through Friday.

Clothing, blankets, hats, gloves and even bus passes are also provided.

St. John the Evangelist Church also capitalizes on its location to live out the mission of its namesake, as well as the recent papal call for the “new evangelization.”

Father Nagel seized the opportunity to evangelize last year when Indianapolis and Lucas Oil Stadium hosted the Super Bowl. The doors of the church were opened, the public was invited, and a ministry of tour guides, called “Evangelists,” was established and continues today.

“Over half a million people visit the [Indiana] Convention Center each year,” said Father Nagel, “so we want to invite them in, show them this beautiful church with all its history—and catechize and evangelize them in the process.”

Continuing to find new ways to evangelize both visitors and parishioners is part of the parish’s three-fold motto for its 175th anniversary year: “Celebrate the past. Enkindle in the present. Invite for the future.”

“St. John’s is a beacon of light in the heart of the city—it has been for 175 years,” said Father Nagel.

“If all stems from the faithfulness of the people who settled here, built a small church, built a new church then built the current church, all on immigrants’ wages, that made it possible for us to worship here today.”

And perhaps a little help from the Holy Spirit.
Events Calendar

January 26

January 27
St. Lawrence School, 6950 E. 46th St., Indianapolis. Open house, 1-3 p.m. Information: 317-543-4923, ext. 238 or saintlawrence.net.

January 29
St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. Seminar, “Life’s Challenges,” 7-8:30 p.m, no charge.

January 31
St. Luke the Evangelist Parish, Father Courtesy Room, 7575 Holiday Drive, E. Indianapolis. Catholic Apostolates A-Z, 7-9 p.m. Information: dpco@style.org.

February 1
Marin University, Bishop Chatard Chapel, 3200 Cold Spring Road, Indianapolis. Latin Liturgy meeting, Mass, 6:30 a.m.; breakfast following Mass. Information: 317-435-9147 or HumphreyCPA@gmail.com.

February 5
St. Monica Parish, Parish Life Center, 6131 N. Michigan Rd., Indianapolis. Catholic Adult Fellowship, studying Vatican II document on Lay Apostolate, 7-8:30 p.m. Information or directions: CatholicAdultFellowship.org or 317-410-4920.

February 6
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

February 9
St. Thomas More Parish, 1200 N. Indiana St., Mooresville. Mardi Gras Hoover Style, food, music, 6 p.m.-midnight, $10 single, $15 couple. Information: 317-431-4142.

February 10
Movie Buff Theatre, 3353 W. 86th St., Indianapolis. “October Baby,” 1 p.m., free tickets available until Feb. 6. 317-515-7269.

Retreats and Programs

January 25-26

January 26
Oldenburg Franciscan Center, Oldenburg. “Understanding the Beatitudes,” Franciscan Sister Sharoni Sheridan, presenter. 9:30 a.m.-2:30 p.m., $45 per person, includes lunch. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 1
Oldenburg Franciscan Center, Oldenburg. “Spiritual Autobiography, Series 1 of 6,” Angela Roesser and Jennifer Profit, presenters. 9 a.m.-11:30 a.m., $50 per person for six sessions. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 27
Oldenburg Franciscan Center, Oldenburg. “Understanding the Beatitudes,” Franciscan Sister Sharoni Sheridan, presenter. 2-4:30 p.m., freewill offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

March 1
Our Lady of Fatima Retreat House, 3353 E. 56th St., Indianapolis. “Morning for Moms: Mothers in the Gospels—Our Models and Our Mentors,” Benedictine Sister Kathy Huber, 8 a.m.-4:30 p.m., $30 per person. Information: 317-543-7581 ext. 15, or vmsdoweney@archindy.org.

Two archdiocesan seminarians at Pontifical North American College instituted as readers

On Jan. 13, 55 seminarians of the Pontifical North American College were instituted to the Ministry of Reader during a celebration of the Eucharist. Seminarians Anthony Hollowell and Matthew Tucci of the Archdiocese of Indianapolis, who are in their first year of theological studies at the Pontifical North American College, were among those seminarians instituted. Cardinal Daniel DiNardo, Archbishop of Galveston-Houston, celebrated the Mass and instituted the new readers.

The Ministry of Reader is one of the ministries seminarians receive as they proceed toward diaconal and priestly ordination. As the rite indicates, a reader is charged with proclaiming the Word of God in the liturgical assembly. Founded in 1859 by Blessed Pius IX, the Pontifical North American College serves as the American house of studies for those wishing to view the exhibit may want to arrive at least 30 minutes before opening, study the Church’s rich religious and cultural heritage at close range.

“Divorce and Beyond Program” begins on Feb. 11 at St. Barnabas

A six-week session “Divorce and Beyond Program,” sponsored by the archdiocesan Office of Family Ministry, is scheduled to begin Feb. 11 and run through March 14. The sessions are from 7-9 p.m. at St. Barnabas Church, 523 Fabyan Road in Indianapolis. Topics to be discussed include the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness. The cost for the six-week session is $30. For more information or to register, call 317-236-1586 or 800-382-9836, ext. 1586, e-mail dyarville@archindy.org, or print an online form at archindy.org/family/divorce.html.

Vatican II exhibit now on display at Saint Meinrad Archabbey Library

On Jan. 3, 55 seminarians of the Pontifical North American College were instituted to the Ministry of Reader during a celebration of the Eucharist. Seminarians Anthony Hollowell and Matthew Tucci of the Archdiocese of Indianapolis, who are in their first year of theological studies at the Pontifical North American College, were among those seminarians instituted. Cardinal Daniel DiNardo, Archbishop of Galveston-Houston, celebrated the Mass and instituted the new readers.

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Cathedral High School’s “We the People” team wins state, heads to nationals

Indiana’s Cathedral High School’s “We the People” team won the Indiana state title, enabling them to represent Indiana in the national “We the People” finals to be held on April 26-29 in Washington, D.C. The program, which promotes civic competence and responsibility, allows students to engage in an in-depth study of the U.S. Constitution. The team is coached by Jill Baisinger.

More information on the program is available at new.civiced.org/wt-pe-program.

This black enamel chalice was made by Meinrad Burch-Korrodi, a Swiss goldsmith, for Benedictine Father Aidan Kavanaugh for his ordination in 1957. It is one of the items on display at the Vatican II exhibit now on display at Saint Meinrad Archabbey Library.

The Saint Meinrad Archabbey Library in St. Meinrad is hosting an exhibit titled “The Second Vatican Council: Looking Back After Fifty Years.” The exhibit focuses particularly on bishops from Indianapolis, Louisville and Evansville who attended Vatican II.

The exhibit contains documents, photographs, chalices, liturgical garments, bishops’ Vatican passports, newspaper and magazine articles, books, journals and more.

The exhibit was created by Benedictine Father Harry Hagan, a monk of Saint Meinrad Archabbey. It will be on display through 2013.

The exhibit is free and open to the public. For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library’s website at www.saintmeinrad.edu/library/hours/.

Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

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Catholic school students have opportunity to lead, see differently and bring others to Christ

(Editor’s note: A week after he was installed as the new archbishop, Archbishop Joseph W. Tobin celebrated Mass on Dec. 10, 2012, with the seniors of all the Catholic high schools in the archdiocese. During the liturgy at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Tobin shared a homily that asked the seniors to discover “the hidden possibilities” in their lives. His message is shared here as a fitting, faith-filled way to begin our coverage for the annual Catholic Schools Week Supplement.)

By Archbishop Joseph W. Tobin

Advent is a season that invites us to see the hidden possibilities. There is more to life than meets the eye. These days, the word of God invites people who thought they had been abandoned to look again and recognize that God is coming to save them. John the Baptist points to the Savior when he does come. And the Word takes flesh because a young woman in Nazareth says “yes.”

Faith isn’t simply knowing a lot of facts and figures about God, like we were playing a sort of religious “Jeopardy.” Faith is a different way of looking at things, seeing more than meets the eye. Today, the word of God offers three suggestions about the faith of leaders. What a nice gift to you, the seniors of our high schools.

Don’t be afraid to be different.

The Gospel story of the paralyzed man (Lk 5:17-26) begins by setting the scene. There was a crowd, but Luke takes pains to let us know who is there: “One day Jesus was teaching, Pharisees and teachers of the law were sitting there who had come from every village of Galilee and Judea and Jerusalem, and the power of the Lord was with him for healing” (Lk 5:17).

Jesus attracted the attention of those who do not believe in him at all, many of whom were the religious leaders of his day. These are the same people who will eventually decide his death. So it is impressive to see the style of Jesus. He is calm and confident, notowering down his message because a good number of his listeners are hostile.

To live as a Catholic Christian today is to experience some opposition. There are voices, even very important people in our country, who dismiss what we believe and the choices we make. Some of our peers can make us feel like we are weird, out of step, uncool. The example of Jesus shows us the possibility of being true to ourselves, of sticking to our values, of making a free choice to believe and behave as a daughter or son of God.

You can bring others to Christ.

You can do that in your schools. Whether you like it or not, there are people watching you—juniors, sophomores, freshmen—as well as your classmates. You can influence your teachers and family. Your words and, more importantly, the testimony of your lives, can bring people to the Lord, people who are paralyzed by fear, disappointment, anger or even despair.

Keep an open mind.

Jesus tells the man that his sins are forgiven. The Pharisees and scribes immediately protest by making an incredibly logical statement: No one can forgive sins but God alone! They might have continued that thought: No one can forgive sins, therefore. … Maybe some of them tried to get their heads around that thought but quickly shook it off. No way!

An open—and honest—mind will lead you to grow in your faith. When I was in high school, I hated math. But like it or not, I continued to apply what I had already learned and then learned some more. My first paycheck, applying for loans in college, and different jobs all required me to continue to learn and apply mathematics.

It would really be tragic, I think, if you closed your books and your minds to growing in your faith. If you want to be truly happy, then the eyesight of your heart, the gift of faith, must constantly mature and deepen as the circumstances of life change.

Conclusion: There is more to being a senior than meets the eye.

Could the Lord be asking you to take another look at the coming months? Is he inviting you not to fear being different? To bring others to Jesus? To keep an open mind?

We can recall the example of Mary, one of the great guides of these days of Advent. She did not fear being different as long as she believed she was living the way God wanted her to live. She did not always understand God’s plan, but “treasured things in her heart”, trusting that God would eventually show her the way. She brought Good News to her cousin, Elizabeth, and, through her trusting faith, brought to all of us the Savior of the world. †
Christ sets the standard—and the message—for Catholic schools

By Harry Plummer

This year’s Catholic Schools Week theme, “Catholic Schools Raise the Standards,” and the fact that we just celebrated Christmas last month have combined to remind me of the day in mid-July when we moved into our new home.

The moving van had just left, and we were in the thick of unloading and setting up our new house in its new neighborhood.

In the midst of this rather chaotic activity—I have eight children—I noticed that several large boxes slated for the garage were missing.

Being pressed to attend to other matters, I quickly forgot about them. Hours later, one of my little ones, after many attempts to get me to go with him to see something else, finally seized my hand and pulled me to his new room.

Once there, he slowly opened the door and I looked inside. From floor to ceiling, it was completely decorated for Christmas.

“Merry Christmas, Dad!” he said with a smile brighter than all the lights in the room. And even though it was July, in a very real way it seemed like Christmas.

I will never forget that precious moment, especially when I think about the great blessing of our Catholic education. It’s the foundation she received as a student. It’s also the foundation that led her to return to lead the school as its first president.

“The Academy instilled the program a couple of years ago to help students feel more welcome and what it means to put that faith into action and live it each day.”

It’s an approach that Sister Therese embraced as a religious sister and Catholic educator. “It was here that I learned how to do a lot with a little and still transform lives,” says Sister Therese, who will step down at the end of the school year. “It was here that I also learned to use your talents to make a difference.”

A hallmark for Oldenburg Academy is that no one gets lost,” she says. “We want to create an environment where the students could succeed in a faith-based environment.”

“Here at the Academy, students are surrounded with strong faith values that hopefully will provide them with the foundation they need to make good moral decisions in their future lives,” says Sister Therese, president of the private Catholic high school.

“It is my belief that Catholic secondary education is core to helping our young people be immersed in an environment that allows them to explore their faith and what it means to put that faith into action and live it each day.”

Above, Franciscan Sister Therese Gillman enjoys a fun moment of playing cards with the students who are part of her “Marathon Monday” group, part of a program that connects students and staff members to come together to relax and talk about school, community and world issues.

Left, Franciscan Sister Therese Gillman listens to a colleague during a staff meeting at Oldenburg Academy of the Immaculate Conception in Oldenburg. The school’s president, Sister Therese, plans to step down at the end of the school year.

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A winning combination

A special season in sports is shaped by a teacher’s hope, a coach’s influence and a team’s effort

By John Shaughnessy

It’s the story of a teacher’s secret hope. It’s also the story of a former student’s desire to keep a promise. And both Peggy O’Connor-Campbell and Demetrius Folsom share the great joy of knowing that her hope and his promise led to a magical season for a Catholic Youth Organization (CYO) football team of fifth- and sixth-grade boys.

The seeds of the story were planted more than 25 years ago when Folsom, then a junior high student at the former St. Andrew the Apostle School in Indianapolis, learned about an after school CYO football program run by O’Connor-Campbell, who in 1987 had started the school to prevent kids from heading down the wrong path.

O’Connor-Campbell had started the program at the school and asked him to coach the team. He also served as the coordinator of the CYO activities for the Mother Theodore Catholic Academies—a consortium of center-city schools that include Central Catholic, Holy Angels, Holy Cross and St. Philip Nerz—and the parishes of St. Andrew the Apostle and St. Anthony.

A football program for the Mother Theodore Catholic Academies had just been started a year before, and O’Connor-Campbell needed another coach. She found one in Folsom, who had returned to live in Indianapolis with his wife and daughter. This past season, Folsom was the head coach of the fifth- and sixth-grade team. He also served as the coordinator of the football program for the academies.

“With all my experiences, I just felt I could make a difference in these kids’ lives,” O’Connor-Campbell says. “We have a variety of kids—white, black, Hispanic. A lot of them are from single-parent families, but not all of them. And some of them come from disadvantaged situations. I can relate to them. Without me, I figure some of these kids would go [the wrong way]. I can help make these kids more successful in life.” Through his experience at St. Andrew and Chatard, he saw the impact that coaches had on him, and he wants to do the same thing for them.

That was strengthened by his experience of playing CYO football at the school. He carried that influence with him when he became a student-athlete at Bishop Chatard High School in Indianapolis, graduated from college, and served the United States as a soldier in the Indiana National Guard and later in the U.S. Army.

And when he came home from California in 2002 to visit family and friends, he stopped by St. Andrew School to see O’Connor-Campbell. During that visit, he also learned that the school no longer had a football team. That’s when he told her that if the school ever started a football program again to give him a call. He promised he would coach.

Flash forward to 2011. By then, O’Connor-Campbell had become vice principal at Central Catholic School in Indianapolis and the coordinator of CYO activities for the Mother Theodore Catholic Academies—a consortium of center-city schools that include Central Catholic, Holy Angels, Holy Cross and St. Philip Nerz—and the parishes of St. Andrew the Apostle and St. Anthony.

A football program for the Mother Theodore Catholic Academies had just been started a year before, and O’Connor-Campbell needed another coach. She found one in Folsom, who had returned to live in Indianapolis with his wife and daughter.

“That was the story of a former student’s desire to keep a promise. It’s also the story of a teacher’s secret hope. It’s the story of a coach’s influence and a team’s effort. It’s the story of a student’s great joy of knowing that her hope and his promise led to a magical season,” she says.

This past season, Folsom was the head coach of the fifth- and sixth-grade team. He also served as the coordinator of the football program for the academies.

He has made such a huge difference,” O’Connor-Campbell says. “His approach toward everything with the kids is, ‘How can I help make those kids more successful in life?’ Through his experience at St. Andrew and Chatard, he saw the impact that coaches had on him, and he wants to do the same thing for them.

She shares that assessment of her former student with such pride that it shows the depth of the hope that has guided her in her 34 years of dedication to Catholic schools. She has strived to make a difference in the lives of her students. And to see Folsom doing the same for children moves her.

“His concern about their character, their future and what kind of people they’re going to be,” she says. “He does it through the venue of football.”

O’Connor-Campbell said he couldn’t say no to his former teacher or the boys.

“With all my experiences, I just felt I could make a difference in these kids’ lives,” the 40-year-old coach says. “We have a variety of kids—white, black, Hispanic. A lot of them are from single-parent families, but not all of them. And some of them come from disadvantaged situations. I can relate to them. Without me, I figure some of these kids would go [the wrong way]. I can help to keep them on the right road.”

He did that as a coach, leading his team—which included seven boys who hadn’t played football previously—to a record of six wins and two losses.

He also did it as a person, especially after the team lost a close game in the semi-finals of the city tournament. The hurt and the disappointment of the loss showed on the players’ faces. They were also clearly on display as Folsom wiped away his own tears. Then he told the boys how proud he was of them, how far they had come during the season, and how special they are to him.

“We always end on a positive note,” Folsom says. “We always talk about being student-athletes. We talk about them being prepared and self-motivated. I feel very fulfilled that I’m contributing to the future of young leaders. I just want to give back.”

Those words give life to the secret hope of his former teacher.

“It’s really very heartwarming to see it come full circle,” O’Connor-Campbell says. “To see what you tried to instill in him, and that Demetrius wanted to come back to his roots and volunteer with these kids—it puts a smile on my heart.”

Demetrius Folsom and Peggy O’Connor-Campbell flash smiles in recalling the success that the fifth- and sixth-grade football team of the Mother Theodore Catholic Academies in Indianapolis had during the 2012 season of the Catholic Youth Organization. O’Connor-Campbell taught Folsom in grade school and asked him to coach the team.

After a season-ending loss, coach Demetrius Folsom talks with his players on the fifth- and sixth-grade football team of the Mother Theodore Catholic Academies in Indianapolis, reminding them of the great progress and the special memories they made during the season.

The players on the fifth- and sixth-grade football team of the Mother Theodore Catholic Academies show their disappointment after their 2012 season ended with a loss.
God is there

Teacher draws on her faith as she volunteers to help grieving children

By John Shaughnessy

The moment—and the child—needed someone who would understand, not overreact.

Stephanie Theis watched as the 10-year-old boy ran down the hall, wildly letting out all his energy and emotion.

When the boy reached where Theis stood, he stopped, looked at her and said, “I’m really not like this at home.”

Theis nodded and smiled at him, processing everything she knew about the boy. His father had died, his mother was frequently busy at work, and he often had to take care of his siblings as the oldest of four children.

“He was kind of thanking me for letting him get all that emotion out without stopping him,” Theis recalls. “Sometimes, they just need a safe place to get all that emotion out.”

That safe place for the 10-year-old boy is Brooke’s Place, a non-profit organization in Indianapolis that provides support and services to grieving children and their families.

It’s also the place where Theis—a science teacher and coach at Bishop Chatard High School in Indianapolis—has volunteered nearly every Thursday evening for four hours during the past nine years. Her commitment and her concern for children led her to be chosen for Brooke’s Place’s Purple Heart Award for outstanding volunteerism in 2012.

“She is going above and beyond what is required of a volunteer,” says Emily Ayres, supervisor of volunteer services and support group coordinator for Brooke’s Place. “Her willingness to be with the kids and allow them to grieve in the way they need to is a big part of what she does. She cares so much about the kids and our organization.”

Theis appreciates the impact that the organization makes on children and teenagers as they try to deal with the loss of someone they love.

“It’s something I believe in,” says Theis, who has been a teacher for 13 years. “I believe it’s necessary to make a safe place for them. A lot of times, kids just want to remember and share their memories—‘This is what my dad used to do or say.’ It’s sad in some ways, but it’s also about hope. My belief is that God is there in those memories.”

Theis says she enjoys helping the children at Brooke’s Place and has also had a major impact on the way that she teaches and coaches.

By Sean Gallagher

Schools seek to grow closer to Christ during Year of Faith

Amelia Harrigan, left, Meredith Altai, Haley Kocher and Gavin Farmi, all second-grade students at St. Roch School in Indianapolis, pose on Jan. 15 in front of a bulletin board at their school to the Sacred Heart of Jesus and the Immaculate Heart of Mary. The consecration service was one of many ways that the school is observing the Year of Faith.

Father Sean Danda, administrator of St. Michael Parish in Brockville and Holy Guardian Angels Parish in Cedar Grove, lead the students of St. Michael School in consecrating the Connersville Deeney school to the Sacred Heart of Jesus and the Immaculate Heart of Mary.

The consecration service was one of many ways that the school is observing the Year of Faith.

The Year of Faith began on Oct. 11, 2012, the 50th anniversary of the opening of the Second Vatican Council, and will end on Nov. 24, 2013, the feast of Christ the King.

Pope Benedict XVI called for this special year to help Catholics around the world renew their faith in Christ so as to become more effective in their proclamation of the Gospel in their daily lives.

Catholic schools across central and southern Indiana are observing the Year of Faith to help everyone in their school community grow in the faith—students, teachers and administrators alike.

Joe Hansen, principal of St. Roch School in Indianapolis, sees the Year of Faith as an integral part of the new evangelization, another priority of Pope Benedict.

“During our back-to-school discussions, we[teachers and administrators] talked about the importance of the Year of Faith and the new evangelization,” he said. “All agreed that St. Roch Catholic School does a great job with [teaching] doctrine, but we challenged ourselves to remind kids that a personal relationship with Jesus Christ is of paramount importance.”

“We also discussed the importance of ministering to non-practicing adults, and the nominal believers whenever the opportunity for them presents itself,” Hansen said.

Teachers at St. Roch have also created colorful bulletin board displays to let their students know about the Year of Faith, and to encourage them to grow in their relationship with Christ.

“Words are one thing,” Hansen said. “But there is so much more that shows that when you make things more visual, it helps kids. Those visual reminders in beautiful bulletin board displays remind kids about the importance of the Year of Faith.”

The students, teachers and administrators at St. Michael School in Brookville placed their focus on Christ during the Year of Faith by consecrating the Connersville Deeney school to the Sacred Heart of Jesus and the Immaculate Heart of Mary.

All students attended the Dec. 12, 2012, consecration service led by Father Sean Danda, administrator of St. Michael Parish in Brockville and Holy Guardian Angels Parish in Cedar Grove. The service included prayers, a blessing of the school and a formal hanging of pictures of the Sacred Heart and Immaculate Heart in the school.

“When you think about what kind of things that God likes, like actions,” said Cindy Johnson, principal of St. Michael. “[The consecration was] an active way to get the kids involved in committing themselves and our school to him and his mother, Mary. He likes us to do stuff and not just talk.”

At the same time of the consecration, students at St. Michael were working on an essay contest in which they were invited to explain why they love being Catholic.

Ben Kahles, an eighth-grade student at St. Michael, entered an essay.

“I thought it would make me grow stronger in my faith,” said Ben, a member of Holy Guardian Angels Parish. “I’m glad that I have guidelines from my faith, like the Bible, and have a place to go to worship.”

Johnson was amazed to read the various essays entered in the contest.

“It was awesome,” she said. “It’s edifying when you realize that we’re raising good, young Catholics, kids who care about their faith and want to please Jesus. They want that relationship [with him]. That’s why we’re here.”

Ben has attended St. Michael School since the first grade. He plans on attending Oldenburg Academy of the Immaculate Conception in Oldenburg for high school.

“Attending a Catholic school has helped me learn more about my faith and grow stronger in it,” Ben said.

One of the reasons that Ben and his fellow students can grow in their faith is because their teachers also work to learn more about the faith.

During the Year of Faith, Johnson, her teachers and Father Danda are studying under the United States Catholic Catechism for Adults.

“When the teachers grow in holiness, it’s good for students,” Johnson said. “When you’re working at a Catholic school, if you don’t keep yourself connected to God, it’s very hard to do. It takes a lot of commitment and time. And when you’re working for Jesus, it’s easy. But if you forget that, it’s hard.”

“So, this is one of the ways that our teachers and Father [Danda] and I, too, are keeping ourselves connected.”

(To learn more about the Year of Faith in the Archdiocese of Indianapolis, log on to www.archindy.org/yearoffaith.)
Acts of love

Program helps students learn lessons in compassion and stewardship at an early age

By Patricia Happed Cornwell

“God wants your light, your gift to others, so we can be instruments of love,” said Jim Kenney, director of stewardship at St. Anthony Parish in Clarksville. “We are called to use those gifts to help the hungry, the sick and those in need.”

Kenney, who is also the director of Vocation Ministry andaluid Minis, introduced “Step by Step Stewardship” to the school’s “Step by Step Stewardship” program.

TOP LEFT PHOTO: St. Anthony School in Clarksville

“The program is now used in some form in many Catholic schools,” said Jim Kenney, director of stewardship and development at St. Anthony Parish, explained that each grade level follows a specific theme throughout the school year, focusing on that subject in their studies and participating in a monthly “Step by Step Stewardship” session.

TOP RIGHT PHOTO: St. Anthony School in Clarksville

At a recent Stewardship Friday, fourth-graders received first-hand experience of their focus topic—disabilities. Volunteers staffed eight “disability stations” where the children experienced what it would be like to do daily activities without the use of various parts of their bodies. The stations represented hand impairment, back injury or paralysis, loss of ability to walk, loss of limbs, visual impairment, blindness, speech impairment, and hearing impairment or deafness.

At the hand impairment station, Christy Masters, mother of one of the fourth-grade students, Rylee, helped students put socks on their hands, one of which had a hole that allowed the use of only two fingers. The children then tried to do such tasks as open a medicine vial or peanut butter jar, use a can opener, tie shoelaces, button a shirt or write their names.

Four-grade student Samantha Thompson said the hand impairment station was “the hardest one of all, because you can only use two fingers and you can’t open anything at all. You would have to ask someone to help you.”

She said that if she saw a person with a disability, “I might want to help them, like open their water bottle or a door. They are different, but no one’s better than anyone else.”

At the back injury station, a student’s upper body was tied to a chair while he or she attempted to put on a sock and do other motions without moving from the waist, as though injured or paralyzed.

Monica Nokes, another fourth-grade student, thought the back injury station was the hardest. “I could use the sock aid with my hands and I could move my head,” she said, “but that’s all. If you were paralyzed, it would be hard to do everyday things that we usually do.”

Asked what the focus on disabilities has taught her, Monica said, “If someone looks different, you shouldn’t make fun of them, because basically they’re the same as us. They probably still like the same things as us.”

This year’s theme for St. Anthony kindergartners is that food is a gift from God, that some people do not have enough to eat, and that we should help the hungry. Their parents read a related book, “Dewey’s Magical Sleigh” by Braham Winger and Alan Green, and the children made Christmas care bags for needy children at an agency in Jeffersonville. Each bag contained a can of soup, juice and snacks.

In the first grade, children learned the difference between gifts that cost money and gifts that are “acts of love.” Their parents read and discussed Pearl Buck’s book, “Christmas Day in the Morning.”

In November, the first-grade students spent time with less fortunate children at a neighboring Head Start program, where they gave out books, played games and sang songs. In December, they made holiday cards for the same children and sent them books and photos of their visit.

Second-graders heard a talk by Ken Lolla, men’s soccer coach at the University of Louisville, on “Finding Your Gifts.” Lolla has written a children’s book by that title about inclusiveness and appreciation of the differences of others.

Before Christmas, these students of teachers Jennifer Kelly and Janet Marlin participated in a “Bags of Blessing” canned food drive.

“The stewardship program has provided our second-grade students an opportunity to take an active role as members of our community in reaching out to those in need,” Marlin said.

“Through the well-planned monthly activities and the Christian witness of the adult volunteers, the children are learning some of the most important lessons of life. The program has truly helped my students to know what Church is all about.”

Kelly agreed. “The second-graders have gained perspective about hunger and sharing their blessings with others,” she said. “They demonstrated such pride as they read daily announcements over the intercom and as the number of donated food items grew.”

So far, “Step by Step Stewardship” is in place in St. Anthony’s kindergarden through fourth grade, and Kenney is introducing it to an additional grade each year. At present, he organizes 15 to 25 volunteers for the program every month.

On a recent Stewardship Friday, students in grades five through eighth, although not yet part of the Step by Step program, heard a talk by Lolla, who explained that people who are different also have talents and gifts to share.

“If everyone benefits from the gifts of everyone else,” the coach told them, “God wants your light, your gift to shine.”

(Patricia Happed Cornwell is a freelance writer and member of St. Joseph Parish in Corydon)
Double blessing

Voucher program, donors help more students attend Catholic schools

By John Shaughnessy

A double blessing has helped more students attend Catholic schools in the archdiocese.

The combination of the Indiana school voucher program and generous donations in the archdiocese has made it possible for 3,201 students from families in need to attend an archdiocesan Catholic school during the 2012-13 academic year.

“The Tax Credit Scholarships and the Indiana school vouchers have had a huge impact on our schools, probably more than any other single thing I can remember in my 27 years here, particularly economically and in terms of diversity,” said G. Joseph Peters, associate executive director of the archdiocese’s Office of Catholic education.

The voucher program has had a major impact on Catholic schools that serve low income families. Peters noted. It has also benefited middle-class families who have multiple children.

“This has allowed a large number of families, many of them Catholic, to be able to choose Catholic education for their children for the first time,” Peters said. It has also allowed a number of our Hispanic families to choose Catholic education, inviting those families into our schools.”

Eligibility can only be established during the first year of enrollment in the Catholic school, and could qualify a student for a state voucher of $4,500 or more annually for the next 12 years—a potential $54,000 to $64,000.

Indiana Tax Credit Scholarships were introduced as part of an overall Indiana education reform package. Peters said. This allows a donor to fund scholarships for students to attend a Catholic school of the family’s choice.

“Most of these scholarships are given to entry-level students—kindergarten and first grade. Under the law, this allows them to become eligible for an Indiana school voucher after two semesters on scholarship.”

Contributing to the tax credit scholarship program this year has tripled from the 2011-12 school year. During that first year of vouchers in Indiana, 1,058 students attended Catholic schools through the program.

Besides offering children from families in need the opportunity to attend a Catholic school, the Educational CHOICE Charitable Trust program offers potential donors the reward for donors, Peters says. Donors can get credit for up to 50 percent of the donation, up to the amount of their state tax liability, plus a federal tax deduction.

“The Tax Credit Scholarships have been extremely popular with donors who have given nearly $1 million in our archdiocese alone,” Peters noted.

Two major efforts by the archdiocese have contributed to the $950,000 in donations to the archdiocese’s approved Scholarship Granting Organization (SGO).

The main effort was the 17th annual Celebrating Catholic School Values Scholarship and Career Achievement Awards event on Oct. 30. More than 600 people attended the event at the Crowne Plaza Grand Hall at Union Station in Indianapolis.

The archdiocese also held 11 regional breakfast meetings with potential individual and business donors for the scholarship program.

“We are extremely gratified with the unprecedented response to our Celebrating Catholic School Values event,” Peters said.

“The Tax Credit Scholarships and the Educational CHOICE Tax Credit Scholarship so that the scholarship.”

For the Journey/Effie Caldarola

Values show the value of a Catholic education

There were no Catholic schools in the farm town where I grew up. So our mission parish, the nearest one, was the mission priest who would travel to another town to bring religious sisters to teach catechism on Saturday mornings. Doubt, said. Although I later attended Catholic university, I wasn’t convinced about the importance of Catholic school. Why?

Perhaps they seemed a bit elitist, and maybe not diverse enough. I wanted my children to attend a school with a community of students from a variety of religious backgrounds, as I had done. So when it was time to send my oldest child to kindergarten in our Alaskan home, I visited the local public school to observe the teacher.

It was one of those pivotal experiences that changed everything. My luck was that the school had only

one kindergarten teacher. She was nerving retirement and clearly wearing out. It was obvious that her attention was consumed by rambunctious little boys, not the quiet girls, like my firstborn. Plus, the room was windowless, not good news in an already dark Alaskan winter.

At a party, I met a public school teacher who told me the best kindergarten teacher in town taught at our Catholic school. Go there I said, and I could always transfer out for first grade. So I paid a visit, and along with a wonderful teacher came a classroom crowded on two sides with windows that framed the rising sun on frosty mornings.

I was sold, but my husband and daughter were off visiting relatives. How would I explain my sudden decision to send our daughter to St. Elizabeth Ann Seton School instead of the neighborhood school? When my 5-year-old rushed to me upon return, the first thing she wanted to show me was something Grandpa’s neighbor had given her—a beautiful medal of St. Elizabeth Ann Seton. Sometimes you just have to pay attention.

Fourteen years later, the last of our three children graduated from that little Catholic school, and I emerged a total advocate of Catholic education. I know there are still people whose motivations include a snobbish sense of elitism, as if “private” education carries a certain cachet. I also think it’s sad when people choose Catholic schools because they are fleeing from poor public schools. We should all support excellent public education, a bedrock of our civil society.

So why choose Catholic schools? I loved that my children were present before a crucifix each moment of the day, and that God could be mentioned and called on in each classroom. I loved that the liturgical seasons were observed, that during Advent the children would gather each morning to sing and light Advent candles, that feast days were observed and explained, that my children learned the depth of their Catholic faith.

I loved that my friends came from families that shared our common values and a shared sacramental life. I loved that, while not always perfect or complete, the school complemented its deep commitment to charity with a determination to look at the broader questions of social justice from a Catholic perspective.

I loved that in a society growing increasingly more secular, my children were bathed in the sacred, and that when a school family was suffering, we not only showered them with support and food, but with prayer. I loved the growing diversity of the school, and the way kindness and respect toward others became a daily habit. I loved the immersion in faith.

National Catholic Schools Week runs from Jan. 27 to Feb. 2 this year. We owe Catholic education for educating me in the journey.

Evelyn Caldarola writes for Catholic News Service.)
HOW CAN I POSSIBLY AFFORD CATHOLIC SCHOOL?

Understanding Tax Credit Scholarships and Indiana School Vouchers

TAX CREDIT SCHOLARSHIPS

What are Tax Credit Scholarships?
The Indiana Tax Credit Scholarship Program provides scholarship support to families who want to enroll their children in the private school of their choice. Qualifying students in grades K-12 can receive a minimum of a $500 Tax Credit Scholarship.

Who qualifies for a Tax Credit Scholarship?
- A student whose family meets the income eligibility guidelines for the Federal Free and Reduced Lunch Program (see chart on next page), AND
- A student who is entering Kindergarten or 1st grade, AND/OR
- A student who is coming to a private school after attending at least one year (two semesters) in an Indiana public school.

Why should I apply now?
If your family qualifies for assistance, but you do not apply when your child first enters school, you may lose the opportunity for a Voucher or Tax Credit Scholarship for the next 13 years. Kindergarten and 1st grade students CAN receive a Tax Credit Scholarship, making them eligible for a Voucher the following year.

How do I apply for a Tax Credit Scholarship?
1. To see how much tuition assistance you are eligible for, first register at your Catholic school of choice.
2. To apply for funding, visit choicetrust.org/apply.

INDIANA SCHOOL VOUCHERS

What is an Indiana School Voucher?
A Voucher is a state-funded scholarship that helps cover the cost of tuition at a private school. Qualifying students in grades 1-8 can receive a maximum of $4,500 per school year. High school students can receive up to 90% of the local per-student state funding amount.

Who qualifies for a Voucher?
- A student whose family meets the income eligibility guidelines for the Federal Free and Reduced Lunch Program (see chart on next page), AND
- A student in grades 2-12 who is coming to a private school after attending at least one year (two semesters) in an Indiana public school, AND/OR
- A current private school student in grades 1-12 who has received a Tax Credit Scholarship in a prior year.

Why should I apply now?
If your family qualifies for assistance, but you do not apply when your child first enters school, you may lose the opportunity for a Voucher or Tax Credit Scholarship for the next 13 years. Kindergarten and 1st grade students CAN receive a Tax Credit Scholarship, making them eligible for a Voucher the following year.

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2. To apply for funding, visit doe.in.gov/schoolchoice.

WHAT AM I ELIGIBLE FOR?

See the charts on page 108 to see if you qualify for Tax Credit Scholarships and Vouchers

catholic-schools.com
archindy.org/schools
WHAT AM I ELIGIBLE FOR?

Follow the chart below to see if you qualify for Tax Credit Scholarships and Vouchers.

I’m enrolling my child in Kindergarten or 1st grade at a Catholic school.

I meet these eligibility requirements:
- Indiana resident
- My family is between 150% and 200% of the Federal Free and Reduced Lunch Income Level (see chart).

TAX CREDIT SCHOLARSHIP

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<th>Household Size</th>
<th>90% Voucher 100% FR Lunch</th>
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</table>

I’m moving my child in grades 2 - 12 to a Catholic school.

I meet these eligibility requirements:
- Indiana resident
- My child attended public school the previous year (two semesters) OR received a Tax Credit Scholarship, or Voucher, the previous school year.

AND one of the following:
- My family is between 150% and 200% of the Federal Free and Reduced Lunch Income Level (see chart).
- My family is at 150%, or below, the Federal Free and Reduced Lunch Income Level (see chart).

SCHOOL VOUCHER

Contact your local Catholic school or for more information about schools, contact:

Archdiocese of Indianapolis
The Church in Central and Southern Indiana
Office of Catholic Education
(317) 236-1430
(800) 382-9836
www.archindy.org/ocene/

Contact your local Catholic school or for more information about schools, contact:

ARCHDIOCES OF INDIANAPOLIS
The Church in Central and Southern Indiana
Office of Catholic Education
(317) 236-1430
(800) 382-9836
www.archindy.org/ocene/
A legacy of love
Family values guide students’ special effort to help children in shelters

By John Shaughnessy

As a parent, Chris Straley looks for opportunities to stress the importance of family—the one we are born into, and also the ones that connect us in larger ways.

Part of Straley’s approach is tied to an incredible discovery concerning his grandmother.

“She had a variety store, and she always looked out for the poor,” recalls Straley, a member of St. Matthew the Apostle Parish in Indianapolis. “Even though it was a store she made money from, when she died we found a shoebox full of IOUs that she never anticipated collecting. People would pick out shoes and clothes for their kids, and sometimes they wouldn’t have money to pay for them. She just told them to write an IOU, and she took care of it from there.”

That concern for people in need became part of a special project this academic year at St. Matthew School in Indianapolis, a project led by the seventh-grade students, including Straley’s son, Sam. The students directed a book drive for the school’s library, that netted nearly 2,300 books, with many of the surplus books being wrapped and given as Christmas and birthday presents to children who live at family shelters.

“I think we underestimate our children’s ability to do things without us,” Straley says. “Just by giving them a little direction, they can do so much.”

Straley jump-started the drive during a conversation with Sam on the way home from school one day last fall. The father told the son about a meeting he had as a member of St. Matthew’s school commission. During the meeting, Straley had listened to a plan to raise about $5,000 to buy new books for the library.

Knowing that his family had “close to 50 books sitting on a shelf at home,” Straley figured his family wasn’t alone in that regard. So he proposed the idea for a “Books in Need” program led by students, opening up the possibility of using funds for other school needs.

He then proposed the idea to Sam. “I always try to get him to open his eyes to things that aren’t directly in front of him,” Straley says. “I asked him if he wanted to be part of it. I knew if I could get him interested, a lot of boys would follow.”

“We were in the car when he threw the idea at me,” Sam, 13, says. “We thought if we got a lot of friends together, we could start a group. I like to start things. I told my friends, they told their friends, and we got this together.”

The students sent e-mails to the school families asking for books. They also included a notice in the school newsletter. And with the permission of principal David Smock, they organized an incentive where a student didn’t have to wear a school uniform one day if he or she donated five books.

“Nobody asked me about getting service hours for this,” Straley says. “They just see it as a good idea, and they wanted to do something about it. Natural leaders stepped up. ‘Let’s do this.’ ‘What about this?’ They fired up their own ideas, which is always pretty cool.”

Maddie Moores is one of the seventh-grade students who led the effort.

“To me, it’s really fun because you’re doing this with your friends, and you’re helping other children who need help,” Maddie says. “It’s a good feeling.”

As the books were collected, the students spent several afternoons after school dividing the books into appropriate age and gender categories. They then wrapped two or three books together in Christmas and birthday wrapping paper, as gifts for children in family shelters.

“I wasn’t really expecting so many books,” Sam says. “We were overwhelmed with wrapping, but it was worth it.”

The students’ efforts impressed their principal.

“They’ve run with it,” Smock says. “Reading is so important to everything. If we can get our younger students to read early on and get them excited, that’s what we want to do. We want to engage them so they’ll go back to the library and get more books.

“And the best part of the drive is the students getting to deliver the books to other people, too. We have a mission in the Catholic Church to reach out to others.”

It’s a mission for teachers, students and parents, Sam says. It’s a lesson about extended family he has learned from his father.

“He’s always about donating, thinking about other people, and helping people in need,” Sam says. “That’s what I like about him. It’s pretty cool.”

Top photo, St. Matthew School students David Denise and Maddie Tarowsky, center, team up to wrap books as gifts for children in homeless shelters. The effort stemmed from the Indianapolis school’s seventh-grade class to collect books for the school’s library and to share them with children in need.

Below, Payten Morris, right, smiles as she watches her classmate Sara Englert finish wrapping a book at St. Matthew School in Indianapolis. The seventh-grade class delivered some of the books to children in homeless shelters during the Christmas season. Other books will be shared as birthday gifts for children in shelters.

Above, as father and son, Chris Straley and Sam Straley worked together as the seventh-grade class at St. Matthew School in Indianapolis collected nearly 2,300 books that were used for the school library and as gifts for children in homeless shelters.

Left, books, stacked high in a classroom at St. Matthew School in Indianapolis, are ready to be wrapped as presents for children in homeless shelters.
Peer program strives to spare students from bullying

By Mary Ann Garber

Bully. Just reading that word or hearing it spoken is enough to prompt an emotional reaction—especially for people who have been the victim of psychological harassment or physical mistreatment as a child or adult. It brings to mind the ugliness and unpleasantness of being dominated by someone who wants to cause trouble and scare or humiliate his or her peers.

Bully, a controversial and heartbreaking documentary film distributed nationally, has helped educate students and adults about the harmful effects of abusive behavior on others.

Sadly, many school campuses—even Catholic elementary schools and high schools—can be an environment for bullying.

Responding to that concern, Cathedral High School, a private Catholic school in Indianapolis, instituted an anti-bullying program called Project Irish in 2006. The peer ministry organization’s name, which is also the name of the school’s athletic teams, stands for “Resisting Oldest Neighborhood Stopping Harrassment.”

Presentations educate students about the definition of bullying as well as its root causes and serious consequences, campus minister Charlene Witka explained, so they are empowered to support and protect other teenagers experiencing harassment at school or during social events.

“It’s pretty typical for any school or any business, in fact,” Witka said, “so we formed a teen group with the help of an outside counselor who had some expertise in working with a group of youth in such a context.”

Members of the group are “dedicated to speaking out against bullying and creating a safe environment where all students can thrive and learn,” she said.

Cathedral students also wrote a school pledge to promote respect for every teenager.

“We believe that everybody should enjoy our school equally,” the pledge states, “and feel safe and secure while being accepted, regardless of race, gender, popularity, athletic abilities, personal interests, economic status, intelligence, religion and nationality. This is why we—the students of Cathedral High School—want to join together to end bullying in our school.”

Twenty students representing each class completed a training course to act as conflict mediators on the school campus. Their goal is to involve every student in creating respectful relationships among classmates.

“We talk about the impact of bullying,” Witka said, “what it is, the different types and what it does to a person. Cyberbullying is a big problem now” for many American teenagers that are targeted by peers via social media sites on the Internet.

Project Irish teachers teach that no one should be allowed to exert power over other people with the intention of humiliating or demeaning them.

“It isn’t a normal part of development,” Witka said. “We also talk about the role of bystanders, and how you are just as involved (in bullying) even if you’re just standing there letting somebody do that to another person.”

Students are reluctant to talk with their parents about problems at school, Witka said, so Cathedral officials instituted faculty advocates for both the victim and the bully, who receive confidential counseling.

“Both individuals need attention,” she said.

School officials are pleased that Project Irish has resolved many student conflicts.

“A freshman who is active in Project Irish was bullied terribly at her grade school,” Witka said. “She has told her story three times, and she’s just amazed at how she feels about herself now and how she did not feel that she would ever have the courage to do this. It’s just wonderful to see the growth in her.”

Early education and intervention helps younger students cope with bullying, Witka said, so Project Irish members presented a retreat for seventh- and eighth-grade students last fall.

“They were able to create an anti-bullying pledge for their school,” Witka said, “and a plan for what they could do at their school to end bullying.”

Project Irish co-chairs this year are Cathedral seniors Holly Baker, a member of St. Luke the Apostle Parish in Indianapolis, and Matt Huber, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

They joined the peer ministry organization because of challenging middle school experiences with students who wanted to make life difficult—and even miserable—for other youths.

“Middle school was brutal,” Matt said. “I think he is glad to have the training to intervene in bullying situations to help his peers in non-conflict ways.

“Freshmen come in and obviously they’re scared because they come from different schools, and they have to meet new people and get used to high school,” Matt said. “I think they form cliques pretty quickly and have a tight group of friends. But as the years go on, by senior year everyday is friends. … You build that family [relationship] as you go.”

Project Irish focuses on both the victim’s feelings and the bully’s feelings.

“I think some people do lash out because of frustrations,” Matt said. “Every bully has an issue. They try to gain power. I think some people bottle up their emotions. Nobody can really know what is going on in that student’s life outside of school.”

Project Irish members organized an educational program for each grade before the start of school last fall to help the students understand the harm that results from cyberbullying.

“We try to stop the problems because no one should suffer because of bullying,” Matt said. “We tell the students that Project Irish members will sit down and listen to them, and try to help them out. Everything is always confidential.”

“Showing respect for others is emphasized every day,” Holly said. “Respect is a huge thing here in the classroom, with your teachers, with your classmates, with everyone.”

Archdiocese’s Catholic schools make top grades in state ratings

By John Shaughnessy

Catholic schools in the archdiocese have excelled again in the latest ratings by the Indiana Department of Education.

Under the state’s accountability system that rates schools with grades of A to F, 52 of the archdiocese’s 68 accredited schools received an A grade.

With 77 percent of its schools receiving an A, the archdiocese far surpassed the overall percentage of schools throughout Indiana that earned the highest grade—41 percent.

Ninety-three percent of the archdiocesan schools received either an A or B in the state ratings.

“The report provides yet another confirmation of the educational success of our schools in bringing out the best in students academically,” said Harry Plummer, executive director of Catholic education and faith formation for the archdiocese.

“Performance on standardized assessments doesn’t tell the whole story of student success, of course, but they do rather clearly demonstrate that our Catholic schools are effective agents in the game of raising Indiana’s educational standards. In fact, I think it’s safe to say we’re writing the playbook.”

While the grading system still relies on student performance on ISTEP+ testing results, the state Department of Education has placed a greater emphasis on the academic growth of individual students from one year to the next, according to Gina Fleming, an assistant superintendent of Catholic schools in the archdiocese.

“Indiana’s A to F accountability model incorporates student academic growth and graduation rates in addition to college and career readiness,” Fleming noted.

Ninety-two percent of the archdiocesan schools received a C or D grade.

No archdiocesan school received an F grade. That 7 percent figure for the archdiocese compares to 39 percent of the schools in the state that received a C, D or F grade.

The archdiocese’s Office of Catholic Education continues to increase its efforts to provide a quality education that meets and exceeds state standards, Fleming said.

“Our focus on rigor is evident through coursework and programming offered at both the archdiocesan and school level,” she said. “These efforts are intended to prepare students with valuable skills—such as collaboration, problem solving and creativity—that are necessary to lead and serve the world.”

The emphasis on faith and values still remains at the heart of that education for students, she added.

“The archdiocese continues to lead the way not only in academic growth and success, but in our fervent desire to develop the ‘whole child’ as individuals who come to know, love and serve God,” Fleming noted.

“While there is no grade for the service and Christian leadership our students and staff members display, we maintain great confidence that all of our schools attain an A in this category.”

(For more information about Indiana’s grading system for schools, go to http://doe.in.gov/improvement /accountability/ accountability )

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CYO SPORTS
Catholic education of the body, heart and spirit
New assessment survey of religious education is being used in parishes, schools

By Sean Gallagher

In January, students in Catholic schools and religious education programs across central and southern Indiana began experiencing a change in the way that they receive their religious education. This change is due to the introduction of a new assessment tool called the Assessment of Catechesis and Religious Education (ACRE). This tool replaces the popular Faith 2000 standardized assessment, the annual exam developed by the National Catholic Education Association called the Assessment of Catechesis and Religious Education (ACRE), which has been used by several dioceses across the country.

The ACRE test is a great tool to help learn about the knowledge and practice of the faith. It can be helpful to know firsthand how ACRE can help him pass on the faith more effectively to his students. The ACRE test is a great tool to evaluate the approach we are taking in catechesis,” Deacon Vic Satter said. “It helps us to determine from year to year what areas of faith formation need more emphasis and those which need less.”

As a school, the students of St. Louise have done rather well on this test. Therefore, it is an affirmation to all catechists in the school as to the quality job we are doing in introducing sacred Scripture and presenting the teachings, history and sacramental life of the Church.”

Ogorek said that the purpose of using an assessment tool like ACRE is ultimately to help religion teachers and catechists answer a question at the heart of their ministry: “Am I getting through to the kids?”

That’s why we do assessment of all different types,” Ogorek said. “So, my hope is that ACRE will help us to brush up their knowledge of the sacraments.”

The ACRE test is a great tool to help learn about the knowledge and practice of the faith. It can be helpful to know where our efforts stand in relation to how other dioceses are doing in these areas,” he said.

One of the dioceses in which ACRE is used is the Diocese of Pittsburgh.

Deacon Vic Satter is the religion teacher for the seventh and eighth grades at St. Louise de Marillac School in Pittsburgh. He has seen firsthand how ACRE can help him pass on the faith more effectively to his students.

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One of the dioceses in which ACRE is used is the Diocese of Pittsburgh.

Deacon Vic Satter is the religion teacher for the seventh and eighth grades at St. Louise de Marillac School in Pittsburgh. He has seen firsthand how ACRE can help him pass on the faith more effectively to his students.

“The ACRE test is a great tool to help learn about the knowledge and practice of the faith. It can be helpful to know where our efforts stand in relation to how other dioceses are doing in these areas,” he said.
It’s a fun story about the differences that sometimes divide boys and girls in the same grade in a Catholic school. Marked by laughter and memories, it’s also a timeless story about the bonds that sometimes connect those same boys and girls in an amazing way.

And “amazing” seems a good word to describe a group of male and female classmates, who still meet regularly nearly 71 years after they graduated from grade school together.

“It’s kind of a special bond we have,” says Ann Sadtler, one of the graduates of the Class of 1942 at St. Mary’s Catholic Academy in New Albany. “We really look forward to being with one another. We have a ball!”

Yet that closeness wasn’t always on display. For the first five years of grade school, the boys were taught in one building while the girls received instruction in another.

But the true divide started after the boys and girls were combined into one building. For the boys and girls at the parish to share a great playground, and there weren’t any boys in it. On the other side, there were the girls who had been content to spend the first five years of their Catholic education in another parish building that had two key features from the girls’ perspective: It had a great playground, and there weren’t any boys in it.

In the midst of this utopia, the decision was made that it would be better for the boys and girls at the parish to actually attend school together in the same building.

It wasn’t a popular decision as far as the boys and girls were concerned. Still, they managed to keep a peaceful coexistence—with the exception of the one boy who boycotted the class photo as a matter of principle—until one day when the girls wanted to play kickball on the boys’ paved playground instead of the cinder alley that passed for the girls’ playground.

The boys balked. The principal said the boys had to share. The boys protested and staged a sit-down strike on the playground—a strategic counterattack that drew the attention of the pastor of the parish. He declared that the boys could continue their sit-down strike by sitting in the bleachers for a month and watching the girls play kickball on the paved playground.

“Women’s Lib had its first movement,” says a laughing Trudy Peak as she recalls one of the defining stories of her class.

Yet the most defining story of that class is that its graduates still get together every month for lunch 71 years later:

“Everyone enjoys each other’s company,” says Peak, who is credited by her classmates for keeping the group together.

For a while after we left school, we all went into different lives. But after you get older and do things in your life, you think about the people you grew up with and the memories you had together. “For a while after we left school, we all went into different lives. But after you get older and do things in your life, you think about the people you grew up with and the memories you had together.”

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In the midst of this utopia, the decision was made that it would be better for the boys and girls at the parish to actually attend school together in the same building.
Students’ service project in Nicaragua creates desire to live life at full force

By Christa Hoyland
Special to The Criterion

CLARKSVILLE—It was hard to tell who enjoyed the moment more.

From one perspective, there were the 15 students and five adults from Our Lady of Providence Jr./Sr. High School in Clarksville—a group that worked with other volunteers last summer to dig a trench to lay more than 1,000 feet of pipe to bring fresh running water to outlying villages in Nicaragua.

From another perspective, there were the residents of one of those villages, residents who rolled around in water after the workers turned the pipeline on full-blast.

Being present at that moment was inspiring for the volunteers from Providence High School, including Alan Mathews, the Spanish teacher who organized the service mission trip that took place last July. Since then, he has felt "something about reaching out," he said. "It is hard to imagine how some people can live in such devastating poverty, but seeing it firsthand has an effect on you that is indescribable," Happel said. "The work that Amigos for Christ does immediately and permanently changes the lives of all the people who live in these communities, and it also immediately and permanently changes the lives of the people who were able to help give them this new life.

For Providence junior Matt Martin, the opportunity to serve and see the positive attitudes of people who live in such desperate circumstances was affirming.

"Every single one of us that went on this mission trip has been challenged children, taught children how to swim, and dug a trench to lay the pipe.

The pipe was part of a long-term project by Amigos for Christ in which rotating groups of volunteers lay a pipeline to transport water from an aquifer to villages that have no plumbing.

Mathews said it was humbling to see villagers living in shacks made of gathered wood and plastic, and their drinking water full of insects.

He met third-generation families in which not a single member had ever experienced fresh, clean, running water in their village. When Amigos for Christ workers turned on the water, the villagers cried.

Elliott Happel, who graduated from Providence in May of 2012 before taking part in the trip, said he was overwhelmed when he saw the villagers’ gratitude.

"It was affirming," he said. "Our hearts have been engulfed from the love that these families share not only with their children but with us, showing the thanks they all so eagerly wish to give. “This isn’t a ‘been there and done that’ experience, but rather a wake-up call to live your life to the fullest, no matter what hardships you must endure, and still be thankful to the man above for giving you a new day.”

(Christa Hoyland is director of communications and alumni relations for Our Lady of Providence Jr./Sr. High School in Clarksville.)

Volunteers from Our Lady of Providence Jr./Sr. High School in Clarksville take a break from digging a trench to bring clean running water to outlying villages in Nicaragua in the summer of 2012. From left, senior Lloyd Lashley, junior Abby Spitznagel, junior Megan Gilland, 2012 graduate Elliott Happel, Spanish teacher Alan Mathews, junior Trey Embry and junior Austin Happel.

THANK YOU!

A special thank you is extended to the corporations, foundations, schools, parishes and individuals who made the 2012 Celebrating Catholic Schools Values event a success.

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Archdiocese of Indianapolis
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FIND YOUR FEET WITH KIDS IN THE WATER.
All Catholics are called to take part in new evangelization

By Marcellino D’Ambrosio

Pope Benedict XVI made it a centerpiece of the Year of Faith. He even set up a new department in the Roman Curia dedicated to it.

But have you ever wondered what is “new” about the new evangelization? The term was not coined by Pope Benedict. Blessed Pope John Paul II exclaimed in his encyclical “Redemptoris Missio” (“The Mission of the Redeemer”) that “the moment has come to commit all of the Church’s energies to a new evangelization.”

To evangelize means to proclaim the Good News of Jesus Christ. Of course, the Church has never ceased proclaiming the Gospel since the day of Pentecost. But in the face of various heresies, the emphasis of the Church and councils over the years had come to fall more upon defending the faith than spreading it.

The new evangelization refers to what Cardinal Avery Dulles identified as an “evangelical shift” that began with the Second Vatican Council and involves several things that are notably new:

• The terminology—The First Vatican Council (1869-1870) sparingly, if at all, used the terms “Gospel” or “evangelize” or “evangelization.” The documents of the Second Vatican Council, by contrast, make frequent use of the terms.

• The recipients—As a child, I never heard about “evangelization,” but I did hear a lot about “missions.” They were in far-off countries where Catholicism was the new kid on the block.

Vatican II recognized that our own backyard has become mission territory. In the words of Pope Benedict, “an eclipse of God” has occurred in what used to be Christendom. A “practical atheism” has cast its dark shadow upon Western culture, so much that if the Christian faith is not outright denied, it is dismissed as irrelevant to daily life.

We now realize that relatives, friends, co-workers and neighbors need to hear the message as much as those in lands far from us.

• The doers—Before Vatican II, everyone threw coins in the basket to help the missionaries mostly priests and religious, of course, to carry out the specialized task of bringing the faith to unreached people.

Vatican II told us that we must do this too. Everyone needs to be committed to the work of Gospel proclamation, which can be spearheaded by the doers.

• The message—In the past, some thought that the task was to convince others of Christianity or Catholicism. But the focus of the message is, in the first place, not about a precise system of beliefs, but a person—Jesus Christ—and what he did for us.

According to Pope Paul VI, if there is one Scripture verse that encapsulates the essential Gospel message, it is the very text that evangelicals are famous for posting on signs—John 3:16. “For God so loved the world that he sent his only Son.”

But if he did, he must have thought words were often necessary. He and his friars frequently preached on street corners.

Witness of life, for sure, is primary. Pastors, said Pope Paul VI, listen more willingly to witnesses than to teachers. If they do listen to teachers, it is because they are witnesses. Our witness validates our words. But people still need to understand the meaning of our witness. Vatican II and the popes repeat it over and over again—we must share the Good News with deeds and words.

• The goal—The point of this new evangelization is not just to get inactive Catholics back to the practice of their faith or to increase baptisms.

These steps, of course, are important. But they are just milestones on an exciting journey of discipleship and transformation that is never-ending. The goal is conversion, said Blessed John Paul II, which “means accepting, by a personal decision, the saving sovereignty of Christ and becoming his disciple.”

The Good News for us is that we can do it. The Holy Spirit is the primary evangelist, and has already been given to each of us through baptism and confirmation. Yes, we all need to learn more about our faith. But we are equipped and ready right now.

The Samaritan woman at the well was an evangelist from the very first day of her conversion, the day on which she met Jesus. Let’s be encouraged by her example. She shows us that it is not so much about being a theologian as it is about sharing our personal experience of faith and introducing people to the Savior.

(Marcellino D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.)

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The Gospel that we share is to be proclaimed in both words and deeds

By Joseph Kelly

Recently, Pope Benedict XVI and the American bishops have renewed their call for the new evangelization.

When Cardinal Joseph Ratzinger was elected pope in 2005, he in part chose Benedict as his papal name to dedicate to it.

But we can do this. Most Catholics know people who no longer practice the faith. Many Catholics have a sibling or relative who fits that description. The bishops believe that “every Catholic can be a minister of welcome, reconciliation and understanding.”

The U.S. Conference of Catholic Bishops issued statements and guidelines for this new evangelization in a document called “Go and Make Disciples.”

In it, the bishops make clear their respect for American culture and its freedoms, especially freedom of religion. They express their love for those of other faith traditions, insisting that “those who have not received the Gospel deserve honor and respect for following God as their consciences direct them.”

Like the pope, the bishops are urging Catholics to reach out to those who have left the Church. And while they hope to welcome them back to the Catholic community, they say openly, “We want to welcome these people to become alive in the Good News … [and] we want to show out regret for any misunderstandings or mistratements” they may have experienced.

The bishops distinguish between “witness, which is the simple living of the faith, and sharing, which is spreading the good news of Jesus in an explicit way.” And herein lies the difficulty for many people. We will happily give witness, but may feel awkward about spreading the message.

But we can do this. Most Catholics know people who no longer practice the faith. Many Catholics are a sibling or relative who fits that description. The bishops believe that “every Catholic can be a minister of welcome, reconciliation and understanding.”

But how?

It would be appropriate to tell friends, family and others how faith contributes to our well-being. Witnessing to the effects of our faith may move them to reconsider their situations.

As we evangelize, we must work at gaining a good knowledge of the basics of Catholic teaching. Several times over the years, I have heard people say, “The Church is basically good, but I just cannot accept this teaching,” only to have them cite something the Church does not teach.

We can evangelize by emphasizing that the good the Church does, especially if no one else is doing that particular good. The Church uses its influence for many great things—to help the poor, to protect the unborn, to stop the abomination of human trafficking.

The “old” evangelization meant the conversion of non-Catholics. The new evangelization means reaching out to those who see little benefit in religion. It’s a difficult job, but we can do it.

We will evangelize by who we are and how we manifest our faith in our daily lives.

In third-century Roman North Africa, two pagans were leaving an amphitheater where Christians had been martyred. Stunned by how the Christians stood together right up until the end, one pagan said to his companion, “See how these Christians love one another.”

(Joseph Kelly is professor of Church history at Jesuit-run John Carroll University in Cleveland.)

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Faith and Family/Sean Gallagher

Let go of personal desires and follow God's will during Lent

It’s common to say that raising children enters a new phase of challenges when they enter the terrible twos. That may be the case, but the “terrible twos” aren’t much better. If my 3-year-old son, Phili, continues to get his precise way in the smallest of matters, he won’t often throw a fit worthy of, well, a 3-year-old toddler.

God, I thought I saw smoke coming from his ears when my wife, Cindy, dared to put a little bit of catnip on his meatloaf at dinner. Cindy and I know from the experience of raising Philip’s three older brothers that giving in to his ranting demands isn’t good for him or the family.

At the same time, we know that Philip often acts this way because he is discovering that he has a will—one that, as a toddler, may be frustrating to parents and their siblings, but shaping that will is important. When he grows up, I hope Philip to be a man of the strength of will to reject what is evil, even if it is popular, and to choose what is good, even if it is unpopular.

But the fact that, at this stage in his life, Philip uses his will in a rather different way, does not mean that he is blind to me, of the sad ongoing effects of original sin.

Our first parents valued their own desires over the guidance given to them by God for their good. And history as a whole is a story of our collective efforts to reject the guidance that this trend has continued.

When the Son of God came among us as one partaker of our infirmities, and was tempted as we are, he rose again, he gave us the grace to overcome those effects of original sin, which affection describes as “incapacitation.”

But it is a daily struggle—and often a very desperate one—when we, for the sake of Christ, are called to face the grace to reject evil and choose the good. I know that all too well because since I was an older than Philip, I still tend to want things to go exactly as I want them to go just like he does.

Thankfully, I usually don’t throw a temper tantrum when my will gets thwarted.

Growing in detachment from our desires and whims is a part of growing as a family.

I don’t know about you, but I seem to recognize holiness in other people when they show forth a serene contentment in situations that are definitely challenging. That’s certainly the way that Jesus lived. Even demons and the sky have nests, but the Son of Man has nowhere to rest his head,” he said to a servant who wished to follow him (Mt 8:20).

It is natural for us to have material and psychological needs that are not independent, ones, for ourselves. But being a disciple of Jesus means being like one who is putting the will of his heavenly Father above any desire we have for ourselves.

God the Father desires us to place his will first in our lives, as a natural way to self-centered. Actually, he is just the opposite. He wants us to keep his will first in our lives because that is the way for us to achieve the fulfillment and happiness for which he has designed us.

Our first experience of raising a child in a little is in a little more than two weeks. Let this season of preparation for Easter be a grace-filled time in which you enter into prayer, fasting and almsgiving to let go of your own desires and, like Jesus ultimately did on the road to Calvary, place the will of our heavenly Father first in your heart.
Third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 27, 2013

• Nehemiah 1:1-14, 4:14-21
• Luke 1:1-14, 4:14-21
• Sunday, Jan. 27, 2013
• The Sunday Readings

Third Sunday in Ordinary Time/

Church. They quarreled with each other.
They vied with each other, even in the
competitiveness among the Christians.

surrounding them pressed upon them.

he wrote to the Church there.

inhabitants of Corinth had the reputation
vice and greed reigned supreme, the

Corinthians to consider the atmosphere in
them. God was guiding them.

people to rejoice. God had spoken to
interpreting what he had read.

Scriptures, the people in this congregation
carefully to the Scripture.

admonished this gathering to listen
to children old enough to comprehend. He

My Journey to God

By Jane Pollom

God doesn’t push or cajole or entice,
Or threaten, or bribe, or require.
There’s no bugle, no squeal, no fight.
No haggard mien or grimace.

Drawing near, he lays claim to the good,
And restores through his form the Word,
What’s been squandered and wasted in sin,
To conform and transform into him.

Each soul in returning gets just what is needed,
Receiving the water from whom it is needed.
From hands that give Life, bringing Life by his touch,
Although, by one touch … receives almost too much!

Absolution in Return

Jane Pollom is a member of St. Pius X Parish in Indianapolis. Jesus’ parable of the Prodigal Son typifies the forgiveness of God. This painting by an unknown artist titled “The Return of the Prodigal Son” is pictured at the Museum of Biblical Art in New York.

However, the Body has many members.
Each has a vocation. There is no place for
competition.
Finally, St. Luke’s Gospel supplies the
last reading.

Midway in this reading, Luke directly addresses Timothy, describing him honorifically as “most excellent.” Luke seems to have written his Gospel for one person and to one person.

Scholars debate if this person had the
name of Theophilus, or was it the
Gospel’s title, since “Theophilus” in
Greek means “friend of God.” In any
case, the person apparently enjoyed some
prestige, hence the use of the words
“most excellent.”

In this reading, Jesus appears in the
synagogue of Nazareth to explain the
mission of salvation. It is clear. Salvation, a gift from God to people who had lost all by sin, was unfolding in himself.

God’s mercy is everlasting. Humans
are not left to their doom. Jesus reads
from Isaiah, the prophetic one, who called
people in times long past to be renewed in
God’s mercy.

Reflection

The Church has celebrated Christmas,
the feast of the birth of Jesus, and the
feasts of the Epiphany of the Lord, and of
the Baptism of the Lord. In the lessons of
these great liturgical events, the Church
has introduced us to Jesus. It has
identified Jesus. He is the son of Mary
and, therefore, human. He is to the Son
of God. He is the Redeemer.

Now the Church begins to tell us about
salvation. It comes only from Jesus. To
know it, humans must repent.

First Corinthians sets the stage. If
we have accepted spiritual gifts, we belong to God. Each of us has a personal vocation, because each of us is part of Christ, if we are true to the
Gospel. God provides for us in our individual vocations.

Union with Christ is the only hope.
The congregation’s amazement at hearing Jesus in the synagogue is a reminder that the Lord also has the wisdom humans
need to reach eternal life. The people
that day saw that salvation was fulfilled in the
Lord. This acknowledgement is the beginning of the faith that all must possess if they truly unite with Jesus.

Daily Readings

Monday, Jan. 28
St. Thomas Aquinas, priest,
doctor of the Church
Hebrews 11:1-9, 24-28
Psalm 98:1-6
Mark 3:22-30

Tuesday, Jan. 29
Hebrews 10:1-10
Psalm 40:2, 4, 7-8, 10-11
Mark 3:31-35

Wednesday, Jan. 30
Hebrews 10:11-18
Psalm 110:1-4
Mark 4:1-20

Thursday, Jan. 31
St. John Bosco, priest
Hebrews 10:19-25
Psalm 24:1-4b, 5-6
Mark 4:21-25

Question Corner/Fr. Kenneth Doyle

History cannot be undone to change a child’s godparents

I was wondering whether you are
allowed to change your child’s
godparents and, if so, how to go about it, and have it be acceptable to the Church. The situation is this. When we chose our daughter’s godparents seven years ago, they were Catholic and went to church. But over the past few years, they stopped going to church, and I am not even sure that they still consider themselves Catholic.

My daughter will soon be receiving her first
Communion, and she has begun to ask questions about her godparents. I would like to be able to tell her that they are faithful, religious people who are setting a good example for her, but I can’t honestly say that it is the case.

The situation is a bit harder. Is it possible
that she will have repented for the sin
of their infidelity? Do we have reasonable grounds to believe that an
abortion will be lifted from us.

A

You are not allowed to change your
daughter’s godparents. They are the
ones who served as official witnesses to her
baptism and the ones who, at the time,
along with the parents, asked to have the child baptized into the Church.

Their names are inscribed on your daughter’s
baptismal certificate and in the parish’s
baptismal registry, and history cannot
be undone.

However, you understand correctly the proper
goal of godparents, which is to assure
the religious and spiritual development of the
child, particularly if anything should happen to the parents, and there are some
options.

You could ask someone else to step into
that role, perhaps a trusted friend or family
member who might serve as an example of religious fidelity and help guide your
daughter’s growth as a Catholic.

Also, in a few years, your daughter will
receive the sacrament of confirmation, and
although the Church’s Code of Canon Law
says that it is “desirable” (1899.2) to have
the same sponsor as at baptism, it is not required.

So you could pick someone else as
the confirmation sponsor. That new person
would then become responsible for monitoring your daughter’s religious development and, in
many parishes, would attend confirmation
preparation classes with your daughter.

Many years ago, when I was in my 20s, a girl I was dating became pregnant by me. She then had an abortion. Not only did I not try to stop her, but I
helped to pay for the abortion. I have confessed this and have received forgiveness.

Just recently, I have begun praying for the soul that aborted child.

I was wondering whether I could
schedule a Mass intention in my church for the child. I could make up a generic name
like “Jackie” because we didn’t know the child’s gender, and the Mass intention could be to call it “Jackie.” I still feel guilty and would like to do as much as I can for that child’s soul. (Columbia, S.C.)

A

What you describe is not uncommon.

Parents of an aborted child years later feel regret and remorse. As to having a Mass for the child, I feel quite confident that the child is in heaven and needs
no prayers.

The child, of course, bore no
responsibility for his or her own death, and
the Vatican’s International Theological
Commission announced in 2007 that there
are reasonable grounds to believe that an
infant who dies before being baptized will
be brought by God to heaven.

What you might do instead is to have the Church offered “a special intention”
and have that intention be for the mother, that she will have repented for the sin
and, if a Catholic, have sought
forgiveness through confession; and next,
for our nation, that the scourge of
abortion will be lifted from us.

With respect to the thousands of tiny
children who are aborted each day, I believe
that historians a century from now will
say—as they now say of the rise of Hitler in
Nazi Germany—“How could a civilized
country have let that happen?"

(Questions may be sent to Father Kenneth Doyle at kfdolive@gmail.com and 40 Hopewell St., Albany, NY 12208.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to
submit original prose or poetry to faith editors for possible publication in the “My Journey to God” column.

Fiction or non-fiction stories also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, Indianapolis, INDIANAPOLIS 46225 or e-mail to criterion@archindy.org.

Fr. Kenneth Doyle

The Criterion Friday, January 25, 2013  Page 9A
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to include date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless the order is native of the archdiocese or have other connections to it; those are separately listed on the page.


HARDERICK, Charles Leo, 72, St. Mary, Greensburg, Jan. 4. Father of Tammy Thomas. Brother of Donna Allen, Margaret Lauck and Phyllis Schweiger. Grandfather of one.


FATHER OF Bernard and Francis Lawlor.


DEANEY continued from page 1A

reflected on how important St. Peter was for him as he meditated on the Scriptures. He talked about how impressed he was that the Apostle, despite his failings, was coming back to Jesus because he knew “that only with this one would he receive the answers to the deepest longing of his heart.”

“We keep coming back because we have no other place to go, really, if we want our hearts to rest in God,” Archbishop Tobin said. “Why are we here? Because we represent the Church in central and southern Indiana.”

He later invited his listeners to consider the question, “Where is God opening a door for us today?” and to share with others the blessings Christ has given them.

“We must ensure that our faith is transmitted in its entire beauty from one generation to the next?” Archbishop Tobin asked. “Could it be that we are to reach out to find a home and may not yet feel at home with us?”

Although he asked many questions about the possible mission of the Church in central and southern Indiana, Archbishop Tobin didn’t pretend to have all the answers. Yet, he said he ultimately knew where to look for them.

“Where is God opening a door for us today?” Archbishop Tobin asked again. “You tell me, because every morning I’m going to have to ask that question and then encourage and animate my brothers and sisters to walk through that door and announce that only with Jesus, with his word, with his sacraments, with the exercise of charity, will we find the answer to the deepest desires of our hearts.”

During a reception that followed, a long line of people who attended the Mass waited to meet Archbishop Tobin.

Maria Rodriguez, a member of St. Patrick Parish in Indianapolis, was one of them.

“I’m so glad to be here,” said Rodriguez. “I feel that I open to everybody. He’s so humble. I liked his homily and that he speaks Spanish.”

At the end of Mass, Archbishop Tobin made remarks in Spanish to the Hispanics in the congregation.

“… I present you with some words from the first book of the Bible, the book of Genesis,” Archbishop Tobin said. “I am your brother, a disciple of Christ as blessed John Paul II, and I come to you, a witness to the resurrection, and for me it is a joy, it is a great joy to be here.”

Michael Kalscheur was one of a large contingent of members of Our Lady of the Greenwood Parish in Greenwood that attended the Mass, many of whom arrived at St. Jude in two school buses.

“It was fantastic,” said Kalscheur of getting to worship with his new archbishop. “What a presence. It was just an honor to be in his presence.”

Mary Ann Bays was all smiles after getting to speak with Archbishop Tobin. At 84, she has been a member of St. Jude Parish for 51 years.

“This was the first time that I’ve ever shook hands with an archbishop,” said Bays with a laugh. “It’s the first time that I’ve ever really met one personally. It was exciting.”

The sight of the Mass was the first time that Father Banet met Archbishop Tobin.

For Father Banet, St. Jude’s pastor since 2002, it was an honor to have Archbishop Tobin worship with Indianapolis South Deanery Catholics at his faith community’s church.

“When he arrived here in October, we shook hands and that was it,” Father Banet said. “I never got to him in December [at the installation Mass].”

“It was an extraordinary event for us at St. Jude. … I couldn’t ask for a better gift.”

She said the participants approached the issue with the idea of offering a moral voice to a debate that has included gun-rights activists, producers of violent video games and programming, victims of violence, educators and others. “There was huge emphasis on the protection of life,” she said.

Biden joined the meeting unexpectedly and among other points, told participants he had discussed the issue with Cardinal Timothy M. Dolan, of New York, president of the USCCB. He said Catholic News Service in an e-mail reply to questions that among other topics covered with Biden, the USCCB would be available to assist in “the fight for greater gun control in the country.”

In a meeting on Jan. 9 at the White House, representatives of many of the same organizations that signed the Faiths United letter talked about their faith communities’ efforts at combating violence, said Kathy Saile, director of domestic social development for the U.S. Conference of Catholic Bishops (USCCB), who attended.

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Deacon: Rev. King’s civil rights advocacy marked by faith, hope, love

GARY, Ind. (CNS)—The Rev. Martin Luther King Jr. may have been a reluctant leader. “But he was willing to put himself out there,” said Deacon Melvin R. Tardy Jr.

He was “the right person for the moment” in the civil rights movement, said the deacon, an academic adviser at the University of Notre Dame. What separated King from other contemporaries was faith, hope and love, he added.

Deacon Tardy made the comments at the Gary Diocese’s sixth annual King tribute on Jan. 13 at Holy Angels Cathedral.

King, the product of a long line of pastors, was a gifted orator, yet down to earth, and his audience “felt what he felt,” the deacon said. Using what then was the fairly new medium of television, King not only touched his audience with a sense of right and wrong, but he also walked the walk.

Following the example of Gandhi, King used nonviolent direct action, Deacon Tardy said, to protest yet remain true to his beliefs. “He used civil disobedience to call people to crisis,” the deacon said. “He became a prophetic witness.”

King believed the kingdom of God was “something we can have today,” Deacon Tardy said, and “he had that sense that innocent suffering can be redemptive,” turning enemies into friends.

King also embraced agape—to love one another “as Jesus loved”—and he believed that “I will love this person because God loves this person,” the deacon noted.

The civil rights leaders also loved the United States, and his dream was “deeply rooted in the American dream,” he continued.

Faith, hope, and love, the deacon continued, made King a “game changer for this country.” His hope “impacted people of all backgrounds.”

An academic adviser in Notre Dame’s “First Year of Studies,” Deacon Tardy is an author, artist, musician and teacher. He was ordained a permanent deacon in 2011 for the Diocese of Fort Wayne-South Bend.

Formerly assistant director of the university’s Office of Undergraduate Admissions, he also works with student athletes, diversity programs and disability services at Notre Dame.

Recalling how the university’s recent quest for a national championship in football ended in defeat to Alabama, Deacon Tardy said that if the game were played in 1950, things would have been much different.

Stadium seating, public transportation, lodging, water fountains, and medical care would all have been segregated. Alabama would not have had any African-American student athletes, as the first black student was admitted there in 1956. Notre Dame’s first African-American graduate came in 1947.

After centuries of slavery and segregation, World War II helped to change race relations, as African-Americans were trained in combat and leadership positions and were accepted in Europe. Then, Deacon Tardy said, came Brown v. Board of Education, the 1954 Supreme Court decision that desegregated schools. The case dealt with racial segregation in Kansas schools.

“There was a new sense of hope,” Deacon Tardy said, as African-Americans found a “new ally in the Supreme Court.”

Although some conditions have improved, Deacon Tardy and other speakers at the King tribute encouraged young people to continue to protest injustices. These include bullying at school, gangs, drugs, low graduate rates, challenges in the home, abortions, and the high rates locally of children born to unwed mothers and born into poverty.

Noting how King turned to youths during his struggles, Deacon Tardy encouraged young people “to be about speaking truth. … We can overcome.”

“He used civil disobedience to call people to crisis. He became a prophetic witness.”

—Deacon Melvin R. Tardy Jr.

This stained-glass window of the Rev. Martin Luther King Jr. and his wife, Coretta Scott King, is the work of Cistercian Father Methodius Telrack, a monk who resides at the Monastery of the Holy Spirit in Conyers, Ga. The window is in the narthex of Christ Our Hope Church in Lithonia, Ga. On Jan. 21, the nation commemorated the King holiday. This year marked the 40th anniversary of his death.