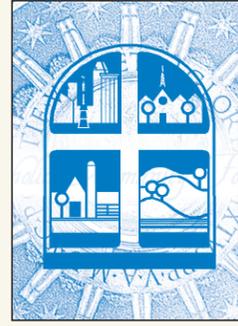




The

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State of the archdiocese

Read the 2010-11 Accountability Report, pages 7-10.

CriterionOnline.com

January 20, 2012

Vol. LII, No. 14 75¢

Protecting the less fortunate



CNS photo/Mark Birch, Reuters

A man eats his lunch at the soup kitchen in the basement of St. Leo Catholic Church in Detroit on Dec. 17. Preserving the safety net of support for the poor is a primary legislative agenda item for Church-based advocates this year.

Avoiding damage for the poor likely to be 2012 focus of Washington advocates

WASHINGTON (CNS)—With election-year politics pretty much guaranteed to clog up the process of passing legislation this year even more than partisan posturing did in 2011, Washington wish lists for policy and legislation are brief and heavy on defensive thinking.



WASHINGTON LETTER

Retaining funding for crucial international aid programs, preventing drastic cuts to the domestic poverty safety

net, extending the availability of unemployment insurance and fostering a measured approach to international hot spots, including Iran, Syria and North Korea, are as ambitious as it gets for the legislative and policy agenda of the U.S. Conference of Catholic Bishops and some other advocacy organizations.

For example, high on the list is fighting for the continuation of unemployment insurance. Congress included a two-month extension just before Christmas in a bill that also temporarily extended the payroll tax cut.

While the bill didn't expand the number

of weeks a person may claim unemployment insurance benefits beyond the current 99-week maximum, it did head off a return to a 26-week maximum that existed before Congress approved a series of extensions. Keeping those extra weeks available will be considered crucial to easing the plight of the unemployed while the economy continues to recover.

Kathy Saile, director of domestic social development for the USCCB, said her staff will be working to protect that unemployment extension and watching out for other efforts to cut funding to other

See WASHINGTON, page 2

Indiana school voucher law upheld by county judge

Criterion staff report

A Marion County Superior Court judge has ruled that the Indiana school voucher program is constitutional—a ruling that means the nearly 4,000 students who benefit from the state's school choice program can continue to attend non-public schools with state funds.

In his ruling on Jan. 13, Judge Michael Keele upheld the new program that went into effect for the 2011-12 school year. The judge stated that the voucher system is designed to benefit students and their families—not private, religious schools—because the money is given directly to the students' families.

"This Court therefore concludes that the degree of religiosity of the participating schools is immaterial to the case at hand," Keele noted. He added that the Choice Scholarship Program "bestows benefits onto scholarship recipients who may then choose to use the funding for education at a public, secular private or religious school."

Keele made his ruling in response to a lawsuit that was filed in July by opponents of the program. Opponents, which included teachers and school officials of public schools, argued that the voucher program was unconstitutional because it improperly benefited private, religious schools.

Opponents of the voucher program said they plan to appeal Judge Keele's



John Elcesser

decision. Advocates of the program applauded his ruling.

"This is a huge victory," noted John Elcesser, executive director of the Indiana Non-Public Education Association, in a Jan. 13 statement.

"It means that the nearly 4,000 low-and-middle-income

See LAW, page 16

Teacher's firing ruling may have far-reaching implications

WASHINGTON (CNS)—The direction that the courts will take with other cases related to religious employment is far from clear, but the Supreme Court's Jan. 11 ruling opens a whole track of possibilities.

The decision in *Hosanna-Tabor v. EEOC* held that fired teacher Cheryl Perich could not



Chief Justice John Roberts

sue under federal disability discrimination laws because the Michigan Lutheran school where she worked considered her a "called" minister. Writing for a unanimous court, Chief Justice John Roberts said the government cannot require a church to retain an unwanted minister because doing so "intrudes upon more than a mere employment decision. Such action interferes with the

internal governance of the church, depriving the church of control over the selection of those who will personify its beliefs."

Some commentators have been quick to hail the ruling. It's "the greatest Supreme Court religious liberty decision in decades," opined the Becket Fund for Religious Liberty, which acted as co-counsel to Hosanna-Tabor.

On the other side, David Gibson, a columnist for *Commonweal*, observed in a post on the magazine's blog that while the ruling "is clearly the right one," celebration seems premature. Under the headline "High court: Religions are free to be jerks," Gibson cautioned about how churches might exercise their protected right.

"How can churches be held to account?" he wrote. "This is a real difficulty, given that religious institutions behave just as badly as secular groups, and often worse. And that truly does hurt the witness of religious communities."

Anthony Picarello, general counsel and an

associate general secretary for the U.S. Conference of Catholic Bishops, told Catholic News Service on Jan. 13 that the ruling is rich with potential for mining material on a wide variety of religious rights issues. But more immediately, two cases involving Catholic dioceses that are pending before the Supreme Court ask related questions.

In *Skrzypczak v. Roman Catholic Diocese of Tulsa*, Monica Skrzypczak sued the Oklahoma diocese for gender and age discrimination after being fired from her job as director of the Department of Religious Formation. In a second case, former math teacher Madeline Weishuhn sued the Diocese of Lansing, Mich., alleging retaliation that violated anti-discrimination laws.

Lower courts in both cases have held that under the ministerial exception, the decisions fell within the bounds of a church's protection from state interference

See RULING, page 5

Letter objects to treating same-sex unions 'as if they were marriage'

WASHINGTON (CNS)—A letter signed by more than three dozen U.S. religious leaders objects to the specter of religious groups being forced to treat same-sex unions "as if they were marriage."

"Altering the civil definition of 'marriage' does not change one law, but hundreds, even thousands, at once," said the letter, "Marriage and Religious Freedom: Fundamental Goods That Stand or Fall Together," released on Jan. 12.

"By a single stroke, every law where rights depend on marital status—such as employment discrimination, employment benefits, adoption, education, health care, elder care, housing, property and taxation—will change so that same-sex sexual relationships must be treated as if they were marriage," it said.

"That requirement, in turn, will apply to religious people and groups in the ordinary course of their many private or public occupations and ministries—including running schools, hospitals, nursing homes and other housing facilities, providing adoption and counseling services, and many others."

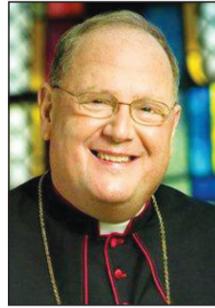
Four Catholic bishops were among the 39 religious leaders signing the letter—Cardinal-designate Timothy M. Dolan, archbishop of New York and president of the U.S. Conference of Catholic Bishops; Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the USCCB Subcommittee for the Promotion

and Defense of Marriage; Bishop William E. Lori of Bridgeport, Conn., chairman of the USCCB Ad Hoc Committee for Religious Liberty; and Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., chairman of the USCCB Committee on Laity, Marriage, Family Life and Youth.

Other signers included top representatives of the Southern Baptist Convention, the Lutheran Church-Missouri Synod, Church of Jesus Christ of Latter-day Saints, Assemblies of God, the Church of the Nazarene and the Salvation Army, along with a collection of smaller Protestant denominations, seven pan-Christian associations, including the National Association of Evangelicals, and two representatives of Orthodox and Hasidic Judaism.

Religious employers would "face lawsuits for taking any adverse employment action—no matter how modest—against an employee for the public act of obtaining a civil 'marriage' with a member of the same sex. This is not idle speculation, as these sorts of situations have already come to pass," the letter said. "Even where religious people and groups succeed in avoiding civil liability in cases like these, they would face other government sanctions—the targeted withdrawal of government cooperation, grants or other benefits."

The letter cited the case of Portland, Maine, which required Catholic Charities



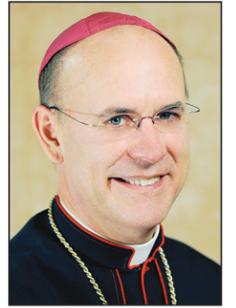
Cardinal-designate Timothy M. Dolan



Bishop Salvatore J. Cordileone



Bishop William E. Lori



Bishop Kevin C. Rhoades

to extend spousal employee benefits to same-sex domestic partners as a condition of receiving city housing and community development funds.

"There is no doubt that the many people and groups whose moral and religious convictions forbid same-sex sexual conduct will resist the compulsion of the law, and Church-state conflicts will result," the letter said.

Because those who object to giving equality to same-sex partners have been marked as "bigots, subjecting them to the full arsenal of government punishments and pressures reserved for racists," the letter predicted other consequences if same-sex marriage were to gain more legitimacy.

"These punishments will only grow more frequent and more severe if civil 'marriage' is redefined in additional jurisdictions," it said. "Because law and

government not only coerce and incentivize but also teach, these sanctions would lend greater moral legitimacy to private efforts to punish those who defend marriage."

The push to alter the definition of marriage "warrants special attention within our faith communities and throughout society as a whole," the letter said, because such an action would have "grave consequences," including interfering with the "religious freedom of those who continue to affirm" traditional marriage.

"The promotion and protection of marriage—the union of one man and one woman as husband and wife—is a matter of the common good and serves the well-being of the couple, of children, of civil society and all people," the letter said.

The value of traditional marriage transcends any society or government, is "a universal good" and is the "foundational institution of all societies," it said. †

WASHINGTON

continued from page 1

safety net programs and those that help poor and vulnerable people.



Kathy Saile

The farm bill comes up for renewal in September, and Saile said that while final votes may be put off until after November's elections, the months leading up to that will likely include hearings and committee meetings about how

to treat the components of the farm bill, which include food stamps, subsidies to farmers, international food aid, agriculture preservation and conservation.

Virginia Farris, foreign policy adviser in the Department of Justice, Peace and Human Development of the USCCB, said she will be watching out for poverty-focused humanitarian emergency assistance, particularly as Congress eyes places to cut budgets. And she will also be monitoring religious freedom issues.

The U.S. Commission on International Religious Freedom was reauthorized just before Christmas, beating back an effort to let the rights-monitoring organization fade away.

Despite early attempts by some in Congress to reduce the number of commissioners of the organization, it will

continue to have nine members. But they now will be limited to two two-year terms, meaning six of the current members will have to step down. Congress and the White House can appoint new people to get the commission back to nine members.

Their work is likely to be curtailed somewhat by a \$1.2 million budget cut, however. The commissioners are unpaid so the budget reduction from \$4.2 million to \$3 million will mean staff will have to be reduced and travel likely will be cut back, meaning commissioners will be able to visit fewer countries to study their situations.

Richard Coll, another foreign policy adviser at the USCCB, focused on Latin America, said he will be eyeing possible legislation related to free trade agreements, how they are implemented and how well participating countries—notably Colombia—are upholding their end of agreements to protect labor and human rights, for instance.

He also said that he would be watching developments related to Cuba. Several members of Congress attempted to amend year-end legislation to roll back Obama administration changes that made it easier for Americans to visit or send money to relatives in Cuba. The U.S. and Cuban bishops have opposed rollbacks. In fact, they have advocated for further easing of the economic embargo that the United States has had against Cuba for more than 50 years.

And a third policy adviser for the USCCB, Steve Hilbert, who monitors Africa policy, said maintaining the level of foreign assistance is one of his priorities.

"So far, we've survived with a lot less

damage than we expected" from budget-cutting, he said. And U.S. policy in troubled areas, particularly Iran and Syria, will be high on his watch list.

Managing possible transitions of power in those countries and other hot spots, peacefully and with as little instability as possible, is the approach that he will encourage in representing the USCCB's views to congressional and administrative staff.

But while expectations are low for much to happen in Congress, lots of attention will be focused during the first half of the year on the Supreme Court. The court will spend a highly unusual three days in March reviewing legal questions related to the Patient Protection and Affordable Care Act.

Three Florida challenges raise questions about different aspects of the national health care program signed into law in March 2010. The court set aside five and a half hours for oral arguments on March 26-28. The court will consider the constitutionality of the law's mandate that every American buy health insurance by 2014, whether the law "must fail" if the mandate is struck down, and the constitutionality of expanding the Medicaid program for the poor and disabled.

In April, the court will take up Arizona's immigration law, which is also likely to have far-reaching implications.

Kevin Appleby, director of migration policy and public affairs for the USCCB, told CNS that the court's decision on Arizona's law, known as S.B. 1070, "could really change the dynamics of the immigration issue in this country. If the court were to uphold the Arizona law, then

all the state laws which have been passed ... which are in some cases even harsher, will



Kevin Appleby

be given new life and will go forward." He cited Alabama and Georgia as two states where the laws as passed are even more restrictive than that of Arizona. Key provisions of both of those laws have also been blocked by the courts.

Rulings in the health care and immigration cases are expected by the court's usual adjournment date in June. †

Official Appointments

Effective immediately

Rev. Gerald J. Kirkhoff, pastor of Good Shepherd Parish in Indianapolis and archdiocesan vicar for advocacy for priests, appointed administrator pro-tem of St. Mark the Evangelist Parish in Indianapolis while continuing as pastor of Good Shepherd Parish in Indianapolis and archdiocesan vicar for advocacy for priests.

This appointment is from the office of the Most Rev. Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis. †



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Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2012 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Catholic lawmakers highlight priorities for legislative session

By Brigid Curtis Ayer

While the “right-to-work” issue continues to overshadow business at the



issues beyond right to work during the 2012 legislative session.

Rep. Rebecca Kubacki, R-Syracuse, said one of her priorities this year is to make rural communities safer by putting



Rep. Rebecca Kubacki

methamphetamine labs out of business. Kubacki hopes to do this by making the raw ingredients to produce methamphetamine impossible to get without a prescription, which is the main tenant of House Bill 1022.

“While the legislature had the best of intentions to address this issue last session by reducing the amount of ephedrine and pseudoephedrine available for purchase, and to catalog consumers via a real-time electronic tracking system,” said Kubacki, who is author of the bill, “it is not enough to effectively prevent the spread of clandestine meth labs and meth usage in our state. We need to attack this issue at the source. We must do more to restore and strengthen our communities from the damaging effects of this drug.

“A prescription for this drug would significantly reduce wrongdoing as has been the case for the state of Oregon—the first state to adopt such a measure,” she said.

Kubacki is also working to help lower-income families make ends meet. Authored by Kubacki, House Resolution 4 urges Congress to pass legislation to include personal hygiene items under the coverage of the Supplemental Nutrition Assistance Program (SNAP) umbrella.

“Low-income Hoosiers on this program do not have the means to purchase necessary personal hygiene items to take care of their family, whether it is purchasing basic necessities such as diapers or soap,” Kubacki said. “Mothers should have a choice. If they are getting \$250 in food stamps, mothers should be able to buy those basic hygiene items that their family needs.

Indiana Statehouse, Catholic lawmakers are working on a range of

Our church collects these items and once per week allows needy families to come get personal hygiene items. We run out so fast because these items are in such demand. If they can buy potato chips, why can’t they buy diapers? They need personal hygiene items in order to apply for and obtain full-time or part-time employment and to assist in the maintenance of their general health. Without employment, these individuals will be unable to return to mainstream society.”

SNAP is a federally funded nutrition program previously known as the federal food stamp program. The program does not currently cover personal hygiene items.

Rep. Sue Ellspermann, R-Ferdinand, said she will continue to work to revitalize



Rep. Sue Ellspermann

Indiana’s rural areas by authoring a bill giving incentives for new businesses and entrepreneurs. House Bill 1241 allows county-wide districts to provide and retain new jobs with special financing tools.

Ellspermann says the bill is a way to allow county-wide districts “to pay it forward” by supporting and providing financial assistance to new small businesses or entrepreneurial endeavors in these rural areas.

“This bill really encourages and provides financially for those counties to support small business development and entrepreneurship as a way to revitalize those hometowns that have lost young people and local businesses,” she said.

Ellspermann also is authoring a bill to curb the dispensing of abortion-inducing drugs. House Bill 1214 requires that only a physician who meets certain conditions may administer to a pregnant woman an abortion-inducing drug, and sets forth the procedure that the physician must follow.

“If it’s going to be done, we need to ensure it is done in the safest manner,” Ellspermann said. “There are court cases that are being heard involving the abortion-inducing drug itself to stop it. At this point, we can’t stop it,” said Ellspermann, who describes herself as “very pro-life.”

“Until this can be stopped, it is the least we can do to make it as safe as possible, and require the proper after care,” she said.

The legislation also requires a physician who learns of an adverse event following the use of an abortion-inducing drug to report it to the federal Food and Drug Administration and

the state medical licensing board. It also specifies that the reports of adverse events maintained by the medical licensing board are public records.

Surgical abortion is currently regulated to ensure the safety of the women, and to ensure that they know the consequences and risks of this decision. However, there are no regulations governing abortion providers who dispense these drugs. In some instances, abortion-inducing drugs can be dispensed without even a medical examination.

The Indiana Catholic Conference, the Church’s official advocate for public policy in Indiana, is following approximately 100 bills. Most will not receive a hearing. Read the accompanying sidebar to learn about some of the bills which the ICC supports and hopes will move during this short session.

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

Indiana Catholic Conference priority bills during the 2012 legislative session

Following are some of the Indiana Catholic Conference’s (ICC) priority bills for 2012.

• Human trafficking—Senate Bill 4.

The proposed legislation increases the penalties and expands the definition of human trafficking beyond the current definition to include participating in sexual conduct—in addition to prostitution. It also adds a special category for children under 16. The effort is to enact the law prior to the Super Bowl since this type of activity has been known to have taken place at other Super Bowl venues (see related story).

• Abortion-inducing drugs—

House Bill 1214 and Senate Bill 282. The bills attempt to regulate drugs such as RU 486. Surgical abortion is currently regulated to ensure the safety of the women, and to ensure that they know the consequences and risks of their decision. However, there are no regulations governing abortion providers who dispense these drugs. In some instances, this can be done without even an examination.

• Health care profession, conscience clause—House Bill 1014.

It provides that a health care professional may not be required to dispense a drug or medical device if the health care professional believes the drug or medical device would be used to (1) cause an abortion; (2) destroy an unborn child; or (3) cause the death of a person by means of assisted suicide, euthanasia or mercy killing.

• Child and dependent tax credit—House Bill 1143.

The bill, authored by Catholic lawmaker Rep. John Day, D-Indianapolis, would provide a state tax credit for families with

child and dependent care expense. It would allow 50 percent of the federal tax credit. The program would provide real support to working families struggling to meet its other obligations. The bill limits eligibility to families with adjusted gross income below \$45,000.

• Food stamp assistance after drug conviction—Senate Bill 102.

The bill, authored by Catholic lawmaker Sen. John Broden, D-South Bend, would remove the prohibition of persons convicted of a drug offense from receiving food stamps. The bill would grant eligibility to those who have not been convicted of another drug offense in the previous five years before applying for food stamps to receive food stamps.

• School voucher program eligibility expansion—Senate Bill 198.

It would provide eligibility to all who are income eligible. It would make current Catholic school families eligible as well.

Senate Bill 331 would provide eligibility for older siblings in families who receive a voucher.

Currently, an older student already in the non-public school is not eligible for assistance even though the younger child is.

• Scholarship tax credit eligibility expansion—Senate Bill 296.

It would expand eligibility for the program to all students in grade eight currently enrolled in a non-public school. Present law prohibits current non-public students, not previously receiving a scholarship tax credit scholarship, from being eligible. †

Women’s religious orders work to ward off sex trafficking at Super Bowl

WASHINGTON (CNS)—Picking up from efforts to stem sex trafficking at the 2010 World Cup in South Africa, 11 women’s religious orders from Indiana and Michigan are working to stop sex trafficking at this year’s Super Bowl in Indianapolis.

The orders are members of the Coalition for Corporate Responsibility for Indiana and Michigan, established in the early 1990s.

The coalition is a member of the Interfaith Center for Corporate Responsibility (ICCR), which spearheaded the anti-sex trafficking efforts two years ago in South Africa.

When ICCR’s human trafficking working group mentioned during its meeting last June that Super Bowl XLVI would be held on Feb. 5 in Indianapolis, “we picked up the ball and ran with it,” said Sister Ann Oestreich, an Immaculate Heart of Mary sister who ministers as justice coordinator for the Sisters of the Holy Cross in South Bend, Ind., and is the two-state coalition’s justice co-chair.

“In CCRIM, we had done a process in terms of picking one issue that was important to all of our members. Prior to the Super Bowl, the issue of human trafficking came up,” Sister Ann told Catholic News Service during a Jan. 12 telephone interview from South Bend.

“It’s such a broad issue,” she said. “How do we get at it as investors—as socially responsible investors? So we decided to take a look at the hospitality industry and purchasing stock in their companies so we could get into a conversation with the hotels.”

Coalition representatives contacted the federal Department of Health and Human Services for assistance.

“We asked for printed copies of brochures on their website, and HHS was kind enough, when they heard what we were doing, to provide 2,000 printed copies of those brochures.”

The coalition prepared its own fact sheet to help hotel staff members detect sex trafficking, including a list of phone numbers to call as well as a shelter for trafficked women.

The goal was to contact 220 hotels within a 50-mile radius of Indianapolis by Jan. 17.

To date, the response from the hotels has been quite good, Sister Ann said.

Based on a Jan. 12 conference call with coalition members, “we’ve got about 50 responses so far for the hotels,” she said. “About half of the hotels have asked for further information that we’re offering them in terms of training, in terms of signing the ECPAT code.”

ECPAT is an acronym for Ending Child Prostitution and Trafficking, which has developed a code of conduct to deter child sexual exploitation.

At this rate, Sister Ann said, they are likely to run out of the HHS brochures.

“They’re asking for 50 copies, 100 copies, 10 copies,” she told CNS. “The materials are going to be used far and wide.”

The fact sheet will also include instructions for hotels to download and print additional brochures.

For two weeks after the Jan. 17 contact deadline, students from Marian University in Indianapolis and volunteers from the Congregation of St. Joseph in Tipton, Ind., in the Lafayette Diocese, will make personal visits to the hotels to deliver the requested materials.

Sister Ann said the hotels asking to participate in the effort cut across chain ownership and pricing levels—from the swanky hotels in downtown Indianapolis to more modest hotels in outlying areas.

Once the deliveries are completed, she said, the coalition is going to leave the hotels alone.

“The hotels are going to be busy, and we want them to be able to do what they have to do,” Sister Ann said.

“The Super Bowl is a celebration, but we don’t want exploitation to be part of it.”

Franciscan Sister Marge Wissman, director of justice, peace and integrity of creation for the Sisters of the Third Order of St. Francis in Oldenburg, said the anti-trafficking campaign is also intended to educate the general public about the international sexual exploitation of women and children related to large sports events.

“Now it is facing us locally,” Sister Marge said. “It’s not just prostitution. It’s forced prostitution.”

She said people who suspect sex trafficking activities should call 911 to notify law enforcement officials in their area.

Coalition members are working with the Indiana Attorney General’s office to promote awareness about sex trafficking.

Prayer services for an end to sex trafficking began on Jan. 11, which is National Anti-Trafficking Day, Sister Marge said. “We are now saying a prayer every day from Jan. 11 until the Super Bowl that the sex trafficking will stop and that victims will be taken care of.”

Coalition members based in the archdiocese are the Sisters of St. Francis in Oldenburg and the Sisters of Providence of Saint Mary-of-the-Woods.

Other coalition members are the Sisters of St. Joseph in Tipton; Dominican Sisters in Grand Rapids, Mich.; Our Lady of Victory Missionary Sisters in Huntington, Ind.; Poor Handmaids of Jesus Christ in Donaldson, Ind.; Servants of Jesus; Sisters of Mary Reparatrix; Sisters of Mercy; Sisters of the Holy Cross in Notre Dame, Ind.; and Servants of the Immaculate Heart of Mary in Monroe, Mich.

(Senior reporter Mary Ann Garber contributed to this story.) †



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Editorial



CNS file photo/Mike Czugli, Catholic Courier

A physician administers an ultrasound at a doctor's office in Montour Falls, N.Y., in this file photo. Pro-life proponents are attempting to persuade the U.S. Congress to pass the Life at Conception Act.

The Life at Conception Act

This weekend, pro-life supporters converge on Washington for their annual march to protest the Supreme Court's *Roe v. Wade* decision of Jan. 22, 1973, which legalized abortion during all nine months of pregnancy. Pro-life proponents aren't about to give up efforts to save the lives of as many babies as possible.

Their latest strategy is to attempt to get the U.S. Congress to pass a Life at Conception Act. As supporters of this act say, "Working from what the Supreme Court ruled in *Roe v. Wade*, pro-life lawmakers can pass a Life at Conception Act and end abortion using the Constitution instead of amending it."

How is that possible when the Supreme Court's *Roe v. Wade* decision held that a woman, with her doctor, could choose abortion in earlier months of pregnancy without legal restriction, and with restrictions in later months?

Technically, the Court did not declare abortion to be a constitutional right. It said that a woman could choose abortion based on a right to privacy it argued was in the Constitution.

The National Pro-Life Alliance, which is leading efforts to pass the Life at Conception Act, points out that the majority decision in *Roe v. Wade* included this passage: "We need not resolve the difficult question of when life begins. . . . The judiciary at this point in the development of man's knowledge is not in a position to speculate as to the answer."

However, it continued, "If this suggestion of personhood is established, the appellant's case, of course, collapses, for the fetus's right to life is then guaranteed specifically by the [14th] Amendment [to the Constitution]."

What does the 14th Amendment say? It has five sections, but the Court was referring to the second part of the second sentence in Section 1: "Nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

Therefore, the National Pro-Life Alliance believes that, if Congress can be persuaded to pass legislation declaring unborn children "persons," the constitutional case for abortion-on-demand "collapses."

Congress has the power to do that,

the Alliance says, because the final section of the 14th Amendment says, "Congress shall have power to enforce, by appropriate legislation, the provisions of this article."

We suppose that the first question must be, "Is an unborn child, either an embryo or a fetus, really a human person entitled to protection?" That is something that Catholics and many other religions teach, but is it true?

Abortion has been forbidden among Christians since the first century. The *Didache*, written about the year 60, said, "You shall not kill the embryo by abortion." However, the idea that the embryo is a human person is not a religious dogma. It is a biological fact.

There was debate among theologians at one point about when human life begins. That was before biologists solved that problem. We know now that human life begins when the male sperm fertilizes the female ovum.

But is there any possibility that our federal lawmakers will actually be brave enough to pass legislation declaring that an unborn child is a person?

Sen. Roger Wicker (R-Mississippi), a Baptist deacon, is spearheading the act in the Senate. He has introduced the bill in each session of the Senate in recent years, but it has gotten little support in the Democrat-controlled Senate.

Nevertheless, the Pro-Life Alliance says that, if there is a massive, grassroots campaign in favor of the act, one of two things will happen—politicians from both parties who were elected on pro-life platforms will make good on their promises and win passage of the bill, or public attention will send another crew of pro-abortion legislators down the road to defeat in the next election.

Therefore, the Alliance has started a campaign to try to get a million people to sign a petition in support of a Life at Conception Act to be delivered to the members of the U.S. House of Representatives and the Senate.

To achieve that, it plans a series of TV, radio and newspaper advertisements, extensive personal lobbying, a series of newspaper columns, and an e-mail and telephone campaign. You can learn more about the campaign at www.nationalprolifealliance.com.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

The premarital sex 'test drive'

During a 2011 roundtable discussion on Fox News, guest commentator Jay Thomas argued that young people should not be too concerned when it comes to premarital sex because nobody would choose to "buy a car without driving it first. You don't get married, and you don't learn about sex, by not having it."

Any reasonable person would prefer to avoid someone who might be, in his words, "odd in the sack," much as any reasonable person would prefer to avoid getting a lemon when purchasing a new car.

Thomas, therefore, could hardly envision anyone's committing to marriage without first "kicking the tires" a bit, and going for a sex "test drive."

The test drive analogy comes up short in a number of important ways, and premarital sex is not at all synonymous with a harmless "test drive." The context in which sex occurs is everything in terms of "getting it right." Separated from its proper context of marriage, it becomes a quick path to emotional and interpersonal wreckage.

Since sex takes on its proper meaning only within marriage, it cannot be properly evaluated outside the marital commitment. It might be analogous to trying to evaluate the performance of a particular car before it has even been assembled or come off the assembly line.

The story is told of a famous but irresponsible race car driver who decided to borrow a friend's Camaro to take it for a test drive around a racetrack. He quickly ran it to the edge of the speedometer, red-lining the engine at more than 100 miles per hour. He pushed it hard for several laps around the track, then finally pulled the vehicle off to the side.

As he did so, the strained engine overheated, seized violently and began to pour out smoke. He was used to expensive, high-performance racing machines, and the Camaro felt sluggish by comparison. He walked away from the vehicle, muttering under his breath, "I wonder what's the matter with that car?"

Sex before marriage is a similar kind of "test drive"—clearly unreasonable and harmful.

A sexual "test drive" mentality is essentially exploitative in nature, reducing a potential spouse to someone who is easily replaced by a "better" model.

When we take a car for a test drive, and don't like it, we can just return the keys and move on to the next model. But people are not

cars that we can just exploit and cast aside. The notion of a sexual "test drive" as an entrée to matrimony trivializes and degrades the serious business that marriage really is.

What sorts of things would a young man be expecting to discover with a sexual "test-drive" anyway? What kinds of qualities would disqualify someone from becoming his wife? If he had lived in purity himself, and it were his first sexual experience fresh on the heels of his marriage vows, he would automatically suppose his wife to be wonderful and no "comparisons" should even be necessary.

In the final analysis, who really wants to be sexually "compared" to others anyway?

Predictably, partners can feel threatened if they think their spouse might be comparing them with previous partners. This provides a strong incentive to abstain from sex before marriage, to protect the emotional safety that spouses need to feel together in marriage.

Every woman prefers to marry a man who has lived chastely. Similarly, every man, in his heart of hearts, wants to marry a virgin, rather than someone who has been "test-driven" by scores of other men.

As one happily married woman described it on her Internet posting: "I've only been with one guy. He was only with one girl—and it wasn't until our wedding night. Maybe we were both *bad in bed*. But, you know, neither one of us had any clue because we'd never been with anyone else. I've never seen that as an issue."

Singer/actress Rebecca St. James, who also participated in the Fox News roundtable, echoed the same sentiments: "Can I just say married sex—and I've never been with anyone other than my husband—is wonderful. It's so cherishing and beautiful, and I'm so glad I don't have any memories with anyone else, and I'm glad my husband doesn't have anybody to compare me to. We only have each other."

Dating and marriage are about commitment and sacrificial love for another person, not comparison shopping for the best deal or test driving the latest vehicle.

Sex is a unique gift by which we hand ourselves over to another within marriage, and cement the treasure of marital love in a permanent commitment to one another.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

New Catholic welcomes new Mass translation

The new translation of the *Roman Missal* has elicited many responses, both negative and positive.

For many of us, the new translation elevates the language of the Mass, and stimulates a more profound meditation of the mysteries. The arguments against it seem rather poor. Let's think about what people are saying.

Many people are complaining that this is an unnecessary change that disrupts how people have been doing things for decades.

First of all, the people's responses are only minutely altered and adhere more closely to the Latin, and offer a more erudite response that is fitting for standing before the living God.

Secondly, these same people forget the enormous burden foisted upon those in the 1970s. The language and order of the Mass were drastically altered and, to this day, many prefer to celebrate in this fashion. The people and priests complaining now are often the same ones that pushed for radical change in the first place. Are they basically saying, "All right for me, but not for thee?"

Another argument put forward in a recent edition of *The Criterion* is the cost. Yes, it was apparently acceptable to gut fabulous churches and adopt new practices decades ago, but new missals and pew cards are an unacceptable burden.

Being the father of four small children, I understand how difficult the financial situation is for most people. But being a Catholic, I understand that our worship of God deserves our very best. The cost of buying missals and educational materials is relatively small, and the return is priceless. Remember, Jesus praised Mary for anointing him and not giving it to the poor.

One final argument—the language is too hard—is condescending. Too hard? The common person in the pews is a potential saint, and we should not disparage their intellectual aptitude.

As someone who recently became Catholic, I welcome the new translation and encourage all to listen deeply to the more eloquent prayers instead of complaining.

We all are annoyed by something—hand holding at Mass for me—but let us make sure we are angry about the right things for the right reasons.

Scott Embry
Clarksville

Current generation must work to end abortion now, speaker says

By Mary Ann Garber

Social justice begins in the womb.

Pro-life advocate Bryan Kemper of Troy, Ohio, works tirelessly to promote that message.

Two years ago, Kemper wrote a book with that title to educate people about the urgent need to protect the right to life for the unborn by ending the slaughter of babies in abortion. His book is distributed by Clay Bridges Publishing.

A former rock musician who performed during a national Lollapalooza tour, Kemper founded Rock for Life in 1993 then organized Stand True Ministries to share the message of respect for life and the Gospel of Christ with teenagers, collegians, and young adults in the United States and abroad.

Kemper is a pastoral associate of Priests for Life and directs the national pro-life organization's youth outreach programming.

He also co-hosts a call-in radio show in Portland, Ore., and has been featured on many radio and TV programs as well as in three documentary movies.

In 2004, Kemper started the Pro-Life Day of Silent Solidarity, which has grown to one of the largest pro-life events in the world. Last year, more than 250,000 students at more than 3,800 campuses in 28 countries remained silent for a day to educate people about the voiceless unborn babies killed by abortion.

During his keynote speech at the annual Right to Life of Indianapolis Memorial Service for the Unborn on Jan. 15 at the Indiana War Memorial, Kemper invited his 11-year-old daughter, Abigail, to join him on the stage.

As he hugged her, he begged the several hundred pro-life supporters in the audience to work harder to stop the holocaust of 39 years of legalized abortion in America.

"I'm going to ask you today not to pass this [pro-life battle against the culture of death] down to the next generation," Kemper said. "You do not want your

children and your grandchildren sitting in this room in 20 years listening to Abigail give a talk like this. Don't let it go on to another generation. This is the year for us to take this seriously, for us to stand up. This is the beginning of the end of the abortion holocaust."

The 2012 National March for Life on Jan. 23 in Washington will solemnly mark the beginning of the 40th year of legalized abortion in the U.S., he said. "In the Bible, 40 years is a full generation. ... This generation has lived under a shadow of legalized child killing for 40 years, and we cannot allow another generation to live under that shadow."

Kemper said he joined the pro-life battle to end abortion more than 20 years ago because he could not ignore this brutal and evil war that has killed more than 53 million defenseless unborn babies during the last four decades.

"The [unborn] children who are being killed in abortion clinics cannot cry for help," he said. "The children that are dying every day in the abortion clinics need a voice. ... That's us here today [who are] willing to stand up and be a voice for those that are dying every single day."

Christians cannot ignore God's call to protect defenseless unborn children from death, Kemper said. "Jesus told us that the greatest commandments are 'love your God with all your heart, your soul and your mind, and love your neighbor as yourself' (Mt 22:37-40).

"Every single time that we wake up in the morning, that is one more day, one more chance, one more opportunity, for us to live our lives for our Savior, Jesus Christ," he said. "[It is] one more day to give thanks to God, one more day to serve him."

Quoting from the Bible parable of the Good Samaritan, Kemper said we must all become like the man that Jesus described in the Gospel of St. Luke, who helped an injured man lying helpless in a ditch (Lk 10:27-35).

"Fifty-three million dead babies are in



Above, St. Susanna parishioner Judy York of Plainfield, right, and Photini James, a member of Joy of All Who Sorrow Orthodox Church in Indianapolis, carry pro-life signs during a Respect Life March organized by Right to Life of Indianapolis on Jan. 15 at the conclusion of the organization's annual Memorial Service for the Unborn at the Indiana War Memorial.

Left, Bryan Kemper of Troy, Ohio, a pastoral associate and director of youth outreach for Priests for Life, hugs his 11-year-old daughter, Abigail, during his keynote speech at the Right to Life of Indianapolis Memorial Service for the Unborn on Jan. 15 at the Indiana War Memorial.

that ditch," Kemper said, his voice ragged with emotion. "Fifty-three million of our American brothers and sisters are in that ditch. Are you going to walk by and say, 'I'm called to do something else.' Or are you going to be willing to say today, 'Yes, this year, the beginning of the 40th year, I am going to do something more to be that voice, to love my neighbor as myself.'"

After the memorial service, Marc Tuttle, president of Right to Life of Indianapolis, noted that science supports the pro-life

movement.

"The more that we scientifically understand human life, the more of a profound mystery it becomes," Tuttle said. "... We can't take that mystery for granted. We can't ignore the mysteries that God has created within the human body. We participate in the creation of human life as parents, but we're not the ones that create human life. That's God. We must turn to God and ask him for the solution [to ending abortion]. It's a spiritual battle." †

What was in the news on Jan. 19, 1962? Catholics, Protestants and non-Christians together in fellowship, and opposition to St. Joseph's name in the Mass

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the Jan. 19, 1962, issue of *The Criterion*:



• **Catholics and Protestants in Rome join non-Christians in fellowship**

"ROME—An agape—a feast of brotherly love—has been

held here by Catholics, other Christians and adherents of non-Christian religions. ... The event took place at Rome's Pro Deo University of Social Studies, whose students include hundreds of non-Catholic Christians and non-Christians. Each year, the Catholic-oriented university sponsors an agape and asks its students to invite as their guests the diplomatic representatives of their home countries and the leaders of the religious groups to which they belong."

• **Anglicans 'back' cause of martyrs**

• **'Rash, unjust judgments': Vatican paper critical of Lombardi proposals**

• **Priests, nuns murdered in the Congo**

• **Public schools balk: Airborne TV classes face a dubious future**

• **Speaker hurls challenge at U.S. legal profession**

• **Protestant and Jewish groups study encyclical**

• **41 Church-related aid programs passed by Congress, study shows**

• **'Shared time' proposal seen worthy of study**

• **Opposes move to include St. Joseph's name in Mass**

"ROME—The movement to have the name of St. Joseph

included in parts of the Ordinary of the Mass could possibly create misunderstanding among non-Catholic

Christians, according to a Jesuit commentator.

Commenting on a petition requesting a more prominent

place for St. Joseph in the Church's public worship,

Father G. Caprile, S.J., said: 'It should not be concealed

that this undertaking, though sincerely pious and praise-

worthy, meets with understandable restraint from those

people who favor simplifying rather than complicating the

liturgy, as well as with the conviction on the part of many

people that the honors rendered to St. Joseph are already full sufficient. It should be added that the separated brothers have difficulty in understanding similar undertakings and that one must strive to avoid increasing obstacles confronting them unless it is absolutely necessary.' "

• **Jesuit comments on use of contraceptive pills**

• **Prelate defends design of Liverpool Cathedral**

• **'Pious association' of women is given cardinal's approval**

• **Hits 'downgrading' of family**

• **Stresses need for laws on equal job opportunity**

• **Protestant leader high in praise of**

'Mater et Magister'

• **Says Pope backs 'common market'**

• **Small farm seen bulwark of religion, democracy**

• **Third phase opens: Council commission tackles moral issues**

• **Religious tortured in Czechoslovakia**

• **Learn from Protestants, Catholics are reminded**

(Read all of these stories from our Jan. 19, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

RULING

continued from page 1

in employment decisions.

Picarello predicted both cases might now be dismissed or sent back to lower courts to review in light of the ruling in Hosanna-Tabor.

He also theorized the ruling could affect a final decision by the Department of Health and Human Services over its mandate that employers provide no-cost coverage of contraception and sterilization in their health insurance plans.

A final rule is pending for the regulations, which have been challenged by the USCCB and other Church organizations as an infringement on religious liberty. The Catholic Church teaches that the use of artificial contraception is morally wrong and objects to a requirement for such coverage for its employees. Picarello said the exception for churches that is part of the pending regulation is a provision the size of an "eye of the needle."

As Chief Justice John Roberts made clear, while the court

was declaring for the first time that a ministerial exception exists and Perich clearly fell subject to it, how that exception is applied to others will have to be decided later.

"The case before us is an employment discrimination suit brought on behalf of a minister, challenging her Church's decision to fire her," Roberts wrote. "Today, we hold only that the ministerial exception bars such a suit. We express no view on whether the exception bars other types of suits, including actions by employees alleging breach of contract or tortious conduct by their religious employers. There will be time enough to address the applicability of the exception to other circumstances if and when they arise."

In concurring briefs, Justices Clarence Thomas and Samuel Alito added to the discussion about what happens next.

"The line is hardly a bright one, and an organization might understandably be concerned that a judge would not understand its religious tenets and sense of mission," Thomas wrote, saying he would have gone further in declaring a church's rights should always prevail in such

matters. "Fear of potential liability might affect the way an organization carried out what it understood to be its religious mission. These are certainly dangers that the First Amendment was designed to guard against."

Alito, joined by Justice Elena Kagan, said the definition of who is a "minister," by whatever terminology a faith uses, should always be left to the faith group. For a court to be expected to decide that, they said, would require a civil court or a jury to make a judgment about church doctrine.

"The mere adjudication of such questions would pose grave problems for religious autonomy," Alito wrote.

The definition of minister "should apply to any 'employee' who leads a religious organization, conducts worship services or important religious ceremonies or rituals, or serves as a messenger or teacher of its faith," Alito said. "If a religious group believes that the ability of such an employee to perform these key functions has been compromised, then the constitutional guarantee of religious freedom protects the group's right to remove the employee from his or her position." †

Events Calendar

January 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "The Greening of the Catholic Church—New Fad or Core Belief?" Goeff Glanders, president of August Mack Environmental Inc., presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

January 23

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Solemn Local Observance of the 39th anniversary of legalized**

abortion, Mass, noon, followed by Respect Life March and pro-life rally, speaker, Liz Carl. Information: 317-236-1521 or 800-382-9836, ext. 1521.

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **Bloomington March for Life**, Mass, 8:30 a.m., march to 421 S. College Ave., Bloomington. Information: 812-330-1535 or monica.siefker@sbcglobal.net.

John Paul II High School, 1330 Lafayette Ave., Terre Haute. **Solemn observance of the anniversary of Roe v. Wade**, 1 p.m. Information: 812-235-9108.

January 26

LaRosita's Restaurant, 336 Pearl St., New Albany. **New Albany Deanery Catholic Youth Ministries, "Theology on Tap,"** 6 p.m. Information: 812-945-2000 or marlene@nadyouth.org.

January 27

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

January 28

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Archdiocesan Office of Pro-Life Ministry, "A Cup of Coffee with a Dose**

of Conscience," seminary Joshua Cole and Marian University professor Kevin Schemenauer, speakers, 2-4 p.m. Reservations: jcole@saintmeinrad.edu.

St. Vincent Hospital, Education Building, 8220 Naab Road, Indianapolis. **Archdiocesan Office of Family Ministries and St. Vincent Hospital, CPR and AED training for ushers and liturgical ministers**, 8:30 a.m., 12:30 p.m., \$10 per person, registration deadline Jan. 20. Information: 317-236-1475 or jlebeau@archindy.org.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Choral music**,

American Guild of Organists and musicians from Indiana University, 2:30 p.m., no charge. Information: 812-357-6501.

January 29

St. Malachy School, 330 N. Green St., Brownsburg. **Catholic Schools Week open house**, 11 a.m.-1 p.m. Information: 317-852-2242 or www.saintmalachyschool.org.

February 1

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 3

Sacred Heart of Jesus Church, chapel, 1530 Union St., Indianapolis. **Lumen Dei, Mass**, 6:30 a.m., breakfast following Mass at Pure Eatery. Information: rhumper69@yahoo.com.

February 7

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **Health ministry seminar, "End of Life Care—A Spiritual, Medical and Legal Perspective,"** 7 p.m., no charge. Information: 812-944-1184 or srake09@Frontier.com. †

Retreats and Programs

January 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program**. Information: 317-545-7681 or marcia.johnson@archindy.org.

January 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day**, 8 a.m.-4 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 4

Oldenburg Franciscan Center, Oldenburg. **"Be My Valentine Dinner: Two Hearts—One Love,"** Jim and Carolyn Meyer, presenters, 4-8 p.m., \$50 per couple. Information: 812-933-6437 or center@oldenburgosf.com.

February 4-5

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministries, "Catholic 101" retreat for grades 9-12**, \$85 per student, registration deadline Jan. 20. Information: 812-945-2000 or leah@nadyouth.org.

February 5

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—Noticing Our Guardian Angel,"** Franciscan Sister Patty Campbell, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 10-12

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Couples retreat, "Together for Life—A Romantic Covenant,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

"Marriage Retreat—Celebrate the Sacrament," St. Monica Small Church Community Team, presenters, 9 a.m.-4 p.m., \$99 per couple. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Mornings for Moms,"** Father Jim Farrell, presenter, 8 a.m.-4 p.m., \$31 per person includes continental breakfast and lunch. Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

"Woman Talk—Let's Talk Money," session one of five, Allyson Collins, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 16-20

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministries, "Senior Retreat,"** \$225 per student, registration deadline Feb. 3. Information: 812-945-2000 or leah@nadyouth.org.

February 17-19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat**. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 18

Oldenburg Franciscan Center, Oldenburg. **"Hope in Diversity—Looking at Our Relationships,"** Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch and assessment tools. Information: 812-933-6437 or center@oldenburgosf.com.

February 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program**, 1:30-6 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org. †

Wabash Valley Right to Life to host benefit dinner on Jan. 26

Wabash Valley Right to Life will host a benefit dinner at 6 p.m. on Jan. 26 at O'Shaughnessy Hall on the campus of Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.

Ramundo Rojas, director of Hispanic Outreach for the National Right to Life Committee since 1991, will be the keynote speaker at the event.

Rojas has represented the National Right

to Life Committee at a number of United Nations conferences.

The benefit dinner is free, but participants are encouraged to make donations to Indiana Right to Life, Crisis Pregnancy Center of Wabash Valley or Crisis Pregnancy Center of Eastern Illinois.

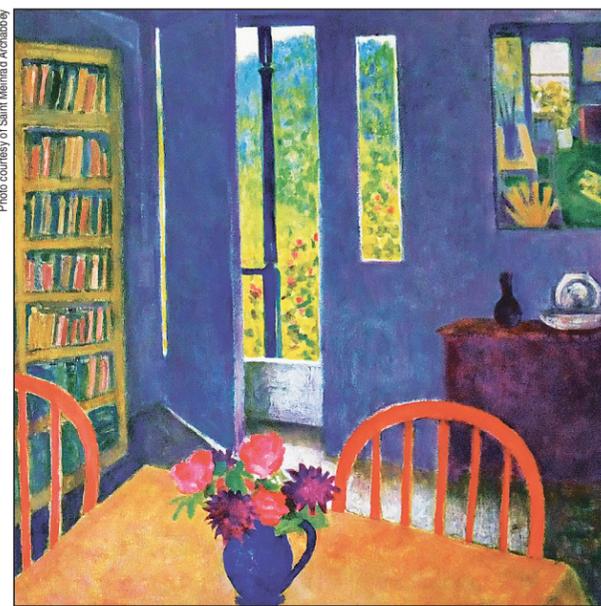
For more information or to make reservations, call Carole Bostrom at 812-466-0857. †



Missal exhibition

This missal, published in Venice in 1504 just 50 years after the publication of the Gutenberg Bible, is one of several historic missals on display at Saint Meinrad Archabbey Library in St. Meinrad through June 30. The exhibit focuses on the history of the *Roman Missal*, the book containing the prayers and rituals of the Mass, and features examples of rare and important missals from the earliest manuscripts to the 20th century editions. Benedictine Father Harry Hagan, a monk of Saint Meinrad Archabbey, created the exhibit, which includes commentary and English translations of missal passages by students from Saint Meinrad Seminary's Advanced Latin class. For library hours, call 812-357-6401 or 800-987-7311 or log on to the Archabbey Library's website at www.saintmeinrad.edu/library/library_hours.aspx.

New art exhibit



"Red Chairs," a painting by Kazhia Kolb of St. Meinrad, is one of several of her paintings on exhibit from Jan. 12 through Feb. 14 at the Saint Meinrad Archabbey Library in St. Meinrad. The exhibit includes oil paintings, egg tempera paintings and mixed media prints. Kolb has exhibited work in juried shows, most recently in "River Country 2011" at the Owensboro Museum of Fine Art in Owensboro, Ky., and the Eugene and Marilyn Glick Eye Institute Public Art Project in Indianapolis. Her work is also found in various private and corporate collections, including the Federal Reserve Bank in Richmond, Va.



Bridge Club donation

Maribeth Ransel, left, presents a \$6,000 check to Don Striegel, manager of the Indianapolis Society of St. Vincent de Paul's Pratt-Quigley Food Pantry, on Jan. 9 at the food pantry in Indianapolis. Ransel is president of the Central Indiana Bridge Association (CIBA), an affiliate of the American Contract Bridge League (ACBL). During 2011, members of the ACBL held several fundraising events. The CIBA, which was given a large portion of the funds raised, chose to donate them to support the work of the society's food pantry, which serves 3,000 families each week.



2010-11 Accountability Report

To the People of the Archdiocese of Indianapolis

Dear Friends in Christ:

I am pleased to present this special supplement to *The Criterion*, which gives an accounting of the archdiocese's finances for this past fiscal year. We have an obligation to be good stewards of our people's resources. Please take a few minutes to read this report.

Last year was a year of significant change for the Archdiocese of Indianapolis. After serving the people of the archdiocese for nearly 20 years, Archbishop Daniel M. Buechlein was granted early retirement for health reasons by Pope Benedict XVI on Sept. 21, 2011. We are truly grateful for Archbishop Buechlein's tireless work over the years to strengthen the pastoral, spiritual and financial health of the archdiocese.

I was appointed auxiliary bishop of Indianapolis on Jan. 14, 2011, by Pope Benedict and ordained a bishop on March 2, 2011. The Holy Father made me apostolic administrator of the archdiocese when he granted Archbishop Buechlein's early retirement. As apostolic administrator, I am to see to the good order of the archdiocese until the next archbishop is named. I ask you all to continue to pray for Pope Benedict as he prepares to send us our next shepherd.

In early February, I will travel to Rome—as will several other bishops from the Midwest—for an *ad limina* visit to report to Pope Benedict and other Vatican officials on the state of the archdiocese. These scheduled *ad limina* visits happen every five years. I will be pleased to report to the Holy Father that the Archdiocese of Indianapolis is in excellent shape. Like any diocese, we have issues that need to be attended to, but thanks to our dedicated clergy, pastoral leaders, employees and the full and active participatory faith of the Catholic people in central and southern Indiana, we are a vibrant archdiocese that is meeting its challenges head-on.

The national economic troubles that have occurred over the past few years continue to present challenges for many people. Despite these difficult circumstances, the people have continued to generously share their time, talent and treasure to carry out God's work throughout central and southern Indiana. Thank you for your continued support and generosity.

In this report, you will find an accounting of our stewardship of the human, physical and financial resources for the Archdiocese of Indianapolis for the 2010-2011 fiscal year. This report reminds us that we have much to be grateful for in our archdiocese. At the same time, it challenges us to look for new opportunities to be even better stewards.

Stewardship of God's Gifts

We are called to make our parishes true communities of faith and vibrant sources of service to the larger community by modeling ourselves after Christ and by living a life of holiness. When we glorify God in all that we do, we also succeed in our call to evangelize. That's why in the Archdiocese of Indianapolis all of our stewardship efforts are guided by Pope Benedict XVI's observation in his first encyclical titled "God is Love" that "The Church's deepest nature is expressed in her threefold responsibility of proclaiming the Word of God, celebrating the sacraments, and exercising the ministry of charity."

We tied each of these three responsibilities to one of the three areas where our ministry needs are the greatest: supporting our Catholic schools and religious education programs; supporting our seminarians, deacons and retired priests; and caring for people most in need throughout the archdiocese, which we do primarily through Catholic Charities.

We are blessed to have many people in our parishes in central and southern Indiana who share their time, talent and expertise in our many ministries. Your financial contributions through parish Sunday and holy day collections and to the Christ Our Hope: Compassion in Community annual appeal are needed to provide the resources to operate our many parish and archdiocesan ministries.

Our Sunday and holy day collections have held steady through the economic downturn, but contributions to the Christ Our Hope annual appeal are still running about \$1 million below the historic highs of six or seven years ago. On the bright side, we did see an increase in the dollar amount of pledges to the annual appeal this past fiscal year. The number of donors who have joined the Miter Society by contributing \$1,500 or more to the annual appeal has increased the past two years. Money raised through the Christ Our Hope appeal is critical to our ability to carry out our many ministries and to meet our increasing ministry needs.

The archdiocese's Catholic Community Foundation, which oversees 393 endowments and 105 charitable gift annuities, continues to experience strong growth. The value of the Catholic Community Foundation's total cash and investments increased 18.7 percent in 2011 to \$171.2 million from \$144.2 million the previous year.

At the Catholic Community Foundation Annual Meeting on Nov. 2, 2011, it was announced that the archdiocese had received its largest ever bequest payout when farmland given to the archdiocese by the late James P. Scott was sold for nearly \$7.6 million. The proceeds are being used to support seminarian education and to establish the James P. Scott Endowment Fund, which will support capital projects in parishes, schools and agencies throughout the archdiocese.

I encourage everyone to consider making a planned gift to the archdiocese. You can receive more information about how to do this by contacting our Office of Stewardship and Development at www.archindy.org/plannedgiving.

Vocations

The archdiocese celebrated the ordination of Dustin Boehm to the priesthood on June 4, 2011, at SS. Peter and Paul Cathedral. Father Boehm is a son of Our Lady of the Greenwood Parish in Greenwood and is currently assigned as parochial vicar at St. Monica Parish in Indianapolis.

We continue to do well in encouraging our people to consider how God might be calling them to a life of service as a priest, deacon or religious. We currently have 17 seminarians at Saint Meinrad School of Theology in St. Meinrad, two seminarians at the Pontifical North America College in Rome and 10 seminarians enrolled at Bishop Simon Bruté College Seminary in Indianapolis.

Our Bishop Simon Bruté College Seminary, which was established by the Archdiocese of Indianapolis in 2004 to prepare college seminarians for major seminary, continues to grow. In addition to our own seminarians for our archdiocese, seven other dioceses are now sending seminarians there as well. We have renovated the seminary to accommodate the growing enrollment and are planning to expand the building to meet the growing demand.

In addition to our seminarians, a second group of men are studying to become permanent deacons. We expect to ordain these 16 men on June 23, 2012, at SS. Peter and Paul Cathedral. As permanent deacons, these men will be able to baptize, witness marriages and preside at funerals. At Mass, they will be able to proclaim the Gospel and preach, but will not serve as celebrant or consecrate the Eucharist. In the ministry of the Word, the deacons will teach the faith and provide pastoral guidance. The deacons' primary ministry, however, will be focused on charity. A period of inquiry and discernment will begin in September of this year in order to form the third formation class of deacons.

Pray that God will bless our archdiocese with more vocations and pray for all men and women who are discerning a call to the priesthood, permanent diaconate and religious life. More information about vocations can be found on the archdiocesan web site at www.archindy.org.

Parish Planning

After more than two years of work, the Terre Haute Deanery Pastoral Leadership Team and Deanery Planning Team made recommendations to Archbishop Buechlein, which resulted in the archbishop approving in July of 2011

the closing of four of the deanery's 14 parishes. The four parishes are Holy Rosary in Seelyville, St. Ann in Terre Haute, St. Joseph in Universal and St. Leonard of Port Maurice in West Terre Haute. St. Leonard Parish celebrated its final Mass on Nov. 19, 2011, and the other three parishes will close this year.

The Terre Haute Deanery planning process led the archdiocese to undertake a new initiative called *Connected in the Spirit*, a parish planning project that has parishes plan for the future in concert with other parishes. Due to demographic shifts, the diminishing number of priests, and the financial situation of some parishes, a process was needed to help the archdiocese and its members make the best use of all of our human and financial resources.

The parishes in the Batesville Deanery are taking part in *Connected in the Spirit* this year. The goal is to have all of the deaneries in the archdiocese take part in this process in the coming years.

Education initiatives

Last school year we became the first Catholic diocese in the country to operate public charter schools. Two of our six Mother Theodore Catholic Academies in Indianapolis—St. Anthony Catholic School and St. Andrew & St. Rita Catholic Academy—transitioned to charter schools. The former St. Anthony school is now Andrew Academy and the former St. Rita school is now Padua Academy.

The cost of operating our center-city schools in Indianapolis has been a challenge, and the charter school option provided us the best opportunity to continue to serve poor children in the center city. The decision to pursue this course was made after consulting with parents, educators, clergy, parish leaders and community leaders. Religious education has been removed from the curriculum, but faith formation classes are being offered after school.

The approval last year of a new Indiana state voucher and scholarship program is already giving parents throughout the archdiocese more choices for educating their children and helping them afford a Catholic education. The archdiocese's Catholic schools have added more than 1,000 new students due to the voucher and scholarship program.

Conclusion

In addition to some of the highlights I have covered from the past year, this report also includes a letter from the archdiocese's chief financial officer, Jeffrey D. Stumpf, which gives more detailed information about our financial operating results as well as information about our annual stewardship appeal and other stewardship efforts. You will also find a financial statement inside and other charts that highlight the archdiocese's financial position.

We have much to be thankful for. Let us wisely use our ministry resources to serve those most in need, and may we all continue to work for the common good of the archdiocese and our society.

Thank you for your support and God bless you!

Sincerely yours in Christ,

Christopher J. Coyne

Most Reverend Christopher J. Coyne, SLD
Apostolic Administrator



Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the

Reverend Christopher J. Coyne, Apostolic Administrator of the Archdiocese of Indianapolis. The information presented has been derived from the audited financial statements and does not include the activities of parishes, missions and

schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. The complete audited financial statements are available for public inspection at www.archindy.org/finance/archdiocese.html.

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Financial Position as of June 30, 2011 and 2010

ASSETS	2011	2010
Cash and cash equivalents	\$41,765,052	\$32,039,580
Investments	155,632,258	135,842,608
Receivables:		
Contributions, net	16,475,401	22,636,339
Deposit and loan fund, net	34,796,716	33,653,047
Amounts due from parishes and other archdiocesan entities, net	6,970,491	5,561,793
Accrued interest income	36,248	262,481
Other, net	2,595,594	2,932,158
Total receivables, net	60,874,450	65,045,818
Other assets	685,393	928,034
Burial spaces and other inventories	3,527,764	3,600,359
Land, buildings and equipment, net	20,888,122	20,697,579
TOTAL ASSETS	\$283,373,039	\$258,153,978
LIABILITIES AND NET ASSETS		
Liabilities:		
Accounts payable and accrued expenses	\$4,361,372	\$5,508,929
Capital campaign due to parishes	11,982,550	16,710,940
Bonds payable, net	46,381,267	47,531,324
Reserves for self-insurance	1,830,000	1,112,000
Other liabilities	4,460,899	4,659,332
Deposit and loan fund payable	39,342,803	43,897,712
Total liabilities	108,858,891	119,420,237
Net assets:		
Unrestricted	135,430,388	104,541,239
Temporarily restricted	17,690,103	13,533,599
Permanently restricted	21,393,657	20,658,903
Total net assets	174,514,148	138,733,741
TOTAL LIABILITIES AND NET ASSETS	\$283,373,039	\$258,153,978

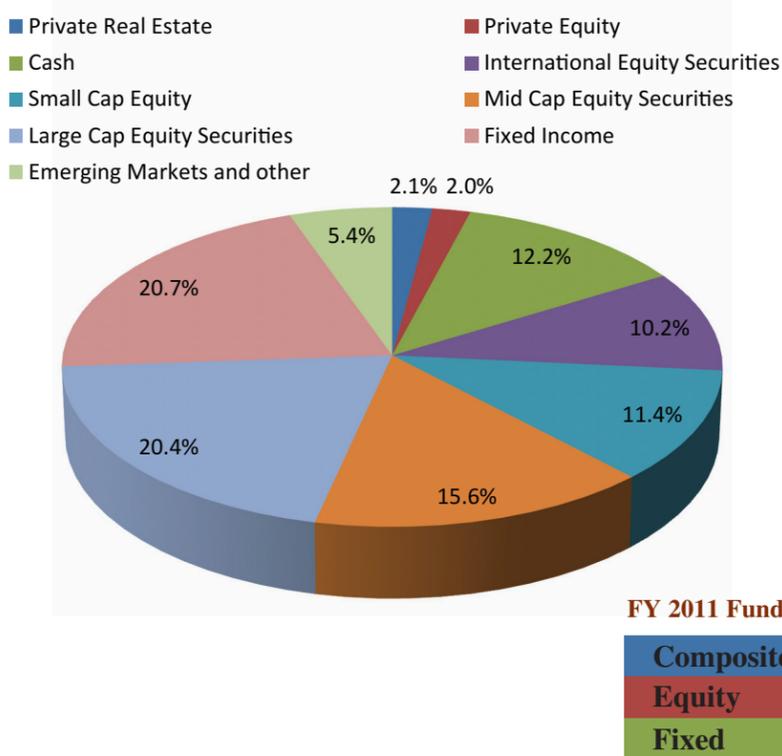
Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Activities for the years ended June 30, 2011 and 2010

SUPPORT AND REVENUES	2011	2010
Assessments	\$9,724,426	\$9,817,615
Service fees	22,223,620	22,382,991
Capital campaigns and contributions	15,384,325	5,919,427
Christ Our Hope Appeal	4,697,405	4,445,509
Sales of goods and services	4,243,629	4,491,329
Program service fees and other	5,887,127	5,249,561
Other public support	4,689,282	4,700,578
Interest income and investment return	35,426,527	23,755,163
Total support and revenues	102,276,341	80,762,173
EXPENSES		
Salaries and wages	12,745,373	12,467,945
Employee benefits and taxes	4,529,384	4,059,957
Health care costs	12,603,374	12,254,236
Retirement plan contributions	6,643,615	3,063,813
Cost of equipment and supplies sold	1,586,043	1,706,550
Administrative and supplies	2,232,801	1,885,325
Property insurance	1,574,345	2,367,500
Depreciation	1,340,037	1,187,549
Repairs and maintenance	920,371	980,605
Occupancy costs	1,345,884	1,321,467
Interest	3,456,823	3,332,757
Bad debts	4,305,219	2,825,897
Professional services	5,388,418	5,008,682
Specific assistance	1,227,660	1,101,051
Contributions	4,511,664	4,942,702
Capital campaign funds donated to parishes and others	38,460	1,916,955
Other	2,046,463	2,178,884
Total expenses	66,495,934	62,601,875
CHANGE IN NET ASSETS	35,780,407	18,160,298
NET ASSETS: Beginning of year	138,733,741	120,573,443
NET ASSETS: End of year	\$174,514,148	\$138,733,741

Catholic Community Foundation, Inc.

The Catholic Community Foundation is a separate, not-for-profit corporation established by the Archdiocese of Indianapolis to professionally invest and administer numerous individual endowment funds for the benefit of parishes, schools, agencies, and other institutions affiliated with the archdiocese. As of June 30, 2011, the Catholic Community Foundation comprised 393 separate endowment accounts and 105 charitable gift annuities worth \$171.2 million.

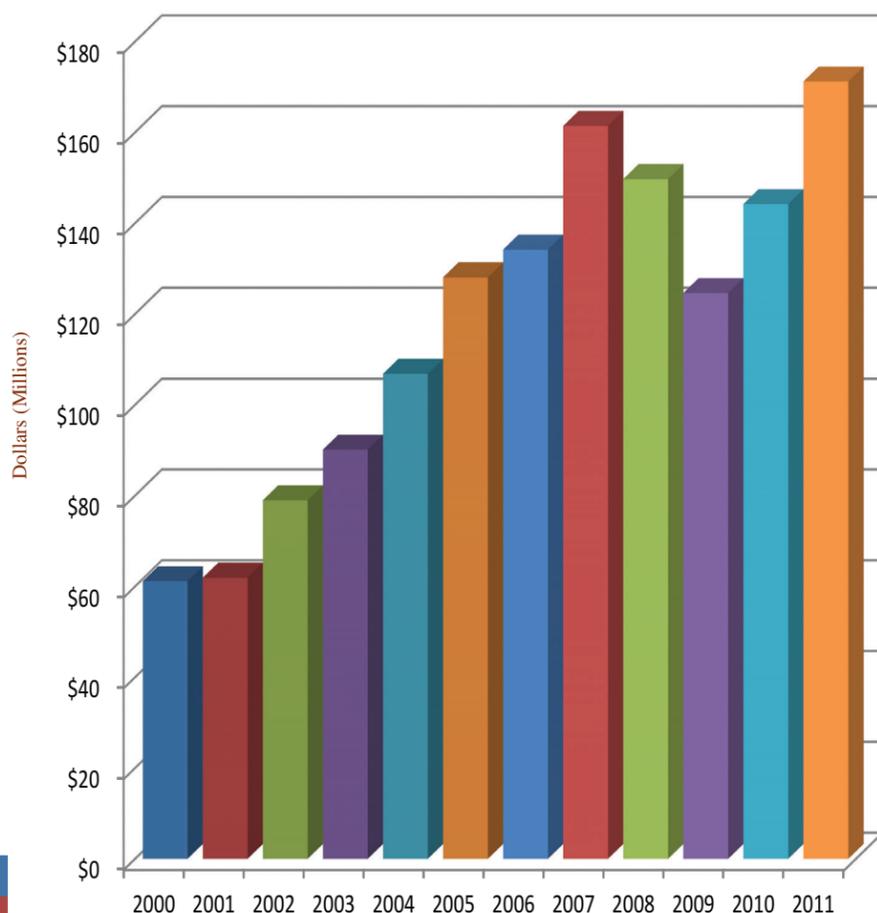
Asset Allocations as of June 30, 2011 Cash and Investments = \$171,239,674



FY 2011 Fund Performance

Composite	22.4%
Equity	33.6%
Fixed	9.9%

Cash and Investments in Million of Dollars



Chief Financial Officer's Report

The 2010-2011 fiscal year will be remembered for the continuing economic and political challenges faced by our society. 2010-2011 was also a year for significant events impacting our Archdiocese. The opening of school in the fall of 2010 marked the first time that a Catholic (arch)diocese in the United States has operated public charter schools—Andrew Academy and Padua Academy. The Archdiocese of Indianapolis received its largest-ever bequest payout in the form of farmland that was later sold for \$7.6 million. This gift will be used to support seminarians and to establish an endowment funding capital needs at parishes throughout the archdiocese. Historically low interest rates provided the opportunity to refinance \$17 million of tax-exempt bond debt at attractive rates. And, perhaps most important long-term, the Indiana General Assembly passed legislation in the spring of 2011 to support scholarship funding for needy families sending their children to private schools.

These and many other events will shape the Archdiocese of Indianapolis in years to come. This accountability report provides more detailed information about many of the administrative activities of the Archdiocese.

Chancery Fiscal Year 2011 Operating Results

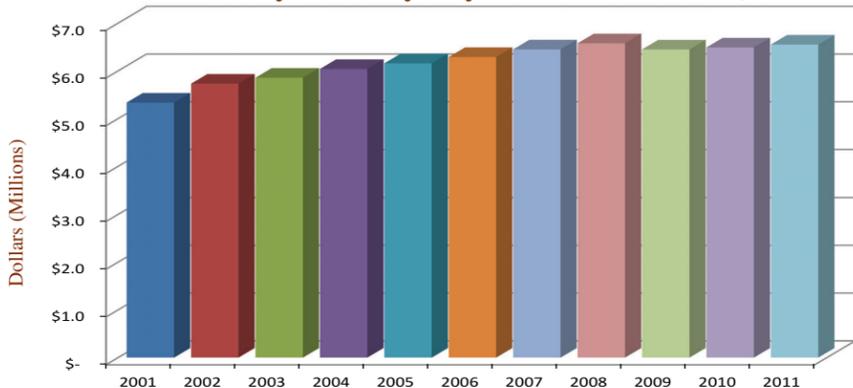
The chancery offices and agencies of the Archdiocese of Indianapolis completed its seventh consecutive year with a break even or surplus operating budget. For fiscal year 2010-2011 we ended the fiscal year \$1.1 million or 3 percent ahead of budget on \$35 million of operational expenses. The operations surpluses were generated mostly from unexpected bequests and gifts as well as certain endowment returns performing better than budgeted.

The archdiocese continues to be challenged by parish operating deficits. The financial impact of these parish deficits shows up in the deposit and loan fund operated by the archdiocese for its parishes (“ADLF”). The ADLF has approximately \$15 million in negative net equity as a result of parish loans and interest forgiven over the last 15 years. The ADLF currently operates at a small surplus (inclusive of the current level of annual parish operating deficits) designed to slowly recover this negative equity over a period of years.

Parish and Archdiocesan Stewardship

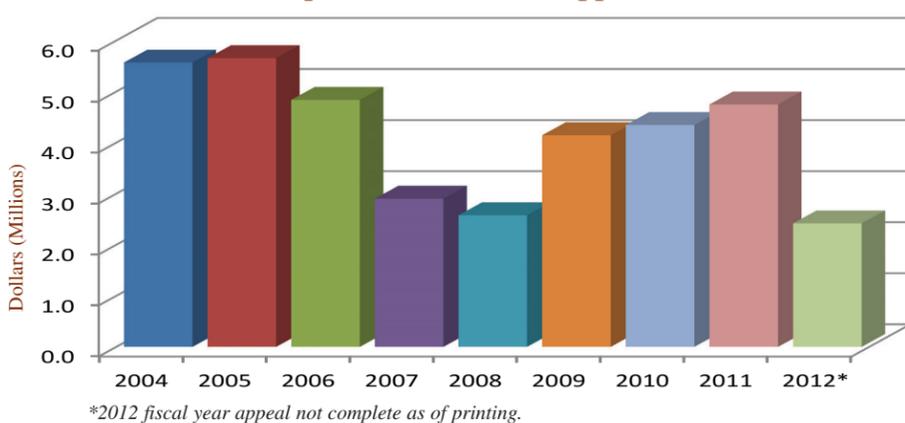
For the fiscal year ended June 30, 2011, parish stewardship, through Sunday and holy day collections, experienced a slight increase over the previous fiscal year. This 1% increase over fiscal year 2010 continues the positive trend of increased giving at the parish level and proves the strong and steady member commitment in our current economic environment.

Parish Sunday and Holy Day Collections (2001 through 2011)



The FY 2011 annual parish and archdiocesan community appeal Christ Our Hope: Compassion in Community experienced an increase in recorded revenues. The FY 2011 appeal also enabled parishes to direct resources into those ministries closest to their community. The appeal received pledges totaling \$4.7 million in FY 2011, compared to the pledges of \$4.3 million in FY 2010, an increase of 9% over prior year. While the annual appeal continues to improve we are still below our historic highs by nearly \$1 million.

Christ Our Hope/United Catholic Appeal (2004 through 2012)



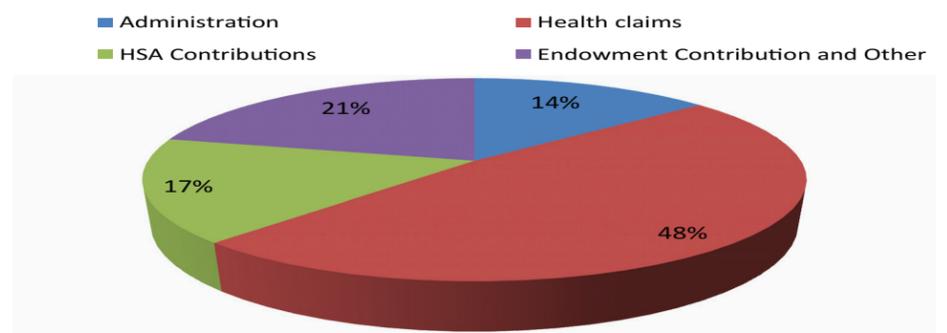
Parish Services: Insurance and Benefit Plans

The archdiocese operates several insurance plans, employee and priest benefit plans, and other services on behalf of parishes, schools, agencies and employees. Two of the larger plans are the lay employee health insurance plan and the property and liability insurance plan. Despite the challenging economic environment, both of these plans continue to experience positive results.

Lay Employee Health Insurance Plan

Since 2007 the Archdiocese has been operating a high deductible health insurance plan, complete with Health Savings Accounts (HSA) for our lay employees. While medical and dental expenses trend upward on a national basis, our claims experience has trended much lower and has contributed to generating a surplus in this plan. Each year since inception of our high deductible plan, we have been able to give back to both the employees participating via bonus contributions to their personal HSA and back to parishes, schools and agencies via premium reductions. We have also funded an endowment with some of the surplus that is designed to be used to offset significant expense increases in the future. For the first time this year we have spent a portion of the surplus from the Lay Health plan to close the funding gap for our Lay Retirement plan (see section Parish Services: Priest and Lay Employee Retirement Plans).

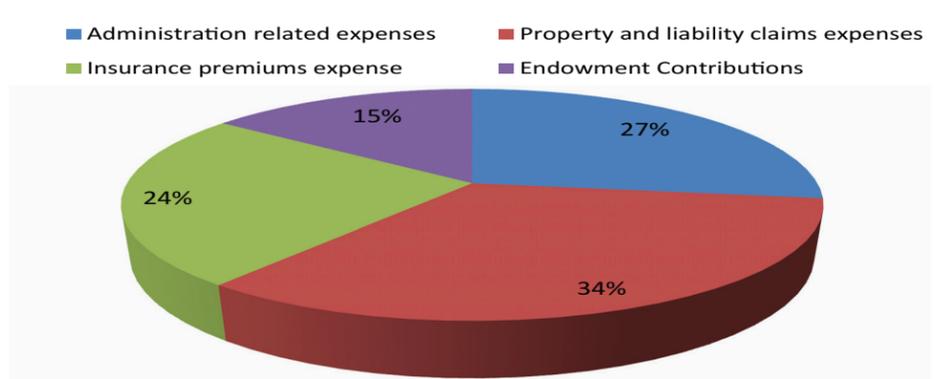
FY 2011 Healthcare Expenses



Property and Liability Insurance Plan

The property insurance plan also experienced positive results for the 2010-2011 fiscal year. The continued positive results have enabled us to fund a property insurance reserve fund in the Catholic Community Foundation of \$7.1 million. The reserve fund was established to protect parishes, schools and agencies against catastrophic losses and will help to mitigate annual insurance cost increases. The Archdiocese was also able to maintain our self-insurance level at \$1 million for the 2011-2012 fiscal year which translates into lower premiums paid by our parishes, schools, and agencies for property and liability insurance.

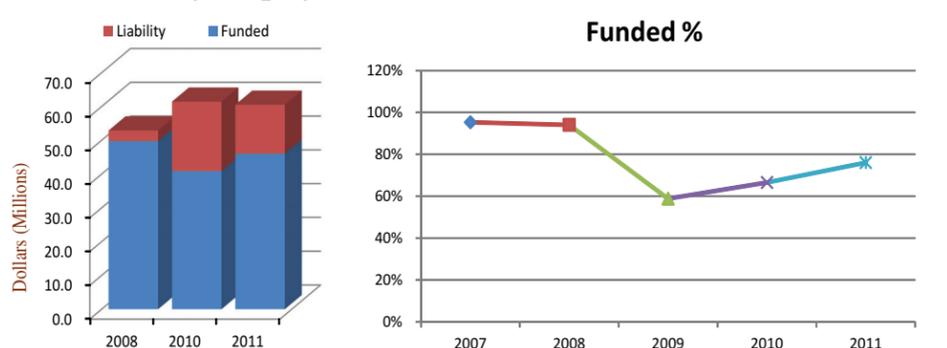
FY 2011 Property and Liability Expenses



Parish Services: Priest and Lay Employee Retirement Plans

Investment results for the fiscal year ended 2010-2011 contributed to the slight improvement of our archdiocesan retirement plans. The archdiocese administers defined benefit plans for the priests and eligible lay employees employed at the various parishes, schools, and agencies throughout the archdiocese. Last year we communicated the funding challenges the archdiocese and individual parishes face to fully fund these two benefit plans. While positive investment results will assist in closing the gap, the archdiocese has also contributed additional funding to assist in alleviating the funding deficit. An additional \$3.3 million was transferred to the Lay Plan during fiscal year 2010-2011 making total contributions to the Lay Plan of \$5.4 million. Fiscal year 2011 actuarial reports indicate that our current underfunded status has improved since the prior year report. The Lay Plan is underfunded by \$14.5 million or a funding level of 76%, an improvement from a 66% funding level in 2010. In September 2011 the Chancery announced changes to the Lay Plan. Effective January 1, 2012, no newly hired employees will be eligible to participate in the Lay Pension Plan. Existing employees will continue to accrue benefits in the Lay Plan. In addition to the Lay Plan the Archdiocese provides a retirement savings plan or 403b Plan whereby both employees and employer can contribute. Beginning in January 2012 the Archdiocese increased the match of employer contributions. The Archdiocese matches 50% of up to a maximum of 8% employee eligible compensation. This match is an increase from 50% of 6% of eligible wages prior to 2012. The Archdiocese intends to continue to make contributions to these benefit plans for employees indefinitely. However, as we continue to focus on funding levels of our existing benefit plans we may need to re-assess these decisions at a future date.

Lay Employee Retirement Plan Funded Status

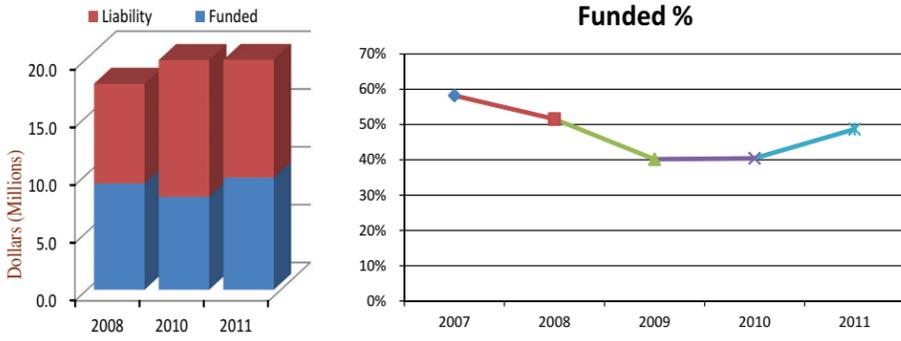


Chief Financial Officer's Report

Parish Services: Priest and Lay Employee Retirement Plans Con't.

Fiscal year 2011 results indicate that the priest retirement plan is underfunded by \$10.2 million, which represents a funding level of only 49 percent. This is also an improvement over the 2010 actuarial funding analysis that reported a funding level of 40%.

Priest Retirement Plan Funded Status



We look to invest new dollars and continue to recover investment losses in the plans, as the funding level of each of these benefit plans is a priority for the archdiocese. For financial reporting purposes these pension plans are considered to be multiemployer plans since the financial activity of parishes and other entities of the archdiocese, which contribute to these plans, is not included in the audited combined financial statements. There are neither separate valuations of plan benefits nor segregation of plan assets specifically for the Chancery.

Expenses Related to Sexual Misconduct Lawsuits

In fiscal year 2011, approximately \$76,000 was spent to provide counseling for victims of sexual misconduct perpetrated or alleged to have been perpetrated by priests or lay employees of the archdiocese. Approximately \$78,000 was spent for these purposes in fiscal year 2010. We have settled a total of three sexual abuse lawsuits through mediation with an average settlement per case of \$187,000. Additionally, approximately \$121,000 was spent for legal fees to defend the archdiocese from sexual misconduct lawsuits in 2011. \$178,000 was spent in legal defense costs in 2010.

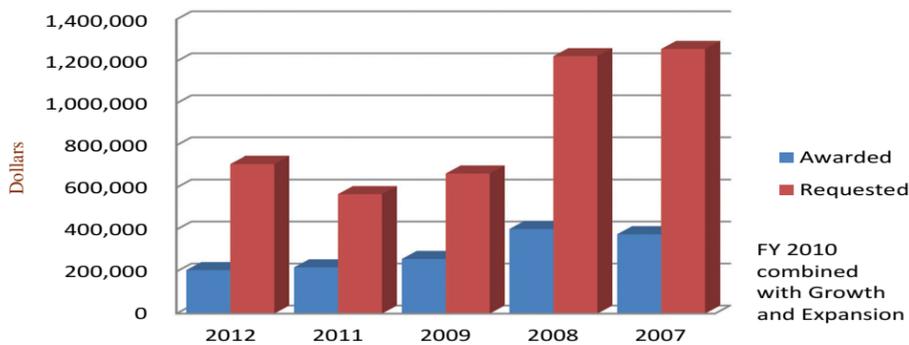
Archdiocesan Grants Awarded

Thanks to the generosity of the parishes in the archdiocese, we have two endowments in the Catholic Community Foundation that have been established such that the annual distributions are used to award grants in the archdiocese to parishes, schools and agencies. These two grant opportunities are awarded based on an application process and target both home missions opportunities and growth and expansion initiatives in the archdiocese.

St. Francis Xavier Home Missions Fund

The St. Francis Xavier Home Mission Endowment Fund was established to provide grants to needy parishes in the archdiocese. With the assistance of an allocation committee who made grant recommendations to Archbishop Daniel Buechlein, in FY 2011 we were able to award six parishes a total of \$207,000. Parish needs continue to far outweigh available resources as grant requests exceeded \$712,000. The following graph shows our most recent years of grants awarded compared to requested funding. Please note the 2009-10 funds were combined with the Growth and Expansion distribution process.

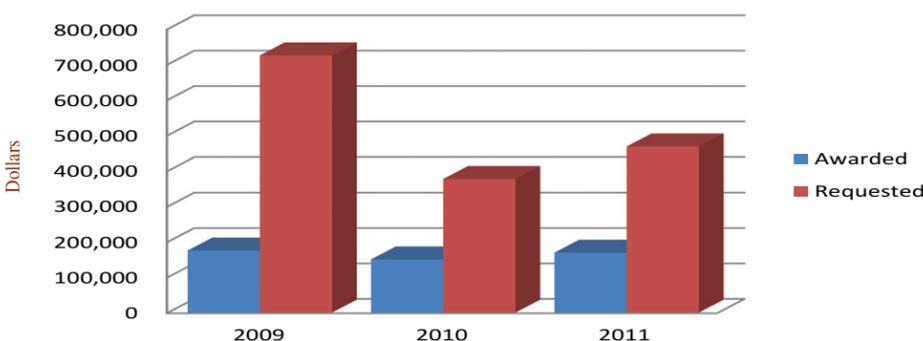
St. Francis Xavier Home Missions Fund



Growth and Expansion Endowment Fund

The growth and expansion endowment fund was established to provide grants to parishes, schools and agencies in the archdiocese that are growing their existing ministries consistent with the overall strategic plan of the archdiocese. Since the inception of this granting fund we have disbursed \$494,000 to support various growth opportunities in ministry and capital throughout the Archdiocese. We are currently in process of reviewing grant requests for the 2011-2012 fiscal year. The graph below reflects the funding the archdiocese has granted since we began the process including the comparison to the grant requests.

Growth and Expansion Endowment Fund



Catholic Community Foundation, Inc.

The Catholic Community Foundation's total cash and investments were \$171.2 million at June 30, 2011, an increase of 18.7 percent from the previous fiscal year. The increase in asset values were driven by the overall investment returns which were a positive 22.4 percent for the 2011 fiscal year. The Foundation investments have returned a very respectable 6.8 percent (annualized) since the inception of the current investment structure in January 1995 despite facing one of the worst 10-year periods in history of the U.S. equity markets. Parishes, schools and agencies of the archdiocese added 12 new endowments during the year, bringing the total number of endowments held in the foundation to 393. The endowments distributed almost \$7.5 million this past year, compared to \$6.4 million the previous year, to support parish, school and agency ministries, demonstrating the ability of endowments to provide long-term funding for ministries.

Operating Budget for 2011-2012

For the 2011-2012 fiscal year we anticipate a break-even operating budget on approximately \$34 million of total operating expenses. We anticipate the most significant challenges to include:

- Managing the parishes that are challenged by operating deficits. These parish deficits are reflected in the archdiocesan deposit and loan fund where management works to manage the negative impact of these debts.
- Continuing efforts to bring the status of the lay and clergy benefit plans to fully funded.
- Managing our public charter schools to be self sustaining.
- Providing parishes, schools and agencies with sound employee benefit and service plans while minimizing cost increases.

On the other hand, we have several positive opportunities:

- Utilizing the benefit of vouchers in our school system.
- Structuring our assets to better match liabilities enabling us to better manage our risks and opportunities.
- Continuing strong growth in the Catholic Community Foundation with an increase in endowments and charitable gift annuities.
- Utilizing generous donor bequests to further Bishop Bruté Seminary growth goals.

Accountability

Accountability is an important part of our stewardship responsibilities. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche LLP performed the audit for the last fiscal year. The audited financial statements are available for inspection through the Office of Accounting Services or at www.archindy.org/finance/archdiocese. Archdiocesan leadership has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

Rev. Christopher J. CoyneApostolic Administrator, Chairman

Daniel L. DeBardPresident; St. Patrick, Terre Haute
 Timothy RobinsonVice President; St. Joan of Arc, Indianapolis
 Jerry WilliamsSecretary, St. Simon, Indianapolis

Members

Kenneth J. HedlundSt. Matthew, Indianapolis
 Mary HornSt. Charles Borromeo, Bloomington
 Philip B. McKiernanImmaculate Heart of Mary, Indianapolis
 Greg MonteSt. Patrick, Terre Haute
 Scott NickersonSt. Pius X, Indianapolis
 Daniel RileySt. Luke, Indianapolis

Jeffrey D. StumpfChief Financial Officer, Staff

This past fiscal year marked continuing financial advancement for the parishes, schools and agencies of the Archdiocese of Indianapolis as we worked to build a sound financial footing. Revenues continued to grow, expenses generally fell in line with or below budget expectations and we've seen a dramatic recovery in the investment markets. We continue to place great emphasis on improving the financial stability of those parishes experiencing deficit operations. May God lead us toward continued success in our ministries.

Respectfully submitted,

Jeffrey D. Stumpf, M.B.A., C.P.A., CFA
 Chief Financial Officer

Truthfulness is an essential element of mutual trust

By David Gibson

A recent message to me arrived via e-mail from “the bank”—not my bank, obviously. It invited me to “click here” to straighten out a supposed problem with my account.

The e-mail’s words were unbelievable—literally.

Just one day earlier, another deceitful e-mail from an unknown business invited me to “click here” to resolve yet another “account” situation.

Those are just two examples of the flow of messages arriving at my home whose words seem designed to exploit me—or harm my computer. Truth be told, I have a below-zero degree of interest in being exploited, misled or misinformed by people seeking to profit at my expense.

Call me naive, but I’m not ready for a total devaluation of words. I still count on others to be truthful.

Fortunately, I know many truthful people. I also deal with numerous highly reliable institutions.

But it is risky business to cheapen words by rendering them unbelievable—risky for those doing this. It is risky, too, for families, neighborhoods, cities and even nations. It diminishes trust. And bad things happen when people no longer are inclined to trust each other.

Of course, people have a wide range of reasons for not telling the truth or for twisting it.

- Some may feel that truthfulness is unimportant—that truth is distorted routinely in society, and we’re no longer expected to be truthful.

- Some fear that customers will not purchase their products if they describe them accurately.

- Some say what they think others want to hear, believing that not doing so could result in losing an election or

promotion or in retribution of some other kind.

This list could go on and on.

A recent radio talk show discussed the rights and wrongs of lying when people put us on the spot by inquiring about something that is none of their business. I wondered what would be wrong with saying simply, “I don’t believe I should talk about that.”

In general, when believability is the topic, the accent is placed on me or you personally—on the reasons our own truthfulness matters.

Truthfulness on our part has a way both of reflecting and building up our personal integrity, some people note. It can be hoped, too, that our courage to be truthful reflects our self-respect, and is anchored by our recognition of the dignity that comes from being made in God’s image.

But another dimension of believability also deserves notice—its essential role in well-functioning communities and societies.

Msgr. John Tracy Ellis, a major U.S. Church historian of the 20th century, talked about this in 1983 remarks to students at

the University of Southern California in Los Angeles.

“If I can believe and trust my neighbors,” he said, “I can bear with their failings in other matters, but should lies and fraud distort their conduct, the bridge to confidence is shattered, and I cannot reach them.”

When our associates are “conspicuous” for their qualities of “truth and honesty,” we feel instinctively “that we can trust them, and no single feature of individual or community relationship is more essential than the element of mutual trust,” Msgr. Ellis said.

Trust is created within society by truthful individuals, institutions, leaders and others. The survival of trust is of the

‘... no single feature of individual or community relationship is more essential than the element of mutual trust.’

—Msgr. John Tracy Ellis



Kitzi Hendricks, right, embraces Susan Slavin as they enter the chapel for a Dec. 2, 2011, Mass at which Slavin was commissioned as a lay missionary. The chapel was at the Franciscan Mission Service house in Washington. Being able to believe what others say is an essential part of a society where mutual trust is strong.

essence if people are to live alongside each other and work together toward important goals.

The Catholic bishops of England and Wales spoke in a 2010 pastoral letter about the necessary place of trust in the fabric of society.

“The networks between people which hold a community together are sometimes referred to as its ‘social capital,’ by analogy with financial capital,” they said. “An area which is economically rich can still be dysfunctional if it lacks this quality.”

A “pervasive problem that rightly worries many” is “the need to build up trust in society,” the British bishops said.

During the recent economic recession, trust eroded within society, the bishops noted. They urged banks, the financial sector and governmental leaders, but also political candidates, churches and other institutions to take seriously the need, in light of recent developments, to safeguard trust.

“If we go down a path where we cannot

believe anything good of anybody, we will ultimately create a world of individuals fighting for their own good at the expense of every other person,” the bishops said.

The noble potential of human words—of all human communication—is not always acknowledged. Our words can serve as a sign of who we are. And in a world where people need each other more than they might imagine, words facilitate invaluable human encounters.

Many theologians consider it no small matter that St. John’s Gospel starts by describing the Word who, “in the beginning ... was with God” (Jn 1:1). In this Gospel’s Prologue, the Word of God, the Trinity’s second person, is described as creative and dynamic, a giver of life and light.

By resembling God’s Word, our words too can be dynamic, creative, life-giving and healing. In the Christian vision, human speech ought to be God-like.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

It’s no lie: Being faithful to the truth is a strong biblical teaching



The devil is portrayed in this stained-glass church window. In St. John’s Gospel, the devil is referred to as the “father of lies” (Jn 8:44).

By Fr. Herbert Weber

When I was young, I learned that there are distinctions of lies. Supposedly, a fib is not as bad as a white lie, which, in turn, is far less offensive than a more serious lie.

I doubt that the Church made these distinctions.

It quickly became apparent that parental correction only came for outright lies, not for lesser offenses.

As I grew older, I discovered other gradations of lies. People often justified their statements by saying that they weren’t really lying. They were using hyperbole or exaggeration. Others wrote off their non-truths as poetic license. Still others maintained that they were simply skirting the truth.

I even discovered the intricacies of mental reservation from my high school religion teacher. It seemed there were many ways to avoid the truth without really admitting to lying.

There is something destructive about telling a lie. Each time people turn to a lie, they risk breaking the bond of unity and solidarity built in trust.

St. Paul cautioned the early Christians to live in truthfulness with each other. In the context of respecting the community, he wrote in his letter to the Ephesians: “Therefore, putting away falsehood, speak the truth, each one to his neighbor, for we are members one of another” (Eph 4:25).

In Paul’s understanding of Christian discipleship, it was very important that all would live as a community, working for each other’s good. Such an attitude requires forthright honesty on the part of everyone. Only with honesty and charity could a community thrive.

In addition, Paul says that truthfulness represents the new person that each is to become.

Writing to the Colossians, Paul challenges: “Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed” (Col 3:9-10).

The new person that emerges once God’s word has been accepted cannot be untruthful because God is Truth!

This argumentation is just as important in the 21st century as it was when Paul wrote.

Many people are looking for truth. If

we profess that God is the source of all truth, then we as believers in God and followers of God’s Son must be truthful to reflect our adherence to God’s goodness.

In sharp contrast, Jesus refers to those who deny him as followers of the lie and the source of lies, the devil.

Lies, in St. John’s Gospel, are both the cause and result of not accepting Jesus (Jn 8:44-47).

Such an understanding, of course, goes beyond the singular lie that someone tells and focuses on the great lie by which some people have chosen to live. They deny the truth of Jesus’ lordship and choose the lie instead.

Some lies may not have the power to cause one to turn away from God. But every choice to accept lying instead of telling the truth can potentially break trust with others and lead someone to miss the invitation to follow Jesus more fully.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †

From the Editor Emeritus/John F. Fink

Biblical readings: More from the Book of Deuteronomy

As I wrote last week, the biblical readings in the Office of Readings both this week and next week are taken from the Book of Deuteronomy, a word that means "second law." This Saturday, Chapter 16 tells the Jews how to observe their feasts of Passover, Weeks and Booths. These were the three times a year when "every male among you shall appear before the Lord, your God" (Dt 16:16).

Next week, readings are taken from chapters 18, 24, 26, 29, 30, 31, 32 and 34. Some chapters are skipped simply to get through the book in two weeks, but read them anyway if only to learn more about Jewish practices. I think you will find them quite interesting, perhaps especially the "crimes against marriage" in Chapter 22.

When the tribes of Israel were ready to enter Canaan, the tribe of Levi was not parceled out any land. It was the priestly

tribe. The male Levites performed the priestly duties for the Jews. Therefore, the first part of Chapter 18 tells the Jews how they are to provide for the Levites, who were free to live anywhere in Israel as their hearts may desire (Dt 18:6).

The first four verses in Chapter 24 concern the Jews' divorce laws, although these verses only forbid divorced couples from remarrying each other if they married someone else after the divorce. Divorce itself was taken for granted and tolerated as an existing custom. However, in the New Testament, when Pharisees pointed out to Jesus that Moses permitted divorce, he said, "Because of the hardness of your hearts Moses allowed you to divorce your wife, but from the beginning it was not so" (Mt 19:8).

In Chapter 24, too, we read one of numerous commands in the Old Testament, "You shall not violate the rights of the alien. ... For remember, you were once slaves in Egypt" (Dt 24:17-18).

Specifically, the Jews were admonished not to harvest everything from their fields,

knock down olives from their trees a second time, or go over a vineyard a second time to get all the grapes. What remained was for the alien, the orphan and the widow. In the Book of Ruth, Ruth was an alien from Moab who gleaned the leftover harvest in the fields of Boaz.

In Chapter 26, the Jews are told that they are to give their tithes "to the Levite, the alien, the orphan and the widow, that they may eat their fill in your own community" (Dt 26:12). This was the way they were to provide for these people.

In Chapter 30, Moses exhorts the people to obey the Lord's commandments and statutes. He says that the commands are not too remote or mysterious since they are "already in your mouths and in your hearts" (Dt 30:14).

In the New Testament, St. Paul quotes this entire passage (Rom 10:6-10) to show how easily we can come to faith in Christ.

The Book of Deuteronomy ends with Moses' final words, his commissioning of Joshua to lead the Israelites, and his death on Mount Nebo. †

Cornucopia/Cynthia Dewes

When two for the road become two for life

The New Year brings a time for examining our expectations. We expect to find a job or possibly a better one. We expect to graduate from high school or college. We expect to enjoy a happy marriage or to raise decent kids or to make new friends and have fun. Our expectations may be realistic or not, but they are hopeful, and that's the magic of starting a new year.

Expectations were a major component of a favorite old movie of ours called *Two for the Road*. It was a 1960s film starring Albert Finney and Audrey Hepburn as a couple involved in a lifelong relationship.

The two began a road trip in Europe alone together by chance, as their other traveling companions dropped out. Their expectations were low at the beginning because they didn't like each other much, but as they buzzed around in their decrepit old convertible they fell in love. They had no money, only lots of laughs and adventures until the idea of marriage crept into the equation.

The girl wanted to marry because she loved the young man and wanted to continue having fun with him forever. And while he loved her too, he was undecided about making a commitment. Does that sound familiar? It seems to be prevalent these days, but back in the '60s it was fairly new.

Finally, fearing that he would lose the girl, the man married her. Later, we see them on another road trip in Europe, this time in the company of another married couple and their bratty little girl. The experience enforced the young husband's expected aversion to marriage and having children, and the young wife's expectation that they could do it better.

Nevertheless, the couple had a child of their own whom they both adored, and they settled into a comfortable life. The husband worked all the time for a demanding boss, the wife had too little to do, and they moved in glamorous social circles. Eventually, there were affairs on both sides and they decided to divorce. Again, the husband believed marriage was the root of their troubles, and the wife thought she had misjudged its value.

Somehow the two wound up driving around in another sporty car one evening and it was *déjà vu* all over again. They

still loved each other, and suddenly they both realized that their expectations had not led to the results they anticipated.

It was not marriage, but bad decisions to prioritize money and fame that failed the husband. And marriage was not all happily ever after as the wife expected. Still, loving each other and the child they had created out of that love was a reasonable expectation if only they would commit to it and act on that commitment.

A friend whose wife died last year wrote on his Christmas greeting to us that he still missed her terribly. He said that over the years the two of them had indeed become one. It seems to me that that is the kind of commitment, the kind of marriage, that God intended, and that the "two for the road" had not understood that until later.

Expectations are good and necessary, but if they are to come true they require commitment and hard work. That goes for all kinds of expectations, from hopes for happy marriages to good jobs to healthy children. And that's true in every era, not just now or back in the '60s.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Twenty Something/Christina Capecchi

Process it on paper, resolve to write in the New Year

Benjamin Franklin was 27 when he dipped his pen in red ink, drew a seven-column, 13-row chart and resolved to master all the moral virtues.

It was Sunday and the first day of July. The last of the 13 British colonies to be founded—Georgia—was being settled, and each colony was working out its own system of self-government.

Franklin was ready to look within and devise his own self-governance. He broke down his day—eight hours of work, seven hours of sleep, a two-hour lunch break—and dedicated one week to each of the 13 virtues he had identified, beginning with temperance.

"I was surprised to find myself so much fuller of faults than I had imagined," he wrote in his autobiography, "but I had the satisfaction of seeing them diminish."

It is an impulse that returns each January—to systematically detect and diminish one's faults, day by day, row by row, like yanking weeds or drilling cavities.

This month, we adjust to a new year and celebrate the patron saint of writers, St. Francis de Sales. Whether the prospect of 2012 has you feeling ambitious or overwhelmed, I can think of no better response than writing.

Pulitzer Prize-winning author and historian David McCullough owes part of his career to the fact that founding fathers like Franklin wrote prolifically.

"The loss of people writing—writing a composition, a letter or a report—is not just the loss for the record," he told *Time* magazine last year. "It's the loss of the process of working your thoughts out on paper, of having an idea that you would never have had if you weren't [writing]. ... People [that I research] were writing letters every day. That was calisthenics for the brain."

McCullough uses a 60-year-old Royal typewriter to pound out his thoughts on the page. "I've written everything I've ever had published on it," he said. "It's a superb example of American manufacturing."

But writing is not just an intellectual exercise. It can also be a religious one.

I recently interviewed Mitch Albom, author of *Tuesdays With Morrie*, the best-selling memoir in history. The Detroit journalist told me that writing is an

inherently spiritual endeavor. "You need to be infused with a certain spirit in order to be able to create," he said, "and I believe all our talents come from God."

We write to make sense of our lives and our world, to examine who we have been and who we hope to become.

That's what Anne Bradstreet did. Among the British colonists settling in America, she was the first to have a book of poetry published. She chronicled her first impressions, having found "a new world and new manners, at which [her] heart rose." She wrote about her pregnancy, her granddaughter's death and the burning of her home. In a poem honoring Queen Elizabeth, written 13 years after Bradstreet had arrived in Massachusetts, she wrote of "terra incognita"—Latin for "unknown territory" or "unexplored land."

Stepping into 2012 with our private struggles and secret hopes, our Catholic faith and our piecemeal education, each of us faces *terra incognita*, and we owe it to ourselves to process it on paper. Every journey requires a journal.

(Christina Capecchi is an award-winning writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

Catholic Evangelization Outreach/

Kara Favata

The Gospel of Life and prenatal screening

Jesus' suffering, death and resurrection teach us that often what is painful in some way can lead to great, unimagined possibilities. One example of this reality is a family who has a child with a disability. While parents of people with disabilities rarely say that the journey is easy, they often speak of the beauty, joy and love that their children bring into their life.

Our defense of life and rejection of the culture of death requires that we acknowledge the dignity and positive contributions of all our brothers and sisters, especially those with disabilities.

As our U.S. bishops teach in their document titled "Welcome and Justice for Persons with Disabilities," "Defense of the right to life implies the defense of all other rights that enable the individual with disabilities to achieve the fullest measure of personal development."

As we look forward to the annual March for Life and our local pro-life observance on Jan. 23, we reflect on the mission to gather the body of Christ in a spirit of unity, and to turn hearts and minds from a culture of death to a culture of life. We know that every person is made in God's image and has an immortal soul. As Catholics, we stand for the right to life and against abortion.

Pope Benedict XVI has affirmed this truth often. "God's love does not differentiate between the newly conceived infant still in his or her mother's womb and the child or young person, or the adult and the elderly person. God does not distinguish between them because he sees an impression of his own image and likeness in each one."

The decision to have an abortion often begins with information obtained via prenatal screening. We need to remember that prenatal screening is not a medical diagnosis and yields many false positive results. There are many types of prenatal screenings that can be helpful. However, sometimes there is not an understanding of Catholic moral teaching in relation to prenatal screening, especially if the results are cause for concern.

For many parents, the door to making a wrongful decision opens with results from prenatal screening. Without proper education, guidance and support, parents may be misguided in thinking that having an abortion is a "merciful" thing to do, especially if their child has a strong probability of having serious physical or developmental disabilities.

According to the *New England Journal of Medicine*, approximately 5 percent of all normal pregnancies will receive a positive result for abnormalities.

Tragically, 92 percent of unborn children diagnosed with Down syndrome are killed by abortion. To read more, log on to <http://www.zenit.org/article-33610?l=english>.

The website www.benotafraid.net is a good resource for parents struggling with the results of a prenatal screening.

As many parents and family members will tell you, having children with disabilities can fill you with fear, uncertainty, fatigue and loneliness. However, the greater the sacrifices made out of love, the greater the joy we receive.

As we read in the U.S. bishops' "Respect Life Sunday" material last fall, "When we step up to these challenges, God can stretch our hearts and fill them to overflowing with his love, joy and peace. With hearts so transformed, we can become living witnesses to the meaning of Jesus' mission: 'I came that all might have life, and have it to the full!' " (Jn 10:10).

(For information on building parish inclusion teams and enhancing appreciation of persons with disabilities, send an e-mail to Kara Favata, archdiocesan assistant director for Special Religious Education, at kfavata@archindy.org or call her at 317-236-1448 or toll free at 800-382-9836, ext. 1448. For more information on pro-life topics, log on to the archdiocesan Office for Pro-Life Ministry page at <http://www.archindy.org/prolife/index.html>.) †



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

The Sunday Readings

Sunday, Jan. 22, 2012

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

The first reading for this weekend is from the Book of Jonah, and is an Old Testament writing seldom presented in the liturgy.



While Jonah is the central figure in this book, he was not the author. The author is unknown. Scholars believe that the Book of Jonah was written sometime after

the Babylonian Exile of the Jews.

The reading speaks of Jonah's visit to Nineveh, the capital of the Assyrian Empire, located roughly in the region of modern Syria. He went there at God's command to preach conversion.

Preaching conversion in Nineveh was extremely difficult. The Jews who first heard this reading knew exactly how challenging the assignment would be because no city on Earth had the image of evil and vice that surrounded Nineveh.

Nineveh was the capital of Assyria. Over the centuries, many neighboring powers invaded and overwhelmed the Holy Land. However, none of the invaders matched the Assyrians for their bloodthirstiness and brutality. Yet, the climax of the story is the conversion of the city.

For its second reading this weekend, the Church offers us a passage from St. Paul's First Epistle to the Corinthians.

Paul had a challenge in leading the Corinthian Christians to a fully devout Christian life.

Corinth was in reality what Nineveh was symbolically to the ancient Jews. The city was known around the Roman imperial world as a center of vice and licentiousness. It was a noteworthy distinction since vice and lewdness prevailed throughout the empire.

The Apostle calls upon the Christians of Corinth to remember that time passes quickly and that life is short. They have before them two options.

The first is life in Jesus, a life that is everlasting, but requires fidelity to the Gospel and the Gospel's values.

The other option is eternal death, which awaits those who spurn the Gospel. St. Paul obviously urges the

Corinthians to be holy.

The Gospel of St. Mark provides the last reading.

First is a brief mention that John the Baptist "has been handed over," a phrase later used to describe the arrest of Jesus on Good Friday. The reading notes that Jesus was preaching that the "kingdom of God is near."

Then, the Lord calls Simon and Andrew, brothers and fishermen, as Apostles followed by the call of James and John.

For the early Christians, the Twelve were especially important. From the Apostles came knowledge of Jesus. It was vital to assure and present their credentials.

The Lord's call was sudden. They were unprepared, yet Jesus and the offer of salvation caused them to drop everything and follow him.

The juxtaposition of the preaching of Jesus and the call of the Apostles is instructive. They were part of the Lord's plan of salvation, and continued the Lord's redeeming work.

Reflection

The Church called us liturgically to celebrate the birth of Christ. Two weeks later, it celebrated the feast of the Epiphany of the Lord. A day later, it offered us the feast of the Lord's baptism by John in the Jordan River.

All of these celebrations taught critical lessons about Jesus. He is human, the son of Mary. He is the Son of God.

Jesus is the Savior, assuming our sins even though he was without sin.

Now, the Church tells us that Jesus calls us to salvation and eternal life.

He called the Apostles specifically to continue the work of salvation. The Apostles—and the Church founded upon them—teach us and invite us to follow Christ.

These four Apostles' instant response is a lesson. Nothing is more important in life than being with Christ, and answering the Lord's call to be saved.

Directly and simply, Paul told the Corinthians that they could accept salvation or not. It was their choice. We have the same choice. †

My Journey to God

On a Day

On a day like today
Late in the year,
Sweet with the kiss
Of Heaven's cool breeze,
Ripe with the promise
Of nurturing rain,
I work:
Turn the soil,
Move the plants,
Winter the spring-time things
Safely away.
I hear the wind chimes,
Feel the breath of God
Upon my face
And know
The gift of this day.
I am no gardener, but
On a day like today I feel
Some kinship with the Lord
As I silently pass the hours, planting,



Wondering, waiting to see—even
This late in the season—
(For God is timeless)
What miracles might come
In the spring.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Her poem was inspired by the opportunity to enjoy gardening on an unseasonably warm, late autumn day in 2011.)

Daily Readings

Monday, Jan. 23
St. Vincent, deacon and martyr
2 Samuel 5:1-7, 10
Psalm 89:20-22, 25-26
Mark 3:22-30

Tuesday, Jan. 24
St. Francis de Sales, bishop
and doctor of the Church
2 Samuel 6:12b-15, 17-19
Psalm 24:7-10
Mark 3:31-35

Wednesday, Jan. 25
The Conversion of St. Paul
the Apostle
Acts 22:3-16
or *Acts 9:1-22*
Psalm 117:1-2
Mark 16:15-18

Thursday, Jan. 26
St. Timothy, bishop
St. Titus, bishop
2 Timothy 1:1-8
or *Titus 1:1-5*
Psalm 96:1-3, 7-8a, 10
Mark 4:21-25

Friday, Jan. 27
St. Angela Merici, virgin
2 Samuel 11:1-4a, 5-10a, 13-17
Psalm 51:3-7, 10-11
Mark 4:26-34

Saturday, Jan. 28
St. Thomas Aquinas, priest and
doctor of the Church
2 Samuel 12:1-7a, 10-17
Psalm 51:12-17
Mark 4:35-41

Sunday, Jan. 29
Fourth Sunday in Ordinary
Time
Deuteronomy 18:15-20
Psalm 95:1-2, 6-9
1 Corinthians 7:32-35
Mark 1:21-28

Question Corner/Fr. Kenneth Doyle

Debate continues on the cost of churches versus the urgent need to help the poor

Q To our delight, our 13-year-old daughter reads newspapers. Sometimes this prompts her to ask religious questions.

Her question today was a tough one:

"The paper says there is a lot of poverty and that the bishops are asking Catholics to help the poor. But it also says, on another page, that a diocese in California wants to spend \$57 million to buy a glass church. With so many poor people in the country, how can that be right?"

Can you help us give her an answer? (Turnersville, N.J.)



Q The Diocese of Orange, Calif., is buying the Crystal Cathedral, and this raises a question: Why not spend the money on the poor?

We have some beautiful cathedrals here in Nebraska, too. They keep them warm in the winter and cool in the summer, and then they lock them up at night. Why don't they let homeless people sleep in the pews? (Arnold, Neb.)

A The recent purchase by the Catholic Church of the former Crystal Cathedral has fanned the flames of a simmering debate.

Whenever the Church buys or builds a new facility, the perennial biblical question is, "Why could this money not have been spent on the poor?"

The answer is not a simple one. The Church has multiple goals, and the overall goal is to put people in touch with God so that they can live out the Gospel and progress on the path to heaven.

Certainly, part of the mission is to provide dignified and inspiring places of worship that can help lift minds and hearts to God.

Just as surely, the Church needs to reach out with compassion to help those people who are vulnerable—especially the poor, the sick and the homeless.

That is why Catholic hospitals serve nearly one-sixth of all patients in America, and why Catholic Charities is America's largest private provider of services to the poor with a network of hundreds of food pantries, soup kitchens, homeless shelters

and other kinds of assistance.

As to the matter of the Crystal Cathedral, those closest to the situation seem to agree with the recent *USA Today* headline that called the Church's purchase a "sweet deal."

The Diocese of Orange has grown rapidly and now includes more than 1.2 million Catholics.

To meet expanding needs, the diocese was already planning to build a new cathedral as well as administrative offices for its many projects and programs.

The availability of the Crystal Cathedral offered the opportunity for a ready-made 2,800-seat worship space as well as 31 acres of property for office space and a relocated parish school—at a price less than one-third of what construction costs would have been.

As to opening churches at night to house the homeless, worship spaces are not always ideally suited, and alternate Catholic facilities might more readily provide sleeping accommodations, kitchens, showers and bathrooms.

But the staff and parishioners of a cathedral or church can't ignore the needs of the neighborhood for human services.

A good example is the Cathedral of the Immaculate Conception in Wichita, Kan., which last year—during the worst of the winter's cold—housed 120 homeless men in its gymnasium with evening meals provided by several parishes throughout the diocese.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections 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, IN 46202-2367 or e-mail to critterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state 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 they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ABELL, Robert V., 85, St. Lawrence, Indianapolis, Dec. 27. Brother of Helena Parsley. Uncle of several.

ALEXANDER, Clarence Richard, Sr., 85, St. Charles Borromeo, Bloomington, Dec. 25. Husband of Joan Alexander. Father of Angeila Radel and Stephen Alexander. Grandfather of eight. Great-grandfather of 12.

BALL, Francis J., 60, St. Joseph, Clark County, Jan. 5. Husband of Susan Ball. Father of Erica Schuler, Andrea and Melissa Ball. Brother of Doris Burg. Grandfather of two.

BALL, Mary Lee, 87, St. Mary, Rushville, Dec. 30. Mother of Mary Alice Berry, Betty Jo Hansen, Donald, James and Richard Ball. Sister of Ruth Walsh, David, James, John and Robert Durbin. Grandmother of eight. Great-grandmother of six.

BEDEL, Edna T., 93, St. Louis, Batesville, Dec. 24. Mother of Patricia Weiler, Michael and Timothy Bedel. Grandmother of five. Great-grandmother of 15.

BEGUE, Jane Elizabeth, 80, Holy Spirit, Indianapolis, Jan. 1. Wife of William Begue. Mother of Jane Irwin, Catherine and William Begue. Sister of Mary Hawkinson and Thomas Curtis III. Grandmother of one.

BEYER, Maurice F., 85, St. Joseph, Shelbyville, Jan. 1. Father of Janice Bonning, Ann Lunny, Cynthia Rodinsky, Jennifer Winters and Mark Beyer. Grandfather of 11. Great-grandfather of two.

BLINZINGER, Anna, 90, St. Paul, Tell City, Jan. 7. Mother of Jane Arnold and Charlene Kessner. Step-mother of Don and Lynn Blinzinger. Grandmother of

two. Step-grandmother of several. Great-grandmother of four. Step-great-grandmother of one.

BOARINI, Mary Alice, 82, St. Joseph, Indianapolis, Dec. 6. Mother of Julia Conaghan, Mary Ann Noble and Joseph Boarini. Grandmother of seven.

BOGGS, Eunice A., 80, Holy Family, Oldenburg, Jan. 4. Mother of Pat Flodder, Daryl and Thomas Boggs. Sister of Catherine Poe. Grandmother of eight. Great-grandmother of 10.

BOUGHNER, Arleen A., 53, St. Gabriel, Connersville, Dec. 30. Sister of Cherie Warner.

BUSH, Mary H., 84, St. Mary, New Albany, Dec. 30. Mother of Lisa Bray, Stella Harrington, Linda Rothrock, Tina Thornsberry and Edmond Muth. Grandmother of five. Great-grandmother of nine. Great-great-grandmother of three.

CLANCY, Gertrude E., 90, St. Lawrence, Indianapolis, Dec. 23. Mother of Marilyn, Sara, Jack and Tom Clancy. Grandmother of two. Great-grandmother of two.

DANIEL, Josephine, 94, St. Elizabeth of Hungary, Cambridge City, Dec. 22. Mother of Lucille Schroff and Jerry Daniel. Sister of Gene Klein. Grandmother of three. Great-grandmother of seven. Great-great-grandmother of three.

DAY, John, 70, St. Jude, Indianapolis, Dec. 20. Husband of Anna Day. Father of David, Gregory and Michael Day. Brother of Stephen Day.

DEATRICK, Charles B., 64, St. Mary, New Albany, Jan. 3. Father of Ellen Huber, Ann Smith, Edward and Paul Deatrack. Brother of Patricia Grismore, Theresa King, Juanita Krogh, Janice Lind, Elizabeth Richardson and Ronald Deatrack. Grandfather of three.

DOWNS, Joyce Marie, 59, St. Mary, Lanesville, Dec. 29. Wife of Richard Downs. Mother of Michelle O'Keefe-Daff, Angel, Chris, David and Jeff Downs. Grandmother of eight.

DUFFEY, Thomas A., 86, St. Mary, Greensburg, Dec. 31. Brother of Mary Jean Beagle.

EARL, Joann, 80, St. Mary, New Albany, Nov. 25. Sister of Jean Holtman. Aunt of several.

ELIASON, Brian, 28, St. Mary, Richmond, Dec. 29. Husband of Heather Eliason. Father of Donna, Alexander and Joshua Eliason. Son of Doug and Jeanie Eliason. Brother of Kate, Andy and Dustin Eliason.

ERICKSON, Richard, 92, St. Anne, New Castle, Dec. 29. Father of Elizabeth Towe, David and Richard Erickson. Brother of Betty Goudy. Grandfather of two. Great-grandfather of one.

GEIER, Annette C., 53, St. Mary, Greensburg, Jan. 1. Wife of Greg Geier. Mother of Lindsay Heule, Eric and Quintin Geier. Daughter of Colette Bahl. Sister of Joyce Iffert, Donna Rennie, Fred and Rick Bahl. Grandmother of two.

HAIGERTY, William C., 79, St. Bartholomew, Columbus, Dec. 27. Husband of Carolyn (Nickerson) Spears Haigerty. Father of Peggy Kedzie, Monica Spears and Keith Haigerty. Brother of Patricia Gatton, Mary, Denny and Michael Haigerty. Grandfather of two. Great-grandfather of one.

HUNTER, Thomas G., III, 69, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 17.

JACKSON, Dennis Wayne, 75, St. Gabriel, Connersville, Dec. 21. Husband of Norma (Edwards) Jackson. Father of Joanne Hackleman, Jennifer Harris, Julie Lindsey, Jeanne Peebles, Jane Stine and Jeffrey Jackson. Half-brother of Camilla Negley and Martha Stefanchik. Grandfather of 14.

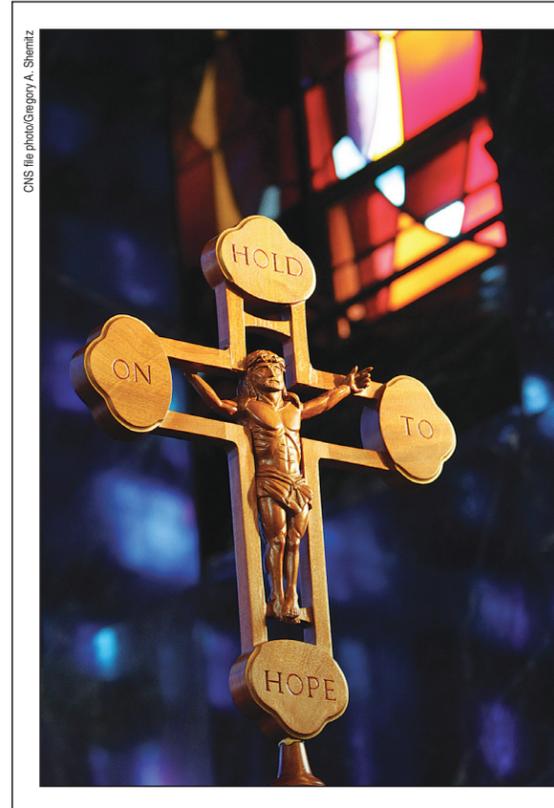
KILLILA, Richard, 74, St. Michael, Greenfield, Jan. 2. Husband of Marilyn (Roach) Killila. Father of Thomas Killila. Grandfather of one.

KOEHLER, Charles, 74, St. Jude, Indianapolis, Dec. 28. Husband of Pauline Koehler. Father of Rebecca Elsener, Sarah Kale, Beth Richert and Justin Koehler. Grandfather of 13.

KREBS-LANEY, Margie A., 89, Our Lady of Perpetual Help, New Albany, Dec. 15.

MATHEWS, Jane Patricia (Scheible), 64, St. Mark the Evangelist, Indianapolis, Dec. 4. Mother of David and James Abeshaus. Daughter of John Scheible. Grandmother of four.

McINERNEY, David J., 71, St. Malachy, Brownsburg,



Dec. 12. Husband of Margaret McInerney. Father of Margaret and David McInerney.

MILLER, Mark L., 50, St. Mary, Lanesville, Dec. 26. Husband of Trina (Clinard) Miller. Father of Justin and Travis Miller. Son of Marion Miller. Brother of Annette Combs, Rhonda Dyer, Kelly Hughes, David, Monty and Nathan Miller.

NOBBE, Gladys A., 102, St. Gabriel, Connersville, Dec. 22. Mother of Wilma Fryar, Eugene, Paul, Robert and Werner Nobbe. Sister of Bernard Locke. Grandmother of 18. Great-grandmother of 39. Great-great-grandmother of 16.

O'FARRELL, Robert, 84, Sacred Heart of Jesus, Indianapolis, Dec. 19. Husband of Julia (Jennings) O'Farrell. Father of Kathy Cook, Brigid Taylor, Mary, Brian, Kevin, Patrick and Thomas O'Farrell. Grandfather of 12. Great-grandfather of two.

OVERDORF, Allen G., 86, St. Malachy, Brownsburg, Dec. 13. Husband of Elizabeth Overdorf. Father of Judy Brower and Pam Clearwater. Grandfather of four. Great-grandfather of nine.

OWENS, Martha, 87, Sacred Heart of Jesus, Indianapolis, Dec. 10. Aunt of one.

PHELPS, John H., Jr., 75, St. Rita, Indianapolis, Dec. 25. Husband of Shirley Phelps. Father of Arianna Hoskins, Tiongo and John Phelps III. Grandfather of 14. Great-grandfather of two.

PRITCHETT, Maxine O., 87, St. Paul, Sellersburg, Dec. 16. Mother of Mary Ann Netherton. Sister of Jim Palmer. Grandmother of four.

REDELMAN, Jonathan R., 18, St. Mary, Greensburg, Jan. 7. Son of Richard and Jean Redelman. Brother of Emilie and Benjamin Redelman. Grandson of Owen and Florence Stoneking.

ROARK, Mildred, 86, St. Malachy, Brownsburg, Dec. 14. Mother of Libby Johnston, Kay Keown, Marty and Dan Roark. Sister of Kay Laird. Grandmother of 12. Great-grandmother of eight.

ROBERTS, Robert P., 92, St. Pius X, Indianapolis, Dec. 28. Father of Maureen Morris, Mary Nelson, Judy Vasey, G. Michael, Patrick and Robert Roberts. Grandfather of 16. Great-grandfather of 14.

ROBERTSON, Sarah, 78, St. Augustine, Jeffersonville, Dec. 25. Wife of Merle Robertson. Mother of Dee Bennett and Bob Robertson. Grandmother of five.

'Hold on to Hope'

This crucifix at St. Albert's Chapel, located on the grounds of the Dominican Sisters' motherhouse in Amityville, N.Y., reminds people to "Hold on to hope" in their daily life. Pope Benedict XVI has proclaimed "The Year of Faith," which runs from Oct. 11, 2012, to Nov. 24, 2013, to help the Church focus its attention on "Jesus Christ and the beauty of having faith in him," said a Jan. 5 statement from the Congregation for the Doctrine of the Faith.

SCHELLENBERGER, Mildred, 73, St. Mary, Lanesville, Jan. 3. Wife of James Schellenberger. Mother of Barbara, Karen, Bill and David Schellenberger. Sister of Teresa Glasgow, Martha Russ, Dorothy Tidmore, Bob, Donald and Jim Hamilton. Grandmother of four.

SCHUELER, Robert, 86, St. Mary, New Albany, Jan. 4. Husband of Joan Schueler. Father of Becky Banet, Kathy Becht and Robin Coulter. Grandfather of five. Step-grandfather of one. Great-grandfather of two. Step-great-grandfather of three.

SHARP, Maxine, 93, SS. Peter and Paul Cathedral, Indianapolis, Dec. 17. Mother of Arlo Porter. Aunt of one.

SHUMAKER, Mary C. (Moldthan), 64, St. Joan of Arc, Indianapolis, Dec. 29. Mother of Jennifer Coffey. Sister of Kathleen Findlay, Eileen and Margaret Green, and John Moldthan. Grandmother of one.

SOOTS, David L., 62, Sacred Heart of Jesus, Indianapolis, Dec. 19. Brother of Darryl Soots.

STAFFORD, Donald E., 88, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 3. Father of Linda Huxley, Tina Lockhart and Robert Stafford. Grandfather of four. Great-grandfather of two. †

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February 20, 2012 * 9:00 am - 2:30 pm

"The New Evangelization & Social Media: Bringing Others to the Church through the Internet"

An Evening with Bishop Christopher Coyne
February 20, 2012 * 7:00 pm

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St. Maurice parishioners honor organist for 40 years of ministry

By Mary Ann Garber

NAPOLEON—The sound of music—beautiful organ music—fills historic St. Maurice Church during Masses as the parishioners enthusiastically sing hymns praising God.

At the organ is lifetime parishioner Mark Wirth, who started playing for Masses as a fifth-grade student 40 years ago.

“Music is a part of who I am,” Wirth explained with a smile during a recent interview. “It’s just me being me.”

He even played the organ before his wedding liturgy at St. Joseph Church in nearby St. Leon 26 years ago then left the reception briefly with his new wife, Roseann, to play for the Saturday evening Mass at St. Maurice Church before they went on their honeymoon in Hawaii.

“I always said, ‘I’m going to play for my own wedding,’” Wirth recalled, “and I did.”

“Mark rarely takes a weekend off, and that’s truly dedication,” Franciscan Sister Shirley Gerth, parish life coordinator, said about St. Maurice’s longtime music minister, who arranges his work schedule as a truck driver so he can play for weddings and funerals.

Wirth even played the organ for the funeral Masses of his grandmother in 1977, his mother in 1982 and his father in 1986 as a gift of love for them.

“I did get a little choked up,” he recalled, “when I played ‘How Great Thou Art.’”

For four decades, Wirth has faithfully played the organ for Masses. Roseann and their three children—Marcus, Eric and Nicole, now college students—sit together in a pew.

On Nov. 13, St. Maurice parishioners honored their beloved organist, who began receiving a small stipend in recent years, with a “Mark Wirth Appreciation Day” pitch-in dinner after the Mass.

The celebration was a surprise to Wirth, who played the introductory hymn before Sister Shirley walked to the ambo and said, “Mark, there is no way that we will allow you to work today.”

Then Wirth was escorted to a front pew to sit with his family during the liturgy.

St. Maurice parishioners are known for their joyful singing during Masses, and Sister Shirley attributes their enthusiastic participation to Wirth’s expert

organ accompaniment.

Parishioners consider themselves as one big family, she said, and love their church, which was built in 1856.

Lifetime parishioner and parish bookkeeper Jenny Hardesty said Wirth played for her nuptial Mass in 1974 when he was a teenager.

“He did an awesome job,” Hardesty recalled. “He was a pro even back then. He wasn’t nervous at all. ... Mark has much musical talent.”

As a youth, Wirth and several other teenagers would occasionally play guitars during Mass, but his great love—in addition to his wife and children—is the organ.

“Mark is very generous with his time, spending many hours selecting the music, practicing and organizing the other musicians,” Hardesty said, especially last fall as the parish prepared for the new Mass translation that began to be used in Advent.

He encourages the younger parishioners to share their musical abilities, she said, and practices with the seventh-grade students when they learn to serve as cantors at Masses.

Wirth also serves on the parish youth committee, manages the junior high basketball and softball teams, and helps Abby Wagner, a teenage parishioner who now plays the organ for some Masses.

The longtime Cincinnati Bengals fan often wears the football team’s colors of orange and black to church on game days.

“Mark is a friend to all,” Hardesty said. “He always has a funny story to share even if he’s having a bad day. ... He’s always ready to share a laugh.

“Many visitors complement our parishioners on our singing during Mass,” she said. “Mark makes it easy to follow with the hymns, and he always chooses lively and appropriate music.”

Well, almost always, Hardesty said with a laugh.

When the New Orleans Saints beat the Indianapolis Colts in the Super Bowl in 2010, Wirth played “When the Saints Go Marching In” at the start of Mass until Father Robert Hanke, their former pastor, gave him a stern look, which delighted the parishioners.

“Mark was put on this Earth to make people happy by sharing his time and talents,” Hardesty said. “His wonderful music and his sense of humor always make



Above, lifetime St. Maurice parishioner Mark Wirth of Napoleon has played the organ at Masses for 40 years. He praises the parishioners for singing joyfully during liturgies in their historic church.

Left, Franciscan Sister Shirley Gerth, parish life coordinator of St. Maurice Parish in Napoleon, second from left, honors Mark Wirth, center, for 40 years of service as the parish organist during a Nov. 13 liturgy celebrated by retired Father John Geis. Wirth’s wife, Roseann, right, holds a plaque which reads, “In appreciation to Mark Wirth, 40 years as organist at St. Maurice Church, Nov. 13, 2011.”

people smile.”

Longtime parish secretary Susan Schutte appreciates Wirth’s devotion to the parish and its current 188 households during almost every weekend for 40 years.

“It’s a fun-loving parish,” Schutte said. “We’re a very close-knit family. We do a lot of things together as a parish family.”

Wirth recently injured his knee, but that didn’t stop him from playing the organ for Masses.

His love for music began when he was in the second grade after his grandmother encouraged him to learn how to play on a small chord organ. He quickly picked up the skills needed to create beautiful sounds on the church’s old pipe organ.

“I took a few lessons,” Wirth said. “Mostly, I just get lucky. I used to play the guitar for a few

years too. ... Father Mike Djbasz, our priest here back in the 70s, told Joanie Peetz and me when I was in the fifth grade that we were going to play at Masses. I said, ‘I can’t do that.’ He said, ‘You did it now, didn’t you? You can do it again on Sunday.’ ‘No’ wasn’t an option so I’ve been doing it ever since.”

He recalls feeling scared when the late Archbishop George J. Biskup celebrated the sacrament of confirmation at St. Maurice Church in about 1972.

“I was a nervous wreck then,” Wirth said. “I was maybe 13 or 14, but everything went fine.”

Parishioners are thankful for his gifts of time and talent, and Wirth is grateful for his friendships with so many nice people.

“We’re always together,” he said, “and everybody is happy and cheerful.”

Sister Shirley celebrated her golden jubilee Mass as an Oldenburg Franciscan last summer at St. Maurice Church.

“I had folks here from I don’t know how many parishes,” she recalled, “and the big thing they said was how well the people sang. Mark played for that Mass. Mark and his music really bring the parish together.”

Wirth is modest about his musical gift, and admits that he “can’t sing a lick.”

But he doesn’t need to sing, he said, because the parishioners harmonize together beautifully.

“We don’t have a parish choir here,” Wirth said. “Our choir is the entire parish because everybody sings here. On Sundays, it’s really alive. I’m thankful that everybody comes together the way they do and that the parish keeps growing.” †

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Employment

PRINCIPAL

The High School of St. Thomas More

The High School of St. Thomas More, a Catholic diocesan co-ed high school of 300, in Champaign, Illinois, is seeking a qualified person for the position of principal beginning July 1, 2012. A candidate must be a practicing Catholic, have secondary school administrative experience, and hold at least a Masters Degree. Information about the position and the application materials are available at the Diocese of Peoria website www.cdop.org [click on Catholic Schools]. Information about the school is available on the St. Thomas More website. The application deadline is February 17, 2012. Interviews will take place in late March/early April. Interested individuals may also call the Office of Catholic Schools, Diocese of Peoria at 309-671-1550 to obtain materials.

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PRESIDENT

Villa Madonna Academy (VMA)

Villa Madonna Academy (VMA), a K through 12 Catholic school located in Villa Hills, KY, five miles south of Cincinnati, is seeking applications for the position of President to begin no later than July 1, 2012. The Academy educates more than five hundred students on a picturesque campus of 200 acres overlooking the Ohio River. Both the elementary and the high school are Blue Ribbon recipients, educating students of high academic ability in small class sizes with an emphasis on Benedictine values.

VMA is owned by the Benedictine Sisters, utilizing a limited jurisdictional board of directors. The president is the chief executive officer, responsible for mission, vision and the advancement and business affairs of the school, reporting directly to the VMA Board of Directors. The President must be able to articulate a clear vision for VMA and foster a collegial and collaborative culture that capitalizes on the richness of the VMA community and furthers its commitment to academic excellence. Candidates should have a record of successful organizational leadership, with a strong academic and development background. Candidates may visit the VMA website at: www.villamadonna.net for additional information about VMA and its Benedictine Values and history.

Applications should be submitted to searchcommittee@villamadonna.net or to Josh Ruth, c/o VMA, 2500 Amsterdam Road, Villa Hills, KY 41017, no later than January 31, 2012.

LAW

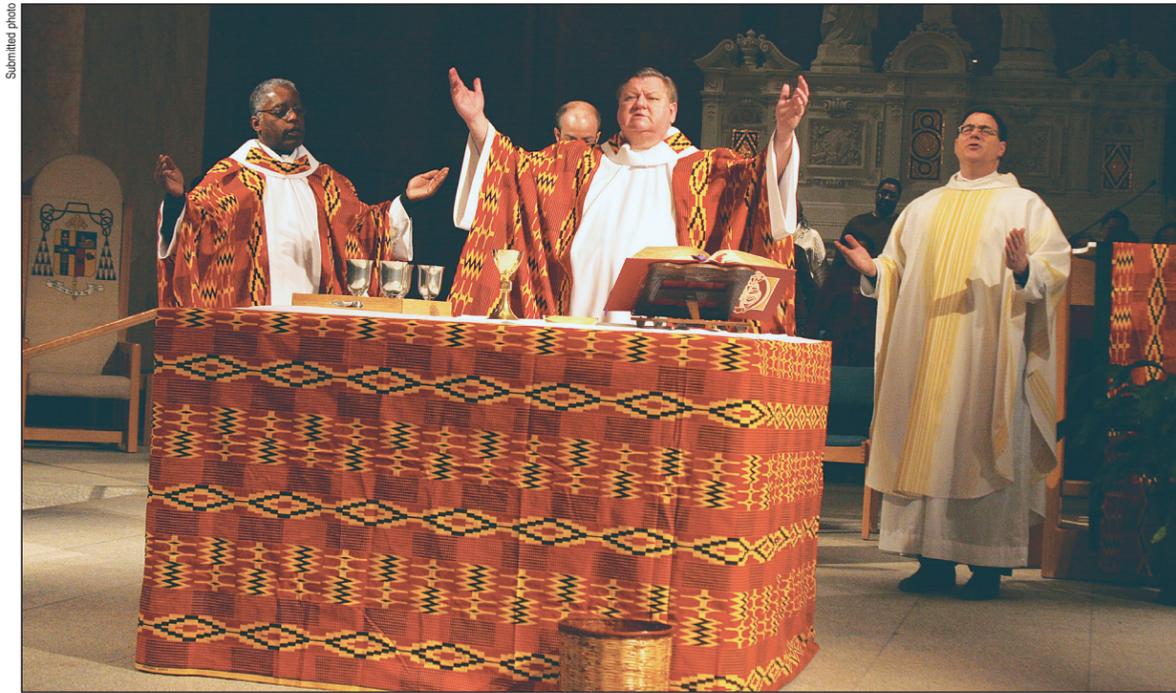
continued from page 1

children in Indiana who are participating in the program can continue to attend a high quality, non-public school using public funds.”

The judge’s ruling was also praised by Indiana Attorney General Greg Zoeller, whose office represented the state in the case.

In a news release on Jan. 13, Zoeller said the voucher program “followed the Indiana Constitution in creating broader educational options for Hoosier children since the scholarship funding is directed to students’ families, not to private schools.” †

Rev. Martin Luther King Jr. Mass



Father Kenneth Taylor, left, Father Noah Casey and Father Thomas Schliessmann pray the eucharistic prayer during a Mass to honor the Rev. Martin Luther King Jr. on Jan. 16 at SS. Peter and Paul Cathedral in Indianapolis. The Mass was sponsored by the Knights of Peter Claver and Ladies Auxiliary, SS. Peter & Paul Council and Court #191. The Knights of Peter Claver and Ladies Auxiliary is a fraternal organization for black Catholics across the country. The late civil rights leader was born on Jan. 15, and his birthday is celebrated each year on the third Monday in January.

Catholic schools named Four Star schools by Department of Education

Criterion staff report

Four Catholic schools in the archdiocese have been named as Four Star schools by the Indiana Department of Education for the 2010-11 school year.

Brebeuf Jesuit Preparatory School, Cathedral High School and St. Luke the Evangelist School, all in Indianapolis, earned the recognition. So did Oldenburg Academy of the Immaculate Conception in Oldenburg.

Overall, 11 of the 238 non-public schools in the state received this honor while 162 of 1,780 public schools were honored with this recognition.

“These schools encourage a culture of high expectations for their students,” said Tony Bennett, Indiana’s superintendent of public instruction, in

announcing the Four Star Schools on Dec. 22, 2011.

“The students and educators who meet these expectations on a daily basis should be extremely proud of this honor.”

The recognition was based on schools achieving certain levels of success in academic testing, according to information from the state’s Department of Education website.

“To be considered a Four Star School, a school’s combined English 10 and Algebra 1 End of Course Assessment or English/Language Arts and Math ISTEP+ passing percentages must fall into the top 25th percentile when compared to schools statewide,” the website noted.

The Indiana Department of Education also noted that standards for non-public schools to receive the recognition were higher than for public schools. As an example,

schools were evaluated on the percent of students who passed both English and math “end of course assessments.” For public schools, the cut score was 77.575 for its students in the 10th grade. For non-public schools, the cut score was 95.8 for students in the 10th grade.

“Historically, Catholic schools have always provided high-quality educational opportunities for students and their families,” said George Frampton, director of the office of school accreditation for the Indiana Department of Education.

“Not only did the Archdiocese of Indianapolis place four schools on this prestigious list, but four additional Catholic schools in the remainder of the state were recognized as well. That’s approximately 73 percent of the 11 private schools recognized.” †

Marriage

ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

Feb. 3, 2012, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2012, we invite you to submit the information for an announcement on the form below.

Pictures

You may send a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple’s names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by 10 a.m. on Thursday, Jan. 26, 2012. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Thursday, Jan. 26, 2012, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)	Daytime Phone		
Mailing Address	City	State	Zip Code
Name of Bride’s Parents (first, last)			
City	State		
Name of Bridegroom (first, middle, last)			
Name of Bridegroom’s Parents (first, last)			
City	State		
Wedding Date	Church	City	State
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