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## HHS delays, but does not change, rule on contraceptive coverage

WASHINGTON (CNS)—Although Catholic leaders vowed to fight on, the Obama administration has turned down repeated requests from Catholic bishops, hospitals, schools and charitable organizations to revise its religious exemption to the requirement that all health plans cover contraceptives and sterilization free of charge.

Instead, Kathleen Sebelius, secretary of the U.S. Department of Health and Human Services, announced on Jan. 20 that

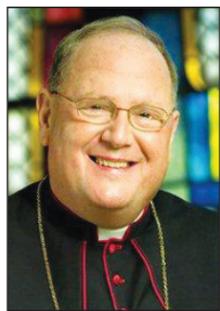
non-profit groups that do not provide contraceptive coverage because of their religious beliefs will get an additional year “to adapt to this new rule.” “This decision was made after very careful consideration, including the important concerns some have raised



Kathleen Sebelius

about religious liberty,” Sebelius said. “I believe this proposal strikes the appropriate balance between respecting religious freedom and increasing access to important preventive services.”

But Cardinal-designate Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, said the Obama administration had “drawn an unprecedented line in the sand” with the decision.



Cardinal-designate Timothy M. Dolan

“The Catholic bishops are committed to working with our fellow Americans to reform the law and change this unjust regulation,” he added. “We will continue to study all the implications of this troubling decision.”

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## ‘I thank God every single day’

### Unwed mother who chose life shares her moving story at annual Respect Life Rally in Indianapolis

By Mary Ann Garber

Tears filled her eyes as Liz Carl spoke of her beautiful 4-year-old son, Braden, who was conceived during a rape when she was only 17.



Liz Carl

Smiling through her tears, she took a deep breath and described how God helped her as a rape survivor to choose life then place her baby in an open adoption with wonderful parents. “He is the love of my life,” the University of Louisville graduate student told nearly 900 pro-life supporters gathered on Jan. 23 at SS. Peter and Paul Cathedral in Indianapolis for the archdiocese’s second annual Local Solemn Observance of *Roe v. Wade*.

The pro-life Mass, march and Respect Life Rally marked the 39th anniversary of the tragic 1973 Supreme Court decision that legalized abortion during all nine months of pregnancy.

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis and principal celebrant, said in his homily that “Washington wants to force every employer to offer contraception and

sterilization coverage in employee health plans then make all of us Americans pay for it. The Church cannot put up with this



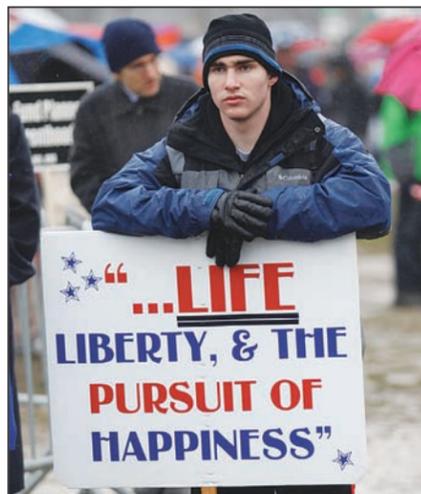
Elizabeth Jamison, center, associate director of vocations for the archdiocese, and more than 400 other pro-life supporters from parishes in central and southern Indiana brave the cold during the archdiocese’s second annual Local Solemn Observance and Respect Life March on Jan. 23 in Indianapolis to peacefully protest the 39th anniversary of *Roe v. Wade*, the tragic Supreme Court decision that legalized abortion in the United States during all nine months of pregnancy.

nonsense.”

During her emotional keynote speech at

See LIFE, page 9A

## T-shirts, banners proclaim pro-life crowd’s convictions



A young man leans on a sign while standing in mud during the annual March for Life rally in Washington on Jan. 23. The annual pro-life demonstration solemnly marks the 1973 Supreme Court decision that legalized abortion across the nation.

WASHINGTON (CNS)—Mark Hosbein stood on the corner of a busy Washington intersection under the steady rain on Jan. 23 with a small duffle bag at his feet and a simple message for passers-by—“Please consider spiritually adopting an unborn baby who is in danger of abortion.”

Handing a reporter one of his brochures, Hosbein said as president of Hearts For Life, he is following the lead of the late Archbishop Fulton J. Sheen, who promoted the idea of spiritual adoptions for the unborn years ago.

People who commit to such an adoption agree to pray once a day for a year for an unborn child, he explained. “Our belief is God will save the life of the baby. It’s a simple and powerful devotion.”

Hosbein, a member of St. Lawrence Parish in Indianapolis, said in the past five or six years, the organization has passed out 100,000 of the brochures.

He was among several people giving signs and literature to pro-life supporters as

they walked toward the March for Life rally on the National Mall near the Smithsonian Castle. From the castle, the Washington Monument in one direction and the Capitol in the other were shrouded in fog and barely visible.

The weather in Washington was uncooperative, with intermittent rain and temperatures hovering in the high 30s.

But as in most years when the weather was bad, the tens of thousands of pro-life supporters, a majority of them high school and college age, were undeterred. Donning rain gear and holding umbrellas, they descended on the nation’s capital to solemnly mark the 39th anniversary of the *Roe v. Wade* decision legalizing abortion. The Supreme Court handed down the decision on Jan. 22, 1973.

As they streamed toward the rally site from various points, rallygoers carried signs that declared their pro-life views. Among the messages were: “Adoption is

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# HHS

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U.S. Cardinal-designate Edwin F. O'Brien, pro-grand master of the Knights of the Holy Sepulcher and apostolic administrator of the Baltimore Archdiocese, called the decision "shocking and disturbing" in a Jan. 20 statement from Rome.

Saying it would force individuals and religious organizations "to surrender their beliefs—rooted in long-held Judeo-Christian tradition and practice—for the sake of political and financial expediency," he called on Catholics "to pray for our elected officials and to work to reform this unjust regulation."

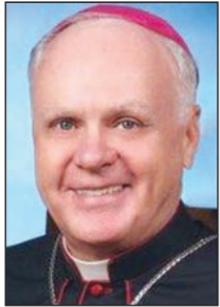
Sebelius announced the mandate and a narrow religious exemption to it on Aug. 1, 2011. Under the plan, after Aug. 1 of this year, new or significantly altered health plans will be required to provide all FDA-approved contraceptives, including some that can cause abortions, without co-pays or deductibles as part of preventive health care for women.

The only religious organizations exempt from the requirement would be those meeting four specific criteria—

- "(1) has the inculcation of religious values as its purpose;
- (2) primarily employs persons who share its religious tenets;
- (3) primarily serves persons who share its religious tenets; and
- (4) is a non-profit organization" under specific sections of the Internal Revenue Code.

Those sections "refer to churches, their integrated auxiliaries and conventions or associations of churches as well as to the exclusively religious activities of any religious orders," according to a footnote to the interim final rule.

Catholic groups, including the USCCB, the Catholic Health Association and Catholic Charities USA, called that exemption too narrow, saying it would require Catholic groups to stop all



Cardinal-designate Edwin F. O'Brien



*'With the existing restrictive definition in this mandate, the ministry of Jesus Christ himself would not be considered a religious entity.'*

—Father Larry Snyder, president of Catholic Charities USA

services to those who were not Catholic and would inappropriately involve the government in decisions about whether an organization is "religious enough" to be exempted.

"As it stands, it is unlikely that any Catholic college or university will be exempt," said Michael Galligan-Stierle, president of the Association of Catholic Colleges and Universities.

Holy Cross Father John Jenkins, president of the University of Notre Dame in South Bend, Ind., described the Obama administration's decision as "profoundly disturbing on many levels," and called for "a national dialogue among religious groups, government and the



Fr. John Jenkins, C.S.C.

American people to reaffirm our country's historic respect for freedom of conscience and defense of religious liberty."

Sebelius' announcement brought an outcry from Catholic leaders and a sigh of relief from groups such as Planned Parenthood and NARAL Pro-Choice America, which had opposed any moves to weaken the contraceptive mandate or strengthen the religious exemption.

In a video posted on the USCCB website, Cardinal-designate Dolan said the decision put the Obama administration "on the wrong side of the Constitution" and should be rescinded.

"In effect, the president is saying we

have a year to figure out how to violate our consciences," the cardinal-designate said in a separate statement. "To force American citizens to choose between violating their consciences and forgoing their health care is literally unconscionable. It is as much an attack on access to health care as on religious freedom. Historically, this represents a challenge and a compromise of our religious liberty."

Franciscan Sister Jane Marie Klein, who chairs the board of Franciscan Alliance, a system of 13 Catholic hospitals, including Franciscan St. Francis Health in Indianapolis, characterized the decision as "nothing else than a direct attack on religion and First Amendment rights."



Sr. Carol Keehan, D.C.

Sister Carol Keehan, a Daughter of Charity who is president and CEO of the Catholic Health Association, said the announcement was a "missed opportunity to be clear on appropriate conscience protection."

"The challenge that these regulations posed for many groups remains unresolved," she added. "This indicates the need for an effective national conversation on the appropriate conscience protections in our pluralistic country, which has always respected the role of religions."

Father Larry Snyder, president of Catholic Charities USA, said he was "extremely disappointed" that the administration chose to ignore calls from religious institutions to broaden

the exemption.

"With the existing restrictive definition in this mandate, the ministry of Jesus Christ himself would not be considered a religious entity," he said.

"Just as the identity of Catholic Charities is firmly rooted in the teaching of its Church, the identity of this nation includes a mandated respect of religious beliefs," Father Snyder added. "It is this long-standing history that gave us hope that as a religious institution we would be granted the freedom to remain faithful to our beliefs while also being committed to providing access to quality health care for our 70,000 employees and their families across the country."

Bishop Robert N. Lynch of St. Petersburg, Fla., who had earlier said that he would be forced to stop offering health insurance to his employees if the HHS mandate remained unchanged, said, "The callous disregard for long-held personal and ecclesial beliefs augurs a chilling moment for believing and practicing Catholics in these United States."

"I hope that no Catholic voting adult will soon forget this egregious and insensitive intrusion by our government into our rights of conscience," he added.

But it was not only Catholics who protested the HHS announcement.

"Freedom of conscience is a sacred gift from God, not a grant from the state," said Galen Carey, vice president for government relations at the National Association of Evangelicals. "No government has the right to compel its citizens to violate their conscience. The HHS rules trample on our most cherished freedoms and set a dangerous precedent."

Even *The Washington Post*, in a Jan. 22 editorial, called the decision "unproductive can-kicking that fails to address the fundamental problem of requiring religiously affiliated entities to spend their own money in a way that contradicts the tenets of their faith."

"Requiring a religiously affiliated employer to spend its own money in a way that violates its religious principles does not make an adequate accommodation for those deeply held views," the editorial added. "Having recognized the principle of a religious exemption, the administration should have expanded it." †

## Indianapolis parish to host seminar on end-of-life issues

By Sean Gallagher

Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis will host a seminar on end-of-life issues at 7 p.m. on Feb. 9. It is free and open to the public.



Fr. Joseph Rautenberg

Leading the discussion will be bioethics expert Father Joseph Rautenberg, pastor of St. Elizabeth of Hungary Parish in Cambridge City, and Dr. Edward Dropcho, a professor of neurology at the Indiana University School of Medicine and member of the IU Health Ethics Consultation Service.

Dropcho is also a member of Immaculate Heart of Mary Parish.

Topics to be discussed include establishing a health care

power of attorney, withdrawing and withholding care at the end of life, and advance directives.

For more information on the seminar, call 317-251-7902.

Father Rautenberg said that a seminar on end-of-life issues is helpful because most individuals and families will have to deal with the difficult questions involved in them at some point in their lives.

"When a crisis occurs may not be the best time for taking in and processing new information," he said. "So it's good to think about some things before as well as do some other preplanning."

He also thought that having an expert in Catholic bioethics and a physician who is frequently faced with end-of-life issues is a good combination to lead such a seminar.

"The Church has a long history of taking the lead in the ethics of treatment decisions and medical decision-making generally," Father Rautenberg said. "So you need good principles. But you also need good facts because the principles need to be applied."

"You just can't deduce the right answer. You need the information about the actual situation."

Dropcho agreed that having a basic understanding of the Church's bioethical principles is helpful for patients and their families.

"Practical decisions flow from that [understanding]," he said. "It certainly makes it easier for people to have that basic framework because I think there is misunderstanding."

"You don't have to do every single thing that could be done. But, at the same time, we have responsibilities to try to do some level of care."

Father Rautenberg said that Catholics should be proud of the way that the Church has been a leader over time in shaping consciences regarding medical decision-making, and that they should take the initiative to learn more about its teachings in this field.

"It's a way to get some tools for learning from the Church on both the value of life and how to be a good steward of life," Father Rautenberg said. †

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# Historic parish plans outreach to Super Bowl visitors

By Sean Gallagher

History will be made when more than 100,000 visitors from around the world are expected to come to Indianapolis for 10 days of activities leading to Super Bowl XLVI, which will be played in Lucas Oil Stadium on Feb. 5.

And a historic church will be right in the middle of it all.

St. John the Evangelist Parish, which was founded 175 years ago when Indianapolis was a small town on the edge of the American frontier, will be in the middle of the Super Bowl Village that will host many events at the Indiana Convention Center across the street from the parish and on the streets surrounding it.

Tens of thousands of pedestrians will walk by the church on the streets that will largely be closed to vehicular traffic during the 10 days leading up to the Super Bowl.

There will even be a zip line on which riders can zoom for 800 feet from a starting height of 95 feet. The line ends in front of St. John Church.

When the riders put their feet back down on solid ground, they will see a sign in front of the parish's 140-year-old church that reads, "If you thought the zip line was a thrill, ... come in and spend some time with Jesus!"

Such a sign shows that Father Rick Nagel, St. John's administrator, and his parishioners see the Super Bowl as a tremendous opportunity to evangelize.

"You can run and hide or you can just jump in," said Father Nagel, who plans to ride the zip line. "We've decided to jump in and do some outreach.

"Our biggest goal is to give people a great sense of the Catholic Church. ... If we can be welcoming and let people know that there is so much good and many good young people engaged in the Church, we'll have had a good 10 days."

To do that outreach, approximately 70 tour guides called "St. John evangelists" have been trained not only to explain the history, beautiful architecture and

other aspects of the church, but also to explain how they embody the Catholic faith.

They have already been put to work in large events in recent months, such as the Future Farmers of America Convention, the 2011 Big 10 Football Championship and the National Catholic Youth Conference.

Several priests will also hear confessions in the church for 28 hours during the 10 days. An "Ask a Catholic" booth will be set up in the church's narthex in which visitors can get answers to their questions about the Catholic faith.

On the evening of Feb. 3, Chris Godfrey, who played for the 1987 Super Bowl champion New York Giants, will speak at St. John on the topic, "Catholic Touchdowns for Life Eternal." His presentation will take place during a holy hour for vocations.

Other holy hours will take place daily, except on Sunday, from Jan. 27 through Feb. 4.

And on the weekend of the Super Bowl, additional Masses will be celebrated to accommodate the large number of Catholic visitors to Indianapolis. (See article below for more details.)

St. John parishioner Joseph Maguire, 56, who works for a law firm in downtown Indianapolis, is a St. John evangelist who stood on the steps of the church during the Big 10 Football Championship.

"We encouraged them to come in and take a look at our church," he said. "Anyone that we can get inside is amazed by the beauty of the church. They take pictures. Then we can direct them to other people who are leading the tours."

Erica Heinekamp is one of many young adults serving as a St. John evangelist. She thinks the beauty of her parish's historic church is one of its most important assets.

"Human beings are naturally attracted to beauty—there's no way around it," she said. "I think the physical beauty of St. John's Church is one of its greatest



Above, this image is an artist's rendering of the Super Bowl Village at the corner of Capitol Avenue and Georgia Street in downtown Indianapolis, which is also the location of St. John the Evangelist Church.

Left, Father Rick Nagel, right, administrator of St. John the Evangelist Parish in Indianapolis, leads a training session on Jan. 18 for parishioners preparing to be volunteer tour guides, known as "St. John evangelists," of the faith community's historic church. The parishioners are, from left, Megan Fish, Larry Holbrook (partially obscured) and Laura and John Cecil.

testimonies because it points to a greater meaning of that space—one that invites people to know themselves at a deeper level.

"By giving personalized tours of this space, I definitely think that we can give them insight to a deeper meaning of our beautiful space, one that is an invitation to get to know the Catholic faith even better on their own."

Because of traffic and parking restrictions, Heinekamp said she will be parking in a lot near Indianapolis International Airport on the west side of the city and taking a shuttle bus downtown.

But the inconvenience isn't keeping her from reaching out to Super Bowl visitors.

"We could just close up shop for a few weeks because travel is difficult, and it's a hassle to journey anywhere downtown," Heinekamp said. "But, instead, we are facing the reality of a great crowd coming into our city and walking past our

church every day. Why not let them see what we have to offer?"

St. John parishioner A.J. Fricke, 28, sees his parish's church every day as he works in an engineering firm in a nearby high-rise building. He said being trained as a St. John evangelist has helped him grow in his own faith.

"That was one of our goals when we established this program, that it would have a transforming effect on the parishioners of St. John as well," Fricke said. "It's allowed me to brush up on some of the Church's teachings, and also learn a lot more about St. John's Church and its history."

He is looking forward to sharing that faith and history with Super Bowl visitors.

"It's going to be a great opportunity to show the young people are active and thriving in the Catholic Church," Fricke said. "I think that there's a lot of energy and spirit within the young adult

college student ministry [that is based in the parish]. And now we want to share that with others."

Father Nagel is excited that his parish is taking seriously Blessed John Paul II's call to "open wide the doors to Christ." And he said that this is happening in a literal way at the parish when it opens wide the large front doors of its church to the thousands of visitors who will walk past it.

"The new evangelization is alive and well here in the heart of our city," Father Nagel said.

(For more information on St. John the Evangelist Parish in Indianapolis, including its outreach activities in the days leading up to Super Bowl XLVI, log on to [www.stjohnsindy.org](http://www.stjohnsindy.org). More information can also be found on the parish's Facebook page and on Twitter. To view a video about the "St. John evangelists," log on to [www.blackstonefilms.org](http://www.blackstonefilms.org).) †

## Faith is at heart of events at St. John Parish in days leading up to Super Bowl

By Sean Gallagher

In the days leading up to Super Bowl XLVI on Feb. 5, the streets surrounding St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis will resound with concerts, the screams of people zooming down an 800-foot zip line and the excitement of visitors going from one party to another.

A few feet away, however, inside the parish's church, hushed voices will rule the day, some giving tours of the historic church, others saying prayers—some perhaps for a victory for the New England Patriots or New York Giants.

From Jan. 27 to Feb. 5, St. John will host a series of events to welcome the more than 100,000 visitors expected to come to Indianapolis for the Super Bowl.

Daily Mass will be celebrated Monday through Saturday at its usual time of 12:10 p.m.

On the weekend of the Super Bowl, Masses will be celebrated at 5:30 p.m. and 7:30 p.m. on Feb. 4, and at 9 a.m., 11 a.m. and 1 p.m. on Feb. 5.

Confessions will be heard at its usual time of 11 a.m. to noon daily—except Sunday—from Jan. 27 through Feb. 1. On Feb. 2, confessions will be heard from 3-9 p.m. Priests will be available for confession from 1-9 p.m. on Feb. 3. And on Feb. 4, confessions will be heard from 1-5 p.m. and 9-11 p.m.

Eucharistic holy hours will take place daily

from 10 a.m. to noon from Jan. 27 to Feb. 4—except Sunday.

The parish's First Friday Holy Hour for Vocations will take place as usual beginning at 7 p.m. on Feb. 3. Speaking during it will be Chris Godfrey, a starting offensive lineman for the New York Giants team that won Super Bowl XXI in 1987.

Tours of the parish's historic church will be given by parishioners known as "St. John evangelists" from 3-9 p.m.—except during Masses—from Jan. 27 through Feb. 2. On Feb. 3, tour guides will be available from 1-6 p.m. and 9-11 p.m. And on Feb. 4, tours will be given from 1-5 p.m. and 9-11 p.m.

During those same times, an "Ask a Catholic" booth will be manned in the church's narthex to answer questions about the Catholic faith. Visitors will also be able to have their photo taken with a life-size cutout photo of Pope Benedict XVI.

The parish will also invite Super Bowl visitors to offer prayers for specific daily intentions from Jan. 27 through Feb. 5. The intentions, which all archdiocesan Catholics are also invited to pray for, are:

- Jan. 27—For a warm welcome and for the safety of all visitors to our city.
- Jan. 28—For the homeless of our city, that they may be treated with dignity and respect as brothers and sisters in Christ.
- Jan. 29—For the protection and dignity of all human life, especially for all families

and children who will be involved at any level during this week of the Super Bowl.

- Jan. 30—For the protection and dignity of all human life, especially for all women that they may be treated with the respect they deserve as daughters of our heavenly Father.

- Jan. 31—For the protection and dignity of all human life from conception to natural death.

- Feb. 1—For the protection and dignity of all human life, especially for the elimination of human trafficking in our city.

- Feb. 2—That all people may celebrate these 10 days in a peaceful, non-violent way, giving glory to God in all things.

- Feb. 3—For the broken, addicted and suffering, that they may know God's healing, especially through reconciliation.

- Feb. 4—For an increase in the virtue of temperance and self-control, especially during these times of celebration, that everything may reflect the glory of God in all people.

- Feb. 5—That God's abundant grace will draw more people back to his holy Church.

(For more information on events at St. John the Evangelist Parish in Indianapolis in the days leading up to the Super Bowl, log on to [www.stjohnsyoungadult.org/events/super-bowl-2012](http://www.stjohnsyoungadult.org/events/super-bowl-2012) or check out the parish's Facebook page or Twitter feed.) †



Priests, seminarians and members of Catholic fraternal organizations process into St. John the Evangelist Church at the start of the ordination Mass for Bishop Christopher J. Coyne on March 2, 2011. In the days leading up to Super Bowl XLVI on Feb. 5 at Lucas Oil Stadium in Indianapolis, St. John parishioners will serve as volunteer tour guides, known as "St. John evangelists," to explain the history and religious significance of the architecture and other aspects of the parish's historic church.



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## Editorial



Pope Benedict XVI listens as Cardinal Donald W. Wuerl of Washington speaks during a Jan. 19 meeting with U.S. bishops on their *ad limina* visits to the Vatican. In a speech to the bishops, the pope issued a strong warning about threats to freedom of religion and conscience in the U.S.

# The new evangelization and the New Year

In a recent speech to bishops from the State of New York who were making the visit to Rome that is required of each bishop ordinarily every five years, Pope Benedict XVI returned to two of the themes that dominated his visit to the United States in 2008—the sexual abuse crisis and the new evangelization.

The pope's speech was the first of five major addresses that he will give as the American bishops journey in 15 regional groups to Rome *ad limina apostolorum*—to the threshold of the Apostles. Bishops from the region that comprises Indiana, Illinois and Wisconsin are scheduled to make their *ad limina* visits in February.

Concerning the sex abuse scandal, which has recently spread to several European countries, the Holy Father once again committed the universal Church to “exacting standards” of transparency and decisive action to ensure the safety of our children, and to deal with allegations of abuse as they arise.

“It is my hope that the Church’s conscientious efforts to confront this reality will help the broader community to recognize the causes, true extent and devastating consequences of sexual abuse, and to respond effectively to this scourge that affects every level of society,” the pope said.

Pope Benedict’s second theme was “the urgency and demands of a new evangelization.” The pope said that during the coming months he plans to offer “a number of reflections” on this topic for the bishops’ consideration as they lead their dioceses in today’s “dramatically changing social and religious landscape.”

“Many of you have shared with me your concern about the grave challenges to a consistent Christian witness presented by an increasingly secularized society,” he said. “I consider it significant, however, that there is also an increased concern on the part of many men and women, whatever their religious or political views, for the future of our democratic societies. They see a troubling breakdown in the intellectual, cultural and moral foundations of social life and a growing sense of dislocation and insecurity, especially among the young, in the face of wide-ranging societal changes.”

The Holy Father has often spoken about the serious negative consequences of secularization, and the consequent “dictatorship of relativism,” that dismisses God’s central role in human history and that undermines the importance of ethics in all human

affairs, especially social, economic and governmental policy.

In his first address to the American bishops making their *ad limina* visits, Pope Benedict made a direct connection between increasing secularization and the breakdown of the “cultural and moral foundations” that are the bedrock of human society.

What can the bishops do in response to the grave challenges facing our Church and human society as a whole? The Holy Father says the bishops must “exercise the prophetic dimension of [their] episcopal ministry by speaking out, humbly yet insistently, in defense of moral truth and offering a word of hope capable of opening minds and hearts to the truth that sets us free.”

As Pope Benedict has taught consistently throughout his pontificate, and from his earliest days as a pastor and teacher, “the truth that sets us free” is not an ideology. It is a person, Jesus Christ, the meaning of the world and of our individual lives. He alone can free us from the dictatorship of relativism and from every other form of tyranny known to humankind.

“Immersed in this [increasingly secularized] culture, believers are daily beset by the objections, the troubling questions and the cynicism of a society that seems to have lost its roots, by a world in which the love of God has grown cold in so many hearts,” the pope observed, speaking to his brother bishops. “Evangelization thus appears not simply a task to be undertaken *ad extra*; we ourselves are the first to need re-evangelization.”

Bishops must first rekindle the flame of Christ’s love in their hearts. They must engage in genuine spiritual renewal. Only then can they successfully lead God’s people in the kind of “searching, critical and on-going self assessment and conversion in light of Christ’s truth” that alone can set us free.

As Pope Benedict made clear, “Only through such interior renewal will we be able to discern and meet the spiritual needs of our age with the ageless truth of the Gospel.”

The truth that sets us free is Jesus. We find him by opening our hearts to the fire of his love and by allowing his Gospel to govern our lives and to shape social, economic and political structures.

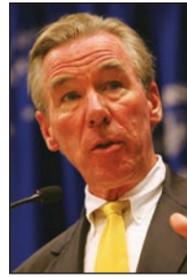
Let us be good stewards of his truth and his love. Let us proclaim him boldly and unapologetically in the New Year and always.

—Daniel Conway

## Intellect and Virtue/John Garvey

# Is anybody out there?

In November 2009, the Catholic Church made headlines by putting on a conference



for astronomers and theologians to discuss the possibility of alien life. Nearly a year later, the pope’s top astronomer raised the subject again with the *London Telegraph*.

He said that the Church would welcome and even baptize

intelligent extraterrestrials—“no matter how many tentacles.”

I remember reading this and worrying that people might think the Church was falling prey to the same alien-mania that has recently gripped Hollywood. No credible observation of intelligent—or even unintelligent—alien life has ever been made. We have not even found another planet, besides our own, that could conceivably host it.

But we might be close. Columnist Charles Krauthammer noted recently in *The Washington Post*, “It’s only a matter of time—perhaps a year or two, estimates one astronomer—before we find the right [planet] of the right size in the right place” within its solar system.

If he is right, then the Church is ahead of its time in worrying about other worlds. Way ahead actually. In 1277, the bishop of Paris, Etienne Tempier, condemned some ideas in the philosophical work that the recently deceased St. Thomas Aquinas and others at the University of Paris had produced.

One proscribed idea was the Aristotelian notion that there could not be many worlds because, as St. Thomas had argued, this would be less perfect than a single, unitary universe produced by and ordered to God—the unique First Cause of everything else.

Strictly speaking, Aquinas was referring to what we would today call multiple universes. But Tempier’s objection—that Aquinas’ way of thinking puts God in a box, limiting his power in ways that revealed truth does not

justify—applies to the discussion of alien life as well.

Yet the possibility of alien life poses further questions about our beliefs as Catholics. Where would other intelligent life fit into the economy of salvation? The question is valuable at least as a mental exercise—an opportunity to consider our own story of sin and redemption.

If God made intelligent alien races, did he involve himself in their story, too? Did some or all of them reject God originally as we did? Or did some, at their inception, resist temptation and choose more wisely than Adam and Eve? Do some even now remain in perfect harmony with nature and nature’s God?

If sin is not an inborn error or weakness but a choice that we made, is it not possible that others have chosen better? Imagine the story of Genesis coming out differently in a different world as C.S. Lewis did in his *Space Trilogy*.

If alien races followed our own course in rejecting God, did they receive the same divine assistance afterward? Would Jesus have come to save them, too? And if they obeyed God instead, would God the Son have made himself known to them in the same way?

As Catholics, we believe that God created the whole universe, visible and invisible. It is a realm so full of stars and planets, yet so empty as to contain distances we will likely never travel and can only measure in light-years.

Perhaps the great mountain before us, of which we compose a mere grain of dust, serves only our edification, as a monument—to God’s greatness, to our own insignificance and to his love for us despite our insignificance.

Maybe it actually makes more sense if there is other life around to share God’s marvels—a further sign of our own insignificance in his greater scheme.

(John Garvey is president of The Catholic University of America in Washington.) †

## Be Our Guest/Joanie Nobbe

# Living in the Christmas spirit year-round through our lives of faith

During the Christmas season, we all have Christmas spirit. We love more



strongly, give more readily and forgive more quickly. Why is it so hard for us to remain in that spirit year-round?

In order to re-create that spirit, first we must get to the root of it. When we break down the words

“Christmas spirit,” two topics that jump out are “Christ” and “spirit.”

I define Christmas spirit as being more Christ-like. He is that perfect model of that spirit. His love is never ceasing, he sacrificed his life for us, and he forgives us if we but ask.

The trick is finding out how to remain in that spirit. There is something about Christmas that makes us feel closer to Christ. Whether it is the Christmas carols, attending Mass more frequently or spending time with family, we all have something that helps us mirror Christ’s love during the holidays.

For me, it is the reminder that he lived among us. He became human to teach us how to live. I see this reminder in the Nativity scene.

When I see the Nativity and the Christ Child, I am able to feel Mary’s love for Jesus just as much as I love my own child.

So how can I keep the spirit after I have packed my Nativity? Who says I need to pack it? I am not saying that you need to leave your decorations out year-round, but maybe find a substitute.

If Christmas carols are your reminder, then try listening to Christian music or Catholic radio. If it is attending Mass more often, then you can attend an extra Mass or two during the week.

If you are visual like me, maybe put a picture of the Nativity or the Sacred Heart of Jesus in your home. If the spirit comes from spending time with family then incorporate a Bible study or family rosary once a week. These are all small changes that we can commit to doing.

In Scripture, we read, “No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us” (1 Jn 4:12).

We are here to love. The spirit of Christ is a loving one. As the New Year continues, let us all make a resolution to remain in the Christmas spirit during 2012.

(Joanie Nobbe is a member of St. John the Evangelist Parish in Enochsburg.) †

## Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

# Proposals expand school choice to non-public school students

By Brigid Curtis Ayer

It could be a dream come true for Catholic school families—access to Choice Scholarships, also known as a state-funded voucher.

Three state lawmakers are offering proposals to be considered by the Indiana General Assembly this year to expand eligibility for school choice options to families with children currently enrolled in a non-public school.

Sen. Doug Eckerty, R-Yorktown, is proposing the most expansive of the three school choice bills.

Eckerty's proposal, Senate Bill 198, would remove the eligibility requirement that a student must attend a public school for two semesters prior to receiving the scholarship. If families meet income requirements, children currently enrolled in a non-public school would be eligible for the scholarships.

Eckerty said his bill is primarily "corrective" in nature to the education reforms passed last year.

"Under the current program, before a child can qualify for the school choice scholarship, the student must be enrolled in a public school for two semesters prior. There isn't any reason or logic behind that," Eckerty said. "If you already have a child in a non-public school and qualify for the scholarship otherwise, the family should be able to receive the scholarship.

"It becomes problematic for the family and the child to be pulled from the non-public school and placed in a public school when the student is doing fine in the non-public school," Eckerty said. "But to a single mother, or a family struggling to make ends meet, a parent may do this to qualify for the scholarship.

"Parental choice is what it's all about. It is the decision of the parent, not anyone else, to decide what's best for their children," he said.

In addition, Eckerty said that the legislation has a cost benefit to the state. He said it roughly costs the state an average of \$5,500 a year to educate a student in public school. The voucher is only \$4,500.

"So do the math," Eckerty said. "It saves the state about \$1,000 per student. The bill is a positive for the parents and a positive for the state."

Sen. Jean Leising, R-Oldenburg, who is Catholic, is also proposing legislation to assist current non-public school families.

Leising's proposal, Senate Bill 296, would give students who are currently enrolled in a non-public school an



Sen. Jean Leising

opportunity to qualify for the scholarship tax credit (STC) in the eighth grade.

Once eligible for the STC, students could qualify for a voucher for high school. Present law prohibits current non-public students, who have not

previously received a STC scholarship, from being eligible for the voucher.

Leising explained that under current STC guidelines, kindergartners who meet the income requirements that are eligible for the STC would then be eligible for a state-funded voucher in first grade.

"What I'm trying to do is allow eighth-graders to be eligible for a scholarship tax credit, which could allow them to be eligible potentially to receive a school voucher for ninth grade and the rest of their high school years," Leising said. "I think it would be really helpful for parents who want to keep their kids in a private school, but aren't sure how to do so financially. This bill gives parents who are trying to do what's best for their children a little bit of relief.

"People interested in this issue could be very helpful in getting this [bill] passed by giving their senators a little nudge," Leising said. "I would encourage parents to contact their senators and ask them to support Senate Bill 296."

Sen. Carlin Yoder, R-Bremen, is author of Senate Bill 331, which would provide eligibility for siblings in families who receive a voucher.

"What I'm trying to do in this bill is to help families out that are already receiving vouchers," Yoder said.

"It's unfair to ask families who are receiving a voucher for an older child to require their younger sibling to start at a public school first, but that's what the law requires."

Yoder said he has heard from many of his constituents that this is a problem for families.

"It's not fair to split up the siblings, especially when they meet the income requirements to qualify for the voucher," Yoder said. "It puts an unnecessary burden on parents to have children in two different schools.

"I don't think families should have to try out the public school for each child, especially when they have other children who are having success in the non-public school,"



Sen. Carlin Yoder

Yoder said.

Glenn Tebbe, executive director of the Indiana Catholic Conference, said, "The



Glenn Tebbe

Church is supportive of school choice and these measures to expand eligibility. Many of our school families with low to moderate incomes could benefit greatly from these

measures, and I'm hopeful they will pass this year."

Members of the Senate Education Committee were scheduled to review the bills during a hearing on Jan. 25. Testimony will be given during that time.

If the bills pass committee, they will move to the Senate floor for a second reading.

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

## Choice Scholarships by the numbers

According to the Legislative Services Agency Fiscal Analysis on proposed Senate Bill 198, there are 3,919 students currently receiving Choice Scholarships—vouchers.

Those figures include 3,382 students attending public schools the prior year, and 537 students receiving a scholarship from a scholarship-granting organization the previous year.

There are approximately 26,630 students attending private schools who were eligible for free or reduced lunch, and they meet the income requirements to be eligible for the choice scholarship if Senate Bill 198 passes. The students would be eligible for a scholarship equal to 90 percent of the tuition support of the school corporation where the student resides, with a maximum scholarship of

\$4,500 for elementary schools.

To stay connected to the Indiana Catholic Conference (ICC), join the Indiana Catholic Action Network—I-CAN.

Interested parties may join electronically at the ICC web page at [www.indianacc.org](http://www.indianacc.org).

In addition to the I-CAN Update, people can obtain more detailed information regarding the bills and legislative process through the "Legislative Action Center" part of the website.

Under "policy tools," click on "issues and legislation," and access state or federal bills by clicking "current legislation." Archived updates, ICC positions and other background information are also posted on the ICC website. †

## Cutting-edge science: the Church and the study of human anatomy

VATICAN CITY (CNS)—Many readers of the Vatican's official newspaper might have been taken by surprise in mid-January by an article effusively praising a well-known



A life-size figure created out of real bones and colored wax is one of eight anatomical figures commissioned by 18th-century Pope Benedict XIV to teach the general public and artists about the human body. The figures, created by Italian physician-sculptor Ercole Lelli, are in the Poggi Museum in Bologna, Italy.

exhibition of "plastinated" human bodies, which was making an extended stop in Rome.

"Body Worlds," which *L'Osservatore Romano* called a "wonderful ode to respect for the body," is an exhibition of preserved human corpses, displayed in often sporty stances.

The show thus bears many similarities to another show, "Bodies: The Exhibition," which drew strong criticism a few years back from Catholic bishops in the United States, Canada and England, who expressed concerns over whether the preserved bodies were being exploited or degraded by being on public display.

The different reaction to the show in Rome may stem, at least in part, from promoters' claims that all of the cadavers in "Body Worlds" are on display with the prior consent of the deceased.

By contrast, news reports from 2008 revealed that the "Bodies" exhibition included unclaimed and unidentified cadavers from China—strongly suggesting there was little if any free consent involved.

The Catholic Church has consistently taught that the human body must be treated with respect in accordance with the preservation of human dignity. Many critics, meanwhile, have said such concerns only put the brakes on science.

In fact, the Church and the Vatican have a long history of promoting knowledge of the human body. An 18th-century pope even sponsored a show that might be considered the "Body Worlds" of its day.

Pope Benedict XIV established the first Anatomical Museum in Italy in his hometown of Bologna after he commissioned, in 1742, eight life-size wax figures designed on the basis on human autopsies.

He wanted the museum to educate the public, inspire future anatomists and aid artists with more accurate representations of the human form, explained Rebecca Messbarger, an expert in Enlightenment Italy who teaches at Washington University in St. Louis.

Before his 1740 election as pope, then-Cardinal Prospero Lambertini socialized with academics, doctors and anatomists, promoted women scholars, acquired and donated scientific instruments, and worked to see Bologna's Institute of Science become the nerve center of cutting-edge medical science and study. He also established a school of obstetrics and supplied it with terra-cotta and wax models to help train surgeons and midwives.

Medical education was undergoing a huge revolution in the 18th century as anatomists shed abstract theories about how the body worked in favor of hands-on study with actual cadavers.

According to Andrea Carlino, professor of the history of medicine at the University of Geneva, Pope Benedict threw his full support behind this new methodology. Carlino noted that the Church had never formally prohibited the dissection of the deceased for anatomical study.

At the time, however, the culturally

and legally acceptable sources of corpses for scientific study were limited to the unclaimed bodies of the poor, executed criminals and heretics. It was the shortage of cadavers that led to rampant grave robbing.

So Cardinal Lambertini, then archbishop of Bologna, urged his priests to convince parishioners to donate their own and their loved ones' bodies to science, arguing that anatomical study promoted public health.

Pope Benedict's interest in and experience with anatomy was the foundation of his four-volume book on canonization and miracles, Messbarger said, in which he referred "as much to the masters of anatomy as to the fathers of the Church."

As Messbarger puts it, the pope knew that "in order to understand the supernatural, you have to understand the natural."

In other words, to determine whether a healing is miraculous or not, it is vital to understand the nature of the disease or illness, what could or could not be cured, and the role the mind might play in the physical manifestation of disease.

Like his 21st-century successor with the same name, the Enlightenment Pope Benedict saw no conflict between faith and reason.

"One of the reasons [that] he's such a promoter of science is because he really saw the danger of superstition, and he wanted people's faith to be based on Scripture," Messbarger said. "He wanted a more reasonable expression of faith." †

## Events Calendar

### 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,"** seminarian Joshua Cole and Marian University professor Kevin Schemenauer, speakers, 2-4 p.m. Reservations: [jcole@saintmeinrad.edu](mailto: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](mailto:jlebeau@archindy.org).

St. Mary School, 211 Fourth St., Aurora. Eighth-grade class fundraiser, **spaghetti dinner**, 4-8 p.m., free-will donation. Information: 812-926-1558.

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

Our Lady of Lourdes School, 5333 E. Washington St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-357-3316.

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-543-4923.

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](http://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.

Columbus Bar, 322 4th St., Columbus. **Theology on Tap, "The Bible Is a Catholic Book,"** Gary Ziegler, speaker, 7-8:30 p.m. Information: 812-379-9353, ext. 241.

### February 2

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](mailto:marlene@nadyouth.org).

### 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](mailto:rhumper69@yahoo.com).

Sacred Heart Parish, 315 E. Chestnut St., Jeffersonville. **Junior high dance**, 7-9:30 p.m., \$5 and non-perishable food donation per student, grades 6-8. Information: 812-282-0423 or [mstovall@sacredheart.school.us](mailto:mstovall@sacredheart.school.us).

### February 5

Oldenburg Academy, 1 Twister Circle, Oldenburg. **OASIS, Oldenburg Academy's athletic booster organization, annual all-you-can-eat breakfast**, 7-11 a.m., free-will donation, carry-out available. Information: 812-933-0737, ext. 244, or [rboyle@oldenburg.academy.org](mailto:rboyle@oldenburg.academy.org).

### 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](mailto:srake09@Frontier.com).

### February 9

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. **"Catholic Teaching on End of Life Issues,"** Father Joseph Rautenberg, diocesan bioethicist, and Dr. Edward Dropcho, professor of neurology and member of the I.U. Health Ethics Consultation Service, presenters, no charge. Information: 317-251-7902.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **"Celebrate Life with Great Lakes Gabriel Project,"** dinner and program, Father James Farrell, keynote speaker, 7-9 p.m., donations accepted. Reservations: 317-308-0127 or [projectgabriel40@comcast.net](mailto:projectgabriel40@comcast.net).

### February 11

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

### February 12

Nativity of Our Lord Jesus Christ School, gymnasium,

3310 S. Meadow Drive, Indianapolis. **Knights of Columbus Father Louis Gootee Council #13105, "Hogs and Kisses—An 'Angry Birds' inspired Valentine's Day Breakfast,"** 8-11 a.m., \$7 per adult, \$4 children, \$20 per family. Information: 317-443-4133 or [christophermaples@yahoo.com](mailto:christophermaples@yahoo.com).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

### February 14

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **"Celebrate Life with Great Lakes Gabriel Project,"** dinner and program, Father James Farrell, keynote speaker, 7-9 p.m., donations accepted. Reservations: 317-308-0127 or [projectgabriel40@comcast.net](mailto:projectgabriel40@comcast.net).

### February 15-March 21

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Office of Family Ministries, six-week "Divorce and Beyond" program for separated and divorced Catholics**, 7-9 p.m., \$30 per person includes materials, registration limited. Information: 317-236-1586 or

[dvanvelse@archindy.org](mailto:dvanvelse@archindy.org).

### February 16

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Concert with Tony Avellana**, 7-9 p.m., free-will offering to benefit pro-life causes. Information: 317-531-4033 or [mark@hearts4life.org](mailto:mark@hearts4life.org).

### February 18

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Bishop Christopher J. Coyne, apostolic administrator, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

### February 19

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws).

Holy Family Parish, 815 W. Main St., Richmond. **"Chocolate Fest,"** 6-9 p.m., \$10 presale, \$12 at the door, \$5 children ages 6-12. Information: 765-966-3091 or [lrouke66@hotmail.com](mailto:lrouke66@hotmail.com). †

## Retreats and Programs

### 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](mailto: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](mailto: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](mailto:center@oldenburgosf.com).

### February 10-12

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Together for Life—A Romantic Covenant,"** couple's retreat, Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto: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](mailto:benedictinn@benedictinn.org).

### February 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Mornings for Moms,"** Father James 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](mailto: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](mailto: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](mailto:leah@nadyouth.org). †

## Great Lakes Gabriel Project to host fundraising dinners

The Great Lakes Gabriel Project, a pro-life ministry based in the archdiocese, will host two "Celebrate Life" fundraising dinners in February.

The first dinner is scheduled on Feb. 9 at the Southside Knights of Columbus Hall, 511 E. Thompson Road, in Indianapolis.

The second fundraiser is on Feb. 14 at the Northside Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis.

Father James Farrell, pastor of St. Pius X Parish and director of Our Lady of Fatima Retreat House, both in Indianapolis, will be the keynote speaker at both dinners.

The events will also feature a speech by an expectant mother experiencing a crisis

pregnancy who was considering abortion but called the Gabriel Project help line by mistake. The care and ministry offered to her by Gabriel Project volunteers led her to choose life for her baby.

The dinners, which are free of charge, will begin with seating at 6 p.m. The evening's program will begin at 7 p.m. and conclude at 9 p.m. Donations are appreciated to help fund the ministry's operating expenses.

To make a reservation for the dinners, send your name and phone number by e-mail to [projectgabriel40@comcast.net](mailto:projectgabriel40@comcast.net).

For more information, call Donna VanDoren at 317-308-0127 or send an e-mail to [2012gpdinner@gmail.com](mailto:2012gpdinner@gmail.com). †

## New novice welcomed into Saint Meinrad Archabbey

In a brief ceremony at the monastery entrance, Matthew Scheeser was clothed in the Benedictine habit at Saint Meinrad Archabbey in St. Meinrad on Jan. 19.



Novice Matthew Scheeser, O.S.B.

Catholic High School there.

In 2000, he earned a bachelor of arts degree in music with a voice concentration

at the University of Dayton. He also earned a master of music degree in choral conducting at George Mason University in Fairfax, Va.

He ministered for nine years as music director of St. Joseph Parish in Martinsburg, W.Va., and Lord of Life Lutheran Church in Fairfax, Va.

From 2006-10, he was conductor and managing director for Choralis, a nonprofit chorus in Falls Church, Va.

As a novice, he will take a year off from formal studies and/or trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk.

At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †



## Bishop Coyne visits Bedford

Bishop Christopher J. Coyne, apostolic administrator, poses on Jan. 17 with members of the third-grade class at St. Vincent de Paul School in Bedford and their teacher, Kathy Quaas, at St. Vincent Parish's new parish life center, which also serves as the school's first gymnasium. Bishop Coyne visited the Bloomington Deanery parish that day to dedicate the multipurpose center.

# Prison, street programs help train seminarians in violent Mexican city

CIUDAD JUAREZ, Mexico (CNS)— For several students at the Ciudad Juarez seminary, classes in theology and philosophy are integrated with experiences to prepare them for Church work in this violent city.

Every Sunday, Genaro Montes, 25, a third-year seminarian, travels with Father Alberto Mellandez, prison chaplain, to the notorious state prison on the edge of Juarez. Montes assists at Mass and with

Scripture readings. Fifth-year seminarians Francisco Laoiza, 25, and Jesus Mendoza, 24, preceded Montes.

Participation in the assignment is strictly voluntary. The seminarians say they are never told what the inmates are incarcerated for, but they know many are there because of the nearly 12,000 murders the city has experienced over the past four years, as well as for crimes involving narcotics, extortion, child abuse, battery and burglaries.

"We can't ask, but sometimes they tell us what they are in for," said Montes, a burly, soft-spoken man. "Many are ashamed they are in jail because they were forced to do things they didn't want to do."

The challenge of any religious group working in Ciudad Juarez is how to break the cycle of violence that many young people feel equals money, which equals power.

"We are trying to teach the opposite—the love of God, Church and life,"

Laoiza said.

The trio is not naive about what is occurring outside the walls of their seminary, and the prison ministry brings it into vivid focus.

"Life here is very complicated," Mendoza said. "The violence has gone so far."

Life in the prison reflects life on the streets. At the core of life here are the population subsets

mostly made up of the Artistas Asesinos, Aztecas and Mexicles gangs, all very active and violent with connections to the streets. In late July, four gunmen entered the jail with automatic weapons and sprayed a cell block, killing 17 in a gang-style execution.

"Our problem is not being in the prison, it is when the gangs get together and this happens," Montes said. "It is frustrating not being able to work with the men any longer. They are the ones who need it the most."

Since the massacre, the seminarians have not been permitted to return to the men's unit for security reasons, but they still minister to the women.

Whether working with the men or women inmates, work in the prison is cyclical, with the seminarians rarely seeing the same group of 10-20 inmates, who range from 18 to 50 years old.

"Every time we go, we redo the work with new people, but that's all right," Montes said. "Professing the faith is a process—do something now for

*'Our problem is not being in the prison, it is when the gangs get together and this happens. It is frustrating not being able to work with the men any longer. They are the ones who need it the most.'*

—Ciudad Juarez seminarian Genaro Montes



Riot police officers arrive at a high-security prison near Ciudad Juarez, Mexico, in 2010 after a fight among inmates. Local seminarians and a chaplain regularly visit the prison, but say they miss ministering there when security is tightened after gang fights.

something better in the future."

After the weekly Mass the seminarians are available for visits with inmates who have no family coming to see them. They see this as an opportunity to reach out to the inmates on a more personal level to just talk, develop trust and bolster the prisoners' faith. They hope the expression of compassion and understanding will help with the inmate's rehabilitation.

Luis Maldonado, 26, a seventh-year seminarian, has not volunteered at the prison, but his street ministry is intended to help keep young people out of detention.

He knows all too well the "marginalization of youngsters," many of

whom drop out of school by middle school and get caught up with cartel-sponsored street gangs. Maldonado has seen the violence firsthand. Recently, a 19-year-old confirmation coordinator from his home parish was shot in the head and chest.

"One of my friends had a business and members of the Juarez Cartel asked him for a quota—extortion. He said he didn't want to do it so they told him in order for them to leave him alone, he would have to transport drugs, be a get-away driver for a murder, and kill someone himself," Maldonado said. "He did all three things, and now he is safe." †

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It's time to travel

# MARCH

continued from page 1A

an option,” “Every time a baby is aborted, love is denied,” “Praying for a culture of life,” “If it’s not a baby, you’re not pregnant” and “Abortion survivor: Daughter of rape.”

One woman wrote her message in bold black letters on the back of her yellow rain poncho: “God is pro-life: Thou shalt not kill.” One group carried yellow balloons printed with the word “Life.”

Earlier in the morning, gathered at a Washington hotel before the March for Life activities got under way, young members of a Catholic Daughters of the Americas junior court in Framingham, Mass., talked to Catholic News Service about why they were there.

“Abortion is something we shouldn’t do,” said Tiffany Andino, 14. “If you have the guts to do things that what takes to get pregnant, you should have the guts to keep the child. Bringing new life into the world is a very big thing. My mom always taught me if you break the rules, you pay the consequences. ... I don’t agree with abortion, and I want it to stop.”

Added Laura Jaime, who turns 13 on Jan. 30, “Girls [treat] it like a game and do things and get rid of the baby. That should change. If it doesn’t change, we’re going to make the world worse.”

Valerie Valdivia, 12, said she was participating to send “a message to

people not to kill a creature of God.” Fourteen-year-old Natalia Mendez echoed Valerie’s remarks, adding that everyone needs “to cherish and love” God’s creation.

Joanne Tomassi, Catholic Daughters’ national regent, told CNS, “It’s important for the juniors, these young women, to get involved as early as possible in the pro-life fight, ... but we need people from all groups, all ethnic groups, economic groups, men, women and children [involved]. Abortion affects everybody.”

Near the rally site stood Erin Connelly from the Syracuse, N.Y., area, who was wearing a handmade sandwich board that declared: “Save the baby humans!” A member of St. Patrick Parish in Chittenango, Connelly said it was her second rally and march.

She said she was inspired for the day ahead by the Mass celebrated that morning by Cardinal-designate Timothy M. Dolan of New York at the Basilica of the National Shrine of the Immaculate Conception.

She said she doesn’t know about other communities, but in her community back home there is a lot of respect for life.

A group of young people from the Diocese of Victoria, Texas, stood near the speakers’ platform. They were all wearing yellow hooded sweatshirts with this message on the back: “Death Roe Survivor.” The slogan and lettering were created by 16-year-old Ted Wenske, a member of St. Joseph Parish in Moulton, Texas.



Young people walk with a banner at the start of the annual March for Life in Washington on Jan. 23. The pro-life demonstration solemnly marks the anniversary of the 1973 Supreme Court decision that legalized abortion across the nation.

He was there, he said, “because life from the moment of conception to death is sacred. Life should always be treated with respect.”

Ashley Martinez, 13, of Potomac Oaks, Md., admitted that her parents had made her attend, but she said she does believe the nation “should stop abortion because it’s bad. It’s a human life.”

Boston University junior

Brad Agostinelli of Rochester, N.Y., said he has grown in his Catholic faith over the past couple of years and his conviction that abortion is wrong has only grown stronger.

Heather Wilson, 28, a member of a nondenominational Christian church in Pennsylvania, held a sign that read, “Stop unborn pain.”

She told CNS, “I’m here to put my feet in the direction of what my heart believes.” †

## Cardinal links religious liberty fight with abortion struggle

WASHINGTON (CNS)—Participants at the annual March for Life were urged in advance of the march not to let themselves be compromised in their beliefs as the federal government pursues regulations that Catholic leaders say constitute an attack on conscience and religious liberty.

“I beg and pray for the young people present and all youth and young adults not to be compromised in your dedication to the protection of life of each human person, born and unborn,” said Cardinal Daniel N. DiNardo of Galveston-Houston. “Keep it before your eyes and in your hearts immediately. Threats against life and against the consciences of those who say ‘yes’ to life must be met with timely and unwavering action in our families and institutions and, yes, in the public square.”



Women pray during the opening Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 22. Thousands of people attended the vigil that precedes the March for Life, the anti-abortion demonstration marking the 1973 Supreme Court decision that legalized abortion across the nation.

Cardinal DiNardo, chairman of the U.S. bishops’ Committee on Pro-Life Activities, made his remarks during his homily at the Jan. 22 opening Mass for the National Prayer Vigil for Life. The overnight vigil, which included a closing Mass on Jan. 23 and hourly Holy Hours in between, was held at the Basilica of the National Shrine of the Immaculate Conception in Washington.

The cardinal linked the 39-year struggle to end abortion on demand with a Jan. 20 announcement from U.S. Health and Human Services Secretary Kathleen Sebelius that most religious organizations would have to cover contraceptives and sterilization free of charge in their employee health plans, rejecting appeals from Catholic groups to widen the exemption.

“Never before in our U.S. history has the federal government forced citizens to directly purchase what violates our beliefs,” Cardinal DiNardo said, adding that the issue is “the survival of a cornerstone constitutionally protected freedom that ensures respect for conscience and religious liberty.”

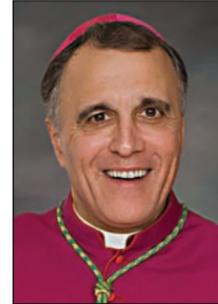
Cardinal DiNardo said Pope Benedict XVI addressed the issue when meeting with U.S. bishops from the Mid-Atlantic. (See related story, page 15A.)

“Many of you have pointed out that concerted efforts have been made to deny the right of conscientious objection on the part of Catholic individuals and institutions with regard to cooperation in intrinsically evil practices. Others have spoken to me of a worrying tendency to reduce religious freedom to mere freedom of worship without guarantees of respect for freedom of conscience,” he quoted Pope Benedict as saying.

“In light of last Friday’s announcement about health care mandates, it seems that the Holy Father has nailed the issue in advance,” Cardinal DiNardo said. “His calls for courage to counter a reductive secularism which would delegitimize the Church’s participation in public

life and debate have targeted the issues we face in our pro-life efforts, to defend those who defend human life and to defend their religious liberty.”

Cardinal DiNardo pointed to gains made by pro-life supporters, including “a record number of state laws that now restrict abortions. State prosecutors have begun to prosecute late-term abortionists who deny life, and injure and maim women.”



Cardinal Daniel N. DiNardo

Cardinal-designate Dolan, president of the U.S. bishops. “Not for thousands who have stayed up all night here in prayer. Not for hundreds of thousands who will march today with the word we have received ringing in their ears.”

For vigilers who spent the night in the shrine, Cardinal Dolan brought two bits of “good news” to them—“The New York Giants did win last night to go to the Super Bowl,” and weather around Washington prompted a delay in the regular opening time for the federal government. “That leaves less chance to pass a new anti-life regulatory rule,” he said.

Recalling the story of King David, whose anointing as king of Israel was part of the first reading for the Mass, Cardinal-designate Dolan noted that little David killed Goliath. “The New York Giants may have won, but Goliath the giant did not,” he said. †

## What was in the news on Jan. 26, 1962? Speculation on what topics the Council will discuss, and dozens of nuns taking vows

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. 26, 1962, issue of *The Criterion*:

• Variety of topics explored by Preparatory Commission

“VATICAN CITY—His Holiness Pope John XXIII has announced that he will issue two new documents—one calling on the world’s priests to recite the Divine Office for the success of the coming ecumenical council, and the other urging increased use of Latin in seminaries. The Pope revealed his plans in a speech at the final meeting of the third session of the Central Preparatory Commission for the council. A highlight of the central commission’s

third session was discussion of a proposal to revive the ancient office of deacon to aid priests in pastoral work. The wide variety of topics considered by the commission during its eight meetings between Jan. 15 and 23 also included improved relations between Catholics and Orthodox Christians, use of the vernacular in the Eastern Rites, modern morality, spiritualism and related errors, the need for early baptism and the real nature of sin.”

• A moral problem: Crumbling jail breeds corruption and crime

• Soviet Union ‘stepping up’ persecution

• Rap Castro’s claim on Church liberty

• Electric utilities and the public interest

• ACCM announces plans for Leadership Institute

• NCWC study concludes: No constitutional bar to private school aid

• Mother of four asks the Catholic stand on ‘population explosion’

• Kennedy avoids favoring Catholics, article says

• USSR head bows to Madonna icon

• 74 pronounce vows as Providence nuns

ST. MARY-OF-THE-WOODS, Ind.—Seventy-four young women pronounced vows as Sisters of Providence Tuesday morning in profession ceremonies held here at the motherhouse of the Community. ... Thirty-four novices took first vows, 32 young Sisters renewed vows for one or three years, and eight others professed perpetual vows.”

• Laity dominate new school board

• Holy hours planned for Council success

• Fear more religious murdered in Congo

• ‘Electronic instructor proving popular

• ‘Lay apostolate’ term confusing, speaker says

• Benedictine speaker: Points up unity factors to

Protestant pastors

• 7 consecrations reported in China

(Read all of these stories from our Jan. 26, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

# CATHOLIC SCHOOLS WEEK SUPPLEMENT

ARCHDIOCESE OF INDIANAPOLIS

## The Good News of Catholic education spreads through deep faith, strong academics and compassionate service

By Harry Plummer

When the florist would drop off two dozen roses in a glass vase at the school office, no one had to look at the card to know where to deliver them. Every teacher—myself included—knew that they were for the first-grade teacher, Sister Margo.



The lesson she planned began when the delivery came to her classroom door. She would get very excited about the roses and so would the children. She would put them on her desk, and let the students come up row by row to touch, smell and comment on their beauty. She would talk about where roses grow, share some poems about roses, and ask the kids to draw and write about them.

She also used them for a science lesson, teaching the children to observe and note the differences between plant and animal life, and even doing a simple experiment with food coloring to demonstrate the rose's vascular system.

Later, while the students worked at their desks, Sister Margo would make some noise that was sure to attract their attention and, never looking up, would take the roses out of the vase, walk over to the sink, dump out the water, return the roses to the empty vase and resume her desk work.

Invariably, the shock that would run through the classroom at this action would quickly precipitate into a hand going up or a call-out asking, "Sister Margo, why'd you do that?"

She would then ask what was wrong with what she did, and always received the same reply, "But if you take the water out, the roses will die!"

She would then get up, refill the vase and say, "You're right. Now we're ready to talk about baptism."

Later in the week, Sister Margo would complete the lesson by marching her students down to the parish's weekly lunchtime soup kitchen, where the roses ended up as centerpieces or gifts handed out by the children to brighten the day of the homeless guests.

Do you think anyone in Sister Margo's class ever forgot that lesson? I know I haven't because it offers such a vivid snapshot of how Catholic school teachers light fires in the hearts and minds of students.

Her pedagogical method illustrates both the importance that Catholic school educators place on demonstrating interdisciplinary links between subjects, and bringing religious awareness into all human learning.

It also contains each of the elements of Catholic school education that we are celebrating this year—faith, academics and service. Let's take a brief look at each of these as they are lived out in our Catholic schools.

- **Faith**—Catholic schools celebrate our Catholic faith in word and sacrament, in service and in the ongoing development of a community spirit animated by the belief that Jesus Christ is Lord. As one of the privileged environments for the new evangelization, they have a missionary thrust and are often catalysts for bringing families into a renewed, life-changing encounter with Jesus Christ and his Church.

- **Academics**—In category after category, the performance of our Catholic schools on academic assessments is remarkable, often significantly exceeding the performance of other Indiana school systems.

Our Catholic high school graduation rate is 99.2 percent. The percentage of our Indiana Core 40 graduates is 98.5 percent. And our Catholic schools have the highest number of National Blue Ribbon School Awards of any diocese in the country. Many other academic accolades could be mentioned so if you are interested in them or other information about our Catholic schools, contact the archdiocese Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430.

- **Service**—In a U.S. bishops' pastoral reflection from 2002 titled "A Place at the Table," our bishops remind us that too often the call of the Gospel and the social implications of the Eucharist are ignored or neglected in our daily lives.

Our Catholic schools respond to this call by working with families to reach out to the poor and needy in a great variety of ways, completing 164,251 service hours during the 2010-11 school year. Wow!

So let's celebrate these three inseparable pillars of Catholic school education—faith, academics and service. Like certain chemicals, when blended together they ignite a fire.

And that's just what happens in the hearts and minds of the youth placed in the care of our Catholic schools, one spark at a time.

(Harry Plummer is executive director of the archdiocese's Secretariat for Catholic Education and Faith Formation.) †



Student learns life lessons in classroom of sports, page 3B.



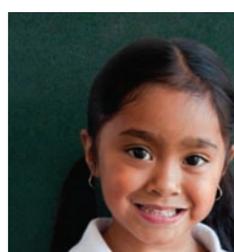
Little Flower students look to Jesus to become servant leaders, page 2B.



Belief in angels spurs educator to guide children, page 5B.



Students' outreach creates special bond with senior citizens, page 14B.



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**Understanding Tax Credit Scholarships  
and Indiana School Vouchers,  
pages 7B and 10B.**



# Little Flower students look to Jesus to become servant leaders

By Sean Gallagher

When the faculty and staff at Little Flower School in Indianapolis wanted to form their eighth-graders to be servant leaders, the choice for a role model for them was obvious.

Jesus Christ. But in using the example of Jesus to help the students become good leaders, Little Flower principal Kevin Gawrys didn't just look to Scripture and the Church's teachings.

He also took advantage of the writings of Ken Blanchard, a secular author known for promoting effective methods of business leadership.

In his book, *Lead Like Jesus*, Blanchard argues that servant leadership is the most effective way to lead others in a common task, and that the best example of this form of leadership is found in Jesus Christ.

The past three eighth-grade classes at Little Flower School have taken a Catholic version of *Lead Like Jesus* developed by Owen Phelps and learned how to become better leaders in their school and to lay the foundation for being good leaders as teenagers and adults.

Gawrys meets with the eighth-graders once a month for an afternoon to study the leadership qualities of Jesus, and how they can use them in their everyday lives.

"I think most Catholic school [administrators and teachers] tell their eighth-graders, 'Hey, you're the leaders of the school. You've got to be the leaders,'" said Gawrys. "But we don't always give them the tools to be the good ones. And this has really helped them understand that they are called to look out for everybody."

"Leadership is every time you have an interaction with another person."

The leadership that Little Flower's eighth-grade students show isn't just in school-wide events such as Masses or athletic activities.

It happens in ordinary events in the classroom and the cafeteria.

"They're more willing to include everybody in the classroom," said Theresa Slaton, Little Flower's eighth-grade teacher. "I've seen a lot of inclusion and not leaving people out. At lunch, nobody ever sits by themselves. I've actually seen people get up on their own and move to a seat so someone didn't have to sit alone at lunch."

Wesley Moss, an eighth-grade student, appreciates the way that *Lead Like Jesus* has changed his and his classmates' perspective on various aspects of their lives.

"I've noticed that we have become better leaders at home and at school, and even with people in day-to-day life outside of school," Wesley said.



Kindergarten students at Little Flower School in Indianapolis pose on Jan. 4 with pajamas that they donated to charity. All grades at the Indianapolis East Deanery school are finding service organizations to partner with to help the students learn to be servant leaders.

"I'm more willing to watch my twin sisters or help them with homework."

Little Flower's faculty and staff have also started encouraging students at all grade levels to become servant leaders.

This occurred last September at the start of the academic year when Little Flower had a "service-a-thon" instead of a walk-a-thon to raise funds for the school. Students elicited pledges for the amount of hours they would give in service.

"It sends a whole new message," Gawrys said. "I'm not going to go walk. I'm going to go do things for other people. That's what we're about here."

And, starting this year, it's what the whole school is about. Each grade at Little Flower is working to pair up with a service organization in the broader community.

The second-graders have reached out to the residents of St. Paul Hermitage, a retirement home and nursing home facility in Beech Grove.

Eighth-grade students have spent time volunteering at the Pratt-Quigley Food Pantry of the Indianapolis Council of the Society of St. Vincent de Paul.

Wesley said that going to the pantry to meet and help people in need was more powerful than simply donating food items in order to be able to have the privilege of not wearing his school uniform.

"They're really thankful that you're there and willing to help them," Wesley said. "When you do this, you feel more rewarded than getting out of uniform once."

Sheila Gilbert, a member of St. Therese of the Infant Jesus



Jacob Mages and Madison Jones, eighth graders in the 2010-11 academic year at Little Flower School in Indianapolis, volunteer at the Indianapolis Society of St. Vincent de Paul's Pratt-Quigley Food Pantry. For the past two years, Little Flower's eighth graders have spent time in service at the pantry.

(Little Flower) Parish and president of the national council of the Society of St. Vincent de Paul, sees great potential in the students giving of themselves in service to the community.

"What I hope it will do is create passionate hearts in them so that, when they see suffering, they're going to be moved to try to do something about it," Gilbert said. "They're not going to be cold or indifferent."

Gawrys shares Gilbert's hopes.

"Our job is to change the world," Gawrys said. "That seems like a huge thing, but I think these opportunities of service show them how to do it. They come back here realizing that they did it that day. They changed the world. They dealt with people and changed their world that day."

(For more information about Little Flower School in Indianapolis, log on to [www.littleflowerparish.org/school](http://www.littleflowerparish.org/school).) †

## Award-winning Spanish teacher shows students a different world

By John Shaughnessy

When Paula Owen takes her students to a Mexican restaurant, it's not just an occasion to savor burritos and enchiladas. It's also a teaching moment to help the children practice Spanish, work on math skills and learn about a different culture.



Spanish teacher Paula Owens leads a language exercise for Kennedy Gordon, left, Nathan Flora and Elyse Cullin, second-grade students at St. Malachy School in Brownsburg.

"Before we take our seventh-graders to a Mexican restaurant, we practice on how to order in Spanish," says Owen, who is in her 11th year of teaching the foreign language at St. Malachy School in Brownsburg. "The wait staff will only speak Spanish to the kids, and the students have to express their needs in Spanish—say if they want a straw or more water."

"It's also an easy way to bring in a little bit of math. We figure the tax and what the tip will be. Plus, there are some students that haven't been to a Mexican restaurant. We'll take about what a quesadilla, an enchilada and a burrito are. So they're anxious to try something and share something they normally wouldn't have."

It's all part of a bigger dish that Owen wants to serve her students.

"I'm trying to get them to open their eyes and their minds to seeing different things and doing different things," she says. "There's so much I want to teach them about the language and the grammar, but I'm also interested in trying to teach them the culture and tying it in with the other parts of the curriculum."

That approach has helped Owen earn recognition as the elementary school-level Teacher of the Year by the Indiana Foreign Language Teachers Association.

Wanting her students to be open to the world means Owen is always open to different ways of teaching them.

Twice a year, St. Malachy School has children's Masses in "Spanglish"—half the celebration in Spanish and half the celebration in English.

When the Latino community celebrates the Day of the Dead—Nov. 1 (All Saints Day) and Nov. 2 (All Souls Day)—in the United States, Owen leads the school's kindergarten students to the nearby St. Malachy Cemetery.

"We walked down to the cemetery to honor the lives of the in-laws of one of our kindergarten teachers," she recalls. "We carried unlit candles and left flowers on the gravesite. Some weeks after we did that, a kindergarten student's mom had a parent die. The kindergarten student tried to help his mom overcome her sadness by telling her what he learned from our Day of the Dead celebration."

Trips to a nearby Mexican grocery have a different impact on kindergarten students and their families.

"Some of our parents go on the field trips and see the market, some for the first time," she says. "The people at the market always give us fresh pastries at the end of our visit. The families always want to go back and get more."

"It's letting them see another way of life. We live in a global society, and the technology brings us even closer together. So to see the bigger picture beyond our house and beyond our church is helpful and healthy." †



# The joy of Catholic education connects generations

Editor's note: For our Catholic Schools Week Supplement, *The Criterion* invited readers to share their thoughts and favorite moments that capture the joy of the Catholic school experience, whether it's in the classroom, in church, in service or on the playground. Here are some of the responses we received. Others can be found throughout the supplement.

## Student learns life lessons in classroom of sports

By Dillon Bennett

I am so fortunate to be blessed with the privilege of attending a Catholic school. Many opportunities have been presented to me, one being Catholic Youth Organization sports, which I have participated in since third grade.

I have gained more through my experiences playing football than I ever would have imagined when I first walked out on the field over five years ago—experiences that have taught me qualities such as sportsmanship, piety, loyalty, diligence and teamwork.

When my team was winning a game by a reasonable margin, I witnessed my coach taking a more conservative approach in play calling, trying not to run up the score. Never once did a game end without shaking the hands of the opposing players. We prayed before and

after games, praising God for the talents he had given us. We routinely knelt and held hands in respect for an injured player and prayed for his return to good health.

I built loyal, long-lasting relationships with my coaches. My teammates and I bonded so well through both winning and losing. After our first loss, we noted the things we did well and embraced the things we needed to work on during practice. Hard work between the lines translated to diligence in my studies.

The Catholic Youth Organization has made a positive, lasting impact on me. I will cherish my memories of playing football, and I will hopefully pass the virtues I learned to embrace to future generations.

*(Dillon Bennett is an eighth-grade student at St. Luke the Evangelist School in Indianapolis.) †*



The pure joy of boys getting to play football in the mud radiates from the faces of the fifth- and sixth-grade players on the football team of Our Lady of the Greenwood Parish in Greenwood.

## Parent finds a sense of community for her children

By Sara Graf

When searching for a school for my children, my number one goal was to find a community that would support our children's emotional, religious and educational growth. St. Paul School in New Alsace has exceeded my

Matthew Graf, left, and his brother, Nathan, pose for a picture at St. Paul School in New Alsace with Father Scott Nobbe, who is both the parish priest and the principal of the school. School secretary Millie Kraus watches in the background.



expectations.

It is the small things that add up to make St. Paul School so unique. The class sizes are small so the children are known on a personal basis by all—the priests, principal, secretary, teachers and cafeteria workers. Additionally, children of all grades interact well together.

I am also pleased that religion is able to “come alive” for our children. They come home from school excited to tell me about reading the petitions in church, taking up gifts and the Bible stories they learned about in class. I

have also personally grown in my faith through talking to my children about what they have learned in school.

Thank you to everyone who has supported St. Paul School. The support for generations has now enabled our children to grow up in a very loving and supportive community within their school.

*(Sara Graf is the mother of Matthew, a second-grade student, and Nathan, a kindergarten student, at St. Paul School in New Alsace.) †*

## Graduates celebrate their Catholic school's timeless influence

By Dennis Brake

Playing kickball, marching in the May Crowning procession and saving entire villages of babies with mission collections are just a few of the many reasons to attend a Catholic grade school. But the best reason is that, contrary to what Thomas Wolfe said, you really can go home again. Even after five decades (that's an entire rosary), you can hold a class reunion and, with the exception of a few expanding waistlines and some graying hair, very little has changed.

Last year, I had the privilege of helping to organize St. Joan of Arc's Class of 1961 50-year reunion. That year, 109 little saints (with a small “s”) graduated, one of the largest classes ever

at St. Joan of Arc. Somehow, we all fit into just two rooms.

One of the highlights during the reunion weekend was a tour of the school. As we walked through the halls and stepped into the classrooms, the most common question heard was, “How did we ever fit 55 kids into this tiny room?”

The bigger mystery was, “How did one nun ever control 55 of us kids?” The answer was “Providence,” as in the Sisters of Providence. They truly were a rare breed, and we were most fortunate to be the beneficiaries of their devotion. †

Members of the 1961 graduating class of St. Joan of Arc School in Indianapolis share a group photo with Father Guy Roberts, pastor of the parish, during their 50th reunion at the school in June of 2011.



## Staff member gives thanks for an invaluable gift of faith

By Katie Buck

There are two things that come to mind when I reflect on the joys of working at a Catholic school.

One is the first all-school Mass I attended with the student body. Even though I was excited about my new job

at St. Malachy School in Brownsburg, I was also feeling anxious because it required some sacrifices from me and my family. That first Mass gave me such a sense of peace and gratitude.

The second memory that comes to mind is from this past Advent. I was shelving books and listening to a class of first-graders work

on their computer lesson. Mrs. Wagoner had asked the class to brainstorm Christmas words. Our students' answers made me laugh and also touched my heart: “Jesus! Santa! Bethlehem! Presents! Angels!”

Listening to the class compile this list, with words about Jesus and the Nativity coming as naturally as words about

Christmas trees and presents, made me so proud to work at St. Malachy School. The truth of our Catholic faith is shared and reinforced each day, and that is an invaluable gift.

*(Katie Buck works in the library at St. Malachy School in Brownsburg.) †*

**‘I have also personally grown in my faith through talking to my children about what they have learned in school.’  
— Sara Graf —**

# Cardinal Ritter students focus on care for God's creation

By Mary Ann Garber

"Reuse. Recycle. Rejoice."

The sign in Mary Pat O'Connor's ecology classroom at Cardinal Ritter Jr./Sr. High School in Indianapolis reminds students of the importance of caring for God's creation.

Cardinal Ritter students are doing their part to protect the environment and lower their carbon footprints with a number of ecology-related projects at the Indianapolis West Deanery campus.

Teenagers enrolled in O'Connor's ecology class are working hard to help achieve National Green Ribbon Schools status for Cardinal Ritter by educating all the students about ways to be kinder to Planet Earth.

Ecology students also are enthusiastic about raising funds for water purification projects in Haiti, collecting electronics and other kinds of recyclables, monitoring water quality in nearby Crooked Creek, reducing litter on city streets, starting a salad bar in the school cafeteria to promote healthier diets, and encouraging more ecofriendly lifestyles among their peers.

Senior Tad Starsiak became interested in protecting the environment when he was a student at St. Christopher School in Indianapolis and began volunteering as a Zoo Teen at the Indianapolis Zoo.

"That was a lot of fun," Tad said. "We did [educational] shows with the animals and talked about the environment."

At Cardinal Ritter, he appreciates how the students are focused on recycling, and the faculty and administrators are open to implementing the students' ideas about ways to improve the school environment.

Next year, he will major in philosophy at Marian University, play football for the Knights and make time for nature walks in Marian's outdoor EcoLab.

"We're supposed to care for God's creation," Tad said. "That's one of the Catholic social teachings."

Senior Anna Beyer attended St. Michael School in Indianapolis, where she developed an interest in science.

She enjoys ecology class assignments, which are "all about becoming healthier and more environmentally friendly" as well as trying to make a positive difference in the world.

A class field trip to the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods College in Vigo County was "really cool," Anna said, because the students watched a demonstration on water and wetlands.

Nature field trips to nearby Crooked Creek are fun too, she said, and include monitoring water quality, picking up trash and searching for different kinds of insect larvae that indicate whether the stream is clean or polluted.

"That's a real hands-on experience," Anna explained, "to teach kids about how we can make a difference in the world."

At home, she takes shorter showers, turns off lights when she leaves a room, and appreciates energy-efficient lighting and appliances.

At Cardinal Ritter, Anna carpools to swim team practices with four other students as one way to lower her carbon footprint on the environment.

As a science teacher, O'Connor enjoys helping the students learn ways to connect biology, faith and respect for the environment.

Cardinal Ritter has promoted paper recycling for years, she said, and the school began recycling aluminum, glass, plastic and cardboard last year.

During this school year, O'Connor said, the faculty, staff and students increased the amount of recycled paper weight by 30 percent more than last year.

Ecology class assignments include field trips, school and community service projects, and studying environmental regulations to make the students aware of legal protections for natural resources.

"We talk about 'Where does this [object] end up if we aren't recycling it?'" she said. "We clean up the area near

Submitted photos



Above, Cardinal Ritter Jr./Sr. High School science teacher Mary Pat O'Connor, center, helps seniors Charlie Elliott, from left, Claire Osecki and Vanessa Lynn collect water samples from Crooked Creek in Indianapolis during an ecology class field trip in January 2011. The students graduated on June 3.

Right, Cardinal Ritter High School seniors Emily Carty, left, and Ashley Melgar gather samples of insect larvae from wet rocks taken out of Crooked Creek in Indianapolis during an ecology class field trip last spring. The trip of larvae helps to indicate whether the stream is clean or polluted.



the [Major Taylor] Velodrome every time that we go to Crooked Creek, which is about five minutes from the school. You would not believe what kinds of things we have found there—shower doors, grills, tires, all kinds of litter and trash."

The good news, O'Connor said, is that "the water really is of good quality" in the creek, which runs through Marian's campus then past the Velodrome and Lake Sullivan into the White River.

Field trips offer "fantastic teaching moments for the kids," she said. "One year, we participated in the city's cigarette litter clean-up campaign. We picked up cigarette butts along 30th Street and by the creek.

"The students learned that toxins from the cigarettes wash into the water supply," O'Connor said. "They talked to business owners about putting containers outside their stores to collect cigarette litter. They realized that they could affect a change by trying to correct the source of the problem, and they could tell they were making a difference."

O'Connor begins the ecology curriculum each fall by asking the students to choose an environmental project to focus

on all year, which empowers them to work harder to improve their community.

"Last year, we studied water quality and that evolved into discussions on water as a right of life," she said. "We started looking at places in the world where people did not have enough water or they had flooding and didn't have clean water."

That research led the students to sponsor a fundraiser on March 22—which is World Water Day—to help pay for a \$3,500 water purification system provided by Fountains of Hope and St. Malachy Parish in Brownsburg for St. Marguerite Parish in Port Margot, Haiti.

The fundraiser also built school unity as teachers, staff, students and parents donated a quarter for each vote to select faculty and student "Brain Game" teams for a school competition.

The match was broadcast on the school's television channel, and the student team won by one question. The same students also won WTHR Channel 13's "Brain Game" competition.

But the real winners were the Haitian people who benefited from clean water thanks to the \$900 donation raised by the Cardinal Ritter family.

"It was a combination of science and our Catholic social teachings, which made it a perfect project," O'Connor said. "We are continuing that fundraiser again this March to send more funds to Haiti for water purification."

Last semester, students wrote essays on how climate change affects the water cycle worldwide and our responsibilities as Christians to take care of the environment.

Cardinal Ritter's most recent ecology project on Jan. 18 resulted in donations of nearly two truckloads of electronics and other recyclables.

This semester, students are studying more ways to conserve natural resources, create more green spaces and protect the environment.

Those educational efforts will give them a head start on celebrating Earth Day on April 23.

*(For more information about Cardinal Ritter Jr./Sr. High School's recycling program, contact Mary Pat O'Connor at [mocannon@cardinalritter.org](mailto:mocannon@cardinalritter.org). For more information about the Green Ribbon Schools program, log on to [www.greenribbonschools.org](http://www.greenribbonschools.org).)* †

# Heavenly direction

## Belief in angels spurs educator to guide children

By John Shaughnessy

It could be just a terrific coincidence—but try to sell that explanation to Sherlynn Pillow, who believes that angels protect and watch over people.

In June of 2010, Pillow was depressed because her nearly 30-year career in education seemed to be coming to an end due to budget cuts and the closing of the school where she had worked for the past 12 years, Craig Middle School in Indianapolis.

During her last days at the school, Pillow received an unexpected phone call from Connie Zittnan, executive director of the Mother Theodore Catholic Academies in the archdiocese. Pillow had previously applied for an education position with the archdiocese, but wasn't contacted. So the call from Zittnan about a job opening for a principal caught her off-guard.

"Connie told me that I probably never heard of the school, that it was a little school on the west side of Indianapolis called Holy Angels," Pillow recalls. "I busted out laughing. Connie asked me why I was laughing. I said, 'I was baptized at Holy Angels. I grew up a block from the school. It's the area I know. It's my home.'"

After a few days of interviews, Pillow had the job. "I tell people that it was God calling me home," says a smiling Pillow as she sits in her office where her door, shelves and window sills are decorated with items from her extensive collection of angels. "When I got the phone call from Connie, it was another moment when the angels were watching over me."

In her second year as principal, Pillow tries to be an angel for the 132 children at the school that serves students from kindergarten through the sixth-grade. She views the fact that she is black and from the neighborhood as an advantage in connecting with Holy Angels students, who overwhelmingly come from black families.

"The one thing that the kids at Holy Angels may have not had in the past is someone who looks like them who is a role model," says Pillow, the mother of two teenagers. "They know I came from this area. They look at me and say, 'She was able to go to college. She was able to do things.' I think the parents are a little more comfortable with me, too."

"I want to build relationships—with high expectations. I expect a lot from the students, the parents, the teachers and myself. I think any one of these kids can meet those expectations. I want them to understand that their charge as young people is to make their community better."

As a parent, Cardis Morton appreciates that approach to education for his son, Matthew, a third-grade student at Holy Angels School.

"She's a hands-on principal who cares, who listens and who gets involved," Morton says. "They don't accept bullying. And if you have a concern, she always has time to sit and talk with you and solve it. She's a blessing. I wish everybody had an opportunity to go to a Catholic school, especially this one."

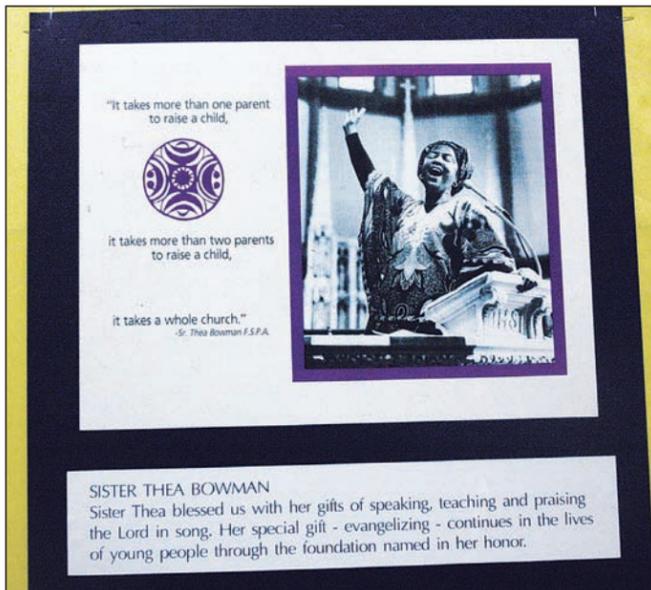
Pillow views Holy Angels as a school based on the foundations of Catholic identity, academics and cultural identity—a theme that appears frequently throughout the school building.

Tributes to George Washington Carver, Dr. Martin Luther King Jr., President Barack Obama and other black heroes hang in the hallways.

A prominent display honors black role models from religious life. St. Martin de Porres is hailed for using his medical skills to help the poor. Mother Mary Elizabeth Lange is praised as the founder of the Oblate Sisters of



Sherlynn Pillow, right, shares a smile with Kalissa Larsuel, a first-grade student at Holy Angels School in Indianapolis, where Pillow is the principal and a firm believer in the guidance of angels.



Above, Sherlynn Pillow has filled her principal's office at Holy Angels School in Indianapolis with figures from her extensive collection of angels.

Left, the halls of Holy Angels School in Indianapolis are marked with tributes to black leaders who have lived their faith, including Franciscan Sister of Perpetual Adoration Thea Bowman.

Providence, the first United States-based religious order of black women. St. Charles Lwanga of Uganda is saluted as a martyr who died for his Catholic faith.

"I decided to try to get the kids to understand that Catholicism is not a white religion," she says. "I've focused on people who are saints or missionaries who look like them, who are part of the Catholic Church. The Catholic identity is important to me. I like being able to voice what I believe as far as God, as far as what Jesus Christ has done in my life, to talk about men and women who have achieved great things because of their faith."

She also connects with the children through their interests.

She does Tae Bo exercises with the school's youngest children. After school, she joins students as they dance to a Michael Jackson video game. She tries to attend their Catholic Youth Organization games. And she is always challenging the older students about taking responsibility for their actions while still being there for them—even sometimes buying shoes for a child in need.

If others see the touch of an angel in what she does, Pillow downplays that comparison, saying, "I just do what needs to be done." Still, she believes she is guided by angels.

"I get up in the morning and I'm happy about coming here," she says. "I go home exhausted, but I'm still happy. I truly believe someone is watching over me and guiding me." †

# Spirit of family inspires students to help teacher's baby

By John Shaughnessy



A teacher at St. Louis School in Batesville, Kyle Jolly receives a check to help with the health expenses for his first child, Landon. Students at St. Louis School raised the money, which included a donation from one girl who emptied her piggy bank. The check was presented to Jolly by St. Louis students, from left, Calvin Shenk, Jack Tonges, Sarah Meer, Abby Roell and Molly Weigel.

There are moments when teachers learn just how special their students are.

For Kyle Jolly, that understanding came in the midst of a difficult time for him and his wife, Kimberly, shortly after the birth of their first child, Landon.

When their son was born on July 22, 2011, it was soon determined that he would require surgery on his right hand, where some of his fingers had grown fused together.

Even more of concern was that he had a very severe club foot on his right leg, and he was born without one of the main bones of his right leg. So doctors have determined that it will be best to amputate Landon's right leg at the knee and fit him with a prosthetic limb—a process that will begin this spring.

So at times, it's been overwhelming for Kimberly and Kyle, who teaches physical education and third-grade math at St. Louis School in Batesville. There have been concerns about paying for the surgeries that Landon needs—concerns that family and friends have tried to help with, including the "family" of St. Louis School.

"A couple of teachers came to me at the beginning of the school year and asked if the kids could bring in some of

their loose change to help Landon," Kyle, 29, recalls.

"I'm thinking in the back of my mind, 'This is nice. They'll collect a couple hundred dollars, and this will be a way for the kids to feel a part of it.'"

Yet, Kyle's view changed later when St. Louis School principal Chad Moeller told him that the students had raised more money than anyone had expected.

"He also said they wanted to make a presentation the next week with the whole school coming together," Kyle says. "I'm still shocked by what they did. They gave me more than \$1,500."

"One of the teachers told me later that one girl came in with a bag of money that was filled with bills and coins. The teacher said, 'That's a lot of money. Do your parents know you brought this in?' The girl said, 'Yes. I emptied my piggy bank and told my mom what it was for. And my mom said it was the best decision I could make.'"

Months have passed since Kyle first heard that story, but he still gets emotional when he tells it.

"When I heard that someone had emptied their piggy bank for my little boy, I was overwhelmed," he says. "What everyone felt and did for me and my little boy showed the kind of families, the kind of kids and the kind of community we have at our school. It's really amazing." †

# 'We're called to serve'

## Lesson in empathy connects students to homeless people

By John Shaughnessy

Abby Wuensch realized how much she had changed when she saw a man on the street holding a sign that read, "Homeless. Need food."

In similar situations in the past, the 16-year-old sophomore at Bishop Chatard High School in Indianapolis would have looked past the man, believing that he had chosen to live on the streets, thinking that he was someone to avoid.

Yet this time, she and a friend approached the situation differently.

"We got him a piece of pizza," recalls Abby, a member of St. Simon the Apostle Parish in Indianapolis. "I think he was in a state of shock when we did that, but I think he was thankful, too. I've had my eyes opened. I've learned that I shouldn't be awkward around homeless people. I should give them a smile."

Abby's change in attitude came from an immersion program about homelessness that each of the 170 sophomores at Bishop Chatard High School has experienced this school year—a program started by Benedictine Sister Kathleen Yeadon, one of the school's sophomore religion teachers.

Her idea to start the program developed last spring when the bishops in the United States decided that sophomore

religion classes at Catholic high schools should focus on the Paschal Mystery, the suffering, death and resurrection of Christ.

"If the students don't have an understanding of suffering, the Paschal Mystery wouldn't make

sense to them," Sister Kathleen says. "So I thought the best way for them to experience suffering was to go into the inner city and encounter people who suffer. The whole purpose was to try to give them an understanding of what it is like to be homeless."

### A humbling moment

The program exposed the students to real-life situations they had never experienced.

They stood and slogged through a pouring rainstorm at the American Legion Mall in downtown Indianapolis—a place where homeless people can be found during the day.

They met a homeless person named Stanley, who shared his life story filled with mistakes, told them to stay in school then led them in prayer, asking God to keep the students safe and let them realize their blessings.

They walked through a shelter with homeless people, ate lunch with them and listened to their stories. They visited a room inside a shelter where everything the homeless people had in their lives fit into a plastic container.

"It's a humbling room," recalls Nick Rulong, an 18-year-old senior at Bishop Chatard High School who helped Sister Kathleen coordinate some of the trips to the areas where homeless people lived. "It makes you think about everything you



Sr. Kathleen Yeadon, O.S.B.



Sophomore students at Bishop Chatard High School in Indianapolis bow their heads as they are led in prayer by a homeless person in downtown Indianapolis. The reverent scene was part of an immersion program to help students learn about the suffering that homeless people experience each day.

have in your life, and how unfortunate some people are. Since then, if I see a homeless person, I'll give them something. Seeing that room keeps me grounded. It makes me think about how small my problems are."

The experience also added substance to what Nick and the other students have been taught about service at the archdiocesan high school for the Indianapolis North Deanery.

"We're called to serve," Nick says. "We're supposed to serve God first, others second and then ourselves."

### 'Christ comes in many disguises'

It's a message that Sister Kathleen was able to bring to life with the help of about 25 social service agencies that work to help homeless men, women and children—including the archdiocese's Holy Family Shelter, Cathedral Soup Kitchen, St. Vincent de Paul Society and several parishes.

"Each time they came, the students really worked hard helping to make casseroles, making fruit salads or making meals we would freeze for later," says Margie Pike, director of the Cathedral Soup Kitchen. "I think it was a great experience because it was really hands-on."

"Many students have preconceived ideas about the poor. Most of them are surprised at how nice and polite they are. The students also see the struggles of the people. We always talk here about St. Benedict and how he always said to welcome all as Christ. We tell them that Christ comes in many disguises."

That lesson has even changed the attitude of Bishop Chatard teachers who have helped Sister Kathleen with the program.

"It was very real for me," says Abby Funk, who teaches English and theater at the school. "Every time I would see someone on the side of the road, there was a frustration—'Yeah, they're homeless. Why don't they get a job?' Then we went to



Helping to prepare a meal for homeless people, sophomore students at Bishop Chatard High School in Indianapolis cut vegetables at the Cathedral Soup Kitchen in Indianapolis.

the Central Library, and it was busier than any library I've ever been in. I talked to the librarian. She said the homeless people don't have the resources we have at home—the computers to do resumés, the clothes for interviews."

Funk then shared the main benefit of the immersion program for her. "It made me see the human dignity in everybody. It's made me smile at people. I recently saw a homeless man. I said, 'Hello. How are you?' His face just lit up, and he said, 'I'm fine. You have a blessed day.' He didn't ask for anything."

### 'Against incredible odds'

That connection, the understanding of human suffering and the appreciation of human dignity were the goals that Sister Kathleen sought for the sophomore students.

"One of the big things we worked on was not judging people," she says.

"Overall, I'd say it was an incredible experience for them. They got to do something outside of their normal world. And they encountered people they would never meet. Even when we stood out in the rain, we didn't stop. It added to the experience of how we were connected to the people who are homeless."

One more connection stands out to Sister Kathleen, making her smile as she shares it.

"I was hoping for them to see how people don't give up, how people can go against incredible odds and overcome them. We saw how good came out of suffering. They encountered a man who had been homeless and a street person for years. Now, he has a lawn care business, he's getting married and he helps the homeless."

"I think they definitely saw the connection between people's passion, the love of God and how God is calling them." †

## The joy of Catholic schools: 'You never sit alone at lunch'

By John Shaughnessy

As a fourth-grade teacher at St. Roch School in Indianapolis, Dick Gallamore asked his students, "What do you like about going to a Catholic school?"

Here are some of their answers:

- "I like going to a Catholic school

because we get to learn about God and the saints."—Lillian Egan

- "I like going to a Catholic school because instead of friends, we are family."—Isabella Battiston

- "I like going to a Catholic school because you never sit alone at lunch."—Riley Prewitt

- "I like going to a Catholic school because

we collect food for the poor. We do many things for others. I enjoy doing that!!!"—Beau Laeuffer

- "I like going to a Catholic school because we all fit in."—Malachy Davis

- "I like going to a Catholic school because I get help when I need it."—Aaron Letko

- "I like going to a Catholic school because

we have prayer partners."—Katey Reed

- "I like going to a Catholic school because they have nice teachers."—Miles Marshall

- "I like Catholic schools because we have a priest like Father [James] Wilmoth. He is my favorite priest!"—Lance Brand †

# HOW CAN I POSSIBLY AFFORD CATHOLIC SCHOOL?

Understanding Tax Credit Scholarships and Indiana School Vouchers

## TAX CREDIT SCHOLARSHIPS

### What are Tax Credit Scholarships?

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

### Who qualifies for a Tax Credit Scholarship?

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

### Why should I apply now?

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

### How do I apply for a Tax Credit Scholarship?

1. To see how much tuition assistance you are eligible for, first register at your Catholic school of choice.
2. To apply for funding, visit [choicetrust.org/apply](http://choicetrust.org/apply).

## INDIANA SCHOOL VOUCHERS

### What is an Indiana School Voucher?

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

### Who qualifies for a Voucher?

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

### Why should I apply now?

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

### How do I apply for a Voucher?

1. To see how much tuition assistance you are eligible for, first register at your Catholic school of choice.
2. To apply for funding, visit [doe.in.gov/schoolchoice](http://doe.in.gov/schoolchoice).



[archindy.org/schools](http://archindy.org/schools)

## WHAT AM I ELIGIBLE FOR?

See the charts on page 10B to see if you qualify for Tax Credit Scholarships and Vouchers





# ARCHDIOCESE OF INDIANAPOLIS Catholic Schools



## DEANERY SCHOOLS

### Batesville Deanery

**Aurora**  
St. Mary of the Immaculate Conception School (K-8)  
211 Fourth St.  
Aurora, IN 47001  
812-926-1558

**Batesville**  
St. Louis School (K-8)  
17 St. Louis Place  
Batesville, IN 47006  
812-934-3310

**Greensburg**  
St. Mary School (P-6)  
210 S. East St.  
Greensburg, IN 47240  
812-663-2804

**Lawrenceburg**  
St. Lawrence School (K-8)  
524 Walnut St.  
Lawrenceburg, IN 47025  
812-537-3690

**New Alsace**  
St. Paul School (P-6)  
9788 N. Dearborn Road  
Guilford, IN 47022  
812-623-2631

**Shelbyville**  
St. Joseph School (P-5)  
127 E. Broadway  
Shelbyville, IN 46176  
317-398-4202

**Sunman**  
St. Nicholas School (P-8)  
6459 E. St. Nicholas Drive  
Sunman, IN 47041  
812-623-2348

### Bloomington Deanery

**Bedford**  
St. Vincent de Paul School (P-8)  
923 18th St.  
Bedford, IN 47421  
812-279-2540

**Bloomington**  
St. Charles Borromeo School (P-8)  
2224 E. Third St.  
Bloomington, IN 47401  
812-336-5853

**Connersville Deanery**  
**Brookville**  
St. Michael School (K-8)  
P. O. Box J, 275 High St.  
Brookville, IN 47012  
765-647-4961

**Connersville**  
St. Gabriel School (P-6)  
224 W. Ninth St.  
Connersville, IN 47331  
765-825-7951

**Richmond**  
Seton Catholic High School (7-12)  
233 S. 5th St.  
Richmond, IN 47374  
765-965-6956

**St. Elizabeth Ann Seton School (P-6)**  
801 W. Main St.  
Richmond, IN 47374  
765-962-4877

**Rushville**  
St. Mary School (P-6)  
226 E. Fifth St.  
Rushville, IN 46173  
765-932-3639

### New Albany Deanery

**Clarksville**  
Our Lady of Providence Jr./Sr. High School (7-12)  
707 Providence Way  
Clarksville, IN 47129  
812-945-2538

**St. Anthony of Padua School (P-8)**  
320 N. Sherwood Ave.  
Clarksville, IN 47129  
812-282-2144

**Corydon**  
St. Joseph School (P-6)  
512 N. Mulberry St.  
Corydon, IN 47112  
812-738-4549

**Floyds Knobs**  
St. Mary-of-the-Knobs School (P-6)  
3033 Martin Road  
Floyds Knobs, IN 47119  
812-923-1630

**Jeffersonville**  
Sacred Heart School (P-8)  
1842 E. Eighth St.  
Jeffersonville, IN 47130  
812-283-3123

**New Albany**  
Holy Family School (P-8)  
217 W. Daisy Lane  
New Albany, IN 47150  
812-944-6090

**Our Lady of Perpetual Help School (P-8)**  
1752 Scheller Lane  
New Albany, IN 47150  
812-944-7676

### Seymour Deanery

**Columbus**  
St. Bartholomew School (P-8)  
1306 27th St.  
Columbus, IN 47201  
812-372-6830

**Franklin**  
St. Rose of Lima School (P-8)  
114 Lancelot Drive  
Franklin, IN 46131  
317-738-3451

**Madison**  
Father Michael Shave Memorial Jr./Sr. High School (7-12)  
201 W. State St.  
Madison, IN 47250  
812-273-2150

**Pope John XXIII School (P-6)**  
221 W. State St.  
Madison, IN 47250  
812-273-3957

**North Vernon**  
St. Mary School (K-8)  
209 Washington St.  
North Vernon, IN 47265  
812-346-3445

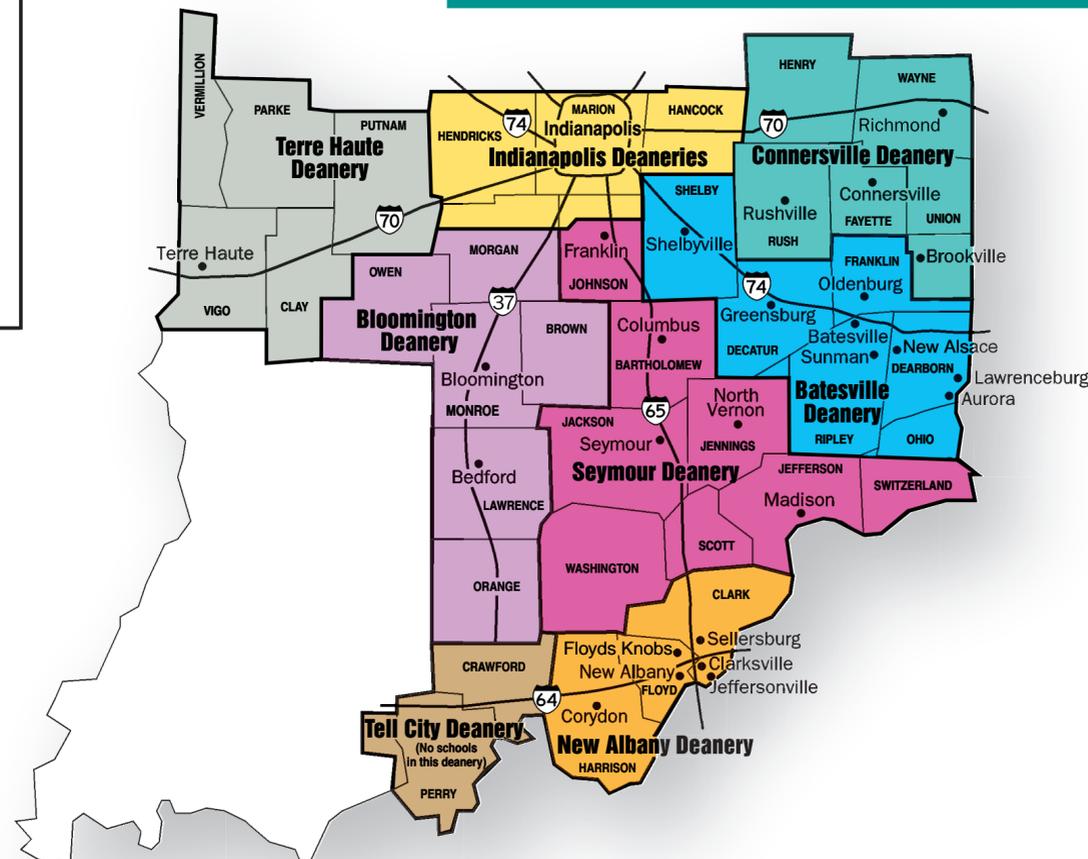
### Terre Haute Deanery

**Terre Haute**  
St. Patrick School (P-8)  
449 S. 19th St.  
Terre Haute, IN 47803  
812-232-2157

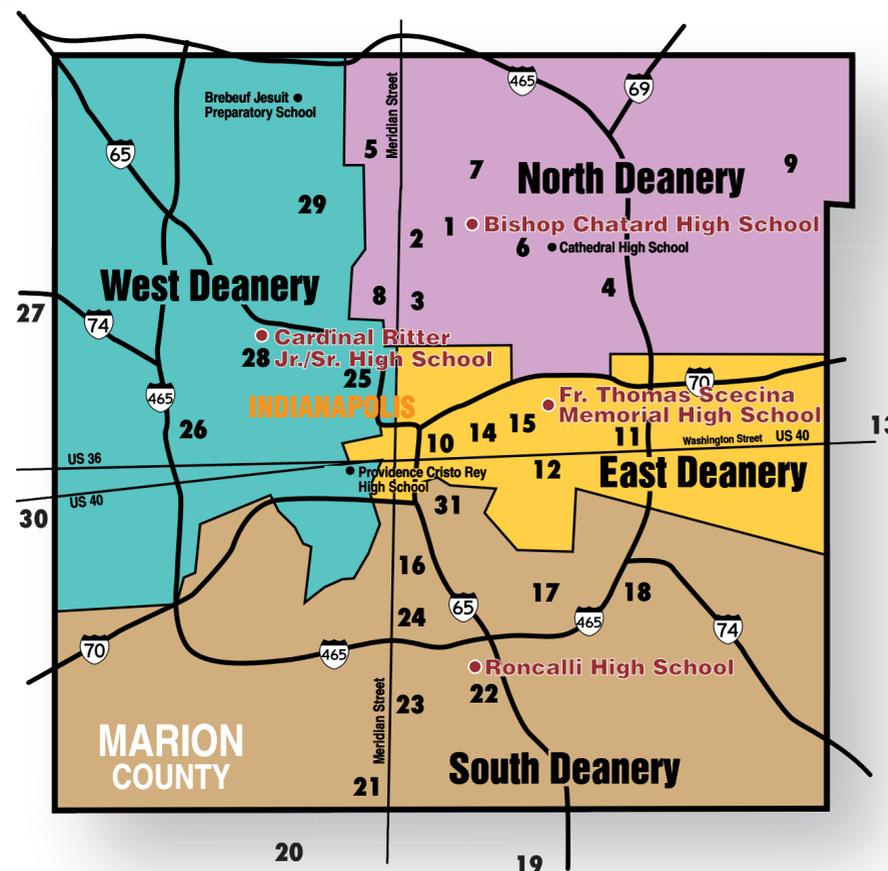
**Seymour**  
St. Ambrose School (P-8)  
301 S. Chestnut St.  
Seymour, IN 47274  
812-522-3522

**Private High School Oldenburg**  
Oldenburg Academy of the Immaculate Conception (9-12)  
1 Twister Circle  
P.O. Box 200  
Oldenburg, IN 47036  
812-934-4440

## ARCHDIOCESE OF INDIANAPOLIS



## GREATER INDIANAPOLIS



## GREATER INDIANAPOLIS DEANERY SCHOOLS

### Indianapolis North Deanery

• **Bishop Chatard High School (9-12)**  
5885 N. Crittenden Ave.  
Indianapolis, IN 46220  
317-251-1451

1. **Christ the King School (K-8)**  
5858 N. Crittenden Ave.  
Indianapolis, IN 46220  
317-257-9366

2. **Immaculate Heart of Mary School (K-8)**  
317 E. 57th St.  
Indianapolis, IN 46220  
317-255-5468

3. **St. Joan of Arc School (P-8)**  
500 E. 42nd St.  
Indianapolis, IN 46205  
317-283-1518

4. **St. Lawrence School (P-8)**  
6950 E. 46th St.  
Indianapolis, IN 46226  
317-543-4923

5. **St. Luke School (K-8)**  
7650 N. Illinois St.  
Indianapolis, IN 46260  
317-255-3912

6. **St. Matthew School (K-8)**  
4100 E. 56th St.  
Indianapolis, IN 46220  
317-251-3997

### Indianapolis East Deanery

7. **St. Pius X School (K-8)**  
7200 Sarto Drive  
Indianapolis, IN 46240  
317-466-3361

8. **St. Thomas Aquinas School (K-8)**  
4600 N. Illinois St.  
Indianapolis, IN 46208  
317-255-6244

9. **St. Simon the Apostle School (P-8)**  
8155 Oaklandon Road  
Indianapolis, IN 46236  
317-826-6000

10. **Holy Cross Central School (P-8) \***  
125 N. Oriental St.  
Indianapolis, IN 46202  
317-638-9068

11. **Holy Spirit School (P-8)**  
7241 E. 10th St.  
Indianapolis, IN 46219  
317-352-1243

12. **Our Lady of Lourdes School (P-8)**  
30 S. Downey St.  
Indianapolis, IN 46219  
317-357-3316

13. **St. Michael School (P-8)**  
515 Jefferson Blvd.  
Greenfield, IN 46140  
317-462-6380

### Indianapolis West Deanery

14. **St. Philip Neri School (P-8) \***  
545 N. Eastern Ave.  
Indianapolis, IN 46201  
317-636-0134

15. **St. Therese of the Infant Jesus/Little Flower School (P-8)**  
1401 N. Bosart Ave.  
Indianapolis, IN 46201  
317-353-2282

16. **Central Catholic School (K-8) \***  
1155 E. Cameron St.  
Indianapolis, IN 46203  
317-783-7759

17. **Holy Name School (P-8)**  
21 N. 17th Ave.  
Beech Grove, IN 46107  
317-784-9078

18. **Nativity of Our Lord Jesus Christ School (P-8)**  
3310 S. Meadow Drive  
Indianapolis, IN 46239  
317-215-2826

19. **Our Lady of the Greenwood School (P-8)**  
399 S. Meridian St.  
Greenwood, IN 46143  
317-881-1300

20. **SS. Francis and Clare School (P-8)**  
5901 Olive Branch Road  
Greenwood, IN 46143  
317-215-2826

### Indianapolis South Deanery

21. **St. Barnabas School (K-8)**  
8300 Rahke Road  
Indianapolis, IN 46217  
317-881-7422

22. **St. Jude School (K-8)**  
5375 McFarland Road  
Indianapolis, IN 46227  
317-784-6828

23. **St. Mark the Evangelist School (K-8)**  
541 E. Edgewood Ave.  
Indianapolis, IN 46227  
317-786-4013

24. **St. Roch School (P-8)**  
3603 S. Meridian St.  
Indianapolis, IN 46227  
317-784-9144

25. **Holy Angels School (P-6) \***  
2822 Dr. Martin Luther King Jr. St.  
Indianapolis, IN 46208  
317-926-5211

26. **St. Christopher School (P-6)**  
5335 W. 16th St.  
Indianapolis, IN 46224  
317-241-6314

27. **St. Malachy School (K-8)**  
330 N. Green St.  
Brownsburg, IN 46112  
317-852-2242

### Indianapolis West Deanery

28. **St. Michael the Archangel School (K-8)**  
3352 W. 30th St.  
Indianapolis, IN 46222  
317-926-0516

29. **St. Monica School (K-8)**  
6131 N. Michigan Road  
Indianapolis, IN 46228  
317-255-7153

30. **St. Susanna School (P-8)**  
1212 E. Main St.  
Plainfield, IN 46168  
317-839-3713

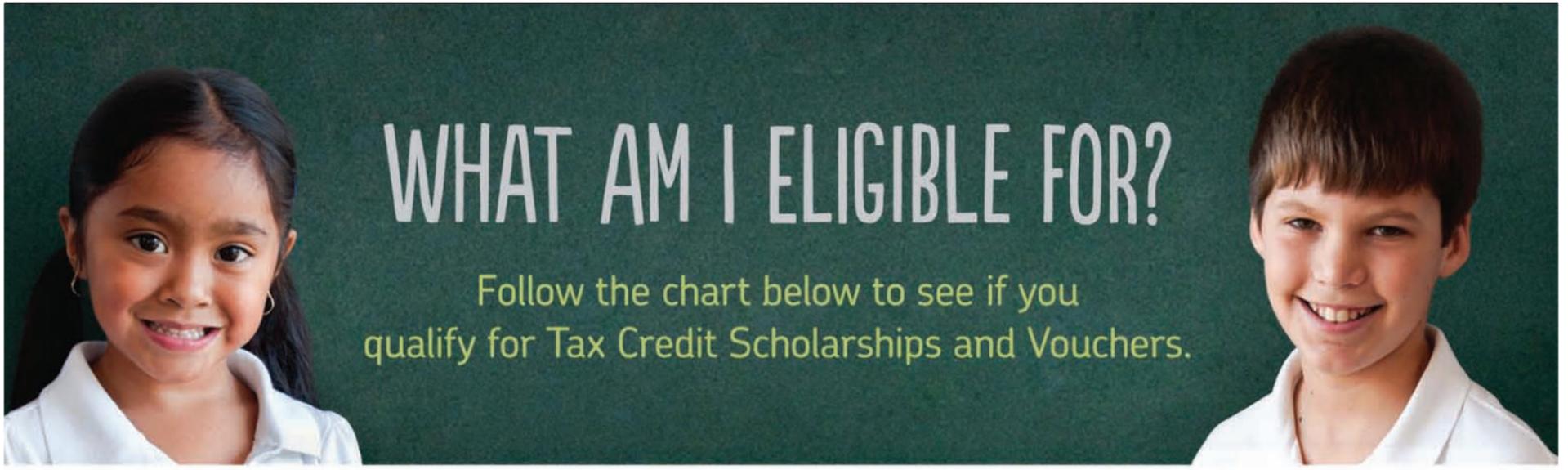
31. **Lumen Christi Catholic School (K-12)**  
580 E. Stevens St.  
Indianapolis, IN 46203  
317-632-3174

32. **Brebeuf Jesuit Preparatory School (9-12)**  
2801 W. 86th St.  
Indianapolis, IN 46268  
317-524-7128

33. **Cathedral High School (9-12)**  
5225 E. 56th St.  
Indianapolis, IN 46226  
317-542-1481

34. **Providence Cristo Rey High School (9-12)**  
75 N. Belleview Place  
Indianapolis, IN 46222  
317-860-1000

\* Mother Theodore Catholic Academies (Consortium)



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

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

I meet these eligibility requirements:

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

I meet these eligibility requirements:

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

**TAX CREDIT SCHOLARSHIP**

AND one of the following:

My family is between 150% and 200% of the Federal Free and Reduced Lunch Income Level (see chart).

My family is at 150%, or below, the Federal Free and Reduced Lunch Income Level (see chart).

**SCHOOL VOUCHER**

Income Eligibility Levels			
Household Size	90% Voucher 100% FR Lunch	50% Voucher 150% FR Lunch	Tax Credit Scholarship 200% FR Lunch
2	\$27,214	\$40,821	\$54,428
3	\$34,281	\$51,421	\$68,562
4	\$41,348	\$62,022	\$82,696
5	\$48,415	\$72,622	\$96,830
6	\$55,482	\$83,223	\$110,964

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



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# Prince of Peace schools graduates return to form new leaders

By Sean Gallagher

MADISON—Philip Kahn and Jill Mires were classmates for 12 years at Pope John XXIII School and Father Michael Shawe Memorial Jr./Sr. High School in Madison.

Although they spent much of their childhood and teenage years together, they never imagined when they graduated from Shawe in 1987 that, 21 years later, they would work together to ensure the future of the schools that are a ministry of Prince of Peace Parish in Madison.

Mires is in her fourth year as Pope John's principal after previously teaching there for 17 years. And Kahn is in his third year as president of the two schools.

"It's been fun," Mires says with a laugh about working with her classmate. "We talk about how things have changed so much. Things that we got away with. And now things that we don't want our kids to be thinking of doing."

"But we both just want these schools to be so successful. That's the goal, to make them successful and sustainable for our children and grandchildren."

Kahn and Mires are leaders at Pope John XXIII and Shawe. And they work together with Father Christopher Craig, Prince of Peace's pastor, in making the schools as good as they can be and in promoting them in the wider community.

Father Craig also graduated from Pope John XXIII and Shawe, earning his high school diploma in 1983.

Just as the three graduates returned to Madison and the schools that they love, many of the teachers who taught them are still on the staff at Pope John XXIII and Shawe.

Father Craig said it's that tight-knit community that draws people to the schools and keeps them there.

"It's the sense of community and the family spirit," he said. "I think it's the Church, that feeling of being a part of the body of Christ. We've had so many common experiences together—joyful experiences and also struggles of people that have lost family members."

Kahn knows from experience how the schools' communities can be a support in times of trial.

The youngest of four siblings, his father died when he was a young child.

"The support and the family atmosphere that I got from teachers and friends and families ... really helped my family through a tough time," Kahn said. "I think that helped create that bond at an



Jill Mires, left, principal of Pope John XXIII School in Madison, speaks with sixth-grade students Summer Martin, Leigh Ann Gaminde and Erin Cooper on Jan. 11 about a presentation board created for the CLASS ("Connecting Learning Assures Successful Students") program.

early age that I have with the schools."

That bond led him to walk away from a career at Eli Lilly & Company to return to his hometown and work with people like Mires and Father Craig to form the next generation of leaders to come out of Pope John XXIII and Shawe.

A young adult who is working with them in this mission is Chelsea Sims, 24, the first-grade teacher at Pope John XXIII.

She attended Pope John XXIII and graduated from Shawe in 2006. Her first-grade teacher at Pope John XXIII was Mires.

"I knew right then that she was going to make a great educator," Mires says with pride.

Now Sims is enjoying doing the same thing that her first-grade teacher did—recognizing the gifts in her students and encouraging them to excel.

"I have several little girls in here that I could see being teachers one day," Sims said. "It's very rewarding to find that spark

in them, and to light it and make it go forward, especially when they're interested in it and they know that you're interested in making it happen."

Not all of the students who go through Pope John XXIII and Shawe become leaders in education. Some, like

Jefferson County Sheriff John Wallace, become leaders in the broader community.

Wallace attended Pope John XXIII and graduated from Shawe in 1980. After serving for nearly 25 years on Madison's police department, including four as its chief of police, he was elected sheriff in 2010.

"Those ... school years are your most

formative years," he said. "I wouldn't be sitting here today if I wasn't fortunate enough to have had the parents that I had and then had my Catholic education. It's a major factor in who I am."

At Pope John XXIII, Mires sees seeds of leadership being planted in her students,

both in their academic studies and in learning an array of life skills, such as creativity, generosity and manners through a program called CLASS—an acronym for "Connecting Learning Assures Successful Students."

Fifth- and sixth-grade students at Pope John XXIII hone leadership skills in the program by teaching their peers and students in lower grades these skills on a monthly basis as ambassadors.

Erin Cooper, a sixth-grader at Pope John XXIII, is an ambassador in the program for the school's first-grade class.

"I'm so much more comfortable talking in front of people," Erin said. "I know how to act ... and how to be a role model. I'm a lot more confident than I was a few years ago."

That goal guides Mires and all the faculty and staff at Pope John XXIII and Shawe.

"My hope is that when everybody leaves Pope John [and Shawe], they have a good foundation to make good decisions, to be a lifelong learner and to be a good citizen, along with being strong academically," Mires said. "If they can do those things when they leave our doors, I think we've made our mark." †

*"It's very rewarding to find that spark in them, and to light it and make it go forward, especially when they're interested in it and they know that you're interested in making it happen."*

—Chelsea Sims

## The joy of Catholic schools: Simple tools offer lasting lessons about relationships

By Emerson Wolff

At St. Luke the Evangelist School, students are privileged to have the opportunity to participate in many special events. The eighth-graders' trip to Camp Rancho Framasa in Brown County offers a unique opportunity to bond and connect with classmates in an outside setting away from school. The activity that I cherished the most was the campfire.

When we first arrived, we laughed and sang camp songs led by Mrs. (Tara) DeWitt and Mrs. (Tara) Strohl, but soon the chatter became quiet when the topic of the evening grew serious.

Emerson Wolff

Mrs. DeWitt passed out tubes of toothpaste and paper plates to several people. The partners were instructed to squirt out all of the toothpaste onto the plate. All the partners were able to squeeze their toothpaste onto the plate without a problem.

Then Mrs. DeWitt told us to put all the toothpaste we had squirted out on the plate back into the tube. This task seemed nearly impossible, and none of the groups were successful in their attempts. The significance of the toothpaste, Mrs. DeWitt told us, was that it represented our words. It is easy to quickly say hurtful and unkind words, but much harder to clean or mend the damage that these words can cause.

We can never take back the hurtful words we have said to our peers just like we couldn't put the toothpaste back into the tube.

Later, Mrs. (Pam) Scheck shared with us her personal experiences about bullying. She gave the analogy that

when someone hurts you, it is like they are shooting an arrow through your heart. She then proceeded to hand all of us paper arrows and told our class to write down all the hurtful words we have spoken or others have said to us.

After several minutes of reflection, everyone threw their arrows into the fire and watched them burn. Suddenly, all the emotions of the night ran together and slowly many students began to cry. We walked around hugging each other while tears streamed down our cheeks. No one asked us to cry and hug one another, yet we did. We made an emotional connection without saying a word.

At the closing ceremony, we described each other not just as classmates, but as a family. We all made a pact to make this last year our best ever.

(Emerson Wolff is an eighth-grade student at St. Luke the Evangelist School in Indianapolis.) †

## The joy of Catholic schools: 'We can make an immense difference together,' student says

By Katie Pankow

At our First Monday Celebration, the whole student body gathers in the gym to embrace our faith and to celebrate what students did the previous month to help those in need. First Monday is started with the usual prayers, pledge and birthday announcements. One of the greatest parts, though, is when we recognize all the people

who did wonderful things for our community.

Some examples are when students have guests donate money for those in need instead of getting birthday presents or when a family goes to another country to help build houses for hurricane victims. This helps us realize that we can help the world individually, and that we can make an immense difference together.

To end First Monday, the middle school choir sings uplifting songs. The voices of the

choir echo through the gym and remind us that singing is one of the highest forms of prayer.

First Monday is one of the countless reasons why I am thankful that my parents sent me to St. Luke the Evangelist School.

(Katie Pankow is an eighth-grade student at St. Luke the Evangelist School in Indianapolis.) †



Katie Pankow

# Small school systems provide new approach to Catholic education

By Mary Ann Garber

Three small “school systems” in the archdiocese are enhancing the ways that the Church provides its ministry of Catholic education to students of all ages during this challenging economic time.

In 2009, St. Gabriel the Archangel School and St. Michael the Archangel School in Indianapolis were consolidated by the archdiocese to form the West Deanery Unified Catholic Schools Inc. with nearby Cardinal Ritter Jr./Sr. High School.

The merger of the elementary schools on the St. Michael Parish campus next to the deanery junior and senior high school enables the archdiocese to better serve the students from those adjacent parishes by sharing administrative and academic resources as well as governance by one board of directors.

This parish partnership helped to resolve some longstanding financial and enrollment concerns affecting both elementary schools.

Two other small school systems already in place in the archdiocese are achieving similar successes for parishes and families in east-central and southern Indiana.

Seton Catholic Schools in Richmond and Prince of Peace Schools in Madison also share a governance structure and a variety of resources with their elementary schools and high schools.

G. Joseph Peters, associate executive director of Catholic education for the archdiocese, said the St. Gabriel and St. Michael consolidation resulted from a 2009 study of the Indianapolis West Deanery schools approved by Archbishop [now emeritus] Daniel M. Buechlein as the best use of educational resources and facilities for the two parishes, which are only three miles apart.

“It’s a success story, but it wasn’t easy,” Peters said. “There were some struggles getting there. ... Elementary enrollment is up by 27 students this year.”

Sarah Watson, principal of the consolidated elementary school, brings a unique perspective to her ministry.

She graduated from St. Michael School, returned to her parish years later as a youth minister then was appointed principal of St. Gabriel School, where she served for seven years and assisted with the transition duties for the merger.

“Both schools were performing well academically, but both suffered from declining enrollment,” Watson said. “This year, our [combined] enrollment is 280 students in pre-kindergarten through the eighth grade. Our school serves both parish communities as well as a number of other church communities. ... We are a very diverse school religiously and ethnically.”

Last July, with the assistance of Catholic School Management Inc., the board of directors of Cardinal Ritter Jr./Sr. High School was reconfigured to include the elementary school.

“Because of the partnership with Cardinal Ritter High School, we are able to expand what we can offer to our students on a daily basis,” Watson said. “The academic possibilities that have opened up between the two schools really benefit the students and families.”

“We have seventh-graders and eighth-graders who take advanced language arts and mathematics classes at the junior high level at Cardinal Ritter,” she said. “Most of our eighth-graders will graduate at the end of the year with dual credits in language arts, composition, digital communication and honors algebra.”

The elementary school and Cardinal Ritter also share faculty members, she said, who teach classes at both schools.

“We provide an exemplary education for our students,” Watson said. “But this was not an easy process for the two parishes because it required sacrifices. We are grateful for their support. We also are grateful to the board and committee volunteers that worked through this partnership process for two years. We would not be here today without their help. We have come together, we are unified and we are blessed to have each other.”

Greg Perkins, Cardinal Ritter’s president

Photo by Mary Ann Garber



Sarah Watson, principal of the consolidated St. Michael and St. Gabriel elementary schools in Indianapolis, helps kindergartner Mia Rodriguez with an assignment in teacher Lisa Zetzl’s class on Jan. 12 at the Indianapolis West Deanery school.

and administrative officer of the West Deanery Unified Catholic Schools Inc., oversees the principals of both schools—Jo Hoy and Watson—who work together with Perkins as a team on administrative matters.

“I think the most important aspect of this is that it is a different approach to managing our Catholic schools,” Perkins said. “It is a different governance model. ... It helps relieve the parishes of some administrative burdens because running a school is not easy. ... It is a very practical, resourceful and efficient approach that allows for more central organization to focus on the needs.”

Cardinal Ritter Jr./Sr. High School students represent West Deanery parishioners from Indianapolis, Avon, Plainfield and Brownsburg.

In Richmond, Seton Catholic High School principal Rick Ruhl said collaborating on planning, curriculum and student life issues as a small school system has many benefits for the students at the high school and two elementary school campuses.

“We now have a single board of directors for governance of the entire Seton Catholic Schools system,” he said. “The exciting thing that we are finding in our unification as a preschool through grade 12 system is that we are approaching these issues in a much more systematic fashion.”

“We consider ourselves to be a family, and we take advantage of opportunities to gather together more often than we have in the past,” Ruhl said. “It has strengthened the bonds between the elementary school and the high school.”

Three years ago, Seton Catholic Schools—Seton Catholic Jr./Sr. High School and St. Elizabeth Ann Seton Elementary School—began a four-year strategic planning process with assistance from Catholic School Management Inc. and the archdiocesan Office of Catholic Education to reconfigure the board, develop long-range goals and identify areas for possible growth as a school system.

A key to this reorganization and planning is a greatly expanded board committee structure that addresses the various planning areas.

“The support of the ministry of Catholic education by the good folks in the Richmond Catholic Community has been phenomenal,” Ruhl said. “What I’m most proud of is our exciting integration of new technology.”

“Nine of our high school classrooms are equipped with interactive white boards,” he said. “These devices allow our teachers to have much more flexibility in their methodology and approaches to classroom teaching. Students in grades seven through

Photo by Mary Ann Garber



Jansen Clark, a fifth-grade student at the consolidated elementary school, listens to a class discussion on Jan. 12.

Photo by Sean Gallagher



Father Michael Shawe Memorial Jr./Sr. High School senior Chloe Storm, from left, senior Taylor Davis and junior Joe Nchia of Madison share basic information about the French language during a presentation to Pope John XXIII School students in Shawe teacher Aline Schafer’s classroom.

12 have Netbook computers that they carry with them throughout the day, use in every classroom then take home as well.”

In Madison, Philip Kahn, president of Prince of Peace Schools Inc., as well as an alumnus, said it is easy to operate as one school system and collaborate on educational programming because Pope John XXIII Elementary School and Father Michael Shawe Memorial High School are only 100 feet apart. The schools have operated with a single parish school commission for many years.

“Every month, we have an all-school Mass for the kindergarten through the 12th grade students,” Kahn said. “The community is also welcome to attend the all-school Masses, which is nice.”

High school students serve as mentors for elementary school students, he said, and occasionally help teach elementary classes.

“We promote a family environment,” Kahn said. “We tout Prince of Peace Schools as a small community within a small community. Madison has about 13,000 residents, and people take care of each other here.”

Sharing resources helps keep the cost of Catholic education affordable, he said. “We are always looking at how we can benefit from sharing resources, whether it is copy machines or assigning teachers to different roles at both schools. We work hard to provide a family atmosphere, safe environment and great Catholic education.” †

# First education summit marks new era for Catholic schools

By John Shaughnessy

It was a defining moment for Catholic education in Indiana—a moment when the issues of the Indiana school voucher program, the future of Catholic schools in the state and the importance of Catholic identity in schools were addressed in a historic education summit.

For the first time, educational leaders from the state's five dioceses met at an education summit to discuss the different ways they can collaborate to make Catholic education even stronger statewide.

When the two-day summit at Marian University in Indianapolis ended, education leaders from the five dioceses—Evansville, Gary, Indianapolis, Lafayette and Fort Wayne-South Bend—had established the groundwork for a new marketing campaign and several other initiatives that could “allow even more students to experience the great, quality Catholic education.”

“We all have the same mission in the state of Indiana,” said Kathy Mears, an assistant superintendent of schools for the Archdiocese of Indianapolis, who wrote the executive summary of the Catholic Education Summit 2011 that was held on Nov. 29-30. “We haven’t been maximizing, through collaboration and cooperation, all the gifts we’ve been given. With this approach, the possibilities are endless.”

A main factor that led to the summit was the Indiana school voucher program that became law on July 1, 2011—a program that offers state-funded, financial assistance to families of certain income levels to help them select a school of their choice for their children. (For information about the program and how to apply, see pages 7B and 10B in this supplement.)

While the voucher program connects the school systems of the five dioceses even

more and offers opportunities for increased enrollment, it also creates the challenge that the Catholic identity of these schools is not lost as they “become more involved in the educational reform movement in Indiana,” Mears noted.

“We want to make sure our faith is integrated into the standards of what we teach,” Mears said. “If we’re going to teach about the civil rights movement, in addition to talking about Dr. Martin Luther King Jr., we’ll talk about Cardinal [Joseph E.] Ritter and how he integrated Catholic schools in Indianapolis 15 years before *Brown v. Board of Education*. In Biology, we’ll talk about the sanctity of life.”

Another challenge is to continue to develop teachers and administrators who can teach the faith and lead students to academic excellence—while also finding ways to better compensate those Catholic educators.

“The gap between a Catholic school teacher’s pay and a public school teacher’s pay continues to widen,” Mears said. “I don’t think the average parent knows the difference in compensation. We’re looking at different compensation models.”

Holding the first summit at Marian University also showcased the benefits and possibilities of connecting Catholic elementary schools and high schools to nearby Catholic colleges.

“The state of Indiana talks about P-12 education [preschool to 12th grade],” Mears said. “We think it needs to be P-16. There’s expertise at the college level that we can use. I believe other Catholic universities will come on board for the next summit.”

The summit has already led the school systems of the five dioceses to embrace the same marketing theme that will be used by Catholic schools in Indiana—“Catholic Schools: The Good News.”

“We hope it comes to mean Catholic education in Indiana,” Mears said. “The Good News means the Gospel, which is our evangelization. The Good News also means Catholic schools are good for kids.”



Marian University president Daniel Elsener makes a point during an education summit that involved educational leaders from Indiana’s five dioceses. The summit was held on Nov. 29-30 at the Indianapolis college.

Plans to continue the education summit among the five dioceses are also good news for the future of Catholic education in Indiana, according to Mears.

“I think the summits will help make our Catholic schools strong and viable,” she

said. “Together, we’re going to consider a lot more ideas than we did before. The result will be that we Catholics will come together in communion and community to develop our students into faith-filled adults. That’s the real goal.” †

## 2011-12 facts about Catholic schools in the Archdiocese of Indianapolis

<b>Catholic schools:</b>	<b>69</b>
Elementary schools:	58 (26 in Marion County)
High schools:	11 (seven in Marion County)
(includes four private high schools)	
Preschool programs:	44 (Pre-K programs for 3-, 4- and 5-year-olds)
Extended care programs:	58 (Pre-K-8, before and after-school care or both)

**Professional staff: 1,703 (full-time and part-time)**

**Enrollment 2011-12 (Unofficial Oct. 1, 2011, enrollment):**

<b>Total preschool-12:</b>	<b>22,558</b>
Preschool:	1,939
Elementary (K-8):	14,932
High school (9-12):	5,687

<b>Religious composition:</b>	<b>Elementary</b>	<b>High school</b>
Catholic:	85 %	92 %
Non-Catholic:	15 %	8 %

**High school graduation rate (Class of 2011): 99 %** (in four years or less)  
**Percent of graduates entering college (2011): 97 %**

NOTE: All figures above this line include private Catholic high schools.

<b>Average tuition rates, first child (est. 2011):</b>	<b>Catholic</b>	<b>Non-Catholic</b>
Elementary schools:	\$3,809	\$5,053
Interparochial high schools:	\$6,965	\$8,813

NOTE: Elementary tuitions are set at the parish level and vary greatly. Schools receive parish subsidies except for private Catholic high schools, which are not included in these figures.

**Estimated Operating Costs of Catholic Schools in the Archdiocese (est. 2011):**

Elementary schools cost-per-pupil:	\$4,900
Interparochial high schools cost-per-pupil:	\$8,184

**Total operating cost of archdiocesan schools (est. 2011): \$110 million**

(Estimated using 2011 enrollment excluding capital costs and private high school costs)

**Annual savings to Indiana taxpayers (estimate): \$200 million**

(Estimated at aggregate Indiana public school 2010 K-12 composite estimated expenditure per pupil of \$10,120 x 2011 Catholic school enrollment, excluding private schools)



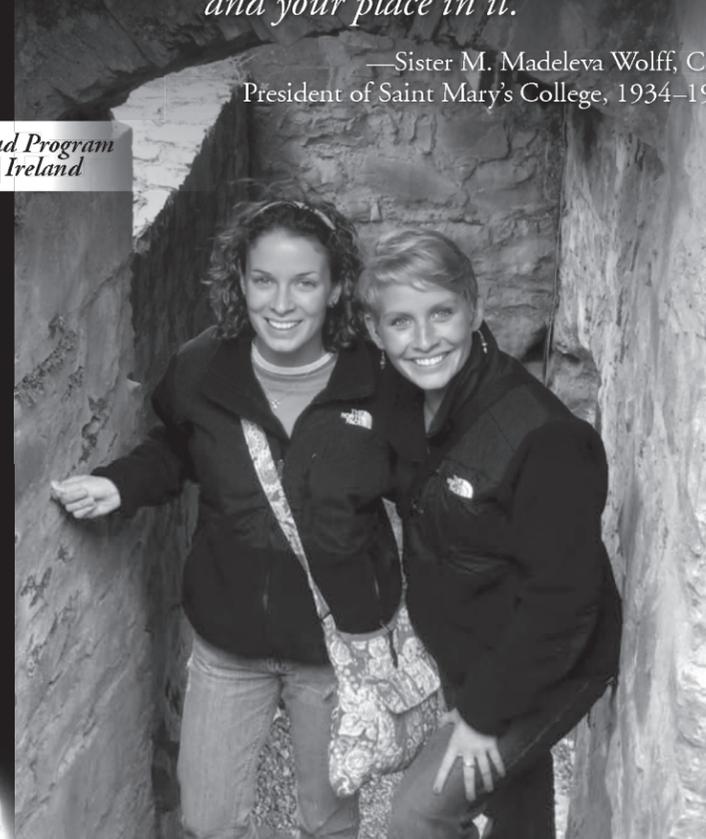
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## West Deanery Schools

 <p><b>Holy Angels School</b> Sherlynn Pillow, Principal <a href="http://holyangelsindy.org">holyangelsindy.org</a></p>	 <p><b>St. Christopher School</b> Vince Schurger, Principal <a href="http://stchristopherschool.net">stchristopherschool.net</a></p>	 <p><b>St. Malachy School</b> Angela Bostrom, Principal <a href="http://saintmalachyschool.org">saintmalachyschool.org</a></p>
 <p><b>St. Michael-St. Gabriel Archangels Elementary</b> Sarah Watson, Principal <a href="http://saintmichaellindy.org">saintmichaellindy.org</a></p>	 <p><b>St. Monica School</b> Michelle Boyd, Principal <a href="http://smsindy.org/school">smsindy.org/school</a></p>	 <p><b>St. Susanna School</b> Kristy Keith, Principal <a href="http://saintsusanna.com/school">saintsusanna.com/school</a></p>

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# Sacred connections

## Students' outreach creates special bond with senior citizens

By John Shaughnessy

FRANKLIN—Ryan Long and Sarah Barnard shared the same feeling of being nervous and overwhelmed as they entered the Franklin United Methodist Community for senior citizens with the other students.

The two eighth-grade students from St. Rose of Lima School in Franklin hadn't had the opportunity in their young lives to interact with senior citizens who have Alzheimer's disease. So school counselor Nikki Kirch thought the experience could help the fifth- through eighth-graders make a difference to the senior residents. She also hoped the experience would make an impact on the students.

At 13, Sarah wasn't sure what to expect when she and a few friends sat at a table with a group of grandmothers.

"It was difficult at some points," Sarah said in recalling the visit in November of 2011. "I don't have grandparents who have Alzheimer's. One of them couldn't remember the names of her grandchildren. That made me sad."

Her mood started to change when she began a conversation with a talkative woman who is 106.

"The two of us just talked and talked, and we ended up laughing together," Sarah said with a smile. "By the end, I enjoyed just being able to talk to them and know we were making them feel better."

For Ryan, the ice breaker moment in the two-hour visit came when he was part of an interactive game with the residents. The students and the senior citizens bounced balloons around the activity room, keeping the balloons in the air by hitting them with large, foam sticks.

"At first, it was an overwhelming experience, but when we began the game, I saw the smiles on their faces," said Ryan, 13. "It was like they were getting their inner-kid out. It was a lot of fun. By the end, the experience seemed rewarding for all of us."

While community service for students has always been a significant focus at St. Rose of Lima School, the visit with the senior citizens who have Alzheimer's disease was also designed to lead the students to a deeper understanding of their faith.

"We spent all of October talking about the value and sacredness of life," said Estelle Britner, eighth-grade teacher at St. Rose School. "We talked a lot about babies, but most of them don't have the experience of seeing older people being sick. This let us talk about the sacredness of life at both ends of life."

The visits also offered the students the opportunity to look beyond the images they had of the senior citizens, and personally connect with them.

"It was an eye-opener for the kids to see that these aren't people they should be afraid of," Britner said. "One of the ladies told the kids that her grandson is playing volleyball in college so our volleyball players were excited about that. And one of the women said her grandson was playing football in college so our football players were excited about that. The whole experience was great for so many of the kids."

That result was also true for the senior citizens, according to Jack Cronin, activities director at Franklin United Methodist Community.

"The residents talked about the visit for days," Cronin said. "The students



Above, during a visit to the Franklin United Methodist Community, St. Rose of Lima students Nate Fries, left, and Ethan Sullivan bring smiles to senior citizens as they use large, foam sticks to bounce balloons around the activity room.

Left, for St. Rose of Lima student Sarah Barnard, a visit to the Franklin United Methodist Community offers an opportunity to talk and laugh with senior citizens.

exercised with them, and they were singing songs and playing games with balloons and a parachute. About a week after the final visit, we got about 25 to

30 cards from the students. We passed them out, and the residents really cherished those cards. We're looking forward to doing it again." †

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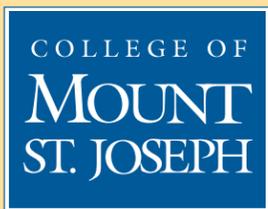
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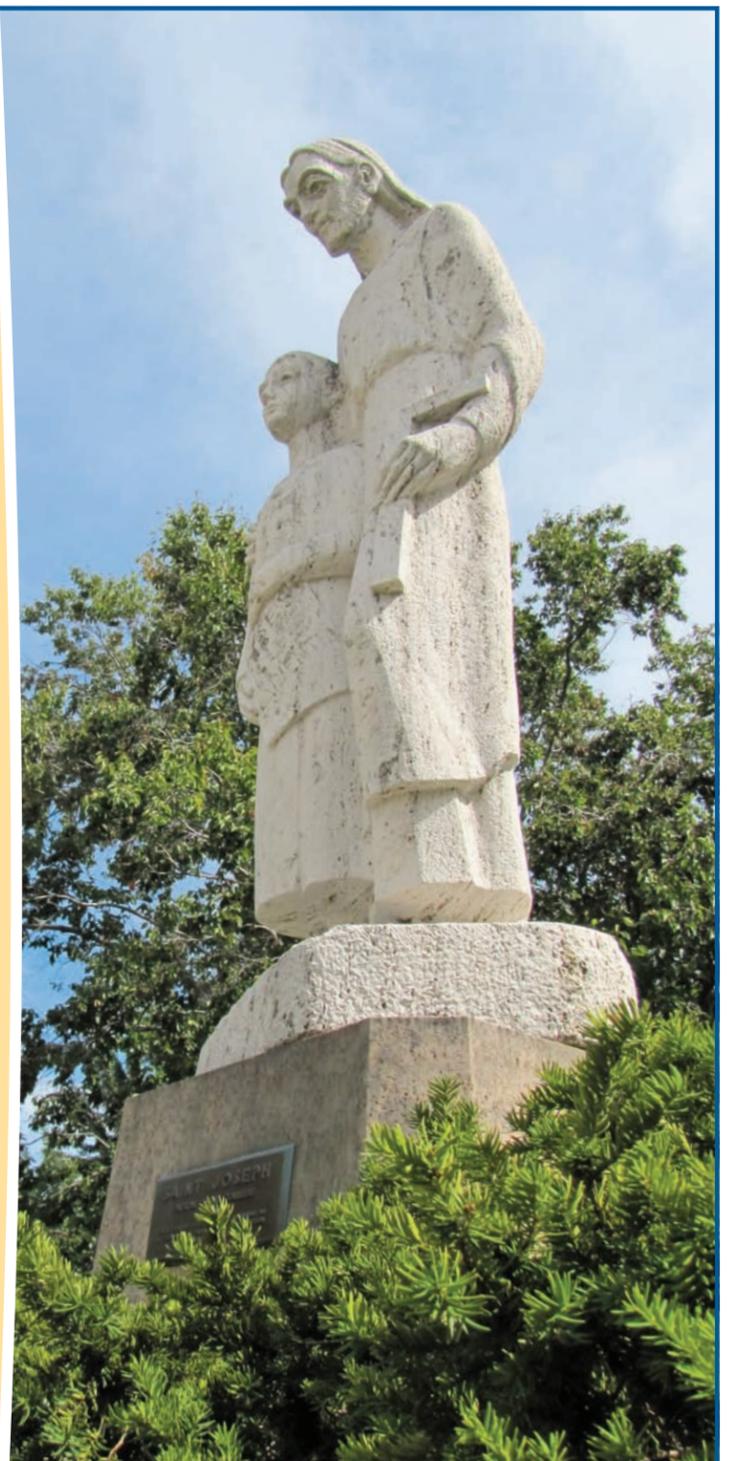
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# Providence graduate embraces faith in home, life and business

By Christa Hoyland

Special to *The Criterion*

It took 15 years, but the faith that was nurtured in Katie Butt Beckort's heart while she was a student at Our Lady of Providence Jr./Sr. High School in Clarksville finally blossomed.

Raised in the Presbyterian faith, Beckort came to Providence in seventh grade because her mother, a public school teacher, wanted her to have the education that Providence provided. But she learned so much more.

"The teachers made a good impression on me, especially my religion teachers," said Beckort, a 1995 Providence graduate. "My religion classes and learning the history of the faith built an appreciation for traditional religion in me."

Still, she had stopped attending church in recent years. And when her mother encouraged her to return to Sunday services, Beckort instead chose to attend Mass. In the spring of 2011, she was received into the full communion of the Church at St. Michael Church in Bradford.

"What I was taught at Providence just stuck with me," she explained. "I've always been intrigued by it. As I grew older, I had a lot more respect and understanding of the Catholic faith, and I wanted to be part of it."

Now a member of St. Joseph Parish in Corydon, she plans to have her three sons—Blaine, 5, Duke, 4, and newborn, Henry—baptized in the Catholic faith.

"I have a strong passion for Catholic education, and I want my children to experience it," she said.

Beckort said it's amazing that she ever became a Providence student. Her childhood home in Corydon was about 30 miles from the school. Besides, no one else in her family is Catholic, and her father, Thomas Butt, was reluctant to send her to Catholic schools because he feared alienating his independent-pharmacy customers.

Despite those obstacles, a good education for Beckort was the primary concern of her mother. At Providence, she

worked hard to meet the high expectations of her teachers and learned the need for community service. As she developed her strong work ethic and commitment to serve others, the then shy seventh-grade student began to grow in confidence.

"Not only did the educational experience change my life, but it was the atmosphere and the respect level that students were expected to maintain that made a lasting impression on me," she said.

Today, she is a successful businesswoman who owns two Corydon-based businesses—the Real Estate Co. of Southern Indiana, which she co-owns, and Butt Drugs, the independent pharmacy founded by her late grandfather, William Butt, in 1952. She also is the bookkeeper for her husband Brian's auction business. And she gives back to Providence as a member of its marketing committee.

Beckort said she never intended to take over the family business after earning a business degree at Indiana University. Yet, after helping at the store during a break between jobs, she has never left.

Her business and marketing acumen has helped the independent pharmacy compete with popular chain stores by offering such services as free curbside pick-up and delivery. She also modernized the store by installing a pharmacy automation system that fills, labels and caps each prescription bottle—technology not often found in small, independent stores.

Still, Beckort keeps the personal touch and knows many customers by name. Just as she learned at Providence, she treats each customer like they are the most important person in the store.

"At the end of the day," she said, "you see what you do for a lot of people."

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



Katie Butt Beckort continues to use the principles she learned at Our Lady of Providence Jr./Sr. High School in Clarksville to lead her life, her family and Butt Drugs, the independent pharmacy in Corydon that was founded by her late grandfather.

## Archdiocesan students succeed at high levels on assessment tests

Third- through eighth-grade students at Catholic elementary schools in the archdiocese took the Indiana Statewide Test of Educational Progress in the spring of 2011.

The Indiana Department of Education has a goal that 90 percent of all Indiana students will pass ISTEP+ by 2012. More than 90 percent of archdiocesan Catholic school students passed both the English/language arts (93 percent

passing) and mathematics (92 percent passing) portions of the test for 2011 as compared to 73 percent of students at all Indiana schools taking the test.

On a related measure, 93 percent of archdiocesan schools compared to 51 percent of all Indiana public schools earned the top 2 percent Public Law 221 performance categories on ISTEP+ scores and annual improvement, while 1 percent of archdiocesan schools and

20 percent of all public schools placed in the bottom two categories. Archdiocesan schools have steadily increased students' performance since 2007.

The archdiocese was recently honored by the College Board as an "AP District of the Year" for the increased number of high school students taking advanced placement (AP) classes and for the high marks that students are earning (3 or higher on the AP exams). †

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# Principal overcomes challenges to lead high school students

By John Shaughnessy

In every child's life, seeds of doubt and seeds of inspiration get planted.

Sooner or later, one of those seeds takes root, making all the difference in how a life blooms.

Just look at the life of John Hegarty, principal of Father Thomas Scecina Memorial High School in Indianapolis. His story could serve as a guide for any student who has ever wondered and worried about overcoming the challenges to a dream.

When Hegarty was a teenager, the seeds of doubt were spread for him when college advisers in both the United States and Ireland recommended that he shouldn't pursue a career in education because he had a speech impediment that caused him to stutter noticeably.

In contrast, there were the seeds of inspiration from two of his teachers and Blessed John Paul II.

Hegarty knew the power of a teacher from the time he entered a two-room schoolhouse in Ireland as a child, and saw how one teacher challenged all his students—a group that ranged from fifth-graders to eighth-graders—and made each one of them believe they were the most important student in his class.

The young Hegarty also knew the unflinching support of a high school English teacher in Ireland who told him to never back away from following his dream of becoming a teacher.

Then there was the inspiration of Pope John Paul II, who came to Ireland in 1979—the first time a pope had ever visited that country. Nineteen then, Hegarty and three of his friends squeezed into a tiny Fiat 850 and drove through the night to participate in a Mass that the pope was celebrating in Galway for the young people of Ireland. The four friends found themselves among about 500,000 people stretched across the Irish countryside.

"It strengthened my faith," recalls Hegarty, who was born in the United States before his family returned to his mother's hometown in Ireland when he was a child. "It made me want to serve in some capacity. He had that joy about him, that smile, that inner peace."

Still, even with those inspirational influences, the seeds of doubt stemming from Hegarty's speech impediment kept him from following his dream. Nine years passed before he returned to the United States in 1988, coming to Indianapolis where a brother lived. It would take another two years—and a visit from two men—for him to see that he truly had a

future in working with young people.

"It was 1990, and two guys came down to the bar where I was working as a bartender, and asked me if I would coach the boys' soccer team at Scecina," recalls Hegarty, who played Gaelic football and semi-pro soccer in England in the 1980s. "As I began coaching, the desire to teach came back."

In the 1990s, Hegarty married his wife, Patricia, welcomed two sons into the world, continued to work and pursued his degree in education at Indiana University-Purdue University Indianapolis. He earned his degree in 1999, the same year he started teaching at Scecina. A short while later, the severity of his speech impediment faded significantly.

"It started to go away the first year I was teaching," he says. "I noticed that the kids didn't care. I felt if the kids didn't care, then I shouldn't worry about anyone else. In the 20 years I've been at Scecina, I've never heard a child mock me because of my speech impediment. That's amazing. I came to the realization that it's part of who I am, that's how God made me, and if you have a problem with that, talk to God. It's not totally gone, but that approach has helped it to go away."

It also helped Hegarty to realize he had found a home at Scecina. In 2005, he became the vice principal. In 2010, he became the vice president of student life. He started as principal this school year.

"My strengths are academics, teacher development and a student-centered approach to education," he says. "At Scecina, we have a huge cross-section of society. Every child comes in with a different set of strengths and weaknesses. And we're small enough [343 students] that we're in a position to know what those strengths and weaknesses are, and direct our attention to them."

One of the strengths of the school—its foundation of faith—led to one of the most memorable moments that Hegarty has experienced at Scecina. It came on the morning of the terrorist attacks on the twin towers of the World Trade Center in New York on Sept. 11, 2001.

"I had an Honors English class that morning," he recalls. "We started praying the rosary in the classroom. That was so powerful a moment when those students got down on their knees and prayed. It helped us get through it. It's a blessing to teach in a Catholic school."

Fans of Hegarty believe it's a blessing that he's an educator at a Catholic school.

"The Catholic faith is at the core of his identity," says



As the principal of Father Thomas Scecina Memorial High School in Indianapolis, John Hegarty always makes students the priority. Here, he interacts with Scecina students.

Joseph Therber, president of Scecina High School. "John recognizes the unique gifts and strengths in every student. He's a hard worker with a great sense of humor. John values our traditions, values and mission. He has been a significant factor in Scecina Memorial's growth and success for many years."

Hegarty had such an influence on Francisco Gomez that the 1998 Scecina graduate became a teacher after he played soccer for Hegarty and served as an assistant coach with him.

"He's the type of person who puts kids first," Gomez says. "When he coached me, everyone on the team played hard for him because he cared about us, and we cared about him. He's just a wonderful human being."

For Hegarty, it all comes down to a motto that guides his life, a motto that dominates a wall in his office: "May you live every day of your life with faith, hope, love."

It's an Irish blessing from an educator who overcame the challenges to live his dream.

"I feel very strongly that I'm a role model for kids," he says. "I have an impediment, but it's not a rock, it's not a wall. I want to tell people that whatever they have, you can get around it. It may slow you down, but it can't stop you. We have some kids here who have speech impediments. I tell them they can do whatever they want—especially teach." †



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# LIFE

continued from page 1A

the rally, Carl said her first reaction to the unexpected pregnancy was shock.

"I don't believe there are words for that moment," she said. "It wasn't fair. I didn't choose this. I didn't make a mistake, but I was having to deal with the consequences. I wanted out. It was a problem and I needed to fix it. It wasn't a baby. It was a problem. I scheduled an abortion to murder my own child."

Blinking back tears again, Carl said, "I thank God every single day" because her alarm clock never rang that morning and she missed the appointment to have an abortion.

"But it was a long road ahead," she admitted. "I was 17 and I was pregnant out of wedlock and that wasn't acceptable, but I had to do what I had to do."

Her mother, Teresa, arranged for counseling at Catholic Social Services in Kentucky, where they learned about open adoptions.

"I wanted to know that my child was safe and growing up in a loving family," Carl said. "It just seemed like a good fit for me."

Braden was born on July 9, 2007.

"My son's parents are great," Carl said, smiling. "We're honestly just one big confusing family now. I get to see him a lot. My parents are his grandparents, and they get to see him more than I do because they live closer to him."

"When I see that pretty face of his, I know that I made the right decision," she said, her voice ragged with emotion again. "It's hard to even think that I almost killed him. It was my first parental decision to choose an adoption, and I'll live with that. Seeing him happy with a loving family makes it all worth it. ... It was the hardest nine months of my life, but it was absolutely 100 percent worth it. My son is worth it."

"He matters," Carl emphasized, her voice firm with resolve. "He deserves life. ... He deserves to live and laugh. ... Most importantly, he deserves to love. I thank God every day that I gave him that chance."

When people hear the story of how the young man drugged her drink then raped her after a party, Carl said, they ask if her son reminds her of the rapist.

"He got his nose from his biological father and his beautiful tan skin," she said. "One thing that I came to realize very quickly when I [first] saw him is that my rapist is not my son's creator. Our Lord in heaven is my son's creator, just like he created me and all of you."

"It just doesn't make any sense to me that a woman would rather her child end up dead through a brutal murder [in abortion] than in the home of a loving family," Carl said. "... I know that I had the greatest support system in the entire world. My parents are the greatest. ... But at the same time, there are thousands of pregnancy centers in this country that will bend over backwards for girls that need help."

Choosing life takes courage, she admitted, but "every woman on this planet is strong enough to love her child enough not to kill [her baby]. ... I know that sounds harsh. ... My heart goes out to all of those women that didn't get the happy ending that I did. I get hugs and kisses and a smiling face. I had this big tragedy—something that I wouldn't wish on anybody—but I get to watch him grow up. I'm lucky."

"It is people like you that gave me the courage to give my son life," Carl said. "From the bottom of my heart, I thank you."

Her parents, Tim and Teresa Carl, are members of St. Joseph Parish in Crescent Springs, Ky.

"We have been through a lot," Tim said before the pro-life rally. "She's very brave. ... She speaks from her heart."

"We are extremely proud of her," Teresa said. "She's a gift to us. She's a gift to many people. It was a terrible experience, and she went through a very difficult journey. We all did. But through prayers, you heal. Now she's doing something positive. She is getting her Ph.D. in counseling psychology. Her goal is to counsel at women's crisis centers. She said, 'Mom, there are not

Photos by Mary Ann Garber



Above, Conventual Franciscan Father John Bamman, associate pastor of St. Joseph University Parish in Terre Haute, carries a pro-life sign as he walks in the Respect Life March on Jan. 23 in Indianapolis. Father John concelebrated the Mass for Life at SS. Peter and Paul Cathedral before the march.

Left, Servants of the Gospel of Life Sister Diane Carollo, left, director of the archdiocesan Office for Pro-Life Ministry, walks with pro-life supporters who led the Respect Life March by carrying a statue of Our Lady of Guadalupe on Jan. 23 near SS. Peter and Paul Cathedral in Indianapolis.



Above, Our Lady of the Most Holy Rosary parishioners Steve Watt, from left, Brendan Garvey and Don Murphy were among the Fourth Degree members of the Knights of Columbus who participated in the Mass for Life on Jan. 23 at SS. Peter and Paul Cathedral in Indianapolis. They are members of Santo Rosario Council #14449 at Holy Rosary Parish.

Left, St. Malachy parishioner Mary Worden of Brownsburg prays during the Mass for Life on Jan. 23 at SS. Peter and Paul Cathedral in Indianapolis. The Mass, Respect Life March and Rally were sponsored by the archdiocesan Office for Pro-Life Ministry.

enough pro-life counselors.' ... And we love our grandson very much. He is a precious little boy who we adore, and he loves us."

St. John the Evangelist parishioner Pauline Kattady of Indianapolis, a therapist and Rachel's Vineyard Retreat counselor, spoke next about the healing experience of post-abortion reconciliation.

"Women and men who have experienced an abortion are indeed suffering and experiencing a loss, an unspoken pain, one that is forbidden to grieve," Kattady said. "... Abortion is without a doubt a traumatic experience. ... A personal interest out of one's brokenness is placed above a human life."

Rape victims often describe their abortions as "more traumatic and difficult to deal with than the sexual assault," she said. "Over 90 percent of these women stated they would discourage other pregnant sexual assault victims from opting for abortion."

Pro-life supporters are "called to be sensitive to these wounded spirits," Kattady said, and to promote Rachel's Vineyard Retreats, which "integrate the emotional, spiritual and psychological dimensions in the process of healing."

Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis, is one of the priests who assist with the confidential retreats.

"I've seen miracles happen [there]," Father O'Connor said. "... Nobody suffers abortion the same way. This retreat is a way for our Church to say 'I love you' in the



Msgr. Joseph Schaedel, right, pastor of St. Luke the Evangelist Church in Indianapolis and principal celebrant of the Mass for Life, incenses the offertory gifts with assistance from Father Michael Magiera, administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis, on Jan. 23 at SS. Peter and Paul Cathedral in Indianapolis. Other concelebrants were Father Noah Casey, Father Glenn O'Connor, Father John Hall and Conventual Franciscan Father John Bamman.

most powerful ways you can imagine."

U.S. Rep. Mike Pence (R-Ind.) also spoke during the pro-life rally.

"The Bible tells us if the foundations crumble, how can the righteous stand?" Pence said. "... A nation that will not stand for life will not stand for long."

"Like all of you who braved this cold January day, I believe that ending an unborn, innocent human life is morally wrong," he said. "I also believe that it is

morally wrong to take the taxpayer dollars of millions of pro-life Hoosiers, and use it to subsidize abortion and abortion providers at home and abroad.

"... Life is winning because of the ministry of organizations like those in the Archdiocese of Indianapolis that [help] women in crisis pregnancies," Pence said. "Where the truth [about abortion] is being told, hearts are being changed one life at a time." †

# Does indecency rest in the eye—or ear—of the beholder?

WASHINGTON (CNS)—After nearly a decade of threats, fines and court challenges, America may finally learn for sure whether the federal government has the authority to punish the airing of indecent material on broadcast television.



WASHINGTON LETTER

Or, America will get to see a continuing game of cat and mouse between the Federal Communications Commission (FCC) and the broadcast networks to see where the line should be drawn and how thickly.

The most clear answer is if the Supreme Court rules that the FCC does not have the authority to enforce a safe harbor free of indecent material—6 a.m. to 10 p.m., when children are most likely to be watching TV.

The high court heard oral arguments on Jan. 10 on the FCC's challenge to federal appellate court decisions that declared no such authority existed.

The programs at issue? A few awards shows that were aired live while celebrities uttered profanities, an episode of a long-since-canceled cop show that bared an actress' behind, and the infamous "wardrobe malfunction" at the 2004 Super Bowl.

Because Justice Sonia Sotomayor was serving on one of the appellate courts whose decision was argued on Jan. 10, she recused herself. For the FCC, it needs five votes to overturn the lower courts' decisions. But the broadcasters can win with a stalemated 4-4 court since a tie is not good enough to change the law.

If the government loses, "then one of what I think is the key functions of the FCC is gone," said Frank Morock, communications director for the Diocese of Raleigh, N.C., and head of the Catholic Academy of Communication Arts Professionals. Without the FCC, Morock asked, "then who will serve as the gatekeeper for these issues?"



Frank Morock

"I think we'll win," said Patrick Trueman, the head of Morality in Media, now based in Washington after decades of being headquartered in New York.

"I was there [at the court], and I thought that it certainly appeared to me that, from the oral arguments, the justices were not going to give the broadcast networks this newfound right to broadcast indecency into our homes," Trueman said, citing the

1976 Supreme Court's "seven dirty words" ruling, which cemented an FCC policy against indecency, although that case dealt with words spoken on the radio.

"I did get a kick out of the broadcasters' attorney's suggesting that networks did not know whether nudity on broadcast television would be [regarded as] indecency. It made me want to say, 'Then what the heck do you think indecency is?'" Trueman told Catholic News Service in a Jan. 18 telephone interview. "It's not that they don't understand what indecency is, it's that they don't care."

Michael Copps might have had a chance to act on indecency complaints had this case not taken so long to slog its way through the judicial system, but he retired



Parents listen to their teenage daughter during dinner in the family's home in 2011. Experts say talking with your children at home about appropriate TV programming is the best solution to concerns about indecent language or images. The Supreme Court heard oral arguments on Jan. 10 in a case pitting broadcasters against the federal government over whether it has the authority to punish the airing of indecent material on TV.

from the FCC on Jan. 1, a week before the hearing.

"That's going to be very, very interesting," Copps said of the court's ruling, expected before the justices take their customary summer-long recess. "I hesitate to predict the outcome of decision based on the questions that were asked. But there seemed to be some palpable measure [by the justices of] the FCC's responsibilities in this regard. I hope that is reflected in the decision that is finally made."

"There's the question of how parents will protect themselves and their kids from amorality as they perceive it," said Frank Frost, who owns his own TV and film production company in the Washington suburbs and organizes the jury each spring for the film awards bestowed by Signis, the international Catholic film and television association.

"My belief is you don't protect kids, you talk to kids. When they do get exposed, you talk with them. You're close enough when they watch as well. Guidance has to come from the parents. I think this is consistent with what I learned" reviewing films for the U.S. bishops' old Office for Film & Broadcasting decades ago.



Michael Copps

"You want to warn parents and people, but you can't protect people totally," Frost said. "You have to have well-formed consciences, and you have to be in communication to talk about these things."

"Right now, the early comedies ... are walking an extremely fine line," Morock said, referring to shows airing in prime time. He pointed to a recent episode of the ABC sitcom "Modern Family" in which a young character says "fudge" but the word is bleeped. "How many families allow their 2-year-old to say the F-word?"

Morock said. "But people are going to watch, and they're going to laugh at that scene."

Morality in Media's Trueman said Americans deserve to be protected against indecent use of the public airwaves. He took note of one argument during the hearing that, with over-the-air and cable stations abutting each other on cable and satellite channel lineups, the difference is growing indistinguishable.

"There is an expectation that the networks behave in our living rooms," he said. "They don't have a greater right than we have in our own homes."

"I've lost interest in that debate," Frost admitted, "mostly because it seems to be a matter of politics and not of any real concern for parents and kids." †

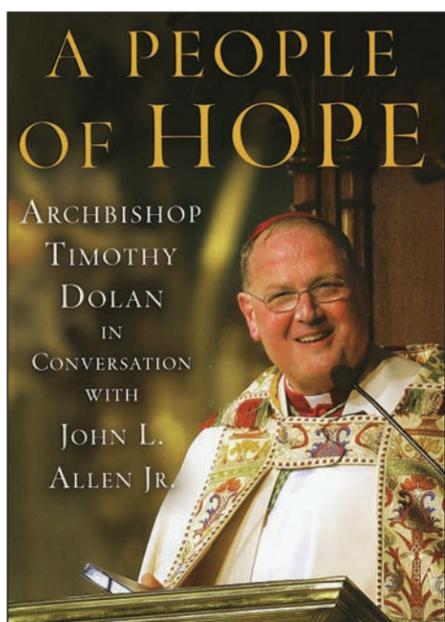


Frank Frost

## Archbishop's entertaining musings make one happy to be Catholic

Reviewed by Peggy Weber  
Catholic News Service

In the introduction of *A People of Hope*, John Allen quotes a woman from



This is the cover of *A People of Hope: Archbishop Timothy Dolan in Conversation with John L. Allen Jr.* The book is reviewed by Peggy Weber.

Westchester County in New York who was moved to tears after a visit by Archbishop Timothy M. Dolan to her parish.

She said, "I'm a lifelong Catholic, but the last few years, it's been so hard ... with the sex-abuse scandals, with bishops who don't seem to listen, with all of it. I came tonight, not knowing what to expect, but this guy ... I don't know, somehow he just makes me feel good about being Catholic."

Her reaction in a parish hall is what readers will probably feel after finishing this interesting and entertaining book. One feels good about being Catholic and knowing the U.S. Conference of Catholic Bishops is being led by Archbishop Dolan as president. The archbishop will become a cardinal on Feb. 19.

Even if one disagrees with Archbishop Dolan, one still has to like him. He is described by Allen at "affirmative orthodoxy on steroids."

Archbishop Dolan will not disagree with the Vatican. Although he does say that if anyone had asked him about the current Vatican-sponsored visitation of American nuns, he would have advised against it. However, he also will not ostracize or deal meanly with those with whom he and the Church disagree.

Archbishop Dolan says, "My hunch is

that I'll have more luck trying to nudge them closer to what the Church considers to be the truth if I'm in contact, in dialogue than if I'm standing off to the side tossing rhetorical bricks."

Allen does a splendid job of introducing Archbishop Dolan and probing his mind. Allen acknowledges that this book is not a biography. Rather it lets the reader into the thoughts and personality of the archbishop who was profiled on "60 Minutes," and is what one might call a "rising star" in the American Catholic Church.

Allen also gives the readers some "inside baseball" understanding of the topics of each chapter. Yet, he is very careful not to insert himself into the book. It is very clear that this is Archbishop Dolan's book.

Both Allen and the archbishop have a clear and likeable communication style. It might have been a nightmare to edit hours of interviews and appearances, but the finished product seems polished and easy.

And the book truly contains many gems by Archbishop Dolan when asked about a variety of topics. For example, in the chapter about "Affirmative Orthodoxy," Archbishop Dolan says, "I worry that we've become a glorified Rotary Club. We're so stumbling over the how of Catholic life that I think we've lost the

who, meaning Jesus."

Both authors show a keen sense of humor in their writing and responses. Although one of the best lines is when Archbishop Dolan quotes Hilaire Belloc saying, "I've come to reluctantly accept that the Roman Catholic Church must be divine because no merely human institution governed by such imbecility could have survived a fortnight."

Although the book does not tell us too much about the life of Archbishop Dolan, it does provide some great insights into what has formed and shaped him—his home parish, his education and years in Rome, his friendships.

However, Archbishop Dolan provides the most telling statement about his life. "To this day, I think of myself as a priest, not a bishop or archbishop, and there's nothing else I ever wanted to be."

His contentment and joy are apparent in this book. It is infectious and truly does make one feel good about being a Catholic.

(Peggy Weber is a columnist and reporter with Catholic Communications in the Diocese of Springfield, Mass. *A People of Hope: Archbishop Timothy Dolan in conversation with John L. Allen Jr.* is available through Image Books for \$25.) †

## Pope exhorts Catholics to be ‘agents’ of reconciliation

By David Gibson

It is possible for people to reside at very close quarters without acknowledging much of anything that is good in each other. It happens all the time.

Consider, for example, a wife and husband who seem only to find fault with each other. Their shortage of kindness is costly for them. Perhaps one or both of them fails consistently to pay attention to what the other person feels is important.

To outsiders, these two people appear to live, rather indifferently, alongside each other, but hardly together.

The two have turned away from each other. Is there hope for them? Could they still turn toward each other?

Many couples manage to do precisely that. They change. They conclude that their habit of constantly finding fault must make way for noticing and accenting whatever is good about each of them.

In rediscovering each spouse’s goodness, a new perspective takes root in the marriage. Will all the couple’s differences evaporate? Probably not. But when the couple’s essential

goodness no longer is eclipsed by negativity, their approach to their differences may improve.

The spouses may begin to spend more time together, welcome each other’s presence and speak kindly with each other.

If that happens, a reconciling way of life will have replaced the couple’s former, mere coexistence.

I have drawn this picture of a married couple to ease the way into why reconciliation in today’s world matters to Christians.

Is it imperative that differences between people result in an endless climate of negativity for them?

Reconciliation is addressed at length by Pope Benedict XVI in a major document titled “The Commitment of Africa,”

released on Nov. 19, 2011.

He is confident that when the Church’s people take reconciliation seriously, they will become peacemakers and promoters of justice. If nothing else, reconciliation is essential because our planet is so much less peaceful than it could be if people lived in reconciling ways.

Known as an apostolic exhortation, the pope’s document contains his reflections on the recommendations of the October 2009 Second Special Assembly for Africa of the Synod of Bishops held in Rome. The synod’s theme was “The Church in Africa in Service to Reconciliation, Justice and Peace.”

So many citizens of our world live alongside each other, but hardly together. This occurs in homes, workplaces, and even the relationships of cultural groups and nations.

Members of different religions—Christians and Muslims, for example—may live near each other without realizing they have any valid reason to cooperate in achieving important social goals. Racial and ethnic groups remain basically estranged in

many parts of the world.

In Pope Benedict’s vision, divided groups in Africa—and surely everywhere—couldn’t help but benefit from encounters in which people get to know each other and learn what is good about the “other.”

After all, the world’s estranged social groups often resemble the troubled wife and husband described at this article’s outset, who needed to learn that—despite their differences—they could do more than find fault with each other.

Pope Benedict thinks the Church’s people ought to be naturals at fostering reconciliation. He wants them to serve as reconciliation’s “ambassadors” and “agents” (#20, #23).

In a key point, he views reconciliation

*‘... when the Church’s people take reconciliation seriously, they will become peacemakers and promoters of justice.’*



Pope Benedict XVI signs a document on the Church’s future in Africa at the Basilica of the Immaculate Conception in Ouidah, Benin, on Nov. 19, 2011. The pope urged Catholics to become “apostles of reconciliation, justice and peace” across the troubled continent.

as “at once a way of life and a mission” for the Church’s people (#34).

Think about it. Reconciliation for Catholics is a sacrament of forgiveness. So there is a certain tendency to think in terms of “receiving” reconciliation. But the pope also wants us to think of reconciliation as something we do.

He writes that “Christians are reconciled with God and with one another.” Immediately, he adds that the new evangelization “demands that we be reconciled with our neighbors,” and “overcome every kind of barrier, including those arising from language, culture and race” (#169).

In another key point, Pope Benedict urges Catholics to adopt what is known as the spirituality of communion. This spirituality ought to flow within the Church, making reconciliation a way of life in Church communities, he suggests. But it also should flow outward from the Church.

Outlining the characteristics of a spirituality of communion, Pope Benedict draws upon the writing of his predecessor, Blessed John Paul II.

This spirituality leads to recognizing God’s face in others’ faces, and becoming attentive to one’s brothers and sisters in faith. This spirituality also:

- Welcomes what is positive in others.
- Makes room for one’s brothers and sisters in faith.
- Resists a spirit of competition and distrust.

For Pope Benedict, the spirituality of communion appears to represent a powerful liberating force. In fact, he includes this spirituality in a list of ways the Church could “help Africa be freed from the forces that are paralyzing her.”

I take it that when a spirituality of communion takes hold among the Church’s people, it shapes their attitudes toward each other. From that base, it accompanies them wherever they go.

Thus, they will not foster estrangement. Instead, in evangelizing their surrounding world and seeking justice within it, they will foster solidarity with others in whatever ways they can.

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

## The African vision of life is a gift to the universal Church

By Marcellino D’Ambrosio

“Catholic” means “universal.” Though the Catholic Church was born in a Middle Eastern, Semitic culture, it had, within a generation, spread to North Africa and Europe.

From the first century until today, every ethnic group has found that entrance into the Church is in many ways a coming home, the discovery of a place where it can truly be itself.

But in order to enter, each group has also realized that



Pope Benedict XVI greets women and children on March 21, 2009, in Luanda, Angola. Last November, the pope released an apostolic exhortation on the Church in Africa that exhorted the faithful there to remain true to “the African vision of life.”

some things must be left at the door. The fascinating thing is that all this baggage proves to be not only contrary to the Gospel, but also contrary to the deepest instincts of each nation’s traditional culture.

Pope Benedict XVI speaks to the Church in Africa from this perspective in his apostolic exhortation “*Africae Munus*” (“The Commitment of Africa”), which explores the theme addressed by the 2009 Second Special Assembly for Africa of the Synod of Bishops.

In the section of “*Africae Munus*” titled “The African Vision of Life,” the pope identifies the genius of traditional African culture: “In the African worldview, life is perceived as something that embraces and includes ancestors, the living ... those yet to be born, the whole of creation ... a space of communion where past generations invisibly flank present generations” (#69).

The pope sees “this great openness of heart and spirit in the African tradition” as preparation for the Gospel, predisposing Africans to understand and live the mystery of the Church, and to value the dignity of every human person (#69).

The Church and the Gospel simply offer Africans the opportunity to be true to themselves, the pope says. But there are forces at work in Africa today that are alien to the true African vision of life and, therefore, must be firmly resisted, he adds.

Some have come to Africa and, in the name of progress, advocated abortion on demand as a solution to poverty and the abasement of women.

The pope points out how alien this is to the traditional

African openness of heart and reverence for life. He goes on to point out how:

- Promiscuity has not only degraded marital communion but also fueled an epidemic of AIDS.
- Illiteracy has kept large groups of people in ignorance, allowing unscrupulous politicians to act like dictators.
- Some political and business leaders have destroyed the environment for the economic benefit of a select few.
- The continent that offered refuge to the Holy Family is today often hostile to migrants seeking freedom, safety and better opportunities for their families.

African Christians are called to be truly African, helping Africa to become truer to itself, the pope says.

Pope Benedict says the Church in Africa must tirelessly remind Africans of their most deeply held traditional values, and to do this in every area of social as well as religious life. This means promoting universal literacy as well as health care and family planning that respects human dignity.

In the conclusion of “*Africae Munus*,” Pope Benedict notes that, insofar as Africa is true to its own vision of life, its contribution is so indispensable to the world and the universal Church that it deserves to be recognized as “one of the spiritual lungs of humanity” (#177).

(Marcellino D’Ambrosio lives in Dallas and is co-founder of Crossroads Initiative—[www.crossroadsinitiative.com](http://www.crossroadsinitiative.com)—an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

## Biblical readings: Letters to the Thessalonians

Both St. Paul's First and Second Letters to the Thessalonians are read in the Office of Readings next week for the Fourth Week in Ordinary Time. Both letters are short. First Thessalonians is five chapters, and Second Thessalonians is three.



First Thessalonians is likely the oldest book in the New Testament. It was probably written in 51 or 52 A.D., perhaps as many as 20 years before the first Gospel was composed.

Paul, Timothy and Silas (or Silvanus) were in Athens in the year 50 A.D. They had established a Christian community in Thessalonica—the modern Greek city of Thessaloniki—but antagonized some of the Jews and had to be spirited out of the city at night. (See Acts 17:1-10.)

Paul worried about the community and tried to return but, as he says in this letter, "Satan thwarted us" (1 Thes 2:18). Finally, he sent Timothy back to see what was happening.

Paul then moved on to the more important city of Corinth. It was there

that Timothy caught up with him with a good report about what was happening in Thessalonica. That is when he decided to write this letter.

After a greeting, Paul reminds the Thessalonians of his ministry among them. "Working night and day in order not to burden any of you, we proclaimed to you the Gospel of God" (1 Thes 1:9). He then makes some exhortations, specifically regarding sexual conduct and the importance of mutual charity.

He then writes about Christ's second coming, also known as the parousia. "The Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air" (1 Thes 4:16-17).

Although Paul may have expected that to happen in his lifetime, he went on to say that the time or season is unknown. Therefore, the Thessalonians must be vigilant at all times.

Second Thessalonians writes more about the parousia. Apparently, the

Thessalonians had received another letter, allegedly from Paul, warning that the day of the coming of the Lord was near. He writes that certain things must happen first.

Biblical experts are divided over when this second letter was written or even if Paul wrote it. Some believe that it was written shortly after the first one, but others say that there is good evidence that it was written as much as a decade after Paul's death.

Whoever wrote it went to pains to make it seem like a letter from Paul, copying the greeting and ending with, "This greeting is in my own hand, Paul's." Writing in Paul's name assured that the letter would be taken seriously, and Paul's disciples were determined to give continuity to his message.

Many of the early Christians were preoccupied by the times and circumstances accompanying the return of Christ. Indeed, the problem is addressed in the Synoptic Gospels and the Book of Revelation. The message in Second Thessalonians, though, is one of consolation and hope for Christians who were suffering persecution and confusion. †

Emmaus Walk/Debra Tomaselli

## Welcome to 2012. Are you singing a new song?

"Give thanks to the Lord with the lyre; Sing praises to Him with a harp of ten strings. Sing to Him a new song; Play skillfully with a shout of joy" (Ps 33:2-3).

With the rush of the holidays behind us, I have taken down the Christmas tree, bundled the lights, and packed the Nativity scene, snow globes and wreaths in the garage.



I love turning the page on the calendar. The New Year is time for a new beginning, a letting go of the past, a fresh look at tomorrow.

But change is difficult, and starting something new requires effort.

For instance, I recall the music lessons from my childhood. I couldn't wait to learn how to play the accordion.

Anyone who has ever played an instrument knows that learning how to read music, handle the instrument and get it to emit any kind of noise are

achievements in themselves. Those first erratic chords are a major accomplishment. It takes hours and hours of practice before the first sounds of a melody emerge. Nobody can just pick up an instrument and play a beautiful tune. We work up to it.

Singing a new song to the Lord is similar. New beginnings may fluster us and cause us to question if we will ever be comfortable again. Our bumpy starts do not indicate failure, simply a need to persevere until we are skillfully playing.

Initially, we may not be harmonious, but with practice and dedication a melodious composure will result.

Several years ago, I made the biggest New Year's resolution of my life. Following the call to write, I abandoned former responsibilities in the workplace to pursue a career in publishing.

I traded proficiency in the insurance business for inexperience as a writer, cherished co-workers for a blank computer screen and a bustling downtown commute for a solitary home office. The transition was long and lonely. In the beginning, nothing was

harmonious.

Then, *Together in Christ* published a meditation that I wrote. *The Word Among Us* accepted my parenting articles. *Upper Room*, *On Mission* magazine and *Lifestyle* publications printed my work. *The Florida Catholic* invited me to write this column. Eventually, other diocesan newspapers followed suit. And new goals are developing.

Early in my writing ministry, the advice found in Psalm 33 helped me to persevere when the end results of my efforts were uncertain. Transitions, whether wanted or unwanted, exciting or tiresome, happy or sad, are all about singing a new song to the Lord.

When you find yourself facing changes, don't be afraid. Be thankful. Don't give up, give praise. Sing a new song to the Lord.

Trust me, before long, a melodious composure will result.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

Faithful Lines/Shirley Vogler Meister

## Good music can heal hearts and souls

During November and December, my husband, Paul, and I were blessed to have attended many musical venues.



A special concert was held at the Indiana Landmarks Center where the Castlewood Singers presented vespers in November. A former director of the Indianapolis

Maennerchor and the Murat Chanters, Gayle Byers has been the musical director and conductor of the Castlewood chorus since 1986—two years after the group was formed in Greenwood.

As some readers already know, my husband has been singing with the Indianapolis Maennerchor for more than 50 years. Whenever possible, Paul and I also attend as many musical venues as possible, and enjoy everything from classical music to bluegrass music and other types in between.

In December, Paul and I and several of our Catholic friends attended the spectacular presentation of "It's the Most Wonderful Time of the Year," the

Duke Energy Yuletide Celebration, at the Hilbert Circle Theater in downtown Indianapolis.

We also enjoyed another holiday concert at Butler University in Indianapolis, which was presented by the School of Music at Clowes Memorial Hall.

Both concerts were professional and memorable. These venues came through as more than just exemplary. They were beautifully done in ways that still make me smile when I remember various performances.

One evening, we also attended a North Central High School concert in Indianapolis that took our breath away because of such a spectacular performance by the school's talented students.

Actually, everyone in the auditorium realized that what we were experiencing was extraordinary talent by such young musicians. Paul and I thought the students were all very professional.

When I attended the Academy of Notre Dame High School in my hometown of Belleville, Ill., I joined the school band as one of my extracurricular studies.

As I think back about our concerts

and compare them with most music students' performances now, I would call North Central High School's concert a truly memorable and delightful experience. Paul also thought it was wonderful.

Now I regret that through the years I did not attend concerts at the Catholic schools because our daughters were not playing instruments. How I wish that I had attended such Catholic school venues even though our daughters didn't participate in those programs.

I urge parents to take as many opportunities as possible to encourage children to enjoy music, play a musical instrument and enthusiastically contribute in some way to help Catholic schools excel in music, too.

Those students will surely then become members of their church choirs and help to make beautiful music for Masses.

I love to hear the music in our parish, and I complement all parishes that offer excellent, prayerful and beautiful music to enhance the liturgy.

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

Faith and Family/Sean Gallagher

## Holiness is won through detachment

The vocations to which God calls us are, on one level, wide and varied. The life of a Trappist monk can seem worlds away from the lives of parents caring for their children and working in a career to support their family.

In the end, people in all vocations are called to holiness.

And the way that this ultimately happens—in every vocation—is through becoming detached from our own will and embracing wholeheartedly God's will for us.

Sometimes, in my busy day-to-day life as a husband and father of four young boys, it can be easy for me to forget such a fundamental truth of our life of faith.

But I was reminded of it in a beautiful way recently when I watched *Of Gods and Men*, a powerful 2010 French film about the true story of a group of Trappist monks living in the mid-1990s in Algeria.

Although these monks lived in peace and cooperation with their Muslim neighbors, their way of life became increasingly threatened by violent Muslim terrorists in the country.

They are faced with a choice. Do they stay? Or do they leave?

At one point in the film, the monastery's abbot talks about the choice facing the community with Brother Luc, an elderly monk who is also a physician and tends to the medical needs of his fellow Trappists and their neighbors. Brother Luc doesn't hesitate in affirming his choice to stay, saying that he is "a free man."

In an online commentary, Father Robert Barron said that this freedom was rooted in Brother Luc's detachment from the things of this world, including life itself, and any desire to control them.

The terrorists may have seemed to hold great power over Brother Luc because they could take everything away from him, even his life. But they were ultimately powerless to reach into Brother Luc's heart where lived God, and his unshakable desire to do his will for him.

Although the life and dilemma facing the Trappists in Algeria may seem far removed from our lives here and now in central and southern Indiana, the holiness to which they and we are called—and the fundamental means to reach it—are the same.

They had to detach themselves from their own will and fully embrace God's will for them. So do we.

But many of us, myself included, are not really free men like Brother Luc. We are not detached from the things of this world and from our own will. We are not wholly free to follow wherever Christ leads us because we just can't imagine our lives without various things.

For some, it might be alcohol, drugs or their favorite food. For others, it might be sports, a TV show, the Internet or their smartphone.

And most of us, I'd say, are bound to time itself and our attempt to assert our will to control our use of it. We want to do what we want to do rather than give of ourselves in service to our family, co-workers, friends or even complete strangers. We have allowed these things to hold power over us, to take our freedom away.

With the help of God's grace, however, we can win that freedom back and do without all of them if that is what God is calling us to do. In any case, grace can help us to use them according to God's will.

Charged with this freedom, our hearts will then have much more room for a love of God and neighbor that is beyond anything we can imagine. †

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

# The Sunday Readings

Sunday, Jan. 29, 2012

- Deuteronomy 18:15-20
- 1 Corinthians 7:32-35
- Mark 1:21-28

The Book of Deuteronomy furnishes the first reading for this weekend.

Deuteronomy appears in modern Bibles as the fifth book in sequence in the Old Testament. It is one of the Pentateuch, the first five books of the Old Testament, and all of the books are attributed to Moses.

In this reading, Moses addresses the Chosen People, whom he has led with God's help from Egypt where they were enslaved. He promises them that God will send prophets, with whom they can relate.

But if anyone presumes to take the role of prophet upon himself or herself without having been called by God, then this imposter will die.

God will take care of his people. St. Paul's First Epistle to the Corinthians is the source of the second reading.

From the earliest days of Christianity, virginity has been treasured. Christians have never been forbidden to marry, although all Christians are bound to be chaste, according to their state in life. However, over the centuries, Christians have chosen lifelong virginity for religious reasons.

Corinth, in the first century A.D., was a city notorious for its outrageous immorality. It was a busy commercial center. Visitors often availed themselves of the pleasures of the flesh provided in Corinth. Indeed, Aphrodite, the goddess of love and carnal desire, was the city's special deity.

Paul sees virginity as a powerful Christian witness and, from a more pragmatic point of view, he thinks that Christians not obligated by marriage and parenthood can devote their whole time to God's service.

St. Mark's Gospel is the source of the third reading.

It is an interesting story, and is the first of four scriptural references to exorcisms.

First, Mark again reveals the identity of Jesus. While Judaism has never required

weekly attendance by Jews at synagogue services, going to the synagogue to pray together and learn the teachings of the Torah was important for Jews during the time of Jesus, as indeed it is among Jews today.

The fact that Jesus went to the synagogue, and on the Sabbath at that, reveals the ongoing gift of salvation offered by God to the Chosen People. Jesus fulfilled and culminated this long process of mercy and life.

Then Jesus spoke with authority, and the people realized this.

The most dramatic moment came when a man "with an unclean spirit" appeared. This man recognized Jesus as the "Holy One of God," affirming that Jesus has the power to do anything.

Exercising nothing less than divine power, Jesus orders the unclean spirit to leave the man, and the unclean spirit obeys him.

Again, the people are amazed. No devil can overcome the power of God.

## Reflection

Thanks be to God, few people today say that they, or great numbers of people, are "possessed by the devil," although the Church still teaches that such possessions occur in the world.

Still, sin is real. Evil is real. All people sin at some points in their lives, and sin is the mark of the devil's involvement, to some extent at least, in any person's spiritual life.

An unfortunate mark of these irreligious times is that fewer and fewer people have any sense of sin. Few people think of themselves as sinners. They succumb to the age-old tactic of rationalization, abetted by this culture's increasing rejection of any transcendent religious principle, taught by any religious authority.

The contemporaries of Jesus had a strong sense of sin. They saw personal sin, and society's sin, as the root of all heartache and injustice. They knew that people and communities easily may be prey for temptation.

Jesus, the Son of God, in the words of Mark, rescues people from sin, forgiving them for sins committed and pointing the way to holiness.

Resisting sin, nevertheless, requires personal resolve, a determination equal to that urged by Paul in his message to the Corinthians. †



## Daily Readings

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

Tuesday, Jan. 31  
St. John Bosco, priest  
2 Samuel 18:9-10, 14b, 24-25a, 30-19:3  
Psalm 86:1-6  
Mark 5:21-43

Wednesday, Feb. 1  
2 Samuel 24:2, 9-17  
Psalm 32:1-2, 5-17  
Mark 6:1-6

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

Friday, Feb. 3  
St. Blaise, bishop and martyr  
St. Ansgar, bishop  
Sirach 47:2-11  
Psalm 18:31, 47, 50-51  
Mark 6:14-29

Saturday, Feb. 4  
1 Kings 3:4-13  
Psalm 119:9-14  
Mark 6:30-34

Sunday, Feb. 5  
Fifth Sunday in Ordinary Time  
Job 7:1-4, 6-7  
Psalm 147:1-6  
1 Corinthians 9:16-19, 22-23  
Mark 1:29-39

## Go Ask Your Father/Fr. Francis Hoffman

### Roman Catholic Church is comprised of 22 Eastern Churches and the Latin Church

Could you tell me where to find information about the 18 different rites used now within the Catholic Church, which are based on the liturgies and practices of five patriarchs?



I'm looking for details about the origins and present status of these rites.

The best place to find that information is in the *Annuario Pontificio*, the official directory of the Catholic Church, which is updated annually.

According to a recent *Annuario Pontificio*, the Roman Catholic Church is composed of 22 Eastern Churches and the Latin Church. The Church counts approximately 1 billion people in the Latin Church and 16 million people in the Eastern Churches.

All 23 Churches together comprise the one Roman Catholic Church because all are in union with the Roman pontiff.

Sometimes the words "church" and "rite" are used interchangeably, and this can cause some confusion.

Technically, a "rite" refers to the way the liturgy is celebrated. In that sense, there are not 23 rites in the Church, but principally only seven or eight.

The *Code of Canons of the Eastern Churches* defines the term "rite" this way:

"A rite is the liturgical, theological, spiritual and disciplinary patrimony, culture and circumstances of history of a distinct people, by which its own manner of living the faith is manifested in each autonomous [*sui iuris*] Church."

For the purpose of your question, the Eastern Churches celebrate the liturgy according to five different rites or liturgical traditions, while the Latin Church employs primarily the Latin rite and, in limited cases, three other older rites.

In the Eastern Churches, the liturgy is celebrated according to the following rites: Alexandrian, Antiochian, Armenian, Chaldean and Byzantine.

The Latin Church employs two forms of the Latin rite. The ordinary form was developed following the reforms of the Second Vatican Council. The extraordinary form follows the texts and rubrics of the *Missale Romanum* published in 1962 by Blessed John XXIII. There are also still existing within the Latin Church the ancient Ambrosian rite and Mozarabic rite.

The Latin Church and all the Eastern Churches recognize and accept the supremacy of the Roman pontiff. Most of the Eastern Churches split from Rome in the great

schism of 1054. Nevertheless, over the centuries they gradually returned to union with Rome while validly maintaining their own ancient liturgical traditions.

Our priest recently introduced someone as the "Master of Ceremonies" for our Masses. I had never heard that title before.

What is a Master of Ceremonies for the Mass, and why do we need one?

A good Master of Ceremonies is worth his weight in gold, especially if the liturgy is somewhat complicated or solemn as is the case for confirmations, ordinations, the liturgies of Holy Week and various large concelebrations.

The "emcee" is in charge of directing and coordinating all the ministers of the liturgy so that the overall effect will be pious, reverent, elegant and beautiful.

Without such a person, some liturgical celebrations could easily disintegrate into a show of clerical bumper cars in the sanctuary.

I am a devout Catholic. When I die, I want to have Catholic funeral rites. But I want to be cremated since I want my remains brought back to my homeland, the Philippines.

What is the proper way of handling the cremated remains?

Canon 1176.3 states: "The Church earnestly recommends that the pious custom of burial be retained; but it does not forbid cremation, unless this is chosen for reasons which are contrary to Christian teaching."

I sense that you wish to be cremated because it may be too expensive and complex to send your uncremated mortal remains back to the Philippines.

In most places in our country, the cremated remains may not be shipped unless accompanied by three official documents—the death certificate from the medical doctor verified by the coroner; the permit from the registrar, who was notified by the coroner, allowing cremation; and the certificate from the crematorium.

In addition to the civil requirements for shipping cremated remains back to the native country, the Church stipulates only that the cremated remains be treated with respect.

I would suggest that a trusted person be charged with carrying the cremated remains with him on the plane, rather than ship them "air freight."

Piety and common sense suggest that disposition, although Church law has no such regulations. †

## My Journey to God

### Indiana Blessings

Have you listened to joyful spring peepers, and sniffed one perfect flower after the rain?  
Wondrous are you, Lord.

Did you smell the summer hayfields, and hear a chattering mockingbird answer the robin?  
Praise to you, God.

Did you taste an orchard peach or crisp fall apple, and feel the sun through a bright blue sky?  
Glory to you, Lord.

As I fret over dark winter, bemoaning cold and ice, I'll recount our blessings and feel the peace in a snowfall.  
Thank you, God, your wonders never end.

By Libby Herman

(Libby Herman is a member of St. Martin of Tours Parish in Martinsville.)

CNS photo/Petr Josek, Reuters



# 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.

**BATH, Charles Joseph**, 56, St. Michael, Brookville, Nov. 27. Father of Jessica McQueen, Jennifer and Joseph Bath. Brother of Cathy Evans, Mary Hughes and Kenny Bath. Grandfather of four.

**BRINKER, Francis**, 83, St. Barnabas, Indianapolis, Dec. 21. Husband of LaVerne Brinker. Father of Joyce Campbell, Vivian Murphy and Francis Brinker Jr. Grandfather of six. Great-grandfather of four.

**DAY, James R.**, 71, St. Mary of the Immaculate Conception,

Aurora, Dec. 12. Husband of Liz Day. Father of Rachael and Craig Day. Grandfather of one.

**GEHLBACH, Eleanor**, 93, St. Mary, New Albany, Jan. 14. Aunt of several.

**GIBSON, Nathan R.**, 7, St. Joseph, Shelbyville, Jan. 8. Son of Kevin and Amy (Stieneker) Gibson. Brother of Shelby Gibson. Grandson of Lorena Gibson, Shelby Rhoades, Joe and Ann Stieneker. Great-grandson of Jeannene Martin.

**HAAKE, Mary Jane**, 91, St. Luke the Evangelist, Indianapolis, Jan. 15. Mother of Jeanne Beuoy, Judy Curran, Anne Huntzinger, Mary McPherson, Jane Peters, Betty Smith, Martha Teegarden, Donald and George Haake. Grandmother of 15. Great-grandmother of 11.

**INGELLIS, John J.**, 84, St. Bartholomew, Indianapolis, Jan. 8. Husband of Dorothy Ingellis. Father of Denise Goodin, Liz, Mary, Peggy and Victor Ingellis. Brother of

Sandy Morse-Druhan and Marian Ingellis. Grandfather of four.

**JEFFRIES, Teresa**, 53, St. Bernadette, Indianapolis, Dec. 31. Wife of Eugene McQueen. Daughter of Jesse Jeffries. Sister of Anne Basey, Vicki Campos, Gina Hoosier, Cindy Johnson, Tonya Oliver, Mark and Wayne Jeffries.

**KAISER, Robert E.**, 72, St. Mary of the Immaculate Conception, Aurora, Jan. 9. Husband of Martha Kaiser. Father of Jennifer Fiedeldey, David and Mark Kaiser. Grandfather of five. Great-grandfather of one.

**MATTINGLY, Rose Marie**, 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 23. Mother of Richard Mattingly. Sister of Theresa Loyal.

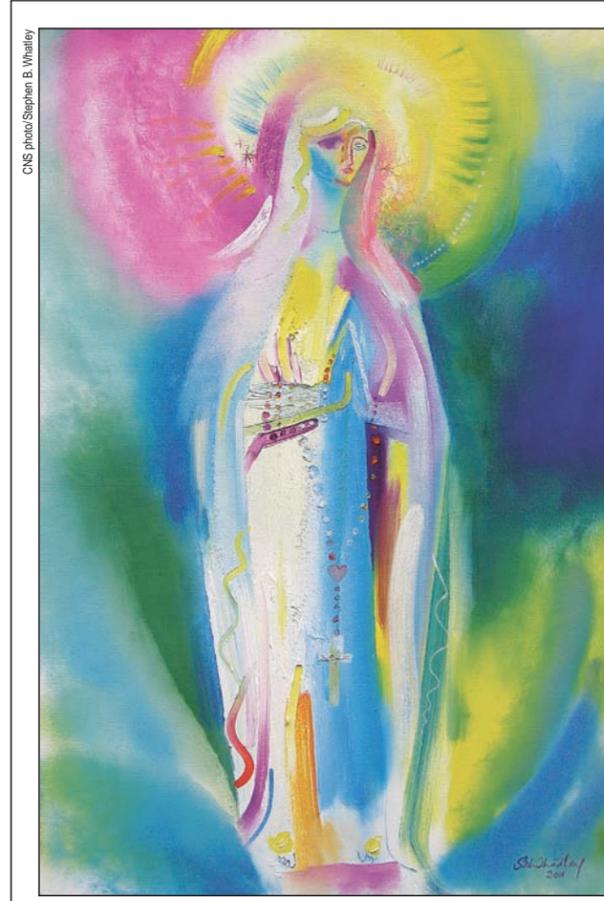
**McAULIFFE, Helen**, 100, St. Mary, North Vernon, Dec. 21. Mother of Michelle Hempel, Kathleen Miller, Margaret Reinhart, Patricia Rice, Joseph and Richard McAuliffe. Grandmother of 19. Great-grandmother of 16.

**MEWBORN, James M.**, 78, St. Joseph, Shelbyville, Jan. 14. Husband of Judy Mewborn. Father of Karen Provins, Dan, Mike and Steve Mewborn. Grandfather of seven.

**O'MARA, Cynthia J.**, 74, St. Mary, North Vernon, Jan. 5. Mother of Susan Brown, Barbara Lockhart, Mary Stuckwisch and Mark O'Mara. Grandmother of 14. Great-grandmother of 10.

**REA, Sara Jo**, 85, Our Lady of Lourdes, Indianapolis, Jan. 14. Wife of Leo Rea. Mother of Julia Hedlund, Mary Anne Kelley, Helen Secor, Pauline Turner, Cathy Wagner, James, John, Joseph and Thomas Rea. Sister of Katie Francis and Helen Kramer. Grandmother of 35. Great-grandmother of one.

**STARK, Ruby**, 87, St. Mary, Rushville, Dec. 24. Mother of Jane Bradley, Edward and Joseph Stark. Grandmother of 11. Great-grandmother of 29. Great-great-grandmother of one.



**STEVENSON, Sherri Lynne (Pearce)**, 50, Annunciation, Brazil, Dec. 31. Wife of John Stevenson Jr. Mother of Drake and Madason Stevenson. Daughter of Edward and Janet Pearce. Sister of Lorie Shoemaker.

**THOMA, Delores A., (Quellhorst)**, 86, St. Christopher, Indianapolis, Dec. 23. Sister of Madonna Campbell, Jeanette Padgett, Mary Wiley, Jim and Ray Quellhorst.

**TYLER, Ann**, 94, Christ the King, Indianapolis, Jan. 14. Mother of Anthony, James Jr. and Thomas Tyler. Grandmother of six. Great-grandmother of two.

**ULLRICH, Dr. Thomas W.**, 82, Holy Spirit, Indianapolis, Jan. 3. Husband of Jane (Bollinger) Ullrich. Father of Tina Aiken, Marie Foresman, Karen Martinez, Jean, Jack and Steve

Ullrich. Brother of Irene Wright, Daniel, James and Richard Ullrich. Grandfather of eight. Great-grandfather of two.

**WAIZ, Robert L., Sr.**, 80, St. Augustine, Jeffersonville, Dec. 27. Husband of Barbara Waiz. Father of Catherine Heaton and Robert Waiz. Brother of Joseph and William Waiz. Grandfather of five.

**WALDROP, Tim**, 45, Sacred Heart, Clinton, Dec. 30. Husband of Karen Waldrop. Father of Royce and Tanner Waldrop. Son of Betty Waldrop. Brother of Bart, Daniel and Harold Waldrop.

**WEWE, Herbert H.**, 89, St. Michael, Brookville, Jan. 1. Father of John, Martin, Paul and Steve Wewe. Brother of Joe and Tom Wewe. Grandfather of 15. Great-grandfather of 14.

## Tribute to Our Lady of Lourdes

Our Lady of Lourdes is depicted in a modern painting by Stephen B. Whatley, an expressionist artist based in London. The feast of Our Lady of Lourdes is celebrated on Feb. 11 and marks Mary's first appearance to St. Bernadette Soubirous in the small town in southwest France.

**YEATER, Joseph A.**, 83, St. Joseph, Clark County, Dec. 24. Father of Monica Renn and Yvonne Smith. Brother of Rosemary Lunemann. Grandfather of five. Great-grandfather of five.

**YOCOM, Elizabeth Ann (Stewart)**, 67, Annunciation, Brazil, Dec. 20. Wife of Bud Yocom. Mother of Heather Swalley, Julie, Anthony, Jon and Lance Yocom. Sister of Judy McDaniel, Dick and Larry Stewart. Grandmother of eight. Step-grandmother of four. Great-grandmother of three. Step-great-grandmother of three.

**ZIMMER, George A.**, 82, St. Jude, Indianapolis, Dec. 29. Husband of Laetitia (Jansen) Zimmer. Father of Betty Eash, Cathy McNulty, Ginny Stout and Tish Zimmerman. Grandfather of eight. Great-grandfather of one. †

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### Margaret Mary Taylor, the mother of Father Kenneth Taylor, died on Jan. 17

Margaret Mary (Elliott) Taylor, a member of Holy Angels Parish in Indianapolis and the mother of Father Kenneth Taylor, died on Jan. 17. She was 87.

The Mass of Christian Burial was celebrated on Jan. 24 at St. Rita Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

She had worked as a medical technologist for Eli Lilly and Company at the General Hospital Clinic, now known as

Eskenazi Health, and retired in 1977.

She was a member of the Ladies Auxiliary of the Knights of St. Peter Claver Court #97 and Indiana Parliamentarian Association.

Surviving are a daughter, Angela Taylor, and son, Father Taylor, pastor of Holy Angels Parish.

Memorial gifts may be sent to the Holy Angels Building Fund, 740 W. 28th St., Indianapolis, IN 46208. †

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# Pope warns of threat to freedom of religion, conscience in U.S.

VATICAN CITY (CNS)—Pope Benedict XVI warned visiting U.S. bishops that “radical secularism” threatens the core values of American culture, and he called on the Church in America, including politicians and other laypeople, to render “public moral witness” on crucial social issues.

The pope spoke on Jan. 19 to a group of U.S. bishops who were in Rome for their periodic “*ad limina*” visits, which included meetings with the pope and Vatican officials, covering a wide range of pastoral matters.

Opening with a dire assessment of the state of American society, the pope told the bishops that “powerful new cultural currents” have worn away the country’s traditional moral consensus, which was originally based on religious faith as well as ethical principles derived from natural law.

Whether they claim the authority of science or democracy, the pope said, militant secularists seek to stifle the Church’s proclamation of these “unchanging moral truths.” Such a movement inevitably leads to the prevalence of “reductionist and totalitarian

readings of the human person and the nature of society.”

The pope drew an opposition between current “notions of freedom detached from moral truth” and Catholicism’s “rational perspective” on morality, founded on the conviction that the “cosmos is possessed of an inner logic accessible to human reasoning.” Using the “language” of natural law, he said, the Church should promote social justice by “proposing rational arguments in public square.”

Coming at the start of an election year, Pope Benedict’s words were clearly relevant to American politics, a connection he made explicit by mentioning threats to “that most cherished of American freedoms, the freedom of religion.”

The pope said that many of the visiting bishops had told him of “concerted efforts” against the “right of conscientious objection ... to cooperation in intrinsically evil practices”—an apparent reference to proposals by the U.S. Department of Health and Human Services, opposed by the U.S. bishops, that all private health insurance plans cover surgical sterilization procedures and artificial

birth control.

In response to such threats, Pope Benedict said, the Church requires an “engaged, articulate and well-formed Catholic laity” with the courage and critical skills to articulate the “Christian vision of man and society.” He said that the education of Catholic laypeople is essential to the “new evangelization,” an initiative that he has made a priority of his pontificate.

Touching on one of most controversial areas of Church-state relations in recent years, the pope spoke of Catholic politicians’ “personal responsibility to offer public witness to their faith, especially with regard to the great moral issues of our time,” which he identified as “respect for God’s gift of life, the protection of human dignity and the promotion of authentic human rights.”

The pope was not specific about the bishops’ relationship with such politicians, merely encouraging the bishops to “maintain contacts” with them and “help them understand” their duty to promote Catholic values.

While acknowledging the



Pope Benedict XVI meets Bishop W. Francis Malooly of Wilmington, Del., during a Jan. 19 meeting with U.S. bishops on their *ad limina* visits to the Vatican. In a speech to the bishops, the pope issued a strong warning about threats to freedom of religion and conscience in the U.S.

“genuine difficulties” facing the Church in the United States, the pope concluded on a hopeful note, pointing to a growing appreciation for “Judeo-Christian” civic values, and a “new generation of Catholics,” who he said will play a “decisive role in renewing the Church’s presence and witness in American society.”

Before the speech,

Cardinal Donald W. Wuerl, archbishop of Washington, greeted the pope with brief remarks that recalled his 2008 visit to the United States.

The pope addressed bishops from the District of Columbia, Maryland, Delaware, Virginia, West Virginia, the U.S. Archdiocese for the Military Services, and the Virgin Islands. †

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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.

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

# Newly crowned Miss America knows talent, gifts are from God

MILWAUKEE (CNS)—All smiles, Susan Kaeppler, fourth-grade teacher at Kenosha's St. Joseph Academy's lower campus, was greeted with the red-carpet treatment when she arrived to class on Jan. 16 after a whirlwind weekend where she saw her oldest daughter, Laura, crowned Miss America.

The 23-year-old brunette, a Kenosha native, won the Miss America title at Planet Hollywood in Las Vegas on Jan. 14.

"Some of the parents decorated her classroom, and made some posters and put them up in the gym as the school day began," Pauline McTernan, St. Joseph development director, said in a telephone interview with the *Catholic Herald*, newspaper of the Milwaukee Archdiocese.

"We rolled out a red carpet, presented her with a crown, bouquet of flowers, and balloons and led her to the gym as the school day began. The teachers all wore T-shirts that said, 'I teach with Miss America's Mom.' It was so exciting!"

Particularly touching to McTernan was Susan's impromptu speech as she reminded students what her daughter had said to them when she visited the school last October, as Miss Wisconsin, a title that she won last June.

"She asked if the students remembered Laura's message and no matter who she pointed to, the kids remembered what Laura had said to them," she said. "I will never forget it either, as it knocked my socks off. She told the students to put God first, to believe in yourself and to never give up. And the students got it. It just shows what type of girl Laura is. Her whole family is wonderful and has strong convictions and good character."

Three days after the win, Susan, in a telephone interview with the *Catholic Herald*, said it hadn't sunk in yet. Explaining that her daughter entered the pageant only hoping to make it to the top 10, she said, "I still don't think it has really sunk in that she has won, even after a couple of days already. I wake up in the morning and say, 'Boy, did that really happen?' It was kind of a surreal moment,

and it still seems unbelievable."

She and Laura were extremely nervous the day before the pageant, admitted Susan, but she said on the day of the competition, a sense of calm came over them as they knew the result was in God's hands.

"We just felt him taking over and had a sense of peace about it," said Susan, a member of St. Therese Parish in Kenosha.

That night, too, Susan said God's presence was felt.

"Interestingly, before the five girls who were the last contestants went on stage, they gathered in a circle and prayed together," said Susan. "They all agreed that whoever God thought should be continuing on this journey would be the one selected and they would all be so excited, love and support the winner. There was no sense of upset or anything when the others didn't win. It was all very cohesive, and they were so supportive of Laura. It was a great experience."

Following the crowning, a winner's reception was held in a private suite with Miss America directors, pageant officials, friends and family. However, just an hour of private time was allowed after the pageant, and Laura was whisked to New York where she has been making the talk show circuit.

An official Wisconsin homecoming will be scheduled within the next four to eight weeks.

As Miss America, Laura will spend the next year touring the country to speak to a variety of groups and raise money for the Children's Miracle Network, the Miss America Organization's official charity. She won a \$50,000 college scholarship and an additional \$2,000 scholarship for her opera performance of "Il Bacio" during the talent portion of the competition.

She holds a bachelor of arts degree in music and vocal performance from Carthage College in Kenosha. She told pageant officials that she intends to use the scholarship money to pursue a law degree and become a family attorney who specializes in helping children of incarcerated adults.

As Miss Wisconsin, Laura's platform issue was mentoring children of incarcerated parents. She developed a program in Kenosha called Circles of Support, aimed at children

of all ages to encourage positive decision-making and help strengthen the child's self-esteem.

"Having a parent incarcerated is an experience I can relate to," Laura said in an interview when she visited St. Joseph Academy last October. Her father was sentenced to a year in federal prison for a white-collar crime when she was a teenager.

Citing research that indicates children whose parents are incarcerated are six times more likely than other children to commit crimes, Laura said her hope is that mentoring can help end the cycle of crime, she said.

Children, parents and guardians can reach her directly through contact information posted on her website <http://laurakaeppler.com>.

Laura attended St. Therese Elementary School and St. Joseph High School, both in Kenosha.

"My Catholic education has been so important in reaching my goals. It gave me my foundation for my faith," she said in an interview. "I praise God in how he's rewarded me."

She said she saw her journey as Miss Wisconsin, which led to her new crown, as "a way to give back." †

*'... the kids remembered what Laura had said to them. I will never forget it either, as it knocked my socks off. She told the students to put God first, to believe in yourself and to never give up. And the students got it.'*

— Pauline McTernan



Miss Wisconsin, Laura Kaeppler, talks to second-grade students at Blessed Sacrament School in Milwaukee on Oct. 6, 2011. The 23-year-old Catholic was crowned Miss America 2012 at Planet Hollywood in Las Vegas on Jan. 14.

## Accept mystery of Christ to achieve inner peace, movement's leader says

WASHINGTON (CNS)—Father Julian Carron, the Spanish priest who leads the ecclesial Communion and Liberation movement, has one piece of advice for Catholics in this 21st-century world.

Accepting the mystery that is Christ, he explained, will help shape and guide one's life and bring about new relationships and a new understanding of what it means to live life fully.

It's a simple premise, he said, but one he knows that people have difficulty accepting or understanding.

"[If] we have met Christ, this introduces something new in our life," he told Catholic News Service prior to his presentation at The Catholic University of America on Jan. 17. "In the way we're dealing with everything, we can convey that there is another way in dealing with everything."



Spanish Father Julian Carron, leader of the worldwide ecclesial movement Communion and Liberation, looks over a crowd of students and others gathered to hear him speak at The Catholic University of America in Washington on Jan. 17. His address was on belief in the divinity of Christ in modern times.

Father Carron, who has led Communion and Liberation since 2005 after the death of the movement's founder, Father Luigi Giussani, said people often seek complex answers to help face the difficulties posed by everyday life. Christ can, he said, "make everything different."

Father Carron, 61, first became aware of Communion and Liberation after serving as a priest for years after his 1975 ordination. He taught, researched and wrote in various academic settings in Jerusalem, Washington and Madrid and along the way discovered the movement. In 2004, he was invited to move to Milan, Italy, by Father Giussani to share the responsibility of leading the movement.

Prior to his discovery, he explained, emptiness still existed in his heart despite serving the Church. That changed when he began to understand what Communion and Liberation espoused to people from all walks of life.

"I thought that I knew Christianity, but there was something in my life that didn't work. There was something in my relationship with my students that didn't work," he recalled.

"But the moment [that] I encountered Father Giussani, something started to change in my relationship with myself, in my relationship with my students. My classes became more interesting for me, for my students."

"It was a fantastic journey, an adventure," Father Carron said of his acceptance of the mystery of Christ—his life on Earth, his crucifixion and his resurrection. "I could understand what this means ... this charisma for my life and for the life of the Church."

Communion and Liberation has been heralded by Pope Benedict XVI and Blessed Pope John Paul II as the kind of movement that can help people find meaning in life in a complex world. The organization was founded by Father Giussani in 1954 in a Milan high school. Then known as *Gioventu Studentesca*, or Student Youth, the organization is built upon the conviction that Christian life, lived in

communion, is the "foundation of the liberation of humanity."

The name of the movement evolved into Communion and Liberation in 1969. It claims more than 100,000 members in more than 70 countries.

Father Carron said that young people remain the primary focus of the movement because they are the generation most often longing for direction and meaning in life. At times, he admitted, young people are skeptical of the message that Christ is the answer.

"I want to show them there is another possibility of living," Father Carron said.

During his address at the university, Father Carron demonstrated that the question of the meaning of life has been explored by philosophers, theologians, poets and authors throughout recorded history. Quoting Jewish philosopher Rabbi Abraham Joshua Heschel, he said that no one can ever accept the idea that "life is hollow and devoid of meaning."

Father Giussani, he said, offers a solution. "Christ proposes himself as the answer to what 'I' am, with all my desire and only an attentive tender and impassioned awareness of my own self can make me open and lead me to acknowledge, admire, thank and live Christ. Without this awareness, even Jesus Christ becomes just a name."

Father Carron said that people who truly discovered the mystery of Christ saw their meaning in life increase a "hundredfold."

"When people started understanding what Christianity was about ... the possibility of finding an answer to my question, an answer to my desire, an answer to my longing is not beyond the stars."

(For more information on Communion and Liberation in the Archdiocese of Indianapolis, log on to [www.archindy.org/youngadult/cl.html](http://www.archindy.org/youngadult/cl.html).) †