The richness of religious life

Archbishop Tobin reflects on gift of vocations at the start of the Year of Consecrated Life

By Sean Gallagher

The Church began observing the Year of Consecrated Life in late November at the beginning of Advent. It will conclude on the Feast of the Presentation of the Lord on Feb. 2, 2016, which also annually marks the Church’s Presentation of the Lord on Feb. 2, 2016, and it will conclude on the Feast of the Year of Consecrated Life in late November.

In 2010, Pope Benedict XVI appointed then-Archbishop Tobin of Indianapolis to serve as secretary of the Vatican’s Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Soon thereafter, he was ordained a bishop.

In this ministry, Archbishop Tobin served as second in leadership of the Vatican office which helps guide the life and ministry of 1 million men and women religious around the world. Since being installed as archbishop of Indianapolis on Dec. 3, 2012, Archbishop Tobin has been appointed as a member of the same Vatican congregation for which he served as secretary. In this position, he and other archbishops and cardinals from around the world give the congregation’s leaders and Pope Francis guidance about religious life in the Church.

Archbishop Tobin recently spoke about the Year of Consecrated Life with The Criterion, reflecting on religious life both in central and southern Indiana and around the world.

The following is an edited version of that interview.

Archdiocesan Catholics bid farewell to Bishop Coyne

By Sean Gallagher

Priests, deacons, seminarians, men and women religious and lay faithful from across central and southern Indiana gathered at SS. Peter and Paul Cathedral in Indianapolis on Jan. 14 to pray with and bid farewell to Bishop Christopher J. Coyne, whom Pope Francis named on Dec. 22, 2014, to lead the Diocese of Burlington, Vt.

The Evening Prayer liturgy in the cathedral took place four years to the day that Pope Benedict XVI named then-Father Coyne of the Archdiocese of Boston to serve as an auxiliary bishop for the Church in central and southern Indiana.

In remarks he made during the farewell liturgy, Bishop Coyne said he knew little about Indiana at the time of his appointment. He then listed several humorous things that he’s learned about the Hoosier state in the four years since then—including that “green beans cooked with lard and bacon were health food.”

He concluded his list of the things he’s learned about Indiana on a more heartfelt note:

“I had no idea how healthy and faith-filled the Catholic community of the Archdiocese of Indianapolis is.”

See COYNE, page 2A

Pope will canonize Blessed Junipero Serra in Washington

ABOARD THE PAPAL FLIGHT FROM MANILA, PHILIPPINES (CNS)—Pope Francis said he plans to canonize Blessed Junipero Serra in Washington—part of his September trip to the U.S. that will also take him to Philadelphia and New York. Pope Francis made his remarks on Jan. 19, in an hour-long news conference with reporters accompanying him back to Rome from a weekend trip to Asia.

Four days after announcing he would canonize Blessed Junipero in the U.S. in September, the pope said he wished he could do so in California, the mission field of the 18th-century Franciscan, but would not have time to travel there.

The pope said he planned instead to celebrate the canonization liturgy at the Basilica of the National Shrine of the Immaculate Conception, saying Washington would be a fitting location because a statue of Blessed Junipero stands in the U.S. Capitol.

The pope also confirmed he would visit the United Nations in New York. He had already announced his participation in the late-September World Meeting of Families in Philadelphia.

Asked about widespread speculation that he would visit the U.S.-Mexico border on the same trip, Pope Francis said “entering the United States by crossing the border from Mexico would be a beautiful thing, as a sign of brotherhood and of help to the immigrants.” But he said making such a visit would raise expectations that he would visit Mexico’s shrine of Our Lady of Guadalupe, and he joked that “war could break out” if he failed to do so.

“There will be time to go to Mexico later on,” he said. Catholic News Agency reported on a private schedule that U.S. and U.N. leaders have submitted to the Vatican. That schedule, See SERRA, page 3A.
Bishop Coyne said, “how many good works of faith and charity do you do every day, how you not only speak of the Catholic faith but you live it, and how great hope there is for the future of this Catholic community. But I do know now. I do now because of all of you. Thank you.”

Bishop Coyne will be installed at 2 p.m. on Jan. 29 as the 10th bishop of Burlington at St. Joseph Co-Cathedral.

Father Todd Riebe, pastor of St. Mark the Evangelist Parish in Indianapolis, offered a homily during the liturgy in which he described Bishop Coyne as “a man who is immersed in God’s word, a man who ponders that word and then in plain-spoken and understandable ways invites us to walk together in living that word.” He noted that soon after Bishop Coyne began his ministry in the archdiocese, he had to take on a much larger leadership role than expected after Archbishop Daniel M. Buechlein suffered a stroke.

“Bishop Coyne provided us a sense of peace, confidence and tranquility during a time of uncertainty and change, and for that he will forever have the gratitude of the presbyterate and the people of our archdiocese,” Father Riebe said.

Toward the end of his homily, Father Riebe recalled the Scripture reading for the liturgy from the Letter of St. James in which the saint exhorted his readers to “be doers of the word and not hearers only” (Jas 1:22). He also shifted his focus from the archdiocese to the Catholics of the Church in the Green Mountain State. Bishop Coyne has served her parish as its secretary and her community.

“Obviously, our prayers are going to be with Bishop Coyne as he leaves the Church in central and southern Indiana for the Church in the Green Mountain State,” said Father Riebe, drawing loud laughter throughout the cathedral.

Archbishop Joseph W. Tobin embraces Bishop Christopher J. Coyne while presenting him with a gift during a Jan. 14 Evening Prayer liturgy in SS. Peter and Paul Cathedral in Indianapolis. (Photos by Sean Gallagher)
Pope Francis, at the Mass with millions, tells Filipinos to protect the family

MANILA, Philippines (CNS)—Pope Francis told a crowd of an estimated 6 million gathered in a Manila park to protect the family “against insidious attacks and programs contrary to all that we hold true and sacred, all that is most beautiful and noble in our culture.”

In his homily, Pope Francis reprised several other themes he had sounded during the four-day visit, including environmental problems, poverty and corruption.

Despite continuous rain, the congregation in Rizal Park began to assemble the night before the afternoom liturgy. Cardinal Luis Antonio Tagle of Manila canceled other Masses throughout the archdiocese to enhance turnout.

The government estimated total crowd size at 6 million-7 million people. According to the Vatican spokesman, Jesuit Father Federico Lombardi, that would be the largest number of people ever to gather to see a pope. A Mass with St. John Paul II in the same place 20 years earlier is believed to have drawn 4 million-5 million people, often described as the largest live crowd in history.

The Mass was celebrated on Santo Nino Day, or the feast of the Holy Child Jesus, one of the most popular feast days in the Philippines. Many of those who walked great distances down closed roads to get to Rizal Park held statues of Santo Nino.

For his final scheduled public talk in the country, Pope Francis stuck to his prepared English text and did not digress. Yet his voice rose with emphasis during several emotional points during the visit.

“This is our country,” he said. “This is where I was born. It is where I have made my friends. It is where I have lived through many struggles and many triumphs. This is where I have encountered so many faith filled Filipinos and I have been deeply moved by their faithfulness and love for God and commitment to his mission. This is our country. We are bound by blood and tradition. This is the Philippines.”

The pope praised the Philippines, whose population is more than 80 percent Catholic, as the “foremost Catholic country in Asia,” and said its people, millions of whom work abroad, are “called to be outstanding missionaries of the faith in Asia.”

Yet he warned the developing nation, one of Asia’s fastest-growing economies, to be careful of being modern, like everyone else. He said, “We need the simple beauty of our culture, the beauty of the simplicity of our culture.”

He added that the Philippines needs “to fight poverty, ignorance and corruption,” problems he had emphasized in his Jan. 16 speech at Manila’s presidential palace.

As Pope Francis left Manila for Rome on Jan. 19, large crowds of Filipinos gathered to bid him farewell, with youth groups performing traditional dances as his jet, dubbed “Shepherd One,” took off.

Cardinal Tagle encouraged the Catholics of the Philippines to reflect and then act on the pope’s message to them to love the poor and cherish children.

“Let us think about it,” Cardinal Tagle said. “Let us feel what we have thought about and then do—according to the impulse of the ideas and profound spiritual and pastoral challenges.”

Pope Francis greets the crowd as he arrives to celebrate Mass in Rizal Park in Manila, Philippines, on Jan. 18. (CNS photo/Paul Haring)
Policing is not war

When a nation goes to war, it is a commonpractice to dehumanize the enemy. When I was a young man and World War II was a recent memory, I spent time in Paris and Normandy. I remember the resemblance with which French people my parents’ age spoke about “les Boches,” a disparaging term for German soldiers. Americans held similar attitudes toward the enemy.

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Oremos por el abominable crimen del aborto

E n su exhortación apostólica,
*Evangelii Gaudium* (“La alegría del Evangelio”), el papa Francisco escribe: “Entre esos débiles, que la Iglesia quiere cuidar con predilección, están también los niños por nacer, que son los más indefensos e inocentes de todos.” Se lamento de que “hoy se les quiere negar su dignidad humana en orden a hacer con ellos lo que se quiera, quitándoles la vida y promoviendo legislaciones para que nadie pueda impedirlo. Excusamente, para ridiculizar alegremente la defensa que la Iglesia hace de sus vidas, se procura presentar su postura como algo ideológico, oscurantista y conservador,” expresa el Papa. “Sin embargo, esta defensa de la vida por nacer está íntimamente ligada a la defensa de cualquier derecho humano. Supone la convicción de que un ser humano es siempre sagrado e inviolable, en cualquier situación y en cada etapa de su desarrollo,” comenta el Santo Padre. [Un ser humano] “Es un fin en sí mismo y nunca un medio para resolver otras dificultades. Si esta convicción carece, no quedan fundamentos sólidos y permanentes para defender los derechos humanos, que siempre estuvieron sometidos a conveniencias circunstanciales de los poderosos de turno” (#213).

Las sagradas escrituras afirman repetidamente el valor de la vida humana y nos recuerdan que “desde el seno materno” todos los seres humanos pertenecen a Dios, quienes los buscan y los conoce desde el momento en que se están formando, y los entreceje con sus propias manos (Salmos 139). El asesinato deliberado de un ser humano inocente dentro del vientre de su propia madre, es un acto que jamás será admisible. “Ninguna circunstancia, ninguna finalidad, ninguna ley del mundo podrá jamás hacer lícito un acto que es intrínsecamente pecaminoso y patente Dios.” (#62).

As we observe sadly yet another anniversary of the terrible anti-life decision by the U.S. Supreme Court in Roe v. Wade, let’s join Pope Francis, the entire Catholic community, and people of good will everywhere in praying, through the intercession of the Blessed Virgin Mary and all the saints, for an end the unspeakable crime of abortion—now and always.

I n his apostolic exhortation, *Evangelii Gaudium* ("The Joy of the Gospel"), Pope Francis writes, "Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenseless and innocent among us." He laments that "nowadays efforts are made to deny the unborn their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this.

"Frequently, as a way of ridiculing the Church’s effort to defend their lives, attempts are made to present her position as ideological, obscurantist and conservative," the pope says. "Yet this defense of unborn life is closely linked to the defense of each and every other human right.

"It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development," the Holy Father said. "Human beings are ends in themselves and never means of resolving other problems. Once this conviction disappears, so do solid and lasting foundations for the defense of human rights, which would always be subject to the passing whims of the powers that be." (#213).

"We know that the decision to have an abortion is often tragic and painful. A woman who takes this desperate action is often under great distress, and is encouraged by social structures that are patently sinful." As Pope Francis says, it is important to do more to "accompany women in very difficult situations, when abortion appears as a quick solution to their profound anguish, especially when the life developing within them is the result of rape or a situation of extreme poverty." (#214).

"But the pope also makes it clear: "The Church cannot be expected to change her position on this question." And he adds, "I want to be completely honest in this regard. This is not something subject to alleged reforms or "modernizations"." (#214).

"As important as it is to always be merciful, compassionate and sensitive to the suffering of the individuals involved, we need never overlook the deliberate killing of an unborn child no matter what the extenuating circumstances."

"As St. John Paul II writes in his encyclical, *Evangelium Vitae* ("The Gospel of Life"), "Abortion is the deliberate and direct killing of a human being in the initial phase of his or her existence. The moral gravity of procured abortion is apparent in all its truth if we recognize we are dealing with murder, and in particular when we consider the specific elements involved. The one eliminated is a human being at the very beginning of life. No one more absolutely innocent could be imagined. In no way could this human being ever be considered an aggressor, much less an unjust aggressor. He or she is weak, defenseless, even to the point of lacking that minimal form of defense consisting in the poignant power of a new born baby’s cries and tears. The unborn child is totally entrusted to the protection and care of the woman carrying him or her in the womb." (#58).

"As individuals and as a society, our solemn obligation is to defend the innocent and helpless unborn child.

Sacred Scripture repeatedly affirms the value of human life, reminding us that "from their mother’s womb" all human beings belong to God, who searches and knows them and who forms them and knits them together with his own hands (Ps 139).

"The deliberate killing of an innocent being in his or her mother’s womb is never permitted. “No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the Law of God which is written in every human heart, knowable by reason itself, and proclaimed by the Church." *(Evangelium Vitae*, #82).

"Given such a grave situation," St. John Paul II writes, "we need now more than ever to have the courage to look the truth in the eye and to call things by their proper name, without yielding to convenient compromises or to the temptation of self-deception." *(Evangelium Vitae*, #58).

We must speak about this unspeakable crime. And we must use plain language—sensitively and compassionately, but without compromising the fundamental truth that all life is sacred from the moment of conception to the experience of natural death.

As we observe sadly yet another anniversary of the terrible anti-life decision by the U.S. Supreme Court in Roe v. Wade, let’s join Pope Francis, the entire Catholic community, and people of good will everywhere in praying, through the intercession of the Blessed Virgin Mary and all the saints, for an end the unspeakable crime of abortion—now and always.

Rejoice in the Lord

**Prayer for an end to the unspeakable crime of abortion**

Oremos por el abominable crimen del aborto

**Traducido por:** Daniela Guanipa

**Archbishop/Arzobispo Joseph W. Tobin**
Southside Catholic Business Professionals to host Inspirational Insights event on Mar. 12

Southside Catholic Business Professionals (SCBP)—a membership-based group promoting faith, charitable giving and Christian business networking—will host its eighth annual Inspirational Insights speaker event at the Colts Complex, 335 W. 56th St., Indianapolis from 8:30 a.m. to 11 a.m. on Mar. 12.

The event features two keynote speakers: syndicated newspaper columnist Lori Borgman and Indianapolis businessman Danny O’Malia. During the event, Methodist University president Dan Elsner will be honored as the Catholic Person of the Year.

Attendance at this motivational, business networking event is available through corporate sponsorship of tables, available at various giving levels.

The SCBP is also promoting businesses and professionals working together for the mutual benefit of its members and the Archdiocese of Indianapolis, and devoted to the support and development of Catholic education in the region, as well as other charitable causes.

For more information on this event, contact SCBP president Ben Brown at president@indyvcbp.com.

Gifs to the Hermitage

At the Ave Maria Guild Christmas luncheon and meeting on Dec. 9, 2014, guild president Peter Ruth, left, presents Benedicteine Sister Rebecca Fritzsche with checks for $4,800 and $100 to the Capital Campaign to benefit St. Paul Hermitage in Beech Grove.

Events Calendar

Archabbbey Library Gallery hosts two-person art exhibit through Feb. 28


Fabric artist Julia Sermersheim from Santa Claus, Ind., and Bob Zasady, a sculptor from Princeton, Ind., will exhibit work in this show. Both are inspired by shapes, colors and textures, which they explore while searching for harmonious compositions.

Sermersheim uses fabric to build compelling images. Her work has been exhibited extensively in the region, including solo shows at the Columbus Learning Center in Columbus, and at Kentucky Wesleyan College in Owensboro, Ky.

Zasady’s work explores both the intersections of geometrical shapes and voids, and as the merging of rich organic shapes with color and texture. He carves rigid polyurethane foam, which is then covered with fiberglass and given various surface treatments.

Zasady has also exhibited widely in the region, including a solo show at the Dunn Gallery at Oakland City University in Oakland City, Ind. In 2014, his sculpture “Aerial Beauty” won the Keep Evansville Beautiful Airport Gateway Sculpture Competition.

The exhibit is open and free to the public. Those wishing to view the exhibit may arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbbey Library’s website at www.stmeinrad.edu/libraryhours.

Providence Cristo Rey High School hires new vice president of advancement

Nancy L. Martin, former senior vice president/sales manager of fifth third Bank, has joined Providence Cristo Rey High School (PCRHS) in Indianapolis as the vice president of institutional advancement.

In her position with PCRHS, Martin will be responsible for developing and maintaining client relations, including partnerships for the school’s Corporate Study Program.

Martin, a board member of the Archdiocese of Indianapolis, Catholic Charities and the American Heart Association’s Executive Leadership
As I consider the tremendous impact that Catholic education has had on individuals, families and entire communities, I am reminded of a poem entitled “Unity” (author unknown). The first stanza reads, “I dreamed I stood in a studio and watched two sculptors there. The clay they used was a young child’s mind, and they fashioned it with care.”

The two referenced sculptors are the teacher and the parent. However, in Catholic schools, we would identify God as the master sculptor, and each of us as his apprentices.

Our Catholic schools are able to provide a unique foundation upon which these masterpieces are built, thanks to strong parent and Church investment, our holistic approach to teaching and learning, and our constant focus on learning about and living our Catholic faith.

What does Catholic education “take”?

With 68 Catholic schools in the Archdiocese of Indianapolis, our educators take these beautiful children of God—beginning at three to four years of age—and develop readers, writers, scientists, historians, mathematicians and artists.

Catholic schools channel curiosity and energy while striving to empower learners to become advocates for themselves and others through Christian service and strong morals.

Our schools mold creative spirits and critical minds to form strong, well-rounded Christian men and women who serve as leaders committed to knowing, loving and serving God.

Catholic education takes young people and develops doctors, teachers, lawyers, business leaders, musicians, artists and scientists. Priests, deacons, and men and women religious spring from the work of our Catholic schools, as do dedicated spouses, mothers and fathers.

Catholic schools teach us how to align our choices to Gospel values through the study of Sacred Scripture, Church traditions and infinite examples of our Catholic faith.

Catholic schools recognize the gifts with which each individual has been blessed and work collectively with parents and students to fully develop these gifts and glorify God.

The “Unity” poem concludes with, “And each agreed they would have failed if each had worked alone, for behind the teacher stood the school, and behind the parent, the home.”

In our Catholic schools, God works through students, parents, teachers, staff, administrators and supporters to provide opportunities to deepen relationships with him, making future celebrations sweeter and hardships lighter.

Catholic schools do not limit the focus on student growth from ages 3 to 18, but instead use precious time with youth to prepare them for college, careers and most importantly, heaven.

With God’s grace, Catholic schools take children and develop the masterpieces God created them to be. †
Students grow in service, leadership through Maley Foundation

By Natalie Hoefer

Two years ago, Christine Williams, principal of Holy Name of Jesus School in Beech Grove, decided she wanted to do less talking and have more action when it came to promoting the concept of service for the school’s middle school students.

“I wanted something to remind the [students] of our larger purpose outside of what they see every day,” she said. “Every day they’re learning about our Catholic faith, but I wanted an opportunity for them to put it in action.”

But where to begin, how to organize such an effort and how to help the students process their experience were challenges.

Enter the Joseph Maley Foundation, a non-profit started in Indianapolis by St. Monica parishioners Vivian and John Maley. Their son, Joseph, died of leukemia at the age of 18 in 2008.

“Joseph was born with a lot of different disabilities,” said Vivian. “Joseph had four brothers, so my husband and I were used to teaching others how to work with and accept others with disabilities.”

In 1991, Vivian started a disabilities awareness program at St. Monica School in Indianapolis, where her four other boys were students. That program started as the launching point for the Joseph Maley Foundation in 2008.

In just six years, the foundation has grown to offer 11 different programs that range from raising disability awareness, to developing a spirit of servant leadership in youths, to serving families suffering from infant loss.

“We created a broad mission statement on purpose so as the foundation grew and more ideas came about, we could do other things that would serve children of all abilities and not just focus on children with disabilities,” Vivian explained.

While the Joseph Maley Foundation offers its programs to any school, it started in Catholic schools and the word spread from there. The foundation recently added a few businesses to its list of clients.

Williams utilized the foundation’s Service Day program to get the Holy Name middle school students active in serving others.

“They work with your culture and your vision,” said Williams, who wanted the students to volunteer particularly at Catholic organizations.

The staff at the foundation found three Catholic nonprofits in the Indianapolis area—Anna’s House, Hearts & Hands of Indiana, and the Society of St. Vincent de Paul. They then divided the students into three groups.

Teachers and parents drove the groups to their assigned organization, where they spent half a day volunteering.

“When they came back, the leaders from the Joseph Maley Foundation led the kids through a reflection on the day,” said Williams. “The kids loved it. They all left on a positive note.”

She was so impressed with the outcome that she asked the Joseph Maley Foundation to organize a day of volunteering for the entire school, from pre-kindergarten through eighth grade.

“They designed a curriculum that included the academic standards for each grade, and had lessons that connected to the service project that students were doing, and were even able to tie service points into what the teachers were covering in their instructions,” Williams said.

“It was a really neat initiative and incredible to see all of our students participate in service at the same time.”

Not far away at Holy Spirit School, students for the last five years have participated in the Service Day program and other Joseph Maley Foundation programs to instill the values of service and leadership into the youths.

“Until students are actively engaged and actually seeing the places they’re going and doing the work, they’re not really going to understand service,” said principal Rita Parsons. “By giving them that opportunity, you’re empowering them to go on in the future.”

“We’re seeing [Holy Spirit graduates] in high school becoming involved in service, going to St. Vincent de Paul on Saturdays or joining their high school service club. They take initiative now because they know what it’s like to pay it forward, and they know service makes them feel good.”

Students from Holy Spirit have also become involved in the foundation’s disabilities awareness programs, including Disabilities Awareness Week and the Kids on the Block puppet troupe, which puts on puppet shows at schools to teach children about disabilities.

“With the Kids on the Block program, the kids went out for a week of training during the summer,” Parsons explained. “It really developed the leadership of the students. They had to create and build the stage, know their roles, act out their parts, then lead a question-and-answer session. And it’s all done by the students.”

Both disabilities awareness and leadership are outcomes of the foundation’s Disabilities Week program as well, said Amy Moran, a counselor at Holy Spirit School who helped coordinate the program.

“The most amazing thing of that week is not only awareness, but how friends and peers come to the help of the students who have been assigned a disability,” she said. “Kids will ask, ‘Can I eat lunch with you? How can I help you?’ It’s fabulous to see them step up as the leaders and role models we know they can be.”

As with Williams of Holy Name School, Parsons has seen graduates of Holy Spirit School continue with volunteering. One graduate now serves on the Joseph Maley Foundation Junior Board.

That one graduate is how Vivian Maley sees the foundation working: “One little bit at a time, making the world a better place,” she said.

“The Joseph Maley Foundation is a continuation of Joseph’s legacy. We’re all about planting seeds and growing miracles.”

(For more information about the Joseph Maley Foundation, log on to www.josephmaley.org.)

Students’ special “Soup in a Jar” helps to nourish needy families

By John Shaughnessy

For 20 years, Amy Huber and Kim Huff have helped their fourth-grade students at Holy Family School in New Albany add a special touch of warmth to the lives of families during the holiday season.

It’s all part of an effort that is called “Soup in a Jar.”

“Parent volunteers come in the Tuesday before Thanksgiving and help the students make ‘Soup in a Jar’ to raise money for the less fortunate,” Huber says. “The children bring in their orders of soup, and the money they raise goes to buy food and Christmas gifts for needy families. Holy Family’s cafeteria is warmed with not only soup but the sheer joy of making someone else’s Christmas extra special.”

The experience provides a satisfying feeling for the students, too.

“It is important to help others because it makes you feel good about yourself,” says Presley Kirk. “When you do this, God is very happy, and you are following God’s mission.”

Fourth-grader Brantley Whitlock adds, “It is nice to help others because it is the way Jesus taught us.”

Huber sees a long-lasting benefit to “Soup in a Jar” for her students.

“They are brought together to give thanks for everything they have and to touch the hearts of other families. By participating in this service project, their faith is also strengthened, and they are shown that anyone can make a difference.”

Students' special “Soup in a Jar” helps to nourish needy families

Fourth-grade students Jack Bryant and Sophia Denison of Holy Family School in New Albany help to create “soup in a jar” to benefit families in need. (Submitted photo)
reasons to celebrate Catholic schools in the archdiocese

By John Shaughnessy

1. Bishop Chatard High School in Indianapolis was one of 51 Catholic schools in the country and just three in Indiana to be named a 2014 School of Excellence by the Catholic Education Honor Roll—a recognition for schools that are “marked by the integration of Catholic identity throughout all aspects of their programs and excellence in academics.”

2. Jenny Lents of St. Louis School in Batesville is one of nine elementary school teachers in the country who has been chosen to receive the 2015 Distinguished Teacher Award from the National Catholic Educational Association.

3. In 2014 ratings by the Indiana Department of Education, 59 of the 67 Catholic schools in the archdiocese received either an “A” or “B” grade—and 21 schools improved their ratings since 2013.

4. At the Celebrating Catholic School Values Awards event in Indianapolis on Nov. 5, it was announced that a record $6.1 million had been raised in 2014 to help children in the archdiocese receive a Catholic education.

5. The girls’ volleyball team of Our Lady of Providence Jr./Sr. High School in Clarksville won their second straight Class 2A state championship.

6. Cathedral High School in Indianapolis won the Class 5A state championship in football, tying Bishop Chatard High School in Indianapolis with a record 12 state championships in the sport.

7. Patricia Mattingly of Providence High School was named the winner of the Class 2A Mental Attitude Award for girls’ volleyball, recognizing her mental attitude, scholarship, leadership and athletic ability.

8. Jared Thomas of Cathedral High School was honored for those same qualities when he was selected as the winner of the Class 5A Mental Attitude Award for football.


10. In his 49th year of teaching at Roncalli High School in Indianapolis, James Ratliff received national recognition for the fact that his students have won an annual national architectural design competition 10 times in the past 18 years.

11. During the past five years, enrollment in Catholic schools across the archdiocese has increased from slightly more than 22,000 students in 2009-10 to nearly 24,000 students in 2014-15.

12. Ninety-seven percent of Catholic high school students in the archdiocese graduated.

13. Based upon his impact on his players and the community during his 37 years of coaching football at Father Thomas Scriona Memorial High School in Indianapolis, Ott Hurle became the first Indiana coach to receive the national Power of Influence Award from the American Football Coaches Association and American Football Coaches Foundation.

14. Bill Hicks, longtime speech and debate teacher and coach at Brebeuf Jesuit Preparatory School in Indianapolis, became only the third person since 1925 to earn the National Speech and Debate Association’s “Distinguished Service Plaque—Eleventh Honors.”

15. St. Thomas Aquinas School in Indianapolis won the Teamwork Champions Award in the elementary school competition of the Third Annual Indy VEX Robotics Championship in Indianapolis in November.

16. Ed Tinder, longtime executive director of the Catholic Youth Organization (CYO) for the archdiocese, received the 2014 National Catholic Youth Ministry Award, recognizing his efforts “to enforce the idea that CYO coaches are youth ministers while challenging them to teach and model Gospel values for their players.”

17. The St. Roch Junior Spell Bowl Team of Indianapolis earned their third straight state title in the Indiana Association of School Principals Spell Bowl State Championship. The team correctly spelled 69 of a possible 72 words.


19. Roncalli High School’s board of directors is one of five boards from across the country that has been selected to receive the 2015 Outstanding Board Award from the National Catholic Educational Association.

20. More than 95 percent of Catholic high school graduates in the archdiocese went on to college.
Seeds of faith blossom, bear fruit at Holy Cross Central School

By Sean Gallagher

For many years, Father Christopher Wadelton has had the heart of a missionary. It has led him on many occasions to minister to the poor in Honduras in Central America. Now he serves as pastor of St. Philip Neri Parish in Indianapolis. One of the ministries of the parish is Holy Cross Central School, which is also part of the archdiocese’s Mother Theodore Catholic Academies.

In being present to the some 250 students enrolled there, Father Wadelton, school principal Ruth Hittel and its teachers have all found a mission field close to home. Nearly all of Holy Cross’ students live at or below the poverty level. More than half are not being raised by their biological mother and father. Most are being raised by single parents or grandparents. About half are Catholic and half not Catholic.

Many seeds of faith have been planted in this mission field, and they are starting to bear great fruit.

Over the years, Hittel said that a small handful of students would annually ask to come into the full communion of the Church. That increased to about 35 students during the 2013-14 academic year. Hittel said that this spike was not the result of any formal evangelization program. Instead, she credits the increase to the good example of the Catholic teachers on staff at Holy Cross, where 17 of the 20 faculty members are Catholic, and the enthusiasm of Father Wadelton.

This positive, faith-filled environment, combined with the brokenness that many of the students experience in their families and social situations, affected many of the students in their journey of faith.

“The students find Holy Cross as a stabilizing factor in their lives,” Hittel said. “The school and the Church are literally their rock and one place of safety. … By coming into the Church, the children find one more ray of hope, for some in a near hopeless future.”

One of those students is Savannah Lee, a sixth-grader at the time she was received into the Church last year. She enjoyed coming into the Church with so many other students from the school, but she understood that it was her decision alone.

“When they were getting baptized, it was peaceful,” Savannah said. “I felt like they had that peace. I wanted to be baptized because I was in a Catholic school and I wanted to have that religion. I chose to do it, and I like it.”

Katie Louden is Holy Cross’ second-grade teacher. She also helped form the other students to be received into the Church last year and is working with about 30 students during this academic year.

“The kids won’t say it out loud like in a lunch table conversation, but it’s something that they’re wanting,” said Louden, a graduate of Maran University in Indianapolis. “It kind of just grows and expands [within them]. And it’s not just the bandwagon thing to do. It’s like, ‘If he can do that, then that’s something that I can do, too.’ ”

Hittel attended a Catholic school as a youth when nearly all the students were Catholic. She started her career as an educator in a similar situation.

She now appreciates ministering as an administrator of a Catholic school where many of the students do not share her faith—at least at first.

“Working with children who were not raised as Catholics, but who have embraced the faith because of what they’re living every day when they’re at school, is fabulous,” Hittel said. “Nobody’s telling them that they have to receive the sacraments. They are choosing It. That’s what’s beautiful.”

On the day when many of the students were baptized last year, one young girl at the last moment did not have a godparent available for the sacrament.

Hittel stepped up and offered to play that important role in the young student’s life of faith.

“I went over and said, ‘Would you do me the honor of allowing me to be your godmother?’ ” Hittel recalled. “The next thing you know, her mom was in tears. Since then, I’ve brought the girl to church on several Sundays because that’s one of my jobs as her godmother.”

Holy Cross is doing things to encourage all the students and their families to come to Sunday Mass at Holy Cross Church. They call it “Pack the Lord’s House,” and it is scheduled about four times a year.

“We’re hoping to create that habit and make a big deal out of coming to church on Sunday,” Hittel said. “If we get there once a quarter, well let’s try twice a quarter.”

Those who asked to be received into the Church were given a card that they were to have signed by the priest who celebrated the weekly Sunday Mass that they attended.

Being an example of faith and a person whom the students can ask about the faith is why Father Wadelton likes to visit Holy Cross on a regular basis, in addition to celebrating Mass for the school community.

“Evangelization was definitely a big part of why I like being in the school. Both for the Catholic kids and the non-Catholic kids,” he said. “It’s an opportunity for them to ask questions and for me to be with their inquisitive minds.”

Father Wadelton hopes that the faith that he, Hittel and the teachers at Holy Cross have helped pass on to the students there will continue to grow in the years to come.

“I hope that they will maintain that enthusiasm,” Father Wadelton said. “Most of them are old enough that they recognize the enthusiasm, and it’s fresh enough that when they really need to rely on the faith they’ve been taught in school and college, that enthusiasm is still going to be there. They’ll be comforted by their faith in times of need.”

A child’s song captures essence of Catholic education for teacher

By John Shaughnessy

As a music teacher at St. Barnabas School in Indianapolis, Kim Higdon believes that “one of the greatest joys in life is singing praises to God through hymns and liturgical music.” Higdon has also come to understand that her greatest rewards as a teacher often come unexpectedly.

“It is so important for me to connect with my students one on one,” she says. “My first year at St. Barnabas, I had a first grader named Helen who rarely spoke to anyone. When it was her turn, she would sing alone in the tiniest voice imaginable, with barely a whisper coming from her lips. She would sing along in class looking down at her lap with her lips barely moving.

“Helen remained quite shy until around third grade. One day when I asked for a volunteer to sing, I caught Helen looking at me eagerly. Even though she hadn’t raised her hand, I asked her if she would like to give it a try. She nodded and stood up and faced her class.

“‘As I began to play my guitar softly, out came this sweet, pitch-perfect, gentle voice singing, ‘When I feel afraid, think I’ve lost my way, still You’re there, right beside me.’ ”

The class exploded into applause as Helen smiled shyly and took her seat. In subsequent years, Helen volunteered to sing psalm verses at Mass, sang a duet in her eighth grade Christmas program, and performed a major solo in the Spring Musical.

“Rewards are there every day.”

12 reasons to choose Catholic schools

The National Catholic Educational Association offers “A Dozen Reasons to Choose Catholic Schools”:

1. We offer an education that combines Catholic faith and teachings with academic excellence.

2. We partner with parents in the faith formation of their children.

3. We set high standards for student achievement and help them succeed.

4. We provide a rigorous, balanced curriculum that integrates faith, culture and life.

5. We use technology effectively to enhance education.

6. We instill in students the value of service to others.

7. We teach children respect of self and others.

8. We emphasize moral development and self-discipline.

9. We prepare students to be productive citizens and informed voters.

10. We have a 99 percent high school graduation rate; 85 percent of our graduates go to college.

11. We cultivate a faculty and staff of people who are dedicated, caring and effective.

12. We provide a safe and welcoming environment for all.

Spring 2014 ISTEP+

Indiana Proficiency & Archdiocese Average Passing

Both English/Language Arts & Math

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CYO SPORTS
Catholic education of the body, heart and spirit
Digital tablets bring change, opportunity to Catholic schools

By Sean Gallagher

BATESVILLE—Digital technology keeps advancing at a quick pace in our society and administrators and teachers in Catholic schools across central and southern Indiana are working hard to find the best way to use these devices in teaching their students.

St. Louis School in Batesville was the first elementary school in the archdiocese to have all its students use Apple iPads—a device which was initially launched only in 2010—in all their classes and for homework.

In the year and a half that the digital tablets have been used in the Batesville Deanery school, they have transformed the way that teachers gauge students’ learning.

In the past, St. Louis eighth-grade teacher Jenny Lents graded tests or quizzes and students at home gathered all the scores on their own to see how the entire class was doing and then a day or so later could adjust their lesson plans to meet the needs of individual learners.

Lents says, however, that iPads give her “immediate feedback” when students answer on their iPads questions projected onto a screen in the classroom. She received their answers as soon as they entered them.

“They can go immediately in and help the kids that need more help,” she said. “Or if it’s the whole group not understanding something, then I can go back and reinforce that. It has saved me a ton of time.”

Mary McCoy, assistant superintendent of schools in the archdiocese’s Office of Catholic Education, said that the data on student learning in the past was more “summative,” collected at the end of chapters, in quizzes or tests. Now, she says, it is more “formative,” being gathered on a daily basis in ordinary classroom interaction.

“They’re constantly seeing what those students need or don’t need,” McCoy said. “They’re able to adjust their lessons, right there on the spot.”

As a teacher there, fourth-grade teacher Jill Hollins says that the digital devices have brought about a greater interaction between her and her students.

For example, they may have in the past been given a worksheet on which the students wrote down vocabulary words. Now, on the iPads, students write a sentence with the words and are drawn a picture of the word online to go with it. Each student’s page for each vocabulary word is then projected onto a screen in the classroom.

“When they use paper and pencil, a lot of times they’re just thinking, ‘I just want to get this done,’ ” Hollins said. “I think they take more interest and care about the words, and that makes the schedule more definite because it eliminates the question of whether we can do one more or two or three.”

“If we have a really bad winter and we need to come in as a snow make-up day,” Hollins said, “we want to keep our options open,” she said. “We want to be able to make decisions that would still be in the best interests of our students.”

Ebernberger also recognizes the importance of the classroom experience. She said that Providence won’t always use the virtual option when they have to be closed because of inclement weather.

“We want to keep our options open,” she said. “If we have a really bad winter and we feel like we’ve had too many days off in a row, we want to be able to make decisions that would still be in the best interests of our students’ instruction.”

Other schools in the archdiocese that have been approved for the virtual option include Cardinal Ritter Jr./Sr. High School and Brebeuf Jesuit Preparatory School, both in Indianapolis.

Additionally, as teachers there, they are receptive to it, but you don’t always get to see the difference you are making.

“This was a chance that reaffirmed that what I do every day matters. It energized me to work even harder for Jesus, the Master Teacher, in word and action.”

Motto of ‘live for Jesus’ helps teacher to shape her faith with children

By John Shaughnessy

As part of their morning ritual, the students and staff members at St. Louis School in Batesville say these words, “Live for Jesus, love others, and learn.”

As a teacher there, Jenny Lents had the opportunity to live that motto in a special way when the school hosted several junior high school exchange students from China.

The students had very limited exposure to Christianity. Lents recalls, “As part of my language arts class, I have a writing workshop day each week where students may choose a topic of their own to write about.

As I was conferencing with my young authors, one of the Chinese students, Ann, told me that she wanted to know more about ‘him’ as she pointed to the crucifix hanging on my wall.

“I knew this was possibly a once-in-a-lifetime opportunity for Ann, so I quickly said a silent prayer to the Holy Spirit for guidance and began to share the Good News with her. She smiled and began to write about Jesus.”

“This was so rewarding for me because it was an open opportunity to witness for Jesus and plant some seeds of faith. As a Catholic educator, you hope you are planting seeds of faith in your students every day, and that your students are receptive to it, but you don’t always get to openly see the difference you are making.

“...This was a chance that reaffirmed that what I do every day matters. It energized me to work even harder for Jesus, the Master Teacher, in word and action.”

The Criterion Friday, January 23, 2015

Catholic Schools Week Supplement
What are Tax Credit Scholarships?
The Indiana Tax Credit Scholarship Program provides scholarship support to families who want to enroll their children in the Catholic 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 page 10B), AND
• A student who is coming to a Catholic school after attending at least one year (two semesters) in an Indiana public school, AND/OR
• A student who is enrolled in an eligible Catholic 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 12-13 years. Current Catholic school 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 www.i4qed.org/sgo.

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 K-8 can receive a maximum of $4,800 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 Federal Free and Reduced Lunch Program (see chart on page 10B), AND
• A student in grades K-12 who is coming to a Catholic school after attending at least one year (two semesters) in an Indiana public school, AND/OR
• A sibling received a Tax Credit Scholarship or Voucher, AND/OR
• A sibling living in an “F” school area, AND/OR
• A current Catholic school student in grades K-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 12-13 years. Students enrolled in a Catholic school 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 www.doe.in.gov/choice.

See the chart on page 10B to see if you qualify for Tax Credit Scholarships and Vouchers
Archdiocese of Indianapolis

Catholic Schools

Batesville Deanery

Batesville
- St. Joseph School (P–8)
  812-537-3690
  524 Walnut St.
  New Alsace

Bloomington Deanery

Bloomington
- Bishop Chatard High School
  317-786-4200
  9788 N. Dearborn Road
  Greensburg, IN 47240

- St. Michael School (P–8)
  812-944-6090
  1331 E. Hunter Robbins Way
  Bloomington, IN 46260

- St. Vincent de Paul School (P–8)
  317-251-3997
  4100 E. 56th St.
  Indianapolis, IN 46260

- Holy Spirit School (P–8)
  317-255-7153
  923 18th St.
  Bloomington, IN 46201

- Nativity of Our Lord Jesus Christ School (P–8)
  317-826-6000
  3360 W. 30th St.
  Indianapolis, IN 46222

- Cathedral High School
  317-860-1000
  2801 W. 86th St.
  Indianapolis, IN 46268

- St. Wenceslaus School (P–8)
  317-839-3713
  3352 W. 30th St.
  Indianapolis, IN 46222

- Catholic Regional Preparatory School
  317-255-7153
  5375 McFarland Road
  Indianapolis, IN 46228

- St. Michael School (P–8)
  317-876-4013
  541 E. Edgewood Ave.
  Indianapolis, IN 46222

- St. Thomas Aquinas School (P–8)
  317-821-9724
  545 N. Eastern Ave.
  Indianapolis, IN 46219

- St. Joseph School (P–8)
  317-876-4013
  541 E. Edgewood Ave.
  Indianapolis, IN 46222

- Nativity of Our Lord Jesus Christ School (P–8)
  317-826-6000
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### WHAT AM I ELIGIBLE FOR?

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

#### My child is enrolled at a Catholic school.
- I meet these eligibility requirements:
  - Indiana resident
  - My family is between 100% and 200% of the Federal Free and Reduced Lunch Income Level (see chart).

#### I’m moving my child in grades K-12 to a Catholic school from a public school.
- I meet these eligibility requirements:
  - Indiana resident
  - Apply before September 1, 2015
  - My child attended public school the previous year (two semesters) OR received a Tax Credit Scholarship, or Voucher, the previous school year.

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

### TAX CREDIT SCHOLARSHIP

| INCOME ELIGIBILITY LEVELS FOR INDIANA VOUCHERS AND TAX CREDIT SCHOLARSHIPS |
|---|---|---|
| 100% of Reduced Lunch Eligibility | 150% of Reduced Lunch Eligibility | 200% of Reduced Lunch Eligibility |
| Number of Persons in Household | Annual Household Income Limit for a 90% Indiana Voucher | Annual Household Income Limit for a 50% Indiana Voucher | Annual Household Income Limit for a Tax Credit Scholarship (or 50% Indiana Voucher)* |
| 1 | $21,590 | $32,385 | $48,179 |
| 2 | $29,101 | $43,651 | $60,201 |
| 3 | $36,332 | $54,928 | $75,223 |
| 4 | $44,123 | $66,384 | $88,245 |
| 5 | $51,054 | $77,491 | $102,267 |
| 6 | $57,345 | $88,717 | $118,289 |
| 7 | $66,556 | $99,904 | $133,311 |
| 8 | $74,167 | $111,250 | $148,333 |

*NOTE: a 90% voucher scholarship is the lesser of the tuition and fees charged by the Catholic school or up to $4,800 in grades K-8 and more for grades 9-12. A 50% voucher is half of a 90% voucher. Income levels are determined in accordance with verification rules at www.doe.in.gov/choice.

*A family at between 150 and 200% of Reduced Lunch Eligibility may be eligible for a 50% voucher if the student received a voucher for 2013-2014 OR if the student has a disability requiring special education.

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### SCHOOL VOUCHER

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

Archdiocese of Indianapolis
The Church in Central and Southern Indiana

Office of Catholic Education
(317) 236-1430
(800) 382-9836
www.archindy.org/ocene/
By John Shaughnessy

Voucher program leads to more students in Catholic high schools

By Natalie Hofer

When the Indiana state voucher program, now called the Indiana Choice Scholarship Program, went into effect on July 1, 2011, there was an expectation that Catholic school enrollments would rise. The numbers did not disappoint.

Last November during the Celebrating Catholic School Values Awards event, archdiocesan superintendent of Catholic schools Gina Fleming announced that Catholic high schools in the archdiocese saw an increase of more than 600 students between last school year and this school year alone.

The Criterion spoke with two school presidents—Philip Kahn of Prince of Peace Catholic Schools in Madison and Joe Therber of Father Thomas Scecina Memorial High School in Indianapolis—to get their take on the voucher program’s impact on school enrollment and on the effects the growth is having on their schools.

‘Great for our school and our families’

Philip Kahn

Philip Kahn will always remember the day he hung a sign in the state’s natural southern boundary lies the town of Madison, population approximately 12,000.

Known as small school administrator, says school president Philip Kahn, Father Michael Shawe Memorial Jr./Sr. High School has benefitted from the voucher program, growing from a student enrollment of 150 during the 2009-10 school year to 177 students this school year. That’s a 16 percent increase over a five-year span.

The increase hasn’t raised issues of space and staffing yet, he says.

“We had room to grow, so we reorganized a few of the teachers and their responsibilities, but haven’t had to add more positions at the high school level,” he says.

But the increase of students at Pope John XXIII Elementary School, over which Kahn is also president, resulted in the addition of four new elementary level teacher positions.

In the last five years, enrollment has grown by 104 students, equating to a 33 percent increase in student population.

While Scecina president Joseph Therber primarily attributes the growth to “God’s blessing on the school,” he acknowledges the impact of the Choice Scholarship Program, as well as alumni support, ongoing facility improvements and strong relationships with deanery- and archdiocesan level schools.

Therber specifically credits the voucher program for the increasing diversity within the student population.

“Although the voucher program has increased the number of Latino and African-American students,” he says. “You can’t deny that increase in diversity is a good thing. We’ve had a Catholic school that is also an increase in diversity, it gives us a great opportunity to live the mission of our Church and improve the lives of our students.”

The students have a rich array of backgrounds and academic interests.

The increase in student enrollment has also led to the hiring of more teachers, new class offerings, and expanding student and counseling services.

As Therber looks to the future, he sees continued growth for Scecina’s student enrollment. That growth, he says, is “not just for numbers’ sake.”

“We are very committed to growth that is intentional, that can be managed for the good of the school environment and the quality of school programs,” he says.

Whether through the voucher program or other means, there is one benefit that reigns supreme, says Therber.

“When your enrollment grows by 33 percent, you’ve got more [students] attending Mass every week and receiving the benefits of getting Catholic theology every day of their high school career.”

By John Shaughnessy

Message of Christ’s victory guides teacher to help students in tough times

Matt Hollowell stood in front of his first period classroom, struggling to find the words to help his students—and himself—deal with the heartbreak of one of the most memorable goodbyes of his career.

“Lilly met her when we went to play volleyball at Morning Pointe on a Saturday afternoon,” Lilly says. “I met her when we went to play volleyball at Morning Pointe on a Saturday afternoon.”

Lilly met her pen pal, Betty, a few months earlier. “I met her when we went to play volleyball at Morning Pointe on a Saturday afternoon.”

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Robots overcome challenges to become champs

By John Shaughnessy

Jose Garcia jumped from his seat. Garrett Johnson leaped into the air. And that was just the beginning of the fun for the two high school freshmen as they joined in the celebration of a championship that didn’t seem possible just three days earlier.

On the Thursday evening before the Third Annual Indy VEX Robotics Championship in November, Jose and Garrett were part of the frustrated robotics team at Providence Cristo Rey High School in Indianapolis—a team that watched in disappointment as three sets of gears on their robot snapped.

And yet here they were on Sunday evening—after three days of testing, improvising and fine-tuning under pressure—jumping with joy.

Just seconds earlier, it had been announced that the alliance formed between their team, the team from Bishop Chatard High School in Indianapolis and the team from Irvington Preparatory Academy in Indianapolis had just won the VEX Tournament Champion award.

Suddenly, four months of designing and programming a robot led to some unforgettable human reactions.

“I was in the air,” Garrett recalled. “I was jumping around and yelling.” Jose smiled and added, “When I saw we won, I just jumped out of my seat. The feeling I had was just amazing.”

Garrett chimed in again. “To be honest, it was surprising. We stuck together, we conquered our problems, and we went out and showed it.”

That approach made the four months of planning and preparation worthwhile for Jose, Garrett and the other members of the Providence Cristo Rey robotics team: Armon Badgett, Kaylyn Hicks, Ajay Pandora and Andrew Watkins.

“Winning the alliance championship was a validation of all of the hard work and planning that our kids have put into their robots,” said Amanda Horan, who coaches the Bishop Chatard robotics team with Gary Pritts. “It gave our entire team confidence and motivation.”

Both teams know the joy of a championship—and the joy of the journey. “It’s just amazing,” Jose said. “You get to spend time with your friends. And you not only get to direct a robot but build it, design it and program it. We all cooperated in what we had to do. If somebody needed help, we would all be there for each other.”

Members of the robotics team at Providence Cristo Rey High School in Indianapolis fine-tune their robot during the Robotics Championship in November. Andrew Watkins, left, Garrett Johnson, Jose Garcia and Armon Badgett are in the forefront while Ajay Pandora is partially hidden in the back. (Submitted photo)
Unlikely journey leads teacher to find her destiny

By John Shaughnessy

Considering the way that she met her husband, it’s understandable that Amaranta Kemple believes in destiny and the power of the Holy Spirit. Now a pre-school and Spanish teacher at St. Mary School in Rushville, Kemple was living in her native Mexico 16 years ago when her work had her traveling to the small town of Morelia on a crowded bus. “I was really upset that I was going to this small town when all my friends were going to Mexico City,” she recalls. Yet during the bus trip, she sat next to a man from the United States who was headed to that same small town for two weeks to learn Spanish. And their enjoyable conversation on the bus kept evolving into something more and more interesting as they kept running into each other during those two weeks.

“After that, we talked on the phone and visited each other. We talked on the phone for a whole year. We decided it was going to be cheaper to get married than to pay the phone bill,” she says with a laugh about her relationship with her husband, Joseph. Then she turns serious, “I think the Holy Spirit put me on that bus. That was my destiny.”

Kemple also believes it is her destiny to be a Catholic school teacher—another journey that has been marked with some interesting twists.

For the first five years of their marriage, the Kemplers lived in Michigan. Eleven years ago, Joseph knew he needed to return to his hometown of Rushville to care for his mother, a widow who has Parkinson’s disease. Searching for a pre-school at the time for their daughter, Clara, Kemple says, “I asked if I could teach them Spanish. Then I was hired as the pre-school teacher, and I continued teaching Spanish as well.”

The school became a home for Clara and her sister, Sofia. It also became a home for their mother.

“As a mother, I love that my kids are safe in school. As a teacher, I love that we can talk about Jesus,” she says. “The kids behave very well, and they’re kind. We’re like a big family. You always see kids helping other kids, teachers helping kids, and kids helping teachers. I love that when someone is having a bad day, we can stop and say, ‘Hey, let’s pray about that.’ And we can help each other.”

Kemple also strives to help her students—especially her pre-schoolers—understand that their lives and the world are full of possibilities.

“As a teacher, I want them to know that the world is open for them. That’s why I teach Spanish. I want them to know there are no limits, that people around the world love Jesus. I don’t want my students to be just good. I want them to be outstanding. I love when they say, ‘We’re outstanding!’ That’s a big word for a little pre-schooler. We teach that Jesus is our leader, and they can be good leaders, too.”

Besides being a teacher, Kemple also serves St. Mary School in another leadership role—as the president of the parent-teacher organization. I like to do things for the school. The school has done so much for my children. And I have to give back to St. Mary’s for that. Being the president of the PTA helps me give back in another way.”

She also gives by sharing her faith with the non-Catholic students at the school. “We have so many non-Catholic students. When we take them to church, it’s the first time for many of them. Just to see the joy in their lives is so amazing.”

So is the commitment that Kemple has to a man from the United States who has Parkinson’s disease. “As a teacher, I want them to know that the world is open for them. That’s why I teach Spanish. I want them to know there are no limits, that people around the world love Jesus. I don’t want my students to be just good. I want them to be outstanding. I love when they say, ‘We’re outstanding!’ That’s a big word for a little pre-schooler. We teach that Jesus is our leader, and they can be good leaders, too.”

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So is the commitment that Kemple has to the school and the parish, says Sherri Kirschner, principal of St. Mary School. “Without her being here, we wouldn’t be able to offer Spanish to our students.” Kirschner says. “She also does a great job in communicating with our Hispanic families. And she tutors them after school if they need it.”

“She’s also our PTA president, she’s on the school’s safety team, and she helps out with Sunday school. That says how much she believes in what St. Mary’s gives to our students, and how she wants to make it as best as possible for her children and all children.”

Kemple just sees everything she does as a reflection of finding her destiny. “I remember growing up thinking, ‘What’s my talent?’ I’d watch those talent shows and wonder if I had one. Now, I know my talent is teaching. You can share so much with children, teach them so much, and learn so much from them.”

“I have learned from them that I can have fun. I’ve learned that I can sit down and color with them for 15 minutes and have a conversation with them. We talk about their feelings and their life. ‘I’ve learned from them to enjoy my life.’”

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Roncalli Salutes Our Newly Ordained Priests

On June 7, 2014 two Roncalli alumni, Benjamin Syberg R’06 and Tim Wyciskalla R’06, affirmed their call to the priesthood and were ordained priests by Archbishop Joseph W. Tobin.

Father Syberg will serve as the new Associate Pastor at St. Barnabas, and Father Wyciskalla will serve as the new Associate Pastor at St. Malachy, in Brownsburg.

Congratulations and thank you for your devotion to our Catholic faith.

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Our newly ordained priests:

Fr. Timothy Wyciskalla
Fr. Benjamin Syberg

Celebrating Catholic Schools Week
Teacher strives to launch interest of students in science

By Christa Hoyland
Special to The Criterion

CLARKSVILLE — Laura Swessel has worked with top engineers around the world and as a mission controller for satellite launches. She also has a patent on a fuel gauge for a satellite.

With those accomplishments, a bachelor’s degree in aerospace engineering from the Massachusetts Institute of Technology (MIT) and a master’s degree in mechanical engineering from the New Jersey Institute of Technology, she could work at a top engineering firm. But Swessel chooses to teach junior high science and high school Earth space science and physics at Our Lady of Providence Jr./Sr. High School in Clarksville.

She came to the school in the fall of 2012 as a part-time honors physics teacher while also teaching as an adjunct professor at Indiana University Southeast in New Albany. When the opportunity to teach full-time at Providence arose in 2013, Swessel gladly accepted.

Swessel began her career as an aeronautics engineer with Lockheed Martin in Princeton, N.J. When the plant closed eight years into her career, she and her fiancé, John, chose to marry and move to the Louisville, Ky., area, where he grew up. They moved a few miles north of the city to Georgetown, Ind., and she started her own consulting business and began teaching at IU Southeast, allowing her to pursue “the best of both worlds,” she said.

Quickly embraced life as a high school teacher and said the Catholic school environment had a closeness between the students and faculty that was lacking in her own public high school in her home state of Maryland. She fosters that closeness in her classroom by holding lunch meetings with her students at the beginning of each semester.

“I get more interaction in the classroom,” she said. “It’s a positive for them, and a positive for me. It’s definitely worked out both ways.”

While Swessel enjoys the opportunity to get to know her students better, her primary goal is to help them enjoy science—and ultimately explore a career in science or technology. Her efforts to that end extend beyond her classroom.

Last semester, she brought in a guest speaker from the National Weather Service. She also set up virtual sessions with an ocean drilling vessel. And she took her students on a field trip to the Living Lands & Water barge. Each session supplemented a classroom lesson or demonstrated a type of science career.

“I just like to introduce new concepts to kids to get them interested in a career in science and technology,” Swessel said. “If they are already interested, I like to mentor or guide them.”

A number of the guest speakers or virtual opportunities were a result of her participation in the Duke Energy Academy, a weeklong summer program at Purdue University in West Lafayette, Ind. During the program, she wrote and shared lesson plans with fellow science teachers and attended sessions that gave her ideas for labs and lessons for her students.

One of those sessions resulted in Providence receiving the temporary use of a vertical wind shaft from WindStream Technologies. Swessel said she was intrigued by the wind shaft’s compact, lightweight design and how it is paired with solar panels to create a solar mill. She invited its inventor, Dan Bates, CEO of WindStream Technologies, to lead a before-school session for students. That session then led to future labs in which students created a mini-wind farm from repurposed materials.

Swessel also entered in several lotteries while at the academy and won the chance for students to witness a core extraction off the coast of Japan via a live video event with the crew of the JOIDES Resolution Ocean Drilling Vessel. Students received a virtual tour of the vessel and learned what the researchers were studying from the Earth’s core.

Because of her degree from MIT, Swessel also made it possible for students to attend a virtual symposium as the university celebrated the 100th anniversary of its Department of Aeronautics and Astronautics. Students were able to view a question-and-answer session with shuttle astronauts and a tour of MIT laboratories.

Swessel said she is always looking for ways to enhance her lessons to show her students how their subject matter can be used in their lives or a future career. Maresa Kelly, a junior in Swessel’s Honors Physics class, said she appreciates the speakers and opportunities her teacher has brought to the school this year.

“It’s different than when you’re in class, and all you do is math,” Maresa said. “It was neat to see all the applications of physics in the real world.”

The West Deanery celebrates Catholic Schools Week!

Catholic Schools Week is a national and annual celebration of Catholic education in the United States. The West Deanery is proud to celebrate this week and take time to acknowledge the value-based, quality education our students receive.

Follow Catholic Schools Week on social media by searching the hashtag #CSW15.
The Archdiocesan Schools of the North Deanery
CELEBRATE CATHOLIC SCHOOLS WEEK

2015

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THANK YOU FOR YOUR SUPPORT

Record $6.1 million raised to send children to Catholic schools

By John Shaughnessy

Shortly after it was announced that a record $6.1 million had been raised this year to help children in the archdiocese receive a Catholic education, Archbishop Joseph W. Tobin wondered if other people had the same reaction he did.

“I hope you gasped as I did when I heard that figure,” the archbishop told the 600 people who attended the 19th annual Celebrating Catholic School Values Awards event at Union Station in Indianapolis on Nov. 5.

“It’s an incredible sign of life in our archdiocese. A lot of you heard me thank God that last April at the Easter Vigil across the archdiocese, 1,000 people were received into the Church through baptism or through the profession of faith. This figure of $6.1 million is another sign of our faith. It’s a sign of the generous gifts of people within the Church and without, because they believe in what we are trying to do with Catholic education.”

The record $6.1 million—more than twice last year’s previous record $3 million—was among an impressive set of numbers shared during the event.

In recent ratings by the Indiana Department of Education, 59 of the 67 Catholic schools in the archdiocese received either an “A” or “B” grade—and 21 schools improved their ratings since last year.

“Over the past five years, our enrollment has grown from just over 22,000 students in 2010 to almost 24,000 this year.”

THANK YOU!
A special thank you is extended to the corporations, foundations, schools, parishes and individuals who made the 2014 Celebrating Catholic Schools Values event a success.

The Celebrating Catholic School Values event celebrated nearly $6.1 million in Indiana tax credit scholarships and event support this year and allowed families to choose a Catholic school for their children.

To learn more about supporting Catholic education, please visit us online oce.archindy.org or contact us at (800) 382-9836 ext. 1568

ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana
Beauty of art can deepen the faith of artists, beholders

By Susan Gately

Mystics, popes and artists have said that true art is always sacred. French philosopher and mystic Simone Weil said that works of art can be viewed as “a sort of incarnation.” In Gravitas and Grace, Weil wrote, “There is a kind of incarnation of God in the world, of which beauty is the sign. Beauty is the experimental proof that incarnation is possible.”

For artist Brid Ni Rinn, founder of Focolare, a Catholic lay movement—the sign of “true” art is its ability to live on after the artist dies because those works “possess something eternal.”

What is it like for an artist or sculptor to craft a piece of religious art, and do they experience the hand of God in their work?

Brid Ni Rinn is an Irish sculptor whose parents were involved in the arts: her mother wrote books on the saints, and her father wrote about country life. It is not surprising she has artistic talent. Her father contemplated being an artist, but instead fostered her daughter’s gift, sending her across the fields on horseback at a young age for art classes.

Her faith was always important, and as she moved from painting to sculpting, she naturally moved to the theme of the sacred. Every year since 1963, she has been commissioned to sculpt religious icons or statues for churches in Ireland.

“Your whole talent is a gift, and you don’t have control over it,” she said. “Sometimes things don’t work out for me, but I do think I get great help sometimes, where maybe a face will come out just gorgeous.”

She is matter-of-fact about her work, seeing it as what she is trained for. As she sculpts, she asks, “Have I got that right? Have I cut in too deep? Are the two sides of the face too different? Will I be able to fix it?” The prayers she utters are to get it “right.”

She sees the value of sacred art: “Religious art is faith in visible form. I know people who have got it ‘right.’” The prayers she utters are to get it “right.”

“During good painting, I’m listening to the work and I’m looking at the work and in a way the work is revealing itself to me. Something starts to reveal itself, and I don’t know where I am and I don’t know what I’m thinking, but I do know that I’m lost, totally lost. You’re left in a space. It’s not a negative space, but you’re left in a silence and that silence is like a meditation.”

Dunne describes what it is like for him to paint. “Your task as an artist is first of all to reach within yourself and to find something that is more than just on the surface of life. But that’s only half the equation,” he said. “The faith element comes in between two people—between the viewer and the artist. A good piece of art will move someone.”

By Daniel Mulhall

A recent exhibit at the National Museum of Women in the Arts in Washington displayed a collection of images of the Blessed Virgin Mary. In the exhibit, titled “Picturing Mary: Woman, Mother, Idea,” the viewer is immersed in paintings, sketches and sculptures illustrating various aspects of Mary’s life.

Seeing so many artworks featuring Mary at one time makes clear her importance in the life of the Church, and the importance of art in expressing faith. Mary is presented in only a few passages of the New Testament, yet she is brought into vibrant life through the work of talented artists from all over the world. Each picture or sculpture is a statement of faith.

Seemingly, each artist sought to express his or her faith in presenting Jesus’ mother. No two pictures of Mary look the same, although there are common features in all, such as her blue cloak and the pudgy baby on her lap.

But each picture presents a different aspect, even when the pictures are drawn from the same Bible story. One painting depicts the Stork of Egypt (Mt 2:13-15), and Mary is seen as the exhausted, caring mother who endures everything to keep her son safe, while in another painting of the same story, she makes the desert bloom just by her presence.

Artists frequently painted the Madonna and child together to show the joys of motherhood and the divinity of Christ. Christianity sees such artwork as entrances to the sacred, as ways for the faithful to come into the presence of God. The Bible is supportive of the creation of beautiful objects to honor God. For example, Exodus 35 declares that weavers and embroiderers, crafters and artists, are all empowered by God to do beautiful work in his honor. Even God himself is referred to as the artist. Isaiah 66:7 declares that God is a potter, and that we are the clay that he turns into something beautiful.

It seems as if the creation of beautiful art, music and writing as an expression of faith has waned in our time. Popular musicians—unlike a composer such as Mozart in his day—no longer write a Mass or an oratorio on a biblical theme, and artists rarely paint scenes taken from the Bible. Think of the Sistine Chapel without the works of Michelangelo.

While this may show that the influence of the Church on culture is waning, it may also indicate that the Church is no longer a great patron of the arts as it once was.

Many, if not most, of the great religious masterpieces created in our world were commissioned and paid for by the Church and its benefactors. Without such modern works, the faith of all Christians suffers because art not only expresses the faith of the artist, it also gives physical expression to the faith of all those who see or hear the work of art.

(Daniel Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Md.)
Let's not turn back on ongoing work, progress toward unity

This is the final column in this series about the Old Testament. I know that I haven’t covered all the prophetic books thoroughly, but I did put each one in good order. I am given to the Old Testament, and as I’ve written, I haven’t covered it comprehensively, but I have a minor prophets who where they belong in the history of the Jewish people.

The Book of Wisdom is the last of the Old Testament books that is actually more relevant to our topic, as the Old Testament books is written in Greek. A large colony of Jews who lived in Alexandria, Egypt, spoke Greek, and that’s where this book was written.

Although not all of this book seems to apply directly to Catholics, especially during the season of the liturgical year when the Church celebrates the feasts of Christ and his Church. Many sections are used by the Church in its liturgy.

For example, the first reading at funeral Masses comes from this book: “The souls of the just are in the hand of God, and no torment shall touch them … “ (Wis 3:1-8). And Solomon’s eloquent prayer for wisdom (Wis 9:1-6, 9-11), which I consider imperfect and prayer for forgiveness, is included in Morning Prayer in the Liturgy of the Hours on Saturdays once a month.

More reading is selected and included in the Office of Readings during the 30th Week of Ordinary Time.

The main theme of the book, not surprisingly, is the praise of wisdom. As in other of the wisdom books in the Old Testament, wisdom is depicted as a woman. In the patriarchal, male-preferred society in which it was written, it is understandable that man’s most desirable possession could be personified as a woman. It is also possible that Israeli ancestors believed in a goddess of wisdom.

The author of the Book of Wisdom introduces the Greek concept of a soul, as in the funerary rituals of the ancient Greeks. The author of Wisdom agrees with other wisdom books (Job and Ecclesiastes) that virtue is not always rewarded in this life; even evil punished. There are sections on suffering, childlessness, early death, and the final judgment and the rewards of the virtuous. After the judgment, the just will live forever, the author says. They “shall receive the splendid crown, the beauteous diadem, from the hand of the Lord” (Wis 5:16).

Carolyn Woo

Our Global Family

When broken resolutions don’t have to die

Many, but now have broken many of those New Year’s resolutions that seemed so promising. We are not thealon’s work, progress toward unity

From the Editor Emeritus/John F. P. Liguori

Old Testament: catholics revere the book of wisdom

(First-third in a series of columns)

The powerful seasons of Advent and Christmas remind us of our calling as neighbors to those we know and those we don’t. But so often, convenience, distraction and joy fade quickly after the celebration ends, and we retreat behind our Internet aliases and lock our hearts more away our “goodwill to all” for another year. The resolve and hopes of those from this past holiday season have stayed with me, challenging me to press forward in the new year with Christmas still fresh in mind and heart.

The first occurred as I was standing in a long line at the post office near Christmas. Behind me, an older woman and younger man stood. She was leaning on the dispenser for her box, and he was handing her a large, and obviously heavy box.

I couldn’t help but hear them chat about mutual acquaintances at the post office. She mentioned living community and the upcoming Christmas festivities. Clearly, they were good friends, and there was no trace of condensation or impatience as they talked and waited. The woman behind them smiled. Then, the woman standing behind them piped up in a cheery voice.

“I have to tell you how refreshing it is to hear you two,” she said, patting the young man on the shoulder. Really, it was a very nice thing to do.

The man smiled, and said, “Oh, yes. We’ve known each other for a long time.”

I’d never heard a stranger compliment another stranger on their being—longevity, habits, only they usually the other navigate the post office so she could send off a gift-packed box. But as I witnessed the positive result of the stranger’s outreach, I wondered, what if more of us, including, me did likewise? What if we encouraged others, even strangers, to be good, giving people?

The second incident happened in my mothers’ fourth floor apartment across the street from a movie theater before Christmas. They’d just gone to a movie and were having dinner. The restaurant they’d ordered was awfully slow, so they waited long. They were drooping by the time they finished their meal. But when they asked for the check, the server’s response perked them right back up.

“You don’t have to worry about that,” she told them. “That man over there [pointed out another man dining with his wife] has paid for your meals.”

At first, they couldn’t believe it. The server explained that the man had told her she needed to do something very nice for him in the morning, and he was determined to pass along the good deed to someone he didn’t know. When my mother told me what had happened, I could hear the uplift in her voice. She shared all the stories of bad things happening in 2014, the man’s gesture showed there still is a lot of good in this world.

What if I, and others, did similar, random gestures of giving throughout the year ahead? How many hearts would lift? How much hope would rekindle?

As of 2015, I hope to keep these two close to my heart and mind, and challenge myself to look for ways to move outside the norm and keep Christmas alive throughout the year.

Maureen Pratt writes for Catholic News Service.

Renewing the holiday ‘goodwill to all’ through the year

I have been doing some reading lately. Not unusual, as those who know me will attest. Much of it has centered upon ecumenism.

Part of what drove me to this reading is the organization of the Christian Unity Prayer service this weekend at 4 p.m. on Jan. 25 at SS. Peter and Paul Cathedral in Indianapolis. As I wrote in last month’s column, this is an important moment for Christians in the United States, and I’ve been invited to pray for the ongoing work and progress toward unity.

One book captured my interest. It is a collection of talks by Margaret O’Gara. No Turning Back: The Future of Ecumenism, edited by her husband, Michael Vertin, is a posthumous tribute to and compilation of her passion for ecumenism.

The title finds it roots in the Christian hymn “I Have Decided to Follow Jesus.” I have decided to follow Jesus. I have decided to follow Jesus. No turning back, turn no turning back.

Margaret was a scholar and professor who was able to speak clearly to a varied audience. The talks in the book are divided into two sections. The first consists of eight down-to-earth presentations accessible to the novice reader on the subject.

The second consists of eight talks which can be seen as the more ecumenical approach. They’re what I’d call “thick.”

All in all, O’Gara encourages all Catholics and Christians to continue the momentum of ecumenical dialogue, prayer and service to people.

As a third article, The Ecumenical Imperative: Intrinsically to the Church, was passed on to me by a colleague. Relatively short, it is a two-page presentation found on the web at www.CatholicCulture.org under the “commentary” tab.

The article, by Dr. Jeff Mirus, was inspired by a statement by Pope Francis. In November 2014, in an address to the Pontifical Council for Christian Unity, the pope said that the “…quest for unity among Christians must be an ever present concern of the Church.”

A number of moments in November are quickly cited when the Holy Father met members of other Christian communities and Churches—for example, evangelical Protestants and the Orthodox Patriarch of Constantinople, Bartholomew I. These are telling moments which authenticate what the pope has said.

Mirus goes on to challenge Catholic thinking on both the “left” and “right,” which at times undermines authentic ecumenical conversation. In addition, he clearly sets forth the need to consider the historical context for what has been said.

He speaks of the present moment regarding what can be said about the issues which bring Christians together—and which are divisive, but are awaiting bridges to be built.

He concludes his article with a citation from the Liturgy of St. Paul to the Ephesians. It is a fine focus for the end of this column.

“The Lord, therefore, for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one baptism, one God and Father of all us, who is above all and through all and in all” (Eph 4:1-6).

(Father Rick Ginn is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.)

Page 8A The Criterion, Friday, January 23, 2015

Perspectives

Carolyn Woo is president and CEO of Catholic Relief Services.
Sunday Readings

Sunday, January 25, 2015

- John 3:1-15, 10
- 1 Cor 11:17-29
- Mark 1:14-20

The Book of Jonah is the source for the first reading. Scholars believe that it was written sometime after the Babylonian Exile of the Jews. This reading speaks of Jonah’s visit to Nineveh, the capital of the Assyrian Empire, located roughly in the region of modern Syria. He went there at God’s command to call the people to conversion.

The Jews who first heard this reading would have had a definite mindset about Nineveh and its inhabitants. By the time that this book was written, foreigners already had subjected God’s people to time and again to conquests. Of all these conquerors, none was more brutal than the Assyrians.

As a result, the Jews regarded Assyrians as utterly evil, not just as threats to the Jewish population, and even as fearful threats, but as powerful instruments very able of upsetting the worship of the One God of Israel.

Nineveh was the capital of Assyria, the heart of this godless and inhumane empire. Yet, Jonah succeeds in converting the people of the city. The message is clear. Anyone, even someone with the hardest of hearts, can repent. And God wants all people to repent.

This weekend’s second reading is from St. Paul’s First Epistle to the Corinthians. Paul had a challenge in leading the Corinthian Christians to a fully devout Christian life. When he wrote this letter in the middle of the first century, the city was what Nineveh was imagined to have been.

Corinth’s culture was depraved, utterly engaged in paganism and wickedness. St. Paul calls upon the Christians of the city to remember that time passes quickly and that life is short. They have two options before them. The first is life in Jesus, a life that is everlasting. But it requires fidelity to the Gospel and its values. The other option is eternal death, awaiting those who spurn the Gospel.

Paul obviously urges the Corinthians to be holy.

The Gospel of Mark provides the last reading. It is the story of the Lord’s calling of Andrew, Simon Peter, James and John to be apostles.

All the early Christians found stories of the Twelve especially important. The Apostles were key in learning the Gospel of Jesus. Going far and wide, the Apostles were the links with Jesus. Imposters, some perhaps well-meaning, also came and went among the early Christians.

Knowing who was an authentic Apostle was imperative, in order to accept, or not, what was attributed to Jesus.

The genuine Apostles possessed the credentials of having been personally called by Christ. Thus, the Gospels carefully report their names and calls.

The Apostles were simple men, Jesus called them nonetheless. And they responded with generosity.

Reflection

The Church called us to celebrate the birth of Christ. Two weeks later, it led us to the celebration of the feast of the Epiphany of the Lord. A week after that, it offered us the feast of the Lord’s baptism by John in the Jordan River.

All these celebrations, among the greatest of the Church’s year of worship, taught critical lessons about Jesus. He is human, the son of Mary. He is also the Son of God. Jesus is the Savior, assuming our sins even though he was sinless.

The Church now moves into the process of asking us to respond. To an extent, we all live in Nineveh and in Corinth, but no one is too sinful to be beyond redemption.

Jesus forgives us, heals us and calls each of us to a particular mission. We simply must choose to heed the call by being faithful to the Gospel. It is to our advantage to respond with generous hearts.

Death is the other option.

We never altogether depart Nineveh or Corinth in this life, but the Lord strengthens us and guides us.

My Journey to God

Today

By Wendy Yanikoski

Wendy Yanikoski is a member of Most Sorrowful Mother of God Parish in Neway. A bird flies over St. Peter’s Square near the obelisk as Pope Benedict XVI leads his general audience in the square at the Vatican on Oct. 27, 2010. ( CNS photo/ Paul Haring)

today before the sun came up my hands were empty you heard my cry worth more to you than life itself
a small form flew into a shadow of a bush close by the branches moved
I saw could almost touch and was consoled your presence in my heart my shelter in your heart clinging with adherence soaring in dark before the dawn

Daily Readings

Monday, January 26
St. Timothy, bishop
St. Titus, bishop
2 Timothy 1:1-8
or Titus 1:1-5
Psalm 96:1-3, 3-7, 8a, 10
Mark 3:22-30

Tuesday, January 27
St. Angela Merici, virgin
Hebrews 10:1-10
Psalm 40:2, 4ab, 7-8a, 10-11
Mark 3:31-35

Wednesday, January 28
St. Thomas Aquinas, priest and doctor of the Church
Hebrews 10:11-18
Psalm 110:1-4
Mark 4:1-20

Thursday, January 29
Hebrews 10:19-23
Psalm 24:1-4, 5-6
Mark 4:21-25

Question Corner/ Fr. Kenneth Doyle

Participate in sacraments, have a habit of prayer to prepare for Christ’s return

My husband of 40 years has been born again.” He says that this is the only way to get to heaven when “the rapture” happens, and that the rest of us will be left behind for seven years of terror.

He thinks Jesus is going to come any day now, so he refuses to make needed repairs to our 30-year-old mobile home. He also says that our niece should not plan for college next fall.

Last night, he brought this up to our parish priest who said that he does not believe in the rapture and that, as long as we are ready to meet God by living a good life, we will be saved. What is your own take on this? (Wisconsin)

The Catholic view links being “born again” to the sacrament of baptism. The Catechism of the Catholic Church says that “baptism not only purifies from all sins, but also makes the neophyte ‘a new creature,’ an adopted son of God” (#1265).

Evangelical Christianity links being “born again” to an adult “conversion experience” in which a person consciously accepts Jesus as his or her personal savior.

As for the “rapture,” some evangelical Christians, particularly fundamentalists, do not link it to the end times (the return of Jesus) when those who are right with God will be silently and secretly taken up into heaven, and those who are living in sin will remain on Earth for a period of tribulation and chaos.

The Catholic teaching does not support this type of event and views the theory as a misinterpretation of St. Paul’s words in 1 Thessalonians 4:17. The Catholic Church does not believe that being “born again” is the only route to salvation.

Again, the Second Vatican Council asserted in “Lumen Gentium” that “those also who attain to salvation who through no fault of their own do not know the Gospel of Christ or his Church, yet sincerely seek God and moved by grace strive by their deeds to do his will as it is known to them through the dictates of conscience” (#16).

I agree with your pastor to a certain extent. I would add, however, that, in addition to simply “living a good life,” one participate regularly in the sacramental life of the Church, especially the Eucharist and the sacrament of penance. Building up a habit of daily prayer is also a time-tested way of preparing oneself to meet the Lord at the end of our lives or when he returns—whichever comes first.

Since no one knows when Christ is going to return (and the odds are that your life on Earth will end long before that), why not play it safe? Try to live by the Gospel and the life of the sacraments and prayer to which Christ calls us, and you won’t have to worry when you meet the Lord, whenever that occurs. (And meanwhile, I think I’d get my mobile home fixed.)

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

Angela Merici

1470 - 1540
feast - January 27

By age 26, Angela had lost most of her wealthy Italian family to death. As a Franciscan tertiary, she performed good works and taught catechism to girls in her home in Desenzano del Garda. Two visions inspired her to found a congregation dedicated to the religious training of young women; she began this mission with a school in Brescia. Earlier in 1535, she founded the Ursulines and served as superior until her death. This mystic, a patron of catechists, reportedly was fascinated from childhood by the legend of St. Ursula, an early virgin-martyr.

The Criterion

What others said couldn’t be done, we’re doing.

St. Vincent Heart Center is continuously pushing the limits of what’s possible in heart care. To do that takes an amazing amount of skill, study, experience and dedication. But it also takes passion.

A passion to make a difference in the lives of those who suffer.

A passion to look beyond the boundaries of medicine.

A passion to push the limits of what’s possible in heart care.

St. Vincent Heart is continuously pushing the limits of what’s possible in heart care. To do that takes an amazing amount of skill, study, experience and dedication. But it also takes passion.

A passion to make a difference in the lives of those who suffer from heart disease. And a desire to look beyond the boundaries to find better ways. Close to home. Second to none.

Benedictine Sister Mary Sylvester Will, 102, religious vows for 85 years

Benedictine Sister Mary Sylvester Will died on Dec. 19, 2014, at Our Lady of Grace Monastery in Berech Grove. She was 102. The Mass of Christian Burial was celebrated on Dec. 22 at the Monastery Chapel at Our Lady of Grace. Burial followed at the sisters’ cemetery.

Loretta Elizabeth Will was born on May 13, 1912, in Poseyville, Ind. She entered the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., now in the Evansville Diocese, on Sept. 4, 1927. She professed her first vows in 1929 and perpetual vows in 1933. Sister Mary Sylvester earned a bachelor’s degree from the former St. Benedict College in Ferdinand, and a master’s degree from St. Francis College in Fort Wayne, Ind.

She transferred her vows to Our Lady of Grace in 1960, and was a founding member of the monastery. During her 85 years of vowed religious life, Sister Mary Sylvester ministered in Catholic education for 50 years in schools in the Archdiocese of Indianapolis and the Diocese of Evansville.

In the archdiocese, she served at the former Assumption School in Indianapolis from 1930-37 and 1949-50, the former St. Paul School in Tell City from 1939-48, the former St. Boniface School in Pulda from 1950-56, the former St. Michael School in Canhenn from 1956-62, the former Mary-of-the-Knobs School in Floyd County from 1962-65, the former St. Michael School in Bradford from 1965-71, in Tell City public schools from 1971-77, at the former St. Columbia School in Columbus from 1977-80 and the former St. Mary of the Assumption School in Mitchell from 1980-83.

Beginning in 1981, Sister Mary Sylvester served in pastoral ministry at St. Paul Parish in Tell City until her retirement in 1988. She continued to volunteer with the Society of St. Vincent de Paul in Indianapolis until she was 99. Sister Mary Sylvester is survived by nieces and nephews. Memorial gifts may be sent to the Retired Sisters’ Fund, in care of Our Lady of Grace Monastery, 1402 Southern Ave., Berech Grove, IN 46107 or online at www.benedictine.com.

Holy ground

Statues of St. Francis of Assisi and St. Anthony of Padua flank a gate at Mission San Carlos Borromeo del Río Carmelo in Carmel, Calif., in this 2008 file photo. The remains of Blessed Junípero Serra, a Spanish Franciscan missionary who died in 1784, are entombed in the mission’s chapel. Pope Francis has announced that the friar will be canonized this year. (CNS photo/Gregory A. Shemitz)

Marriage

Be a part of our Spring Marriage Edition

Feb. 6, 2015, issue of The Criterion

If you are planning your wedding between Jan. 30 and July 1, 2015, we invite you to submit the information for an announcement on the form below.

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Vocations
continued from page 1A

Q. How can the Year of Consecrated Life be an opportunity for the faithful in central and southern Indiana to reacquaint themselves with the importance of this vocation in the life of the Church and in their lives?

A. "The first purpose of the Year is to give thanks for the gift of consecrated life. Pope Benedict said on a number of occasions that a Church that does not have members of the consecrated life that are visible and present within it is impoverished."

"I think the second thing is to place thanksgiving within the 50th anniversary of the Second Vatican Council and, particularly, two documents that had a lot to say about consecrated life, which are 'Lumen Gentium' and 'Perfectae Caritatis.'"

"Vatican II was the first ecumenical council ever to pronounce a theology of consecrated life. Religious were mentioned by about the third council at Chalcedon. But they were disciplinary canons. It was about how religious should behave and what monks should do and not do.

"We rightfully have given great importance to what Vatican III said about the vocation of all the baptized and the vocation and mission of lay people in the Church. But, for consecrated people, a whole theological foundation was laid by the council."

"I think that the year is a time for the Church to step back and think about that doctrine. And I think that doctrine unfortunately doesn't permeate a lot of areas. Not only are religious not as visible as they were, but a lot of people don't understand just what religious are about or why they're there."

Q. What would you say from your own knowledge of it if it is a highlight or two of that teaching from the council that would be relevant for the faithful 50 years on?

A. "Lumen Gentium," the Dogmatic Constitution on the Church, points out that while consecrated life does not belong to the hierarchical order of the Church, it does belong to its vocation to holiness and its charismatic life. That sort of insight was even sharpened by subsequent pontiffs.

"You can say that John Paul II and Benedict made an incalculable gift in stating that it was almost an essential element in the Church in so far, as Benedict put it, that's the life that Jesus chose for himself. He lived poor, chaste and obedient. And that's what consecrated people, in one form or another, try to do."

"The gauntlet that was thrown down by 'Perfectae Caritatis' [Vatican II's 'Decree on the Adaptation and Renewal of Religious Life'] was to return to the inspiration of one's founder or foundress, which was incredible."

"I can say personally for me it has had incredible results. I began in minor seminary a couple of years after the council closed. We were familiar with St. Alphonsus' devotional material like 'The Way of the Cross,' the different novenas that he wrote, even some of his hymns."

"We knew nothing of his [theology of missionary work]. We knew nothing of why he made the choices that he made. And I think that it was only because of the research that was sort of mandated by the council that this is now available for Redemptorist seminarians—as well as his devotional material.

"I liked to say when I was superior general that I was very envious of the seminarians today for that reason. The whole spiritual patrimony and charismatic patrimony of St. Alphonsus was much more available to them than it was to us."

Q. The religious communities based in central and southern Indiana have a fairly wide variety of ministries and charisms. How can the faithful of the archdiocese be proud of that diversity?

A. "In a certain sense, it reflects one of the metaphors that John Paul II used and Benedict, in one form or another, repeated. "They talked about the consecrated life as a sort of tropical forest where you've got different species of trees and plants. Some are old and weakened by their age. Some are thriving and strong. Some are new. But it's an ecosystem, and so they're not independent plants. They're related to each other."

"And I like to put the metaphor a little further and think of something like the Amazon Forest. It produces oxygen so that the world can breathe. Hopefully, that's what consecrated life does in the Church of central and southern Indiana. It produces a sort of spiritual oxygen through its witness."

"What has struck me in the last two years is the respect and knowledge that people have of consecrated life. I would begin with the archdiocesan clergy and the fact that the majority of them are formed at Saint Meinrad [Seminary & School of Theology]. My perception is that they had a very positive experience of a religious community during their formative years."

"The fact that many parishes return to Saint Meinrad or to the Benedict Inn Retreat and Conference Center in Beech Grove for retreats and prayer days, that we didn't have to plant the history of the Church here without the Sisters of Providence or the Oblates or any of the Benedictines from Saint Meinrad or Ferdinand [is significant]."

"The other thing that is worth keeping in mind is that there are three or four of the major orders of men here are international orders, such as the Franciscans, the Dominicans. There's sort of a cross-fertilization with local Churches from other parts of the world. Several of the Franciscans worked as missionaries in Central America. I think that adds to the richness of religious life."

Q. How can Catholics in central and southern Indiana understand and take to prayer the fact that some religious communities have had its membership shrink over the past generation?

A. "There is no doubt [about the shrinkage], especially in the countries that we're most familiar with in North America and Europe: That isn't the case in Africa and many parts of Latin America and in Asia."

"I've often heard a critique of the vocations in the [global] south, that they're coming about, consciously or unconsciously, for economic reasons. Religious life is a way out of poverty. I used to hear an interesting contradiction of that from Father Peter Hans Keutenbach, who used to be the superior general of the Jesuits."

"He would say, 'Do some people enter religious life in the south, hoping for a better, more comfortable life? Yes. Make the case. But that's a minority of people."

"What he attributed the real growth of religious life in the south to is that they're coming from well-healed local Churches, where the ecclesial life is really characterized by enthusiasm."

Some local Churches produce all sorts of vocations—to the diocesan priesthood, to married life, committed lay people and to consecrated life. I think that part of the worry and why we should pray is what we should conclude about a Church that no longer produces vocations to consecrated life. There is an ideology that it's the religious' fault, that they're not true to their mission or are not wearing their habits.

"While I wouldn't absolve [religious] from all responsibility, I would say that it's bigger than that. Maybe we're producing a Church where the prime matter for religious life is decreasing—and that's children. If a family has two children how encouraging will parents be to a young person who wants to [explore religious life]?"

"We need to pray. And we pray and trust, because the charisms are gifts to the Church. They're not simply human decisions.

"We want to give thanks [for consecrated life]. We want to pray that our archdiocese always has the presence of religious life, and that young people today will consider whether God is calling them."

"If it's your vocation, it's the best vocation in the world."

The Criterion Friday, January 23, 2015


Archbishop Joseph W. Tobin celebrates Mass on Jan. 21, 2013, the feast of St. Meinrad, in the Archcathedral of Our Lady of Einsiedeln in St. Meinrad with the Benedictine monks of St. Meinrad Archabbey and the community from St. Meinrad Seminary and School of Theology. Assisting the archbishop at the altar is transitional Deacon Michael Hinkle, a priest of the Toledo, Ohio, Diocese. Consecrating the Mass are several members of the monastic community: retired Archbishop Lambert Reilly, second from left, Archbishop Justin DelVillar, Father Bede Cisco, Father Julian Peters and Father Vincent Tobin. (Photo courtesy of Saint Meinrad Archabbey)
Indiana Catholic Conference continues advocacy against death penalty

By Brigid Curtis Ayer

A bill to revoke Indiana’s death penalty stalled at the gate as Hoosier lawmakers decided against giving the ban a chance to move forward through the legislative process.

The Indiana Catholic Conference (ICC), the Indiana bishops’ official representative for public policy matters in the state, has a long record of working to repeal the death penalty in favor of sentencing people convicted of capital crimes a life sentence without the possibility of parole as the preferred option.

Glenn Tebele, who serves as the executive director of the ICC, explained that the Church’s rationale for a death penalty ban is two-fold. It deals with not only the consequences of the here and now for protecting society, but also looks at the hereafter.

“Although the Church recognizes the state’s right to execute criminals, the state has the ability to protect society from violent offenders with life imprisonment without parole. Therefore, the death penalty is unnecessary. Also, the Church places great value on the offender’s possibility of repentance,” said Tebele.

“It may take a person nearly a lifetime in prison, to repent. But each human life, created in the image and likeness of God, is loved by God.”

Sen. Lonnie Randolph, D-East Chicago, would repeal the use of the death penalty in Indiana.

“The bottom line is, there is only one dictate that who should live and who should die, and that’s the man above,” Randolph said. “So who am I to dictate who among my brothers and sisters should live or die. I’m just like everyone else who was created by God Almighty.”

Randolph said he believes the death penalty is about “vengeance seeking.”

“Two killings, two wrongs, don’t make a right,” he said. “The death penalty doesn’t solve anything. It doesn’t bring anyone back to life.”

Randolph added, “I think life in prison without parole is a much more severe punishment because it gives the person more time to think about, and live with what they did. Also, it gives the person more time for repentance, and to turn their life around.”

The bill was filed and assigned to the Senate Corrections and Criminal Law panel in early January, yet the chairman of the panel, Sen. Mike Young, R-Indianapolis, said he doesn’t plan to give the bill a hearing.

“I believe the state’s use of the death penalty must be judicious, reserved for those who commit the most heinous crimes, yet the death penalty should remain in place.” Young said. For those reasons, Young said he decided not to give the bill a hearing.

Randolph said he felt the bill could move this year if enough pressure was put on Young from people who support the ban.

Randolph said that “it’s going to take outside influence” to get this bill to move. “People need to contact their elected officials on this issue.”

According to the Washington-based Death Penalty Information Center, 14 Hoosiers have been sentenced to death and await execution. Since 1979 nearly 1,500 people have been executed in the United States under capital punishment laws, 20 were executed in Indiana.

In 1995, Indiana changed its execution method from electrocution to lethal injection. Under Indiana law, the governor has authority to grant clemency.

The Senate did hear one bill which would have expanded the death penalty application when a criminal beheads or dismembers a person prior to killing them. The bill, Senate Bill 8, the death penalty agitator bill, received a Jan. 13, hearing. Tebele testified in opposition to the bill before the Senate panel.

“The Catholic Church teaches that the taking of life is only justified in cases of self-defense or when society has no other option to protect itself from an aggressor,” he said. “Utilization of the death penalty is not necessary when the perpetrator is in custody and when there are other appropriate means of punishment. We join the author of this bill in his effort to prevent and address the horrendous act which this bill identifies. While we join in your condemnation of this behavior, we believe there are more moral ways in which to seek restitution.”

According to the Catholic Mobilizing Network, a national organization based in Washington working to end capital punishment, 17 states and the District of Columbia have abolished the death penalty.

In recent years, some states have repealed use of the death penalty because of the high legal costs involved in carrying it out. A report by the National Conference of State Legislatures said the state of New Jersey abolished its death penalty in 2007 largely because the state had spent $254 million on it over 21 years. New Mexico followed suit in 2009, due to cost. California has spent more than $4 billion on capital punishment since 1978, executing 13 criminals.

In Indiana, a 2015 fiscal report by the non-partisan Legislative Services Agency found that the average cost of a death penalty trial is over $500,000. In contrast, the same study found that the average trial for a life-without-parole case costs around $50,000.

(For more information about the Indiana Catholic Conference of State Legislatures, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.inacns.org. Brigid Curtis Ayer is a correspondent for The Criterion.)

Saint Meinrad Archabbey
host open house on Feb. 8

In celebration of the Year of Consecrated Life, Saint Meinrad Archabbey, 200 Hill Drive, in St. Meinrad will host an open house from 1-3 p.m. Central Time on Feb. 8.

Monks of the Benedictine monastic community will lead tours of the public areas of the monastery, its sacristy, its Archabbey Church of Our Lady of Einsiedeln and its Chapter Room, where the monks meet on a regular basis to discuss and vote on matters before the community.

Tours will begin at the Archabbey Guest House and Retreat Center. Guests of the monastery that day are also invited to view in the Archabbey Library Gallery an exhibit of the art work of Julia Sermersheim of Santa Claus, Ind., and Bob Zasadny of Princeton, Ind.

Finally, a choral concert performed by the Choir School of the First Presbyterian Church in Evansville, Ind., will begin at 3 p.m. Central Time in the Archabbey Church.

Parking is available in the Guest House and student parking lots. For more information, contact Mary Jeanne Schumacher during business hours at 812-357-6501. For updates on the day of the event, call 812-357-6611.

Saint Meinrad Archabbey

Catholics!

The Criterion Friday, January 23, 2015