



The

# Criterion

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Catholic Schools Week

See our Catholic Schools Week Supplement, pages 1B-16B.

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## Praying for every life



Participants opposing the 1973 *Roe v. Wade* Supreme Court decision legalizing abortion march along Meridian Street in Indianapolis on Jan. 22, praying aloud and holding signs promoting the dignity of life. (Photo by Natalie Hoefler)

## Local observances of *Roe v. Wade* decision raise voices for the voiceless

By Natalie Hoefler

It was a typical winter day in Indianapolis and Terre Haute on Jan. 22—biting cold, with gray skies overhead and gusts of blustery wind.

What was atypical about the day was the number of people who braved such weather to march, pray aloud and hold signs declaring that all life is sacred, from conception to natural death.

In Indianapolis, several hundred people gathered in SS. Peter and Paul Cathedral for Mass, followed by a several city-blocks march, as part of a local solemn observance of the 1973 *Roe v. Wade* and *Doe v. Bolton* Supreme Court decisions

legalizing abortion.

“In an excavation of one Phoenician settlement in northern Africa, the bones of 20,000 children were found,” Archbishop Joseph W. Tobin noted in his homily. “They were sacrificed to the pagan god Melekh. Many more than 20,000 children have been sacrificed in our country since January 22, 1973.”

The archbishop asked the congregation, “How do we deal with the injuries that have been inflicted upon 60 million children, as well as on the soul of our country?”

The answer, he said, lies in a paraphrasing of the words of the third chapter of St. Paul’s Letter to the Colossians, which served as the second reading during the Mass: “Put on

gentleness, kindness, meekness, and above all, forgiveness,” the archbishop said.

“In our protests against the darkness that descended on our country 43 years ago, we reject all violence, be it physical violence or violent words. But we do not take a vow of silence. We tell the truth about God, human beings, human sin and divine mercy.

“On this day, we commit ourselves to pray for our country. We commit ourselves to reject all forms of violence, whether it is bombing, rejection of the other, fear of the foreigner or destruction of the voiceless. We promise with God’s help to tell the truth about human life and about God’s mercy.”

See PRO-LIFE, page 12A

## Pilgrims live out pro-life beliefs while stranded on turnpike

By Sean Gallagher

Pro-life Catholics from across central and southern Indiana have travelled for many years to Washington to participate in the March for Life on the anniversary of the U.S. Supreme Court’s 1973 *Roe v. Wade* that legalized abortion across the country.

Two groups of March for Life participants from the archdiocese had the chance to put their pro-life principles to the test this year when their buses were stranded in Pennsylvania during a massive blizzard that struck the central Atlantic region in the hours after the pro-life event.

Buses with youths and adult chaperones from the Indianapolis North Deanery and St. Nicholas Parish in Ripley County were stopped on the Pennsylvania Turnpike when traffic accidents happened ahead of them around 9 p.m. on Jan. 22. Snowfall increased after the accidents, with up to three feet accumulating around the buses and other stranded vehicles.

Organizers of both groups had been following weather forecasts earlier in the day and cut short their stay in Washington by a few hours, thinking they would

still get on the road ahead of the blizzard.

They ended up spending nearly 24 hours on the turnpike, not getting underway again until the night of Jan. 23. They both arrived home on the morning of Jan. 24.

During the time they were stranded, See PILGRIMS, page 12A



Fr. Shaun Whittington

## Foot-washing ritual not limited to men, Vatican says in new decree

VATICAN CITY (CNS)—Following a request by Pope Francis, the Vatican issued a decree specifying that the Holy Thursday foot-washing ritual can include “all members of the people of God,” including women—a practice already observed by the pope and many priests around the world.

In a letter dated December 2014 and addressed to Cardinal Robert Sarah, the head of the Congregation for Divine Worship and the Sacraments, the pope said the rubric of the *Roman Missal*, which mentions only men as participants in the foot-washing rite, should be changed so that priests can choose from all members of the Church.

The pope said the change would help express the full meaning of Jesus’ gesture at the Last Supper, his “giving himself ‘to the end’ for the salvation of the world,” and his endless charity. However, the pope insisted those chosen be given “an adequate explanation of the meaning of the rite itself.”

The pope’s letter and the congregation’s decree were See VATICAN, page 2A



Pope Francis kisses the foot of a female inmate during the Holy Thursday Mass at Rebibbia prison in Rome in this April 2, 2015, file photo. Following a request by Pope Francis, the Vatican issued a decree on Jan. 21 specifying that the Holy Thursday foot-washing ritual can include women. (CNS photo/Reuters via L’Osservatore Romano)

# March for Life marks 43rd anniversary of decision legalizing abortion

WASHINGTON (CNS)—Catholic admonitions about inclusion mixed with strong political language before the March of Life got underway on Jan. 22 in Washington.

At a Jesuit-sponsored Mass for life at St. Aloysius Gonzaga Church that morning, Jesuit Father Paddy Gilger's homily reminded a small group of students that because Jesus made an effort to be inclusive when he chose his disciples, they, too, should be respectful of others' opinions.

"As we join in the fight against the scourge of abortion, our differences remain, and that's OK," he said.

Father Paddy also told the students to combine prayer and penance to create a culture of life. "Our efforts are to be able to create the same amount of space for people to change their hearts."

Later, at the March for Life rally at the Washington Monument, attended by nearly 50,000, Carly Fiorina, the former CEO of Hewlett-Packard who is running for the Republican presidential nomination, reminded the audience that the next president "will have the awesome responsibility to pick up to four Supreme Court justices who will decide issues of life and religious liberty. ... Make no mistake, ladies and gentleman, this election is a fight for the character of our nation."

They grew quiet when Fiorina said the issue before them was "whether we, as a nation believe, as the Democrat platform says that a life isn't a life until it leaves the hospital. Yes, that is the Democrat platform, that a life isn't a life until it's born. And they call us extreme. It is Democrats, the pro-abortion industry, that is extreme."

Silent symbols of religious liberty, however, got a roar. A group of Little Sisters of the Poor who work at the order's nursing home in Washington drew a sustained ovation when they



Pro-life supporters walk up Capitol Hill toward the U.S. Supreme Court building during the March for Life on Jan. 22, the 43rd anniversary of the Supreme Court's *Roe v. Wade* decision legalizing abortion in the U.S. (CNS photos/Gary Cameron, Reuters)



A pro-life advocate prays near the Supreme Court building during the March for Life in Washington on Jan. 22, the 43rd anniversary of the Supreme Court's *Roe v. Wade* decision legalizing abortion in the U.S.

were introduced.

The order is fighting a mandate from the Department of Health and Human Services that requires employers, including most religious employers, to provide contraception, sterilization and abortifacients to its employees under the Affordable Health Care Act even if they have moral objections to doing so.

Their Supreme Court case, *Zubik v. Burwell*, will be heard in March. The religious order is facing \$70 million in fines per year if it does not comply.

In her remarks, Fiorina also expressed her continued support for the series of videos released last summer by David Daleiden and the Center for Medical Progress that purport to show California representatives of Planned Parenthood discussing the sale of parts of aborted fetuses.

A lawsuit against Daleiden and the center over the videos has reached the 9th U.S. Circuit Court of Appeals, with the National Abortion Foundation and Planned Parenthood accusing him of misrepresenting his organization and illegally taping without permission, and aiding in violent threats against abortion clinics and the women who go there.

Planned Parenthood officials claim the videos were edited to manipulate the interviews, and any mention of money for tissue and body parts is related to customary handling fees. But Daleiden and the Center for Medical Progress stand by its videos.

On Jan. 25, a grand jury in Houston investigating criminal allegations against Planned Parenthood Gulf Coast because of the videos didn't indict the abortion provider. The grand jury, however, did indict Daleiden and center

employee Sandra Merritt on charges of tampering with a government record. Daleiden was also charged on a count related to purchasing human organs. Details about the indictment weren't immediately available.

Patrick Kelly, the Knights of Columbus vice president for public policy, said opponents of the pro-life movement, "insist on dividing and bullying those who disagree with them by speaking of a fictional war on women. Our movement, the movement to protect human life, is different. It is built by you, the grass roots. ... We come her to show that we cannot be intimidated."

Rep. Chris Smith, R-New Jersey, co-chairman of the Congressional Pro-Life Caucus, praised efforts by state legislatures. "The gains have been historic—282 pro-life laws have

See MARCH, page 3A

## VATICAN

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released by the Vatican on Jan. 21.

The decree, issued by Cardinal Sarah and dated Jan. 6, states that pastors can choose "a small group of the faithful to represent the variety and the unity of each part of the people of God. Such small groups can be made up of men and women, and it is appropriate that they consist of people young and old, healthy and sick, clerics, consecrated men and women and laity."

Jesuit Father Federico Lombardi, Vatican spokesman, told journalists that although traditionally 12 men were selected to represent the 12 Apostles, the meaning of the rite signifies Jesus' unconditional love. With the pope's decree, he said, the pope wished "this dimension of the gesture of Christ's love for all" be the focus rather than just a portrayal of the biblical scene during the Last Supper.

Archbishop Arthur Roche, secretary of the Congregation for Divine Worship and the Sacraments, explained the history of the foot-washing rite in an article published in

the Vatican newspaper on Jan. 21.

He said the rite has endured various changes and modifications throughout the Church's history. For example, the "mandatum" from 1600 said the custom was for bishops to wash, dry and kiss "the feet of 'thirteen' poor people after having dressed them, fed them and given them a charitable donation."

Changes made by Pope Pius XII were reformed again in 1970, further simplifying the rite and omitting the requirement that the number participating be 12. The significance of the current modifications,

the archbishop added, "does not now relate so much to the exterior imitation of what Jesus did, but rather the meaning of what he accomplished, which has a universal importance."

"The washing of feet is not obligatory" during the Holy Thursday Mass of the Lord's Supper, Archbishop Roche said. "It is for pastors to evaluate its desirability, according to the pastoral considerations and circumstances which exist, in such a way that it does not become something automatic or artificial, deprived of meaning and reduced to a staged event." †



### Pope Francis' prayer intentions for February

• **Universal: Care for Creation**

That we may take good care of creation—a gift freely given—cultivating and protecting it for future generations.

• **Evangelization: Asia**

That opportunities may increase for dialogue and encounter between the Christian faith and the peoples of Asia.

(To see Pope Francis' monthly intentions, go to [www.ewtn.com/faith/papalPrayer.htm](http://www.ewtn.com/faith/papalPrayer.htm).) †

## Correction

An article in the Jan. 22 issue of *The Criterion* about the resignation of Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey in St. Meinrad stated that, after his resignation takes effect on June 2, the southern Indiana monastic community will have five retired archabbots, a retired abbot of the former Blue Cloud Abbey in South Dakota and Archbishop Emeritus Daniel M. Buechlein in residence in its infirmary. The article mistakenly failed to include there is also in the community a retired abbot of the former Corpus Christi Abbey in Texas. †



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# Evening Vigil for Life reflects 'darkness' and the call to be light

By Natalie Hoefler

Pro-life advocate Maria Hernandez did not travel to Washington for the March for Life this year as she has for the three past years. She may be one of the few who did not cite the weather as the reason.

Addressing the participants of the Vigil for Life, she explained her absence from the march.

"This year, I am blessed to be seven months pregnant with my fifth baby," she said. "But I still wanted to be part of this important event, so I was very surprised and excited when I received the call inviting me to share my story with all of you on this important day."

Hernandez, a member of St. Ann Parish in Indianapolis, was one of three speakers at the archdiocesan Vigil for Life held at SS. Peter and Paul Cathedral in Indianapolis on the evening of Jan. 21, the night before the 43rd anniversary of the 1973 *Roe v. Wade* and *Doe v. Bolton* Supreme Court decisions legalizing abortion.

This is the second year for the vigil, an event the archdiocese hopes to make annual, according to Deacon Michael Braun, director of the archdiocesan Secretariat of Pastoral Ministries.

"It's important [to offer this vigil] because on Jan. 22, many people can't participate in the local solemn observance of *Roe v. Wade*," he explained. "This gives them an opportunity to pray the night before."

About 250 people participated in the event, many of them lining up for the sacrament of reconciliation while praise and worship music resounded in the cathedral.

Hernandez presented the first witness. She spoke of her own unwanted pregnancy, and how her choice to have her baby changed her life.

"Because I did that, God has blessed me in so many ways," she said. "Because of my little girl [Sara], I met my wonderful husband Daniel, who legally adopted her. If Sara didn't exist, my family would not exist either. Abortion destroys lives, families and entire generations!"

Hernandez chose to have her baby despite being far from her home in Mexico, despite being in a dead-end relationship, and despite feeling lonely and angry with God.

"[Sara] helped me understand how big and pure is the love that God has for us, his children, regardless of our mistakes. ...

"If you have messed up big time, like I did, you have a treasure in your hands. You have the power of your testimony. You have the power to save others from making huge mistakes. Don't be afraid to share your stories. God can turn our mess into a message!"

Debbie Miller, the next speaker, used her "mess" to create Healing Hidden Hurts, a ministry that provides counseling to lead those "affected by abortion to reconciliation, restoration, and peace of mind and heart."

She shared how, married and having two children, she came to have an abortion at the age of 23. Her husband had been out of work for months. When she told him she was expecting their third child, he worried that they could not afford another baby. She was told to get an abortion, or he would leave.

"I told myself it was one of those hard things in life, that I had to put it behind and move on," Miller said.

Moving on from the abortion did not prove so simple. Her suffering increased over the course of the next 10 years.

"Immediately afterward, I experienced a deep sadness, then inappropriate, exploding anger, followed by emotional numbing, an inability to express sadness or joy. Toward the end [of the 10 years] I was crying, sobbing for no reason, along with intense emotional pain, which led to impulses to commit suicide."

The thoughts of suicide scared Miller. She returned to Mass, then participated in a Christ Renews His Parish weekend that led to her reversion back to Catholicism and her relationship with God. She went to confession, had her civil marriage blessed and again started to receive the Eucharist.

"It was only by the grace of God and our commitment that [my husband and I] remained married," she said. "A few years ago, my husband was baptized and entered the Church. Recently, we celebrated 44 years of marriage."

She started Healing Hidden Hurts in 1999 "to be the woman that I had searched for when I needed help to heal from my abortion pain. In addition to the divine touch of the sacraments, sometimes we need the human touch from

another woman—someone to listen, cry with us or hold us."

The need for such a ministry as a result of the culture of death meshed with Archbishop Joseph W. Tobin's reflection on darkness and light.

"It's fitting that we meet in vigil, after the sun goes down," he said. "We gather conscious of a darkness that is produced not by the setting of the sun, but by the eclipse of an ethic that recognizes all life as a gift from God. ...

"How much darkness has been created by the decisions of the Supreme Court that were published on Jan. 22, 1973? How much has this darkness brutalized the American soul? When has it been acceptable for highly trained and idealistic people who are sworn to heal, to speak about selling body parts of little ones while sipping wine and eating a salad?" he asked, referring to the release of secretly taped videos in 2015 allegedly exposing Planned Parenthood of selling fetal remains.

The battle against the culture of death is not an easy one, the archbishop said.

"Changing hearts is always the hardest part," he admitted. "Hearts that are hardened are the hardest to change. But we must never tire of clarifying the misunderstanding and shedding light where there is myth and confusion, demonstrating empathy and compassion and a deeper vision. Our task is to present the truth with civility, empathy and clarity."

Archbishop Tobin reminded those present that they "are [God's] people, called out of darkness into his own wonderful light. In the darkness of this vigil, in the darkness of our world, we witness together the vulnerability of God who is hopelessly in love with his creation."

He concluded his talk by addressing Christ in the Blessed Sacrament on the altar before him.

"Lord Jesus, present here in the Holy Eucharist, you are the light of the world. No darkness can overcome you."

Archbishop Tobin then began a eucharistic procession along the aisles of the cathedral before concluding the vigil.

Many of those present at the vigil were youths whose trips to the March for Life in Washington were cancelled due to the impending snowstorm. Students from Marian University, Roncalli High School and some West Deanery parish schools—all in Indianapolis—and even from high schools in the Lafayette Diocese, cited cancelled trips yet a desire to pray in union with those in Washington as their reason for coming to the vigil.

"I'm glad there's something to do to be in solidarity with everyone tonight," said Olivia Kalschauer of Marian University.

Madeline Smith, a 16-year-old home-schooled student and a member of St. Michael the Archangel Parish in Indianapolis, agreed.

"It's not as big [as the March for Life], but it's still great to be connected," she said.

David Love, a member of St. Monica Parish in Indianapolis who was received into the full communion of the Church in 2013, felt that coming to the vigil was "the same thing as going to D.C. in heart."

Love has never attended the March for Life, but is drawn to the Catholic Church's active stance in support of the sanctity of life.

"Being pro-life just wasn't a focus [of my former faith tradition]," he said. "You knew abortions were bad, but it wasn't a major topic."

"I'm glad we have this opportunity for those of us not able to take off work and travel, to link our hearts with those who are there [in Washington]."



During adoration of the Blessed Sacrament at the Vigil for Life at SS. Peter and Paul Cathedral in Indianapolis, Brie Anne Eichhorn and Matt Faley, director of the archdiocese's Office of Young Adult and College Campus Ministry, provide praise and worship music.



Deacon Michael Braun, director of the archdiocesan Secretariat of Pastoral Ministries, leads a eucharistic procession during the Vigil for Life at SS. Peter and Paul Cathedral in Indianapolis on Jan. 21. Archbishop Joseph W. Tobin carries the Blessed Sacrament at the back of the procession. (Photos by Natalie Hoefler)



Abby Allen, left, Ashley Barnett, Megan Strobel and Mary Cole, all members of St. Charles Borromeo Parish in Bloomington, pose with Archbishop Joseph W. Tobin after the Vigil for Life at SS. Peter and Paul Cathedral in Indianapolis on Jan. 21. Abby, Megan and Mary are among the middle school and high school students for whom Barnett is youth minister at St. Charles Borromeo Parish.



Rebecca Niemerg, right, director of the archdiocese's Office of Pro-Life and Family Life, accepts donations in the narthex of SS. Peter and Paul Cathedral in Indianapolis on Jan. 21 before the Vigil for Life, an evening of prayer for those unable to attend a local *Roe v. Wade* solemn observance event on Jan. 22.

## MARCH

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been enacted since 2010 including laws to stop dismemberment abortions, require a 72-hour waiting period, and informed consent."

Smith, a Catholic, said the House override vote of President Barack Obama's recent veto of a bill removing all federal funding from Planned Parenthood was scheduled for next week.

The rally was the evangelical community's first formal involvement in

the annual March for Life, which is held on the anniversary of the Supreme Court's *Roe v. Wade* decision, which legalized abortion virtually on demand in the U.S.

"We are grateful for your leadership on the culture of life," said Jim Daly, president of Focus on the Family. "It's taken us time to come to the party, but we are here with you!"

Daly also was headlining the first major pro-life conference for evangelicals to be held in conjunction with the March for Life. He was joined at the conference and the rally by Russell Moore, president of the Ethics and Religious Liberty Commission

of the Southern Baptist Convention.

In the days leading up to the March for Life as forecasters announced the impending blizzard headed for Washington, organizers of the annual event said it would not be canceled.

It drew "what appeared to be tens of thousands" of participants, according to an estimate from Jeanne Monahan-Mancini, president of the March for Life Education and Defense Fund.

"The world may think that we're a little bit crazy to be here on a day like today, but those that are standing here know that there is no sacrifice too great to

fight the human rights abuse of abortion," Monahan-Mancini told the crowd.

After the rally, participants marched up Constitution Avenue to the U.S. Supreme Court as snow began to fall—the beginning of what turned into a major blizzard and left more than two feet of snow in Washington, with outer suburbs receiving even more.

Among those headed to the court were Little Sisters of the Poor, wearing buttons that read: "Life, Liberty and Loving Service," and a reference to the government mandate: "We will have nun of it." †



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## Editorial



Pilgrims stand with Father Shaun Whittington, pastor of St. Anthony of Padua Parish in Morris and St. Nicholas Parish in Ripley County, outside the Basilica of the National Shrine of the Immaculate Conception in Washington. The group participated in the national March for Life in Washington on Jan. 22. (Submitted photo)

## Young people, thank you for your witness of faith

Students attended a Jan. 22 Mass at SS. Peter and Paul Cathedral in Indianapolis marking the 43th anniversary of the tragic *Roe v. Wade* Supreme Court decision, which legalized abortion on demand across the United States. After the liturgy, they participated in a prayerful procession along Meridian and Pennsylvania streets.

Other young people took part in peaceful, prayerful, pro-life gatherings that same day in Terre Haute and Bloomington.

And we can't forget the students from central and southern Indiana who journeyed to Washington to participate in the annual March for Life on Jan. 22 to show their support for all life—from conception to natural death.

The groups provide more evidence that our young people are eager to change hearts and build a culture of life.

Though many secular media outlets in recent years have spent little time focusing on the Jan. 22 anniversary and its meaning for people of faith, God's providence provided a unique news hook this year when pilgrims returning from the Washington march—including two groups from the archdiocese—were among the hundreds stuck on the Pennsylvania Turnpike after a traffic backup left vehicles and their passengers stranded for hours. Heavy snow from Winter Storm Jonas resulted in jackknifed semitrailers blocking the highway, making it impossible for others to continue their journeys.

One archdiocesan group included students and chaperones from Bishop Chatard and Cathedral high schools in Indianapolis, as well as students from five other schools in the Indianapolis North Deanery.

A second pilgrimage group was led by Father Shaun Whittington, pastor of St. Anthony of Padua Parish in Morris and St. Nicholas Parish in Ripley County.

In the process, young people were able, thanks to the media in some cases, to demonstrate their faith in unexpected ways.

High school students from the Archdiocese of Omaha, Neb., built

a make-shift altar out of snow on the turnpike so a priest could celebrate Mass for them.

Young people from central and southern Indiana were concerned about people in cars around them. Through their actions, they lived out the corporal works of mercy by helping neighbors in need.

"Our students were looking out the windows, and when they would see a car's headlights go out in the middle of the night, they would walk to the front of the bus and say, 'We have heat and they keep turning their car off. Can we go out and give them our blankets?'" recalled Ann Collins, administrator of youth ministry at Christ the King Parish in Indianapolis, who was a chaperone on the pilgrimage for Indianapolis North Deanery students. "They were kind. They knew that they were marching for life.

"It was all life—whether you were an unborn baby or a stranded motorist. Their purpose was to protect life. And they did. They were concerned about everyone around them."

Colleen Dietz, a junior at the Oldenburg Academy of the Immaculate Conception in Oldenburg and a member of St. Nicholas Parish, said her faith helped her cope with the stress of being stuck on the turnpike.

"It was important for us to remember that we're standing up for life," she said. "We're trying to get an end to abortion. And that comes with a consequence sometimes. This time, we were willing to sit through [being stranded], and we all made it out all right. We trusted in God, and everything was OK."

Winter Storm Jonas and its two to three feet of snow may have paralyzed much of the central Atlantic region, but it did little to deter the spirits of our young people.

As witnessed in Indianapolis, Bloomington, Terre Haute and especially on a snow-covered highway in Pennsylvania last weekend, they showed us that life's challenges can present opportunities to live out the faith.

We applaud them, and thank them for their witness.

—Mike Krokos

## Reflection/David Siler

### A challenge to care more deeply about our 'neighbors' in Christ

In September of 2003, Archbishop Daniel M. Buechlein entrusted to me the stewardship of Catholic Charities in our archdiocese. I will be forever grateful to the archbishop for this profound privilege.

In addition to being my most challenging professional experience, it has also been rewarding beyond measure. To have been in some way a part of allowing our staff and volunteers to bring healing and hope to hundreds of thousands of suffering and vulnerable people over these past 12 1/2 years is deeply satisfying.

As Scripture tells us, there is a time and a season for all things. I have discerned that my season as the executive director of Catholic Charities has come to an end, and that it is time to allow someone new to take the organization into the next season while I pursue a new opportunity.

What is most reassuring and comforting is that the leaders of our Catholic Charities agencies—David Bethuram in Indianapolis, Mark Casper in New Albany, John Etling in Terre Haute and Joan Hess in Tell City, and O'Connell Case, clinical director in Bloomington—are very dedicated and capable, and have assembled staffs of some of the most amazing people you will ever know. And our agencies are supported by volunteer advisory boards that work tirelessly to shepherd these ministries, gaining nothing in return except for the satisfaction of serving Christ in the form of our most needy neighbors.

As I reflect on these years, I am in awe of the generosity I have witnessed among the people of the archdiocese. When the facility that was used to house Holy Family Shelter in Indianapolis for about 25 years was no longer adequate, we were able to raise \$4.3 million to build a brand new shelter constructed for the sole purpose of housing homeless families—rather than adapting a former convent built to house one religious sister per room. We now have a facility that matches the excellence of service provided to care for some of our most vulnerable families.

Catholic Charities USA led the way in a new direction following the devastation of Hurricane Katrina. For many years, a minor player in disaster response and recovery, Catholic Charities in New Orleans was pressed into service in an unprecedented way. Together with our national office and other Catholic Charities agencies around the country, we garnered resources to aid in recovery for more than five years. We found a serious gap in disaster recovery—long-term response. We witnessed the fact that those who are poor and most vulnerable before a natural disaster are often forgotten and slip deeper into poverty and despair after the disaster.

In the spring of 2008, we experienced a natural disaster of unprecedented proportions when thousands of homes in Martinsville, Columbus and other towns within our archdiocesan boundaries were damaged by the worst flooding Indiana had witnessed in more than 100 years. Following the lead from Catholic Charities USA, and with its direct support, we launched our own very comprehensive disaster response led by Jane Crady, who had worked in Waveland, Miss., after Hurricane Katrina, on behalf of St. Bartholomew Parish in Columbus. We were the only disaster relief provider in the affected area for the long term, helping the uninsured and under-resourced in that area for more than two years.

Following the devastating tornadoes in 2012 in southern Indiana in Henryville and the surrounding area, our local

Catholic Charities was entrusted with nearly \$1 million to rebuild businesses, homes and lives. Led again by Crady and literally thousands of volunteers, Catholic Charities was once again the only long-term provider of disaster relief, maintaining a presence there for two and half years.

By far my greatest ongoing frustration in my role of leading Catholic Charities was to see so many unmet needs that we have not been able to tackle. The needs of the poor and vulnerable are profound, yet we have our limits.

For example, although we have a presence in the small town of Tell City at the southwestern tip of our archdiocese, there is a tremendous need for a homeless shelter. However, to date, we have not been able to find the necessary resources to support a shelter. This same situation repeats itself in nearly every corner of the archdiocese—especially in our rural areas, which happens to constitute the majority of our archdiocese.

I am proud to have played a role in bringing the Indiana bishops' pastoral letter on poverty to fruition in 2015. After about 10 years as the executive director, I became interested in not only helping to relieve the suffering caused by poverty, but in looking at ways for fewer people to experience it.

Along with our board of directors and a statewide committee of Catholic leaders in social ministry, we hosted a statewide poverty summit in the spring of 2013 at the University of Notre Dame. Following that summit, the bishops of Indiana asked a group of us to begin work on a document that would later become their pastoral letter. I am excited that a study guide to accompany the pastoral letter is being made available for use across the archdiocese.

The hope that I carry with me—and the challenge that I leave with you—are contained in the bishops' pastoral letter on poverty: that you will all be inspired to care more deeply and faithfully for Christ, found in our suffering brothers and sisters.

May we all go forth, glorifying the Lord with our lives!

(David Siler, former executive director of the archdiocesan Secretariat for Catholic Charities, is a member of St. Matthew the Apostle Parish in Indianapolis.) †

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

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

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

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

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

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Answering the call to be missionary disciples

*“In virtue of their baptism, all the members of the People of God have become missionary disciples” (“The Joy of the Gospel,” #120).*

The Liturgy of the Hours, the prayer of the Church that begins early in the morning and extends throughout the day at various appointed hours, concludes with Compline, just before bedtime.

Compline always includes the prayer of Simeon, the old man we encounter in St. Luke’s Gospel when the infant Jesus is presented to the Lord in the Temple. Following his encounter with Jesus, the old man prays: “Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel” (Lk 2:29-32).

Two important themes are embedded in this prayer of Simeon. The first is his surrender to God, his willingness to be taken into the bosom of Abraham, confident that God’s promises to his chosen people are being fulfilled. The second theme is his recognition that what has been revealed in this child is for all

people—Jews and gentiles alike. All who follow this child will be called to go out to the whole world.

Pope Francis has repeatedly urged all baptized Christians to accept our responsibility to be “missionary disciples” who spread Gospel joy to everyone we encounter. What’s more, he has challenged us to move beyond our “comfort zones” and go out to the peripheries, the margins of society, where people are different from us. The Church must not be insular or self-referential. We must be missionary disciples of Jesus Christ who proclaim his Gospel to the whole world.

Pope Francis has said, “The Church must step outside herself. To go where? To the outskirts of existence, whatever they may be, but she must step out. Jesus tells us, ‘Go into all the world! Go! Preach! Bear witness to the Gospel!’—But what happens if we step outside ourselves? The same can happen to anyone who comes out of the house and onto the street: an accident. But I tell you, I far prefer a Church that has had a few accidents to a Church that has fallen sick from being closed. Go out, go out!”

When we throw off our comforters and go out into the street, we take a

risk. We may encounter danger. But in taking this risk, we are following in the footsteps of Jesus who sent his disciples out two by two to become missionaries.

On the road to Emmaus, for example, Jesus accompanied two very discouraged and fearful disciples. He opened their eyes so that they might become missionaries who would proclaim with burning hearts his Good News—fearlessly and with great confidence—to others.

As Pope Francis writes in “The Joy of the Gospel,” “Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God’s saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are ‘disciples’ and ‘missionaries,’ but rather that we are always ‘missionary disciples.’ If we are not convinced, let us look at those first disciples, who, immediately after encountering the gaze of Jesus, went forth to proclaim him joyfully: ‘We have found the Messiah!’ (Jn 1:41).”

The Holy Father continues, “The

Samaritan woman became a missionary immediately after speaking with Jesus, and many Samaritans came to believe in him ‘because of the woman’s testimony’ (Jn 4:39). So too, St. Paul, after his encounter with Jesus Christ, ‘immediately proclaimed Jesus’ (Acts 9:20; cf. 22:6-21). So what are we waiting for?” (#120).

Pope Francis is impatient with our hesitation to accept the challenges of missionary discipleship. Why are we slow to see what Simeon saw—the salvation which God has prepared in the sight of all peoples? And why aren’t we eager to “go out” and proclaim Gospel joy to everyone we meet?

“Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus.” Perhaps our hesitation stems from infrequent encounters with God’s love, a lack of closeness to the Lord. The remedies for that, of course, are prayer, more frequent reception of the sacraments and the practice of charity (love and service) toward our neighbors.

Let’s not hesitate. Emboldened by prayer, sacraments and love of neighbor, which reveal to us God’s mercy, let’s be true missionary disciples! †

## La respuesta ante el llamado a ser discípulos misioneros

*“En virtud del Bautismo recibido, cada miembro del Pueblo de Dios se ha convertido en discípulo misionero” (“La alegría del Evangelio,” #120).*

La Liturgia de las Horas, las oraciones de la Iglesia que comienzan temprano en la mañana y se prolongan durante todo el día en distintos momentos, concluye con las Completas, justo antes de dormir.

Las Completas siempre incluyen la oración de Simeón, el anciano que encontramos en el Evangelio según San Lucas cuando Jesús niño fue presentado al Señor en el Templo. Tras conocer a Jesús, el anciano reza: “Señor, ahora despides a este siervo tuyo, y lo despides en paz, de acuerdo a tu palabra. Mis ojos han visto ya tu salvación, que has preparado a la vista de todos los pueblos: luz reveladora para las naciones, y gloria para tu pueblo Israel” (Lc 2:29-32).

En la oración de Simeón se esconden dos temas muy importantes. Lo primero es su entrega a Dios, su disposición a ser recibido en el seno de Abraham, confiado en que se está cumpliendo la promesa de Dios para su pueblo elegido. El segundo tema es el reconocimiento que aquello que se revela en este niño traerá repercusiones para todos, tanto judíos como gentiles. Todo aquel que siga a este niño será llamado a salir y andar por todo

el mundo.

El papa Francisco ha exhortado en repetidas ocasiones a que todos los cristianos bautizados aceptemos nuestra responsabilidad de ser “discípulos misioneros” que transmiten la alegría del Evangelio a todo aquel que conozcamos. Y lo que es más: nos ha desafiado a salir de nuestra comodidad y aventurarnos en las periferias, los márgenes de la sociedad donde hay gente distinta de nosotros. La Iglesia no debe ser una entidad insular ni autoalimentada. Debemos ser discípulos misioneros de Jesucristo que proclaman el Evangelio a todo el mundo.

El papa Francisco ha dicho que “La Iglesia debe salir de sí misma. ¿Adónde? Hacia las periferias existenciales, cualesquiera que sean. Pero salir. Jesús nos dice: “Id por todo el mundo. Id. Predicad. Dad testimonio del Evangelio.” Pero ¿qué ocurre si uno sale de sí mismo? Puede suceder lo que le puede pasar a cualquiera que salga de casa y vaya por la calle: un accidente. Pero yo os digo: prefiero mil veces una Iglesia accidentada, que haya tenido un accidente, que una Iglesia enferma por encerrarse. Salid fuera, ¡salid!”

Cuando salimos de la cama para ir a la calle, nos estamos arriesgando. Quizás nos aguarde algún peligro. Pero al arriesgarnos, estamos caminando sobre los pasos de Jesús quien envió a

sus discípulos de dos en dos para que se convirtieran en misioneros.

En el camino de Emaús, por ejemplo, Jesús acompañó a dos discípulos muy desanimados y temerosos. Jesús les abrió los ojos para que pudieran convertirse en misioneros que proclaman la Buena Nueva a los demás con corazones ardientes—sin temores y férrea confianza—.

Tal como lo expresa el papa Francisco en “La alegría del evangelio:” “Esta convicción se convierte en un llamado dirigido a cada cristiano, para que nadie postergue su compromiso con la evangelización, pues si uno de verdad ha hecho una experiencia del amor de Dios que lo salva, no necesita mucho tiempo de preparación para salir a anunciarlo, no puede esperar que le den muchos cursos o largas instrucciones. Todo cristiano es misionero en la medida en que se ha encontrado con el amor de Dios en Cristo Jesús; ya no decimos que somos ‘discípulos’ y ‘misioneros,’ sino que somos siempre ‘discípulos misioneros.’ Si no nos convencemos, miremos a los primeros discípulos, quienes inmediatamente después de conocer la mirada de Jesús, salían a proclamarlo gozosos: ‘¡Hemos encontrado al Mesías!’ (Jn 1:41).”

El Santo Padre prosigue: “La samaritana, apenas salió de su diálogo con

Jesús, se convirtió en misionera, y muchos samaritanos creyeron en Jesús “por la palabra de la mujer” (Jn 4:39). También san Pablo, a partir de su encuentro con Jesucristo, “enseguida se puso a predicar que Jesús era el Hijo de Dios” (Hch 9:20). ¿A qué esperamos nosotros?” (#120).

El papa Francisco se muestra impaciente ante nuestra vacilación de aceptar el reto de ser discípulos misioneros. ¿Por qué tardamos tanto en ver lo que vio Simeón: la salvación que Dios ha preparado a la vista de todos los pueblos? ¿Y por qué no estamos deseosos de “salir” y proclamar la alegría del Evangelio a todo aquel que conozcamos?

“Todo cristiano es misionero en la medida en que se ha encontrado con el amor de Dios en Cristo Jesús.” Quizás nuestra vacilación tenga su origen en los escasos encuentros que hemos tenido con el amor de Dios, nuestra falta de cercanía con el Señor. Por supuesto, el remedio para corregir esto es la oración, recibir más frecuentemente los sacramentos y practicar la caridad (el amor y el servicio) hacia el prójimo.

No dudemos. Incentivados por la oración, los sacramentos y el amor al prójimo—todo lo cual nos revela la misericordia divina—; seamos verdaderos discípulos misioneros! †

Traducido por: Daniela Guanipa

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## January 30

SS. Francis and Clare of Assisi School, 5901 Olive Branch Road, Greenwood. **Annual Chili cook-off**, 6:30-9 p.m. Information: [ss-fc.org/chili](http://ss-fc.org/chili)

St. Luke the Evangelist Church, 7575 Holliday Drive, Indianapolis. **"Passion and Purpose for Marriage,"** presented by Dr. Allen Hunt of Dynamic Catholic, 9 a.m.-1:30 p.m., \$25 per person. Tickets available for purchase at [www.dynamiccatholic.com/Indianapolis](http://www.dynamiccatholic.com/Indianapolis) or by calling 317-253-2193. Information: [DCPPMarriage@gmail.com](mailto:DCPPMarriage@gmail.com).

Our Lady of Mt. Carmel Parish, Parish Hall, 14596 Oak Ridge Road, in Carmel, Ind. (Lafayette Diocese). **Presentation by Jessica Thorne on human trafficking, followed by fashion show** with sales supporting women affected by trafficking, 7 p.m. Information: Diane Conover at 317-430-3448 or [diane.conover@sbcglobal.net](mailto:diane.conover@sbcglobal.net).

## January 31

St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **Open house**, 1-3 p.m. Information: [rsoboewski@saintmatt.org](mailto:rsoboewski@saintmatt.org).

Our Lady of Lourdes School, 30 S. Downey, Indianapolis. **Open house**, 11 a.m.-1 p.m. Information: 317-213-2619 or [katiepnelson@gmail.com](mailto:katiepnelson@gmail.com).

## February 2

St. Pius X School, 7200 Sarto Drive, Indianapolis. **Open house**, 6-8 p.m. Information: 317-466-3361 or [countrymaneileen@yahoo.com](mailto:countrymaneileen@yahoo.com).

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, **Life in the Spirit Seminar**, session two, 7-9 p.m. Information: Joseph Valvo, 317-546-7328 or [j.valvo-indpls@comcast.net](mailto:j.valvo-indpls@comcast.net).

## February 3

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated,

widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

## February 4

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 4-6 p.m. Information: 317-543-4923 or [swatson@saintlawrence.net](mailto:swatson@saintlawrence.net).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Health Ministry Speaker Series, **Healthy Marriage Equals Healthy Family: A reflection on Marriage and Family Life**, Scott Seibert, presenter, 7-9 p.m. Information: 317-236-1475 or [jlebeau@archindy.org](mailto:jlebeau@archindy.org).

## February 5

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Serra Club, Mass for Vocations**, coffee and discussion following Mass, 9 a.m. Information: 317-748-1478.

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly

meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or [lumen.dei@comcast.net](mailto:lumen.dei@comcast.net).

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or [info@olgreenwood.org](mailto:info@olgreenwood.org).

## February 6

**Helpers of God's Precious Infants Prayer Vigil, Terre Haute**. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in

front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

The Willows, 6729 Westfield Blvd., Indianapolis. **Marriage on Tap**, Msgr. Joseph F. Schaedel, presenter, 7-9:30 p.m., \$35 per couple includes dinner, cash bar available, registration required by Jan. 31 at [www.stluke.org](http://www.stluke.org) or call 317-259-4373.

Holy Family Parish, 815 W. Main St., Richmond. **Chocolate Fest and silent auction**, 5-8 p.m., \$15 adults, \$5 children 6-12 years of age, children under 6 no charge, advance ticket sales only. Information: 765-935-2552 or [Karen.ruhl@comcast.net](mailto:Karen.ruhl@comcast.net).

## February 7-8

St. Agnes Church, 1008 McLary Road, Nashville. **"The Joy of the Gospel" Parish Mission**, led by Msgr. Paul Koetter, Feb. 7 light lunch at noon, followed by first session from 1-2:30 p.m.; Feb. 8 Mass at 9 a.m., followed by second session from 10:30 a.m.-noon, and third session from 7-8:30 p.m., reconciliation available Feb. 8 from 5:45-6:45 p.m. All are invited. Information: 812-988-2778 or [stagnes5@iquest.net](mailto:stagnes5@iquest.net).

## February 9

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, **Life in the Spirit Seminar**, session three of seven, 7-9 p.m. Information: Joseph Valvo, 317-546-7328 or [j.valvo-indpls@comcast.net](mailto:j.valvo-indpls@comcast.net).

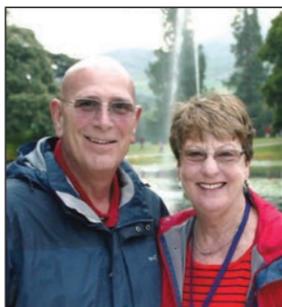
## February 11

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344. †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## VIPs



**Stephen and Maureen (Scanlon) Bauer**, members of Most Holy Name of Jesus Parish in Beech Grove, will celebrate their 50th wedding anniversary on Jan. 30. The couple was married on Jan. 30, 1966, at Most Holy Name of Jesus Church in Beech Grove. They are the parents of two children, Kathy Comado and Dan Bauer. They also have five grandchildren. The couple celebrated with a trip to Ireland this past summer. †

## Archabbey Library sponsors gallery talk by artist of current exhibit on Feb. 6

Joanne Weis will give a gallery talk in conjunction with her artwork currently on exhibit at Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, at 10 a.m. Central Time on Feb. 6.

An exhibit of Weis' wall hangings, titled "Healing the Earth," is on display in the gallery through Feb. 28.

In her talk, Weis will discuss her work and share stories about the nine locations that inspired it. These are places that have suffered environmental damage, but have been restored in various ways.

Working in hand-dyed, printed and embroidered hemp, Weis focused this

series of textile pieces on activities and locations where people, generally in partnership with private foundations or the government, are exerting significant effort to repair and restore the soil, water, flora and fauna destroyed or threatened by humans.

Both the exhibit and the gallery talk on Feb. 6 are free and open to the public.

To view the exhibit at other times, call 812-357-6401 or 800-987-7311 for library hours, or log on to [www.saintmeinrad.edu/library/hours/](http://www.saintmeinrad.edu/library/hours/).

In case of inclement weather, call the Archabbey at 812-357-6611 on the day of the event to check for cancellation. †

## Sisters of Providence schedule Lenten book study series on Feb. 13 and March 23

A Lenten book study titled "Job and Julian of Norwich" will be held at the Sisters of Providence of Saint Mary-of-the-Woods' Providence Spirituality and Conference Center, 1 Sisters of Providence, in St. Mary-of-the-Woods, from 9:30 a.m.-noon on Feb. 13 and from 1-3 p.m. on March 23.

Participants will study from *A Retreat with Job and Julian of Norwich: Trusting that All Will Be Well* by Carol Luebering. The series will be facilitated by Providence Associate Rev. Rebecca Zelensky and Rev. Dr. Will Hine.

Julian of Norwich lived in England during the plague-stricken era of the

14th century. Like the biblical figure Job, Julian of Norwich endured and witnessed much suffering in life. Her writings on this suffering led her to become one of the Church's great mystics. The study looks at the insights of Julian and Job on suffering and faith.

The cost to attend the series is \$25, which includes the book. The deadline for registration is Feb. 8.

For more information or to register, call 812-535-2952, e-mail [jfrost@spsmw.org](mailto:jfrost@spsmw.org), or register online at [spsmw.org/event-details/lenen-book-study-series-job-and-julian-of-norwich/](http://spsmw.org/event-details/lenen-book-study-series-job-and-julian-of-norwich/). †

## Mount St. Francis to offer Weekend of Peace for Women retreat on Feb. 12-14

A "Weekend of Peace for Women" retreat will be offered at Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, in Mt. St. Francis, on Feb. 12-14.

The weekend is an opportunity to contemplate your walk with God and his will for your life. It offers minimal direction by retreat leader Judy Ribar of Assumption High School in Louisville, Ky., with opportunities for shared prayer each day, silent meditation, journaling, Mass, and listening to the sounds of silence.

The retreat begins at 7 p.m. on Feb. 12 and ends at 1 p.m. on Feb. 14.

The cost is \$150, which includes two lunches and one dinner. Participants are asked to bring their own breakfast.

Register online at [mountsaintfrancis.org/sites/ecatholic.com/registration](http://mountsaintfrancis.org/sites/ecatholic.com/registration). Space is limited.

For more information, call 812-923-8817, e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org), or log on to [mountsaintfrancis.org/](http://mountsaintfrancis.org/). †

## Notre Dame professor to give lecture at Marian University on Feb. 22



Dr. Gary Anderson

Dr. Gary Anderson, Hesburgh professor of Catholic theology and professor of Old Testament at the University of Notre Dame, will deliver an address on "Metaphysics and Money: Charity to the Poor and the Spiritual Life" as the 2016 Bishop Simon Bruté Lecture in Lecture Hall 1 of the Evans Center at Marian University, 3200 Cold Spring Road, in Indianapolis, at 7 p.m. on Feb. 22.

Anderson is the author of many books, book chapters and articles. His most recent work is *Charity: The Place of the Poor in the Biblical Tradition*, published in 2013. The book was a finalist for the 2014 American Academy of Religion Awards for Excellence in the Study of Religion.

The Bishop Simon Bruté Lecture is offered annually by the Marian University Department of Theology and Philosophy in partnership with the Bishop Simon Bruté College Seminary. It serves as an opportunity for the Marian University community and the general public to learn about key issues in Christian identity.

This event is free and open to the public. There will be a reception immediately following the lecture. †

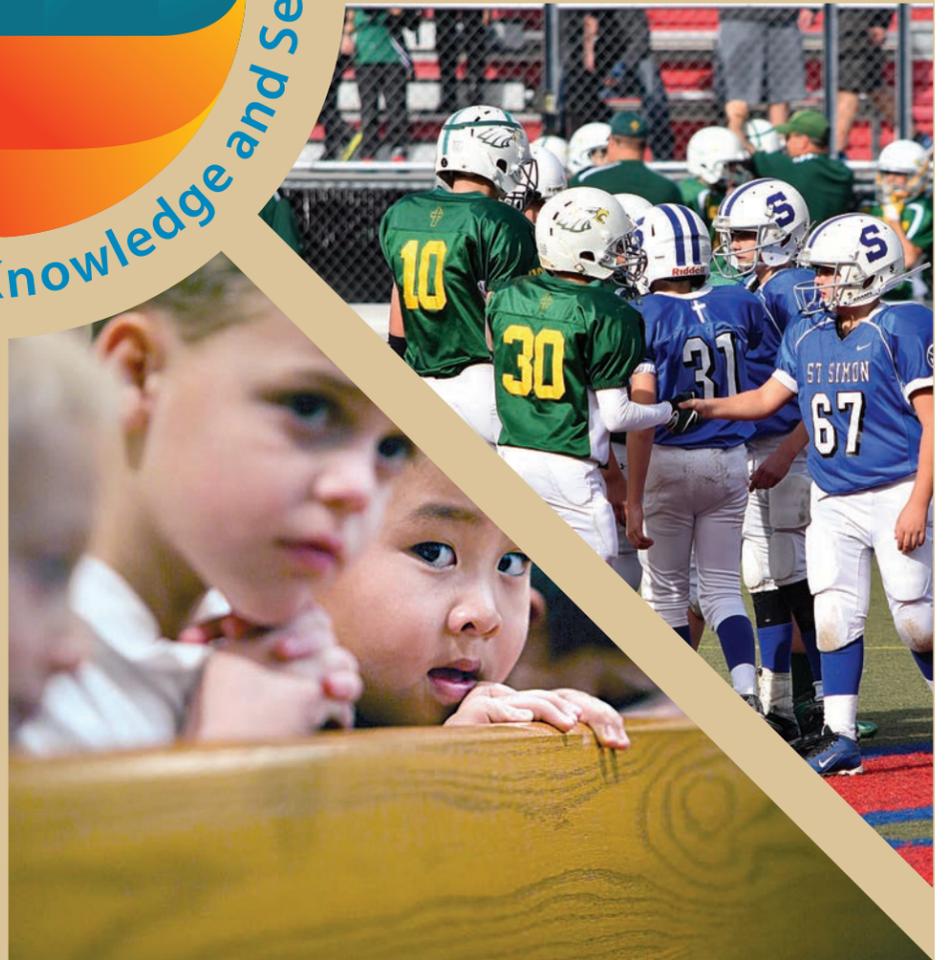


## Guadalupe celebration

Members of St. Mary Parish in Indianapolis don native Mexican attire while celebrating the feast of Our Lady of Guadalupe on Dec. 12. Parishioners led a procession with a statue, music and dancing through the streets of downtown to celebrate the feast. (Submitted photo)

# CATHOLIC SCHOOLS WEEK SUPPLEMENT

ARCHDIOCESE OF INDIANAPOLIS



## Give thanks for the amazing impact of Catholic schools

By Gina Kuntz Fleming

As a product of Catholic schools in the Archdiocese of Indianapolis, I have fond memories from every grade.

I cherish the wonderful teachers who challenged me and supported me, as well as the dedicated volunteers who coached our teams through the Catholic Youth Organization (CYO).

I recall countless occasions when I witnessed and experienced our faith in action. I am reminded of the numerous opportunities for faith formation, intellectual development and social growth presented throughout my tutelage, and I continue to treasure the incredible friendships established in Catholic schools that remain with me today.

And now, as I serve as superintendent of our Catholic schools, my team and I strive to ensure that the nearly 24,000 young people in our schools today have the same great formational experience I had.

My husband and I rely upon the support of the Catholic community as we raise two young men, one a sophomore at Roncalli High School in Indianapolis and



Gina Kuntz Fleming

the other a seventh-grader at Holy Name School in Beech Grove. Through it all, God's grace and love have been evident in the pastors, employees, parishioners and school family members with which we have been blessed.

As Archbishop Joseph W. Tobin recently shared, "Academic research demonstrates that Catholic schools are anchor institutions in neighborhoods and communities throughout America. As communities of faith, they are centers of formation that develop graduates who are more likely to vote and be civically engaged, are more likely to engage in community service, are less likely to engage in criminal behavior, and who have higher earning potentials throughout their lifetimes."

For further information about the benefits of Catholic schools, you can visit our friends at the University of Notre Dame's Alliance for Catholic Education at [ace.nd.edu/resources/catholic-school-research/researched-case-for-catholic-schools](http://ace.nd.edu/resources/catholic-school-research/researched-case-for-catholic-schools).

Catholic Schools Week is a wonderful time to pause and thank all those responsible for the amazing impact our Catholic schools have had on our communities.

I am grateful to Archbishop Tobin and Archbishop Emeritus Daniel M. Buechlein for their unwavering commitment to Catholic education and faith formation.

I am honored to serve beside dedicated professionals, who profess their faith through their work and service both in the Office of Catholic Schools and on each school campus.

I am thankful for the pastors and school leaders whose focus on mission and Catholic identity, leadership and governance, academic excellence and operational vitality result in unceasing improvement of and continued prosperity for students, families and parish communities.

I am grateful to our parents, grandparents and generous benefactors who invest in our youth, valuing their formation in the faith that is integral to the life of our Church.

Please join me in thanking a teacher who has made a positive difference in the life of your child.

Thank the school leaders who go above and beyond to ensure a well-rounded, comprehensive educational experience for our youth.

Please pray for the continued growth of each child and family we serve. And, if you have not yet had the privilege of experiencing our Catholic schools firsthand, please contact a nearby school for a tour—it promises to bring you hope for a bright future in our Church and our world.

Happy Catholic Schools Week to all! †

# Unique process ‘enhances Catholic teaching,’ develops leadership skills

By Natalie Hoefler

Alison Stevens puts first things first, making sure her homework is done before she plays.

Danny O’Gara begins with the end in mind, knowing that everything he does is toward the bigger goal of getting to heaven.

Lucy Clark likes the synergy in her school, seeing how students work together to accomplish goals.

And Patrick McPherson now seeks to understand others, developing a friendship with a classmate he used to have trouble accepting.

These are just some of the impacts the four students of St. Pius X School in Indianapolis noted about their school’s “The Leader in Me” (TLIM) initiative, three years into the process.

The Leader in Me is a school-based process created by the FranklinCovey company. Based on Stephen Covey’s book *The 7 Habits of Highly Effective People*, it is designed to teach students how to be empowered leaders not just in school but at home, in the community and—as St. Pius X School implemented it—in their Catholic faith.

## ‘The big goal is that you want to get to heaven’

The idea for implementing TLIM at St. Pius X emulates the first three of the seven habits: “be proactive,” “put first things first” and “begin with the end in mind.”

The process started four years ago, when then-principal Bill Herman read Covey’s book. Thinking proactively, Herman “wanted to start reading it with eighth-graders to have them be leaders in the school,” said Keith Yost, the school’s director of student leadership and physical education. “That led to, ‘Why wouldn’t we want this for all our students?’”

Several teachers and administrators attended a TLIM summit in Ohio, conducted research, and spoke to leaders at St. Joan of Arc School in Indianapolis, which implemented TLIM in 2012. The most important question of the St. Pius X School team revolved around the end goal of the school: to create students who know, live and love their Catholic faith.

“Could we do this for our school to enhance Catholic values?” asked Yost of the administration’s litmus test for implementing the process. “That’s our biggest focus. We wanted to use it as a tool to enhance Catholic teaching.”

With St. Joan of Arc School’s examples and ideas, the St. Pius X administration saw clear connections between the seven habits and living the faith.

For instance, hanging in the main hallway of the school are canvases painted by students, listing the seven habits and the beatitude each represents.

The connection between the habits and the Catholic faith is clear to Danny, 12, who is in the sixth grade.

“Two of the habits that connect with the Catholic faith are ‘begin with the end in mind’—the big goal is that you want to get to heaven—and ‘put first things first,’ meaning putting God first,” he said.

In terms of school and family life, the four students interviewed by *The Criterion* noted how they’ve implemented putting first things first by setting a daily goal to do their homework first when they get home from school.

“I always want to get on my iPad or watch TV when I get home,” admitted 11-year-old fifth-grader Lucy. “But I know I have to do my homework first, or I won’t get it done and won’t get good grades, so I have to put first things first.”

## Creating ‘win-win’ situations and ‘synergy’

One of the ways in which TLIM has been implemented at St. Pius X School is a great example of habits four and six: “think win-win” and “synergize.”

Each child, staff member and even some parents are members of at least one of 25 *kaizens*, “a Japanese business term that translates roughly to continuing to improve oneself or another,” Yost explained. He said the school’s *kaizens* “focus on continually improving oneself, the St. Pius community and the outside community. They’re very service-based.”

Alison, age 11 and in the sixth grade, is a member of the



Above, in this Jan. 6 photo, pictures of kindergarten classmates with caps foretelling their graduation from St. Pius X School in Indianapolis in 2024 serve as an example of one of the seven habits the school promotes in its “The Leader in Me” process: “Begin with the end in mind.” (Photos by Natalie Hoefler)

leadership *kaizen*.

“We plan the canned food drive, we plan our Leadership Day, we approve grants to other *kaizens* when they need money for something,” she explained.

The four students interviewed were all part of the lighthouse *kaizen*, whose goal is to be the voice of the student body “to make the school better,” said 10-year-old fourth-grader Patrick.

One of Danny’s favorite *kaizens* is Challenger Kickball, which works throughout the school year with physically and mentally challenged community members.

“They have sports games at the end of the year where one person helps someone with a disability in the community play a kickball game,” Danny explained. “It makes me feel humbled to help someone else. It makes me think how God has been good to me, how I’m strong and able to help them.”

The *kaizens* pose such “win-win” service situations in which the recipient wins by receiving help of some sort, and the giver wins by learning values and leadership skills.

The groups also develop a synergy in the school, with *kaizens* and classes working together to help each other. Lucy described how the natural habitat *kaizen* planted gardens with butterfly-attracting fauna to support the butterflies that her class raised and released as a science project.

She also described how her mom, a member of the parents’ lighthouse *kaizen* that informs other parents and the community about The Leader in Me, created “synergy” at home.

“We would always fight over who had to do the dishes,” she said. “Then my mom created a list of who had to wash, who had to set the table, who had to clean the countertops. It created synergy at home.”

## ‘The parents are impressed by the kids’

Assistant principal Deborah Reale is a strong supporter of TLIM.

“I love what it does here,” she said. “It’s such a positive thing.”

“If I have someone in [my office] who is having issues, I can say, ‘Let’s talk about the habits. Which habit could you have used to avoid this?’”

Reale spoke of a visit by Archbishop Joseph W. Tobin to celebrate Mass for the school.

“When it was over, he went on a tour [of the school] with a couple of our students,” she said. “He said they were amazing, and the fact that they were connecting the seven habits to their faith was a really wonderful thing. We



A sign hanging in a hallway at St. Pius X School in Indianapolis shows how the school’s implementation of “The Leader in Me” process—based on Stephen Covey’s book *The 7 Habits of Highly Effective People*—is used as a tool to enhance the Catholic faith.

felt really good about that.”

Students leading school tours is one of the new ways in which youths get to practice their leadership skills, Yost explained.

“We thought letting the students give tours to parents [of prospective students] was a great idea,” he said. “They really like to show off their school, and the parents are impressed by the kids.”

Such student participation is one of the benefits Yost has seen through the TLIM process.

“Before, I used to have to seek kids out [to be involved in an activity],” he said. “Now I have kids come up to me and say, ‘Hey, I heard you have this going on. I want to help.’”

Staff members aren’t the only ones seeing fruits of the TLIM initiative. Kassy McPherson, Patrick’s mother, has witnessed the impact it has had on her children.

“[The kids] take the tools they learn here and make things more manageable at home with their chores and homework,” she said. “They definitely put their faith first. I see them doing that in their daily life.”

Reale also hears positive feedback from parents after they’ve attended a student-led parent-teacher conference, a process the school started two years ago.

“The kids have binders where they keep track of their grades and victories both inside and outside of school,” she explained. “With the teacher there, the students go over their binders and tell their parents how they’re doing, where they think they might need help or to improve. The parents are really impressed.”

“I think [TLIM] has been a really good thing for our kids. I would recommend it to any school.” †

# Veteran teacher embraces students and their differences



Annetta Brack shares a smile with Annie Hoff, left, and Marisa Marshall, two of her third-grade students at St. Michael School in Brookville. (Submitted photo)

By John Shaughnessy

In her 20 years of teaching at the same Catholic school, Annetta Brack has always had a special place in her heart for children who need an extra measure of love and compassion.

And she always smiles when she thinks of the girl that she offered a unique deal.

“A few years ago, I had a little girl who was being raised by her father,” recalls Brack, a third-grade teacher at St. Michael School in Brookville. “Her mother wasn’t part of her life at all. The girl had a challenging time being honest. I caught her in several lies before the first month of school had passed.”

“I talked to her about how lying was never OK, and how Jesus always knows when we lie, even if no one else does.”

Brack also understood that the girl “wanted to be

like everyone else.” So she used that knowledge to her advantage.

“We eventually got to this goal, ‘OK, you can only lie one time today,’” says Brack, a finalist for the 2015 Saint Theodora Guérin Excellence in Education Award, the highest honor for an educator in the archdiocese. “She asked, ‘It’s OK to lie once?’ My response was, ‘Well, you can, but no one else can.’ She said, ‘I want to be like everyone else. I won’t lie anymore.’ As far as I know, that was the end of the lies.”

Even though Brack knows that children want to “fit in” with their peers, she also encourages them to accept what makes them special.

“God made us all special, different and unique in his own image and likeness,” she says. “We must embrace our differences and each other’s. I’m very compassionate when it comes to making all children feel special and loved for their differences.” †



## 16 success stories of Catholic schools in 2016

By John Shaughnessy

The success stories in Catholic schools in the archdiocese are countless.

They range from a young child in grade school learning to read *and* learning the fundamentals of the Catholic faith to a high school student preparing for college and becoming involved in service that helps change the life of another person.

There are also the success stories that come when a student gives everything they have to their academics, their athletics, their artistic pursuits, their faith.

The 2015-16 school year in the archdiocese has already led to numerous successes, ones that happened quietly and others that gained headlines. Here is a small sampling of those successes, captured in a recap we call, "16 Success Stories of Catholic Schools in 2016."

(Gina Fleming, the archdiocese's superintendent of Catholic schools, also contributed to this story.) †



**1** During the past school year, more than 600 Catholic school students in the archdiocese were baptized as Catholics.

**2** More than \$5.6 million was raised in tax credit scholarship gifts in 2015 to help children in the archdiocese receive a Catholic education.

**3** Troy Cockrum, the director of innovative teaching at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis, was one of just 28 educators in the United States who was chosen to fly on NASA's Stratospheric Observatory for Infrared Astronomy, the world's largest flying telescope.

**4** When Bishop Chatard High School in Indianapolis won the Class 3A state championship in football, it also established an Indiana record for most state championships in football—13.

**5** Jay Ruckelshaus, a 2011 graduate of Cathedral High School in Indianapolis, was selected as a Rhodes Scholar, just one of the 32 recent college graduates from across the country to receive the prestigious academic honor this year.

**6** Catholic high school students in the archdiocese provide more than 100,000 hours of service during the school year.

**7** The girls' volleyball team of Our Lady of Providence Jr./Sr. High School in Clarksville won their third straight state championship, this time in Class 3A.

**8** Audrey Shannon of Our Lady of Providence Jr./Sr. High School was named the winner of the state Class 3A Mental Attitude Award for girls' volleyball, recognizing her mental attitude, scholarship, leadership and athletic ability.

**9** Keith Owen of Cardinal Ritter Jr./Sr. High School in Indianapolis was honored for those same qualities when he was selected as the winner of the state's Class A Mental Attitude Award for boys' soccer.

**10** About 94 percent of Catholic high school students in the archdiocese went on to college.

**11** A team of teachers at St. Barnabas School in Indianapolis was chosen for a special three-year program at the University of Notre Dame that focuses on helping teachers inspire student learning in the areas of science, technology, engineering and math. St. Barnabas is one of just 10 schools from across the country chosen for this summer-based program.

**12** The girls' soccer team of Brebeuf Jesuit Preparatory School in Indianapolis won the state championship in Class 2A.

**13** Lindsey Corsaro of Roncalli High School in Indianapolis was named a McDonald's All-American, a prestigious national honor for high school basketball players.

**14** The girls' volleyball team of Cathedral High School in Indianapolis won the Class 4A state championship—completing an undefeated season that solidified its ranking as the number one team in the country.

**15** St. Anthony Catholic School in Indianapolis made the transition from being a charter school to a Catholic school at the beginning of the 2015-16 school year.

**16** Enrollment in Catholic schools across the archdiocese is nearly 24,000 students, an increase of about 2,000 students since 2010. And all schools continue to focus on the spiritual, intellectual, social, emotional and physical growth of every young person, with the main goal of preparing them for heaven.

## Focus on Catholic faith and prayer guides teacher and her students



By John Shaughnessy

As she strives to make faith the central part of her students' lives, Amy Plant makes sure it has a visible place in her classroom, too.

"My favorite part of my classroom is the Faith Focus wall," says Plant, a third grade teacher at St. Patrick School in Terre Haute. "On this wall, we have the Beatitudes, common prayers we use daily, the Apostle's Creed and pictures of all of our families. This wall represents the journey we are taking while becoming Jesus' disciples in our classroom, school and Church community. The wall has a caption stating, 'Every child is a story yet to be told.'"

Plant has plenty of stories to share about her students, including a

Teacher Amy Plant listens as Amyah Lewis shares her observations about her project on plant seedlings. (Submitted photo)

favorite from a year she taught children in the first grade.

"This group was full of energy, inquisitiveness and a heaping helping of faith," says Plant, a finalist for the 2015 Saint Theodora Guérin Excellence in Education Award, the highest honor for an educator in the archdiocese.

"Each day, we would always begin religion with our class prayer circle. In previous years, my prayer circle would take about five minutes to pass Prayer Bear around the circle of friends. During that particular year, our prayer circle would last between 15 to 20 minutes.

"Although we were missing out on 10 minutes of science or social studies, I knew that the time spent praying with one another was more important. My students learned to respect each other's petitions. They learned to listen with an open ear and heart. Most importantly, they learned that their prayers were important to the group and to me." †

# High school campus ministry programs help deepen students' faith

By Sean Gallagher

There's a great variety in the 12 Catholic high schools across central and southern Indiana.

Some are located in the middle of large cities. Others are found in small towns. Their student enrollments extend from more than 1,200 to less than 200. Some have student bodies that are largely Catholic. Others have students from a broad mixture of faith communities.

But an essential goal of each is to help students grow in their relationship with Christ and the Church, or at least give them the spiritual knowledge and tools to be able to start that relationship.

"It's the same mission in every domestic Church in the archdiocese," said Jeff Traylor, director of campus ministry at Roncalli High School in Indianapolis. "Every parent has that mission and goal. It's got to be our goal, from a home-schooled class of one to a Roncalli school of 1,300. It's our mission as the Church."

How that mission is achieved can vary depending on the circumstances of a particular high school, but there are campus ministry programs in them all dedicated to striving toward that goal.

Chemaigh Drumm does this as the faith formation director at Father Michael Shawe Memorial Jr./Sr. High School in Madison.

Unlike larger schools that might have a full-time campus minister, Drumm teaches six classes a day in addition to leading campus ministry efforts at Shawe. But she actually takes joy in wearing so many hats.

"I toss them on and off, and wear them all at the same time," Drumm said with a laugh.

Having a smaller number of students allows her to get to know them well, and better serve their spiritual needs.

"They feel comfortable coming to me, sharing whatever about their day, whether it was a good thing or a bad thing," Drumm said. "It's easy to have one-on-one conversations about their faith life . . ."

"I wouldn't trade it for the world. I can deal with all of the lack of resources to have what I have with these kids."

Brad Macke is in a similar position at the Oldenburg Academy of the Immaculate Conception in Oldenburg, which has an enrollment of around 215 students. He likes being able to build relationships with the students there.

"Part of passing on our faith is the relational element, because the faith itself is relational," Macke said. "The kids are never really anonymous. They're known by their teachers."

One of his students is senior Maggie Bruns. Since the start of her junior year, she has helped to organize the school's service projects, which have included assembling packages of food and then distributing them to homeless people in Cincinnati.

"Packaging the food and handing it out to the people who needed it who were so grateful makes me want to do [more] stuff for other people and help them," said Maggie, a member of St. Michael Parish in Brookville.

She also said that her time at Oldenburg Academy has helped deepen her faith.

"Going to a Catholic school where there are more teenagers who I can connect with on my level helps to make my faith grow more," Maggie said. "Talking to people who share my own beliefs really helps. You can talk to them about things that bother you or things that are happening. That strengthens my faith."



Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis, speaks about his call to the priesthood on Oct. 28 at Roncalli High School in Indianapolis with members of the school's freshman class. It was part of a day of reflection dedicated to vocations organized by Roncalli's campus ministry program. (File photo by Sean Gallagher)

That was the case with seminarian Charlie Wessel, who graduated last year from Bishop Chatard High School in Indianapolis.

He is now a freshman at Bishop Simon Bruté College Seminary and is also enrolled at Marian University, both in Indianapolis.

Wessel said that the retreats that he went on annually during his four years at Chatard helped prepare him for life in the seminary.

"They definitely put me in an atmosphere of being closely connected to people I wasn't normally connected with," he said. "That definitely prepared me for the atmosphere of the seminary, because now I am in an atmosphere of an almost permanent retreat. I know what I should be striving for because of the retreats that I went on."

Wessel's time at Chatard also gave him opportunities to live his faith through service that he continues at Bruté.

One opportunity that made a lasting impression on him happened in his sophomore year at Chatard when students in a theology class visited with a group of homeless people living in a camp under a bridge in downtown Indianapolis.

"That had a big impact on me," Wessel said. "Now, at the seminary, my roommates and I at least once a week go downtown and pass out food to the homeless and interact with them."

Although Catholic schools in the archdiocese have campus ministry programs that are distinct from classes that teach students about the faith, Chatard principal Deacon Rick Wagner said that students experience them as a unified whole.

"They view it as what Catholic schools do," said Deacon Wagner, who also serves as Chatard's vice president for mission and ministry. "They form them in the faith. We pray before every class. We have adoration once a month. We have Mass once a week. We have service. This is what we do. Together, all of those elements create what should be our identity as a Catholic school."

Students experience a deep connection between their faith and their classroom experience, in part, Deacon Wagner said, because a broad variety of Chatard faculty members help lead the students' retreats.

"They see what the kids go through," he said. "That, then, carries into the classroom."

With an enrollment of about 700 students, Chatard is able to speak its Catholic identity strongly, says Deacon Wagner.

"We want every child engaged in the life of campus ministry through retreats, service and opportunities in other ways," he said. "They're being formed in the faith. They're not being taught. They're being formed."

Deacon Wagner said having such a large student body makes planning all of the campus ministry events a logistical challenge.

Traylor faces the same and other obstacles at Roncalli, where the enrollment is more than 1,200.

"When you have this many students, it's harder to spend more time one-on-one with them," Traylor said. "That's a challenge. But it's a great problem to have."

"I'll take it any day of the week, because it means that we have students who want to be encountered and want to have those experiences." †

## Religion teacher hopes his approach will connect students with God

By John Shaughnessy

Daniel Klee is always looking for an opportunity to connect Bible stories to everyday life for his middle

school religion students.

"For example, in the seventh grade, when we read the story of the Good Samaritan, the students learn that they are to live the Samaritan's compassionate act by encouraging a downcast student, including lonely classmates, or simply listening to one another," notes Klee, who teaches sixth-, seventh- and eighth-grade religion at Christ the King School in Indianapolis.

For Klee, it's all part of the process of stressing the bonds that connect us, a process that will hopefully lead to unity with God.

"Jesus lived in a divided world, and middle school students today face many issues of division whether due to family circumstances, feelings of social isolation or even self-identity," notes Klee, a 2015 finalist for the Saint Theodora Guérin Excellence in Education Award, the highest honor for an educator in the archdiocese. "It is comforting and challenging to know that a fundamental principle of Catholic teaching woven throughout my curriculum is unity."

Klee takes a three-year approach with his students.

"In the sixth grade, students learn that God chose to send Jesus for our salvation. We talk about ways we can harm our close friendship with God, as well as how we can participate in the sacraments that Christ made possible to restore our friendship with him.

"In the seventh grade, students learn that we are to develop responsible relationships with an emphasis on honesty, love and respect. I ask the seventh-graders to develop modern-day situations in which they must express these values of unity.

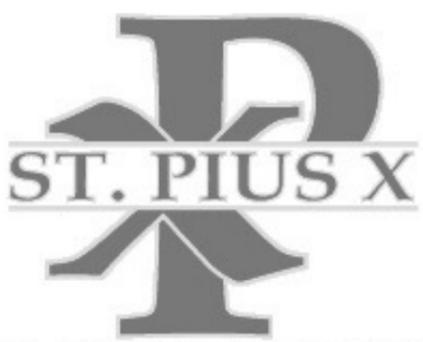
"In the eighth grade, students develop a moral conscience informed by Church teaching. Students read about different moral dilemmas, and then respond with how a well-formed conscience would help them make the right choice."

It all leads to one goal.

"The challenge for the students is to apply what they learn to their own lives, so that one day they can be in union with God in heaven." †



Religion teacher Daniel Klee chats with his students at Christ the King School in Indianapolis. (Submitted photo)



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# New program builds bridge between science and faith

By John Shaughnessy

At 13, Caroline Prentice looked forward to the challenge—a challenge that would combine a fun, different way to learn with an opportunity to better understand the troubling situations that some people face around the world.

In the challenge, Caroline and her classmates focused on the area of water filtration—a major problem in areas across Africa.

“We took soda bottles, cut them in half and filled them with things like tissue paper, sand and dirt and charcoal, and we tried to see if the water came out clean,” Caroline says. “The water project related back to how we have clean water, and how there isn’t clean water in parts of Africa.

“I learned that it is not easy for people in Africa to get water, and they need people in developed countries to help them because water aids them in connecting with other resources like education, food markets and medical aid. It helps us be more grateful for what we do have, and it inspires us to believe we can make a difference in the lives of others who don’t have what we do.”

Caroline’s interest and inspiration reflect the enthusiastic response of many students at St. Barnabas School in Indianapolis—one of the outcomes of a team of teachers from the school being chosen for a special three-year program at the University of Notre Dame that focuses on helping teachers inspire student learning in the areas of science, technology, engineering and math (STEM).

The team from St. Barnabas was just one of 10 schools from across the country to be chosen for the summer-based, Notre Dame program. The teachers hope to share what they learn with schools across the archdiocese.

“The number of kids in America who are going into STEM careers has nose-dived,” says Autumn Scheer, a member of the St. Barnabas team along with Doug Bauman, Megan Burnett and Ryan Schnarr.

“Around fifth- and sixth grade, students stop identifying themselves as an engineer, a scientist, an astronaut, a mathematician. It’s because they haven’t had enough authentic real-world experiences in those areas. They need competent teachers to get kids excited and keep that identity.”

To challenge her fifth-grade science students, Burnett created a fun assignment that combines creativity and teamwork with one of the most popular snacks for both children and adults: popcorn.

The challenge is to design a container that will best hold exactly 293 pieces of popcorn. Burnett hopes the challenge will help her students understand the concept of volume by using math in a real-world situation.

Even more, she hopes the project will help them grow in at least three areas:

- Brainstorming individually—to come up with an idea to solve the problem, while all the time understanding there isn’t a bad idea.
- Becoming a part of a group where they will present their ideas to others before choosing the best one—or one that combines different elements of the different ideas.
- Working together to design and build the container.



A team of teachers at St. Barnabas School in Indianapolis has been chosen for a special three-year program at the University of Notre Dame that focuses on helping teachers inspire student learning in the areas of science, technology, engineering and math (STEM). Here, math teacher Doug Bauman poses with his students after they worked to create new pizza boxes—a challenge that Bauman made after he ordered an extra-large pizza that was placed in a box that wouldn’t fit in his car. (Submitted photo)

“They are so engaged and excited,” Burnett says. “There’s a lot of good thinking going on. They’re getting a lot of confidence in looking at the world from a science and math perspective. That’s what I want for them.”

The increased real-world emphasis has given Bauman—a math teacher for the seventh- and eighth-grades—a ready response to his students’ question, “How am I ever going to use this?”

“Because of STEM, it allows me to go beyond the numbers,” he says. “Why does your driveway slope to the street? It’s not just the construction of the driveway, but the science and math behind it. Some of my students have parents who are engineers and scientists, but we’re also trying to show how it applies to the carpenter, the nurse, the plumber—because they all use science, technology, engineering and math to solve real-world problems.”

The approach has connected with Caroline, who wants to be a nurse, and Max Greene, who wants to be an engineer.

“Last year, a lot of times we did simple experiments,” says Max, a seventh-grade student. “This year, we’re doing a lot more do-it-yourself, hands-on experiments. It’s more fun, and it gives you a better understanding of what we’re trying to do.”

Caroline adds, “It helps us grow our minds.”

While the Notre Dame program focuses on developing interest in STEM for fifth- to eighth-grade students, the teachers at St. Barnabas are trying to bring it to all grade levels at the school, including pre-kindergarten classes.

“I’m working with teachers in grade one and two,” says Schnarr, a fifth-grade teacher of math and social studies. “STEM has helped us understand what is being required at all grade levels. So we’re continuing to make these bridges.”

The best bridge, the teachers say, is how the focus connects to faith.

“The mission of Catholic schools is to form the entire student—academically, spiritually, physically, mentally,” Bauman says. “My wife teaches kindergarten here, and we have three kids here. When we say, ‘Today is STEM day,’ they leap out of bed. It gives kids another window of opportunity to express who they are.

“I’m a firm believer as a Catholic that God has blessed us with our own unique set of gifts. Prior to us implementing STEM, our kids weren’t given the full opportunity to display their math and science skills in a very creative way. By having these STEM initiatives, it gives these kids an outlet. As a dad, I’m so happy that my kids are able to use the gifts God gave them in such a fruitful and fulfilling way.” †

## Blessings abound as teacher creates special moments for students

By John Shaughnessy

In her 17 years as a teacher, Laura Domingo has kept a “gratitude journal” to capture special moments with her students.

“When I see a ‘light bulb’ moment, or when I see them practicing their faith in countless ways, these are the memories I record,” says Domingo, the fourth-grade

teacher at St. Mary School in Greensburg.

As one of the best blessings of her teaching career, she lists the ability to share her Catholic faith with her students.

“Over the years, I’ve realized how important it is to tie God into our curriculum, and have challenged myself to do this,” says Domingo, a finalist for the 2015 Saint Theodora Guérin Excellence in Education Award, the highest honor for an

educator in the archdiocese. “Prayer is first in our day. My students witness impromptu talks and prayers with God as I share our successes or pleas for help directly to him.

“They smile when I pause and take a moment to say, ‘Hey, God, Joe really needs you right now. He doesn’t think he can get this, and we both know he can. Help me to convince him.’”

She often uses this approach as she works to strengthen her students’

reading ability.

“I tie in the moral perspective on characters as we read. ‘What would Suds say to God if he were praying?’ ‘What commandment did Joey just break in this chapter?’ ‘What advice would you give?’ ‘Write a post-it note prayer that a character might need at this point in the novel.’

“It is the day-in, day-out successes that bring me joy. I put blood, sweat and tears into my students.” †



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Laura Domingo always looks for ways to share her Catholic faith with students through the lessons she teaches and the books they read together. (Submitted photo)

# Learning through play builds strong foundation for pre-K children

By Natalie Hoefler

Sunshine filtered through the row of windows as the group of 3- and 4-year-olds chose their desired group activity at Holy Cross Central School in Indianapolis.

At one table, eight children pounded and rolled playdough.

"Look! It's an octopus!" shouted one girl, holding up a playdough ball with dangling playdough legs.

At another table, eight children used Q-tips, glue, construction paper and paint to make snowflake designs—if they wanted.

"I'm making a monster!" one little boy shouted, opting against a snowflake pattern. His teacher affirmed that "yes," it was a scary monster.

The average person looking in on the scene might see children just being children. But Mimi Barry sees children learning social skills, dexterity, shapes and other skills while doing what they naturally do at this age—play.

"I feel it's important at this age, especially between the ages of 3-5, to begin with their learning just through play," she said. "They're not being rushed and pushed to learn their letters on worksheets, because eventually they get worn out, in my opinion. You want them to start off enjoying school and having it be a positive experience."

Barry is a coach from St. Mary's Child Center in Indianapolis, a nonprofit, archdiocesan-affiliated pre-school which serves children of economically disadvantaged families. The center utilizes a form of early childhood education called Reggio Emilia, named for the Italian town where it originated.

Barry spent time recently coaching at Holy Cross Central School, one of five Mother Theodore Catholic Academies (MTCA) kindergarten-through-eighth-grade

schools in Indianapolis. The student population of MTCA schools mirrors that of St. Mary's.

Recently, Indiana launched an early education effort called On My Way Pre-K, available in five counties, three of which—Jackson, Marion and Vanderburgh—are in the archdiocese. The program offers funding for low-income families to enroll their children in high-quality pre-K programs.

To better serve children living in poverty and to support the teaching mission of the Church, MTCA schools developed pre-school programs approved by the state to receive On My Way Pre-K funded students.

To improve the pre-school classes even more, the archdiocese contracted St. Mary's to coach MTCA's pre-K teachers. The similarity in St. Mary's and the MTCA schools' student population, plus St. Mary's success in serving children in poverty by using the Reggio Emilia method, made the organization a natural choice for coaching.

Connie Sherman, executive director of St. Mary's, said Reggio Emilia "is not a book with a curriculum.

"We think all children are strong, competent and capable. That influences what you expect from children, and also what you give them in their classroom in terms of activities. It's very child-driven, experiential and hands-on."

Sherman's description of the Reggio Emilia approach mirrored Barry's comments about learning through play.

"You would never see a child [at St. Mary's] sit down with a workbook page," Sherman said. "They work with real objects and natural material, and have conversations about what they are doing. We do a lot of project work, so children might have literacy and math and science that fall under project work."

But is such "play learning" effective? The numbers indicate yes.



Mimi Barry smiles as a pre-school student at Holy Cross Central School in Indianapolis shows her a ball of playdough she made on Jan. 6. (Photo by Natalie Hoefler)

"For many [children living in poverty], this is their chance to have a good future," said Sherman. "Most [impoverished children] go into school one-and-a-half to two years behind. They lack the experience others are exposed to because their families are so challenged."

But she went on to say that of last year's class at St. Mary's—93 percent of whom came from families living below the poverty level—89 percent entered kindergarten at the appropriate developmental age and skill level.

"If a child is involved in a program like [ours], it's much more likely they won't be incarcerated, will graduate from high school, and don't go into special education," Sherman said. "We believe that [such positive results] will happen at the Mother Theodore Catholic Academies."

St. Mary's success is supported by more than statistics. The National Association for the Education of Young Children has accredited the center, and the State of Indiana licensed it at the highest level on Indiana's Paths to Quality rating scale.

While the Reggio Emilia approach has proven successful for the center, and while children at St. Mary Child's Center and the Mother Theodore Catholic Academies schools are similar, the St. Mary's coaches "are not there to force Reggio Emilia" on MTCA pre-K teachers.

"We are in there to support best practices in the classroom," said Diane Pike, St. Mary's director of curriculum and outreach.

"Coaches work side by side [with the teachers] and model ways to interact positively with children. They will support

Mother Theodore Catholic Academies in best practices, doing what is best for the children. We're not going in and making them do Reggio, but all [of our coaching] is through that lens, and when you do [what is seen through] that lens, it is best practices."

Ruth Hittel, principal at Holy Cross Central School, welcomed the opportunity to receive pre-K best practices coaching.

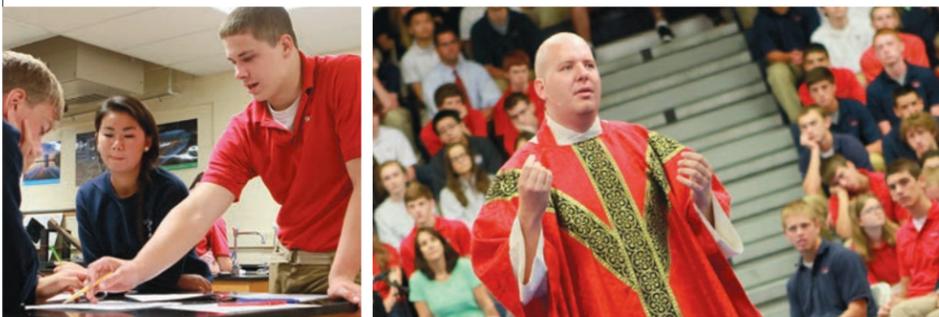
"The majority of [our staff] are trained [in grades] K-8," she said. "As we look to expand in the pre-school area, that's not where our experience lies. But it is where the experience lies with St. Mary's Child Center. The best choice of someone to coach our pre-school teachers would be the best early childhood program, which is St. Mary's Child Center."

One of the MTCA schools, St. Anthony School, recently received a grant to add an additional pre-school room, expanding their capacity from 20 students age 4, to 40 students ages 3 and 4. St. Mary's Child Center has been hired to operate the pre-K program there next year.

"This school-in-school approach will allow the experts of St. Mary's Child Center's early childhood education to work with the experts of elementary education at St. Anthony's," said Gina Fleming, superintendent of the archdiocese's Office of Catholic Schools.

"This makes for a natural transition from pre-K to elementary education, and builds a firm foundation for the young people. The best is that we're capitalizing on the experience of those in the field, and meeting our core focus of serving every need of children in the context of Catholic education." †

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- ◆ The Class of 2015 earned over \$20.5 million in college scholarships.
- ◆ Over 74% of the RHS Class of 2015 graduated with an Academic Honors Diploma or higher.
- ◆ Roncalli awarded more than \$950,000 in need-based tuition assistance to RHS families for the 2015-2016 school year.
- ◆ In the past 23 years, Roncalli students have collected more than 1.6 million canned food items for the poor.
- ◆ The Class of 2015 completed over 51,000 hours of community service during their four years at RHS with every Roncalli student performing more than 150 hours of community service prior to graduation.



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# Space flight helps educator lead students to a new dimension

By John Shaughnessy

As the NASA jetliner climbed to 40,000 feet in the night sky, Troy Cockrum became mesmerized by the stunning sight that suddenly came into view.

Straight ahead, he could see the stars that formed the Big Dipper. And just to the right, the brilliant, breathtaking Northern Lights flickered and danced in the distance, leaving Cockrum in awe.

That moment also left the director of innovative teaching at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis with one overriding wish.

“It was such an amazing experience that I wish every kid at our school could have seen it,” Cockrum says. “We’re in an environment here where not a lot of kids get to travel very far. I want them to realize they can have these experiences and go after them. I want them to see they have options available to them if they keep working on their education.”

Cockrum seized his opportunity when he was one of 28 educators from across the country in 2015 who was chosen to fly on NASA’s Stratospheric Observatory for Infrared Astronomy (SOFIA), the world’s largest flying telescope.

He spent four days in November at Edwards Air Force Base in southern California, getting an up-close view of NASA’s space-related missions.

“We made two flights, and each flight was about 10 hours,” Cockrum notes. “We got up to about 45,000 feet. At 40,000 feet, they open the telescope and gather data. On our first flight, we saw nebula and proto stars. We were looking at how new stars were formed. We saw Neptune and Uranus on the second flight.”

“It was interesting to see how they prepared for the flights. We sat through two mission briefings to see how they

manage a meeting, and how everyone contributes to the mission. Just being in that environment at NASA, we saw the skills we want to teach students—problem-solving and collaboration.”

Cockrum is using the experience to inspire students at Little Flower, where he works with third- to eighth-graders on developing individual “expert projects.”

“I work with them on whatever they want to learn in a subject of their choosing. The goal is to have them get someone else excited about what they are doing.”

“They were all excited about what I was doing. And it led to a lot of teaching moments. They asked me if I would be in zero gravity. It let me show them how gravity works. My experience also opened up a lot of dialogue about space. They asked me if I was scared. I said, ‘Of course, I’m scared, but this is a great opportunity.’ It’s great to talk to students about following your passions and finding opportunities to do this.”

He’s also using the experience to inspire teachers and develop new teaching strategies.

“Our middle school science teacher has been tying space into her lessons. We’re hoping to launch a near-space weather balloon in April.”

“At NASA, everybody knew what the mission was, they understood the goals of the mission, and they knew how they were all going to contribute to the mission. One of my goals is to create more cross-curricular activities—finding opportunities for a science teacher and an English teacher to work together, or a math teacher and a social studies teacher to work together. Authentic learning is pulling in all these different content areas.”

Developing a mindset of lifelong learning for students and teachers is the



Troy Cockrum poses for a photo near a NASA jetliner in November of 2015. The director of innovative teaching at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis, Cockrum was one of 28 educators from across the country who was chosen to fly on NASA’s Stratospheric Observatory for Infrared Astronomy (SOFIA), the world’s largest flying telescope. (Submitted photo)

driving mission for Cockrum, a former television producer and English teacher who is pursuing a doctoral degree in instructional systems technology.

“Lifelong learning has always been a part of what I do. I like to show kids that as well. We’re always learning, and we should always be open to learning. I tell our teachers, ‘We should be our best on the day we retire.’ We should always be striving to be better.”

Cockrum has learned that the best place for him to teach and continue learning is in a Catholic school.

“I’m familiar with the Catholic school environment,” says Cockrum, who spent his first 12 years of education in Catholic schools. “When I talk to colleagues in public schools, they have to deal with mandates from their school system. I just teach what’s best for my students. There’s also the autonomy Catholic schools have. We have the support of the archdiocese, but we operate independently.”

For Cockrum, there’s one more blessing of teaching in a Catholic school.

“It’s great to openly live your faith without worrying about losing your job.” †

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PRINCIPAL | Rita Parsons  
rparsons@holyspirit-indy.org

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317.357.3316  
www.ollindy.org  
Grades PreK-8

PRINCIPAL | Chris Kolakovich  
ckolakovich@ollindy.org

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1401 North Bosart  
Indianapolis, IN 46201  
317.353.2282  
www.littleflowerparish.org/school  
Grades PreK-8

PRINCIPAL | Kevin Gawrys  
kgawrys@littleflowerparish.org

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# ARCHDIOCESE OF INDIANAPOLIS Catholic Schools

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## What Makes a Catholic School Special

### CATHOLIC SCHOOLS ARE ...

- Centered in the person of Jesus Christ
- Contributing to the evangelizing mission of the Church
- Distinguished by excellence
- Committed to educate the whole child
- Steeped in a Catholic world view
- Sustained by Gospel witness
- Shaped by communion and community
- Accessible to all students
- Established by the expressed authority of the Bishop

*("Defining Characteristics of Catholic Schools"; National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools)*

### RESEARCH SAYS ...

- Catholic schools tend to operate as communities rather than bureaucracies, which links to higher levels of teacher commitment, student engagement and student achievement (Marks, 2009).
- In Catholic schools, the student achievement gap is smaller than in public schools (Jeynes, 2007; Marks & Lee, 1989).
- Latino and African American students in Catholic schools are more likely to graduate from high school and college (Grogger & Neal, 2000).
- Graduates of Catholic high schools are more likely to earn higher wages (Neal, 1997).
- Catholic schools tend to produce graduates who are more civically engaged, more tolerant of diverse views, and more committed to service as adults (Campbell, 2001; Wolf, Greene, Kleitz, & Thalhammer, 2001).
- When a Catholic school closes, neighborhood disorder increases (Brinck & Garnett, 2009).

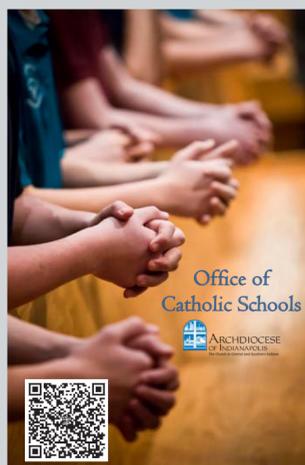
*(University of Notre Dame. For more information, log onto [ace.nd.edu/resources/catholic-school-research/researched-case-for-catholic-schools](http://ace.nd.edu/resources/catholic-school-research/researched-case-for-catholic-schools))*



Scott Hoyland, class co-salutatorian, is pictured with school president Joan Hurley after receiving his diploma at Our Lady of Providence Jr./Sr. High School in Clarksville on June 1, 2014. (Photo by Steve Koopman)

## LEARN MORE

To learn more about Catholic schools in the Archdiocese of Indianapolis, read our special publication of the Office of Catholic Schools at [www.archindy.org/OCS-Special-Publication-Fall-2015](http://www.archindy.org/OCS-Special-Publication-Fall-2015)



## How can we AFFORD CATHOLIC SCHOOL? Understanding Tax Credit Scholarships and Indiana School 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).

### TAX CREDIT SCHOLARSHIP

PROJECTED 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	\$21,775	\$32,662	\$43,549
2	\$29,471	\$44,206	\$58,941
3	\$37,167	\$55,750	\$74,333
4	\$44,863	\$67,294	\$89,725
5	\$52,559	\$78,838	\$105,117
6	\$60,255	\$90,382	\$120,509
7	\$67,951	\$101,926	\$135,901
8	\$75,647	\$113,470	\$151,293

Note: Income levels are determined in accordance with the Income Verification Rules Document available at [www.doe.in.gov/choice](http://www.doe.in.gov/choice).  
\* For a household size of nine (9) or more, add \$7,696 to the annual limit for each additional member for a "90%" scholarship.  
\*\*Add \$11,544 to the annual limit for each additional member for a "50%" scholarship.  
\*\*\*Add \$15,392 to the annual limit for each additional member for a "50%" scholarship.

#### 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), 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](http://www.i4qed.org/sgo).

Additional local scholarships may also be available. Contact your local Catholic School.

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, 2016
- 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 at or below 200% of the Federal Free and Reduced Lunch Income Level (see chart).

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

My family is at or below 200% of the Federal Free and Reduced Lunch Income Level and my child qualifies for an IEP.

### K-12 SCHOOL VOUCHERS

#### What is an Indiana School Voucher?

A Voucher is a state-funded scholarship that helps cover the cost of tuition at a private school. Qualifying students in grades K-12 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), 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. AND/OR
- A student who qualifies for an IEP.

#### 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](http://www.doe.in.gov/choice).

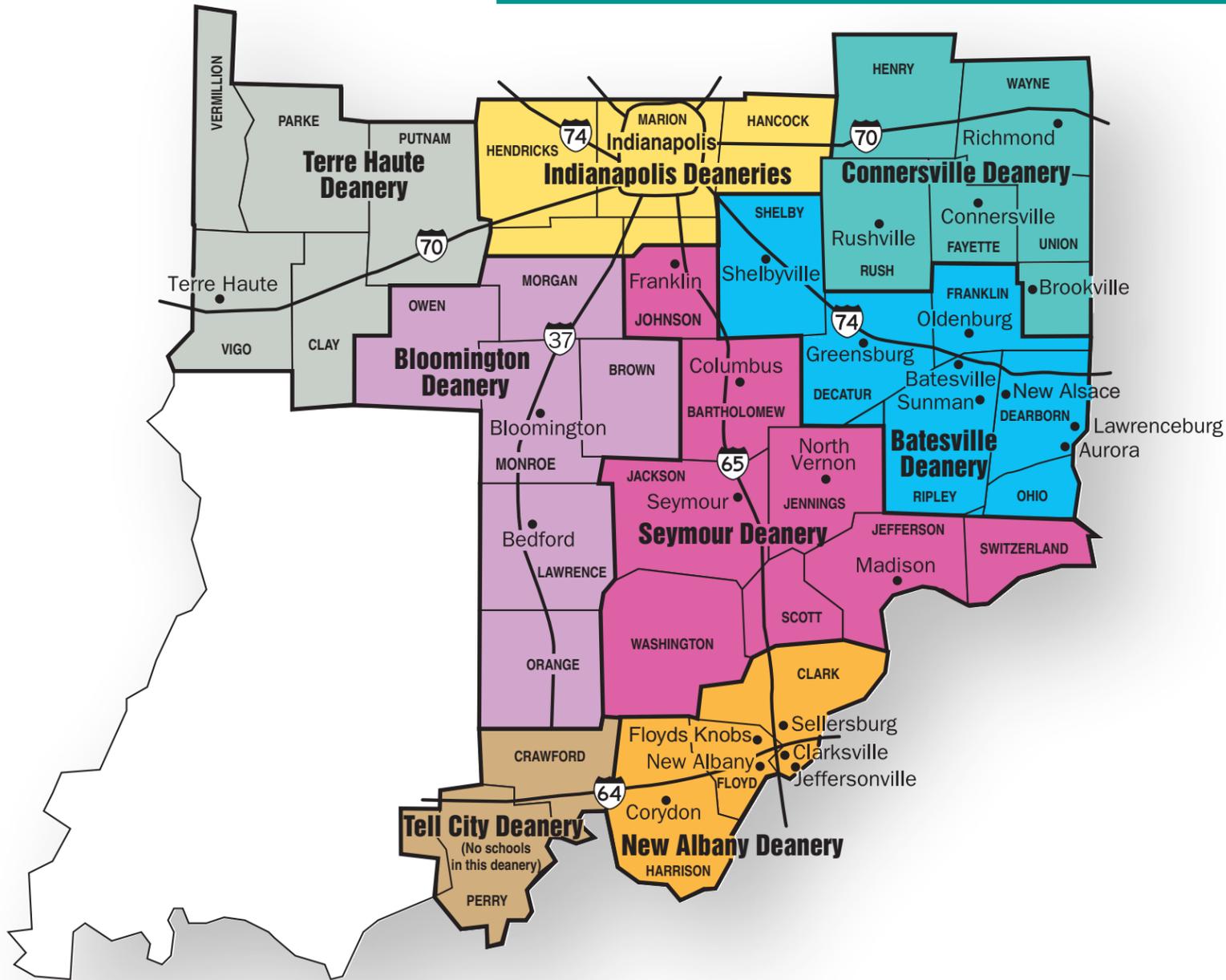
Pre-K vouchers are available in Marion and Jackson counties. For more information, log onto [www.in.gov/fssa/4944.htm](http://www.in.gov/fssa/4944.htm).



# ARCHDIOCESE OF INDIANAPOLIS Catholic Schools

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## ARCHDIOCESE OF INDIANAPOLIS



## DEANERY SCHOOLS

### Batesville Deanery

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

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

**Greensburg**  
St. Mary School (PK-7)  
1331 E. Hunter Robbins Way  
Greensburg, IN 47240  
812-663-2804

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

**New Alsace**  
St. Paul School (PK-8)  
9788 N. Dearborn Road  
Guilford, IN 47022  
812-623-2631

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

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

### Bloomington Deanery

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

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

### Connersville Deanery

**Brookville**  
St. Michael School (PK-8)  
275 High St.  
Brookville, IN 47012  
765-647-4961

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

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

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

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

### New Albany Deanery

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

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

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

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

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

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

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

**Sellersburg**  
St. John Paul II Catholic  
School (PK-6)  
105 St. Paul St.  
Sellersburg, IN 47172  
812-246-3266

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

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

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

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

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

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

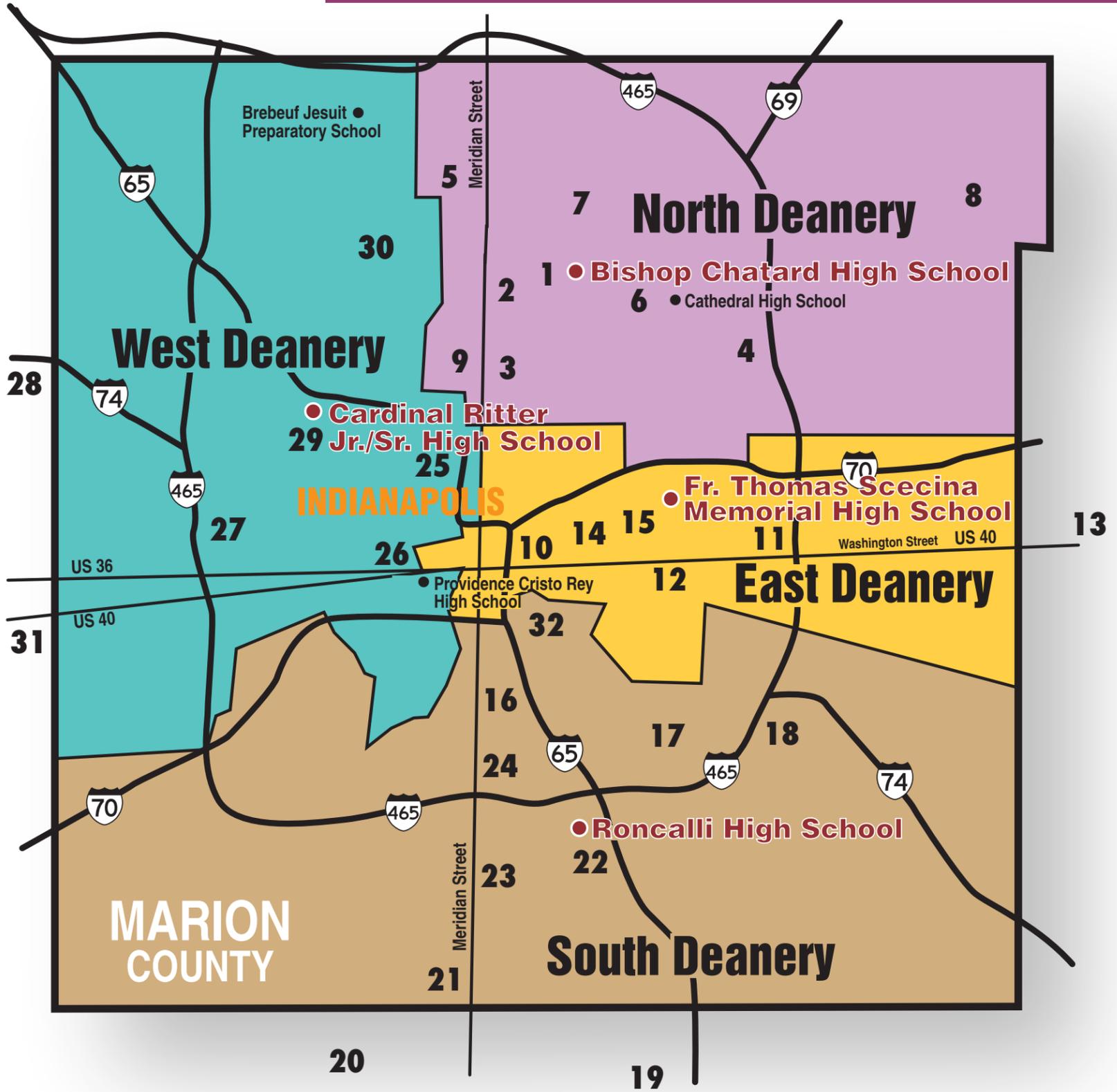
### Terre Haute Deanery

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

**Private High School**  
**Oldenburg**  
Oldenburg Academy of  
the Immaculate  
Conception (9-12)

1 Twister Circle  
P.O. Box 200  
Oldenburg, IN 47036  
812-934-4440

# GREATER INDIANAPOLIS



## GREATER INDIANAPOLIS DEANERY SCHOOLS

### Indianapolis North Deanery

- **Bishop Chatard High School (9-12)**  
5885 N. Crittenden Ave.  
Indianapolis, IN 46220  
317-251-1451
- 1. Christ the King School (K-8)**  
5858 N. Crittenden Ave.  
Indianapolis, IN 46220  
317-257-9366
- 2. Immaculate Heart of Mary School (K-8)**  
317 E. 57th St.  
Indianapolis, IN 46220  
317-255-5468
- 3. St. Joan of Arc School (PK-8)**  
500 E. 42nd St.  
Indianapolis, IN 46205  
317-283-1518
- 4. St. Lawrence School (PK-8)**  
6950 E. 46th St.  
Indianapolis, IN 46226  
317-543-4923
- 5. St. Luke School (K-8)**  
7650 N. Illinois St.  
Indianapolis, IN 46260  
317-255-3912
- 6. St. Matthew School (PK-8)**  
4100 E. 56th St.  
Indianapolis, IN 46220  
317-251-3997

- 7. St. Pius X School (K-8)**  
7200 Sarto Drive  
Indianapolis, IN 46240  
317-466-3361
- 8. St. Simon the Apostle School (PK-8)**  
8155 Oaklandon Road  
Indianapolis, IN 46236  
317-826-6000
- 9. St. Thomas Aquinas School (K-8)**  
4600 N. Illinois St.  
Indianapolis, IN 46208  
317-255-6244

### Indianapolis East Deanery

- **Father Thomas Sccecina Memorial High School (9-12)**  
5000 Nowland Ave.  
Indianapolis, IN 46201  
317-356-6377
- 10. Holy Cross Central School (PK-8) \***  
125 N. Oriental St.  
Indianapolis, IN 46202  
317-638-9068
- 11. Holy Spirit School (PK-8)**  
7241 E. 10th St.  
Indianapolis, IN 46219  
317-352-1243

- 12. Our Lady of Lourdes School (PK-8)**  
30 S. Downey St.  
Indianapolis, IN 46219  
317-357-3316
- 13. St. Michael School (PK-8)**  
515 Jefferson Blvd.  
Greenfield, IN 46140  
317-462-6380
- 14. St. Philip Neri School (PK-8) \***  
545 N. Eastern Ave.  
Indianapolis, IN 46201  
317-636-0134
- 15. St. Therese of the Infant Jesus (Little Flower) School (PK-8)**  
1401 N. Bosart Ave.  
Indianapolis, IN 46201  
317-353-2282

### Indianapolis South Deanery

- **Roncalli High School (9-12)**  
3300 Prague Road  
Indianapolis, IN 46227  
317-787-8277
- 16. Central Catholic School (K-8) \***  
1155 E. Cameron St.  
Indianapolis, IN 46203  
317-783-7759
- 17. Holy Name School (PK-8)**  
21 N. 17th Ave.  
Beech Grove, IN 46107  
317-784-9078

- 18. Nativity of Our Lord Jesus Christ School (PK-8)**  
3310 S. Meadow Drive  
Indianapolis, IN 46239  
317-357-1459
- 19. Our Lady of the Greenwood School (PK-8)**  
399 S. Meridian St.  
Greenwood, IN 46143  
317-881-1300
- 20. SS. Francis and Clare School (PK-8)**  
5901 Olive Branch Road  
Greenwood, IN 46143  
317-215-2826
- 21. St. Barnabas School (PK-8)**  
8300 Rahke Road  
Indianapolis, IN 46217  
317-881-7422
- 22. St. Jude School (K-8)**  
5375 McFarland Road  
Indianapolis, IN 46227  
317-784-6828
- 23. St. Mark the Evangelist School (PK-8)**  
541 E. Edgewood Ave.  
Indianapolis, IN 46227  
317-786-4013
- 24. St. Roch School (PK-8)**  
3603 S. Meridian St.  
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# Spiritual development of school staffs is key to achieving ultimate goal

By Sean Gallagher

All schools encourage their faculty to develop themselves professionally and often offer opportunities for such growth. Catholic schools across central and southern Indiana also go a step further and seek to foster the faith of those who teach students and serve as administrators. This, in turn, helps Catholic school teachers and leaders pass that faith on to their students.

The faculty and staff of Our Lady of Providence Jr./Sr. High School in Clarksville nurture their faith during an annual retreat.

This academic year, the retreat was centered on the Church's Holy Year of Mercy that began in December. The retreat took place on Jan. 18 at Saint Meinrad Archabbey in St. Meinrad.

Educators heard a presentation on the importance of mercy in the life of faith, celebrated the Eucharist, had the opportunity to experience the sacrament of penance, and walked as a group through the holy door of the Archabbey Church of Our Lady of Einsiedeln and said the prayers required to receive the holy year's plenary indulgence.

"It was very powerful," said Melinda Ernstberger, Providence's principal. "It was a moment in time when we were taken out of our ordinary environment, and provided with a spiritual journey and reflection. The Spirit was working there."

Leah Kelly, Providence's director of campus ministry, thinks the retreat will help the school's faculty and staff be more effective in their work.

"Coming together to share in something that can be such a personal experience of your own relationship with God only further unites us and makes us a stronger community coming back here," she said. "We can only share with the students what we have ourselves. So

having these opportunities helps us grow in our relationship with Christ. Ultimately, that's what we strive to help our students do every day as well."

Focusing on the Holy Year of Mercy during the retreat, Ernstberger said, will help the Providence community deepen its commitment to offering opportunities for "authentic service" to its students. The school is in the midst of a three-year period of working on this as a goal for improving its Catholic identity.

Ultimately, Ernstberger said, Providence seeks through its Catholic identity to help students have an encounter with Christ and grow in relationship with him and the Church.

Providing for the spiritual development of the faculty and staff furthers this goal.

"If we really want to do something extraordinary in faith for our kids, we have to start with the faculty and staff," Ernstberger said. "We have to model it for them. We have to cheerlead it. We have to feel it deeply ourselves."

The administrators and religious studies faculty at Roncalli High School in Indianapolis have sought to grow in their faith in order to help their students do the same by studying *Forming Intentional Disciples: The Path to Knowing and Following Jesus* by Catholic author Sherry Weddell.

In the 2012 book, Weddell draws on social science and polling data to show the challenge facing the Church today in helping Catholics grow in their faith and remain committed to being followers of Christ.

She then lays out an array of suggestions to help the Church help Catholics grow in their relationship with Christ, and be more intentional in living out their faith on a daily basis.

Leaders in the archdiocesan Office of Catholic Schools have

encouraged administrators of Catholic high schools across central and southern Indiana to study the book and consider its relevance for their particular situation.

Roncalli principal Chuck Weisenbach was impressed by the effect that *Forming Intentional Disciples* had on him and fellow school leaders.

"We've never had amongst our administrative team a more robust and passionate dialogue than the one we've had over that book, its context and what it means for us as a school and a Church," he said. "It continually brought us back to the title and purpose of the book—forming intentional disciples. There is no greater challenge nor greater calling or responsibility for a Catholic school than to do just that."

Focusing on this goal, Weisenbach said, is crucial for Catholic schools in an educational setting in Indiana that has "never been more competitive." Because parents have a broad array of educational options for their children, schools like Roncalli need to work continually on improving their academic, athletic and fine arts programs.

"That's nice, and I'm glad we have those things," Weisenbach said. "But if we did all of those things well and weren't forming intentional disciples, then obviously we would have fallen woefully short."

As director of campus ministry and chairperson of religious studies at Roncalli, Jeff Traylor works to achieve this goal at the Indianapolis South Deanery interparochial high school.

He said *Forming Intentional Disciples* has helped the religious studies teachers re-examine every aspect of their work in their classrooms in light of the goal of helping their students grow in their relationship with Christ and the Church.

Traylor noted, "How can we continue



Alan Mathews, left, and Samantha Strom walk through the holy door at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad on Jan. 18. Mathews and Strom are faculty members of Our Lady of Providence Jr./Sr. High School in Clarksville who respectively teach Spanish and science. Providence's faculty and staff went on a retreat focused on the Holy Year of Mercy at Saint Meinrad Archabbey. (Submitted photo)

to make these things engage these kids in their faith, challenge them, and cause them to challenge back, so that they can learn and understand it on a personal level, not just on a factual level?" †

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# Archbishop shares special bond and story with seniors

By John Shaughnessy

Archbishop Joseph W. Tobin feels a special connection with this year's Catholic high school seniors in the archdiocese.

"You, the Class of 2016, and I grew up together," Archbishop Tobin told the seniors at the beginning of a special Mass for them on Dec. 2 at SS. Peter and Paul Cathedral in Indianapolis. "Three years ago, you were freshmen. Three years ago, I began my service to the Archdiocese of Indianapolis. You and I grew up together. I don't know about you, but I've learned lots of stuff."

In his homily that day on the Gospel story of the multiplication of loaves and fishes, the archbishop touched upon a story that he thought the seniors had likely heard earlier in their lives—the story of a stone soup.

"The villagers in this story were starving," Archbishop Tobin said. "A newcomer suggested that they boil water in a large pot, and put a stone in it. And he said, 'Be assured that a very good soup could be made.'"

The villagers did what the stranger recommended, and when they tasted it, someone said it would be better if a potato could be added. So someone brought a potato, and others later added onions and a cabbage.

"Finally, someone produced meat," the archbishop said. "And when everyone gave what little they had, they had a large and nourishing meal."

After a pause, Archbishop Tobin told the seniors, "Although there is no miracle in this story of 'stone soup,' it may be very much what Jesus, through today's Gospel, is teaching the Class of 2016. Do you suppose Jesus was teaching the crowd—and especially the Class of 2016—that we already have been provided for, if only we care and love each other enough to share?"

"If we learn this, we'll have more than enough to satisfy us. Sometimes, we have to cooperate with God—and be patient. The miracle will occur. The Lord will come. Blessed are those who are prepared to meet him. Blessed are those whose final year is a gift to their schools." †



Archbishop Joseph W. Tobin accepts offertory gifts during a Mass for high school seniors from across the archdiocese on Dec. 2 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by John Shaughnessy)

## Faith and friendship mark senior's education experience

By John Shaughnessy

When McKay Burdette thinks of a defining moment from her 14 years of



McKay Burdette

Catholic education, the high school senior returns to the day she made her first holy Communion. "Our entire second-grade class did it together," says McKay, recalling that moment when she was a student at Pope John XXIII School in Madison. "The combination of all the students coming together to do something for their faith and being surrounded by people who care for us defines my Catholic education for me."

The connection of faith, friends and

caring has continued for McKay during her years at Father Michael Shawe Memorial Jr./Sr. High School in Madison.

"My Catholic education has been big in forming my values and what I believe in," says McKay, who includes her two years of pre-school when she adds up her 14 years of learning in Catholic schools.

"You see the importance of valuing people. And it's given me a more grounded personality. Because Shawe is so small, all the students know everybody, and the teachers know everybody. You see how everyone cares about you, and how much you care about them. It's kind of a Catholic thing.

"I also like the religious things we get to do in a Catholic school. We get to pray. We get to go on pro-life marches, and we take part in Masses for the archdiocese. Being at Shawe has made me more interested in my faith, and it's helped me grow in my faith. My Catholic faith influences how I interact with the world and other people. It's very important to me." †

## Student savors the bonds with classmates and Christ

By John Shaughnessy

As one of 21 seniors at Seton Catholic High School in Richmond, Cliff Dickman savors the special bonds he has with his classmates.

"A lot of us have been together a long time," says Cliff, who has been a part of Seton Catholic Schools since his pre-school days. "We've shared our



Cliff Dickman

has the same feeling for the parochial

Catholic faith, good times and a lot of memories. It's going to be hard to leave here. The bond we've formed—I wouldn't trade it for anything in the world."

The 17-year-old member of St. Mary Parish in Richmond

school education he has received.

"My Catholic education has always been important to me," Cliff says. "It's instilled values and morals in me so I can interact with others and those in the community. Having Mass weekly is very important to me. And the prayer services we have get my thoughts deep into what Christ wants us to do. One of the messages Christ gives to each of us is to help others."

Cliff has lived that message through a commitment to service, including preparing meals at a community food pantry for people in need.

His Catholic education has also had an impact on the three sports he plays at Seton—soccer, basketball and baseball.

"Catholic education plays a part in showing good sportsmanship, having a positive attitude and always working your hardest.

"The values I've learned here are values I'll carry with me later. When you think of what Christ has done for me and everyone else in the world, it really hits me. My faith in Christ has led me to become a better person." †

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# A father's love of Providence leads to school's new chapel

By Christa Hoyland

Special to The Criterion

With the completion of its new chapel, Providence Jr./Sr. High School in Clarksville fulfilled a nearly 25-year-old dream this fall: the construction of a permanent chapel for its students.

Since the early 1990s, Providence administrators have wanted to build a chapel, and now, thanks to the generosity of several Providence donors, that dream is a reality.

Construction of the chapel was coordinated by Koetter Construction and funded in part through a generous donation from Carolyn Kirchdorfer, a 1960 alumna of the school. Kirchdorfer and her family were eager to support the chapel construction in memory of her husband, the late Jim Kirchdorfer.

Carolyn said her husband loved Providence, and contributing to the building of a new chapel is a wonderful way to honor his memory and his love for the school where one of their children—Teresa Gardone, Class of 1985—attended.

The new chapel seats 120-130 students and is used regularly for morning liturgy,

which is celebrated by Father Adam Ahern, the school chaplain. Father Ahern also offers the sacrament of reconciliation in the chapel twice a week, and students and staff visit the chapel for adoration on the first Friday of each month.

The chapel features four exterior windows, which will be set with stained glass in the coming months. The student entrance to the school building runs alongside the chapel so that students can easily access the chapel for morning worship or prayer.

Providence President Joan Hurley, who will retire at the end of the school year, is thrilled with the completion of the permanent chapel.

"The new chapel is a dream come true and a great blessing for our students," Hurley said. "We are so very grateful to those who have made this possible."

The chapel was previously housed in various locations on campus.

In 2013, the chapel was moved to the first floor, in an office swap with the guidance office and campus store. The location was quiet and still accessible before school for morning liturgy, but the chapel was cramped. The space also was needed for the relocation of the school



Students and staff at Our Lady of Providence Jr./Sr. High School in Clarksville use their new chapel for first Friday adoration, as well as for morning liturgy and the sacrament of reconciliation. The new, permanent chapel is a 25-year dream come true for the school. (Submitted photo)

kitchen and cafeteria, which was in need of an update after 64 years. So the time was finally right for the building of a dedicated chapel. And the Kirchdorfer family helped make it possible.

Kirchdorfer's sons followed in their father's footsteps and graduated from St. Xavier High School in Louisville, Ky.,

but they appreciate their mother's love for her alma mater. A \$75,000 matching gift from ISCO, Inc., the company founded by Jim Kirchdorfer and currently operated by their sons, helped fund the remaining balance of the \$325,000 construction cost.

Various alumni provided donations to match those funds. †

## Catholic education: A gift that keeps giving through the generations



Amy Wilson

By John Shaughnessy

Amy Wilson is the recipient of the 2015 Saint Theodora Guérin Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese. She knows the impact that one generation has on another in sharing the importance of a Catholic education.

"I feel very fortunate to have been blessed with three shining examples of quality Catholic education during my own experiences as a student at Holy Name of Jesus School, Roncalli High School and Marian University," notes Wilson, the assistant

principal at St. Roch School in Indianapolis.

"Each of these schools provided a working model of the characteristics necessary to provide a quality education based on the teachings of Jesus Christ and his holy Church. This model was focused on a faith-driven community that strived to teach its children the meaning and values of traits such as compassion, empathy and hard work in an effort to shape the next generation of Catholic leaders. The overarching theme was always the need to serve others as Christ had come to serve us."

To achieve that goal, educators must help their students "develop the heart of a servant,"

Wilson says.

"My fellow teachers and I attempt to achieve this goal through our living example. We take every opportunity in the classroom to discuss how each action—good or bad—provides a learning experience. We then utilize these discussions to provide examples of how to live a Christ-centered life.

"It is my hope that these efforts will go a long way toward providing my students with a similar quality of experience to that of my own, and will serve them well as they transition into becoming our next group of Catholic leaders." †



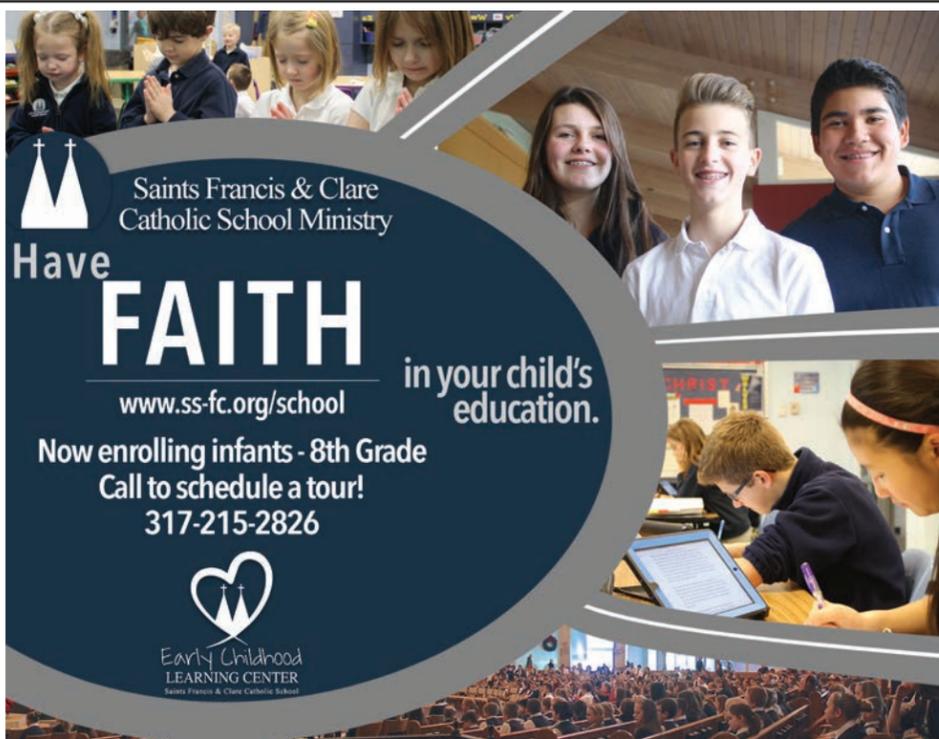
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## Value of Catholic schools to country and Church is indispensable, speaker says

By John Shaughnessy

The compelling question came in the midst of a celebration—a celebration in which the archdiocese continued to move closer to raising more than \$5.6 million this year to help children receive a Catholic education.

The question was posed by Holy Cross Father Timothy Scully, the featured speaker during the 20th annual Celebrating Catholic School Values Awards event at Union Station in Indianapolis on Oct. 26.

“Sometimes, it’s interesting when you’re thinking about the value of something to think about what our life would be like without it,” said Father Scully, the co-founder of the University of Notre Dame’s Alliance for Catholic Education (ACE), which trains educators to serve in Catholic schools in economically challenged communities across the United States.

“What would be different in America today, in our Church, in our communities, if Catholic schools never existed?”

Father Scully started his answer by focusing on the impact of a Catholic education on the most vulnerable children in American society.

“It’s been shown when Catholic schools close in an urban neighborhood, crime increases, delinquency rises, urban decay sets in,” Father Scully told the 600 people at the event. “Catholic schools represent islands of hope in the midst of lives often bereft of hope, generating untold social capital.

“Our graduates are more likely to be engaged in community service as adults. They’re far less likely to be incarcerated, and they experience far higher lifetime earnings. Moreover, in the aggregate, Catholic schools are in fact more racially and socially plural than their public school counterparts. In many of our poorest urban communities, more than 90 percent of our students are minorities and many of them are not Catholic.

“The truth of the matter is that Catholic schools are absolutely essential, sacred places serving civic purposes. Their existence and vitality are essential to the life and health of our nation.”

From an economic standpoint, Catholic schools also “save the public purse in our country more than \$21 billion a year,” Father Scully noted.



An archdiocesan celebration of Catholic education on Oct. 26, 2015, honored four individuals whose Catholic values mark their lives. Sitting, from left, are honorees Tom Dale, Dr. Marianne Price and Dr. Frank Price. Standing, from left, are honoree Dave Gehrich, Archbishop Joseph W. Tobin and keynote speaker, Holy Cross Father Timothy Scully. (Photo by Rob Banayote)



Holy Cross Father Timothy Scully of the University of Notre Dame delivers an impassioned talk on the value of Catholic education on Oct. 26, 2015, in Indianapolis. (Photo by Rob Banayote)

*‘The truth of the matter is that Catholic schools are absolutely essential, sacred places serving civic purposes. Their existence and vitality are essential to the life and health of our nation.’ —Holy Cross Father Timothy Scully*

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# Faith *Alive!*

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## Clothing the naked can apply to more than material needs

By David Gibson

Something seemed different about the giving tree in my parish this past Christmas. One after another of the tree's tags requested a gift of diapers and baby wipes.

I always warm to a giving tree. Usually I pick a tag from our parish's tree that requests new shirts or maybe a jacket for an 8- to 12-year-old. It's a great feeling to offer something small, but really "cool," to a child who needs it and may well enjoy it.

But this time, moving from tag after tag, I kept seeing "diapers" and "baby wipes." I searched for one listing shirts, socks or jeans. But then something clicked. "I like this idea," I suddenly realized. So diapers and wipes it was.

There was more than one reason for my reaction, I suppose. Deep in the recesses of my mind, a message undoubtedly started to replay, reminding me of my amazed discovery decades ago, soon after becoming a father, that diapers definitely were not cheap. To make matters even worse, there were those darned containers of baby wipes that had to be purchased over and over.

From day one in a newborn's life, parents face the great task of clothing their child. It begins with diapers, onesies and blankets, but in short order moves on to shirts, pants, sweaters, hats, socks and—dare I say it—shoes. But let's not even talk about the high cost of children's shoes in this brief article!

All parents are called to clothe a child, though not only with what covers the body from head to toe. There is a call to clothe a child with love, continual care, protection, essential knowledge, a sense of self-worth and a home where smiles are not rare.

That means parents are called to become practitioners of the corporal works of mercy. By definition, a parent is someone who clothes the naked.

The call to clothe a child in all the ways that matter has a way of consuming whatever a parent can muster in terms of time, energy, faith, hope and material resources.

But naturally, true love and care for children is not the preserve of those able to call all the necessary material resources into play. The call to clothe a child fully, however, can prove particularly taxing for parents whose lives are marked sometimes, or all the time, by poverty.

The Church's current Holy Year of Mercy invites all the faithful to consider thoughtfully the realities that confront parents and others who are poor.

In the Gospel and for the faith community, the poor represent a mystery that demands attention. Pope Francis made this point when he asked the entire Church to spend a year contemplating the meaning of mercy and traveling along contemporary paths of mercy.

In his April 2015 letter, *"Misericordiae Vultus,"* formally declaring the Holy Year of Mercy, the pope spoke of it as "a



Earthquake survivors select clothes from a relief material delivery near Gorkha, Nepal, on May 1, 2015. Christ's call to his followers to clothe the naked can encompass material, emotional and spiritual needs. (CNS photo/Narendra Shrestha, EPA)

way to reawaken our conscience, too often grown dull in the face of poverty" (#15). He looked ahead to this year as a time to enter "more deeply into the heart of the Gospel, where the poor have a special experience of God's mercy" (#15).

Pope Francis spoke explicitly of the mystery of the poor on an earlier occasion. Christians must "embrace the mysterious wisdom that God wishes to share" through the poor, he wrote in "The Joy of the Gospel," his 2013 apostolic exhortation (#198).

"We are called to find Christ" in the poor, "to lend our voice to their causes," to become "their friends" and "listen to them," the pope wrote (#198).

Just as parents clothe their children not only with garments, but by embracing them in a manner that respects them as images of God and nurtures the best within them, aren't there multiple ways to clothe the poor by enhancing their sense of self-worth and demonstrating respect for their God-given dignity?

Could this holy year prompt informed discussions about how to clothe people with needed education, jobs and health care? Is this a time to ask what kinds of courageous support in local communities might help vulnerable people

on society's margins to take a chance on a different kind of future?

In the face of poverty, actions "speak louder than words," the Catholic bishops of Indiana said in a spring 2015 pastoral letter on poverty. This is especially true, they added, "when we intend to feed the hungry, clothe the naked, give shelter to the homeless and provide employment, education and health care to all members of our community."

The bishops added, "We want to offer hope to all who suffer, and we seek to build a just society."

The poor are not the only worthy beneficiaries of a corporal work of mercy like clothing the naked. The simple mention of this specific way of acting mercifully, however, definitely calls the poor to mind and highlights the Gospel's view of them.

In "The Joy of the Gospel," the pope said: "We have to state, without mincing words, that there is an inseparable bond between our faith and the poor" (#48).

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

## Giving to those in need helps build up the kingdom of God here and now

By Mike Nelson

Before Jesus began teaching about mercy, exhorting his followers to share with and care for their neighbor, his cousin John the Baptist made the same point to all who would listen.

"Whoever has two tunics," said John, "should share with the person who has none" (Lk 3:11).

For me, that teaching brings to mind the old joke in TV comedy, in which a frazzled woman flings open her



People look through donated clothing on Aug. 18, 2014, at a temporary tent camp for Ukrainian refugees near the Russian-Ukrainian border. Before Jesus began teaching about mercy, his cousin John the Baptist made the same point to all who would listen. "Whoever has two tunics," said John, "should share with the person who has none" (Lk 3:11). (CNS photo/Alexander Demianchuk)

closet, surveys her wardrobe—an inventory equal to that of a fair-sized department store—and wails, "I haven't got a thing to wear!"

I suspect that millions throughout the world who can't afford closets, much less closets full of clothes, wouldn't find that joke quite so funny. I can imagine these folks, surveying (to use an older frame of reference) Imelda Marcos' shoe collection and wondering, "How many feet did this woman have?"

Which brings us to "clothing the naked," a corporal work of mercy aimed at addressing a very basic need for all people.

Several times a year, our family donates items to a local agency that serves people in need. Those items almost always include clothing. They're not high fashion, certainly, but are good, wearable clothing to assist people who might otherwise have very little.

Thanks to my wife, I have a nice wardrobe, and I always enjoy receiving new items of clothing for Christmas and as birthday presents. And yet, I look at what I already have and I think—barring some significant change in body shape—I could probably make do with what I have for quite a few years.

Just last year, in the midst of closet and garage cleaning, I came upon the first sweater my wife gave me. I wore the heck out of for a good 15 years before the elbows began wearing thin. I kept it for sentimental reasons, and I was thrilled to see it again. I washed and wore it, even with the thin elbows.

It was still a good-looking sweater, the elbows

notwithstanding. And partly because it was a happy but poignant reminder that we don't necessarily need as much as we think we do.

John the Baptist—no fashion plate, judging by artists' renderings of him over the centuries—knew this quite clearly, as he told the tax collectors who sought baptism and guidance from him: "Stop collecting more than what is prescribed" (Lk 3:13).

And in his Sermon on the Mount in the Gospel of St. Matthew, Jesus tells us—especially the Imelda Marcoses of the world—something more about clothing in the eyes of God:

"Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. But not even Solomon in all his splendor was clothed like one of them. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith?" (Mt 6:28-30).

In other words, says Jesus, quit worrying about what to wear, or what to eat, or what to drink. "Your heavenly Father knows that you need them all," he says. "But seek first the kingdom [of God] and his righteousness, and all these things will be given you besides" (Mt 6:32-33).

For it is through seeking the kingdom that we understand how sharing those "things" with those in need helps make that teaching a reality.

(Mike Nelson is former editor of The Tidings, newspaper of the Archdiocese of Los Angeles.) †

From the Editor Emeritus/John F. Fink

## Medieval Church: Debate over the powers of councils

(Twenty-third in a series of columns)

When the Council of Constance ended the Great Western Schism, as I wrote about last week, it solved one problem, but it intensified another—conciliarism. In 1460, Pope Pius II condemned conciliarism.

Conciliarism was the belief that a general council of the Church possessed greater authority than the pope, and thus could depose him. That's what the Council of Pisa tried to do when it attempted to solve the problem of two competing papal claimants, and it's what the Council of Constance did when it finally solved the problem of three men claiming to be the pope in 1417.

That was the high point of the conciliar movement, but it was not its beginning. The idea began in the 12th and 13th centuries when scholars, especially at the University of Paris, were trying to systematize the powers of the papacy. John of Paris argued that the pope was

the steward of God in both spiritual and temporal matters, but that those who elected him could also remove him.

In its full or advanced form, conciliarism stated that the entire Christian community was responsible for preventing errors of faith and no one person, even the pope, should be allowed to make decisions regarding the doctrines of the Church.

When the Council of Constance solved the Western Schism, it also passed what were called the five articles. The first two of these affirmed that a general council possessed its authority directly from God and that every Christian, even the pope, was bound to obey it in all that pertains to faith; and that all, even the pope, who refused to obey any legitimate council was subject to ecclesiastical and civil penalties.

It also required future popes to call general councils at regular intervals. Pope Martin V, who was elected at the Council of Constance, dutifully called a council to be held in Basel, Switzerland, in 1431. He died, though, before the council could meet, and was succeeded by Pope Eugene IV.

He dissolved the council, but the council

members refused to disperse and tried to depose Pope Eugene, electing the antipope Felix V. Pope Eugene ignored the actions of the dissolved council, and reconvened it first in Ferrara and then in Florence. That council is noted for its attempt at reunion with the Orthodox Churches, but it also affirmed the primacy of the pope against the claims of the conciliarists.

After that, the conciliar movement lost its steam. It became obvious that there was a danger to religious unity in the method of governing the Church by means of frequent general councils. Finally, Pope Pius II published the bull "*Exsecrabilis*" on Jan. 18, 1460, condemning all appeals from the pope to a general council.

The First Vatican Council (1869-70) further condemned the idea of conciliarism. The Second Vatican Council (1962-65) taught the collegial nature of bishops, but stressed that collegiality was in no way superior to the authority of the pope.

The *Code of Canon Law* published in 1983 makes punishable by censure any attempt to appeal an act or declaration by the pope to a general council. †

Cornucopia/Cynthia Dewes

## Terrorism exists closer to home than we may think

Did we ever think we'd be called upon one day to be serious defenders of the faith? It gives us visions of Joan of Arc in full armor, brandishing the French flag and defending God's honor.

After all, the Crusades and medieval holy wars and all that ancient stuff are long gone. Even though Scripture tells us that we will be persecuted for our faith, how often have we actually felt persecuted that way, especially in the U.S.A.?

Of course, we've been called upon at times to inform non-Catholics or non-religious people in general about our beliefs and practices. But the small discomfort of setting someone straight about their misinformation is a far cry from fearing for our very lives. Visions of martyrs and burnings at the stake come to mind, and it's scary.

Today we have nut cases like ISIS and other extremists who do terrible things in the name of religion. They behead people, rape women and kill many others, often by committing suicide. They do these things in the name of their God, but what kind of God would ask us to commit these serious sins in

order to gain salvation? Even non-religious, civilized people are scandalized at the thought.

Now, most of us, at least in the United States and most western European countries, will not face such personal terrors. Of course, there have been isolated terror attacks, but mostly we've been protected for centuries from such violence by distance, reason and the rule of law. Our civilization has progressed, while the ISIS factions still live in the tribal past.

But there are other threats to us, equally as destructive to our moral well-being as ISIS' tactics are to our mortal lives. Our freedom to express our religious faith, as guaranteed by the U.S. Constitution, is under fire.

In the present culture, religion is mocked, dismissed as a fairy tale, or accused of pernicious motives in its beliefs and practices. The media, politicians, universities and government agencies denounce what used to be common understandings of truth: for example, that life is sacred, that marriage is a life-giving sacramental union between a man and a woman, and that stable families create a stable society.

Now, the moral standard seems to be whatever pleases us at any given time, as long as we won't get arrested for it. We can

abort babies, live in uncommitted sexual arrangements which may lead to parentless children, and abandon other responsibilities which we find uncomfortable or may cost us money.

Sometimes we hypocritically attend church and claim a moral high ground, while at the same time behaving in direct opposition to what the Church teaches. We seem to take God's unfaltering love and forgiveness as a license to do anything we please as long as it's not criminal. Indeed, the definitions of what is criminal changes all the time, and not often in favor of former standards.

It seems to me that we have our work cut out for us: namely, to uphold what is right in every way we can. We need to pay attention to changes in our laws and in our public attitudes in the media by voting, writing letters to responsible parties, and protesting lawfully when necessary.

Apathetic or non-religious folks need to be kindly reminded of what society will suffer if such terrorism continues. It may not be the Middle Ages, but defense of the faith is still a big issue.

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

Emmaus Walk/Debra Tomaselli

## In good times and bad, recognize God's omnipresent image

I'll never forget the moment. I was a teenager, riding home from an outing to White Sands National Monument sponsored by our church's youth group. Since my family had just moved to New Mexico, my parents, hoping I'd meet other kids, signed me up for the trip.

We met at the church, boarded a school bus, and chose seats. Being the new kid, I ended up alone, with an entire row to myself.

The bus chugged its way across the highway to our destination. When we arrived, I was amazed at the desolation of the desert and the towering sand dunes. At White Sands, the dunes are sparkling white, and they made a striking contrast against a stark blue sky.

The bus parked, and the leaders directed us, handed out kickballs and sleds, and set up food tables.

Some kids gathered and talked. Some played kickball. Others, like me, raced to the top of the dunes, hopped on the makeshift cardboard sleds and raced down.

I met Madelyn, a girl who was also going

into seventh grade. Both of us had brothers, detested math, and liked sports.

I spoke with Danny, a talented athlete who made us laugh, and Mary, who was popular.

However, meeting the new kids heightened my loneliness.

Back then, there was no Facebook. No Internet. No texting. I missed my old friends.

I climbed a dune, and surveyed the barren desert. It stretched as far as the eye could see. There was no sign of life. No movement. No sound. It was silence like I'd never heard before.

There was desolate beauty in this place.

At dinnertime, the leaders placed me in Mary's group.

When we boarded the bus for home, I returned to my solitary row.

Our leaders took roll call. They led us in prayer, thanking God for the beauty of nature and fellowship. They blessed us. We prayed the Our Father and three Hail Marys.

Then the engine rumbled to life, and the big yellow bus rambled onto the highway. A full moon lit the way home.

I cranked my window down, and cool air billowed through.

On the way, I pondered my

circumstances, which felt as bleak as the desert we'd just visited. As I struggled with loneliness, something suddenly changed.

Abruptly, sitting there in that bus, none of that mattered.

Suddenly, I felt filled with the greatest love imaginable.

It wasn't like parental love, nor was it like a crush for a cute boy.

It was greater than all of that.

I felt complete. I felt secure. I felt bubble-wrapped in love.

I felt happy, but I didn't know why. It took nearly a lifetime to realize that on that day, in the midst of desolation ... God showed up.

I believe that because everything did turn out all right. And throughout my life, time and again, in good times and difficulties, and even now, as I battle cancer, he's revealed himself to me, filling me with courage, strength, love and unimaginable peace.

Oh, how he longs for us to recognize his omnipresent image.

Finally, I do.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

Faith and Family/Sean Gallagher

## St. Benedict's Rule has ancient wisdom about mercy for families

During the past two months, the Church has been observing two special years at the same time.



The Year of Consecrated Life began on Nov. 30, 2014, and will conclude on Feb. 2. During this time, Pope Francis has invited the faithful to renew their appreciation for the

men and women who have consecrated their lives to Christ in a broad variety of forms of religious life.

While the Year of Consecrated Life was ongoing, the Church launched the Holy Year of Mercy on Dec. 8. This time in which Catholics are called to experience anew the gift of God's mercy and share it with the world will conclude on Nov. 20.

Whether or not this was the express intention of Pope Francis, it seems to me that these two prayerful initiatives dovetail well together.

Religious communities over the centuries have been schools where men and women, empowered by grace, have sought to embody God's mercy in their relationships with each other and God. This, in turn, has helped them be witnesses of that mercy to the world.

The life of families can, on the surface, seem different from those of monks, nuns, friars and sisters. Families today have many worldly concerns, and don't often have the time for prayer or ministry that men and women religious have every day.

But a cursory reading of St. Benedict's *Rule* shows that families can learn a lot from, and find inspiration in the life of religious communities.

The monks for whom St. Benedict wrote his *Rule* some 1,500 years ago lived the first form of religious life in the Church. Communities of women religious around the same time also sought to follow Benedict's principles. Benedictine men and women continue to this day to seek God and serve the Church in monastic communities around the world.

While the *Rule* has a wealth of wisdom for families, one worth highlighting is its next-to-last chapter, which is titled "On the Good Zeal of Monks." This chapter can teach both religious and families how to experience and share God's mercy.

Benedict writes the good zeal that "leads to God and everlasting life" is seen when monks "each try to be the first to show respect to the other, supporting with the greatest patience one another's weaknesses of body or behavior, and earnestly competing in obedience to one another.

"No one is to pursue what he judges better for himself, but instead, what he judges better for someone else."

These are high ideals indeed. And I've known Benedictines who have spent a lifetime trying to live them out more completely and consistently.

But these ideals should be at the heart of all family life, whether it's lived in a monastery or a three-bedroom ranch house.

No matter where it's lived, though, it is a challenging journey on an upward path. This is because, in our fallen human nature, we tend toward selfishness, the opposite of all that Benedict calls us to in this chapter.

We'll inevitably slide back down this path into self-centeredness without the mercy of God. Humility, a prime Benedictine virtue, can open us to this divine mercy and help us start climbing again.

Families, like communities of men and women religious, can make this ascent hand in hand, sharing the mercy of God with each other every step along the way. †

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

# Sunday Readings

Sunday, Jan. 31, 2016

- *Jeremiah 1:4-5, 17-19*
- *1 Corinthians 12:31-13:13*
- *Luke 4:21-30*

The Book of Jeremiah provides the first reading for this weekend. This book is regarded as one of the major Hebrew



prophetic works because of its extent and the brilliance of its language. Jeremiah descended from priests. He was from a small village, Anathoth, only a few miles away from Jerusalem.

As occurred with many, indeed even

most of the prophets, his prophecies drew sharp rebukes. He even was accused of blasphemy, a crime that had death as its punishment in the Hebrew code of law. (It was this statute that centuries later led to some of the demands for the crucifixion of Jesus.)

Despite the ordeals created by these rebukes and accusations, Jeremiah never relented in proclaiming fidelity to God as a personal and national imperative. He never doubted that his mission was from God.

In this weekend's reading, Jeremiah recalls the day when God called him to the mission of prophesy. It was during the reign of King Josiah, who ruled the Kingdom of Judah from 640 to 609 BC. God told Jeremiah to be bold. God predicted the controversial response to Jeremiah's prophesying, urging the prophet not to be daunted by unfriendly or angry reactions.

As its second reading for this weekend, the Church offers a passage from St. Paul's First Epistle to the Corinthians. It is one of the most compelling and best known sections of the entire corpus of Pauline literature.

Clear and straightforward, it is the beautiful explanation of love. Few better definitions of love—this ability unique to humans in nature—exist.

Paul then reveals what happens when a person embraces the Gospel. Imperfections fade away. Knowledge increases. Maturity

is reached. The insecurities, smallness and shortsightedness of youth pass.

St. Luke's Gospel is the source of the last reading. Jesus, as the passage clearly states, appears in the synagogue in Nazareth. In earlier verses, not part of this weekend's reading, Jesus stands to read a section of the Book of Isaiah. In this section, Isaiah recalled his own calling to be a prophet. Isaiah gave details as to what this calling meant. He was God's spokesman, sent by God to bring liberty to the oppressed, hope to the poor and sight to the blind.

Then, in the passage proclaimed this weekend, Jesus declares that this prophecy has now been fulfilled in him. He is the long awaited spokesman of God.

At first, the audience is impressed. But then Jesus recalled an incident, mentioned in the Old Testament, in which God showed mercy upon gentiles.

This mention of divine favor for anyone outside the Chosen People infuriated the audience in the synagogue so much that they tried to murder Jesus. He, of course, escaped.

## Reflection

The Church remembers the great feasts of Christmas, the Epiphany, and the Baptism of the Lord in January. In these feasts, it celebrated the mercy of God that came to us through and in the Lord Jesus.

Now, building upon this idea of God's gift of mercy and consequent eternal life, the Church this weekend presents these readings.

As the Gospel made clear, God's mercy excludes no one. He offers it in love to all humanity. We ourselves must love others with love as pure and unselfish as that described by St. Paul.

Granted, it is more easily said than done. Reactions to Jeremiah and to Jesus remind us that human insights are limited and self-centered.

God supplies us with what we cannot find or create on our own—eternal life, but also genuine wisdom and courage. Thus God sent Jeremiah to prophesy. Thus God sent Jesus, the source of the strength to believe and to love. †

## Daily Readings

### Monday, February 1

2 Samuel 15:13-14, 30; 16:5-13  
Psalm 3:2-7  
Mark 5:1-20

### Tuesday, February 2

The Presentation of the Lord  
Malachi 3:1-4  
Psalm 24:7-10  
Hebrews 2:14-18  
Luke 2:22-40  
or Luke 2:22-32

### Wednesday, February 3

St. Blaise, bishop and martyr  
St. Ansgar, bishop  
2 Samuel 24:2, 9-17  
Psalm 32:1-2, 5-7  
Mark 6:1-6

### Thursday, February 4

1 Kings 2:1-4, 10-12  
(Response) 1 Chronicles 29:10-11b, 11d-12  
Mark 6:7-13

### Friday, February 5

St. Agatha, virgin and martyr  
Sirach 47:2-11  
Psalm 18:31, 47, 50-51  
Mark 6:14-29

### Saturday, February 6

St. Paul Miki and companions, martyrs  
1 Kings 3:4-13  
Psalm 119:9-14  
Mark 6:30-34

### Sunday, February 7

Fifth Sunday in Ordinary Time  
Isaiah 6:1-2a, 3-8  
Psalm 138:1-5, 7-8  
1 Corinthians 15:1-11  
or 1 Corinthians 15:3-8, 11  
Luke 5:1-11

## Question Corner/Fr. Kenneth Doyle

# Forgiveness is tied to repentance and seeking to avoid sins in the future

Regarding your recent column on forgiving ISIS: Must forgiveness be predicated on remorse and repentance by the offending party? I am thinking of Christ being crucified and saying, "Father, forgive them, for they know not what they are doing" (Lk 23:34)—or St. Stephen forgiving those who had stoned him. (Connecticut)



Jesus said that we must forgive or our heavenly father will not forgive us. The forgiving of the offending person—with my will—can happen right away, with God's grace, even when I am still very hurt and angry. Forgiving does not mean that the person is exonerated, should be let out of prison if there has been a crime, or that I should trust him or even relate to him if he continues to be dangerous. (Pope John Paul II forgave his would-be assassin in prison, but never requested that he be released.) (Ohio)

In a recent column regarding forgiveness, I said this in part: "A parishioner happened to ask me, after the Paris bombings, how he could ever 'forgive ISIS.' I told him that he didn't have to, because forgiveness (in my mind) presumes remorse on the part of the perpetrator and a pledge of changed behavior, both of which are notably lacking in the ISIS terrorists."

I said that we should pray for those benighted individuals and leave judgment of them to God—while also remembering, of course, to pray especially for their victims.

Few columns that I have written have generated as much response—most of it negative. The questions and responses above are just a sampling of the opinions expressed. As with any fair criticism, I think my responsibility is to evaluate it, re-examine the original question, and determine whether the comments they elicited might cause me to modify my first response.

I have done that—honestly, I hope—and my answer is still the same. Jesus did say of his persecutors, "Father, forgive them, for they know not what they are doing" (Lk 23:34). I have always taken this to mean that Christ realized that his executioners had not measured the gravity of their offense; had no awareness that they were killing the author of life, the Savior of the world, the icon of all goodness; had felt they were simply fulfilling a civic duty by ridding themselves of someone who threatened to foment revolution in Roman-occupied Israel.

Jesus, I think, was asking God to take all of this into consideration before judging them.

As for the ISIS terrorists, I have no microscope into their minds and their motivation. That is why I chose, in my response, to pray for them, while leaving any judgments to God. But I don't think that I am bound to forgive them—or to operate on the assumption that they were nobly motivated—and I base my opinion, in particular, on two other Gospel passages.

In Matthew 18:15-17, Jesus speaks of those who sin against other members of the community of his followers. Jesus says that their faults should be pointed out, but that if they refuse to listen, they should be treated as "a Gentile or a tax collector" (Mt 18:17). That, to me, does not sound like a plea for forgiveness.

Even more clearly, in the Gospel of Luke, Jesus says: "If your brother sins, rebuke him; and if he repents, forgive him. And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him" (Lk 17:3-4). Note especially that forgiveness is conditioned on the offender's apology.

And isn't this what the Church has traditionally taught with regard to the sacrament of penance: that the absolution of the priest is predicated on a "firm purpose of amendment" as it has been traditionally described? Should the sinner have not the slightest intention of changing the behavior that is sinful, the guilt remains. So if God's forgiveness is conditional, is it wrong for our own to be?

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

## My Journey to God

# A prayerful woman, standing alone

By Marc Tuttle

(Marc Tuttle is president of *Right to Life of Indianapolis* and a member of *Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Diocese of Lafayette.*)

Facing the structure, feeling it exude its sinister purpose,  
One woman stands alone.

Hands coldly together, sometimes clenched, sometimes folded,  
She offers her prayers.

Alone outside, knowing inside is a multitude  
frenetically answering phones, talking, selling, prepping  
and yes, waiting.

A multitude alone inside,  
wishing those outside could only understand.  
And standing alone on behalf of all of us outside,

She offers her prayers.  
She walks across the prayer-worn grass,  
Asking for healing, asking for divine intervention,  
Asking that death might be conquered again today.  
She shoves her frigid fingers deep in her pockets,  
And she offers her prayers.

The structure mocks her.  
"We know who you are, we've seen you before,  
Do you think you can stand alone against us?"  
Hesitating, wondering, she turns her back to the structure.

Now with steel-eyes, she offers her prayers.  
Silently, the cars come out, staring ghosts, never alone.  
She feels them in her heart, each one as they leave.

And then one stops.  
A girl smiling gently in the passenger seat  
Through the rolled-down window calls,  
"I want you to know, because I saw you out here,  
I knew I wasn't alone."

As quick as that, she is reminded  
The power of one woman, standing alone.  
And she offers her prayers.

## Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to [nhoefer@archindy.org](mailto:nhoefer@archindy.org). †

# Rest in peace

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

**AMLUNG, Raymond J.**, 57, St. Bartholomew, Columbus, Jan. 14. Husband of Alesia Amlung. Father of Michelle, Rachel and Joseph Amlung. Son of Nancy Amlung. Brother of Becky Blamer, Mary Ann Osterhage, Cindy Rich, Dan, Dara, David, Doug and Monty Amlung.

**ANTONINI, Henry J.**, 87, Sacred Heart, Clinton, Jan. 7. Father of Ann Margaret and Henry Antonini. Grandfather of two.

**BLACKWELL, David Michael**, 86, Christ the King, Indianapolis, Jan. 11. Father of Julia Gugliuzza, Elizabeth, David Brian and Dr. David Michael Blackwell. Brother of Margo Kirby and Patty Lawless. Grandfather of two.

**BRIDGEWATER, Joseph L.**, 85, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 12. Husband of Delores (Agnew) Bridgewater. Father of David, Gary, Paul, Robert and Stephen Bridgewater. Grandfather of 14. Great-grandfather of 28. Great-great-grandfather of one.

**CAIN, Roger F.**, 53, St. Mary, Rushville, Jan. 13. Husband of Christie Cain. Father of Kisha Brumfield, Hillary and Niki Cain. Son of John Cain. Brother of Debbie Ripberger, Jerry and Mark Cain.

**CARDE, Judge Manuel Joaquin**, 83, St. Mark the Evangelist, Indianapolis, Jan. 12. Husband of Linda (Reed-Stavrou) Carde. Father of Carmen Biddle. Stepfather of Kyra Harris and Alex Stavrou. Stepson of Maria Luisa Martinez. Grandfather of two. Step-grandfather of seven.

**DiSANTO, Judy (McFarland)**, 73, Holy Spirit, Indianapolis, Jan. 13. Wife of James DiSanto. Mother of Jeffrey and Mike DiSanto. Grandmother of two.

**EVANS, Wilbur L.**, 94, St. Barnabas, Indianapolis, Jan. 19. Father of Connie Covert, Pam Ryker and Tony Evans. Grandfather of eight. Great-grandfather of nine.

**GROTHOUSE, Ralph**, 95, St. Agnes, Nashville, Jan. 18. Husband of Christine Grothouse. Father of Sara VanDyke and Susan Rannocho. Grandfather of four.

**HARTMAN, Esther**, 88, All Saints, Dearborn County, Jan. 7. Mother of Amy Gilliam, Elaine Lockwood, Leta Shouse, David, Eric, Jim and Nick Hartman. Grandmother of 16. Great-grandmother of 18.

**HOSKINS, Larry Eston**, 65, St. Martin of Tours, Martinsville, Jan. 12. Husband of Milka Hoskins. Father of Adam, Eric, Larry and Shane Hoskins. Brother of Beverly Good and Steve Hoskins. Grandfather of 10.

**JENKINS, Ruth D.**, 88, St. Mary, Rushville, Jan. 17. Mother of Annette Pychinka and James Ringenberg. Grandmother of three. Great-grandmother of five.

**JOYCE, Thomas A.**, 93, Holy Spirit, Indianapolis, Jan. 9. Husband of Betty Joyce. Father of Nikki Simpson and Kevin

Joyce. Grandfather of five. Great-grandfather of eight.

**MALCOLM, William A.**, 86, Our Lady of the Greenwood, Greenwood, Jan. 15. Husband of Lorraine (Walczak) Malcolm. Father of Lori Armstrong, Bonnie Ramion and Kathy Whitaker. Grandfather of six. Great-grandfather of four. Great-great-grandfather of one.

**PARSLEY, Mary Jane (Kunkel)**, 60, St. Gabriel, Connersville, Jan. 13. Wife of Randall Parsley. Daughter of Helen Kunkel. Sister of Patty Inman, Betty Littrell and Jim Kunkel.

**PUCKETT, Ronald Dean**, 70, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 13. Husband of Karen Puckett. Father of Kim Davis. Brother of Earl, Ed, Larry, Mike, Paul and Terry Puckett. Grandfather of one.

**ROGERS, Dorothy Virginia**, 96, Most Sacred Heart of Jesus, Jeffersonville, Jan. 5. Mother of Kevin, Mark and Michael Rogers. Grandmother of nine. Great-grandmother of two.

**ST. JOHN, Francis**, 75, Holy Spirit, Indianapolis, Jan. 9. Husband of Norma St. John. Father of Jill St. John-Archer and Steven St. John.

**SHAUGHNESSY, Emma Louise**, 93, SS. Francis and Clare of Assisi, Greenwood, Jan. 17. Mother of Anita Carney, Jane Whisner and Robert Powers. Grandmother of five. Great-grandmother of nine.

**SPOONER, Arthur**, 61, St. Roch, Indianapolis, Jan. 6. Father of Kristen Sanniec, Amelia, Natalie and Benjamin Spooner. Grandfather of two.

**TAYLOR, Jean Kathleen**, 84, St. Michael, Brookville, Jan. 17. Wife of Jeremy Taylor. Mother of Mary, Andrew, Gordon, Jeremy, Kent, Neal and William Taylor. Sister of Jerome and Stephen Weber. Grandmother of 11. Great-grandmother of one.

**WEILER, Charles Otto**, 78, St. Gabriel, Connersville, Jan. 12. Husband of Ann (Handley) Weiler. Father of Amanda Netter, David, John and Thomas Weiler. Grandfather of nine. Great-grandfather of two.

**WENNING, Carl F.**, 83, St. Mary, Greensburg, Jan. 15. Husband of Marilyn Wenning. Father of Suzie Trujillo, Karla, Daniel and Roger Wenning. Brother of Rosemary Scheidler. Grandfather of nine. †



Pope Francis walks with Orthodox Metropolitan Gennadios of Italy and Anglican Archbishop David Moxon, the archbishop of Canterbury's representative to the Vatican, as they arrive for a prayer service at the Basilica of St. Paul Outside the Walls on Jan. 25. The service concluded the Week of Prayer for Christian Unity. (CNS photo/Paul Haring)

## Pope asks mercy, pardon for ways Christians have harmed one another

ROME (CNS)—After walking across the threshold of the holy door of Rome's Basilica of St. Paul Outside the Walls with an Orthodox metropolitan and an Anglican archbishop, Pope Francis invoked God's mercy upon divided Christians and apologized for times that Catholics may have hurt members of other denominations.

"As bishop of Rome and pastor of the Catholic Church, I want to beg for mercy and forgiveness for un-Gospel-like behavior on the part of Catholics against Christians of other churches," the pope said on Jan. 25 at a prayer service concluding the Week of Prayer for Christian Unity.

"We ask most of all for forgiveness for the sin of our divisions, which are an open wound on the body of Christ," Pope Francis said.

"At the same time, I ask all my Catholic brothers and sisters to forgive if, today or in the past, they were hurt by other Christians," he said. "We cannot erase what happened, but we do not want to allow the burden of past faults to continue to poison our relationships."

In the Archdiocese of Indianapolis, a prayer service for Christian unity was held on Jan. 20 at Allisonville Christian Church (Disciples of Christ) in Indianapolis. Archbishop Joseph W. Tobin participated, as did other Christian denominational leaders.

Father Rick Ginther, director of the archdiocesan Office of Ecumenism, also attended the prayer service and helped to plan it.

"In the opening procession, seven of the leaders of various Christian denominations carried forth vials of colored salt," said Father Ginther, who also serves as dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute. "Each in turn poured the salt into a larger tube, revealing our longing to be one in Christ. We are all salt, and yet the various colors are a reminder we are not yet fully one."

"Later in the service, all were invited forward to taste the salt and to light a candle as a proclamation that all Christians are to be salt and light to the world."

In Rome, Pope Francis led the service at the basilica, which tradition holds as the burial site of the Apostle Paul. Orthodox Metropolitan Gennadios, representing the ecumenical patriarch, and Anglican

Archbishop David Moxon, representing the archbishop of Canterbury, joined the pope in prayer at St. Paul's tomb at the beginning of the service.

St. Paul and countless Christian martyrs throughout the centuries gave their lives for their faith in Christ, and now enjoy "full communion in the presence of God the father," the pope said in his homily. He prayed the martyrs would sustain today's Christians with their prayers and their example.

The annual week of prayer ended on Jan. 25, the feast of the Conversion of St. Paul. Pope Francis told those gathered in the basilica that "the superabundance of God's mercy" was the only basis for Paul's conversion from being a persecutor of Christians to a preacher of the Gospel. Mercy saved him, and proclaiming that mercy to others was the mission he received.

For the 2016 week of prayer, the Pontifical Council for Promoting Christian Unity and the World Council of Churches chose the theme, "Called to proclaim the mighty acts of the Lord (1 Pt 2:9)," which is drawn from some translations of the second chapter of the First Letter of Peter.

The passage, Pope Francis said, originally was addressed to "members of small and fragile communities," yet calls them "a chosen race, a royal priesthood, a holy nation, a people of his own."

Being chosen for salvation, the pope said, inspires "comfort and constant awe" among Christians today just like in the days of Sts. Peter and Paul. "Why me, Lord? Why us?" Christians should and do ask.

The answer, Pope Francis said, has to do with "the mystery of mercy and of God's choice: The Father loves everyone and wants to save all," so he chooses people and sends them out to share his mercy and love with others.

"Beyond the differences that still separate us," he told the ecumenical gathering, "we recognize with joy that at the origin of the Christian life there is always a call whose author is God himself."

The path to Christian unity, he said, is not simply about drawing closer to one another, but has more to do with each person drawing closer to Christ and finding each other there.

"When all Christians of different churches listen to the word of God and try to put it into practice," the pope said, "they truly take important steps toward unity." "It is not only the call that unites us," he said. "We are joined by the same mission: to proclaim to all the mighty acts of the Lord."

"Walking together and working together, we will become aware that we are already united in the name of the Lord," he said. "Unity is made by walking."



Archbishop Joseph W. Tobin

Fr. Rick Ginther

(Assistant editor John Shaughnessy contributed to this story.) †

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# Religious liberty is among freedoms to be protected under proposed bill

By Brigid Curtis Ayer

Indiana lawmakers are considering a bill to protect fundamental freedoms for all its citizens, including religious freedom.

Senate Bill 66, authored by Sen. Mike Young (R-Indianapolis), would repeal Indiana's Religious Freedom Restoration Act (RFRA) and ensure that several fundamental freedoms that are guaranteed in the state Constitution will be state law.

These freedoms include the freedom to worship God according to one's own conscience; freedom to exercise one's religion without government interference with conscience; freedom of speech; free exchange of ideas; freedom to assemble; and the freedom to bear arms. In addition, the proposed law would codify for state law purposes the provision in the First Amendment that the state government will give no preference to any creed or religion.

The proposal to strengthen the fundamental freedoms was prompted in part because of the state's passage of RFRA last year, according to Young. The senator described the language in the RFRA "fix" as "convoluted and difficult." Young said his bill provides an opportunity for the state to "clean the slate." He asked, "Why should we protect

just one of our fundamental freedoms? Why not protect all six?"

Young, an attorney, explained that without the strictest level of judicial scrutiny in place for fundamental rights, which Indiana's RFRA lacks, citizens' individual rights could be watered down by the judicial standard a court uses to decide a case.

"If the government is going to take away one of my fundamental rights, the government better have a very, very good reason to do so," he said. "I want the highest standard of judicial scrutiny because it makes government less likely, and more difficult for government to take away my personal liberty."

Glenn Tebbe, executive director of the Indiana Catholic Conference, who serves as the legislative and public policy spokesperson for the Church in Indiana, said, "The Catholic Church is supportive of Senate Bill 66 because it establishes a needed standard that protects and balances interests of individuals and institutions, as well as the state's. When there is a compelling state interest for a law or regulation, it must be done in the least restrictive manner, protecting both the state's interests and the conscience and fundamental freedoms of all."

"We need to recognize a new trend in this country of government expanding its regulatory power to redefine and intrude into areas traditionally beyond the authority of the state," Tebbe added. He cited state-mandated coverage of contraceptives,



*'If the government is going to take away one of my fundamental rights, the government better have a very, very good reason to do so. I want the highest standard of judicial scrutiny because it makes government less likely, and more difficult for government to take away my personal liberty.'*

—Sen. Michael Young

sterilizations and abortion-inducing drugs forced upon Catholic employers as one example.

Another example is in licensure or accreditation. "These requirements should not include unnecessary rules that compel persons or agencies to act against their religious beliefs. These rules have forced adoption agencies out of existence in the state of Illinois," Tebbe said.

"These examples illustrate an intrusion upon religious freedom and matters of conscience where either individuals or institutions are forced to act contrary to their creed or conscience. Senate Bill 66 protects against government over-reach." Young shared an example of the state providing a compelling interest to take away a citizen's right of free speech as it pertains to yelling "fire" in a public place. He explained that to take away a person's fundamental rights, the government has to have a very good reason to do so. In legal terms, this is called the compelling interest test. For a person to shout "fire," without there being an actual fire, puts the public at risk, and therefore is illegal.

Members of the lesbian, gay, bisexual and transgender (LGBT) community have expressed concerns about the bill. They supported last year's amended RFRA because they felt it prohibited discrimination. Chris Paulsen, who represents Freedom Indiana, a group that fought for marriage redefinition in Indiana, told local news affiliates that Sen. Young's

bill was "back-tracking."

When asked how he would respond to the LGBT groups' concerns over Senate Bill 66, Young said, "Protecting our fundamental freedoms protects all citizens—black, white, Catholic, Protestant, atheist, gay and lesbian. It protects all citizens."

Young said he sees the civil rights issue that the LGBT community is seeking as a separate issue from the fundamental freedoms bill, and says it should be treated that way.

Senate Bill 66 was heard in the Senate Judiciary committee on Jan. 27, and following committee passage it will move to the full Senate floor for second reading.

"I'm hopeful the bill will pass the Senate before the end of January," Tebbe said. "It's hard to predict if Senate Bill 66 will pass this year. A lot can happen between now and March 16, when the Indiana General Assembly adjourns."

"What I do know is that the Indiana Catholic Conference will be doing our part to ensure that these fundamental liberties, namely our religious freedom, are strengthened and protected."

*(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to [www.indianacc.org](http://www.indianacc.org).) †*



*'When there is a compelling state interest for a law or regulation, it must be done in the least restrictive manner, protecting both the state's interests and the conscience and fundamental freedoms of all.'*

—Glenn Tebbe, executive director of the Indiana Catholic Conference

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# PRO-LIFE

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Conveying this truth was the goal of dozens of people in Terre Haute gathered in front of the Vigo County courthouse and across from the Terre Haute Planned Parenthood facility as part of that community's local solemn observance.

"Everyone braved the cold north wind and sacrificed all their labors, thoughts, prayers, inconveniences, sufferings and pains of the cold day to prevent precious lives from being denied the right to see the light of God's day," said Tom McBroom, coordinator of the Terre Haute observance. "People were from the nearby communities of Brazil, Cory, Riley and Rockville, as well as Terre Haute."

At the Indianapolis event, youths from Oldenburg Academy of the Immaculate Conception in Oldenburg, St. Luke the Evangelist School in Indianapolis, Lumen Christi Catholic School in Indianapolis, and even youths from St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese, participated in the Mass and march.

"We were supposed to go to Washington, but our trip got cancelled because of the blizzard, so [the school administration] said we could come to this [event] instead," said Guérin sophomore Claire Gavin. "It's the same message whether here or [in Washington]."

Her classmate Conner Hadley was grateful for the opportunity to participate in the Indianapolis Mass and march in place of the March for Life in Washington.

"Every human deserves a right to life," he said. "It's inhumane not to give someone as small as a fetus a chance to live."

Two students from DePauw University in Greencastle drove an hour to participate in the local solemn observance in Indianapolis. Both noted that the pro-life message extends beyond opposing abortion.

"It's a beautiful thing to set aside time, especially on the anniversary of such an important day in our history, to pray for every life at every stage of life," said senior Catherine Hinken. "I think the prayers of the unborn are important, but the prayers of mothers as well, and the prayers of those who don't yet understand the dignity of life."

DePauw sophomore Abigail Martin agreed.

"Malala Yousafzai [famous for being attacked by the Taliban for advocating the education of Pakistani women] said, 'I raise up my voice, not so I can shout, but so that those without a voice can be heard.' That's what we're trying to do here. Everyone deserves to live the life they've been given." †



Erin Pfister, left, Claire Pfister and Celine Mitchell, all members of St. Patrick Parish in Terre Haute, hold signs in front of the Vigo County courthouse across from the Terre Haute Planned Parenthood facility as participants in the western Indiana community's local solemn observance of the 1973 Supreme Court's *Roe v. Wade* decision legalizing abortion. (Photo by Tom McBroom)



Pastor Dustin Spittler, left, of Vision Baptist Church in Riley, and Ron Marsh of Eastside Baptist Church in Terre Haute hold signs in Terre Haute on Jan. 22 to speak out against abortion during the local solemn observance of the *Roe v. Wade* decision. (Photo by Tom McBroom)



Archbishop Joseph W. Tobin incenses the Blessed Sacrament during the local solemn observance Mass on Jan. 22 at SS. Peter and Paul Cathedral in Indianapolis. Several people prayed before the Blessed Sacrament while many others marched several city blocks in Indianapolis holding signs and praying aloud. (Photo by Natalie Hoefler)



Students from Oldenburg Academy of the Immaculate Conception in Oldenburg on Jan. 22 receive communion from Father Patrick Beidelman, left, and Archbishop Joseph W. Tobin, center, while Deacon Stephen Hodges stands with the chalice in the background. A large group from the academy participated in the Mass at SS. Peter and Paul Cathedral in Indianapolis marking the solemn local observance of the 1973 *Roe v. Wade* decision legalizing abortion, and a march afterward. (Photo by Natalie Hoefler)

# PILGRIMS

continued from page 1A

Catholics from the archdiocese had on their buses what they needed to stay safe—enough fuel to stay warm, bathrooms and plenty of food and water.

Their faith soon moved them to share what they had with people in cars around them that didn't have those resources.

"Our students were looking out the windows, and when they would see a car's headlights go out in the middle of the night, they would walk to the front of the bus and say, 'We have heat and they keep turning their car off. Can we go out and give them our blankets?'" recalled Ann Collins, administrator of youth ministry at Christ the King Parish in Indianapolis. "They were kind. They knew that they were



Members of St. Patrick Parish in Indianapolis pose on Jan. 23 in snow along the Pennsylvania Turnpike after the bus they had traveled on to the March for Life in Washington was stranded after traffic accidents ahead of them and a blizzard dumped three feet of snow in the region. The group from St. Patrick was part of a trip to Washington sponsored by the Indianapolis North Deanery. (Submitted photo)

marching for life.

"It was all life—whether you were an unborn baby or a stranded motorist. Their purpose was to protect life. And they did. They were concerned about everyone around them."

Collins and Angie Hyre, youth minister at St. Pius X Parish in Indianapolis, were co-coordinators of the North Deanery March for Life trip.

Hannah Cooke, a junior at Bishop Chatard High School in Indianapolis and a member of Christ the King Parish, was on the deanery's stranded bus.

She spoke about how the 38 other teens and 10 adult chaperones traveling with her kept a positive attitude through the nearly 24 hours they spent on the turnpike.

"It brought us a lot closer together," Hannah said. "None of us expected this to happen. It showed us that you have to have a positive outlook. If you don't, you're going to get depressed."

One key factor that kept the group optimistic was their faith.

"We said a lot of prayers," Hannah said. "In the end, all you have left is to rely on God. So that's what we did, and it brought our faith together, too."

"We have to trust in God. He was the one who brought us to the march. He obviously had a plan for all of this. It got more attention on the news than it usually does. So something good came out of it."

Collins said that the community brought together by the shared experience of being stranded by the blizzard extended up and down the turnpike through communication by motorists on social media.

"We made lots of friends with lots of people on lots of buses and on lots of semis," she said. "There was a lot of communication."

The 96 people in the two buses sponsored by St. Nicholas Parish were stranded on the turnpike several miles to the west of the group from Indianapolis.

Father Shaun Whittington, pastor of St. Nicholas and St. Anthony of Padua Parish in Morris, was impressed by the March for Life participants.

"We were all frustrated," he said. "But nobody got

beyond the normal sense of 'Why aren't we going?' People patiently accepted it. They prayed and just waited it out. They got into the spirit that it was beyond their control."

Like the group from the North Deanery, the one led by Father Whittington reached out to help people in stranded cars.

Adult men among the chaperones also helped get their buses and others moving again by shoveling away snow with anything they could find, including some of the pro-life signs the group had used in the march.

"The men in our group freed about eight buses," said Father Whittington. "Then we were able to start going, and other buses came in behind us."

Colleen Dietz, a St. Nicholas parishioner and a junior at Oldenburg Academy of the Immaculate Conception in Oldenburg, said her faith helped her cope with the stress of being stuck on the turnpike.

"It was important for us to remember that we're standing up for life," she said. "We're trying to get an end to abortion. And that comes with a consequence sometimes. This time, we were willing to sit through [being stranded], and we all made it out all right. We trusted in God, and everything was OK."

Emily Cornett, also a St. Nicholas parishioner and a junior at the Academy, said there was a message in the way that people from her group reached out to stranded motorists around them.

"It showed people that, even when nothing seems to be going right, you can still have a positive mindset and help each other," she said. "We were all in the same spot. People really saw how positive we were trying to be and how much hope we had to get home."

Collins and Father Whittington were both encouraged by witnessing how well the youths and adult chaperones in their groups lived out their faith and pro-life beliefs.

"If I ever get stuck on a highway again, I want it to be with these same 96 people," said Father Whittington.

"It was beautiful," Collins said. "It made me very hopeful for the future. We have great Catholic teens. There is hope for the Catholic Church to grow. We have young adults right here who are going to carry on the mission." †