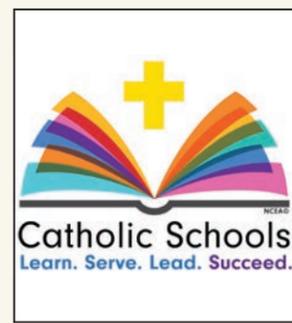




The

Criterion

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Catholic Schools Week

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

CriterionOnline.com

January 24, 2020

Vol. LX, No. 15 75¢



Pope Francis presents Archbishop Charles C. Thompson with a gift on Dec. 12 after the pontiff met in the Apostolic Palace at the Vatican with bishops from Illinois, Indiana and Wisconsin as part of their “*ad limina*” visit, a pilgrimage to Rome that all bishops from around the world are required to make every five to seven years. (Vatican Media)

Archbishop Thompson meets with pope, prays at tombs of Apostles in Rome visit

By Sean Gallagher

“To the threshold of the Apostles.”

That is the description of a trip that bishops around the world are required to take to Rome every five to seven years. It is known traditionally in Latin as “*ad limina apostolorum*” or “*ad limina*” for short.

Bishops are today’s successors to

the Apostles, and they go to Rome to pray at the tombs of the Apostles SS. Peter and Paul, who died as martyrs in the earliest days of the Church in the Eternal City.

They also meet in these visits with the pope, the current successor of St. Peter, and those who assist him at the Vatican in his ministry.

Archbishop Charles C. Thompson

and the bishops from Illinois, Indiana and Wisconsin made their most recent *ad limina* visit to Rome on Dec. 9-13.

For the archbishop, the past and the present, the original Apostles and their successors today, the Church in Rome and the Church in central and southern Indiana all came together in his heart and mind during the pilgrimage.

See AD LIMINA, page 8A

Bills offer protections for pregnant women in the workplace

By Victoria Arthur

As a leading pro-life voice in the Catholic Church calls on 2020 to be a “Year of Service” to pregnant women, the Indiana Catholic Conference (ICC) is closely monitoring legislation that would promote safer working environments for employees who are expecting a child.

Companion bills introduced in the Indiana House and Senate this month would prohibit an employer

with 15 or more employees from discriminating against a pregnant worker. House Bill 1294 and Senate Bill 342 also would require employers to provide “reasonable accommodations” for their pregnant employees per a doctor’s recommendation—from offering them extra breaks in their work day to being exempt from heavy lifting.

“Passage of this legislation would allow women to be employed without the stress and fear of working in situations that could lead to miscarriage,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “Additionally, minor modifications and freedom from discrimination could also prevent a pregnant woman from seeking an abortion because she fears losing her job.”

The timing of the proposed legislation coincides with a challenge recently issued by Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities. He called upon U.S. bishops to join a nationwide effort titled “Walking with Moms in Need: A Year of Service” beginning in March—the 25th anniversary of St. John Paul II’s groundbreaking encyclical “*Evangelium Vitae*” (“The Gospel of Life”). The encyclical is arguably the best known and most quoted affirmation of the Catholic Church’s moral teaching on the sanctity of life.

“The 25th anniversary year of See ICC, page 15A

Response to Supreme Court’s upcoming Louisiana abortion case reflects sharp divides

WASHINGTON (CNS)—Strong opinions on both sides of the abortion debate are front and center in the paperwork currently filed with the Supreme Court for its upcoming abortion case.

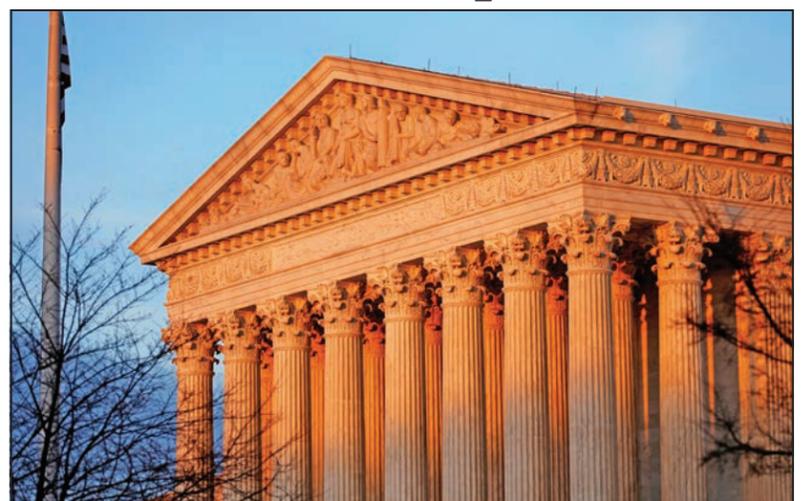
The case challenges a Louisiana law that requires abortion providers to have admitting privileges at a local hospital. The court also will examine a separate petition by the state that questions if the abortion providers have the legal standing to challenge the state law on behalf of their patients.

The 2014 Louisiana law was upheld last year by a panel of the 5th U.S. Circuit Court of Appeals.

The combined cases: *Gee v. June Medical Services* and *June Medical Services v. Gee* will be argued on March 4. Rebekah Gee is the secretary of the Louisiana Department of Health and June Medical Services is a Louisiana abortion provider.

More than 70 friend-of-the-court briefs have been filed on both sides of this case with health care professionals, researchers, lawmakers, states, and

See ABORTION, page 15A



The U.S. Supreme Court will hear oral arguments on March 4 challenging a Louisiana law requiring abortion providers to have admitting privileges at a local hospital. (CNS photo/Joshua Roberts, Reuters)

Supreme Court to re-examine mandate for religious employers

WASHINGTON (CNS)—The Little Sisters of the Poor are once again going to the Supreme Court.

The order of women religious, who care for the elderly poor, have been down this road before, twice defending their right to not comply with the government's health law requiring employers to provide contraceptive, abortifacient and sterilization coverage in their health plans.

Now the court is about to look at the Affordable Health Care's mandate from a different angle, examining if the Trump administration can legally allow religious employers to opt out of the mandate.

In 2013, religious groups and houses of worship were granted a religious exemption by the Supreme Court from the government's mandate in the Affordable Care Act to include coverage of contraceptives, sterilization and abortion-inducing drugs in their employee health plan.

Three years later, religious nonprofit groups challenged the requirement they comply with the mandate, and the court sent the cases back to the lower courts with instructions for the federal government and the challengers to try to work out a solution agreeable to both sides.

In 2017, religious groups were given further protection from the mandate through an executive order issued by President Donald J. Trump requiring the U.S. Department of Health and Human Services to write a comprehensive exemption to benefit religious ministries, including the Little Sisters of the Poor, from the mandate.

The U.S. Department Health and Human Services (HHS) provided this exemption in 2018, but several states challenged it, including California, Pennsylvania and New Jersey, saying HHS didn't have the power to give this exemption.

The states of Pennsylvania and New Jersey obtained a nationwide injunction against the rules protecting religious objectors from the mandate; that injunction was then upheld by the 3rd U.S. Circuit Court of Appeals, based in Philadelphia.

This is where the Little Sisters come in. They appealed the circuit court's ruling, and asked the Supreme Court to step in.

In one of the two consolidated cases, *Trump v. Pennsylvania*, the administration has argued that the exceptions to the mandate for religious groups were authorized by the health care law and required by the Religious Freedom Restoration Act, known as RFRA.

Lawyers for Pennsylvania and New Jersey said the administration lacked statutory authority to issue such regulations,

and said the government did not follow proper administrative procedures.

The second case will examine if the Little Sisters of the Poor had the standing to appeal the 3rd Circuit ruling since a separate court order had already allowed them to refuse to provide contraceptive, abortifacient and sterilization coverage in their health plans.

"It is disappointing to think that as we enter a new decade we must still defend our ministry in court," said Mother Loraine Marie Maguire of the Little Sisters of the Poor. "We are grateful the Supreme Court has decided to weigh in, and hopeful that the justices will reinforce their previous decision," she said in a statement.

Mark Rienzi, president of Becket, a nonprofit religious liberty law firm that represents the sisters, agreed, saying: "It is time for the Supreme Court to finally put this issue to rest."

The oral arguments, which will be heard by the court later this spring, are the combined cases of *Little Sisters of the Poor Saints Peter and Paul Home v. Pennsylvania* and *Trump v. Pennsylvania*.

The U.S. Conference of Catholic Bishops (USCCB) filed a friend-of-the-court brief on Nov. 1, siding with the Little Sisters of the Poor and stressing that the court needs to set the record straight particularly with its interpretation of RFRA.

RFRA—which says, "Governments should not substantially burden religious exercise without compelling justification"—was passed by Congress in 1993 and signed into law by President Bill Clinton.

The USCCB brief said there was a compelling need to review this case not only because the 3rd Circuit Court decision conflicts with other Supreme Court rulings on this topic in *Hobby Lobby* and *Zubik* decisions, but because its ruling "threatens to reduce one of America's leading civil rights laws to virtual impotence," referring to RFRA.

This case, like previous ones, it said, asks if RFRA protects the Little Sisters of the Poor and other religious employers from federal regulations requiring most large employers to include contraceptive, abortifacient and sterilization coverage in their health care plans.

It emphasized that RFRA essentially hangs in the balance because the appeals court "adopted a grudging interpretation of the statute that will, unless reversed, too often deny protection for religious people and institutions."

"Only this court's intervention can ensure that RFRA remains a meaningful security for religious freedom," it added. †



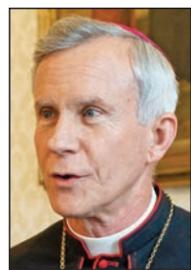
Public Schedule of Archbishop Charles C. Thompson

January 25 – February 2, 2019

<p>January 25 – 4 p.m. Mass and annual benefit dinner at St. Catherine Academy in New Haven, Ky.</p> <p>January 28 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>January 29 – 10 a.m. Mass for Catholic Schools Week at SS. Peter and Paul Cathedral, Indianapolis</p>	<p>January 30 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>February 1 – 1:30 p.m. Baptism at Our Lady of Mt. Carmel Church, Carmel, Ind (Diocese of Lafayette)</p> <p>February 2 – 10:30 a.m. Mass at SS. Peter and Paul Cathedral</p> <p>February 2 – 2 p.m. Annual Scout Awards Ceremony at SS. Peter and Paul Cathedral</p> <p><i>(Schedule subject to change.)</i></p>
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Bishop Strickland says he asked Pope Francis about McCarrick report

VATICAN CITY (CNS)—Bishop Joseph E. Strickland of Tyler, Texas, said he asked Pope Francis about the Vatican investigation into Theodore



Bishop Joseph E. Strickland

E. McCarrick and the release of a promised report on how the former cardinal managed to rise through the Church ranks.

The bishop, who was making his "ad limina" visit to Rome, drew widespread attention in August 2018 for

a public statement saying he found "credible" the allegations made by retired Archbishop Carlo Maria Viganò, the former nuncio to the United States, regarding McCarrick.

Archbishop Viganò alleged that top Vatican officials, including Pope Francis, knew for years that McCarrick had been accused of sexual misconduct.

Bishop Strickland at the time called for a "thorough investigation, similar to those conducted any time allegations are deemed to be credible."

"Pope Francis was great" in answering all the questions of the bishops of Texas, Oklahoma and Arkansas during an audience on Jan. 20, Bishop Strickland told Catholic News Service the next day. But the pope did ask the bishops not to share certain details about the discussion.

Bishop Strickland said he does not regret what he said in his 2018 letter. "Honestly, I guess I didn't realize how controversial it was at that time," but as someone who studied canon law and as a bishop, "credible allegations" must be investigated and dealt with, he said.

"If I regretted anything," he

continued, it would be that Archbishop Viganò called for Pope Francis to resign. "I never intended to embrace that, because that's a major thing to say.

"I certainly didn't want to validate that," Bishop Strickland said, "but I said these allegations about McCarrick need to be investigated, and they have been, and the report, according to Pope Francis yesterday," will be published.

"I'm a Catholic bishop. Of course, I support the vicar of Christ," he said.

The summer of 2018 had been difficult for Catholics, beginning with the news in June that McCarrick had been suspended from ministry, followed by dozens of stories detailing his sexual misconduct with seminarians and then allegations of sexual abuse of children; McCarrick's resignation from the College of Cardinals in July; and the release in August of the Pennsylvania grand jury report on abuse and its cover up in six dioceses.

Bishop Strickland said the priests and faithful of his diocese "were devastated at that time," and his reaction to Archbishop Viganò's report could be seen as him "taking on the smell of my sheep," as Pope Francis would say.

The bishop said he knew people are frustrated that it is taking so long for the report to be published, but "an institution that's been around 2,000 years doesn't turn on a dime."

When the report on McCarrick is published, he said, there will be a "dust up" in the media, and it likely will cause Catholics more pain, but it also could bring "a sense of closure."

"I've always said that what hit the news with McCarrick began this moment of pain and struggle and confusion in the life of the Church. It won't magically disappear with this report," Bishop Strickland said, but it should help people move forward. †



'It is time for the Supreme Court to finally put this issue to rest.'

—Mark Rienzi, president of Becket law firm



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 Toll free: 1-800-382-9836, ext. 1570
 Circulation: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1585

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

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
 Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2020 Criterion Press Inc. ISSN 0574-4350.

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

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

Periodical postage paid at Indianapolis, IN.
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Knights, N.Y. Archdiocese and others providing aid to quake victims

PONCE, Puerto Rico (CNS)—Jose Lebron-Sanabria, a Knight of Columbus and a general insurance agent for the fraternal organization, is coordinating assistance to Puerto Ricans in the aftermath of devastating earthquakes.

He led the Knights' recovery efforts after Hurricane Maria decimated Puerto Rico in September 2017. Among other efforts this time, he is working with the Diocese of Ponce to bring food, water and nutrition drinks, like Glucerna and Ensure, to a religious monastery, home to 25 elderly nuns.

"I have a tool to offer my community, and that is the Knights of Columbus," Lebron-Sanabria said in a statement. The island is home to 5,240 Knights and 81 councils.

The series of earthquakes, the highest being a magnitude 6.4, has leveled towns and parish churches on the southern coast of the island. Gov. Wanda Vazquez Garced has declared a state of emergency. Aftershocks continue to rock Puerto Rico.

The Knights of Columbus, based in New Haven, Conn., has established an online portal for donations for those affected by the quakes: bit.ly/2FN5pG0. Catholic Charities USA has established a Puerto Rico disaster relief fund that can be accessed online at bit.ly/30hHwQd.

In addition, the Archdiocese of New York is raising funds for Puerto Rico assistance. In a Jan. 10 letter, New York Cardinal Timothy M. Dolan asked priests

of the archdiocese to raise funds to help the quake victims through a second collection at Mass.

In his letter, the cardinal said he was reluctant to ask for a second collection in the parishes, but, "given the unique relationship we share with Puerto Rico, I believe our people will respond generously if asked to show their support, as they have always done."

He also noted that Puerto Rico is still struggling to overcome the devastating effects of Hurricane Maria, making assistance even more critical.

Catholic Charities of the Archdiocese of New York, and the archdiocese itself, have already sent a combined \$80,000 to Caritas Puerto Rico, which is helping lead the relief efforts.

On Jan. 16, Bishop Nicholas DiMarzio of Brooklyn, N.Y., asked parishes in his diocese to take up a special voluntary collection for earthquake victims during weekend Masses on Jan. 18 and 19. The diocese will send the money collected for distribution and direct assistance to the Archdiocese of San Juan in Puerto Rico.

"Our hearts and prayers go out to all those affected by this terrible natural disaster," the bishop said in a statement announcing the collection. "We also must remember that Puerto Rico continues to recover from the devastating effects caused by hurricanes Irma and Maria in September 2017, which affected the infrastructure, health services,

education, energy and telecommunications networks on the island."

In Puerto Rico, Jose Vazquez-Padilla, the Knights' state deputy, and other Knights purchased 20 canopies to bring to the now homeless living outside of San Antonio Abad Church in Guanica. Not only were they providing immediate shelter, but more than 300 Knights cooked 1,000 hot meals on Jan. 12 for those affected by the earthquakes in Guayanilla.

According to Father Segismundo Cintron, a Knight of Columbus from Don Juan Ponce de Leon Council 1719, 20,000 people from the town of Guanica were living and sleeping outdoors. Every structure in the town has been deemed unsafe and uninhabitable in the aftermath of the earthquakes.

In Guayanilla, Immaculate Conception Church lost both of its bell towers and collapsed due to the seismic activity. The nearly 180-year-old church withstood a large earthquake in 1918, but now the only thing left is the parish courtyard, where Father Melvin Diaz Aponte has



A woman in Guayanilla, Puerto Rico, walks in front of a damaged church on Jan. 9 after an earthquake struck the area two days earlier. (CNS photo/Marco Bello, Reuters)

been celebrating Mass.

The priest, a Knight from Council 1719, told EFE News of his sadness witnessing the pain of the parishioners.

"We want to support them, help them and do what we have to do, as we all should," he said.

He assured the congregation that they will rebuild, according to *The New York Times*.

Immaculate Conception is one of three churches destroyed by the earthquakes. Knights have brought the churches canopies so the parish priests will be able to continue Masses for their congregations. †

Trump aims to 'even playing field' for faith-based groups seeking grants

WASHINGTON (CNS)—President Donald J. Trump said on Jan. 16 his administration is issuing nine proposed rules to ensure the nation's faith-based service providers and organizations are not discriminated against by federal agencies' regulations or in their grant-making processes because of religion.

The agencies affected include Veterans Affairs, Health and Human Services, Labor, Agriculture, Education, Justice, Homeland Security, and International Development.

Trump said his administration "is committed to ensuring religious organizations can compete on a level playing field for funding, without discrimination."

"The proposed rules would eliminate burdensome Obama-era requirements that unfairly imposed unique regulatory burdens only on religious organizations," he said.

Among those requirements, faith-based service providers have had to give notice they are religiously affiliated and must

make available a list of alternative secular service providers.

He made the comments on the proposed rules during an Oval Office event on National Religious Freedom Day after he announced new guidance on prayer in public schools. (See related story, page 7A.)

Trump said the Office of Management and Budget also was releasing a memo requiring federal agencies to ensure the grant-making practices of state recipients of federal funding comply with the First Amendment's guarantee of religious freedom.

The federal agencies have 120 days to comply and provide evidence of updating their policies.

Supporters of the Trump administration's proposed rules cite the U.S. Supreme Court decision in *Trinity Lutheran Church v. Comer* in 2017. The justices ruled Missouri had wrongly determined the church as a religious entity could not receive public funds for a playground used by

students no matter their religion.

"Our nation has a proud heritage of religious freedom, and of religious institutions providing care and support to the poor and needy," U.S. Secretary of Labor Eugene Scalia said in a

statement about Trump's proposed rules. Under these, he added, "religious organizations that receive federal grants may provide aid to the needy without posting a warning label regarding their faith." †



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2 Corinthians 9:6-8

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Editorial



A woman carries a sign during the annual March for Life in Chicago on Jan. 13, 2019. (CNS photo/Karen Callaway, Chicago Catholic)

Progress in the pro-life battle

This week, we observe the 47th anniversary of the Supreme Court's horrendous *Roe v. Wade* decision that legalized abortion in the United States. The pro-life movement continues to have marches to protest the legalization of the murder of defenseless life in women's wombs, and Masses to implore God's help in fighting this scourge in our country.

Are we making any progress? Is there room for optimism?

There is good news. The number of U.S. abortions has been declining steadily almost every year, but the total was still 862,000 in 2017. That's good news only when you realize that the number was 1.36 million back in 1997.

There is good news, too, that the number of abortion centers continues to decline, mainly because some states have passed new laws restricting abortion as much as the Supreme Court will allow.

About that Supreme Court: Many people voted for Donald J. Trump for president because they hoped that he would appoint pro-life justices to the Court, and he has done so. It appears that the Court is now composed of five pro-life justices. But what does that mean?

We will find out in the months ahead. On March 4, the Court will hear arguments in the case of *June Medical Service v. Gee*. It will test the constitutionality of a Louisiana law that requires doctors who perform abortions to have admission privileges at nearby hospitals. The Court will probably hand down its decision in June—which just happens to be in the middle of this year's presidential race.

Many people, both pro-abortion and pro-life, think that this might be an opportunity for the Court to reverse the *Roe v. Wade* decision. That's why some states have enacted restrictive laws on abortion while other states have done the opposite, making sure that abortion in those states will remain legal no matter what the Court does.

People should be aware that, if the Court does reverse the *Roe v. Wade* decision, it would not make abortion illegal. It would return the matter to the states, which is why some states have been preparing for the eventuality.

We doubt, though, that the Court will completely reverse *Roe v. Wade*, at least in the short term. Chief Justice John Roberts seems more likely to try to fashion some sort of compromise. It's hard to imagine, though, how any compromise will keep the issue from going back to the states. Therefore, it seems clear that the battle over abortion will continue.

That's why it's vital that those in the pro-life movement continue to try to convince the general public that abortion is wrong. So far that has been an uphill battle because the pro-abortion crowd has succeeded in making abortion a women's rights issue. They stress that a woman must have the right to do what she wants with her body.

But that thinking must stop, we must emphasize, when it involves another person. It should be easy to get agreement that nobody has the right to kill another person. Alas, that doesn't seem to be the case. There's disagreement with some over whether the child in the womb is a human person.

Let's not say that our religion teaches us that the unborn child is a human person. Let's say that biology teaches us that. From the moment of conception, when a man's sperm unites with a woman's egg, a new person is created. That's basic biology, not religion.

It has become common lately for those who support abortion to claim that pro-life people care only about the unborn baby, that they don't care about the mother who is convinced that she can't have a baby at this stage of her life. That claim simply is not true.

The Catholic Church has numerous ways of helping mothers who need help, especially through Catholic Charities agencies, including those here in central and southern Indiana. We hope that those who read *The Criterion* are aware of them, but we must do a better job of letting the general public know about them. We must prove that "pro-life" includes multiple issues and not only abortion.

There are indications that more young people are becoming pro-life. Certainly many of them participate in marches. Let's pray that their unwavering commitment helps convert those with hardened hearts.

—John F. Fink

Reflection/Sean Gallagher

A *Hidden Life* answers the question, 'What does Christ want of us?'

In 2016, legendary filmmaker Martin Scorsese made a movie called *Silence*. It was an adaptation of the 1966 novel of the same name by a Catholic Japanese novelist Shusaku Endo.

The novel and the movie tell the story of 17th-century Jesuit missionaries to Japan who, under tremendous pressure, give in to persecutors in the Japanese government and actually cooperate with them.



When the film was released, filmmaker Terrence Malick, legendary in his own way, wrote Scorsese a letter in which he asked him, "What does Christ

want from us?"

It seems that Malick may have answered that question himself in *A Hidden Life*, his movie inspired by the life of Blessed Franz Jaegerstetter that was released late last year.

Jaegerstetter was an Austrian farmer during World War II. A husband and the father of three young children, he opposed the rule of Adolf Hitler on the grounds of his faith. When he was called up for duty in the German army, he refused to swear loyalty to Hitler. Arrested immediately, he was tortured and eventually executed in 1943.

The Church beatified him as a martyr in 2007 in a liturgy that his then-aged widow, Fani, attended.

Amid the beauty of both the Austrian mountains and Franz and Fani's marriage, Malick dramatically portrayed how Jaegerstetter faced pressure from many sides to go along with everyone else and swear loyalty to Hitler.

His fellow villagers turned their backs on him, considering him a traitor. A Nazi official and others tried to reason with him, suggesting that he was motivated by pride, thinking that he knew better than everyone else. His parish priest tried to convince him that his sacrifice would accomplish nothing and leave his family without a husband and father. His bishop told him that he had a "duty to the Fatherland."

Even Fani, who showed him so much support, pleaded with him to try find a way to satisfy the Nazi authorities and still be true to his conscience.

Franz, however, couldn't find such a pathway. He never wavered in his convictions, even though he experienced great pain in paying the cost of doing so. Up to the last minute, he had chances to give in and save his life. "Sign this paper and you'll go free," his attorney tells him. "But I am free," Franz says in reply.

When, with the help of God's grace, we embrace the logic of the Gospel over the wisdom of the world, we are truly free. The world may do its worst to us to force us to walk its path. But through the love of Christ and joy of the Gospel that can fill our hearts, we can be free of the world's seemingly irresistible power.

Embracing the logic of the Gospel in the face of mortal threats has nonetheless been a tremendous challenge for believers from the earliest days of the Church. And it remains so today.

We may not face the same dire consequences when we stand firm in our faith that Franz Jaegerstetter experienced. But the growing secularization of our society and its hostility toward the application of faith in public life presents this generation of Catholics and other Christians in America with significant challenges that cannot be ignored.

Thankfully, we have a great cloud of witnesses who can help us with their example and prayers, especially those who lived either in or close to our own time: Christians in the Middle East who have given their lives for Christ in recent years; Franz Jaegerstetter and others who opposed the Nazis; Mexicans who died as martyrs for the freedom of the Church during the Cristero War in the 1920s.

May these martyrs help us as we face our own particular challenges to our faith to give the same answer to the question, "What does Christ want from us?" that Franz Jaegerstetter gave so heroically.

(Sean Gallagher is a reporter for The Criterion.) †



August Diehl and Valerie Pachner star in a scene from the movie *A Hidden Life*. The Catholic News Service classification is A-II—adults and adolescents. The Motion Picture Association rating is PG-13—parents strongly cautioned. Some material may be inappropriate for children younger than 13. (CNS photo/Fox)

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. †



Christ the Cornerstone

Praying for the legal protection of unborn children

“The disciples approached Jesus and said, ‘Who is the greatest in the Kingdom of heaven?’ He called a child over, placed it in their midst, and said, ‘Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. And whoever receives one child such as this in my name receives me.’” (Mt 18:1-5).

Two days ago, on Wednesday, Jan. 22, the Church in the United States observed a day of prayer for the legal protection of unborn children. This liturgical observance has two purposes.

First, because every Mass is a celebration of thanksgiving (which is what the word *eucharist* means), we give thanks for the gift of life which is always precious and inviolable. Second, because our Lord affirmed the place that children occupy in God’s kingdom, we mourn the loss of all children who have died, and we pray most fervently that all children (especially the unborn) will be protected by laws enacted and enforced by our local, state and federal governments.

The moral principles are clear. When we fail to protect children from all forms

of abuse or to safeguard our communities against all forms of violence, we fail in our most sacred duties as members of God’s family. As Pope Francis has repeatedly warned, the sin of indifference weighs heavily on our consciences as missionary disciples because whatever we do (or fail to do) to these brothers and sisters, we do (or fail to do) to our Lord and Savior, Jesus Christ.

As we Indiana bishops note in the introduction to our 2015 pastoral letter, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana”:

“As bishops who serve the people of God, our concern is for everyone, regardless of their religious affiliation, race, ethnic background, economic or social status. Christ came to save all humankind. As his ministers, we have been given the responsibility to carry on Christ’s work in service to all our sisters and brothers here in the state of Indiana.

“At the same time, we bishops have a particular obligation to care for the most vulnerable members of God’s family. That is why we pay special attention to the unborn, to the sick and the elderly, to prisoners, to those who suffer from various forms of addiction or mental illness, and to the

education of people from many different backgrounds and circumstances. That is also why we care, in a very special way, for those brothers and sisters of ours who are poor.”

There is a “consistent ethic” that requires us to safeguard all human life, and it begins with our most vulnerable sisters and brothers: our unborn children, the elderly and infirm, those with severe physical and mental disabilities, and all who are social, political or legal “outcasts” on the margins of our society. No matter who they are, where they came from, or what they have done, their lives are sacred and must be protected absolutely by the laws and customs of our society.

No one is more vulnerable or more worthy of legal protection than a child in his or her mother’s womb. Progress has been made in recent years as many states have passed laws that have increased legal safeguards. Abortion rates have declined in recent years—thanks, in part, to increased awareness of the sanctity of every human life and to the new legal protections. But much more is needed. The loss of even one innocent child is unacceptable to all who believe in the dignity and

inviolability of every human life.

When Jesus was asked “Who is the greatest in the Kingdom of heaven?” (Mt 18:1) he didn’t hesitate to answer that children—and those who are childlike—hold the places of honor in God’s realm. Innocence, humility and vulnerability are characteristics that every society should cherish and respect. The alternative is chaos and brutality, whether overt or hidden from view.

This is why once a year, on the anniversary of the U. S. Supreme Court’s fatal decision in *Roe v. Wade*, our Church observes a special Day of Prayer for the Legal Protection of Unborn Children. One day of prayer is not nearly enough, of course. We should pray constantly, and we should supplement our prayers with advocacy and action on behalf of all our unborn brothers and sisters.

As Jesus told us (cf. Mt 18:1-5), “Whoever becomes humble like this child is the greatest in the kingdom of heaven. And whoever receives one child such as this in my name receives me.”

Let’s pray for both the humility and the courage to protect our unborn children. Always. †



Cristo, la piedra angular

Recemos por la protección legal de los niños en gestación

“En aquella ocasión, los discípulos se acercaron a Jesús y le preguntaron: ‘¿Quién es el más importante en el reino de los cielos?’ Jesús llamó a un niño y, poniéndolo en medio de ellos, dijo: ‘Les aseguro que, si no cambian de conducta y vuelven a ser como niños, no entrarán en el reino de los cielos. El más importante en el reino de los cielos es aquel que se vuelve pequeño como este niño. Y el que recibe en mi nombre a un niño como este, a mí me recibe.’” (Mt 18:1-5).

Hace dos días, el miércoles 22 de enero, la Iglesia de los Estados Unidos observó una jornada de oración para la protección legal de los niños en gestación. Esta observancia litúrgica cumple dos propósitos: primero, porque cada misa es una celebración de agradecimiento (el verdadero significado de la palabra eucaristía), damos gracias por el don de la vida que siempre es precioso e inviolable. Segundo, puesto que nuestro Señor afirmó el lugar que ocupaban los niños en el reino de Dios, lamentamos la pérdida de todos los niños que han muerto y rezamos con intenso fervor para que todos (especialmente los que no han nacido) queden al amparo de las leyes promulgadas y aplicadas por el gobierno local, estatal y federal.

Los principios morales son muy claros: cuando no protegemos a niños y adolescentes contra todas las formas

de maltrato y abuso o no protegemos a nuestras comunidades contra todas las formas de violencia, fracasamos en nuestros deberes más sagrados como miembros de la familia de Dios. Tal como nos lo ha advertido en repetidas ocasiones el papa Francisco, el pecado de la indiferencia pesa enormemente en nuestras conciencias como discípulos misioneros porque todo aquello que hagamos (o dejemos de hacer) a esos hermanos, se lo hacemos (o se lo dejamos de hacer) a nuestro Señor y Salvador, Jesucristo.

Según lo expresamos los obispos de Indiana en el prefacio de nuestra carta pastoral publicada en 2015, “Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana”:

“Como obispos que sirven al pueblo de Dios, nos concierne todo el mundo, independientemente de su credo, raza, origen étnico o situación socioeconómica. Cristo vino para salvar a toda la humanidad. Como sus ministros, se nos ha entregado la responsabilidad de proseguir con la labor de Cristo al servicio de todos nuestros hermanos y hermanas aquí en el estado de Indiana.

“Al mismo tiempo, los obispos poseemos la obligación especial de cuidar a los integrantes más vulnerables de la familia de Dios. Es por ello que prestamos especial atención a aquellos seres que todavía no han nacido, a los enfermos y los

ancianos, a los prisioneros, a aquellos aquejados por distintas formas de adicción o de padecimiento mental, y nos preocupamos por la educación de las personas procedentes de distintos orígenes y circunstancias. Este es el motivo por el cual nos preocupamos de un modo muy especial por nuestros hermanos y hermanas que se encuentran en la pobreza.”

Existe una “coherencia ética” que nos exige que protejamos toda la vida humana y esto comienza con nuestros hermanos más vulnerables: los niños en gestación, los ancianos y los enfermos, los que padecen trastornos físicos o mentales graves y todos aquellos que son marginados sociales, políticos o jurídicos en nuestra sociedad. Independientemente de quiénes sean, de dónde provengan o qué han hecho, sus vidas son sagradas por lo que las leyes y las costumbres de nuestra sociedad deben brindarles una protección completa.

Nadie es más vulnerable y más digno de protección jurídica que un niño que se encuentra en el vientre de su madre. En años recientes se han hecho avances en muchos estados que han promulgado leyes que aumentan las protecciones jurídicas. El índice de abortos ha disminuido debido en parte al aumento de conciencia con respecto a la santidad de cada vida humana y de las nuevas protecciones jurídicas. Pero todavía es necesario hacer mucho más. La pérdida

de tan solo un niño inocente es un acto inaceptable para todos los que creen en la dignidad y la inviolabilidad de cada vida humana.

Cuando le preguntaron a Jesús “¿Quién es el más importante en el reino de los cielos?” (Mt 18:1) no dudó en responder que los niños, y aquellos que actúan con la inocencia de los niños, tienen un puesto de honor en el reino de Dios. La inocencia, la humildad y la vulnerabilidad son características que toda sociedad debe valorar y respetar pues la alternativa a esto es el caos y la brutalidad, ya sea explícita u oculta.

Por ello, una vez al año, en el día del aniversario de la fatídica decisión de la Corte Suprema de los EE. UU. con respecto al caso *Roe v. Wade*, nuestra Iglesia observa un día especial en la Jornada de Oración para la Protección Legal de los Niños en Estación. Por supuesto que solo un día de oración no es suficiente. Debemos rezar constantemente y complementar nuestras oraciones con defensoría y acción en nombre de nuestros hermanos en gestación.

Jesús nos dijo que “el más importante en el reino de los cielos es aquel que se vuelve pequeño como este niño. Y el que recibe en mi nombre a un niño como este, a mí me recibe.”

Recemos para recibir la humildad y tener el valor para proteger a nuestros niños en gestación. Siempre. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

February 1

Providence Spirituality and Conference Center, Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteer Opportunity**, ages 12-18, sharing time and talent with retired Providence sisters, 9 a.m.-2 p.m. Registration and parent/guardian waiver: www.spsmw.org/event/teen-volunteer-opportunity/all Information: Providence Sister Joni Luna, 361-500-9505, jluna@spsmw.org.

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

February 2

St. Louis de Montfort School, 11441 Hague Road, Fishers (Lafayette Diocese). **Preschool Open House**, new program for 3- and 4-year-olds, 9:30-11:30 a.m. Information: 317-842-1125, www.sldmfishers.org/about.

February 3

Mount Saint Francis Center for

Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Pottery Classes**, every Mon. and Wed., Steven Cheek teaching, \$30 per session plus \$10 fee at first session for clay and tools, 6-9 p.m. Registration: 404-242-0839.

February 4

St. Christopher Church, Damascus Room, 5301 W. 16th St., Indianapolis. **Scripture Study on the Gospels of Matthew and Luke**, 10 sessions through April 14 (except March 17), 7 p.m., all are welcome, \$50 payable in installments. Information: Lois Jansen, mlj@gmail.com, 317-241-6314.

February 5

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 7

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **First Friday Devotion**

to the Sacred Heart, following 11:45 a.m. Mass, prayer, reflection and lunch, registration not required, freewill offering. Information: www.mountsaintfrancis.org, 812-923-8817.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Robert Hankee presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

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 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

February 8

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Celebrate Romance Dinner and Dance**, sponsored by the Celebrate Marriage Ministry, doors open 6:30 p.m., dinner 7 p.m., \$50 per couple or \$180 for table of four couples, beer and

wine available with purchase of \$5 wristband, business to formal attire, register by Feb. 2. Registration and information: bit.ly/2Nbkd5s (case sensitive), 317-489-1557, olgmarrriage ministry@gmail.com.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Draw Me Close to You" Prayer Breakfast**, Father Jude Naiwaga speaking, entertainment by St. Rita Liturgical Dance Ministry and Choir, 10 a.m., \$10 adults, \$5 children 13 and younger payable at the door. Information: 317-632-9349, stritchsecretary71@yahoo.com.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, Rosary, 8 a.m. Information: 765-647-5462.

February 9

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Haiti Prayer Service**, in honor of St. Thomas Aquinas' 30th anniversary of twinning relationship with St. Jean Marie Vianney Church in

Belle-Rivière, Haiti, 4 p.m. Information: 317-253-1461.

Sisters of St. Benedict Ferdinand, Louisville House, 512 Breckenridge Lane, Louisville (Louisville Archdiocese). **Sundaes with the Sisters**, receive input on discernment, visit and meet with the sisters, 1-3 p.m. Information: vocations@thedome.org, 812-367-1411.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Marriage Day Mass and Celebration**, for all married couples in the archdiocese, 2 p.m. Mass, Msgr. William Stumpf, vicar general, principal celebrant, reception with light refreshments and music to follow at Archbishop Edward T. O'Meara Catholic Center across the street, free, hosted by archdiocesan Office of Marriage and Family Life. Registration required by Feb. 3: www.archindy.org/weddingcelebrations. Information: Keri Carroll, kcarroll@archindy.org, 317-236-1521.

February 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-

the-Woods, St. Mary-of-the-Woods. **"Act justly, Love tenderly, Walk humbly" Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

February 13 – May 21

St. Theodore Guérin Catholic High School, 15300 Gray Road, Noblesville (Lafayette Diocese). **"The Third Option" for Hurting Marriages**, 14 sessions, 7 p.m. Thursdays. Information and registration: www.carmelthirdoption.org, 317-324-8446.

February 14-16

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Black History Month Youth Revival**, Fri. 7 p.m. "Recipe for Revival"; Sat. 7 p.m. "Revival or Regret?"; Sun. 11 a.m. "No Revival Without the Spirit of Prayer," receptions to follow on Friday and Saturday, meal served on Sunday, registration not required to attend, all are welcome, freewill offering. Information and for archdiocesan youth interested in presenting: Anita Bardo, 317-313-6207, anita.bardo@sbcglogal.net. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

February 4, 11 and 18

Providence Hall, Large Parlor, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **God at the Coffee House**, for ages 19-39, Providence Sister Jan Craven presenting, 7-9 p.m., free, coffee and snacks provided. Information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

Feb. 5, Feb. 6

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art to Lift your Spirit!**, choose between 9:30 a.m. first Wednesday of the month or 6:30 p.m. first Thursday of the month, Providence Sister Rosemary Schmalz presenting, \$30 membership fee to join, \$5 per session after. Contact Jeanne Frost, 812-535-2952 to request a brochure. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

February 7

Mount Saint Francis Center for Spirituality, 101 St. Anthony

Dr., Mt. St. Francis. **Painting with the Padre**, paint with Conventual Franciscan Father Vince Peterson, doors open 6 p.m., 6:30-9 p.m., \$40 includes all painting supplies and snacks, bring your own beverage. Information and registration: www.mountsaintfrancis.org/event-tickets, 812-923-8817.

February 8

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Joan of Arc: A Saint for Our Time**, Providence Associate April Boyle presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Praying with Technology**, discover ways technology can enhance the spiritual journey, 6:30-8 p.m., Christy Wesselman presenting, \$25. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

February 9

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sundays at the Woods: Tea Tasting**, taste tea and learn about the art of brewing, Providence Sisters Jan Craven and Paula Damiano presenting, \$10 includes tea and crumpets, register by Feb. 4. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

February 10

Mount Saint Francis Center for Spirituality, Cupertino Room, 101 St. Anthony Dr., Mt. St. Francis. **Mondays at the Mount Scripture Study**, 10:30 a.m. and 7 p.m., registration not required, free will offering. Information: www.mountsaintfrancis.org, 812-923-8817.

February 14-16

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Worldwide Marriage Encounter**. Information: Ken and Ann Butt, 317-863-5680, www.wvme.org. †

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



Norbert and Maggie (Trambaugh) Fuhs, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on Jan. 24.

The couple was married at St. John Church in Loogootee (Evansville Diocese) on Jan. 24, 1970. They have three children: Amy Clipp, Stacey Kern and Lauri Pope.

The couple also has eight grandchildren and 12 great-grandchildren.



Bob and Pat (Asher) Shewman, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, celebrated their 60th wedding anniversary on Jan. 16.

The couple was married at St. Patrick Church in Indianapolis on Jan. 16, 1960. They have seven children: Karen Farrell, Chris Lauck, Susan Logsdon, Cathy Tichenor, Mary Wolljung, Matt and Nick Shewman.

The couple also has 14 grandchildren and 11 great-grandchildren. They celebrated with family and a Mass. †

St. Rose of Lima Parish to show documentary on Holocaust survivor Eva Kor on Feb. 8

A screening of the documentary *The Story of Eva* about Holocaust survivor Eva Kor along with a discussion will be shown at St. Rose of Lima Parish, 114 Lancelot Dr., in Franklin, from 9 a.m.-noon on Feb. 8. The doors open at 9 a.m. for the 9:30 a.m. viewing, with an anticipated end time of noon.

A discussion coinciding with the viewing will be facilitated by Jessica Chapman of WFYI Public Media in Indianapolis.

The documentary offers details

about Kor's journey from Romanian Jewish farm girl, to Nazi death camp survivor, to leading global witness on the power of healing through forgiveness.

The event is free and open to the public. Educational materials will also be available for purchase.

For additional information, contact Eileen Paige by e-mail at epaige@stroselions.net, or call 317-738-3929.

To view a trailer of the movie or to learn more about Eva Kor, visit www.thestoryofeva.com. †

Art exhibit at Saint Meinrad Archabbey Library Gallery runs through Feb. 28

"Hustle and Bustle" is the theme of an exhibit of paintings by artist Kayla Bischoff on display at the Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, through Feb. 28.

A native of Louisville, Ky., Bischoff creates multi-layered compositions that combine figuration and abstraction, exploring individual and social psychology. She works in acrylic on several canvases at a time, allowing

ideas to develop and grow, layer by layer, into different paintings.

Her work can be seen in Galerie Hertz Art Gallery in Louisville.

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

For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website at www.saintmeinrad.edu/library/hours. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

President Trump issues new guidance on prayer in public schools

WASHINGTON (CNS)—President Donald J. Trump announced his administration's new guidance on prayer in public schools during a Jan. 16 event in the Oval Office on National Religious Freedom Day.

Primarily, it will require states to report cases where public school students have been denied their right to pray.

Ahead of the event—which was delayed from a 2 p.m. (EST) start to about 4 p.m.—material on the guidance was provided to reporters in a background briefing on the morning of Jan. 16.

In a separate proposed rule, the administration aims to protect the rights of religious student groups at public universities, giving them equal treatment with secular student groups.

For schools to receive federal funding, they will need to certify once a year with state education departments that they do not have policies in place that would prevent students from constitutionally protected prayer, a senior administration official said.

State departments of education also would have to report to the U.S. Department of Education each year with a list of local school boards that failed to make the required certification as well as complaints made to that department about a local school board or school that has been accused of denying students or teachers their right to engage in constitutionally protected prayer.

The new guidance also stipulates that state education offices provide a clear process for people to report complaints about school boards or schools that have denied students or teachers their right to prayer, which will in turn be sent to the federal Education Department. Similarly, state education offices will need to report to the Education Department any lawsuits against a local school or school board concerning rights to pray.

At an evening event marking National Religious Freedom Day, Jennie Bradley Lichter, deputy assistant to the president for domestic policy, said the guidance was important because “you don’t lose your constitutional rights when you walk in a public school.”

She said the event included students—Muslims, Jewish, evangelical and Catholic—who had been punished for something related to religion.

One of the students, William McLeod, a Catholic at a public school in Utah, told those at the ceremony: “So it all started when I walked in the classroom. ... It was Ash Wednesday, and I had my ashes on my forehead, and all the kids in the classroom was like, ‘Is that dirt on your forehead?’ Because they don’t know, because they aren’t Catholic and they were all Mormon.”

“So then the teacher came up and was like, ‘It’s unacceptable. Wipe it off.’ And I told her four times, and she didn’t listen, and she made me wipe it off in front of all the kids.”



U.S. President Donald Trump attends an event in the Oval Office of the White House to announce his administration's new guidance on prayer in public schools on National Religious Freedom Day on Jan. 16. At left is William McLeod, a student at a public school in Utah. (CNS photo/Tom Brenner, Reuters)

William told the president: “I just don’t want anyone to feel like that.”

Trump mentioned school prayer in his Jan. 3 address to evangelicals in Miami where he praised an effort in Tennessee to expand school prayer. Last November, the American Civil Liberties Union filed a lawsuit against a school district saying it sponsored prayer assemblies and the distribution of Bibles.

“I will be taking action to safeguard students’ and teachers’ First Amendment rights to pray in their schools,” Trump told the

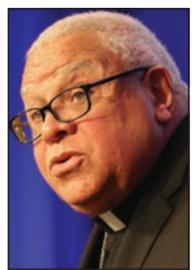
Florida gathering.

The Supreme Court has taken up the issue of school prayer multiple times. In the 1960s, it said that school-sponsored prayer violates the Establishment Clause of the First Amendment but that students are permitted to pray alone or in groups at school if other students weren’t compelled to participate.

In 1992, the court ruled against prayer at graduations, and eight years later it said prayers said on a public address system at school games also violated the Establishment Clause. †

Murry: U.S. cherishes religious liberty, but needs to continue to protect it

WASHINGTON (CNS)—A culture of religious freedom “consists of respect for the dignity of others as they seek to live in accordance with the truth about God,” said the chairman of the U.S. bishops’



Bishop George V. Murry

Committee for Religious Liberty.

“All people can thrive in such a culture,” said Bishop George V. Murry of Youngstown, Ohio, but he also noted that “the establishment of a culture of religious freedom is always an ongoing task.”

The U.S. Conference of Catholic Bishops in Washington issued Bishop Murry’s statement late on Jan. 15,

ahead of National Religious Freedom Day on Jan. 16, which celebrates the nation’s long-standing commitment to freedom of conscience and the freedom to profess one’s own faith.

The observance commemorates the day the Virginia Statute for Religious Freedom was signed—on Jan. 16, 1786. Each year, by presidential proclamation, Jan. 16 is declared Religious Freedom Day.

“While the free exercise of religion has long been enshrined in our country’s laws, religious minorities have often experienced encroachments on their ability to practice their faith freely,” Bishop Murry said. “Even today, many Jewish, Muslim, Christian and other communities, all in different ways, face challenges to their religious freedom.”

“On this Religious Freedom Day,

we are grateful that the right of religious liberty is cherished in this country,” the bishop said. “I appreciate concrete actions the administration has undertaken, such as recent steps to protect faith-based social service providers.”

In November, the Trump administration issued a proposed rule change that will help ensure faith-based social service providers will not be excluded from certain federally-funded programs at the U.S. Department of Health and Human Services. †

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Marriage

ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

February 28, 2020, issue of *The Criterion*

Couples who are planning to be married between January 30 and July 31, 2020 in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between July 31, 2019, and January 30, 2020, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming February 28 Spring Marriage Edition. Announcements can be submitted using the form below, or electronically at www.archindy.org/criterion/local/forms3/wedding-form.html.

E-mailed photos
Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple’s faces are close to each other. Please send the photo as an attachment to cclark@archindy.org. Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please, no photocopies of photos. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

Deadline
All announcements and photos must be received by 10 a.m. on Friday, February 7, 2020. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Cindy Clark, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Friday, February 7, 2020, at 10 a.m.
Please print or type:

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

Photo Enclosed
 Return photo
 No Picture

Signature of person furnishing information	Relationship	Daytime Phone
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AD LIMINA

continued from page 1A

He reflected on his experience in Rome in a recent interview with *The Criterion*.

‘Ask me anything you want’

The trip culminated when the 35 bishops from Illinois, Indiana and Wisconsin met for two-and-a-half hours on Dec. 12 with Pope Francis.

It began an hour late, Archbishop Thompson noted, with the pope immediately apologizing to his brother bishops.

“Even though he was an hour late, he was never rushed,” Archbishop Thompson said. “He never indicated in any way that he needed to be somewhere else than right there.”

The way seating was arranged at the meeting indicated how the pope saw the bishops as his brothers.

“He sat in a chair in a semicircle among us, like the rest of us,” Archbishop Thompson said. “Other than him wearing a white cassock and we wore black ones with maroon trimmings, he was in the room right there with us.”

The discussion he had with them was frank and open. To further that atmosphere, the bishops were asked to leave their phones in a room outside the one where they met with the pope. Thus, no recordings or videos were made of the meeting.

“At the very beginning, he said, ‘Ask me anything you want. You can even criticize me. Whatever you need to do,’ ” Archbishop Thompson recalled. “He was very candid, very sincere, very pastoral, very gracious. And the bishops were very candid with him. They asked very sincere questions and didn’t shy away from asking questions that might be challenging.”

While some bishops in the group chose to ask the pope questions, Archbishop Thompson did not.

“I don’t do that,” he said. “I’m one of the more reserved ones.”

The archdiocese was mentioned to the pope, however, when a bishop remarked about it hosting more than 20,000 youths last November at the National Catholic Youth Conference.

“So a couple of guys came to me afterward and said, ‘You got a really good plug,’ ” Archbishop Thompson said. “I was just glad that it was somebody else and not me.”

Holding his people in prayer

An essential part of each *ad limina* visit is to pray at the tombs of SS. Peter and Paul. When the bishops gathered at these holy sites, they renewed their profession of faith and oath of fidelity to the pope.

“That’s a profound thing to do,” Archbishop Thompson said. “You’re



Bishops from Illinois, Indiana and Wisconsin, including Archbishop Charles C. Thompsons at left, pray at the tomb of St. Paul in the Basilica of St. Paul Outside-the-Walls in Rome in December. The visit to the tomb of the Apostle, who died as a martyr in Rome, was part of the bishops’ recent “*ad limina*” visit, a pilgrimage to Rome that all bishops from around the world are required to make every five to seven years. (CNS photo/Vatican Media)

renewing your faith. And probably what makes it more profound for me is that I was ordained [as a bishop] on the solemnity of Peter and Paul. And our cathedral is the Cathedral of SS. Peter and Paul. So, they have all those additional connections for me.”

Doing this with his brother bishops was as meaningful for Archbishop Thompson as praying at the tombs of the Apostles.

“I enjoyed the living successors, the bishops who were with me right now,” he said. “So, there was not only a connection to the past, but a connection even more so to the present, which was kind of powerful.”

The significance of those moments was deepened as Archbishop Thompson kept in mind the faithful he leads in central and southern Indiana.

“When we made that profession of faith, we made it on behalf of the people we serve,” he said. “We renewed our profession on behalf of Jesus Christ whom we serve and the people entrusted to our care in his name.”

At the same time, Archbishop Thompson noted that archdiocesan Catholics were no more present in his heart and mind in Rome than they are any other day.

“There’s not a moment of prayer where I don’t hold the people in my prayer,”

he said. “As a bishop, as a shepherd, you’re always holding your sheep, your people, in your prayer. At every Mass, I’m holding them in my prayer.”

Renewing his faith on behalf of archdiocesan Catholics at the tombs of two Apostles was significant. So was the fact that these two early leaders of the Church gave their lives in witness to the Gospel, something Archbishop Thompson noted all believers are to do, even if it does not strictly mean they are to die as martyrs.

“There are various forms of martyrdom,” he said. “People have to make all kinds of sacrifices for their faith. Sometimes, it’s the ridicule that you take, your reputation being damaged, the sacrifice of someone’s good name, enduring great humiliations.”

“All of us who have been baptized have died with Christ and have risen with Christ. From the moment that we claim Christ, the Scriptures tell us to pick up our cross and deny ourselves. We are to suffer with him if we are to rise with him.”

‘Passion and devotion to the faith’

In addition to meeting with Pope Francis and praying in Rome’s holy sites, Archbishop Thompson and the bishops of Illinois, Indiana and Wisconsin also met with the leaders of various dicasteries

at the Vatican, offices that help the pope oversee such aspects of the Church as liturgy, Catholic education and doctrine.

Months before the *ad limina* visit, each bishop is to submit a detailed report to the Vatican about the life of the Church in the dioceses they lead. This helps the pope and his co-workers prepare for the meeting.

Archbishop Thompson noted a significant change in the meetings this time from what happened in 2012 during his first *ad limina* visit, then

as bishop of Evansville, Ind.

Then, he said, “for the most part, they had a prepared presentation to us about what they had gleaned from [our report]. They might be affirming, challenging, critiquing—whatever. Then, at the end, you might get to ask a question or two.”

Last month, he said, “there was a lot more dialogue, a greater sense of the principle of subsidiarity,” in which decisions are to be made at the lowest or most local level possible.

“I remember a couple of situations where the bishop would ask where [the dicastery leaders] were on this or that,” Archbishop Thompson recalled. “And he’d say, ‘If you’re asking us, here’s what we would say. But you’re the bishop. It’s your diocese.’ You wouldn’t have gotten that in 2012. In 2012, it would have been, ‘Here’s what we say it is.’ ”

Archbishop Thompson noted that this change may be in response to cardinals in the conclave that elected Pope Francis in 2013 mentioning a greater desire for openness and dialogue in Vatican officials.

Pope Francis and his co-workers still face many of the same challenges in the broader culture that were challenges to their predecessors—something that Archbishop Thompson recalled Pope Francis mentioning in his meeting with him.

“He addressed some things where sometimes the media will represent him in a certain way and his frustration with that,” Archbishop Thompson said. “It was good to hear that perspective from him. He has to deal with the same things that we have to deal with.”

“It just reminds you that he understands.”

Archbishop Thompson was amazed at how Pope Francis, who turned 83 just days after he met with him, had energy to meet with so many people on a daily basis.

What’s the source of this energy?

“I don’t think you can keep up what he’s doing without passion and devotion to the faith, to the people of God, to the Church,” Archbishop Thompson said.

The free give-and-take of his and the other bishops’ meeting with the pope, Archbishop Thompson said, was reflective of Pope Francis’ approach to pastoral ministry. Shortly after he was elected pontiff in 2013, Pope Francis now famously said that shepherds should have “the smell of the sheep.”

Do those sheep for the pope include the bishops? Yes, said Archbishop Thompson.

“Well, we can be the smelliest sheep,” he said with a laugh. †



Pope Francis meets on Dec. 12 in the Apostolic Palace at the Vatican with bishops from Illinois, Indiana and Wisconsin, including Indianapolis Archbishop Charles C. Thompson. (CNS photo/Vatican Media)



ARCHDIOCESE OF INDIANAPOLIS CATHOLIC SCHOOLS WEEK SUPPLEMENT

Making Christ present in the world

Gina Kuntz Fleming
Archdiocesan Superintendent
of Catholic Schools

Jesus said, "Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these" (Mt 19:14)

Recognizing parents as the first teachers of their children, the archdiocesan Office of Catholic Schools is grateful for the opportunity to serve more than 22,000 young people in Catholic schools across central and southern Indiana.

It is through this ministry of education and formation that our outstanding pastors, school leaders, teachers and staff members make Christ present in the world each day ... and help our students do the same!

In today's world, success is defined in various ways. Some base success on annual gross income; others on overall material wealth; and still others on job title or ranking within an organization.

As Catholics, we know that God will not measure our success on worldly treasures. What ultimately matters is the extent to which we love and serve him by loving and serving others—by making his presence known through all we do and say.

Christ is evident in the holistic, engaging and academically excellent programming that integrates faith, culture and life provided through Catholic school ministry.

Our Catholic schools prepare students through rigorous academics, diverse experiences, prayerful discernment and service opportunities so that they are ready not only for post-secondary learning and healthy career paths, but also for heaven. Our faith is interwoven into all aspects of who we are and what we do in Catholic education.

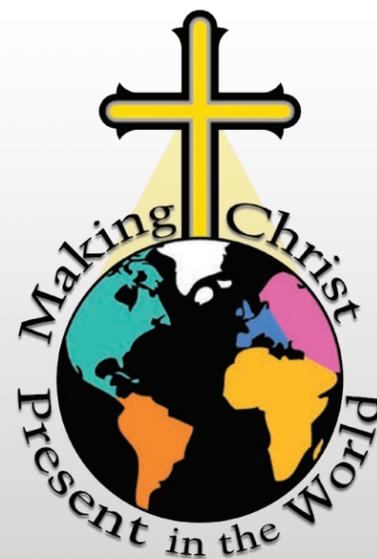
Christ's love is seen through service, prayer and the celebration of sacraments. Christ's hope is witnessed in the impressive ways in which young people use their gifts of art, music, intellect or athleticism. And Christ's joy is cherished as young people are observed applying what they have learned in an effort to honor and glorify God.

To see this for yourself, please step

into a few of our Catholic schools as you enjoy this year's Catholic Schools Week supplement in *The Criterion*.

May God bless you always,

Gina Kuntz Fleming





School leader shares the beauty of God's creation on adventures with students

By John Shaughnessy

There may not be a better plan for showing high school students the true beauty of God's creation than the one that Joseph Hollowell has continued to shape and share for nearly 40 years:

Take a group of youths to one of the most breathtaking places in the world. Let them wake up in the crisp mountain air. Send them hiking and climbing mountains that stretch toward the heavens and stretch their limits. Put them in rafts that rush through white-water rapids—the cold water soaking through their clothes and the thrill soaking into their skin. Gather them around crackling campfires at night to share their experiences from the day and from their lives. Then have them sleep beneath skies where stars shoot across the blackness, where stars shine with their intended brilliance.

And when the beauty and wonder of "God's country" surround them, deliver this message to the youths:

"If you look at the effort that God has put into this physical beauty, how much more beautiful is his intention for his people?" Hollowell says. "My goal is for the students to come back with a sense of their own wonderful gifts and the gifts all people have. Ultimately, we're trying to get them to realize they're an even more important part of God's creation."

That goal has been at the forefront of the Summer Field Study program that Hollowell started in 1982 as a young science teacher at Roncalli High School in Indianapolis.

Now, the 65-year-old Hollowell is preparing to lead the 41st such trip for juniors and seniors in high school. That wilderness adventure to Rocky Mountain National Park in Colorado in June will also be his last one, as the longtime

president of Roncalli plans to retire at the end of the school year.

Through the years, nearly 3,100 students—including Hollowell's 11 children—have participated in the two-week journey, traveling to wilderness areas in Alaska, California, Montana, Texas, Wyoming and Colorado, the state where Hollowell fell in love with the beauty of the mountains as a graduate student. Most of the students on these trips have come from Roncalli, Bishop Chatard High School and Cardinal Ritter Jr./Sr. High School, all in Indianapolis.

"We're taking kids who are just done with their junior and senior years in high school," Hollowell says. "They're at a transition place in their lives. For the first time for a lot of them, they're away from home. We ask them to think about where they are in their life and where they're going. We talk about vocation—'What are you going to do with your God-given talents? How are you going to share those gifts with others?' We want them to think about their calling in life."

He also wants them to have fun—and challenge themselves.

"There's not a day that goes by that we're not hiking in the mountains, just immersed in the beauty and grandeur and massiveness of God's creation. The grandeur stops people in their tracks. You see the amazing, beautiful world we've been gifted with by God."

"We also put them in a lot of challenging positions with people they don't always know. We challenge them to get more out of themselves. We've had 150 people climbing up Long's Peak in Colorado—14,255-foot high. Climbing a 14,000-foot mountain peak is a major physical accomplishment. Anybody who's been up there never forgets the beautiful view and the physical challenge of more than 24 hours of getting up and down it."

The journeys have a life-changing impact on many of the youths.

"I can't tell you how many times I've gotten e-mails or letters saying, 'This is the best two weeks of my life,'" Hollowell says. "They make all kinds of



Archdiocesan high school students experience the adrenaline of rushing through white-water rapids—one of the many adventures during the annual Summer Field Study program led by Joseph Hollowell, president of Roncalli High School in Indianapolis, for nearly 40 years. (Submitted photo)

new friends, they leave with a plan, and they feel closer to God."

While the journeys have changed lives, one trip ended up saving lives.

"When we were up in Alaska, we saw four people fall into a glacier river as they were trying to cross it, and they got swept downstream," he recalls. "We were looking for our own place to cross when we saw this happen to them. We found big pieces of driftwood and formed a human chain to pull the four people out. I don't think they would have made it without us being there to help them."

As he prepares for the last trip from June 8-21, Hollowell knows the Summer Field Study program has done more than touch and shape the lives of the youths who have taken the trips and the adult volunteers who have guided them. It has also deeply touched and shaped his life.

"I do know what an extraordinary gift it has been. I look at it as a gift from God. I marvel at the beautiful things it's

done for so many youths and adults, and I'm grateful to be a part of it. I've always had a love for the outdoors and outdoor activities, and this allows me to do something I love in a way that provides others the opportunity to experience the joy I get when I'm out in God's creation."

He also views the experiences as an extension of the Catholic faith he holds dear.

"The beauty of God's creation moves people. In the Catholic faith, we talk about the three-prong approach to introducing people to the idea of God—the presentation of truth, the presentation of goodness and the presentation of beauty."

"This particular program starts out by introducing people to the beauty. It's very difficult for people to be immersed in these unspoiled, alpine environments and not be moved by it. The beauty of these environments stays with people—and they instinctively feel there's a creator. It just takes your breath away." †

Retreat leaves its life-changing mark on teachers and students

By John Shaughnessy

NEW ALBANY—Elizabeth "Libby" Wright Saldanha was on retreat once when she heard a phrase from God that has continued to impact her life and her role as a teacher—"Take me with you."

"My ministry as a teacher is a role I fully believe has been entrusted to me by God," says Saldanha, last year's recipient of the Saint Theodora Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese. "Though my classroom responsibilities are hugely important to me, I feel my most influential role lies in my calling to be a living witness to our faith each and every day."

Saldanha lives that approach at Holy Family School in New Albany, where she teaches seventh-grade religion and seventh- and eighth-grade social studies.

In 2015, she and her teaching partner Sarah Green noticed that their seventh-grade students didn't have the usual tight bonds that had connected previous classes. Remembering the retreat that had a major impact on her life, Saldanha suggested that concept to Green, and the two teachers developed a retreat program based on the theme, "Encounters with Christ."

The retreat, which continues today, includes a service project, bonding activities, the sacrament of reconciliation and a traditional Seder (Passover) meal. It also involves an experience for the students "to look at God face to face"—eucharistic adoration—Saldanha says.



Leading her students to "encounters with Christ" has always been the primary goal for Elizabeth "Libby" Wright Saldanha, a teacher at Holy Family School in New Albany. (Photo by John Shaughnessy)

"It gives me chills to remember so many of the students' reactions to their first adoration experience," Saldanha recalls about that first group. "The kids looked changed and energized when they came out of there. One student said, 'That was the first time I felt God was talking to me.' They formed a relationship they didn't have before."

"It continues to transform hearts year after year."

Saldanha's heart has also been touched by such moments of grace and faith.

"When former students come back and ask me to sponsor them as they make their confirmation, or when a good friend asks me to be a spiritual mentor as a godmother to her infant son, there is no feeling that's equivalent. When others are able to see the love and devotion I have for my faith, I know I am serving our God well." †

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Garden helps plant the seed of helping others

By John Shaughnessy

Hannah Radford's face lights up with joy as she talks about working in her school's garden that produces fresh vegetables for families in need.

Daniel Kent has a similar expression when he mentions how he and his fellow students contribute money and collect food items to help people in Haiti.

"Realizing that people need our help energizes us to help," says Daniel, an eighth-grade student at Christ the King School in Indianapolis with Hannah.

Hannah's and Daniel's reactions are exactly what Christ the King principal Ed Seib was seeking when he started the Catholic Charity Collaborations program at the school three years ago.

"I wanted to show the students what it's like to help others, to plant the seed of putting our faith into action," Seib says. "I used a Pope Francis quote, 'Let us protect Christ in our lives so that we can protect

others, so that we can protect creation.' It was a way of living out that quote, not only to each other but to other people in the world."

In the program's first year, the school community focused on a different charity each month, including helping homeless families at Holy Family Shelter in Indianapolis and refugees and immigrants through Catholic Charities Indianapolis.

"We asked the directors what they needed. The kids would bring in the items, and we'd have a freewill offering at one of the school Masses," Seib says.

"The next year, we let the kids come up with different ideas, and we let them run with it. We spent half the year donating money for the Haiti lunch program. Christ the King has a couple sister parishes in Haiti that we share with St. Matthew [the Apostle Parish in Indianapolis.] We raised \$1,200 for that."

The school community also raises vegetables for the food pantry of the

Society of St. Vincent de Paul in Indianapolis, by planting a garden. More than 200 pounds of tomatoes, peppers, cucumbers, zucchini and strawberries were donated to the pantry last year.

"They write back saying how thankful they are to give fresh produce to people," says Hannah who has planted seeds, picked weeds and assembled planter boxes in the garden with fellow students. "The little kids and we work in the garden. It's good to see all of your work pay off and help other people in the community."

Both Hannah and Daniel appreciate how the program involves all the students in the school because it shows



Students at Christ the King School in Indianapolis work together in the garden to grow produce to help people in need. (Submitted photo)

the younger children the importance of helping others at any early age.

"It makes you feel more fortunate, and you're thankful for what you do have," Daniel says. "And when you receive the thank-you letters, that makes you happy." †

Teacher and student learn together the blessing of lifting up each other

By John Shaughnessy

Like many teachers in Catholic schools, Jillian Hollins remembers a certain student who struggled in one of the first classes she taught.

Hollins also remembers how she helped that student, and how that student influenced her as a teacher.

"I knew she had potential, but she couldn't keep up with the class, finish assignments or even just complete simple tasks," recalls Hollins, a finalist for last year's Saint Theodora Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

"I talked with her parents and learned that she had been through a lot as a young

child. We got her the help that she needed, and she began to improve in her work. It was amazing.

"What I did that year is now what I do all the time in my job as a teacher. I want nothing but success for my students. I will find anyway possible to help them achieve success. If they do happen to fall down, we work together on how we are going to pick each other up."

Hollins also strives to include the Catholic faith in all her fourth-grade classes at St. Louis School in Batesville.

"In science, we learn that everything we have in this world was created for

a reason. God has a great plan, and everything we have has a purpose," she notes. "In math, I teach the advanced

group of learners. I am continually telling the students, 'You are so lucky. God gave you this great brain. Now, it's your job to use it to its greatest potential.'

"In English, reading and spelling, I am able to relate Gospel stories to the terms, vocabulary and words that I'm trying to get the students to learn. We read and write about God, his influence in our lives, and how we can use our faith in all situations."

Hollins also considers herself as a role

model for her students, "showing them my Catholic faith by living like Jesus."

"From the moment they walk into my classroom in the morning, I try to read their emotions and then have a positive effect on their lives. I want them to feel comfortable in our classroom and to come to me with anything. Being a Catholic educator allows me to not only influence how well they perform in the classroom, but how they treat others, and their attitudes about life, friends and school.

"I do this by giving students the same love, respect and encouragement as my own children. This takes a great deal of heart, and I put forth all of mine for my students." †



Jillian Hollins



BISHOP CHATARD HIGH SCHOOL

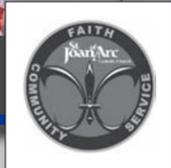
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Christ the King



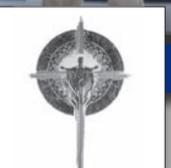
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St. Lawrence



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ARCHDIOCESE OF INDIANAPOLIS NORTH DEANERY SCHOOLS
CELEBRATE CATHOLIC SCHOOLS WEEK!



Principal shares five keys for creating positive school culture

By John Shaughnessy

If you're around Rob Detzel for a while, you're likely to get a box of candy, a card or a story from him—like the telling one he shares about a Mr. Foster.

"He was my old principal and boss," says Detzel, now a principal himself at St. Lawrence School in Lawrenceburg. "I had an offer to go to another school—my alma mater—and when I went in to talk to him about it, he said, 'You have to do what is best for you.'"

"At that point, I decided to leave and take the new job. At the end of the day, he came to my classroom and said, 'I still want you to do what is best for you, but I don't want you to leave. You are a great teacher, and it would be a big loss for us if you left. I should have told you that earlier.' After that, I knew I was staying even though I would make less money. I just wanted to feel valued and know that I was appreciated. I have never forgotten that lesson."

Detzel shared that story—and the reasons he gives cards and boxes of candy to people—with an audience of educators during the Blue Ribbon Schools National Conference in Orlando, Fla., on Dec. 14.

They were all part of his presentation on "Positive School Culture"—a presentation that stems from his 26 years as an educator in Catholic schools. That includes 2018 when he was the principal of St. Cecelia Catholic School in Independence, Ky., when it earned the honor of a Blue Ribbon School of Excellence from the U.S. Department of Education.

In his presentation, Detzel shared his

five principles for creating a positive school culture.

'Establish relationships'

For Detzel, candies and cards are essential parts of his efforts to establish relationships, which he considers key to creating a positive school culture.

"Invest in people!" Detzel says. "Relationships are perhaps the most important part of establishing a school culture that is perceived as—and breeds—caring."

In the first week of a school year, Detzel brings boxes of truffles when he meets with the police chief, the fire chief, the mayor, the mail carrier, business owners and local principals and superintendents in the community.

"You will need the support of these people at some time," he says. "It is just a little way to say thank you for what you do for us. People appreciate the gesture and feel valued."

He also meets individually with everyone on his staff, asking them about their families, what is great about the school, and what can be done better.

He also makes sure he has a selection of cards to share with people in the school community, whether it's offering congratulations, sympathy or gratitude.

The idea for the cards "came from a professor of mine at Xavier University who said to always have different cards on hand because as the leader of your school, sentiments should come from you, and cards are a fantastic way to express them," Detzel says.

"When people feel valued, they are more likely to work harder and work better."

'Find the right people that fit your culture'

Detzel says that hiring good people is "the most important thing" a leader can do.



Principal Rob Detzel is completely focused as he participates in a fun typing competition with fourth-grade students at St. Lawrence School in Lawrenceburg. (Submitted photo)

"A culture of greatness requires that you find the right people that fit your culture. Then you develop and coach them by mentoring and training. Then empower them and let them do what they do best."

To find the right people requires spending more time getting to know the people interviewing, he says.

"We meet someone for 30 minutes and call their references and hire them," he says about the usual process. "We need to spend more time on the hiring process. Call more than their references. Google them. Check their social media accounts."

'Get out of the ivory tower'

At the start of a school day, Detzel greets the students. He also makes time to visit every classroom every day. And if a child has been sick, he welcomes the student back when he or she returns.

For Detzel, it's all part of being visible and being positive. He also instructs teachers to share positive phone calls and e-mails with parents.

"Parents fear phone calls and e-mails because they are usually made because their children are either sick, hurt or in trouble," he says. "Teachers should make at least two positive calls and/or e-mails a week."

In response to this approach, Detzel has seen parents "reciprocating with calls of their own," creating better communication and a more positive connection with teachers.

"Being positive doesn't just make you better, it makes everyone around you better. I can't guarantee you that you will succeed by being positive, but I will guarantee you that you will not succeed by being negative."

Praise, promote and smile

Detzel shares another story about the importance of promoting the great parts of a school. It's a story from his previous school where 21 clubs and activities were offered to students, but the parents' ratings of those experiences for their children were "only in the 60s" out of a possible 100.

"The teachers were furious because they all volunteered for a club," Detzel says. "I told them that this is why we do the surveys. Our problem was not that we didn't offer enough clubs and

activities, but that we didn't promote them enough. That year, we posted club pictures every day on social media. We featured them in our parent newsletters. We sent out updates on mass e-mails. That year we only had 19 clubs and activities, but our parent survey rating for clubs and activities was in the 90's.

"The lesson was that you can do great things, but unless you promote them, your stakeholders will not be aware of the wonderful things you are doing for your students."

It's one more step toward creating a positive school culture, he says.

"Praise everyone and give them room to grow. Creating a culture where people are afraid to fail leads to failure. We learn from our mistakes and become better."

'Make it cool to do the right thing'

Detzel says the fifth principle for creating a positive school culture is built on this foundation: "Have the fortitude to start change. Make it cool and people will follow."

To emphasize that point, he shares a story about Bill Eubank, the maintenance person at his previous school.

"We had problems with the rooms being really messy, and Bill couldn't get to each room every day," Detzel notes. "He asked me if he could start a clean room contest for each week and announce the winners on the PA on Friday, with the yearly winners getting a prize the last week of school. I said yes, and he organized the whole thing."

"The kids got really into it. When I announced the different grade level winners each week, you could hear the roar of cheers all the way in the office. The school was never that clean before, and it freed Bill up to do the things we needed him to get done. You have to hire good people and let them do their jobs and they will do amazing things."

Detzel believes that sharing the Catholic faith with students, staff, parents and the community is at the heart of establishing a positive culture.

"Being a Catholic is all about having faith, being positive and helping others. Those are three things that will lead to a positive culture. A positive school culture goes hand in hand with our Catholic faith." †

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Students lead service program to help fight hunger

By Sean Gallagher

Students participating in service projects is a staple of Catholic education.

From the youngest students in grade schools to high school seniors, students in Catholic schools reach out to those in need because they're being formed to follow the example of Christ.

Many of these service projects are created and guided by school staff members. But a successful program at Cardinal Ritter Jr./Sr. High School in Indianapolis has had students in charge for two years of all aspects of its efforts to provide food for students in need in Catholic schools in the Indianapolis West Deanery during breaks in the academic year.

The "Backpack Blessings" program has been funded by a grant from the archdiocesan St. Francis Xavier Home Mission Fund.

Cardinal Ritter seniors Chloe Olejnik and Gabriella Hicks, both members of St. Susanna Parish in Plainfield, have overseen it from its inception.

"We both are very active in our home parish, and when we were given the opportunity to potentially give back to kids that we used to play against in CYO [Catholic Youth Organization] sports, or go to school with, there was nothing we'd rather do," said Chloe. "Service is a very important aspect in both of our lives, and the ability to provide services to fellow Catholic school kids is truly amazing."

The pair and other students involved in campus ministry at Cardinal Ritter keep in contact with principals of schools in the West Deanery, plan the food items that fill backpacks, schedule food drives at the high school, purchase any additional needed food items and distribute the backpacks to the schools.

"It is 100 percent them taking the responsibility," said Cardinal Ritter president Jo Hoy. "I don't have to do anything. They run things by me for logistics and legalities. But everything else is handled by them—every bit of it. It's been beautiful."

Liz Ramos, principal of St. Michael-St. Gabriel Archangels School in the West Deanery, said that usually 25 of her students benefit from the program each time the backpacks are distributed.

"What's great about it is that you have students helping other students," Ramos said. "It's not just adults realizing that this is the right thing to do. Students are recognizing a need and are trying to make sure that these [other] students and their families are benefiting from what they're able to do."

Overall, 150 backpacks are sent to six schools in the deanery before each break. Although they have helped lead the program from the start, Chloe and Gabriella are determined to continue in the hard work it involves.

"At the end of the day, there is so much need everywhere," Chloe said. "Having the ability to provide backpacks full of food to children who have inadequate food sources is a blessing to us."

She also appreciates that the program embodies the Catholic faith at the heart of the life of her high school.

"Cardinal Ritter is more than a school, we are a family," Chloe said. "Everyone here looks out for each other and makes an effort to help those in need. Service is not only something we are encouraged to do, but it is expected. This project allows for us to provide service to our feeder schools, and help our own future Raiders."

Since Chloe and Gabriella are both seniors at Cardinal Ritter, their leadership



Gabriella Hicks, left, and Chloe Olejnik, both seniors at Cardinal Ritter Jr./Sr. High School in Indianapolis, hold bags that they and fellow students filled with food for students in need in Catholic schools in the Indianapolis West Deanery. The student-driven "Backpack Blessings" program is in its second year and provides food for 150 students in the West Deanery during three breaks in the academic year. (Submitted photo)

of Backpack Blessings will conclude at the end of this academic year. But they hope the program will continue in the years to come.

"We both hope that after we graduate this year, the program will continue as well as grow into something even bigger," said Gabriella. †

The West Deanery Celebrates Catholic Schools Week

ST. SUSANNA
CATHOLIC SCHOOL



ST. MALACHY
CATHOLIC SCHOOL



St. Malachy
CATHOLIC CHURCH
& SCHOOL

ST. MICHAEL-ST. GABRIEL
ARCHANGELS CATHOLIC
ELEMENTARY SCHOOL



Elementary School



CARDINAL RITTER
HIGH SCHOOL

ST. MONICA
CATHOLIC SCHOOL



ST. ANTHONY
CATHOLIC SCHOOL



St. Anthony

ST. CHRISTOPHER
CATHOLIC SCHOOL



HOLY ANGELS
CATHOLIC SCHOOL



Holy Angels

NCEA©

Catholic Schools
Learn. Serve. Lead. Succeed.



Archdiocesan schools earn national recognition

By John Shaughnessy

The tradition of academic excellence in the archdiocese continued this school year when two Indianapolis Catholic schools received national recognition as Blue Ribbon Schools of Excellence from the U.S. Department of Education.

When the communities of Immaculate Heart of Mary School and St. Thomas Aquinas School were recognized in September, they extended the archdiocese's success concerning this national award.

Archdiocesan schools have received 35 Blue Ribbon School of Excellence honors since the program started in 1982, according to Gina Fleming, superintendent of the 68 Catholic schools in the archdiocese. Only 362 schools in the country received the distinction this year, including just 50 non-public schools.

"The criteria a school must meet to be eligible for this award is appropriately ambitious, and both Immaculate Heart of Mary and St. Thomas Aquinas met or exceeded expectations on both fronts," Fleming said. "This does not happen by accident. It is through God's grace

and the daily diligence and care of teachers, staff members, school and parish leaders, parents and students that such a prestigious honor can be achieved."

Immaculate Heart of Mary principal Ronda Swartz said, "What I am most proud of is that our school was able to achieve one of the most prestigious academic honors while remaining dedicated to our mission—to making God known, loved and served in all that we do. All Catholic schools are blessed with this understanding and the opportunity to weave faith into all that we do."

St. Thomas Aquinas principal Nancy Valdiserri noted, "Daily, we try to remember our blessings—that we are here to serve God and each other. We are very lucky to belong to a diverse, loving community that promotes social justice, high standards and the love of learning."

For Fleming, the continuing national recognition of archdiocesan schools reflects the comprehensive approach that Catholic schools in the archdiocese take to education.

"In our Catholic schools, we focus on the holistic development of every young person we serve," she said. "Given that all are made in the image and likeness of God, it is our responsibility to help students develop their gifts fully so they can honor and glorify God in all they do." †



St. Thomas Aquinas School students Emmerson Bloede, left, Lauryn Klitzman and Genevieve Maminta celebrate with ice cream treats after their Indianapolis North Deanery school received national recognition as a Blue Ribbon School of Excellence from the U.S. Department of Education. (Submitted photo)

Shared mission shapes Catholic schools in the archdiocese

Criterion staff report

Every day across the archdiocese, Catholic schools share in the same vision, mission and values to educate children spiritually, academically, socially emotionally and physically.

Here are the cornerstones of Catholic education in the archdiocese, as shared by its Office of Catholic Schools.

Our Vision

Ours will be an archdiocese where every Catholic school community flourishes by having the professional and spiritual leadership it needs to advance the mission of the Church and where every professional is supported, every family is engaged, and every child, regardless of race, culture, socio-economic condition,

or learning need, is nurtured in mind, body and spirit.

Our Mission

With open doors, open arms and open hearts, the Office of Catholic Schools supports the formation of young people through holistic, engaging and academically excellent programming that integrates faith, culture and life as modeled by our Lord and Savior, Jesus Christ.

Our Shared Values

Open Doors:

- We believe that Catholic schools serve as a vital ministry of the greater Church.
- We believe that Catholic schools should be accessible and affordable.
- We believe that the viability and vitality of Catholic schools are the responsibility of all the faithful.
- We believe in shared leadership with pastors, school leaders and commissions/boards under the direction of the archbishop and guidance of Church teachings.

Open Arms:

- We believe in fostering positive

relationships that exemplify the love of God.

- We believe that Catholic school communities are enriched by the unique image and likeness of God that is present in each individual.
- We believe that formation best occurs within faith-filled cultures of learning that are inclusive.
- We believe that parents are the primary educators of each young person and that it is the responsibility of Catholic schools to support the domestic Church.

Open Hearts:

- We believe that Catholic schools are part of the evangelizing mission of the Church, forming disciples through the intentional integration of faith, culture and life.
- We believe that "excellence" is defined by and achieved through the growth and holistic development—spiritual, intellectual/academic, social, emotional and physical—of the individual within the context of community.
- We believe that professional educators in Catholic schools are valued ministers of the faith who strive to live the universal call to holiness. †



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Archbishop encourages seniors to turn to God amid struggles

By John Shaughnessy

BROWNSBURG—For Ryan Flick and Eliza Leffler, the message that Archbishop Charles C. Thompson shared with them and their peers during the annual Archdiocesan High School Senior Mass hit close to home.

“I liked the archbishop’s homily about humility and hope—and how he connected it to the next chapter of our lives, whether it’s college or whatever vocation we’re called to,” said Ryan, an 18-year-old senior at Roncalli High School and a member of St. Jude Parish, both in Indianapolis.

Eliza also appreciated the archbishop’s understanding of the hardships that high school seniors have faced in the past four years.

“He knows how tough it is—the struggles of being a senior and trying to figure out next year,” said the 17-year-old senior at Father Thomas Scecina Memorial High School and a member of Our Lady of Lourdes Parish, both in Indianapolis.

At the beginning of the Mass on

Dec. 2 at St. Malachy Church in Brownsburg, Archbishop Thompson greeted the seniors from across the archdiocese with these words, “What a wonderful time to be together in your senior year. There’s joy and excitement and anticipation, but also knowing there’s almost a starting over in just a few months as well—all for the glory of God.”

The archbishop continued his focus on the connection between God and the seniors in his homily.

“Jesus came to make people be aware that God desires to be in an intimate relationship with each and every one of us. God desires to bring us that peace, that joy, that sense of healing to our very spirits, to our very lives.

“He gives us the strength and grace we need to persevere in the struggles and challenges and hardships of our lives. He calls us to be people of hope, to expect the unexpected, the unimaginable—to be ready and prepared for the many blessings and the ways God continues to grace us, even in the hardships and difficulties of life.

“You as seniors, you didn’t get to this point without hardships, without challenges—whether in your individual lives, whether in your homes, whether in your classes, whatever it may be, but you got here. You have other hardships and challenges ahead, but you also have a great hope, a belief in your future.”

The archbishop encouraged the seniors to include God in their future, to keep him close.

“May that future not be without God’s grace, not without being Christ-centered wherever you journey, wherever you go, whatever you do. That you allow that intimacy of God’s grace to permeate your beings, to continue to guide and lead



Archbishop Charles C. Thompson poses for a photo with students from Father Thomas Scecina Memorial High School in Indianapolis after the annual Archdiocesan High School Senior Mass at St. Malachy Church in Brownsburg on Dec. 2. (Photo by John Shaughnessy)

you and lift you up as people of hope, as people of joy.

“We celebrate today the nearness of God to us—how God is near and dear to us each and every moment of our lives, each and every fabric of our relationships. We are indeed not worthy, but the healing grace of God continues in our lives.” †

Teacher becomes student to deepen her own bond with Christ

By John Shaughnessy

For Kristin Campbell, her approach as a teacher always led to one main goal.

At St. Mary School in North Vernon, Campbell constantly strived “to guide my classroom in a way that cultivates every student’s relationship with Christ.”

That approach led her to become a finalist for last year’s Saint Theodora Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

This year, it has led her to take a break from teaching to focus on deepening her own relationship with Christ as she continues to

pursue a master’s degree in theology at Saint Meinrad Seminary and School of Theology in St. Meinrad.

“This is one way for me to respond to the call for holiness,” Campbell says. “The master’s is a way of deepening my faith by increasing my knowledge of the Catholic Church through theological reflection, studying spiritual texts and enhancing my prayer life.”

In leading her junior high students at St. Mary School, Campbell had already set an example of studying her own faith deeper—starting with the time

when she prepared to be received into the full communion of the Church.



Kristin Campbell

“Because I am a convert and did not have the Catholic faith for the first 22 years of my life, I soak up every minute of it now and have a great appreciation for the sacraments and traditions of the Church,” she says.

At the beginning of every school year, Campbell would share her journey to the Catholic faith—“and how lost I was before I found the faith.”

Now, she is wondering about the next

path that God has for her life.

“The [master’s degree] program is allowing me time to discern my role in the Church while seeking formation opportunities,” she says. “At this point, I am enjoying my time at home raising my three children with no specific plans upon the completion of my master’s.”

A return to teaching is a possibility.

“Teaching has always been such a part of my identity, and I greatly miss working with children and sharing my faith journey with them. I am open to returning to teaching at some point if this is where I am led through my discernment process.” †

SOUTH DEANERY SCHOOLS CELEBRATE CATHOLIC EDUCATION AND CATHOLIC SCHOOLS WEEK

*Train up a child in the way he should go,
and when he is old, he will not depart from it.*

Proverbs 22:6

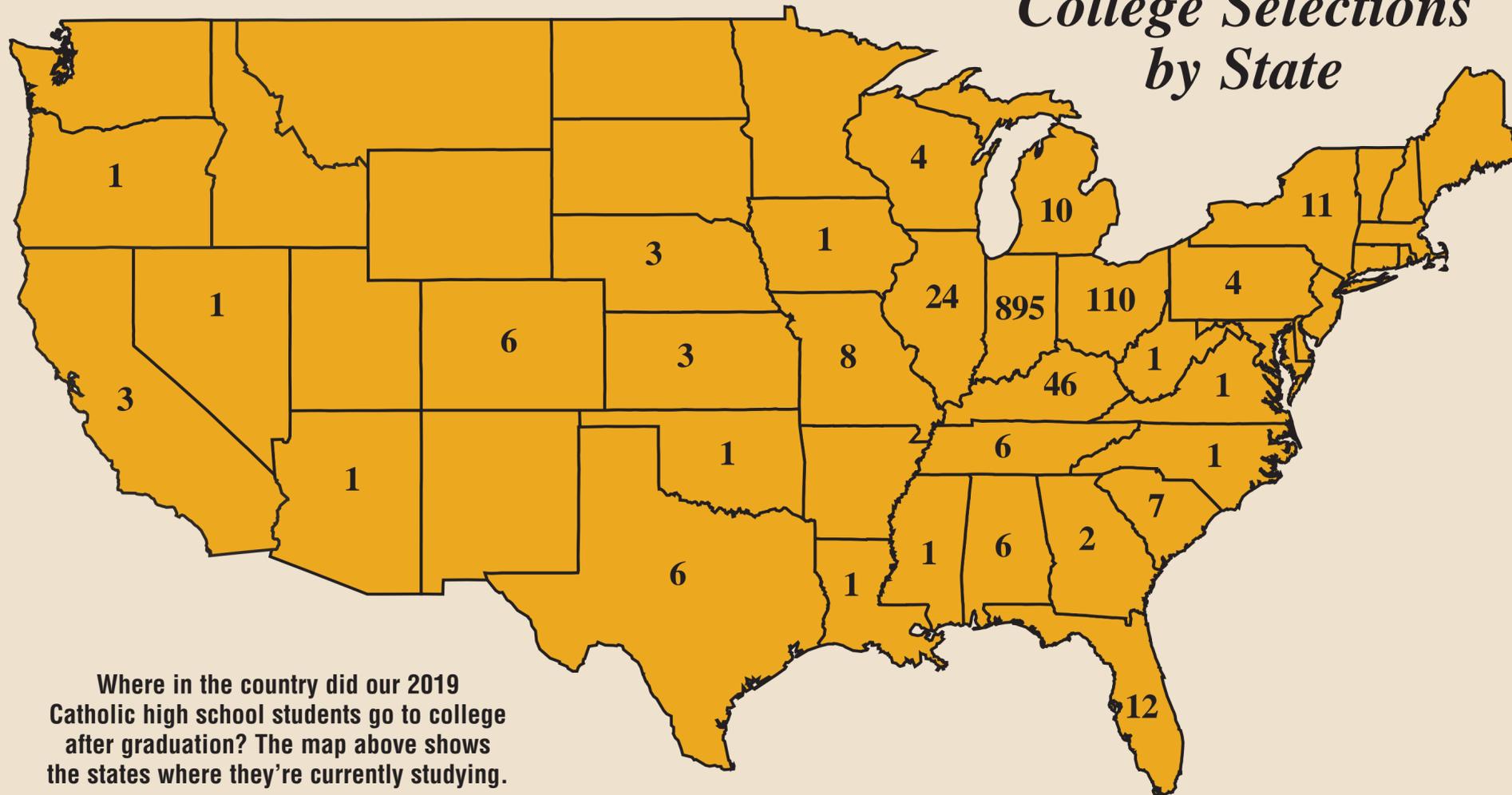


ARCHDIOCESE OF INDIANAPOLIS

Catholic Schools

Making Christ Present in the World

Class of 2019 College Selections by State



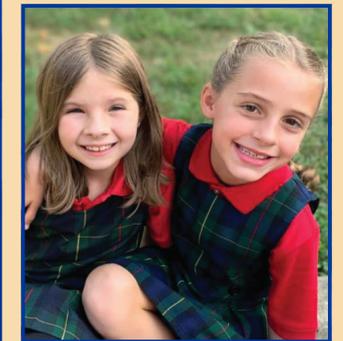
Where in the country did our 2019 Catholic high school students go to college after graduation? The map above shows the states where they're currently studying.

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)



Alumni of the Archdiocese of Indianapolis

	# Reported	% of Total Staff
Number of alumni who are certified/licensed staff members in our schools	534	24.0%
Non-certified/non-licensed staff members who are alumni	202	9.1%
Number of those reported above who are alumni of the school where they are currently employed	283	12.7%
Number of schools with students and/or staff participating in a mission trip this school year	15	
Number of schools with students participating in a study abroad program this school year	4	

Seminary



1
graduate of the Class of 2019 entered seminary after his high school studies

Vocational/Trade School



22
graduates of the Class of 2019 entered vocational or trade school after their high school studies

Military

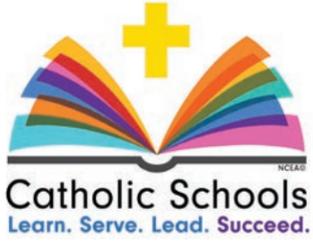


7
graduates of the Class of 2019 entered military service after their high school studies

Workforce

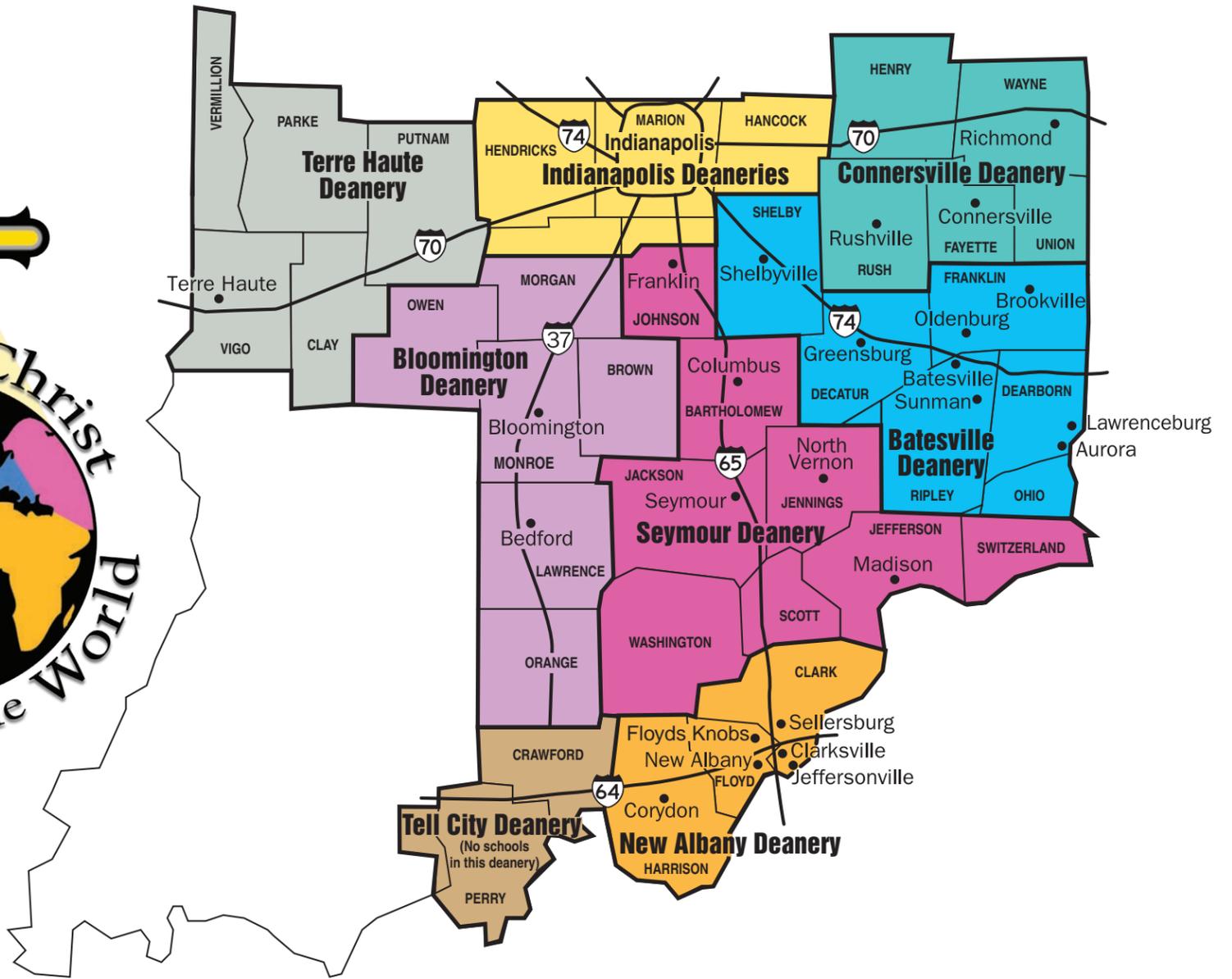


26
graduates of the Class of 2019 entered the workforce after their high school studies



Catholic Schools

ARCHDIOCESE OF INDIANAPOLIS



DEANERY SCHOOLS

Batesville Deanery

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

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

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

Greensburg
St. Mary School (PK-8)
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

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

Ripley County
St. Nicholas School (K-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

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
High School (9-12)
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

Floyd County
St. Mary-of-the-Knobs
School (PK-8)
3033 Martin Road
Floyds Knobs, IN 47119
812-923-1630

Jeffersonville
Most Sacred Heart of Jesus
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 School (PK-8)
105 St. Paul St.
Sellersburg, IN 47172
812-246-3266

Seymour Deanery
Columbus
St. Bartholomew School (K-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

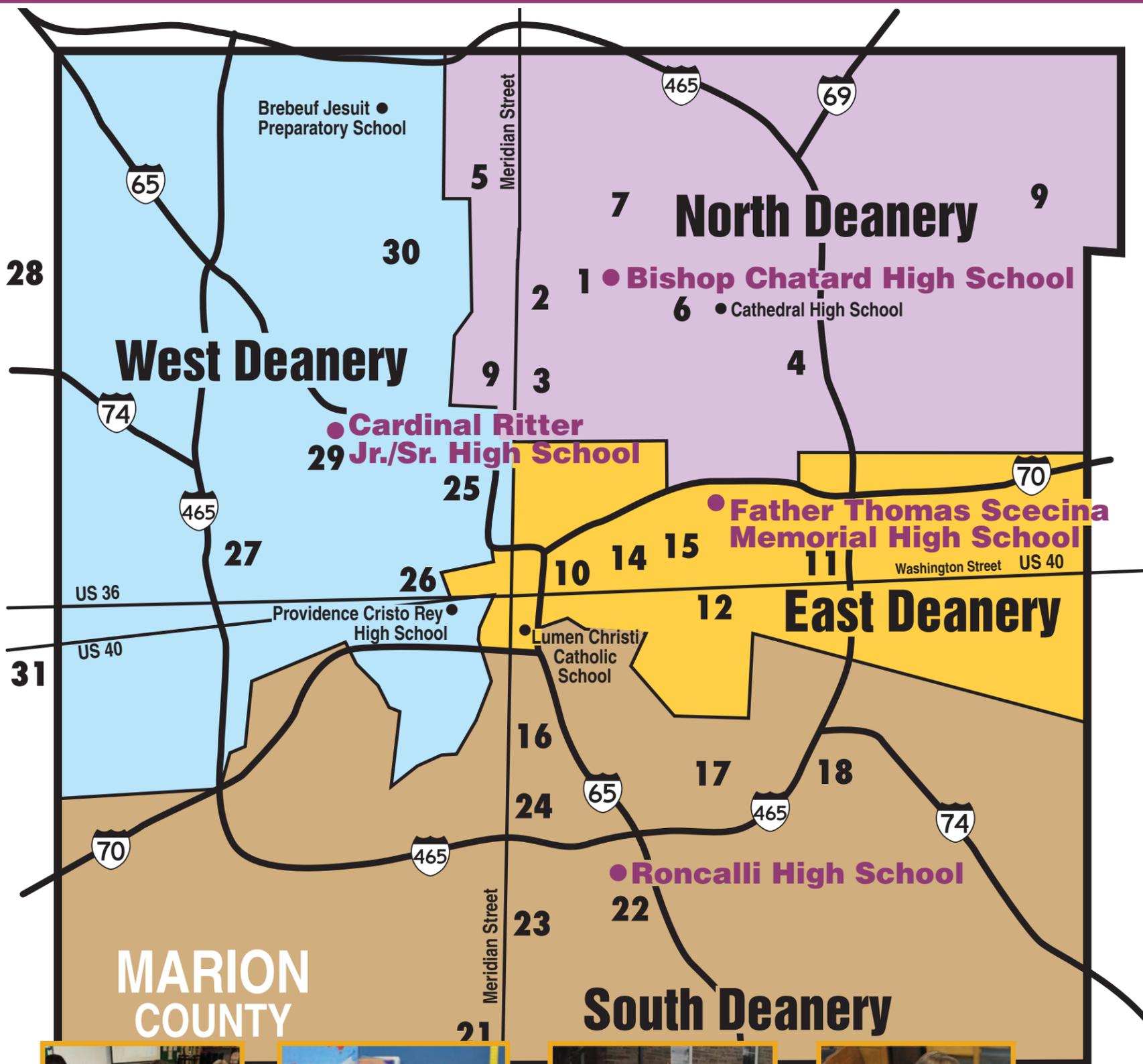
Terre Haute Deanery

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

Private High School

**Oldenburg 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 the Evangelist School (K-8)**
7650 N. Illinois St.
Indianapolis, IN 46260
317-255-3912
- 6. St. Matthew the Apostle 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 (PK-8)**
4600 N. Illinois St.
Indianapolis, IN 46208
317-255-6244

Indianapolis East Deanery

- **Father Thomas Scecina 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

Indianapolis South Deanery

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

- 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

- 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 of Assisi 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 (PK-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.
Indianapolis, IN 46227
317-784-9144

Indianapolis West Deanery

- **Cardinal Ritter Jr./Sr. High School (7-12)**
3360 W. 30th St.
Indianapolis, IN 46222
317-924-4333
- 25. Holy Angels School (PK-6) ***
2822 Dr. Martin Luther King Jr. St.
Indianapolis, IN 46208
317-926-5211
- 26. St. Anthony School (PK-8) ***
349 N. Warman Ave.
Indianapolis, IN 46222
317-636-3739
- 27. St. Christopher School (PK-6)**
5335 W. 16th St.
Indianapolis, IN 46224
317-241-6314
- 28. St. Malachy School (PK-8)**
330 N. Green St.
Brownsburg, IN 46112
317-852-2242
- 29. St. Michael-St. Gabriel Archangels School (PK-8)**
3352 W. 30th St.
Indianapolis, IN 46222
317-926-0516
- 30. St. Monica School (PK-8)**
6131 N. Michigan Road
Indianapolis, IN 46228
317-255-7153

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

Private Schools

- **Lumen Christi Catholic School (PK-12)**
580 E. Stevens St.
Indianapolis, IN 46203
317-632-3174
- **Brebeuf Jesuit Preparatory School (9-12)**
2801 W. 86th St.
Indianapolis, IN 46268
317-524-7128
- **Cathedral High School (9-12)**
5225 E. 56th St.
Indianapolis, IN 46226
317-542-1481
- **Providence Cristo Rey High School (9-12)**
75 N. Belleview Place
Indianapolis, IN 46222
317-860-1000

* Notre Dame ACE Academies



Teacher passes love for service and Haiti on to students

By Natalie Hoefer

Even as a child, Chris Schwartz believed she had “a servant’s heart.”

Now, as the 6th-8th grade religion teacher for St. Bartholomew School in Columbus, Schwartz is passing on to her students this value of serving.

The students have embraced it—as well as her passion for those who live in the poverty-stricken country of Haiti. It’s a love that developed through Schwartz’s involvement with St. Bartholomew Parish’s twinning relationship with St. Anne Parish in Limonade, Haiti.

“They live in one of the poorest areas in the western hemisphere,” she notes. “Yet they’re so full of joy and love. We all feel that void sometimes, and they know how to fill it with God.”

‘Education is the power out of poverty’

Schwartz, a nearly-lifelong member of St. Bartholomew Parish and a graduate of its school, became involved with the parish’s Friends of Haiti (FOH) mission in the 2000s, when she served as the faith community’s assistant—and then later interim—youth minister.

“Every year [the youths] take a Haiti mission,” she explains. “I had the blessing of taking a youth group to Haiti for the first time in 2010.”

Since then, she has returned to the country nine additional times. And each time she goes, says Schwartz, “I show [the religion students] pictures, answer their questions. I really focus on the missionary heart in this [class]room.”

While on mission, she’s served in many roles—construction worker, gravel-layer, health care assistant and teacher, to

name just a few.

But there are plenty of ways Schwartz helps stateside, too. Through the years she has worked on and raised money for numerous FOH projects.

She currently serves as the ministry’s school representative, finding ways for the students to support the mission and help the children of Limonade attend school.

She also serves on the ministry’s committee supporting an adult literacy program in Haiti. Schwartz assists with and participates in annual fundraising events to support the program, and encourages her students to volunteer, too.

“Education is the power out of poverty,” she says. “It’s just as important for the adults to learn to read and write as it is for the children.”

‘Raising money for a purpose’

Of course, being well-fed and having a source of income are important to overcoming poverty as well. A flood in Limonade in late 2016 threatened both of those components, sweeping away gardens and livestock like cows, goats and chickens.

So Schwartz and other FOH members came up with the “Christmas Chicken Challenge.”

“The idea was to have people donate \$10 to buy a chicken” from non-affected areas of the country and in the neighboring Dominican Republic,” she explains. “The goal was to buy enough so each child at the school [in Limonade] could bring a chicken home to their family.”

“The kids [at St. Bartholomew] took initiative and wanted to help. They got into it, knowing they were not just raising money, but money for a purpose.”

Through their efforts, enough money was raised to provide not one but two chickens per child—plus one for each teacher and staff member at the school.

“The kids love to hear the stories,” says Schwartz of the impact the project made. “We learned that two children, it’s now their business to feed the chickens and raise money for their family. These kids are providing for their family. I get so emotional thinking about it,” she says, pausing to hold back tears.

And her students don’t just help the children of Haiti when natural disasters strike. Each of Schwartz’s 6th-8th grade classes helps pay the tuition for a child of Limonade to attend school.

“I always tell the kids that we need to use our gifts and talents to help others,” she says. “Well, they turned that around and applied it to me!”

“I had told them that I do photography on the side. So they said, ‘Well, Mrs. Schwartz, why don’t we use your gift and raise funds. You take portraits and we’ll create Christmas cards.’”

She and the students created different backdrops. Then with the students helping as “elves,” Schwartz offered 15-minute time slots for parishioners to take their family Christmas photo for a donation.

“All the money goes to the Haiti students, and extra money goes to other Haiti programs,” she explains. “It’s been very successful.”

‘These are our brothers and sisters’

When it comes to helping the Haitians of St. Anne Parish and Limonade, there is so much more involved than raising money or serving on a mission trip.

“We talk a lot about giving of our time, how that’s a big gift you can give—that, and love,” says Schwartz. “And I tell them, ‘You can do that right here in school. There are kids right here in front of us who need help and love.’ We sometimes overlook them because they’re just part of our world.”

There are faith lessons and life lessons through serving others that Schwartz



Chris Schwartz, a member of St. Bartholomew Parish in Columbus and middle school religion teacher at the parish’s school, poses with Louvenyz Bouchette in 2016 during a mission trip to Limonade, Haiti. (Submitted photo)

hopes her students learn.

“The life lesson is to always try to seek God’s will no matter what,” she explains. “And to learn that they do have something to give. Love is powerful when you allow yourself to be part of it.”

As for the faith lesson, Schwartz says she wants her students to know the importance of reading and memorizing Scripture. But she also wants them to learn that “it’s powerful to live it out,” she says.

“I think we always think someone else is taking care of something. But God gives us opportunities to do something. So often we pray for God to help, and he’s looking down saying, ‘I did—I sent you!’”

And in helping, says Schwartz, one of the most valuable lessons is learned: the importance of creating relationships.

“Building up that relationship to really understand and immerse yourself is key,” she explains. “We’re in solidarity, we walk together.”

“These are our brother and sisters.” †

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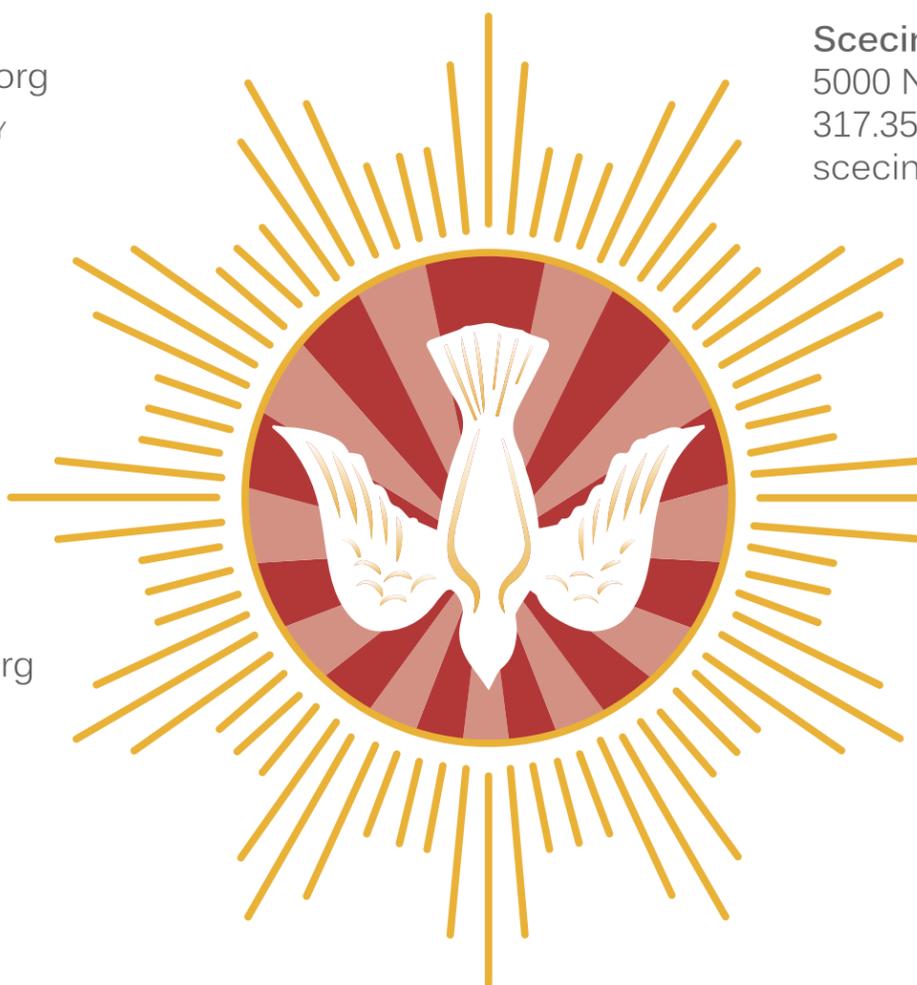
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CHECK OUT OUR SCHOOLS DURING CATHOLIC SCHOOLS WEEK JANUARY 26-FEBRUARY 1.



Pilgrimage brings teacher closer to students, family

By Sean Gallagher

BROOKVILLE—As Amy Kersey walked amid many holy places in France during a pilgrimage in France last fall, she found that her heart sometimes reached across oceans to the people she loved.

The second-grade teacher at St. Michael School in Brookville often felt that her students, fellow school staff members and family were right there with her as she prayed for them.

The formation in faith that she received at St. Michael when she was a student prepared her for this chance-of-a-lifetime pilgrimage that has already had a positive effect on her work as a teacher.

The Sept. 29-Oct. 10 pilgrimage was led by Father Sean Danda, a former pastor of St. Michael, and was sponsored by St. Malachy Parish in Brownsburg, which the priest now leads.

The pilgrimage's itinerary included visits to Lourdes, where the Blessed Virgin Mary appeared to St. Bernadette Soubirous in 1858; the beautiful gothic cathedral in Chartres; and the shrines of St. John Vianney, St. Thérèse of Lisieux



Headstones in the form of crosses are seen in the Normandy American Cemetery and Memorial in Colleville-sur-Mer, France. Amy Kersey, a second-grade teacher at St. Michael School in Brookville, visited the cemetery as part of a pilgrimage to France last fall. (CNS photo/Christian Hartmann, Reuters)

and St. Catherine Labouré.

Kersey and the other pilgrims also viewed the places where these and other saints grew up and lived as adults.

"We saw how they grew up in their family life," she said. "You get goose bumps. It was nice to see that these were normal people, but then they were called."

That helped her appreciate her own call to Catholic education.

"I didn't start out in education. I wanted to go into physical therapy," Kersey said. "But I honestly feel that I have been called here, to a Catholic school. Just like they were called, I feel like I've been called."

She's also been called to be a wife and mother. That primary vocation in her life took center stage when she and the other pilgrims visited the Normandy beaches where Allied soldiers invaded France on June 6, 1944, D-Day, and the nearby cemetery where the thousands of American soldiers who died in the attack are buried.

This part of the pilgrimage was moving for Kersey because, at the time, her husband was deployed to Afghanistan as an employee of the U.S. Defense Department. He returned home to Brookville shortly after she came back from the pilgrimage.

"It made me think of all those people that gave their lives for us," said Kersey through tears. "Growing up, I didn't think about those things. But now I know how it feels as a wife and a mother. I prayed for those people who died for us, and for all the families who are currently going through what I was going through."

For Kersey, the D-Day sites moved her as much as the shrines of saints.

"Jesus gave his life for us," she said. "And these men and women gave their lives with no thought. They just did it for others and for our freedom."

For Kersey, the community at



Amy Kersey helps second-grader Jackson Boggs on Jan. 9 at St. Michael School in Brookville. Kersey is the school's second-grade teacher. (Photo by Sean Gallagher)

St. Michael School and her work there to pass on the faith to its students cannot be separated from her life with her family.

"Some people have a job and they go home," she said. "For me, it's continuous. Me spreading God's word, sharing it with my students all day is continuous with me having that with my family. I don't have to put it aside when I go to work. I continue to do it all day long."

And the students she serves feel close to her.

St. Michael's third-grade students, who had Kersey as a teacher last year, made cards for her before she left on the pilgrimage

"I was kind of nervous because she was going to be gone for so long," said third-grader Virginia Sacksteder. "It was kind of exciting. She went to France. That's a really cool place."

St. Michael is also like family for Kersey because it's been a part of her

family for generations.

Her mother, Janet Deutsch, was a student there in the 1950s. She and her three siblings attended school there. And her two sons also went to St. Michael.

Now she's its second-grade teacher, helping to prepare her students for first reconciliation and first Communion. Her mom helps her, volunteering two days a week as a teacher's aide in her classroom.

"I think she's a very good religion teacher," Deutsch said. "She instills in them that you need to go to Mass every Sunday. She's determined. I just feel blessed that she's doing it."

Back in her classroom, Kersey noticed that the pilgrimage has had a lasting effect on her, helping her remain calm and trustful in God amid the many daily duties of a Catholic school teacher.

"The littlest things just don't bother me anymore," she said. "Now, I just know that it will all work out." †

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Celebrating Catholic Schools Week 2020



St. Gabriel alumnus project with school class opens ‘new doors’ to Japan

By Natalie Hoefer

CONNERSVILLE—In a school in the town of Okuizumo, Japan, sixth-grade students have developed a recent curiosity about how to raise corn and pumpkins. And they were amazed to learn that there are more than just large cities in America.

Meanwhile, at St. Gabriel School in Connersville, sixth-grade students sampled Japanese mochi rice, seaweed and candy. They marveled at such things as a real sumo wrestling belt and a certificate written in Japanese script.

The educational experience developed through a video exchange between sixth-graders of both schools. The project was the brainchild of two teachers in Japan—one being 25-year-old St. Gabriel alumnus Cameron Tipton.

Since the summer of 2017, Tipton has taught English as a second language (ESL) at six schools in the Okuizumo area through the Japanese Exchange and Teaching Program, JET for short.

The project between the two classes began when he was approached by a fellow ESL teacher in Okuizumo.

“The lesson we were working on over there was teaching sixth-grade Japanese students how to introduce their hometown [in English],” says Tipton. “He asked if we could take a video of the sixth-graders here [in Okuizumo] introducing their town in English, and send it to the sixth-graders at St. Gabriel” where Tipton’s mother teaches second grade.

“I got the idea of, well, if we send one to [St. Gabriel], what if they send one back, introducing Connersville to the Japanese students.”

‘A fun experience’

Susie approached Mary Harcourt, who teaches social studies and science for fourth through sixth grades at St. Gabriel. Harcourt says she “jumped on the chance. We had already studied world super powers, so the timing was great. The kids did all the work.”

In the video, students displayed pictures of items they discussed, like combines and the local train station. They demonstrated how to dribble a basketball and throw a football. One student held a crucifix, another brought in a corn stalk, and one student talked about her family’s pumpkin farm.

“We really enjoyed it,” says Lyla Davidson of making the video.

Her classmate, Paolo Amora, adds it was “a fun experience exchanging and learning about their town and their culture.”

Connersville youths were surprised by some things they learned from the Okuizumo students’ video.

For instance, says Dylann Edwards, “They all had the same color of skin and hair, but we have people with different skin color, and people with different colored hair.”

The students were fascinated by their counterparts’ mention of the popularity of sumo wrestling in Japan. They even had the opportunity to see videos of Tipton participate in—and even win rounds of—a sumo wrestling tournament in Okuizumo.

As for the Japanese students, Tipton says they “were surprised when they heard kids their own age speaking native English and had trouble understanding them—they’d only heard us [ESL teachers] speaking very slow, simple English.”

The St. Gabriel students were not overly fond of the sweet mochi rice. Nor



Riley Keal looks at a certificate in Japanese script as Cameron Tipton answers questions about Japan in the background during his visit to the sixth-grade class of his alma mater, St. Gabriel School in Connersville, on Jan. 10. Tipton teaches English as a second language in Japan and helped coordinate a video exchange between his Japanese sixth-grade students and the sixth-graders at St. Gabriel. (Submitted photo by Susie Tipton)

did they care for the seaweed Tipton brought back and gave them to sample when he visited them on Jan. 10 while home for a few weeks.

But they liked the Japanese hard candy, and they were interested in his sumo belt and a certificate written in Japanese script.

“Overall, they enjoyed hearing about Japan and learning some new things,” Tipton says of his time with the students. “At the end, Harcourt asked if anyone would be interested in visiting Japan, and almost everyone raised their hand.”

‘Accomplished my goal and more’

Tipton says his hope for the video exchange and his visit to the St. Gabriel sixth-graders was to “introduce them to the world beyond Connersville,” a world he discovered by teaching English in Japan. He started during the summer of 2017 after graduating from Indiana University with a major in history and a minor in Japanese. He plans to teach in the JET program

through one more school year.

“I really enjoy living there,” says the Connersville native. “The kids are great, the teaching is great.”

He hopes to do another project with Harcourt, perhaps another video exchange.

As for the current video exchange, Tipton says, “It got my students interested in Indiana, a state they’d never heard of. The [St. Gabriel] kids here have seen my videos, seen sumo, learned about a little town in Japan they never heard of. It opened new doors for the St. Gabriel students and for my students in Japan.

“I think it accomplished my goal and more.”

(To see the video the St. Gabriel sixth-grade students sent to the youths in Japan and to see other videos about St. Gabriel alumnus Cameron Tipton’s life in Japan, go to www.youtube.com/user/iZaBeCameron/videos.) †

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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

CHOICE SCHOLARSHIP PROGRAM INCOME LIMITS BY HOUSEHOLD SIZE 2019-2020 SCHOOL YEAR				
	69% of Reduced Lunch Eligibility	100% of Reduced Lunch Eligibility	150% of Reduced Lunch Eligibility	200% of Reduced Lunch Eligibility
# of Persons in Household	Annual Household Income Limit for a 90% Indiana Voucher*	Annual Household Income Limit for a 90% Indiana Voucher**	Annual Household Income Limit for a Tax Credit Scholarship (of 50% Indiana Voucher***)	Annual Household Income Limit for a Tax Credit Scholarship (of 50% Indiana Voucher****)
1	\$15,862	\$23,107	\$34,660	\$46,213
2	\$21,476	\$31,284	\$46,925	\$62,567
3	\$27,089	\$39,461	\$59,191	\$78,921
4	\$32,703	\$47,638	\$71,456	\$95,275
5	\$38,316	\$55,815	\$83,722	\$111,629
6	\$43,929	\$63,992	\$95,987	\$127,983
7	\$49,543	\$72,169	\$108,253	\$144,337
8	\$55,156	\$80,346	\$120,518	\$160,691
9	\$60,770	\$88,523	\$132,784	\$177,045
10	\$66,383	\$96,700	\$132,784	\$193,399

Number Include All Adults in Household

Note: Income levels are determined in accordance with the *Income Verification Rules* document available at www.doe.in.gov/choice.

For a household size of 11 or more:

*Add \$5,613 to the annual limit for each additional member for a "90%" scholarship.

**Add \$8,177 to the annual limit for each additional member for a "90%" scholarship.

***Add \$12,266 to the annual limit for each additional member for a "50%" scholarship.

****Add \$16,354 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?

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.

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, 2020
- 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 qualified for an Individualized Education Program (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 an Indiana school 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.

Pre-K vouchers are available in all counties throughout Indiana. For more information, log onto www.in.gov/fssa/carefinder/4932.htm.



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Pope Francis decries ‘barbaric resurgence’ of anti-Semitism

VATICAN CITY (CNS)—Pope Francis condemned the “barbaric resurgence” of anti-Semitism and criticized the selfish indifference that is creating the conditions for division, populism and hatred.

“I will never tire of firmly condemning every form of anti-Semitism,” the pope told a delegation from the Simon Wiesenthal Center, an international Jewish human rights organization based in Los Angeles that combats hate and anti-Semitism around the world.

Meeting the delegation at the Vatican on Jan. 20, the pope said, “It is troubling to see, in many parts of the world, an increase in a selfish indifference” that cares only about whatever is easy for oneself and lacks concern for others.

It is an attitude that believes “life is good as long as it is good for me, and when things go wrong, anger and malice are unleashed. This creates a fertile ground for the forms of factionalism and populism we see around us. Hatred rapidly grows on this ground,” he added.

To tackle the root cause of the problem, he said, “we must commit ourselves also to tilling the soil in which hatred grows and sowing peace instead.”

With integration and seeking to understand others, “we more effectively protect ourselves,” the pope said. Therefore, it is “urgent to reintegrate those

who are marginalized, to reach out to those far away” and support those who have been “discarded” and to help people who are victims of intolerance and discrimination.

Pope Francis noted that Jan. 27 would mark the 75th anniversary of the liberation of the Auschwitz-Birkenau concentration camp from Nazi forces.

Recalling his own visit in 2016 to the extermination camp, he underlined how important it is to make time for moments of reflection and silence, so as to better hear “the plea of suffering humanity.”

Today’s consumer culture is also gluttonous with words, he said, churning out so many “useless” words, wasting so much time on “arguing, accusing, shouting insults with no concern for what we say.

“Silence, on the other hand, helps to keep memory alive. If we lose our memory, we destroy our future,” he said.



Pope Francis leads a meeting with a delegation from the Simon Wiesenthal Center, an international Jewish human rights organization, at the Vatican on Jan. 20. The pope told the group, “I will never tire of firmly condemning every form of anti-Semitism.” (CNS photo/Vatican Media)

The commemoration of “the unspeakable cruelty that humanity learned of 75 years ago,” he said, should “serve as a summons to pause,” be silent and remember.

“We need to do this, so we don’t become indifferent,” he said.

And he asked that Christians and Jews

continue to use their shared spiritual patrimony to serve all people and to create ways of drawing closer together.

“If we do not do this—we who believe in him who from on high remembered us and showed compassion for our weaknesses—then who will?” †

Federal judge blocks Trump’s order on state refugee resettlement

WASHINGTON (CNS)—A federal judge in Maryland issued a preliminary injunction on Jan. 15 blocking the Trump administration from enforcing an executive order that would allow state and local government officials to reject resettling refugees in their jurisdictions.

The judge ruled in favor of the plaintiffs, three faith-based resettlement agencies—HIAS, a Jewish organization; Church World Service; and Lutheran Immigration and Refugee Service—who said their work would be directly impacted and harmed by the order.

In his 31-page decision, U.S. District Judge Peter Messitte said the executive order could be seen as unlawful because it grants states and localities veto power that “flies in the face of clear congressional intent.”

The judge also called for refugee resettlement to “go forward as it developed for the almost 40 years” prior to President Donald J. Trump’s executive order, announced last September.

Ashley Feasley, director of policy for Migration and Refugee Services of the U.S. Conference of Catholic Bishops (USCCB), echoed this sentiment, telling Catholic News Service that “refugee resettlement will continue as it has before” based on available resources and family connections.

But she also acknowledged that the

refugee resettlement process has taken a hit. “Everything is in flux,” she said just after the injunction was issued, and she pointed out it would likely be appealed by the Trump administration.

One sentence from the order that stood out for her was Messitte’s assertion that the order goes against the intent of Congress as per its 1980 Refugee Act.

The judge said Trump’s executive order “appears to run counter to the Refugee Act’s stated purpose, which is to provide ‘comprehensive and uniform provisions for the effective resettlement and absorption of those refugees who are admitted.’”

He also noted that giving states and localities veto power over refugee resettlement “raises a serious matter of federal pre-emption under the Constitution.”

The judge said he agreed with the plaintiffs’ claim that their work would be harmed by the executive order, and he said he also was convinced they would be able to demonstrate the order is “arbitrary and capricious” as well as “susceptible to hidden bias.”

He concluded by saying the order “does not appear to serve the overall public interest.”

The three refugee advocacy groups filed the lawsuit against the executive order with the U.S. District Court in Greenbelt, Md., last November. The groups are among nine

national agencies that have agreements with the federal government to provide housing and other services for refugees, including the USCCB’s Migration and Refugee Services, which in partnership with its affiliates, resettles about 30 percent of the refugees that arrive in the U.S. each year.

In a Jan. 17 statement, Auxiliary Bishop Mario E. Dorsonville of Washington, who is chairman of the USCCB’s migration committee, called the ruling “a welcome step in our ongoing ministry to provide refugees, who are fleeing religious persecution, war and other dangers, with safe haven here in the United States.”

He also said the injunction “helps to maintain a uniform national policy of welcome to refugees and serves to maintain reunification of refugee families as a primary factor for initial resettlement.”

Krish O’Mara Vignarajah, president and CEO of Lutheran Immigration and Refugee Service (LIRS), called the ruling a “win for the rule of law and for all refugees and the communities that welcome them.”

“We know the fight isn’t over,” she added in a statement, but she said the refugee advocacy groups are “confident that the Constitution—and, as the last few months have proved, the country—are on our side.”

She said LIRS and its colleagues have been working on the local, state and national level to “successfully resettle

refugees for decades, and we plan to continue doing just that.”

Trump’s executive order issued last fall said state and local officials in any jurisdiction had veto power over refugee resettlement after June 2020, if they make their decision on this public by Jan. 21.

To date, governors in 42 states, including Indiana, have said they will accept more refugees. Governors from five remaining states that accept refugees—Alabama, Georgia, Florida, Mississippi and South Carolina—had not yet responded to the deadline.

Texas was the first state to reject the resettlement of new refugees, announced by Texas Gov. Greg Abbott in a Jan. 10 letter to Secretary of State Mike Pompeo. In statements and Twitter posts, the state’s Catholic bishops urged him to reconsider.

The Texas Catholic Conference, the public policy arm of the state’s bishops, said the move to “turn away refugees from the great state of Texas” was “deeply discouraging and disheartening.”

In a Jan. 10 statement, the conference said it “respects the governor,” but said his decision in this case was “simply misguided” because it “denies people who are fleeing persecution, including religious persecution, from being able to bring their gifts and talents to our state and contribute to the general common good of all Texans.” †




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For more information, please log on to www.archindy.org/layministry



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Gift of knowledge should move people to take good actions

By Mike Nelson

What is knowledge? More specifically, what is knowledge in relation to our Catholic faith?

Several years ago, I came upon St. Bonaventure's "Prayer for the Seven Gifts of the Holy Spirit." A 13th-century cardinal and follower of St. Francis of Assisi, St. Bonaventure is also a patron saint of our parish, Mission San Buenaventura in Ventura, Calif., where my wife directs music and liturgy and I play piano.

Reading this prayer inspired me to set St. Bonaventure's prayer to music, in which I combined two gifts to make part of a verse: "Grant us courage, grant us knowledge, so we may know and protect what is good."

The actual words of St. Bonaventure's prayer suggest I was hopefully on the right track: "May he impart to us the gift of knowledge, which will enable us to discern your teaching and distinguish good from evil."

Knowledge can be a tricky gift to assess. Many of us have heard that it doesn't take an active Catholic to know what the Catholic Church teaches. Inactive Catholics, non-Catholics and even atheists can be just as knowledgeable about Catholic teaching as those who practice their faith—in some cases, more so.

The key, of course, is taking to heart what we know and acting on it. Or, as bishops tell diaconate candidates during the rite of ordination when ritually handing them a Book of the Gospels: "Believe what you read, teach what you believe and practice what you teach."



Volunteer Argentina Infante assists a man at a food pantry at Catholic Charities of the Archdiocese of New York's community center in the South Bronx. The Holy Spirit's gift of knowledge should help form not only the mind, but also the heart and will of a person. (CNS photo/Gregory A. Shemitz)

That, in the context of our Catholic faith, should give us a clue as to what knowledge actually means. Knowledge simply for knowledge's sake, St. James suggested rather pointedly, means nothing without action inspired by that knowledge: "What good is it, my brothers, if someone says he has faith but does not have works?" (Jas 2:14).

As an adult, I attended confirmation preparation classes at another parish before the implementation of the Rite of Christian Initiation of Adults. It was designed to teach us facts about the faith I would profess at the Easter Vigil. We even took a midterm to test our knowledge.

Fortunately, I was already of the mind to become Catholic, not because of its teaching but because I was seeking a community of faith that sought to know and follow Jesus Christ. The words I once heard during a parish retreat, "We are the body of Christ, we are a community of believers," and the ministries that serve Church and community in Jesus' name are why I became and remain a Catholic.

This was long before I knew anything about St. Bonaventure or any of the saints, or anything about the *Catechism of the Catholic Church* or very much about Scripture. But I learned very quickly about the person of Jesus, and how he was more interested in how people lived their lives than in how much they knew.

The Pharisees knew all too well how Jesus felt about learned people. When he healed the man born blind, the Pharisees were outraged that Jesus had performed his healing work on the Sabbath, in violation of the law of Moses.

And believing that blindness was a result of sin, they were outraged further when Jesus suggested that blindness was more than a physical affliction.

"If you were blind," Jesus told the Pharisees, "you would have no sin; but now you are saying, 'We see,' so your sin remains" (Jn 9:41).

The blind man, now healed, understood as well as anyone that knowledge of Jesus and his message to heal and serve those most in need leads to hope for all and calls us to action to meet those needs.

For if knowledge impacts only the mind and not the heart and will, what is its purpose? As St. Paul told the people of Ephesus, "May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call" (Eph 1:18).



The Holy Spirit, traditionally depicted as a dove, is pictured in a stained-glass window at St. John Vianney Church in Lithia Springs, Ga. There is a relationship between knowledge and the other gifts of the Holy Spirit. (CNS photo/Michael Alexander, Georgia Bulletin)

St. Thomas Aquinas—a doctor of the Church like his contemporary, St. Bonaventure—suggested in his *Summa Theologica* that all gifts of the Holy Spirit are connected to the cardinal virtues rooted in ancient Greece and later proclaimed by Church leaders in the Middle Ages.

The gift of knowledge, St. Thomas said, corresponds to the virtue of hope, which better helps us to understand the meaning of God.

"God 'desires all men to be saved and to come to the knowledge of the truth': that is, of Christ Jesus," declares the catechism (#74). "Christ must be proclaimed to all nations and individuals, so that this revelation may reach to the ends of the Earth."

It is important, too, to realize that, as St. Bonaventure (inspired by Isaiah, St. Paul and others) proclaimed, there is a relationship between knowledge and the other gifts of the Holy Spirit.

"If you receive my words and treasure my commands, turning your ear to wisdom, inclining your heart to understanding; yes, if you call for intelligence, and to understanding raise your voice; if you seek her like silver, and like hidden treasures search her out, then will you understand the fear of the Lord; the knowledge of God you will find. For the Lord gives wisdom; from his mouth come knowledge and understanding" (Prv 2:1-6).

(Catholic journalist Mike Nelson writes from Southern California.) †



St. Bonaventure is depicted in a stained-glass window at the Basilica of Our Lady Immaculate in Guelph, Ontario. In his "Prayer for the Seven Gifts of the Holy Spirit," Bonaventure asks the Holy Spirit to "impart to us the gift of knowledge, which will enable us to discern your teaching and distinguish good from evil." (CNS photo/Crosiers)

Worship and Evangelization Outreach/Sean Hussey

Goal of evangelization includes living as intentional disciples

Are you a follower of Jesus, or just a fan? Growing up, I was certainly a fan of Jesus, but I wasn't a follower. I knew some things about Jesus, but I didn't *know* Jesus.

In college, I met some incredible followers of Jesus. These people shared their stories and their lives with me, and they witnessed to me what it meant to be a disciple. Through that community, I was led into a personal relationship with Jesus, and I made the decision to follow him.

Pope Benedict XVI once said, "Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction."

The goal of evangelization is to introduce people to the person of Jesus Christ, and to invite them to follow him as an intentional disciple. Evangelization is not an imposition, but an invitation to eternal life.

As the archdiocese's new coordinator of evangelization and discipleship, I want to serve alongside you in this great call to

evangelize. Please allow me to introduce myself and share with you some of the exciting things we are working on.

My name is Sean Hussey. I am the youngest of five children, I have 10 beautiful nieces and nephews, and my wife, Paige, and I are expecting our first child in February! I am extremely grateful to be joining the team here at the archdiocese. I hope to support and serve our priests, parish evangelization leaders, and anyone interested in evangelization to build up cultures of evangelization and discipleship at our parishes through ongoing discipleship formation, practical training and resources.

Our most recently released resource is called "10 Things a Disciple of Jesus Does." The word "disciple" comes from the Latin word for student. Therefore, we must ask: How do we live as a student of Jesus? In other words, what does a disciple do? This new resource we have available in English and Spanish will be a helpful tool for you to be more intentional in your own walk with Jesus toward eternity, and as a tool to share with others to introduce them to habits of being disciple of Jesus. You can access this resource at www.archindy.org/catechesis/10Things2019.html.

Another resource we are putting finishing touches on is an evangelization guidebook. It will provide a model for implementing and sustaining a process of spiritual multiplication (by God's grace) through evangelization small groups and one-on-one discipleship efforts. We hope that this guidebook will be an ongoing support for anyone continuing in the work of evangelization, the essential mission of the Church.

If you are someone who is interested in evangelization, I would encourage you to ask your pastor or parish life coordinator who your parish's point of contact is with the archdiocesan Office of Evangelization. You can offer to help that person or, if no one has yet been identified for that role—offer to be that person and contact me in the Office of Evangelization. We can provide you with the support and resources you need.

May God give us the grace to live as intentional disciples of his Son, Our Lord Jesus Christ.

(Sean Hussey is the evangelization and discipleship coordinator within the archdiocesan Secretariat for Worship and Evangelization. He can be reached at shussey@archindy.org.) †



That All May Be One/Fr. Rick Ginther

The Word of God is an interreligious link to people of faith

Pope Francis has declared the Third Sunday in Ordinary Time, on Jan. 26 this year, to be the "Sunday of the Word of God."

He stated this in his apostolic letter "*Aperuit illis*." "He opened their minds to understand the Scriptures" (Lk 24:45). It was issued "*motu proprio*" by the pope on his own initiative and personally signed by him on Sept. 30, 2019.

The immediate change this brings about for Roman Catholics is liturgical: the name has changed. The far-reaching change sought by Pope Francis: a designated annual celebration that holds up the word of God. We recognize that word as an essential expression of divine communication central to our life as Catholic Christians.

The word of God. God speaking to humanity. God speaking to believers. God revealing God's self and God's will for humanity. In Christ.

For ecumenical relations, this is our essential starting place.

Whenever Christians gather, our first commonality is our baptism. That baptism is rooted in God's revelation in Christ.

It should not surprise us, then, that the

immediate response to this commonality would be prayer. And to pray with and through God's word.

Last Sunday, Jan. 19, was an example: the annual Week of Prayer for Christian Unity. At a local prayer service, the entire focus was based on Acts 27:18-28:10, specifically, "They showed us unusual kindness" (Acts 28:2).

Through such scripturally based wisdom, those present were encouraged to embody unusual kindness toward the stranger.

When the Irvington Association of Ministers Lenten prayer services take place each Wednesday evening in Indianapolis during Lent, it is the word of God all gather to hear and reflect upon. From this, we lift the needs of the communities from which we come, and the larger community in which we live. We note our "oneness" in Lent and in need, even as we are not fully one.

Each year at the National Workshop on Christian Unity, we open the four days with a joint prayer service. The word of God is central to that prayer. The entire gathering takes place rooted in Jesus' own words: "that all may be one" (Jn 17:21).

Each day we have Scripture study. A skilled presenter leads us in reflection on designated passages.

In 2015, study was led by Amy-Jill Levine. A university professor of New

Testament and Jewish Studies at Vanderbilt University in Nashville, Tenn., Levine is Jewish. She brought to select passages of the New Testament the ancient knowledge, cultural and linguistic understandings of the ancient Jewish community. Talmud, Torah and Christian Testament met!

The word of God is truly an interreligious link. We share God's word with Judaism in the ancient texts of the Old Testament.

We share the Psalms, that great collection of sung poetry. They fire our religious imaginations and give us a text we can pray together.

It is true that we differ in how we understand the truths found within the word (e.g., our "Christ" approach to some passages vs. their mosaic covenant approach). But Christians and Jews honor, cherish and love the word for its revealing God as Creator, as a source of redemption and a sanctifier of the realities of our lives.

The Third Sunday in Ordinary Time is now the "Sunday of the Word of God."

Yet, in truth, each day is a day of the word of God—for Catholics, Christians and Jews.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †



The Human Side/Fr. Eugene Hemrick

Tuning out today's nonstop news and the missing art of dialogue

Why are some people tuning out today's news? Could one reason be that basic principles of dialogue are missing in what they are experiencing?

St. Paul's VI's encyclical letter on the Church "*Ecclesiam Suam*" contains the very principles of which we speak.

First is clearness that demands comprehensibility.

Under "this first requirement," states Pope Paul VI, all "should examine closely the kind of speech we use. Is it easy to understand? Can it be grasped by ordinary people? Is it the current idiom?"

Trust, a second principle, is defined as "confidence not only in the power of one's own words, but also in the goodwill of both parties to dialogue.

Hence dialogue promotes intimacy and friendship on both sides."

A third principle is pedagogic prudence: "The person who speaks is always at pains to learn the sensitivities of his audience, and if reason demands it, he adapts himself and the manner of his presentation to the susceptibilities and the degree of intelligence of his hearers."

Finally, the principle of meekness is not proud, bitter, offensive, a command or an imposition. It is peaceful, "has no use for extreme methods, is patient under contradiction and inclines toward generosity."

Are people tuning out the news because much of what it reports goes against promoting confidence and friendship, affronts human dignity and is vitriolic?

Could it also be that our news is nonstop? Our digestive system rebels when we overeat, and so does our mind when it is overwhelmed. You don't so much hear people saying "I can't get enough news," but rather, "enough is enough!"

Something is missing in today's news that is touching our nerve of dissatisfaction. Could that something be that it lacks the virtue of disinterestedness?

On this topic, Father Romano Guardini states, "Within us, there lives a false self and a true self. The false self is the constantly emphasized 'I' and 'me' and 'mine,' which refers everything to its own honor and prosperity, wishing to enjoy and achieve and dominate. This hides the true self."

Could one reason people are tuning out the news be that they aren't hearing the true self in what they are experiencing? Down deep, God endowed us with a sense of truthfulness, a desire for harmony and a spirit of dignity. When absent, a warning sound alerts us that the air is polluted and should be avoided.

(Father Eugene Hemrick writes for Catholic News Service.) †

For the Journey/Effie Caldarola
Have an
eco-conscious
new year

At a New Year's Eve party, someone asked everyone about their 2020 resolutions. Talk about deflating a celebration. Some people said they didn't make resolutions, and others came up with weak responses like "Drink more water."

That seemed like such an easy resolution that I've started drinking more water myself. Finally, a resolution at which I can succeed!

Seriously, though, I don't make New Year's resolutions. But I do find it helpful during January to review important areas of my life. This year, I was inspired by Internet

exchanges about what people are doing or plan to do for the environment.

So, here are some of my environmental successes and "needs improvement." As the Benedictines say, "Always we begin again."

My neighborhood is outside city limits and not covered by city trash and recycling services. So we pay for our trash pickup and more to choose the recycling option. It pains me to see how few people on our street pay for a recycling box. But we see it as part of our environmental stewardship.

On the other hand, I often forget to take my canvas bags to the grocery in lieu of plastic. So, to do things differently, I've put a little sign on my car radio—"Bags?" Perhaps by doing this, I will develop a new habit.

A change I made this past year: After reading about the decimation of Canadian boreal forests by most of the toilet paper industry, I've started buying only 100 percent recycled toilet paper. At www.greenmatters.com, I've read about which brands get an A and which an F for sustainability.

In 2019, I joined my parish's Creation Care team, which cooperates with a composting company to collect all food waste and paper from parish dinners for composting soil. By recycling and composting, we aim to bring parish events to near zero waste to the landfill. Parish education on the environment is part of our commitment.

The Atlantic recently ran an article about how much better people sleep in a cold bedroom. I was happy to see this, as I love a cold bedroom and our thermostat is always turned to 60 degrees at night. We try to remember to turn down the daytime heat when we will be gone, but we can do better there.

This winter, I attended a seminar on "Creating a Biodiverse Garden." Our yard has a way to go in being environmentally sustainable. But we will incorporate a list of new plants for our garden—native grasses, coneflowers, milkweed—that will help encourage birds and the right kind of insects.

I've become a dedicated secondhand shopper. In my town, we have an upscale boutique that sells secondhand clothing to support a residence for homeless pregnant women. I can support a good cause while cutting back on new clothing, a major source of pollution and waste in today's world.

Knowing that meat production accounts for about 4 percent of greenhouse gas, according to the Environmental Protection Agency, I'd like to continue one meatless day a week, at least.

Writing to companies—like those big toilet paper companies that dominate the industry—is something I can do. It doesn't take long, and it costs only a stamp.

Every day I make choices—consumption, purchases, gas mileage—that affect the environment. May my choices in 2020 be prayerful and respectful of our Mother Earth under siege.

(Effie Caldarola writes for Catholic News Service.) †



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

The Sunday Readings

Sunday, January 26, 2020

- Isaiah 8:23-9:3
- 1 Corinthians 1:10-13, 17
- Matthew 4:12-23

The Book of Isaiah supplies the first reading for Mass this weekend. It offers us a powerful lesson.

When this part of Isaiah was written, God's people were skating on thin ice. They still had their independence, at least after a fashion. Hebrew kings still reigned in the kingdoms of Judah and Israel. The religious, social and political structures



all still gave lip service to the ancient religion and to the holy covenant between God and the chosen people.

Everything, however, was at risk because devotion to the covenant and obedience to God's law were at low ebb. Isaiah loudly warned that disaster was just around the corner. But, he said, the people could rescue themselves by returning to religious faithfulness and obeying God, as previous prophets had taught. They had this potential, this ability, within themselves.

They did not sin because they were helpless in the face of temptation. Rather, they were weak because they ignored God. If they were determined, they could be strong and virtuous.

For its second reading, the Church has selected a section from St. Paul's First Epistle to the Corinthians.

Paul obviously loved the Corinthian Christians. He yearned to see them saintly and eternally with the Lord. But just as obviously, they troubled him because they seemed so attracted to the many vices of their great, worldly and wealthy city. They were vulnerable to the feelings of competitiveness and insecurity that vex all humans.

Never willing to accept passivity or indifference, he loudly called the Christians in Corinth to be true to Christ.

He taught a basic message. Earthly reward will pass more quickly than many might realize. Earthly wisdom is unreliable. True wisdom is to understand the meaning of the cross, and this understanding requires grace, available

only to those who earnestly follow the Lord.

St. Matthew's Gospel supplies the last reading. It is situated in Capernaum, the fishing village located at the northern tip of the Sea of Galilee. Jesus is there, having left Nazareth. His public ministry has begun.

As a modest center of commerce, Capernaum saw people come and go. Jesus used this coincidence as an opportunity to encounter many people. He called them to fidelity to God, repeating the admonitions of the ancient Hebrew prophets.

In this place, Jesus met Andrew and his brother Simon, whom Jesus renamed Peter. They became the first of the Apostles in the sequence of calling. In time, Christianity was to grow from and be built upon the Apostles.

It is interesting that the Gospels, such as the case in this reading, refer to these Apostles so specifically by giving their names. The Gospel leaves no doubt whatsoever about their identity since it was vital in the early Church that the teachings of the genuine Apostles be known and be kept intact.

Reflection

These readings remind us of how, at the same time, humans can be so blind and so powerful.

In the first reading, Isaiah criticized the people for their religious listlessness. But he also presumed that, if they wished, they could reverse their wayward paths and return to God.

The same message is also essentially in the second reading from St. Paul's First Epistle to the Corinthians. Paul boldly denounced the Corinthians' sins and quarrels and called them to conversion, insisting that they could withstand temptation.

We are sinners. But although sin restrains us, we can break away by turning to God and by allowing his grace to empower us. The impulse to sin, while real, is no match for God or for the heart determined to be with God.

The teachings of the Apostles guide us to our own empowerment and union with the Lord. †

Daily Readings

Monday, January 27

St. Angela Merici, virgin
2 Samuel 5:1-7, 10
Psalm 89:20-22, 25-26
Mark 3:22-30

Tuesday, January 28

St. Thomas Aquinas, priest and doctor of the Church
2 Samuel 6:12b-15, 17-19
Psalm 24:7-10
Mark 3:31-35

Wednesday, January 29

2 Samuel 7:4-17
Psalm 89:4-5, 27-30
Mark 4:1-20

Thursday, January 30

2 Samuel 7:18-19, 24-29
Psalm 132:1-5, 11-14
Mark 4:21-25

Friday, January 31

St. John Bosco, priest
2 Samuel 11:1-4a, 5-10a, 13-17
Psalm 51:3-7, 10-11
Mark 4:26-34

Saturday, February 1

2 Samuel 12:1-7a, 10-17
Psalm 51:12-17
Mark 4:35-41

Sunday, 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

Question Corner/Fr. Kenneth Doyle

The Christmas liturgical season ends with the Baptism of the Lord

At my previous parish, we said that the end of the Christmas season was the feast of the Epiphany. My current parish, though, says that the Christmas season concludes a week later on the feast of the Baptism of the Lord.



Which one is right? And if it's the latter, what does the baptism of Jesus by John the Baptist in the Jordan River have to do with Christmas? (Indiana)

Many people do put away their Nativity crèches

and other Christmas decorations following the Epiphany, leading to a common assumption that the Christmas season closes with that feast. But liturgically, your current parish is correct.

The Christmas 2019 website of the U.S. Conference of Catholic Bishops says this: "The liturgical season of Christmas begins with the vigil Masses on Christmas Eve and concludes on the feast of the Baptism of the Lord. During this season, we celebrate the birth of Christ into our world and into our hearts, and reflect on the gift of salvation that is born with him ... including the fact that he was born to die for us."

The baptism of Jesus marks a sharp line of demarcation: Previous to that, he was viewed simply as a carpenter from Nazareth. But with his baptism, his public life begins as he proclaims with his words and actions the arrival of the kingdom of God; with the baptism in the Jordan, the Holy Spirit begins to lead Jesus in a new way.

The second part of your question, though, is a bit more difficult: What does Christ's baptism have to do with Christmas? Here, it's helpful to consider something Pope Benedict XVI said in a homily on the feast of the Baptism of the Lord in 2013.

He explained that both the nativity of Jesus and his baptism show the Savior's solidarity with us, the humble immersion in our human condition that allowed Christ to understand our weakness and frailty. Even though Jesus had no need for baptism as a sign of repentance, he allowed it to happen. In the words of Pope Benedict, "He was moved to compassion, he chose to 'suffer with' men and women, to become a penitent with us."

Our new pastor is focused on making sure that everything at Sunday Mass is done strictly according to

the rubrics. For example, when it is time for Communion he gives the host to each of the extraordinary ministers of holy Communion, who must stand back from the altar; then the deacon gives the cup to each one.

Then the pastor passes out the ciboria one by one, and he and the deacon hand out the cups one by one. No extraordinary minister is allowed to pick up anything off the altar, so there is a lot of walking back and forth. All this, of course, takes time. Sometimes we are almost finished with the Communion hymn before anyone in the pews has received Communion. Is there some way to speed things up without violating the rubrics? (Virginia)

Actually, your pastor is following what is the prescribed procedure. The U.S. Conference of Catholic Bishops in its liturgy guide says: "After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the deacon, and then hands the sacred vessels to them for distribution of holy Communion to the people."

In a further explanation of that, the guidelines for the Archdiocese of Washington state that "extraordinary ministers should not take the sacred vessels from the altar themselves, but should be handed them by the priest or deacon."

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

The Gates of Hell in Our Midst

By Natalie Hoefler

Against the massive bluff—the "rock"—of ancient Caesarea Philippi, stood a temple to the god Pan. "The gates of hell," Christ called it, for children were sacrificed there.*

Today four "temples" stand in our midst—

here in central and southern Indiana where we proclaim the Gospel of Christ—where children again are slain, an act declared acceptable so long as the little lives are wholly—or partially—on the right (or wrong?) side of the womb.

Some choose this for their young out of fear, thinking it best, believing there is no alternative. Many others slay the unborn on altars of pride, greed and selfishness, placing their wants and desires above the right of their own children to live.

So many are numb to this slaughter of innocents, this child sacrifice within the boundaries of our local Church.

Does unjust legality also justify passivity? Dare we stand idly by,

deaf to 6,600 annual cries? ** What can you do to see that upon our limestone bedrock, the gates of hell shall not prevail?

*Mt 16:13-18

**6,629 abortions in Marion and Monroe counties in 2018, per 2018 Indiana Terminated Pregnancy Report

(Natalie Hoefler is a member of St. Monica Parish and is a writer for The Criterion.)

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. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired." 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 46202-2367 or e-mail to nhoefler@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.

ALVARADO, Martin Fernando Medina, 52, St. Lawrence, Indianapolis, Nov. 7. Husband of Maria Elvia Martinez Valdiva. Father of Neida, Sarahi, Axel, Bogar and Eduardo. Son of Silvestre Medina Nava and Marian Alvarado Bermudez.

ANTHONY, Betty Jean, 91, St. Luke the Evangelist, Dec 25. Mother of Charissa Tyler and Deborah Jean Wright. Sister of Dr. Michael McDonald. Grandmother of four. Great-grandmother of six.

BARDON, Marilyn, 77, St. Michael the Archangel, Indianapolis, Dec. 31. Mother of Elizabeth Hunt and Jeb Bardon. Sister of Mark and Paul Wi Wi. Grandmother of five.

BEATTY, Elizabeth A., 93, Christ the King, Indianapolis, Dec. 26. Aunt of one.

BUERGELIN, Susan, 45, St. Lawrence, Indianapolis, Dec. 25. Wife of Luis Alfonso. Mother of Aaron Emery and Michael Kramer. Daughter of Annette Jacobs.

CALVANO, Linda, 70, Sacred Heart of Jesus, Indianapolis, Dec. 30. Wife of Tom Calvano. Mother of Teresa Bauer, Rebecca Peauler and Aaron Calvano. Grandmother of 10. Great-grandmother of two.

ERNE, William H., 84, St. Louis, Batesville, Jan. 1. Brother of Bob and Joe Erne.

Uncle and great uncle of several.

EVERSGERD, Red, 87, St. Lawrence, Indianapolis, Dec. 22. Father of Larisa Dotson and Cynthia Owings. Grandfather of five. Great-grandfather of 10.

GALLAGHER, Mary Alice, 90, St. Lawrence, Indianapolis, Dec. 19. Mother of Susan Barker, Julie Maloy, Christine Schmidt, Nancy Valentine and Martin Gallagher. Grandmother of 15. Great-grandmother of 25.

HARDIN, Betty L., 70, Holy Family, New Albany, Dec. 28. Mother of Karen Bowyer. Sister of Linda Breeden and Sandra Lefebvre. Grandmother of one.

ISADA, Victor, 82, St. Mark the Evangelist, Indianapolis, Dec. 29. Husband of Eleanor Isada. Father of Victoria Stefaniak, Paolo and Raymond Isada. Brother of Dolores and

Rafael Isada, Jr. Grandfather of two.

JENKINS, Charlie J., 80, Our Lady of Perpetual Help, New Albany, Dec. 30. Husband of Lowetta Jenkins. Father of Lisa Barbier and Stephen Jenkins. Brother of Jeanie Siegrist. Grandfather of three.

KARPINSKI, Zoey L., infant, St. Luke the Evangelist, Indianapolis, Dec. 29. Daughter of Tod and Kristy Karpinski. Sister of Gemma Karpinski. Granddaughter of Cindy Lawson and Terry Karpinski.

KAY, Clare (Mulhern), 63, St. Lawrence, Indianapolis, Dec. 3. Daughter of Rosemary Valvo. Stepdaughter of Joseph Valvo. Sister of Rosemary Mifsud and Kathleen Ray. Aunt of several.

LAHEY, John, 75, Holy Spirit, Indianapolis, Dec. 11. Husband

of Patricia Lahey. Father of Mary Ann Dewan, Teresa Whirls, David and Robert Lahey. Grandfather and great-grandfather of several.

LUTGRING, Mary Jean, 87, St. Jude, Indianapolis, Jan. 2. Wife of Alfred Lutgring. Mother of Darlene Button, Donna Hale, Damon, Daniel, David, Douglas and Duane Lutgring. Grandmother of 18. Great-grandmother of five.

MCKENNA, Daniel J., 55, Holy Name of Jesus, Beech Grove, Dec. 30. Brother of Carrie Wagoner, Debra, Susan, John and Mike McKenna Jr. Uncle of several.

MCKEON, Thomas J., 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 22. Brother of Daniel McKeon. Uncle and great-uncle of several.

PICKHARDT, Marie L., 103, Holy Spirit, Indianapolis, Dec. 25. Mother of Marcia Bowman and David Pickhardt. Grandmother of five. Great-grandmother of eight.

REYES-GOMEZ, Ramon, 72, Holy Spirit, Indianapolis, Jan. 3. Husband of Graciela Rodriguez de Reyes. Father of Elizabeth, Georgina, Baruc and Ramon Reyes.

ROGERS, Rena, 60, St. Lawrence, Indianapolis, Nov. 7. Sister of Richard and Victor Rogers. Aunt of several.

SCOTT, Charles M., 75, Good Shepherd, Indianapolis, Sept. 28. Husband of Carol Scott. Father of Connie Hoeferkamp, Anita Turner, Charles and James Scott. Brother of Karen Anders and Steve Scott. Grandfather of eight. Great-grandfather of one.

THEDWALL, Alrick S., 68, St. Matthew the Apostle, Indianapolis, Dec. 31. Husband of Kate Thedwall. Father of Megan, Craig and Ryan Thedwall. Grandfather of three.

TROXELL, Rosina M., 88, Christ the King, Indianapolis, Dec. 28. Wife of James Troxell. Mother of Timothy Troxell. Grandmother of one.

WESELI, Robert P., 78, St. Jude, Indianapolis, Dec. 26. Husband of Mary Lou Weseli. Father of Dawn Hopkins, Dean and Keith Weseli. Brother of Sue Gump, Karen Mueller, Joyce Murray, Diane, Michael and Thomas Roedersheimer, George Sickinger and Roger Weseli. Grandfather of eight. †



Chicago March for Life

Pro-life advocates in Chicago are seen on Jan. 11 during the city's annual March for Life. (CNS photo/Karen Callaway, Chicago Catholic)

Young adults make 'deep dive' into faith during 'ad limina' visit

VATICAN CITY (CNS)—Supporting and supported by their bishops, 25 young adults from Minnesota and North Dakota made a pilgrimage “*ad limina apostolorum*”—to the threshold of the Apostles—in mid-January.

The delegation of women and men, single and married, ages 21-35 flew to Rome with the bishops of Region VIII (which also includes South Dakota), who are required by Church law to make the *ad limina* visits to pray at the tombs of Sts. Peter and Paul and to meet with the pope and top Vatican officials.

Many dioceses offer pilgrimages to coincide with their bishops’ *ad limina* visits, but the Region VIII trip was different: Young adults were invited last May to apply to make the trip either by providing a letter of recommendation from someone who would attest to their leadership in evangelization, or by writing a short essay on how Christ has worked through others

to draw them closer to him.

While the region’s bishops met Pope Francis on Jan. 13, the young pilgrims met him two days later after the pope’s weekly general audience. Two young men came bearing white zucchetti—the papal skullcaps—and the pope put each on his head, then handed it back as a souvenir.

Mychal Schilmoeller, 33, the pastoral care minister at St. Michael Parish in Prior Lake, Minn., received special attention from Pope Francis. Noticing her belly, he asked when her baby is due. She told him, “St. Patrick’s Day,” and he blessed her unborn baby and gently touched her.

“I don’t usually like people touching me, but it was a beautiful blessing,” she said.

Schilmoeller said the bishops’ invitation to young adults to join them for the *ad limina* is “a sign of hope, a sign of a willingness to listen to young people, a willingness to change some things, perhaps.”

Vincenzo Randazzo of the Office of Evangelization of the Archdiocese of St. Paul and Minneapolis came up with the idea for the pilgrimage and presented it to Archbishop Bernard A. Hebda, who, he said, responded, “Let’s do it.”

“I want everything we do to be an effort to evangelization,” Randazzo told Catholic News Service (CNS).

Will Herrmann, a 30-year-old computer programmer and member of St. Bonaventure Parish in Bloomington, Minn., was the newest Catholic in the group. He entered the Church last Easter.

Although he was surprised to be chosen for the pilgrimage, he said he applied because “I wanted to dive into the deep end of my faith.”

Speaking to CNS near the tomb of St. Paul, he said, “I feel like I married into this family, and now I’m meeting the relatives—the saints.”

One thing the pilgrims have in common, Randazzo said, is how much of their time is spent online, including when seeking information about the faith.

As opposed to that “virtual reality,” Randazzo said, “Rome has lots of stuff” with art and architecture and the actual places where Sts. Peter and Paul and a host of other saints lived, died and were buried.

Another pilgrim, Mary Evinger, 29, the director of religious education at St. Joseph’s Parish in Williston, N.D., is planning to bring high school students to Rome precisely for that reason.

“They’re just on their screens, and just seeing an image isn’t the same,” she said. “You don’t get that awe of being there.”

“Being there”—in the basilicas, the Vatican Museums, the Colosseum—was a big motivator for Evinger to apply for the pilgrimage, she said. But she also wanted to be with the region’s bishops and with Pope Francis.

Organizing the pilgrimage was part of the Archdiocese of St. Paul and Minneapolis’ ongoing response to young adults who wrote Archbishop Hebda an open letter in 2018 about what they want from the Church, the archbishop told CNS.

The youthful pilgrims, the archbishop said, told the bishops they were making the pilgrimage “to pray for Pope Francis and then to pray for their bishops.”

Most of the pilgrims already have completed college and are “trying to figure out where they are in the Church now that they are working and living on their own,” he said. They want to know where God is calling them to serve.

“It’s no secret that one of the things that the Church, at least in the United States, struggles with is young people drifting at times,” Archbishop Hebda said, so when the region’s bishops met Pope Francis, they assured him “there also were young people who were very much involved in the Church, who loved him and certainly the way he articulates his ministry.”

Randazzo said it is easy for Catholics to notice the scandals and the problems afflicting the Church, but “it takes courage to recognize God is doing something incredible,” and the growing faith of many young adults is one of those things. †



Archbishop Bernard A. Hebda of Saint Paul and Minneapolis checks his phone as he talks with a group of young adults after concelebrating Mass with U.S. bishops at the Basilica of St. Paul Outside the Walls in Rome on Jan. 15. Young adults from the Archdiocese of Saint Paul and Minneapolis, the Diocese of New Ulm, Minn., and the Diocese of Bismarck, N.D., accompanied U.S. bishops from North Dakota, Minnesota and South Dakota on their “*ad limina*” visits to Rome. (CNS photo/Paul Haring)

ICC

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'*Evangelium Vitae*' gives us a wonderful opportunity to assess, expand and communicate resources to pregnant moms and families in need," Archbishop Naumann said.

Espada expressed hope that this will be the year for Indiana to join more than half the country in guaranteeing pregnant women reasonable adjustments in the workplace. Other provisions in the House and Senate bills include modified work schedules, temporary transfers to less strenuous or hazardous environments, and access to appropriate seating.

"These bills would promote healthy and sustained pregnancies as well as be a way to answer Archbishop Naumann's call and provide service to pregnant women," Espada said.

Currently, 27 states have similar laws in place to protect pregnant employees.

This includes all of Indiana's neighboring states, with Kentucky passing reasonable accommodation legislation last year.

"We can do better in Indiana as a pro-life state," said Sen. Mike Bohacek (R-Michiana Shores), one of the co-authors of Senate Bill 342. "This bill is pro-life, and it's also proportional. We want to be pro-business, but we also want to protect working moms and their unborn children, and [with this bill] it's fairly easy to do."

Bohacek, a Catholic and a businessman himself, said he wants those in the business community to see that they can fulfill their obligations to their customers while ensuring the safety of pregnant employees and their unborn children.

"This bill gets it done," said Bohacek, a member of Notre Dame Parish in Michigan City, Ind., in the Gary Diocese.

Indiana Gov. Eric Holcomb referenced both the House and Senate bills in his Jan. 14 State of the State speech, adding that their passage would "help more moms and their babies get off to a healthier start."



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Holcomb has made decreasing Indiana's high infant mortality rate a cornerstone of his agenda, challenging the state to become the best in the Midwest by 2024. While progress has been made in recent years, Indiana currently ranks 7th in the United States for infant mortality and 3rd in the country for maternal mortality, according to Erin Macey, senior policy analyst for the Indiana Institute for Working Families in Indianapolis. She emphasized that a leading cause of infant mortality is premature birth, which can be the result of unsafe working conditions.

"There is a relationship between pre-term birth and physically demanding work—things that involve prolonged standing and lifting, for instance, and mandatory overtime," said Macey, who frequently testifies before legislative committees about issues affecting Hoosier families.

While attempts to pass similar laws fell short in past legislative sessions, Macey said she is encouraged by what she believes is a broad base of support.

"There is a strong coalition around this issue, with everyone from business

groups to the March of Dimes wanting to make sure we have safeguards and modifications in place for pregnant women so they don't deliver early or lose their pregnancies," she said. "I definitely see momentum for these bills."

The Senate bill will move first, with a hearing scheduled for Jan. 27 in the Senate Committee on Family and Children's Services.

"We will be working really hard to ensure that Indiana soon becomes the 28th state to have a law like this in place," Macey said.

To follow Senate Bill 342, House Bill 1294 and other priority legislation of the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †

'Passage of this legislation would allow women to be employed without the stress and fear of working in situations that could lead to miscarriage. Additionally, minor modifications and freedom from discrimination could also prevent a pregnant woman from seeking an abortion because she fears losing her job.'

—Angela Espada, executive director of the Indiana Catholic Conference



ABORTION

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religious and advocacy groups alike, weighing in.

Catholics groups that filed briefs in support of the state law included: the U.S. Conference of Catholic Bishops (USCCB), the Thomas More Society and the National Association of Catholic Nurses along with the National Catholic Bioethics Center.

Catholics for Choice joined other religious groups in a brief against the state law saying its restrictions would leave only one doctor at one center in the state which would impact the "poorest Louisianans."

Members of Congress filed two briefs on opposing sides.

A group of 207 members of Congress filed a Jan. 2 brief in support of the Louisiana law saying the state clinics are full of safety violations and stressing that this was an opportune time for the court to reconsider its 1973 decision legalizing abortion.

An opposing view was signed by 197 members of Congress in a late December brief challenging the state law and cautioning that efforts to keep it in place are part of an overall effort to overturn the court's *Roe v. Wade* decision.

This is the court's first abortion case since Justices Brett Kavanaugh and Neil Gorsuch joined the bench and also without the swing vote of Justice Anthony Kennedy, who retired in 2018.

But this is not the first time the court has looked at this particular case. A year ago, in a 5-4 vote, it temporarily put the law on hold. In a brief order, Justice Samuel Alito said the justices needed more time to review the documentation on arguments for and against the Louisiana law, titled Unsafe Abortion Protection Act.

The Louisiana case is almost identical to a Texas law the court struck down in 2016 that required abortion center doctors to have admitting privileges at local hospitals and made state abortion centers comply with standards of ambulatory surgical centers.

In the Texas case, *Whole Woman's Health v. Hellerstedt*, the court said the requirements imposed "a substantial burden" on women seeking abortions and were not necessary to protect women's health.

A brief submitted on Dec. 30 by the USCCB similarly referred to *Whole Woman's Health* decision, but it said that case did not follow court precedence and should be overturned. It also noted differences between the two cases—mainly that the Louisiana law is not causing any clinics to close.

The USCCB brief said the Texas and Louisiana cases involve the same underlying issue and that a decision which distinguishes the two cases without overruling the Texas decision will "likely lead lower courts to attempt to steer a dimly lit middle course between the two decisions."

The brief also addressed the second part of the case—the abortion providers' right to sue—and sided with the state, saying the providers "not only fail to be 'close'" to their patients, "but are positively adverse."

"The petitioners have a direct economic interest in avoiding the time and expense to comply with more protective health and safety standards. Their patients, on the other hand, have a clear and obvious interest in their own health and safety," the brief said.

The Justice Department, in a Jan. 2 brief, urged the court to either throw the case out or allow the admitting privileges to stand. Similar to the USCCB brief, it also urged the court to overrule its decision in the Texas case.

It also said the abortion providers didn't have the right to sue the state primarily because they don't have a "close relationship" with patients enabling them to sue on their behalf.

The government's brief said the law's admitting privileges requirement imposes a "minimal" burden on Louisiana women and would improve standards for abortion centers.

Opponents of the state law who filed briefs with the court included: the American Bar Association, the American College of Obstetricians and Gynecologists, the American Civil Liberties Union and Planned Parenthood Federation of America.

They argued that the law puts an unnecessary restriction on abortion centers, at a time when there are only three in the state, which then in turn places "undue burden" on women who are seeking an abortion.

The combined brief filed by Jan. 2 by the National Association of Catholic

Nurses, the National Catholic Bioethics Center and a group of former abortion providers focused on "potentially serious complications and the risk of death" in abortion procedures and said hospital admitting privileges for abortion providers would provide "continuity of care when complications occur."

The Thomas More Society, based in Chicago, said the case should be dismissed outright because the abortion providers

failed to demonstrate legal standing.

In a statement, Andrew Bath, the group's executive vice president and general counsel, said the case could result in an order prohibiting abortion providers from filing suits on behalf of patients against laws "that are sensible safety regulations enacted to protect those very patients from the negligence and incompetence of the abortionists themselves." †

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