

The

Criterion

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Catholic Schools Week

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

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Building bridges



Photo by Sean Gallagher

Archbishop Joseph W. Tobin exchanges a sign of peace with Bishop Catherine Waynick, bishop of the Episcopal Diocese of Indianapolis, during a Jan. 19 ecumenical prayer service at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. Co-sponsored by the Archdiocese of Indianapolis and the Church Federation of Greater Indianapolis, the prayer service kicked off the observance of the Week of Prayer for Christian Unity in the city, which runs through Jan. 25.

Archbishop Tobin leads prayer service for Christian unity at SS. Peter and Paul Cathedral

By Sean Gallagher

Leaders of Christian communities across Indiana gathered on Jan. 19 with Archbishop Joseph W. Tobin in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis to pray together at the start of the Week of Prayer for Christian Unity.

The leaders, along with members of the congregation in attendance, sang hymns, listened to Scripture readings, offered prayers and gave thanks for the spiritual gifts with which God has blessed each of the communities.

They also listened to a homily offered by Archbishop Tobin.

In it, he offered thanks for the

hospitality he has received from many people, including leaders of various Christian communities in the state, during his first year of service in central and southern Indiana. He also praised the way in which archdiocesan Catholics and other Christians have worked together to help people in need.

Finally, Archbishop Tobin reflected at length on the way in which Pope Francis, elected last March, has encouraged ecumenical relations among Catholics and other Christians.

"From the beginning, Pope Francis has left little room for doubt that he sees the ecumenical and interreligious mission of the Church as integral to his vision for the new evangelization,"

Archbishop Tobin said.

He went on to note that the pontiff sees "doing good" as a "principle that unites all of humanity, beyond the diversity of ideologies and religions, and creates the 'culture of encounter' that is the foundation of peace."

Archbishop Tobin said that the pope's message has relevance for the Christian communities of Indianapolis and Indiana.

"In this city and state, we are called to expand the space in which a 'culture of encounter' might flourish," Archbishop Tobin said. "We must meet each other doing good."

"... We have much [good] to do in this city and this state. As we feed the

See PRAYER, page 2A

Vatican confirms Obama will visit pope in March

VATICAN CITY (CNS)—Pope Francis will meet with U.S. President Barack

Obama at the Vatican on March 27, the White House announced and the Vatican confirmed.



Pope Francis

The spring meeting would be Obama's second visit to the Vatican as president, but his first with Pope Francis, who was elected on March 13, 2013.

The White House said the Vatican visit would be part of a presidential trip to the Netherlands, Belgium and Italy.



President Barack Obama

"The president looks forward to discussing with Pope Francis their shared commitment to fighting poverty and growing inequality," said the Jan. 21 White House statement.

During the same trip, Obama will participate in a summit in the Netherlands on nuclear security, visit the presidents of the European Council and the European Commission in Brussels, and hold talks in Rome with Italian President Giorgio Napolitano and Prime Minister Enrico Letta.

After U.S. Secretary of State John Kerry met his Vatican counterpart, Cardinal-designate Pietro Parolin, at the Vatican on Jan. 14, he told reporters, "I know that the Holy Father is anticipating the visit of President Obama here, and the president is looking forward to coming here to meet with him."

Jesuit Father Federico Lombardi, Vatican spokesman, told reporters that

See POPE, page 3A

'The Light is On for You:' Confession will be available across archdiocese on April 2

By Sean Gallagher

From 6:30 p.m. to 8 p.m. on April 2, priests will be available in churches across central and southern Indiana to celebrate the sacrament of penance with anyone who comes and wishes to experience



Bishop Christopher J. Coyne

God's mercy and forgiveness.

The initiative, called "The Light Is on for You," has been successfully tried during the season of Lent in many dioceses across the country. The name refers to the light that would be on in a reconciliation

room when a priest is available to celebrate the sacrament.

The program has often involved all parishes in a diocese offering a period of time for the sacrament of penance on the same evening each week during Lent.

During this first time that it will occur in the Archdiocese of Indianapolis, it will take place on one evening during Lent.

Bishop Christopher J. Coyne took part in it from 2008-10 when he was serving as a parish

See CONFESSION, page 3A

In this file photo, people stand in line to go to confession at Our Lady of the Most Holy Rosary Church in Indianapolis. From 6:30 p.m. to 8 p.m. on April 2, priests will be available in churches across central and southern Indiana to celebrate the sacrament of penance with anyone who wishes to celebrate the sacrament and receive God's mercy and forgiveness.



File photo by Sean Gallagher

PRAYER

continued from page 1A

hungry, welcome the stranger and carry out good works in the name of Christ, we will expand the culture of encounter that will help us to fulfill the prayer of Christ the night before he died for all: ‘...that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me’ ” (Jn 17:21).



Miguel Diaz

the ecumenical prayer service, Angelique Walker-Smith, executive director of the Church Federation of Greater Indianapolis, anticipated Archbishop Tobin’s reference to Jesus’ prayer for unity when commenting on the need for prayer to promote Christian collaboration. “Sometimes we don’t always give [prayer] the emphasis it deserves,” said Walker-Smith, an ordained Baptist minister. “The whole Week of Prayer for Christian Unity [which runs through Jan. 25] and the ecumenical movement comes out of the prayer of Christ that we would all be one before he went to the cross.”

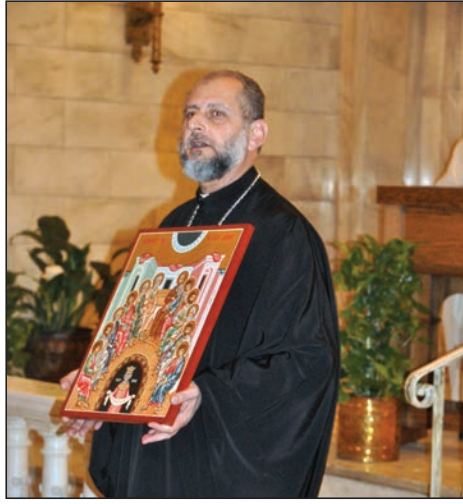
The Church Federation of Greater Indianapolis co-sponsored the ecumenical prayer service at the cathedral with the Archdiocese of Indianapolis.

Bishop Michael Coyner, who leads the United Methodist Church in Indiana, also participated in the service and spoke about the importance of prayer in advancing cooperation among Christians.

“Prayer has to undergird all of that,” he said. “If we don’t pray together, I don’t think we can act together very well.”

The prayer service moved St. Monica parishioner Maria Pimentel-Gannon of Indianapolis to tears.

“It was very emotional,” said Pimentel-Gannon, a member of the Church Federation’s board of directors and a past president of its board. “This would not have happened a number of years ago. Today, it’s happening, and praise the Lord that the barriers that we allowed to divide



Father Nabil Hanna, pastor of St. George Orthodox Church in Indianapolis, presents an icon portraying Pentecost during a Jan. 19 ecumenical prayer service at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

us are coming down so that we can really be one body of Christ.”

Also attending the ecumenical prayer service was Miguel Diaz, professor of faith and culture at the University of Dayton in Dayton, Ohio. He served as United States Ambassador to the Holy See from 2009-12.

He travelled to Indianapolis in part because of his friendship with Archbishop Tobin, which was formed when both were serving in Rome.

“It is always an honor for me and always a blessing to be among people who desire to build bridges,” said Diaz to *The Criterion* after the service. “As a diplomat and as a theologian, I believe that there is no greater task in this world than to build bridges among men and women of good will.”

He said that he believes Archbishop Tobin is one who seeks to build bridges.

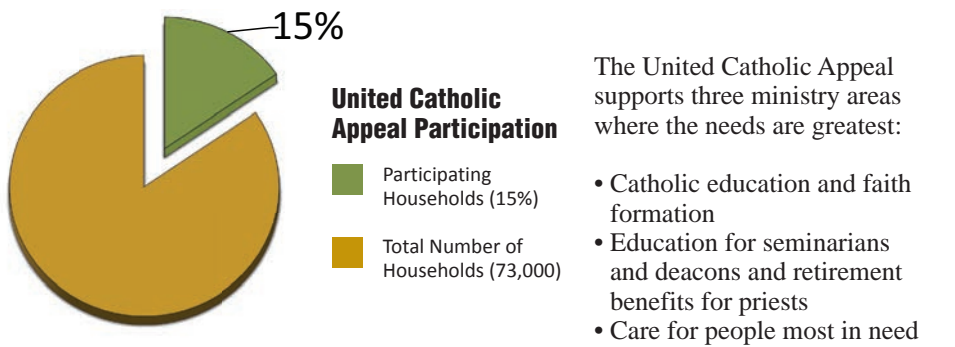
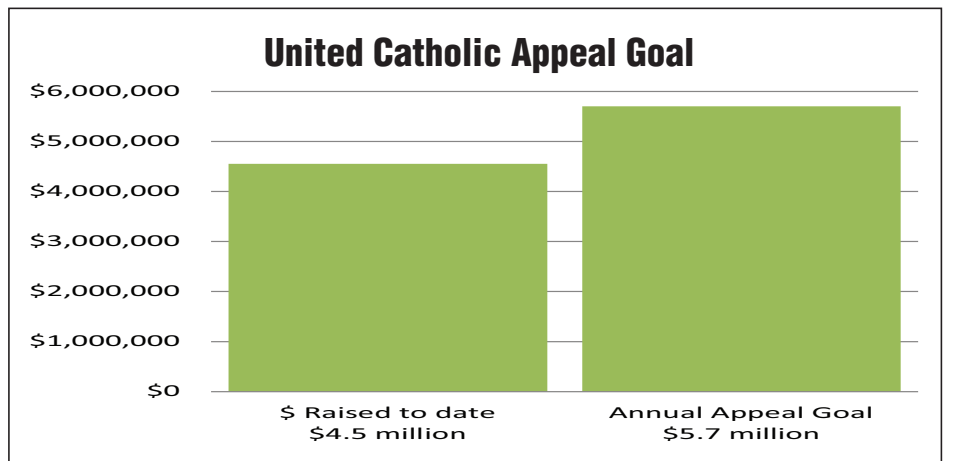
“I believe that he is one of the great servants of God,” Diaz said. “He is truly a man of God, a man who builds bridges, someone who I deeply respect and care for. So I am deeply privileged to be here in his presence with other religious leaders as we pray for Christian unity and act on behalf of the people of God.”

(To view a gallery of photos from the Jan. 19 ecumenical prayer service at the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis, log on to www.CriterionOnline.com.) †



Rev. Anne Henning Byfield, a presiding elder for the African Methodist Episcopal Church in Indiana, proclaims a Scripture reading during a Jan. 19 ecumenical prayer service at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

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If you've returned to the Church, we want to hear from you

Have you returned to the Church after being away from it for some time? If so, *The Criterion* would like to share your story of what led you to come back to the Church, and what it has meant to you. Please send your story to assistant

editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached. †

Correction

Author Cathy Lamperski Dearing, a member of St. Barnabas Parish in Indianapolis, was incorrectly identified as Cindy Lamperski Dearing in the “My Journey to God” poem printed in the Jan. 10 issue of *The Criterion*.



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Court takes up whether buffer zone excessively limits free speech

WASHINGTON (CNS)—Supreme Court justices on Jan. 15 pressed attorneys about when it is constitutional to prohibit certain kinds of speech in a case over buffer zones around abortion clinics.

In oral arguments in a case over a 35-foot buffer zone around Massachusetts Planned Parenthood clinics, the attorney for people who want to approach clinic patients for “sidewalk counseling” to discourage them from having abortions argued that the state law “runs into a big First Amendment problem of even eliminating peaceful, consensual conversation that doesn’t disrupt anything.”

Mark Rienzi, attorney for the people who sued the state, told the court that the idea of the government picking one topic, in this case abortion, “and saying, well, around this, suddenly the character of the public forum changes from a place where people can have peaceful, consensual conversations to a place where we will imprison them for doing that, I think that’s a dramatic restriction of First Amendment rights.”

Several justices questioned attorneys on both sides about how a law could be structured narrowly enough to prevent aggressive conduct at clinics that was targeted by the Massachusetts statute, without stepping too far into First Amendment rights.

Attorneys conceded that no other states have laws creating such large restricted zones at abortion clinics.

The case, *McCullen v. Coakley*, was brought by several people who volunteer as “sidewalk counselors” outside Planned

Parenthood clinics in Boston, Springfield and Worcester, Mass. Under a 2007 state law, there are yellow semicircular lines painted 35 feet from the entrances to the clinics, delineating how far away the sidewalk counselors and abortion protesters must stay.

The law prohibits conversations about abortion within the zone by anyone except employees of the abortion clinics.

In arguing that the 35-foot zone and its restrictions are necessary, Jennifer Grace Miller, Massachusetts assistant attorney general, disagreed with Justice Antonin Scalia’s assertion that “this is not a protest case. These people don’t want to protest abortion. They want to talk to the women who are about to get abortions and try to talk them out of it.”

Scalia said “if it was a protest, keeping them back 35 feet might not be so bad. They can scream and yell and hold signs from 35 feet. But what they can’t do is try to talk the woman out of the abortion. It’s a counseling case, not a protest case.”

Miller said “it’s a congestion case,” adding that people can have the conversations with clinic patients, “it’s just that those conversations are moved back a few feet.” She said the 35-foot zone was necessary to prevent people from impeding the entrances to clinics. A federal law that prohibits blocking clinic entrances is not applicable, she said, because it only applies to activities such as sit-down protests and people chaining themselves to doorways, not to the act of trying to converse with patients.

The last time the court considered the



Alan Hoyle rallies in front of the U.S. Supreme Court in Washington on Jan. 15. The high court heard oral arguments in a challenge to a Massachusetts law that created a buffer zone around abortion clinics to keep protesters a distance from the facilities. Supporters of the law say it addresses public safety concerns of women patients seeking health care at clinics that also offer abortions.

constitutionality of buffer zones around abortion clinics in 2000, it upheld Colorado’s law prohibiting abortion protests or sidewalk counseling within eight feet of people approaching any medical facility. The court ruled 6-3 that the law was not a regulation of speech, but “a regulation of the places where some speech may occur.”

Eleanor McCullen, a member of St. Ignatius Parish at Boston College, is the lead plaintiff among those who sued, saying the law limits their ability to exercise their rights under the First and 14th Amendments to free speech and equal protection under the law.

Last summer after the court agreed to take the case, several people who do sidewalk counseling told *The Catholic Free Press*, newspaper of the Worcester Diocese, that they hoped for a ruling in their favor so they could be more low-key in their approaches to people.

Nancy Clark, a member of Our Lady of the Angels Parish in Worcester, told the newspaper that with a change in the law, “I wouldn’t have to yell.” When yelling to

get clinic clients’ attention from a distance, “you look like a fanatic” and “they may not hear what we are saying,” she said.

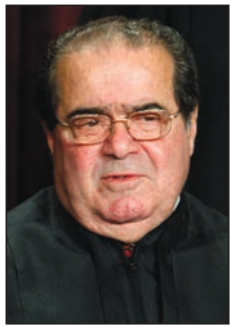
Sidewalk counselor Mark Bashour of Our Lady of Perpetual Help, the Melkite Catholic parish in Worcester, said even those not against abortion should see that the law is unconstitutional and dangerous.

“What happens when the government doesn’t like what you’re doing with your freedom of speech?” he said. “What are they going to do next if this is found constitutional?”

“This is a First Amendment right,” McCullen told the *Free Press*. “My feeling is, I should be able to speak to whomever I want, wherever I want. I shouldn’t be curtailed by this line, because I lose people. I’m not harassing. ... I’m just a grandmother trying to offer help.”

Other plaintiffs in the suit include Father Eric Cadin, a priest who does sidewalk counseling or praying outside the Boston Planned Parenthood location.

A ruling in the case is expected before the court adjourns for the summer in late June. †



‘If it was a protest, keeping them back 35 feet might not be so bad. They can scream and yell and hold signs from 35 feet. But what they can’t do is try to talk the woman out of the abortion. It’s a counseling case, not a protest case.’

—Justice Antonin Scalia

CONFESSION

continued from page 1A

pastor in the Archdiocese of Boston.

He said that he was unsure of how it would work the first time that it was offered. As it worked out, however, many people came to confess their sins and receive God’s mercy.

“I had many priest friends say that they were in the confessional for an hour and a half to two hours beyond what the scheduled time was ...,” said Bishop Coyne. “It was very encouraging. I was pleasantly surprised at how successful ‘The Light Is on for You’ program was in the Archdiocese of Boston.

“There were some profoundly moving sacramental moments in the celebration, where people were unburdened of real brokenness and sin in their lives.”

He was also pleased by the fact that, following the introduction of “The Light Is on for You” in the Archdiocese of Boston, the number of people going to confession on a regular basis increased.

“Because people were coming to the sacrament on a much more regular basis as a

result of this and because they were coming to it with a better understanding of what it is and what it isn’t,” Bishop Coyne said, “it served to encourage me in my ministry, on a human level, as the minister of the sacrament with them.”

On April 2, each parish or cluster of parishes in the Archdiocese of Indianapolis will have the sacrament of penance available from 6:30 p.m. to 8 p.m. Members of clustered parishes will be informed as to which church in the cluster the sacrament will be available.

According to Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship, a limited number of priests in central and southern Indiana not serving in parishes will also assist with “The Light Is on for You.”

He also noted that parishes are being encouraged to make available for the five weekends in March a series of bulletin inserts that provides information about the sacrament of penance.

“I think understanding what the Church teaches about the sacrament helps us approach it in a fuller and deeper

way,” Father Beidelman said. “When we understand what the Church calls us to, and we inform ourselves with that deeper understanding, I think we can have a fuller experience of God’s grace and mercy in the celebration of that sacrament.”

Father Beidelman also pointed out that, for the most part, the ordinary penance services that parishes or deaneries offer during Lent would continue.

“This additional opportunity for confession doesn’t replace what I think is best about a parish gathering for a Lenten penance service ...” he said. “That has its own character and draws a specific group of people.”

On the other hand, Father Beidelman said that the way in which the sacrament of penance is offered in “The Light Is on for You” attracts some people to the sacrament who prefer that way or who have been away from it for an extended period of time.

“The additional opportunity yields people coming to confession who haven’t in the past because of the sense that this is an opportune time,” Father Beidelman said. “They’re inspired because it is happening throughout the archdiocese. People come to it with the sense that there is wide-spread availability.”

That availability of the sacrament of penance throughout central and southern Indiana at the same time and on the same day will send a clear message about the sacrament, Father Beidelman said.

“I think it will show that we are placing a priority on it by really carving out the time in each of our parishes or cluster of parishes to say that this is so important that we’re all going to make this concerted effort to have this available,” he said. “It indicates that it’s important. We can be unified in making the opportunity, and it can be wide-spread throughout the whole of the Church in central and southern Indiana.” †



‘I think understanding what the Church teaches about the sacrament helps us approach it in a fuller and deeper way. When we understand what the Church calls us to, and we inform ourselves with that deeper understanding, I think we can have a fuller experience of God’s grace and mercy in the celebration of that sacrament.’

—Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship

POPE

continued from page 1A

Cardinal-designate Parolin and Kerry had discussed, among other subjects, “themes that have been the object of concern and discussion by the U.S. bishops,” particularly “the health care reform and its relationship to guarantees of religious freedom”—an apparent reference to the contraception, sterilization and abortifacient mandate that has proven a major point of tension between the Obama administration and the Church.

In general, employers who provide health insurance to workers were required as of Jan. 1 to comply with a government mandate that those policies include various types of contraceptives, including sterilization and abortifacients. The penalty for noncompliance is potentially thousands of dollars daily in fines. Although the Obama administration has made some allowances for exemptions for religious institutions, when final rules were issued in June, some Catholic employers said the exception still did not address their moral objections.

Obama met Pope Benedict XVI at the Vatican in July 2009. The pope gave the president a signed, leather-bound copy of his encyclical, “*Caritas in Veritate*” (“Charity in Truth”), and a copy of the 2008 instruction “*Dignitas Personae*” (“The Dignity of a Person”) on bioethics issued by the Congregation for the Doctrine of the Faith. †



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Editorial



Martha and Florencio Ortega hold hands on Sept. 22, 2013, during the Our Father at the Chicago Archdiocese's annual Mass to celebrate couples' golden wedding anniversaries at Holy Name Cathedral in Chicago. Cardinal Francis E. George was the main celebrant of the Mass, during which more than 410 couples celebrating 50 years of marriage renewed their vows during the liturgy.

Now polygamy seems acceptable

The sacred institution of marriage continues to take a beating in our modern secular society. We all know that, for various reasons, more and more young people are rejecting marriage and are simply cohabitating. "Same-sex marriage" continues to be more and more accepted as 18 states now permit it. And now it's apparently polygamy.

Perhaps you missed the news but, back on Dec. 13, a federal judge in Utah, Clark Waddoups, struck down part of that state's law that banned a man from having more than one wife. Technically, he didn't make bigamy legal, but he struck down a provision that said a person is guilty of bigamy if he or she "purports to marry another or cohabits with another person."

The case revolved around Kody Brown, who has four "wives" and 17 children. We haven't seen it, but the Brown family is on a reality show on TLC. They are members of the Apostolic United Brethren Church, which believes in plural marriage. The church is one of several that split from the Church of Jesus Christ of Latter-day Saints (the Mormon Church) after its leaders condemned polygamy in 1890.

During the 19th century, some members of the Mormon Church practiced polygamy and fought with the U.S. government over the issue. President James Buchanan was accused of being weak in his opposition to polygamy and slavery.

In 1862, the U.S. Congress passed the Morrill Act, which prohibited plural marriages. The U.S. Supreme Court upheld the law, but Mormons continued the practice until 1890. Today Mormons who practice polygamy are subject to excommunication.

Considering modern society's acceptance of just about anything, it's easy to understand Judge Waddoups' ruling in the case. He ruled that the Browns did nothing illegal since there was only one recorded marriage license. Therefore, Kody Brown was simply cohabitating with the other three women. It would have been illegal and a case of bigamy if the Browns had tried to take out more than one marriage license.

Waddoups said that the case was one of "religious cohabitation" or "a personal relationship that resembles marriage in its intimacy, but claims no legal sanction" between consenting adults.

A story on this subject by Michelle Martin in the Jan. 12 issue of the Catholic weekly *Our Sunday Visitor* quotes Family Research Council President Tony Perkins, who showed how this decision ties in with the demand for same-sex marriage: "While liberals insist that same-sex 'marriage' is the ultimate goal, their demands only lay the groundwork for other relationships to demand the same entitlements. Once the courts and policymakers depart from the natural definition of marriage, the Left has a legal foundation for any arrangement between consenting adults."

That seems to be where we are in our secular society. Those who are intent on changing the definition of marriage are accomplishing their objectives. The Catholic Church, though, will continue to insist that marriage must be between one man and one woman. Indiana's bishops recently voiced their support of a proposed state constitutional amendment that would define marriage as exclusively between one man and one woman.

The *United States Catholic Catechism for Adults* says, "While the Church clearly teaches that discrimination against any group of people is wrong, efforts to make cohabitation, domestic partnerships, same-sex unions, and polygamous unions equal to marriage are misguided and also wrong. The Church and her members need to continue to be a strong and clear voice in protecting an understanding of marriage, which is rooted in natural law and revealed in God's law" (page 280).

But, some people might ask, didn't the Old Testament patriarchs and kings practice polygamy? Yes, they did. About this, the *Catechism of the Catholic Church* says only, "In the Old Testament, the polygamy of patriarchs and kings is not yet explicitly rejected" (#1610). It was the practice in those days when reproduction was emphasized, and when there were more women than men because many men were killed in battle.

Today, though, the Catholic Church insists that polygamy is morally wrong: "Conjugal communion is radically contradicted by polygamy; this, in fact, directly negates the plan of God which was revealed from the beginning, because it is contrary to the equal personal dignity of men and women who in matrimony give themselves with a love that is total and therefore unique and exclusive" (CCC, #2387).

—John F. Fink

Be Our Guest/Richard Doerflinger

The death of 'pro-choice'

Ever since Congress first approved the Hyde amendment in 1976, a nation divided on abortion has generally been able to agree on at least one thing: The government should not force Americans to fund or promote abortion against their will. Such coercion would violate both "life" and "choice," the paramount values on both sides of this dispute.

So for 37 years, Congress has approved—and, in many cases, annually reaffirmed—numerous provisions to prevent federal funding of abortion and abortion coverage in all but the rarest circumstances.

At a recent subcommittee hearing in Congress, a bill to establish this policy more firmly and consistently in federal law drew hostile reactions that suggest this truce is over.

The legislation is the No Taxpayer Funding for Abortion Act (HR 7, S. 946). It would apply the policy of the Hyde amendment across all government programs, including the new Affordable Care Act (ACA), whose implementation has produced serious evasions and violations of that policy.

The Hyde policy has long enjoyed broad support among Americans, including American women. In one poll taken during Congress's consideration of the ACA, most respondents opposed measures to make Americans pay for abortion coverage with their taxes or health premiums, and more than two-thirds opposed abortion in their own health coverage—and on each question, women were more opposed than men. So one might think a law reflecting that consensus should sail through Congress.

Instead, HR 7 was the subject of loud protests and gross misrepresentations. Supporters of tax-funded abortion in the District of Columbia held a press conference to condemn the hearing, and protested outside the hearing room when the bill was approved—because it simply continues the current ban on publicly funded abortions in D.C.

Protesters shouted "Where are the women?" to protest the subcommittee's all-male membership—although one of two pro-life witnesses, Helen Alvare, is a female law professor, and all subcommittee members *opposing* the bill were male.

A witness against HR 7, Susan Wood of George Washington University, called it a "mean-spirited" attempt to "interfere" and "meddle" in women's lives. She and other opponents were simply not interested in the difference between prohibiting something and declining to pay for it.

An abortion movement that once trumpeted privacy—the "right to be left alone" to make one's own choices—now wants to inject abortion into all our lives as a public good demanding our support. But it is the height of hypocrisy to cry "Let me alone!" as you pick your neighbor's pocket.

Abraham Lincoln faced a similar problem as he tried without success to avoid civil war by compromising with those supporting slavery. The slave states rejected his offer to prevent slavery's expansion, while leaving it alone where it was legal.

He asked: What would satisfy his opponents? "This, and this only: cease to call slavery *wrong*, and join them in calling it *right*. And this must be done thoroughly—done in *acts* as well as in *words*. Silence will not be tolerated—we must place ourselves avowedly with them. ... Holding, as they do, that slavery is morally right, and socially elevating, they cannot cease to demand a full national recognition of it, as a legal right, and a social blessing."

Substitute "abortion" for "slavery" and you have a sketch of today's "abortion rights" agenda. Countering that agenda won't take a civil war—just pro-life citizens who inform themselves on the issue, and make their voices heard in Congress.

(Richard Doerflinger is associate director of the Secretariat of Pro-Life Activities for the U.S. Conference of Catholic Bishops. To learn how to write to Congress on this issue, visit www.nchla.org. More on the bishops' pro-life activities can be found at www.usccb.org/prolife.)

Letters to the Editor

Let your representative and senator know that you support traditional marriage

If you support traditional marriage as between one man and one woman, you need to take action now—not next month or next year. Now!

You can visit, call, write, or e-mail your senator and your representative and express your views that a marriage is between one man and one woman.

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or 317-232-9600. For senators, the number is 800-382-9467 or 317-232-9400. Call and ask to speak to your senator or representative.

To e-mail, log on to in.gov and scroll down to find your legislator and express your comments.

Take action now before it is too late!

**Rose M. Gauck
Milan**

State's actions will not affect sacramentality of marriage in Catholic Church, reader says

In my opinion, it is unfortunate that the Indiana Catholic Conference has voiced its support of the proposed amendment to the Indiana Constitution regarding marriage.

"Same-sex" marriage is already prohibited by law in Indiana. The proposed amendment is divisive and unnecessary.

The pastoral statement released in December by our bishops on this topic stated that "It is not within the power of either the Church or the state to redefine marriage because

God is the author."

However, historically the state has redefined marriage numerous times. Allowing interracial marriage, banning polygamy, prohibiting marriage among family members and defining common law marriage are some simple examples.

What the state does regarding marriage in the secular world does not affect the sacramentality of marriage within the Church.

**Alan Mytty
Indianapolis**

Judiciary Committee hears testimony on HJR3 to ban same-sex 'marriage'

By Brigid Curtis Ayer

The Indiana House Judiciary Committee heard testimony on House Joint Resolution 3 (HJR3) last week, a resolution to change Indiana's Constitution to define marriage as exclusively



between one man and one woman, but they failed to take a vote on the measure. A committee vote is still pending.

As reported in *The Criterion* last week, the Indiana Catholic Conference (ICC) supports HJR3 as a means of defending the nature of marriage as the union of one man and one woman.

Current Indiana law defines marriage in this way, but some are concerned that, without a constitutional amendment to ban same-sex unions, a legal challenge to Indiana's current law could force Indiana to recognize them.

Rep. Eric Turner, R-Cicero, author of HJR3, said, "Not having constitutional protection makes our state susceptible to judicial interpretation. The future of



Rep. Eric Turner

marriage belongs in the hands of Hoosiers." Turner also refuted claims that passing the proposed marriage amendment would hurt Indiana's economy, citing the economic growth in states that have defined marriage as between one man and one woman.

Glenn Tebbe, executive director for the ICC, testified in support of the measure saying, "The Indiana Catholic Conference supports the truth about marriage according to God's plans and

laws even as it supports the dignity of all persons. We call on all citizens to defend and protect these truths. We do support HJR3 as a means of defending the nature of marriage as the union between one man and one woman."

Ryan Anderson, a Heritage Foundation fellow and doctoral candidate in public policy at the University of Notre Dame in northern Indiana, said marriage developed over time and cultures as the

institution to maximize the likelihood that man and woman unite and take responsibility to raise their children. He cited social science data suggesting that gender different human parenting is necessary culturally and biologically for the optimum development of the child.

"The state's interest in marriage is not that it cares about my love life or yours for the sake of romance," said Anderson. "The state's interest in marriage is to ensure that those kids have fathers who are involved in their life because the consequences for fatherless children are really serious.

"Redefining marriage fundamentally reorients the institution of marriage away from the needs of children and toward the desires of adults," said Anderson. "It no longer makes marriage about creating a family life that's ideal for kids, but it's more about adults' romance."

He asked, "How do we insist that fathers are essential when the law redefines marriage to make fathers optional?" The poor and society are better served by the state defining marriage to ensure that a woman and man take responsibility for their children, he added.

Anderson also raised concerns about religious liberty, noting that, in states that have redefined marriage, institutions, churches and private businesses are coerced by law to recognize same-sex unions even if doing so violates the consciences of the people who own those businesses or the teachings of those churches.

Anderson discussed further concerns that redefining marriage also raises new legal challenges, and opens up a legal "slippery slope" to challenge three other historic tenants of marriage— monogamy, sexually exclusive and permanent unions. This action would cause further family fragmentation, he said.

Jackie Simmons, vice president and general counsel for Indiana University, who testified in opposition to the measure, said she believed the amendment would prohibit Indiana from extending same-sex couple benefits.



Glenn Tebbe

Representatives from Eli Lilly and Co., Cummins Engines Inc., and the Indianapolis Chamber of Commerce were among other business leaders who testified in opposition to the resolution, stating that the legislation would inhibit their ability to recruit the best and the brightest talent to Indiana. Individuals also testified in opposition to the measure claiming that same-sex couples would be denied the same marriage rights as heterosexual couples have, and thus infringe on their civil rights.

Jim Bopp, a Terre Haute-based constitutional law attorney for 35 years, argued that the much debated second sentence in HJR3 does not prohibit a "few peculiar benefits being extended" to same-sex couples who are unmarried, such as visitation rights, protection in domestic violence situations, domestic partner benefits or naming beneficiaries.

"These rights are being given now to single people. These claims by the opponents are just red herrings that the opponents like to use to keep Indiana's statute in its very vulnerable position," said Bopp.

Maureen Gutsell testified in support of traditional marriage. A resident of Jasper, Ind., Gutsell is a Catholic who experiences same-sex attraction but seeks to live by the Church's teachings on this matter.

"People probably wonder how a lesbian could be opposed to gay marriage," said Gutsell. "It's really quite simple, I'm Catholic. We are all called to live holy and chaste lives. It is not an injustice to anyone to define marriage between one man and one woman."

Rev. Andrew Hunt, III, pastor of New Life Community Church in Indianapolis, testified in support of HJR3. "I'm an African-American who lived through the civil rights movement, and there is no comparison between the civil rights movement and same-sex marriage."

If HJR3 passes both houses of the Indiana General Assembly this session, Indiana voters will have an opportunity to approve it by a referendum vote during the Nov. 4 general election.

(Brigid Curtis Ayer is a correspondent for *The Criterion*. For more information about the Indiana Catholic Conference, log on to www.indianacc.org. To explore the ICC's electronic public policy tool and join the ICC legislative network, go to the ICC Web page and click "Legislative Action Center.") †



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An Evening of Continuing Formation for Catholic Spiritual Directors Facilitated by:
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Thursday, January 30, 2014
5:30-9:00 pm

Our Lady of Fatima Retreat House
5353 East 56th Street, Indianapolis 46226
5:30 pm Mass

6:00 pm Dinner and program. \$15 per person payable upon arrival
Please RSVP no later than Tuesday January 28th to Sr. Julie Sewell at Julie@benedictine.com or (317) 788-7581 OR Mary Schaffner at mschaffner@archindy.org or (317) 545-7681 ext. 11.

Events Calendar

January 26

St. Monica School, 6131 N. Michigan Road, Indianapolis. **Open house**, 10 a.m. Information: 317-255-7153 or b.becker@smsindy.org.

Indiana War Memorial, 431 N. Meridian St., Indianapolis. **Right to Life of Indianapolis, memorial service for the unborn**, 2:30-4:30 p.m. Information: 317-582-1526 or rtindy.org.

January 27

Archbishop Edward T. O'Meara Catholic Center,

1400 N. Meridian St., Indianapolis. **St. Gianna Center, Creighton Fertility Care introductory session**, 6:30-8 p.m. Information: 317-446-4248 or liz.stgiannacenter@gmail.com.

February 1

All Saints Parish, 9788 N. Dearborn Road, New Alsace. **Night in Italy, lasagna dinner**, 5 p.m. Information: 812-623-2631 or stpaul@etczone.com.

February 8

Northside Knights of

Columbus, 7100 E. 71st St., Indianapolis. **Christ the King Parish, "Bayou Bash,"** 6 p.m.-midnight, dinner and auction, \$60 per person. Information: 317-255-3666 or jpriser@ctk-indy.org.

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

February 12

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-370-1189.

February 13

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Marian University, 8435 Keystone Crossing,

Ste. 108, Indianapolis. **Adult programs information meeting**, 6 p.m., reservations requested. Information: 317-955-6271 or jlee@marian.edu.

February 15

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Souper Bowl,"** see artisans in action, 11 a.m.-2 p.m., \$15 per person or \$25 for two includes lunch and hand crafted bowl. Registration: 317-787-3287.

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting**, 10 a.m., reservations requested. Information: 317-955-6271 or jlee@marian.edu.

February 16

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws. †

Retreats and Programs

January 24

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Wholly Women, Holy Women"** retreat. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

January 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Soul Story: Writing the Spiritual Autobiography,"** Susan Yanos, presenter, 9 a.m.-3 p.m., \$45 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come Away and Rest Awhile: Silent Self-Guided Day of Reflection**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681, ext. 15 or cmcsweeney@archindy.org.

February 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Chat 'n Chew presentation**, "Beginning to Plan Your Funeral Service," Cindy Workman, presenter, lunch 11 a.m., program, noon-1 p.m., \$15 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Gabriel Project hosting two free dinners in Indianapolis with 'Abby Johnson of Indiana'

The Great Lakes Gabriel Project will host two free fundraiser dinners in Indianapolis in February featuring Scott Cunningham, secretary of the Knights of Columbus State Council, and also the "Abby Johnson of Indiana"—a local former Planned Parenthood nurse to be revealed for the first time.

The first dinner will be held at the Southside Knights of Columbus Club, 511 E. Thompson Road in Indianapolis, on Feb. 6. The second dinner will be held at the Northside Knights of

Columbus Club, 2100 E. 71st St. in Indianapolis, on Feb. 11.

Both events begin with seating at 6 p.m., and dinner and the program from 7-9 p.m.

The meals have been graciously underwritten and will be served free of charge, although reservations are required because seating is limited.

To register or host a table of 10 persons, contact Tony Svarczkopf at 317-646-0142 or e-mail him at tony@goangels.org. †

Rachel's Vineyard Retreat for post-abortion healing set for March 21-23

After an abortion, many suffer and feel alone. Some who experienced abortion, whether recently or years ago, never tell a soul. Some may have been denied a choice or needed support.

Regardless of the circumstances, healing is possible through the Rachel's Vineyard Retreat set for March 21-23 at an undisclosed location.

Rachel's Vineyard Retreats are designed for women and men who seek healing from a past abortion.

One retreat participant shared: "I will always feel sorrow for my abortion, and

I will always regret it. That will never go away and that's OK. The difference now is that I don't feel the shame and despair of my abortion. My shame has been dissolved, and it is with humility that I can fully acknowledge that I've been forgiven. The inner peace I now have and my strong love for God are two of the greatest gifts he has ever given me."

The deadline to register for the retreat is March 10.

For more information on the retreat and post-abortion healing, contact the confidential helpline at 317-452-0054. †



Helping hands

The eighth-grade students at St. Jude School in Indianapolis led a drive for men's jeans and shoes for the Beggars for the Poor ministry in Indianapolis during December. The drive was inspired by time the students spent volunteering for the ministry last summer. In the above photos taken on Dec. 16, Nick Williams sorts through shoes, while Gabrielle Viduya, left, and Lauren Fay organize items that were collected during the effort.



Standing up for life

Bishop Chatard High School freshmen Eric Duda, left, and Keegan Walsh speak with Sister Helen Prejean, a Sister of St. Joseph of Medaille, before her pro-life presentation at the Indianapolis North Deanery school on Jan. 14. "There is more to us than the worst thing we do—we are sons and daughters of God," were some of the words of wisdom shared by Sister Helen, the author of *Dead Man Walking* and *The Death of Innocents: An Eyewitness Account of Wrongful Executions*. She was invited to speak to the student body and North Deanery community during Pro-Life Week at Chatard.

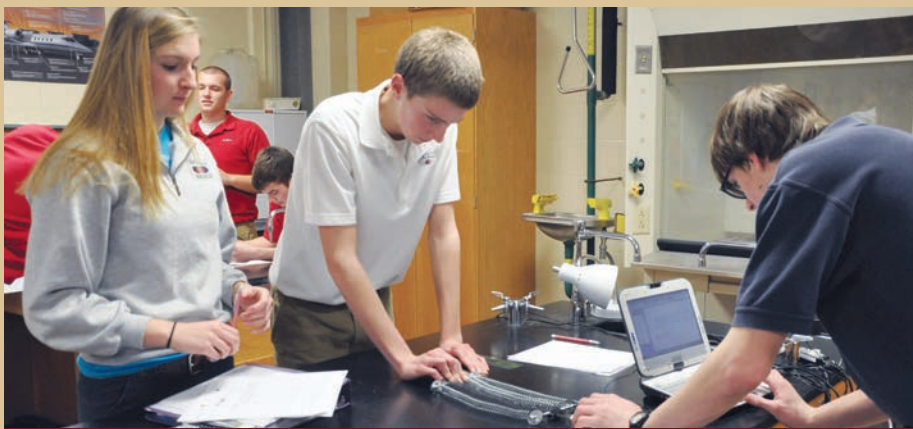


CATHOLIC SCHOOLS WEEK SUPPLEMENT

ARCHDIOCESE OF INDIANAPOLIS



'Highly effective' program helps school form students into leaders, page 2B.



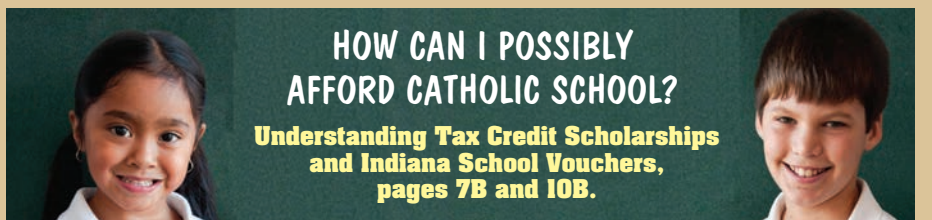
Technology in Catholic high schools 'makes things a lot easier,' page 4B.



Dad's commitment reflects the value of school volunteers, page 15B.



Focus on seeing Christ in others guides anti-bullying efforts, page 12B.



**HOW CAN I POSSIBLY AFFORD CATHOLIC SCHOOL?
Understanding Tax Credit Scholarships and Indiana School Vouchers, pages 7B and 10B.**



Catholic schools set standard of success, creating communities of faith, knowledge and service

By Harry Plummer

The three dimensions of Catholic school education identified in this year's Catholic Schools Week theme—"Communities of Faith, Knowledge and Service"—capture the essence of Catholic school education.

Like master weavers, our Catholic school leaders skillfully blend these fabrics into a seamless garment which our schools proudly wear as the most effective system of schools in the nation.

And while the importance of faith and knowledge are often showcased when we applaud our Catholic schools, this does not diminish the vital role service plays in their remarkable success story.

The fundamental reason our schools provide opportunities for students to participate in works of mercy arises from their Christian nature, which calls them to not only teach about the faith but also to demonstrate the Gospel in action.

The Catholic faith teaches that the Eucharist commits us to the poor, and our schools have the privilege of providing students with frequent and meaningful opportunities to express this commitment and its many social implications. How frequent? According to the most recent figures we have

available, the students in our archdiocesan schools completed 164,251 hours of service in 2012!

Of course, it's not about the numbers. It's about giving students the opportunity to serve the poor, which in turn has the potential to light a fire that will burn in their hearts for the rest of their lives. Blessed Teresa of Calcutta's beautiful reflection, "Maybe, if I didn't pick up that one person, I wouldn't have picked up 42,000," is relevant here.

Another reason to celebrate our schools being communities of service is that they provide students with the opportunity to develop the habit of sharing their faith in the public square.

Offering students positive experiences of demonstrating the Gospel in action within the supportive context of Catholic school programming helps them continue to do so when they graduate.

Their faithful example in today's culture is of critical importance in protecting our religious freedom, especially in confronting societal attitudes that seek to delegitimize the Church's participation in giving public witness concerning the issues which are determining the future of American society.

These reasons amply validate the time our schools put into service, but I find it interesting to note that secular research is also demonstrating its benefits.

An increasing number of studies are showing a significant correlation between service learning and higher levels of academic engagement, higher academic achievement and many other benefits including civic engagement and critical thinking. (See www.nationalservice.gov.)

Service learning research is also validating what Catholic schools have always known: that serving others helps form in students a deeper sense of personal identity and purpose—values so critically important to foster in youths, especially in adolescents.

It's all part of the many profound benefits that Catholic schools provide to the ministry of charity exercised by the Church and to our nation through their fidelity in being "Communities of Faith, Knowledge and Service."

Dwelling upon those benefits, I can only shake my head in wonder, thank God and loudly affirm Covington Bishop Roger Foys' wonderful statement that while there may be alternatives to Catholic education, there are no substitutes.

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

‘Highly effective’ program helps school form students into leaders

By Sean Gallagher

“Be proactive.” “Begin with the end in mind.” “Think win-win.”

These are three habits that the late businessman and author Stephen R. Covey wrote about in his 1989 best-seller *The Seven Habits of Highly Effective People*.

In the 25 years since it was released, 15 million copies of the book in 38 languages have been sold. And it’s spawned scores of workshops and seminars to help businesspeople become effective leaders in the workplace and to grow their businesses.

In 2008, Covey wrote *The Leader in Me* to apply the principles he had laid out in his previous book to schools so that students could be formed at a young age to be effective leaders.

For the past year and a half, the students, faculty and staff at St. Joan of Arc School in Indianapolis have incorporated the principles of *The Leader in Me* to help the students flourish, grow in knowledge and become the people that God has created them to be.

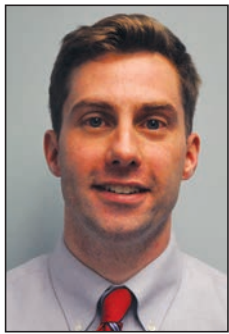
The Indianapolis North Deanery school is one of more than 1,500 schools across the country that have entered a process based on Covey’s book.

“The terminology of the program is used throughout the school universally,” said Joe Feezer, assistant principal at St. Joan of Arc. “The seven habits are displayed in the

classroom. You hear the teachers speak that lingo, ‘Let’s have a win-win situation.’ The students know it, understand it and use it themselves.”

Although the book and its terminology are secular in nature, St. Joan of Arc has taken steps to incorporate its Catholic identity into the program.

For example, Father Guy Roberts, pastor of St. Joan of Arc Parish, helped the school community see connections between Covey’s seven habits and the



Joe Feezer

Beatitudes. These connections are taught and discussed in the school’s religion classes. Sayings about leadership and service from Scripture and the saints are painted on the walls of the school’s hallways.

“It’s given the students another perspective” on the Catholic faith, said Mary Pat Sharpe, St. Joan of Arc

principal. “They see another piece that we didn’t necessarily emphasize [before].”

The students know and understand the seven habits because the process used to make it a part of St. Joan of Arc is not a program isolated from the rest of the daily life at the school. It’s integrated into its curriculum, service projects and even how lunches are served and students are dismissed at the end of each school day.

Many of the tasks in those settings that would have been carried out in the past by teachers or administrators are now the responsibility of older students, thus giving them the opportunity to put into practice the leadership principles they learn about in the classroom.

For example, when students gather in the school gym to be dismissed at the end of the day, older students take charge of the situation.

“There is an adult in there kind of supervising it. But it’s all student-driven,” Feezer said. “We have a student calling out on a microphone the names of students to go out. We have students getting them lined up, walking them outside



Mary Pat Sharpe



Photos by Sean Gallagher



Above, Lauren Graves, left, an eighth-grade student at St. Joan of Arc School in Indianapolis, eats lunch on Jan. 13 with Emily Wright, second from right, and Dorinda Bartone, both first-grade students at the Indianapolis North Deanery School. Graves and other older students at St. Joan of Arc help younger students during their lunch to help them develop leadership skills as a part of “The Leader in Me” program.

Left, leadership sayings, some taken from Scripture or from the saints, are painted on the walls of the hallways at St. Joan of Arc School in Indianapolis to help form students there into effective leaders.

and making sure that they get to their cars. It’s entirely student-driven.”

St. Joan of Arc eighth-grader Lauren Graves regularly helps younger students with their lunch and recess time. She enjoys it, but knows that it doesn’t come as easy to other students. “The Leader in Me” process, though, helps students develop skills they might not initially be inclined to use, according to Lauren.

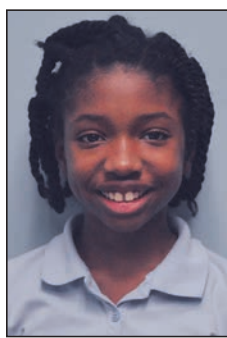
“Being a leader, you’ve got to be able to work with situations that may not be comfortable for you,” Lauren said. “But I’ve seen kids grow as people.”

The growth doesn’t just occur at the middle school level where Lauren is. St. Joan of Arc fifth-grader Brooklyn Thorpe helped organize an anti-drug campaign that took place at the school last October.

Instead of having a teacher assign specific tasks to students for the campaign as might have happened in the past, the students who organized the campaign developed its themes and activities with much less input from teachers.

“Usually the teachers all plan it out and you just do what they tell you,” Brooklyn said. “But being able to make up the ideas and go to the classrooms was really nice.

“It was helpful because you



Brooklyn Thorpe

actually go to work with people and come up with the ideas. But then you also [learn] how to organize ideas without making it a big mess.”

As St. Joan of Arc goes forward with “The Leader in Me,” the program will help prepare its young students to be leaders as they grow older and move on to high school and beyond.

Lauren has been a student at St. Joan of Arc for 10 years, starting in its pre-school program. Right now, she’s considering applying to attend either Cathedral High School or Bishop Chatard High School, both in Indianapolis, in the fall.

And although she’s only participated in “The Leader in Me” since seventh grade, she knows that it will help her hit the ground running in high school.

“I will be much more organized when I go into high school,” she said. “Organization helps when you’re building a new routine somewhere else. I’ve never been anywhere else [than St. Joan of Arc]. So it’s going to be a really big step for me to move on from this school.

“To have these social skills, organizational skills and leadership skills and put them into practice will help me give high school my best shot.”

(To learn more about “The Leader in Me” process, log on to www.theleaderinme.org. To learn more about St. Joan of Arc School in Indianapolis, log on to www.sjoa.org/school.) †

‘Catholic schools are filled with love,’ says mother of child with diabetes



As a student at St. Susanna School in Plainfield, Hudson Miller has received great support from teachers Erica Heinekamp and Bonnie Booher after being diagnosed with juvenile diabetes at the age of 9.

By John Shaughnessy

Tina Miller can recall all the details of her son, Hudson, being diagnosed with juvenile diabetes at the age of 9.

Yet what she remembers the most is the way her son’s school—St. Susanna School in Plainfield—has responded to his situation, starting with his first day of class after his diagnosis.

“I received lots of information from the staff during the hospital visit regarding the school’s responsibility,” Miller notes. “I also had a friend who had a child [at a different school] who had been diagnosed a year earlier, and she told me of all the horror stories she encountered with administrators, teachers and nurses.

“I walked in the first day with Hudson, and we were greeted by the most amazing teacher ever—Mrs. Bonnie Booher. She hugged us and gave us the reassurance we needed that everything was going to be OK. Our principal, librarian and Hudson’s teacher had worked together and had a plan to make everything work.”

Miller was stunned at how detailed the plan for

Hudson was.

“They informed the entire staff and student body of Hudson’s new regimen, and what to look for and what to do if Huddy would begin to not act like himself. They hung posters in the cafeteria. The lunch lady volunteer happened to be a former nurse who had worked with juvenile diabetics. The [school] office became the central location for testing and shots. These angels came together to make life easier for my baby.

“They went above and beyond what any school needed to do to allow our family to feel like he was at the safest place in the world. And for that, we will be forever grateful.”

That care began during the 2012-13 school year and continues this school year, leading Miller to one conclusion.

“I would love if our school could receive the praise it deserves for the loving and caring manner in which everyone has handled my son’s condition with grace and respect,” she says. “Catholic schools are filled with love. This is just another way to show the true meaning of our schools’ message.” †

A foundation of faith

Family continues to share the gift of a Catholic education

By John Shaughnessy

As a youth, Ed Fillenwarth lived so close to Father Thomas Scecina Memorial High School in Indianapolis that he was often called upon to be an altar server at the 6:30 a.m. Mass for the Franciscan sisters who taught there.

As a child, Val Fillenwarth lived so close to St. Joan of Arc Church in Indianapolis that she and her five siblings followed this early morning routine during the school year:

“We would run down the alley, go to Communion, run home, get breakfast and run to school,” Val recalls with a smile.

So when the couple searched five years ago for a home where they could retire, it seemed fitting that they built one on a lot just eight houses from a Catholic grade school and another extra block from a Catholic high school.

After all, while the Fillenwarths built a house near two Catholic schools, they built a foundation for the lives of their seven children and their 17 grandchildren on Catholic education.

“We certainly appreciated the discipline in the Catholic grade schools that set the tone for high school and later,” says Ed, who is 74. “That start is so important.”

Val nods and adds, “Plus, we wanted them to have the faith. All of them are still Catholic.”

“There’s just something special about being part of a parish. You see your friends at Mass. Then you see your friends at the basketball game in the afternoon. It’s all connected.”

As the Fillenwarths talk in their north side Indianapolis home, they are just down the street from where four of their grandchildren attend Christ the King School and just around the corner from where three of their grandchildren attend Bishop Chatard High School.

The couple often walks to watch their grandchildren’s games and events at both schools.

“The CYO [Catholic Youth Organization] is another huge thing in Catholic education,” says Val, 71, a 1960 graduate of the former St. Agnes Academy in Indianapolis. “It’s been a huge part of our lives. Our daughter, Diane, was a counselor at CYO Camp. That’s how she met her husband, Bob, who was the head counselor.”

The Fillenwarths’ legacy of Catholic education has also led to some of their children’s direct involvement in it.

Daughter Sheila Mays works as a counselor at Holy Spirit Catholic School in the Archdiocese of Louisville.

“I appreciate the value of a Catholic school, the community and the example of having faith be a part of every day,” Mays notes. “It’s more than just good academic instruction. It’s about the service projects,



The extended family of Ed and Val Fillenwarth of Christ the King Parish in Indianapolis pose for a photo during the Christmas holiday. The couple has contributed to a legacy of Catholic education and faith for their children and grandchildren.

“Catholic schools offer a sense of community—of belonging—that goes with you your entire life. It’s an important part of who you are.”

—Christy Fillenwarth

the daily prayers and the open discussions about God and the Catholic faith.”

Another daughter, Diane Schultz, teaches a fifth-grade class at St. Lawrence School in Indianapolis.

“At St. Lawrence, five of our teachers went to St. Lawrence School or parish as children,” Schultz says. “The family atmosphere is evident in the fact that most Catholic schools seem to have similar traditions.”

Daughter-in-law Christy Fillenwarth also comes from a family where Catholic education is a legacy worth embracing.

“I am blessed to be able to work in a Catholic school, and especially at Christ the King, the school that my parents grew up attending, and the school where both sets of my grandparents spent their lives building and volunteering,” says Christy, a second-grade teacher at Christ the King School.

“Catholic schools offer a sense of community—of belonging—that goes with you your entire life. It’s an important part of who you are.”

Daughter-in-law Beth Fillenwarth has

also been a teacher and a substitute teacher in Catholic schools.

“The value of a Catholic education is priceless,” Beth says. “We are blessed to have God be a part of our kids’ lives every day. Each day, the kids in grade school and high school are taught to serve others physically and spiritually. Our choice in a Catholic education has reinforced what we strive for our children to become as they grow and mature.”

That’s one of the goals that Ed and Val—who first met at a Catholic wedding—had after they were married at St. Joan of Arc Church in 1964.

Six of their seven children graduated from Bishop Chatard after attending grade school at St. Lawrence School in Indianapolis. Their youngest child attended Lawrence Township schools because of a different learning style.

“Catholic education has been a gift, no question about it,” says Ed, a 1957 graduate of Scecina who earned a bachelor’s degree from the University of Notre Dame in 1961 and a law degree from Notre Dame in 1963.

“It’s so much a part of our lives,” Val says about Catholic education. “We can’t imagine anything else.”

She and Ed could never have imagined one of their all-time favorite moments in Catholic education.

“I remember one time a sister at St. Lawrence called at noon and said, ‘We have to talk about your son, Brian,’” Val recalls.

The religious sister and teacher described to Val the scene that happened as Brian—then a second-grade student—ran from the church after an all-school Mass and into the school ahead of his classmates. Inside the school, he jumped down a flight of steps as the sister followed him.

“When sister caught up to him, she said, ‘What got into you?!’ And he said, ‘I got that joy, joy, joy, joy down in my heart!’”

The joy of that moment still shines in the faces of Ed and Val nearly 35 years later.

So does the benefit of a Catholic education to their family’s life.

“It’s a huge gift,” she says. “It’s who we are.” †

Mom-teacher shares her list for the choice of a Catholic education



Kindergarten teacher Teresa Minton shares a smile with two of her students, Simon Toth and Molly Campbell, at Nativity of Our Lord Jesus Christ School in Indianapolis.

Criterion staff report

It was during Catholic Schools Week seven years ago that Teresa and Andy Minton made a visit—and a decision—that changed their family’s life.

The couple and their four children visited Nativity School in Indianapolis to determine for themselves what they had been told by so many people in the parish.

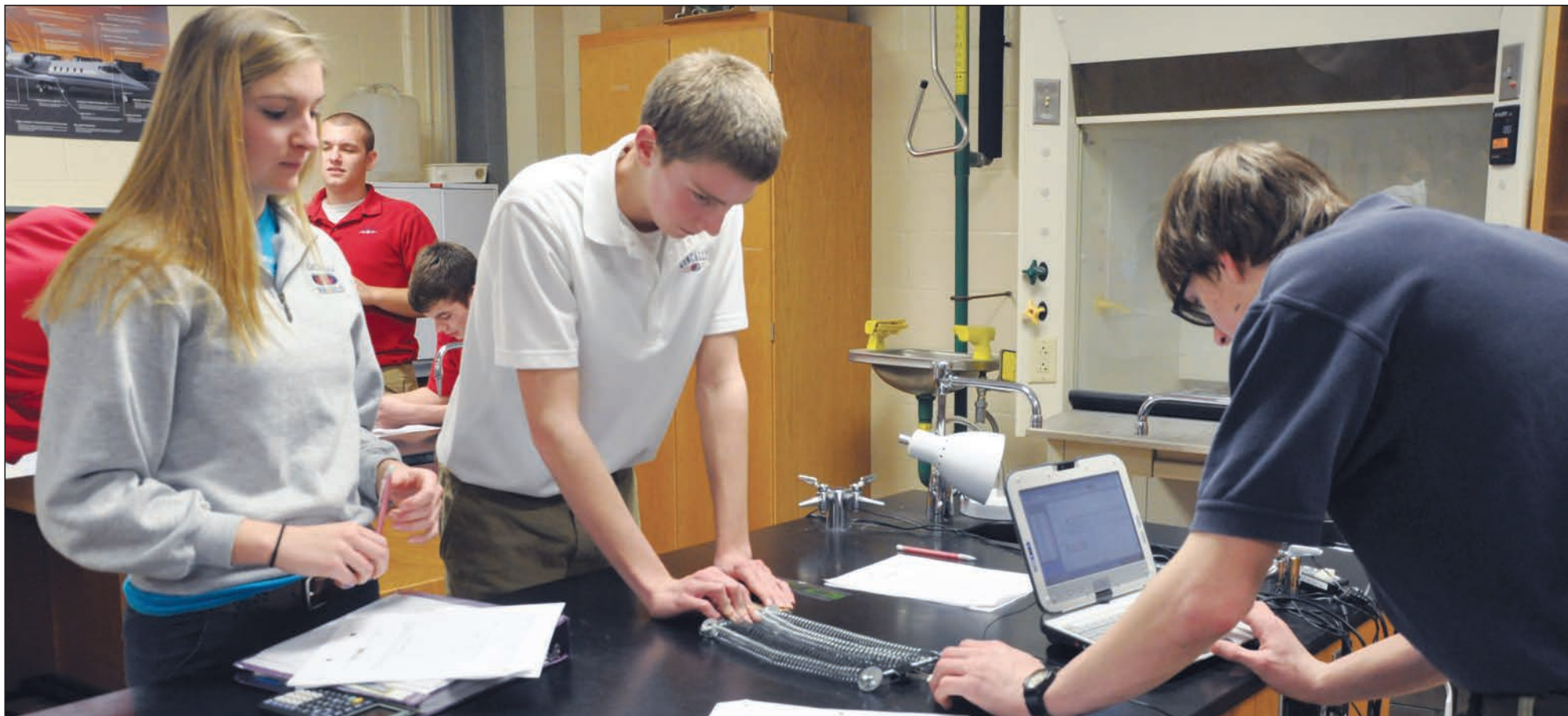
“Our children were invited to visit classrooms, my husband and I were made to feel like family, and we were impressed with what we were shown,” Teresa recalls. “I did my research, as any good mom who happens to be a teacher does.”

“I checked out test scores. I talked with families who attended the school. I spent the good portion of a day at the school with my children, observing classes, meeting teachers, going to Mass with the student body, and checking out facilities. My husband and I prayed about the decision. We were ultimately led to enroll our children at Nativity.”

Now, Teresa is also the preschool teacher at Nativity. Her dual role as parent and teacher led her to create a list of the qualities that define Nativity as a school and a Catholic education as a must for her children. Here

are some of the characteristics she listed:

- When the principal and the parish priest greet my children by name each day.
- When the school holds an assembly that honors not only excellence in academics, but also excellence in character.
- When my children thank God for their food before their lunch.
- When a kindergarten newsletter talks about standards being met, homework that is due, as well as announces the birth of a classmate’s baby sister and requests prayers for a family in need.
- When a 13-year-old girl is proud and excited to cantor at school Masses.
- When a Christmas show is a Christmas show, a celebration of the birth of Christ.
- When morning prayer and morning math are both important parts of my children’s day.
- When my children make cards for a classmate whose grandma has died.
- When my own children are passing their ISTEP tests with flying colors.
- When my children are receiving a quality, solid education from a staff that cares about the whole child. †



Juniors Meredith Opel, left, Adam Schubach and Kevin Lemmel of Roncalli High School in Indianapolis perform an experiment to measure force using computer-interfaced technology in an honors physics class on Jan. 15.

Technology in Catholic high schools ‘makes things a lot easier’

By Natalie Hoefler

OLDENBURG—The students of Oldenburg Academy of the Immaculate Conception in Oldenburg gather in the hallway before 8 a.m. Some chat, others review notes, read textbooks or make last-minute tweaks to essays.

It’s a normal scene that could be taken from years past, save for one difference—most of the activity is being conducted on Apple iPads.

As Catholic high schools prepare students not just in the faith but also for their future, the use of technology has become the norm in the classroom.

This story looks at some of the technology being used in Catholic high schools in the archdiocese, and how such tools help provide the best possible education to prepare students for college and beyond.

‘Familiar ..., small, affordable’

In the fall of 2011, Oldenburg Academy became the first Catholic high school in the archdiocese to require students to use a particular digital device for education, says school president Bettina Rose.

In Oldenburg Academy’s case, they chose the iPad because “people were familiar with Apple products,” Rose says. “There are some great apps [applications] out there, and [iPads] are small, affordable and still provide everything kids needed to be tech-savvy.

“Now kids can research from their desk and can look at textbooks online,” she says, although she admits “not all textbook companies are there yet.”

Jonathon Maple, business and journalism teacher at Oldenburg Academy, utilizes the iPad and other technology in his classes for students to blog, make movies, create presentations, do research and many other tasks.

“The level of engagement with the kids is so much harder without technology,” says Maple. “Now I’m more collaborative with the students, we learn together, and I get a chance to teach them best practices in how to use technology.”

‘Good digital citizens’

Those best practices are known as being a good “digital citizen.” In today’s world of easy access to inappropriate information and cyberbullying, there are additional measures that can be taken to promote good digital citizenship.

That’s why Oldenburg Academy chose to purchase and maintain the iPads rather than have students provide their own. This allows for more school control, says Sammie Hardebeck, director of technology for the school.

“Next year, we’re going to be using software that will allow me to manage all

the apps remotely from my computer for all 200 iPads,” says Hardebeck of the school’s efforts to promote good digital citizenship. “It’s an evolving process.”

Our Lady of Providence Jr./Sr. High School in Clarksville also implemented an all-iPad format in August of 2012. But the administration opted to have students provide their own iPads, alleviating the school’s book fee to make the devices more affordable for parents.

“We felt if we gave students an iPad and said, ‘You’re not allowed to do this or go there,’ it’s like giving someone a car and saying you can only drive to the end of the street,” says school president Joan Hurley. “It’s better to teach our students to be good digital citizens than to restrict them.”

But while the school will not restrict what students download on their iPads, Hurley says, they “can restrict what [the students] do here. The Apple format itself restricts” with parental controls, she adds.

Not always one-size-fits-all

Some schools have opted not to require technology devices yet. Roncalli High School in Indianapolis is an example.

“After visiting many schools, one thing became clear,” says Roncalli president Chuck Weisenbach. “None have felt like a single device works for all curriculum areas.”

Rather than using one particular device, Roncalli allows a variety of types “depending on the teacher’s preference,” says Weisenbach.

“Our physics teacher uses a great deal of devices. English uses [personal computers]. Drafting and architecture have computers they use daily. Almost all of our math teachers are teaching from iPad or Mimio, which is like a walking whiteboard,” he says.

‘Biggest advantage is interaction’

White is the new black, as “whiteboard technology” is replacing the chalkboard in many archdiocesan schools.

The technology allows an image from a computer, iPad or special tablet to be projected onto a special board. By using a stylus or just their finger, users can drag, click and copy items or write notes that can be saved as text.

Roncalli physics teacher Ben Grimes has students use handheld response system devices called “clickers” that interface with the whiteboard. He sends a question digitally to the devices, students respond and the responses display individually or as a pie chart on the whiteboard.

“For students, the biggest advantage is interaction with teachers,” he says. “I know what the students are thinking instead of me trying to read their minds. If I see 70



Above, in this Jan. 13 photo, freshman Colleen Dietz, left, senior Claire Dickey and junior Cassie Hottel of Oldenburg Academy of the Immaculate Conception in Oldenburg use their iPads to prepare for an upcoming edition of “OA Today,” the school’s daily broadcast televised live by journalism class students. The school provides and maintains the iPads, which students can purchase for a drastically discounted price upon graduation.

Left, Marsha Sanders, teacher of advanced placement language arts classes at Roncalli High School in Indianapolis, uses technology that displays the image on her iPad onto a whiteboard during a class on Jan. 15.

percent got question number six wrong, then I know I need to go back and review.”

Marsha Sanders, who teaches advanced placement language arts classes at Roncalli, likes to have students use a variety of tools, from computers to collaborative online documents to websites and more.

“They’re watching and creating and synthesizing different technologies,” she says. “It’s important to me that they learn a lot and feel engaged. All of the classes kids talk about liking are the ones where they’re engaged.”

LMS ‘makes things a lot easier’

Part of that engagement occurs through online learning management systems (LMS), which enable teachers to post quizzes, tests, homework, video- or audio-recorded lectures and reading material online where the students can access the information anytime, anywhere. Students in turn post their completed assignments, quizzes and tests online for grading.

Roncalli junior Meredith Opel says My Big Campus—an LMS used by Roncalli faculty—allows students to access the teacher’s notes from the day’s class.

“If you’re absent, you can just go online and get them, which is really

helpful,” she says.

Claire Dickey, an Oldenburg Academy senior where My Big Campus is also used, summarizes her opinion of the tool.

“Bottom line, it makes things a lot easier.”

‘Kids are all about technology’

Being a senior, Claire recalls the school’s technological transition.

“It was a little rough at first because everyone had to get used to it,” she admits. “But we quickly caught on because kids are all about technology.”

Weisenbach expresses caution in regard to “keeping up with the Joneses” when it comes to educational technology.

“No matter what you’re doing,” he says, “if it’s not improving learning and engagement, I’d question why use it.”

But as seen in classrooms of Catholic high schools today, technology is the present as well as the future.

“There’s no way students will be prepared for college or work if they don’t have daily exposure to technology,” says Rose of Oldenburg Academy. “It’s an expensive investment, but once you jump into it, I don’t know of any who regretted it.” †

Teachers: The heart and soul of Catholic education

By John Shaughnessy

Parents are often considered their child's first teachers.

At the same time, most parents whose children attend Catholic schools respect and appreciate the care, hard work and dedication that mark the way that Catholic school teachers educate children.

Kathleen Bear, Susan Huber, Gerard Striby and Denise Wilson are among the teachers who serve students in Catholic schools throughout the archdiocese. All four were among the 2012-2013 finalists for the St. Theodora Guérin Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

As part of the selection process, they each had to answer a series of questions ranging from "Describe what quality Catholic education looks like to you" to "Describe one of your most rewarding teaching experiences."

Here are some of their stories and experiences that define them as teachers and represent the influence of their peers throughout the archdiocese.

A powerful moment of goodness

Gerard Striby understands that the best lessons students get about faith don't always occur in the classroom.

Sometimes, those lessons happen on senior retreats or during service projects—including one memorable mission trip to rebuild a house in an impoverished area in Charleston, West Virginia.

"On this particular trip, we were trying to put drywall and flooring in a very small house, to allow a young husband and his expectant wife to move in as soon as possible," recalls Striby, who teaches religious studies at Roncalli High School in Indianapolis. "While I realized that the house would not be ready in the four days we worked, we wanted to get them as close as possible to moving in.

"By the end of the week, it became obvious that both time and money were running out, and we would not be able to complete our goals. When I conveyed that to the students on the final work day, they got together and took up a collection among their peers to purchase more drywall and other supplies."

Then they told Striby that they wanted to skip their plans for dinner and fun that night so they could concentrate on getting the house ready for the couple.

"They did all of this completely on their own, without any suggestion from me or other adults," Striby notes. "We took our last trip to Lowes and worked until 11 that night to complete the work."

It's a moment that has remained powerful for Striby.

"First of all, it was yet another reminder to me of the inherent goodness in all my students, even though they may sometimes frustrate me. I try to recognize that each one of my students has wonderful gifts to offer others.

"If given the opportunity, the vast majority will always meet and often exceed my expectations. I try my very best now not to underestimate my students."

The importance of living the faith

One of Denise Wilson's most rewarding experiences as a Catholic school teacher involved a new fifth-grade student who was non-Catholic—a student who was dealing with a family tragedy.

"He was new to our school, new to our city, and new to our faith," recalls Wilson, now a master teacher and assistant principal at St. Barnabas School in Indianapolis.

"Tragically, his father passed away shortly after school had begun that year. While he was a very bright student with a kind and loving heart, he struggled that year with life in general. However, he was always very interested and involved in our religious discussions."

The boy became so interested in those talks that he asked his mother if he could go to Sunday Mass at St. Barnabas Church instead of the church service that they



Bishop Chatard High School teacher Robin Kontor, right, coordinated the Indianapolis school's effort to prepare and deliver Thanksgiving meals for 450 people on Nov. 28. Kontor's husband, Jeff, left, was also among the students, faculty, parents and other volunteers who prepared, packaged and delivered the meals.



Kathleen Bear



Susan Huber



Gerard Striby



Denise Wilson

regularly attended.

"On many Sundays, his mom willingly dropped him off at St. Barnabas for Mass and then she would drive to her own church," Wilson notes.

It all led the boy to want to become a Catholic.

"He went through the Rite of Christian Initiation for Adults program and was baptized a Catholic while he was a student here at St. Barnabas," Wilson says. "I am just so proud that as a community of Catholics, we lived a life here at St. Barnabas that professed a love and faith that he wanted to be part of.

"As a [extraordinary] minister [of holy Communion], I would notice that he would so proudly raise his hands to accept the body of Christ, and it meant so much to me to put it there. I use this story when discussing with students about how important it is to live your faith. You never know who may be watching and learning."

The challenge of choices

Kathleen Bear talks daily to her second-grade students about whether they are following the example of Jesus.

"I am constantly asking them if they are doing the right thing," says Bear, who teaches at Pope John XXIII School in Madison. "In class, we talk about making good choices based on what God would want us to do.

"When we are studying science, we talk about God's creations. In reading, when a character has made a poor choice, I will ask the students if that character has made the choice based on what God would want us to do.

"Integrating Catholic teachings and doctrine is something that most of the teachers in the Catholic system probably don't even consciously think about most of the time. It's just something that we do because we feel that strongly about our faith. It has certainly made me think about my choices outside of school as well."

Keeping Christ as the focus

As she works with her teenaged students, Susan Huber views every day of teaching in a Catholic school as a blessing from God.

"I see beyond the teenage angst they are going through, and I see God's work in progress," says Huber, a teacher in

the junior high at St. Anthony of Padua School in Clarksville. "I believe my students are meant to touch the lives of others, and what they experience in my classroom will carry out to their families, neighborhoods and communities."

That faith in God—and in her students—combined to create one of her best teaching experiences when she planned a spiritual retreat for the eighth-grade students, moving it from the spring to the fall.

"The fall retreat allowed the class to see Christ as their focus for the rest of the year," Huber recalls. "We studied the manger scene and the significance of each member, created a piece of religious art to take home, and planted seeds, literally and figuratively, to plan for our growth in faith."

The retreat also led to a close bond among the students that continued throughout the year in the classroom.

"Trust was more apparent in discussions," Huber says. "Acts of kindness and friendship were more evident. I was reminded that if I begin with Christ, everything else is better and easier." †

Vouchers, scholarships have had positive impact on Catholic schools

By Sean Gallagher

It's been just two and a half years since income-eligible parents across Indiana have been able to obtain a state-funded Choice Scholarship, commonly known as a voucher, to allow their children to attend the private or parochial school of their choice.

But in that relatively short amount of time, the effect that the voucher program has had on Catholic schools across central and southern Indiana has been great.

"The opportunity for vouchers and the generous support of our tax credit scholarship program has allowed many parish families to send their children to our Catholic schools, or keep them in our schools when otherwise it would not have been affordable," said Gina Fleming, archdiocesan superintendent of Catholic schools.

The growth in the number of students receiving vouchers alone says a lot.

During the 2013-14 academic year, 4,749 students in the archdiocese received a voucher, nearly 20 percent of all students in Catholic schools across central and southern Indiana.

That is more than double the amount that received them during the 2012-13 academic year, which was more than double the amount for the 2011-12 academic year, the first year that the vouchers were available.

Much of this growth is due to increased giving to scholarship-granting organizations (SGO) and the hard work of school and archdiocesan officials to get the word out about vouchers and tax credit scholarships.

The value in tuition aid given to parents who enrolled their children in archdiocesan schools has grown from \$4.4 million in the 2011-12 academic year to \$20.1 million in the 2013-14 academic year.

While those figures may be impressive, seeing their effect in a particular school can bring home the importance of vouchers and SGO scholarships.

Just a few years ago, St. Anthony of Padua School in Clarksville had to lay off teachers because there wasn't a high enough enrollment to maintain multiple classrooms for some grade levels.

That has all changed in just two and a half years. During the 2011-12 academic year, St. Anthony's enrollment was 276 students. This year, it's at 353 students—69 of whom received vouchers. Another 59 students received SGO scholarships, which will allow them to receive a voucher next year.

Nearly 40 percent of St. Anthony's students this year received a voucher or SGO scholarship. However, many of these students are not new to the school.

Some are siblings of students who received a voucher in the past.

Elsewhere, students who live in areas with "F" graded public schools or students with special needs can also receive a voucher without having attended a public school. These changes in the voucher law were made last spring.

The influx of students with vouchers or SGO scholarships at St. Anthony allowed the school to expand its preschool offering by purchasing a larger building to house it and hire more staff members.

"I think we are very sound financially," said St. Anthony principal Sheila Noon of the change the vouchers and scholarships



Conventual Franciscan Father Joseph West, pastor of St. Anthony of Padua Parish in Clarksville, leads a dedication service of a new preschool building for the parish's school on July 14, 2013. An influx of students with state-funded vouchers and scholarships via scholarship-granting organizations allowed it to expand its preschool.

have brought about in a short time. "We have money in savings. We're doing well. We were always told that if we can fill those classrooms that will solve a lot of our problems."

It's allowed the school to expand its staff in other ways. It has a new resource teacher this year, and expects to hire for the next academic year an English-as-a-second-language teacher to help meet the needs of a growing number of Hispanic students in the school.

At the same time, the addition of new students at St. Anthony has meant that the population of non-Catholic students has grown from just under 20 percent of its enrollment to approximately 30 percent.

Noon, though, says that many parents have told her they appreciate the diversity in the school. And Noon shares the school's expectations with parents who enroll their children for the first time at St. Anthony.

"We don't question whether they're Catholic or not Catholic," Noon said. "[But] we tell them that we are a Catholic school. We insist that they do the religion classes and go to Mass with us. That's what we're about. If you're going to come here, then you're going to be a part of all of it."

Noon said the growth in enrollment at St. Anthony has also had a positive effect on Catholic families who had been away from the Church for a while.

"We've had a lot of families that were non-practicing Catholics but have now come back to the Church ... because of those vouchers," she said. "We're seeing a lot of different shifts."

Over the two and a half years that students with vouchers have been enrolled in archdiocesan schools, standardized test

scores have remained high.

Fleming attributes this success to the hard work and dedication of teachers in archdiocesan schools.

"Many students come to us having been in schools that were unable to meet their needs," she said. "Given this, added to the fact that we maintain a rigorous curriculum in our schools, students may come to us one to three years behind their grade-level peers."

"Our amazing teachers consistently can be found before school, during lunch and after school working with students who need additional support. Additionally, the [voucher] dollars generally go toward resources and personnel that help all students be successful."

Before this school year, many students with vouchers have been new to archdiocesan schools because the state required that a student attend a public school for at least two concurrent semesters before being eligible for a voucher.

Additionally, in the past, SGO scholarships were only awarded to new enrollees in private schools.

Changes in state law, however, now have opened the door for SGO scholarships for families who have always enrolled their children in a private or parochial school.

Income-eligible students already enrolled in a private or parochial school are now eligible for an SGO scholarship. And if their family remains income-eligible, they can receive a voucher for the next academic year and subsequent years—up to \$60,000 in financial aid over 12 years.

G. Joseph Peters, special consultant in the archdiocesan Office of Catholic

Education, describes this as "the most significant change to date" in the state's educational choice program since it makes vouchers more easily available to families with a long track record of sending their children to Catholic schools.

At the same time, Peters does not expect the number of students with vouchers in archdiocesan schools to continue to increase at the same rate as they have in the first two and a half years of the program. He does foresee a continued need for SGO scholarships since the cost of education will steadily increase while there is a cap on the amount of money distributed to families through vouchers.

In any case, Peters encourages all eligible families to consider obtaining a voucher or SGO scholarship.

"The number of students with vouchers will grow some, but it will never be 50 or 100 percent of our student population," he said. "There is a limit, and not everybody eligible will choose to do it."

"But we think that we need to leverage as much of the benefit as we can. That is why some \$3.2 million was raised in 2013 for SGO scholarships in the archdiocese. We've always felt that our parents should get some educational benefit for the taxes they pay."

(To learn more about a state-funded Choice Scholarship, commonly known as a voucher, log on to www.archindy.org/schools/vouchers.html. To learn more about how to receive a scholarship-granting organization scholarship or to contribute to such an organization, log on to www.archindy.org/schools/taxcredit.html.) †

Story shows Catholic educators living the call of Pope Francis with 'consistency'



John Hegarty

Criterion staff report

As the principal of a Catholic high school, John Hegarty appreciates a point that Pope Francis made about Catholic educators.

"During a speech last June, Pope Francis affirmed the importance of Catholic school educators to 'impart knowledge and values with their words,' but he also reminded us that 'it will be more influential on the kids if your words are accompanied by your witness, by being consistent in your lives. It isn't

possible to educate without being consistent,'" Hegarty noted.

The principal of Father Thomas Scecina Memorial High School in Indianapolis then shared a story that reflected Pope Francis' advice.

"One school day, a student became very ill in class," Hegarty recalled. "We were unable to reach the parents of this student, so one of our counselors and I transported the student to the nearest hospital. At the hospital—with the student's parents on the way—we accompanied the student into one of the emergency room cubicles.

"You can imagine the fear and anxiety of our student. Our counselor stayed beside the student, her head bent, rubbing the student's hand. The doctor came to check on us. He said, 'I see mom has arrived!' I said, 'No. She is our counselor.' He looked at me, then back at the scene in the room, and said to me, 'If I ever have kids, they are going to your school.'

"As Catholic educators, we are called to live as we wish our students to live. It is, as Pope Francis puts it so succinctly, 'Consistency.' †

HOW CAN I POSSIBLY AFFORD CATHOLIC SCHOOL?

Understanding Tax Credit Scholarships and Indiana School Vouchers

TAX CREDIT SCHOLARSHIPS

What are Tax Credit Scholarships?

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

Who qualifies for a Tax Credit Scholarship?

- A student whose family meets the income eligibility guidelines for the Federal Free and Reduced Lunch Program (see chart on page 10B), AND
- A student who is coming to a Catholic school after attending at least one year (two semesters) in an Indiana public school, AND/OR
- A student who is enrolled in an eligible Catholic school.

Why should I apply now?

If your family qualifies for assistance, but you do not apply when your child first enters school, you may lose the opportunity for a Voucher or Tax Credit Scholarship for the next 12-13 years. Current Catholic school students CAN receive a Tax Credit Scholarship, making them eligible for a Voucher the following year.

How do I apply for a Tax Credit Scholarship?

1. To see how much tuition assistance you are eligible for, first register at your Catholic school of choice.
2. To apply for funding, visit www.choicetrust.org.

INDIANA SCHOOL VOUCHERS

What is an Indiana School Voucher?

A Voucher is a state-funded scholarship that helps cover the cost of tuition at a private school. Qualifying students in grades 1-8 can receive a maximum of \$4,700 per school year. High school students can receive up to 90% of the local per-student state funding amount.

Who qualifies for a Voucher?

- A student whose family meets the income eligibility guidelines for Federal Free and Reduced Lunch Program (see chart on page 10B), AND
- A student in grades 1-12 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 1-12 who has received a Tax Credit Scholarship in a prior year.

Why should I apply now?

If your family qualifies for assistance, but you do not apply when your child first enters school, you may lose the opportunity for a Voucher or Tax Credit Scholarship for the next 12-13 years. Students enrolled in a Catholic school CAN receive a Tax Credit Scholarship, making them eligible for a Voucher the following year.

How do I apply for a Voucher?

1. To see how much tuition assistance you are eligible for, first register at your Catholic school of choice.
2. To apply for funding, visit www.doe.in.gov/choice.



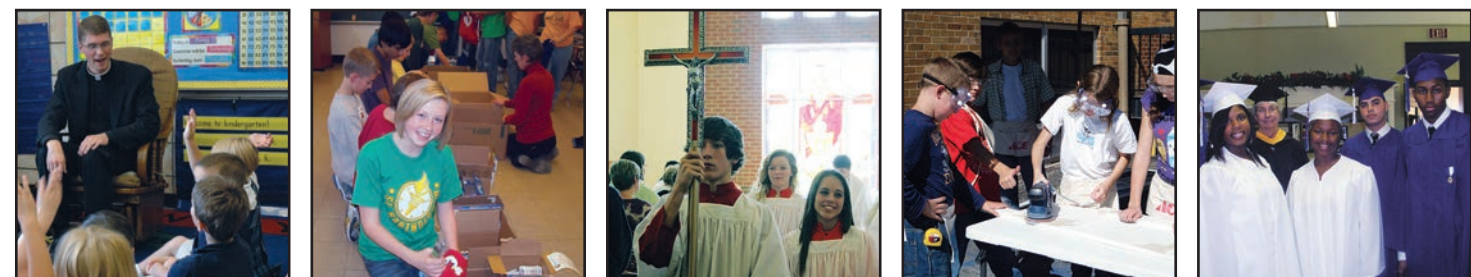
archindy.org/schools

WHAT AM I ELIGIBLE FOR?

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



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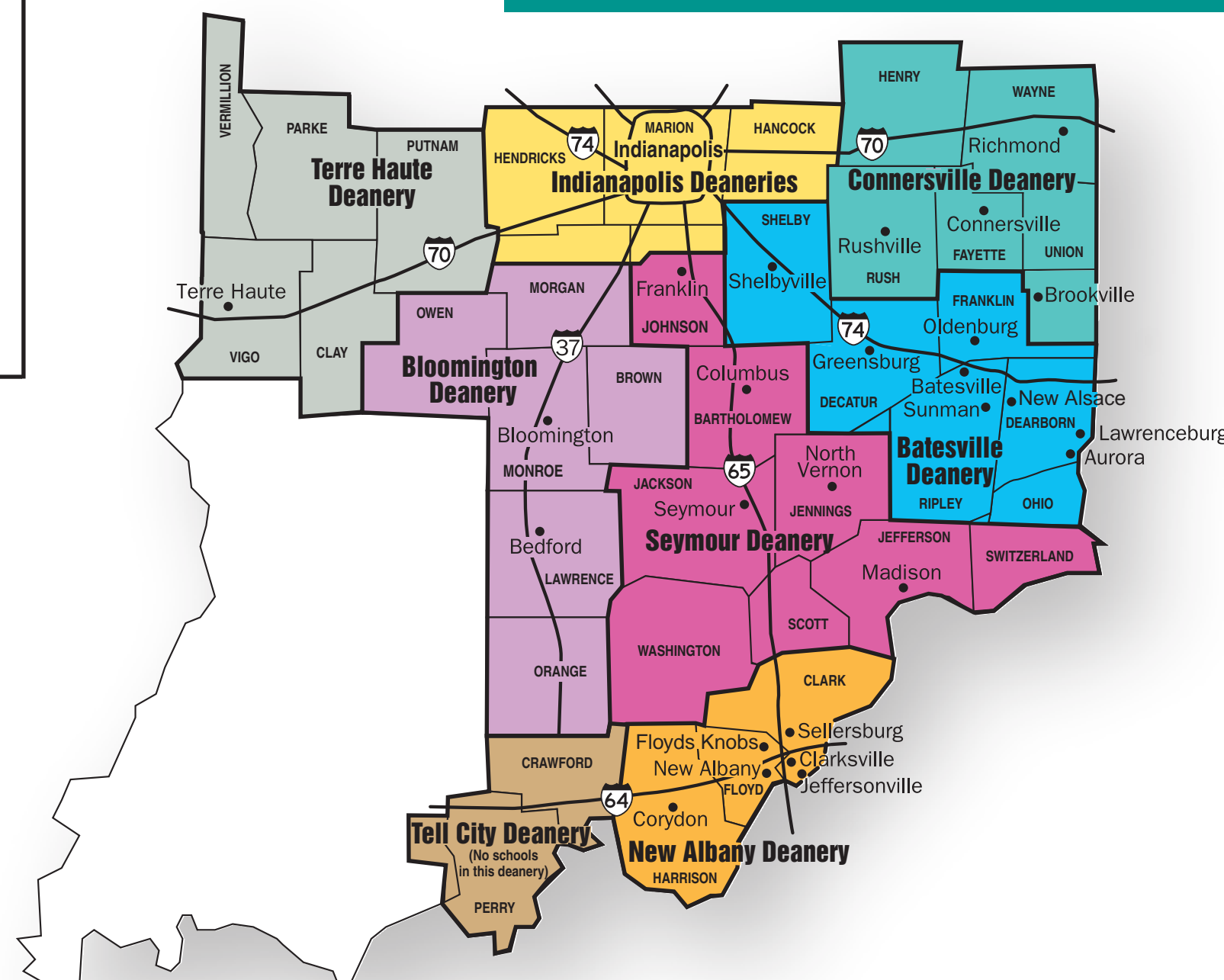
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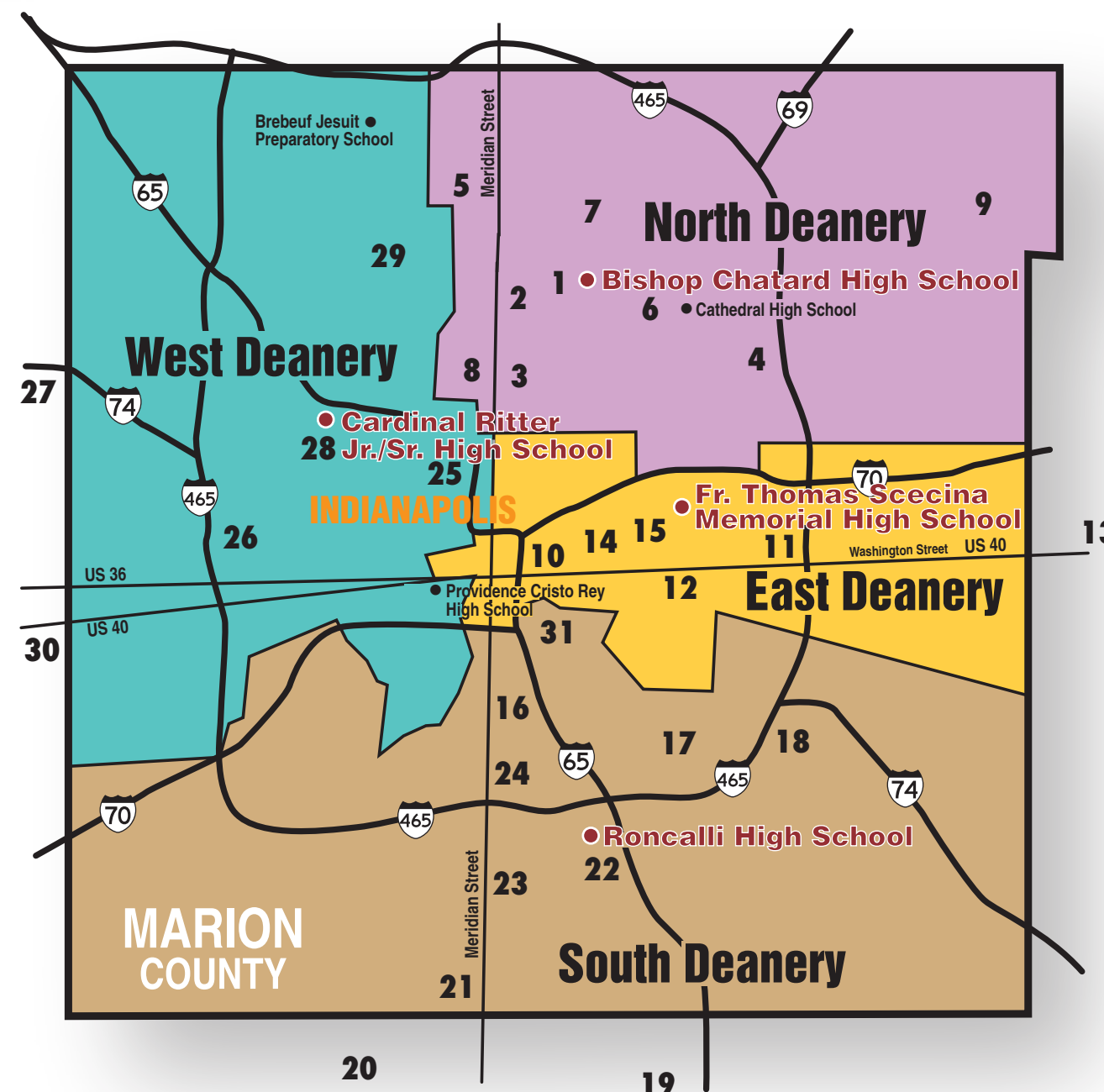
GREATER INDIANAPOLIS DEANERY SCHOOLS

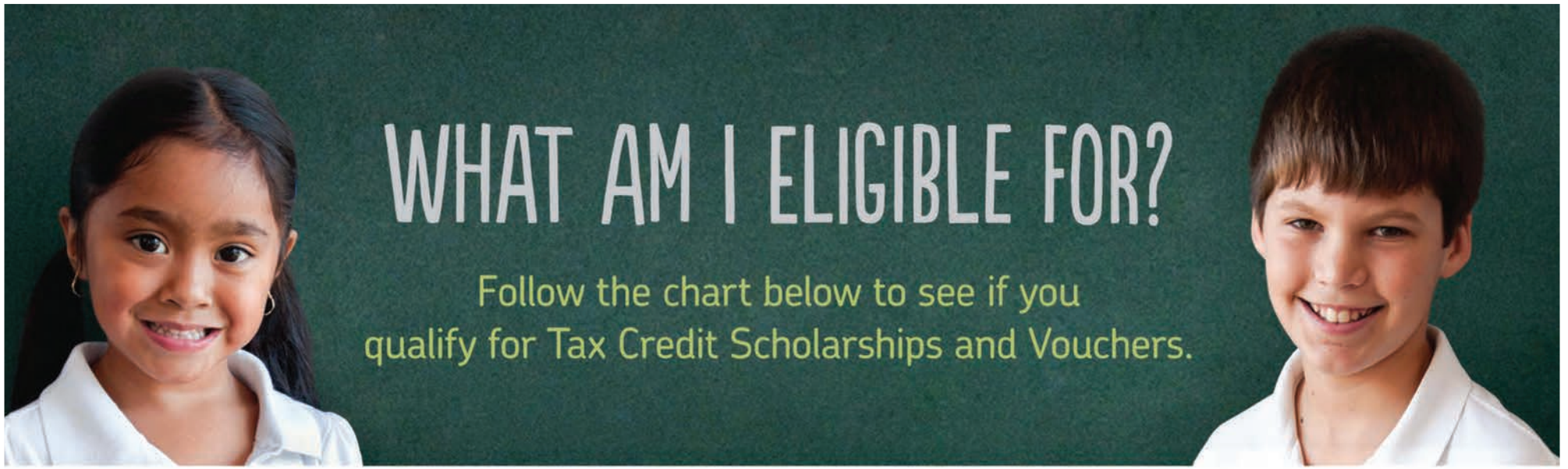
Indianapolis North Deanery • Bishop Chatard High School (9-12) 5885 N. Crittenden Ave. Indianapolis, IN 46220 317-251-1451 1. Christ the King School (K-8) 5858 N. Crittenden Ave. Indianapolis, IN 46220 317-257-9366 2. Immaculate Heart of Mary School (K-8) 317 E. 57th St. Indianapolis, IN 46220 317-255-5468 3. St. Joan of Arc School (P-8) 500 E. 42nd St. Indianapolis, IN 46205 317-283-1518 4. St. Lawrence School (P-8) 6950 E. 46th St. Indianapolis, IN 46226 317-543-4923 5. St. Luke School (K-8) 7650 N. Illinois St. Indianapolis, IN 46260 317-255-3912 6. St. Matthew School (K-8) 4100 E. 56th St. Indianapolis, IN 46220 317-251-3997	7. St. Pius X School (K-8) 7200 Sarto Drive Indianapolis, IN 46240 317-466-3361 8. St. Thomas Aquinas School (K-8) 4600 N. Illinois St. Indianapolis, IN 46208 317-255-6244 9. St. Simon the Apostle School (P-8) 8155 Oaklandon Road Indianapolis, IN 46236 317-826-6000 Indianapolis East Deanery • Father Thomas Scecina Memorial High School (9-12) 5000 Nowland Ave. Indianapolis, IN 46201 317-543-6377 10. Holy Cross Central School (P-8) * 125 N. Oriental St. Indianapolis, IN 46202 317-638-9068 11. Holy Spirit School (P-8) 7241 E. 10th St. Indianapolis, IN 46219 317-352-1243 12. Our Lady of Lourdes School (P-8) 30 S. Downey St. Indianapolis, IN 46219 317-357-3316 13. St. Michael School (P-8) 515 Jefferson Blvd. Greenfield, IN 46140 317-462-6380 14. St. Philip Neri School (P-8) * 545 N. Eastern Ave. Indianapolis, IN 46201 317-636-0134 15. St. Therese of the Infant Jesus/Little Flower School (P-8) 1401 N. Bosart Ave. Indianapolis, IN 46201 317-353-2282 Indianapolis South Deanery • Roncalli High School (9-12) 3300 Prague Road Indianapolis, IN 46227 317-787-8277 16. Central Catholic School (K-8) * 1155 E. Cameron St. Indianapolis, IN 46203 317-783-7759 17. Holy Name School (P-8) 21 N. 17th Ave. Beech Grove, IN 46107 317-784-9078	18. Nativity of Our Lord Jesus Christ School (P-8) 3310 S. Meadow Drive Indianapolis, IN 46239 317-357-1459 19. Our Lady of the Greenwood School (P-8) 399 S. Meridian St. Greenwood, IN 46143 317-881-1300 20. SS. Francis and Clare School (P-8) 5901 Olive Branch Road Greenwood, IN 46143 317-215-2826 21. St. Barnabas School (K-8) 8300 Rakhe Road Indianapolis, IN 46217 317-881-7422 22. St. Jude School (K-8) 5375 McFarland Road Indianapolis, IN 46227 317-784-6828 23. St. Mark the Evangelist School (K-8) 541 E. Edgewood Ave. Indianapolis, IN 46227 317-786-4013 24. St. Roch School (P-8) 3603 S. Meridian St. Indianapolis, IN 46227 317-784-9144	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 (P-6) * 2822 Dr. Martin Luther King Jr. St. Indianapolis, IN 46208 317-926-5211 26. St. Christopher School (P-6) 5335 W. 16th St. Indianapolis, IN 46224 317-241-6314 27. St. Malachy School (K-8) 330 N. Green St. Brownsburg, IN 46112 317-852-2242 28. St. Michael the Archangel School (K-8) 3352 W. 30th St. Indianapolis, IN 46222 317-926-0516 29. St. Monica School (K-8) 6131 N. Michigan Road Indianapolis, IN 46228 317-255-7153 30. St. Susanna School (P-8) 1212 E. Main St. Plainfield, IN 46168 317-839-3713	Private Schools 31. Lumen Christi Catholic School (K-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 * Mother Theodore Catholic Academies (Consortium)
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ARCHDIOCESE OF INDIANAPOLIS



GREATER INDIANAPOLIS





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

INCOME ELIGIBILITY LEVELS FOR INDIANA VOUCHERS AND TAX CREDIT SCHOLARSHIPS			
	100% of Reduced Lunch Eligibility	150% of Reduced Lunch Eligibility	200% of Reduced Lunch Eligibility
Number of Persons in Household	Annual household income limit for a "90%" Indiana Voucher	Annual household income limit for a "50%" Indiana Voucher	Annual household income limit for a Tax Credit Scholarship (or 50% Indiana Voucher)*
1	\$21,257	\$31,885	\$42,513
2	\$28,694	\$43,041	\$57,387
3	\$36,131	\$54,196	\$72,261
4	\$43,568	\$65,352	\$87,135
5	\$51,005	\$76,507	\$102,009
6	\$58,442	\$87,663	\$116,883
7	\$65,879	\$98,818	\$131,757
8	\$73,316	\$109,974	\$146,631

Number includes all adults in household

NOTE: A 90% voucher scholarship is the lesser of the tuition and fees charged by the Catholic school or up to \$4,700 in grades 1-8 and more for grades 9-12. A 50% voucher is half of a 90% voucher. Income levels are determined in accordance with verification rules at: <http://www.doe.in.gov/improvement/school-choice/choice-scholarships>.

* A family at between 150 and 200% of Reduced Lunch Eligibility may be eligible for a 50% voucher if the student received a voucher for 2012-2013 OR if the student has a disability requiring special education.

I'm moving my child in grades 1-12 to a Catholic school from a public school.

I meet these eligibility requirements:

- Indiana resident
- Apply before September 1, 2014.
- My child attended public school the previous year (two semesters) OR received a Tax Credit Scholarship, or Voucher, the previous school year.

AND one of the following:

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

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

SCHOOL VOUCHER

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



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

Office of Catholic Education
(317) 236-1430
(800) 382-9836
www.archindy.org/oce/



Grant enables school to implement engineering, technology program

By Natalie Hoefler

When Fr. Michael Shawe Memorial Jr./Sr. High School senior Taylor Grote recalls performing a science experiment at a roundtable discussion with local industry leaders last October, she admits it was “a little nerve-wracking.”

But in the end, she says, “It was helpful to explain what we’ve been doing in the classes.”

“The classes” are a series of high school-level engineering and technology classes created by Project Lead the Way (PLTW), a nationwide, Indianapolis-based nonprofit organization promoting the education of students in the areas of science, technology, engineering and math—STEM as the grouping is referred to by professionals in those fields.

Shawe Memorial in Madison was able to implement the program with the roughly \$110,000 they received through the distribution of a Lilly Foundation “Eco15” grant in 2008. Jefferson County, where Madison is located, was one of 10 counties named a recipient of the grant. Franklin County was included among the grant recipients, enabling Oldenburg Academy of the Immaculate Conception to also implement the PLTW program.

Kathy Huffman, coordinator of the Jefferson County grant, says one of the goals of the grant is to stem the brain drain of college graduates from the region.

“We wanted to focus on a pathway of classes that addressed how we get students into post-secondary education in the types of degrees our employers need, and make sure they come back to this area,” she explains.

The answer for Shawe Memorial was to implement the Project Lead the Way program, using the grant money to purchase equipment and provide training for the PLTW teacher.

Three PLTW courses are now being offered at the school—Introduction to Engineering Design, which is also open to Shawe Memorial eighth-graders, Digital Electronics and

Principals of Engineering. A fourth class, Engineering Design and Development, will be added next year.

The upper level engineering courses provide the students with dual credit at any Ivy Tech Community College and most colleges in Indiana and Kentucky, including Purdue University later this spring.

Lou Ann Center teaches all of the PLTW classes.

“I was in my 25th year of teaching,” she recalls of being approached about teaching the courses. “I was getting burned out. I went to the training at Purdue University in Kokomo, and I fell in love. I love teaching this.”

“The curriculum covers not just science, technology, engineering and math, but also logic for problem solving situations,” she says. “If you need to get from A to B, how do you get there? We’ve lost that over the years—if I don’t have step-by-step directions, how do I logically think things through?”

While there were no new math and science courses added to the curriculum at Shawe Memorial, junior Whit Grote found that the new engineering and technology classes “crossed curriculum with other classes. We’d be in engineering, then a couple of months later learn the same thing in physics and pre-calculus.”

The program goes beyond the educational elements of the subjects, Center explains.

“The students are doing career research. They have to contact people currently working in [the student’s] field of interest, interview to find out what did you have to do, what kind of schooling do you need. Then they research colleges to see what they require, find out average salaries, [and] what can I do with this degree. Career and college readiness is an important component in PLTW.”

To enhance that readiness, and to keep the students in touch with local businesses so they are compelled to work in the Jefferson County area after graduating from college, Huffman keeps the lines of communications open between

the school and local businesses through various events.

“Community business leaders come into classrooms to speak,” she says. “We host a STEM roundtable. We have ‘Dream It Do It,’ a career awareness program. We have National Manufacturing Day. We have the kids tour corporations,” she notes.

“The trip to the manufacturing company was cool,” says sophomore Skip Maas. “We got to see all the machines using the same principles we just learned about.”

The local businesses do much to support the program financially as well, says Phillip Kahn, school president.

“Shawe has partnered with two local companies, Grote Industries and Vehicle Service Group, who have backed us with financial support to keep these programs going,” he says. “We are very thankful for their support, and will be talking to other local companies to join in.”

Kahn says the plan is to connect each company with Shawe Memorial graduates who are interested in STEM related fields, with the hope of students landing internships or permanent jobs down the road.

Taylor had no interest in engineering until she took the introductory course to fill an open spot in her schedule.

She now wants to pursue a career in engineering.

“I’m good at math and enjoy being able to apply math to other things besides textbook problems,” she says. “The classes gave a lot of hands-on learning, how to build circuit boards, computer programming, designing things on a computer. That’s what I really enjoy.”

Taylor will begin classes at Purdue University in the fall, with plans to pursue a degree in mechanical engineering and technology.

Junior Alex Turner says he knew before he took the courses that he was interested in engineering, “but I wasn’t sure of what type of engineering.”

“I was able to narrow it

Photo by Ken Riehe, provided by The Madison Courier



Sophomore Skip Maas of Shawe Memorial Jr./Sr. High School in Madison explains a project he did with a circuit board during a STEM roundtable program at Shawe on Oct. 9, 2013.

‘We wanted to focus on a pathway of classes that addressed how we get students into post-secondary education in the types of degrees our employers need, and make sure they come back to this area.’

—Kathy Huffman, coordinator of the Jefferson County grant

down after the first year. I like mechanical engineering. These classes really helped me to realize what exactly an engineer does.”

After taking all three courses, Whit says he is “leaning toward computer science.”

“But the things we’re learning in these classes don’t only apply to engineering and technology, but many other majors,” he says.

“These classes have helped. They will play a big part in my future.”

Kahn says he is pleased with the results of the Project Lead the Way program.

“We’ve had more kids become interested in engineering and technology because of this [program]. It has really opened up those avenues as a possible career path for our students.” †

Archdiocesan schools continue to excel on standardized testing in Indiana

Criterion staff report

Archdiocesan schools continue to help students succeed at high levels, according to the most recent standardized testing in Indiana.

“The archdiocese prides itself on preparing today’s learner for tomorrow’s world,” said Mary McCoy, an assistant superintendent of Catholic schools for the archdiocese. “With a constant focus on Catholic identity immersed with our rigorous standards in all academic areas, our students continue to shine. Results on ISTEP+ 2013 are just one example.”

Students in grades 3 to 8 took the ISTEP+ in math and reading/language arts in the spring of 2013. Students in fourth and sixth grades also were tested in science, while fifth and seventh graders took the social studies test.

Schools use the testing results to help set improvement goals to enhance instruction, assessment and learning.

Data shown in the table to the right represents the passing percentage of each grade level in the tested content areas, followed by the total percentages for both the archdiocese and the state of Indiana. †

ECA 2012 RESULTS (END-OF-COURSE ASSESSMENTS)

Students in Catholic schools in the archdiocese exceeded the state passing rate in all areas of testing designed to measure end-of-course assessment.

All students enrolled in Algebra 1, English 10 or Biology 1 must pass the ISTEP+ end-of-course assessment to graduate from high school.

The chart below compares the success of students in archdiocesan schools to students in all schools in Indiana.

ECA 2012 COURSE	Archdiocesan Schools			Total State Schools (Public & Non-Public)		
	# Tested	# Passed	% Passed	# Tested	# Passed	% Passed
Algebra 1	1624	1324	81.5	90182	63263	70.2
English 10	1373	1288	93.8	84774	65991	78.8
Biology 1	1420	968	68.2	78216	35582	45.5

ARCHDIOCESAN SCHOOLS CONTINUE TO EXCEL

	3 ELA %Pass	3 Math % Pass	4 ELA %Pass	4 Math %Pass	4 Science %Pass	
Archdiocese of Indianapolis*	93%	88%	90%	88%	83%	
Indiana*	85%	79%	84%	83%	73%	
	5 ELA %Pass	5 Math %Pass	5 Social Studies % Pass	6 ELA %Pass	6 Math % Pass	6 Science % Pass
Archdiocese of Indianapolis*	89%	92%	87%	90%	91%	81%
Indiana*	78%	87%	70%	77%	83%	68%
	7 ELA %Pass	7 Math %Pass	7 Social Studies % Pass	8 ELA %Pass	8 Math %Pass	
Archdiocese of Indianapolis*	89%	90%	89%	93%	93%	
Indiana*	73%	80%	72%	75%	81%	
	TOTAL ELA %Pass	TOTAL Math %Pass	TOTAL Science %Pass	TOTAL Social Studies %Pass		
Archdiocese of Indianapolis*	91%	90%	82%	88%	* All rounded to the nearest percent.	
Indiana*	79%	82%	70%	71%		

Focus on seeing Christ in others guides anti-bullying efforts

By Briana Stewart and John Shaughnessy

The weekly anti-bullying session began with the seventh-grade students sitting in a circle, talking about the effects that gossip and rumors can have on someone's life.

One student said, "It could hurt their reputation," while another commented, "It could make them lose their trust in others." And a third student noted, "It could lower their self-esteem."

For the next 15 minutes, the boys and girls shared their thoughts openly, sometimes laughing, at other times turning serious, and all the time offering examples from their lives.

For most of the session, teacher Cathy Cohoat just served as a moderator of the group. Yet at the end of the discussion, she offered three pieces of advice to the students:

"We shouldn't spread rumors."

"Think about the consequences of repeating rumors or gossip."

"Know who you are, and tell people the rumor or the gossip isn't true."

That early morning session—after Mass on a Wednesday—played out at Holy Spirit School in Indianapolis. But it could have happened at any Catholic school in the archdiocese this school year because a new Indiana law makes it mandatory for schools to offer programs and training for students on bullying prevention and identification.

Holy Spirit principal Rita Parsons sees the law and the anti-bullying program as one more way to help students in Catholic schools treat each other with care and respect.

"I'm sure some people are wondering why Catholics schools need an anti-bullying program," Parsons says. "The program gives us another framework of doing the right thing and treating people right. If the program and following the values of Jesus mesh together, then we'll make a difference. We tie our religion into it all the time. We say, 'What would Jesus do?'"

"It's reprogramming children not to use mean words and mean actions. If we can be more conscious of it, we can accomplish it."

The anti-bullying program is also applauded by Gina Fleming, superintendent of Catholic schools for the archdiocese.

"In our Catholic schools, we are called to see Christ in one another and to be like Christ in word and deed," Fleming says. "Compassion, trust and peacefulness all stem from our Lord and Savior, and are practiced in our schools daily. This proactive approach, along with strong partnerships with parents and parishioners, helps us avoid ongoing problems with bullying."

"That being said, we are not exempt from bullying, and we will continue to work with and for students to ensure safety and comfort with being who God created us to be."

The program has already made a difference, according to teachers and students at Holy Spirit School.



Seventh-grade students at Holy Spirit School in Indianapolis share a laugh during a weekly anti-bullying session designed to make students focus on treating people with respect and kindness.

"I like that we get to say something to help stop bullying from happening at our school," says Bruce Talbott, a seventh-grade student. "We're not supposed to be bullying."

His teacher, Cohoat, agrees: "It's really great for the kids to talk and find alternative solutions. And it's great for the teachers because we can understand what's going through their minds. We can keep our ears open for gossip and rumors, so we're more aware of what's happening."

One of the areas where Holy Spirit has put an extra emphasis on is the role of bystanders when bullying occurs. The anti-bullying program stresses the importance of students stepping in to prevent bullying.

"We're getting better as a group of kids," says Marlana Pleak, a seventh-grade student. "I have really been trying to get involved to try to help the person who is being bullied, and I believe that is from the program."

Students are also taught to inform adults at school and at home when they see bullying.

"Kids have been given permission to tell," Parsons says. "We've made the difference between telling and tattling. The biggest difference is it's communicated. It's talked about. It isn't hidden."

The program at Holy Spirit also involves the parents. They have to attend mandatory sessions about bullying.

"We also have a bullying prevention

A poster sharing the anti-bullying rules at Holy Spirit School in Indianapolis is one of many reminders throughout the school building for students to look out for each other.

Holy Spirit's Anti-Bully Procedures & Rules

- 1) We will not bully others
- 2) We will try to help students who are bullied
- 3) We will try to include students who are left out
- 4) If we know that somebody is being bullied we will tell an adult at school AND an adult at home



committee that consists of parents, students and teachers," Parson says. "They want to keep a thermometer on what's happening and what needs to be done. It's been a cohesive, collaborative effort on everyone's part."

Changes in the school's approach are evident in the anti-bullying posters hanging in the halls of the building. Yet the biggest change is in the way the

students are transforming from passive bystanders to active participants in trying to stop bullying, according to the school's guidance counselor, Amy Moran.

"The goal of a parent or educator is to make your child a betterment to society," Moran says. "Students are viewing bullying differently and policing themselves. Holy Spirit is educating their students to become bold stewards ready to defend friends and strangers alike." †

2013-14 facts about Catholic schools in the Archdiocese of Indianapolis

Catholic schools:	68
Elementary schools:.....	57 (26 in Marion County)
High schools:.....	11 (seven in Marion County)
(includes four private high schools)	
Preschool programs:.....	43
Extended care programs:.....	57

Professional staff:..... **1,898 (full-time and part-time)**

Enrollment 2013-14 (Unofficial Oct. 1, 2013):

Total preschool-12:	23,841
Preschool:.....	(2,272)
Elementary (K-8):.....	17,666
High school (9-12):.....	6,175

Religious composition:	Elementary	High school
Catholic:.....	82.3 %	77.4 %
Non-Catholic:.....	17.7 %	22.6 %
Minority composition:	12.3 %	16.9 %

High school graduation rate (2012):	95 % (4-year cohort)
Percent of graduates entering college:	98 % (91% to 4-year colleges)

NOTE: All above figures include private schools.

Average tuition rates, first child (est. 2013):	Catholic	Non-Catholic
Elementary schools:.....	\$4,214	\$5,409
Interparochial high schools:.....	\$7,455	\$9,420

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

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

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

Total operating cost of archdiocesan schools (est. 2011):..... **\$110 million**
(Estimated using 2011 enrollment excluding capital costs and private high school costs)

Annual savings to Indiana taxpayers (estimate):..... **\$250 million**
(at 2012 state cost per pupil of \$11,711, excluding private schools)
(less \$20.1 million returned to Catholic schools for 4,749 students on Indiana vouchers)

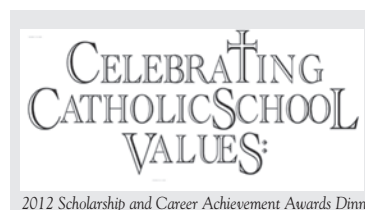


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ARCHDIOCESE OF INDIANAPOLIS



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A special thank you is extended to the corporations, foundations, schools, parishes and individuals who made the 2013 Celebrating Catholic Schools Values event a success.

The Celebrating Catholic School Values event celebrated nearly \$3.1 million in Indiana tax credit scholarships and event support this year and allowed families to choose a Catholic school for their children.

To learn more about supporting Catholic education, please visit us online

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Archbishop's blessing, Dr. Seuss' words mark special library dedication

By Briana Stewart

The family members of booklover Paul Lewis were all smiles and tears as Archbishop Joseph W. Tobin strolled around the newly created library adorned with Lewis' name, blessing it with holy water and singing with the rest of the small crowd.

The space was filled with new shelves, comfortable chairs and a plethora of Dr. Seuss decorations—a designer's touch that had a deep connection with the Lewis family.

During the dedication speech, Lewis' son David recalled the quote from Dr. Seuss that he read at his father's eulogy in 2010: "Don't be sad it's over. Be happy that it happened."

The same snippet of wisdom can be applied to the journey that St. Matthew the Apostle School in Indianapolis underwent with its new library and acceptance into the Indianapolis Marion County Public Library (IMCPL) shared system. Space designer Craig Wetli initiated the project more than a year and a half ago when he noticed how the former reading room for the school was "looking tired."

With an expert eye due to his experience with working on Info Zone at the Children's Museum of Indianapolis in 2000, Wetli began to formulate a plan on how to turn the shabby library into a redefined learning space.

"The goal was to create a cool space that's inviting and promotes reading and learning," says Wetli. "What I know is that if you can create a space that is inviting, it's really a carrot for learning and to get kids to open up a book and discover the joy of reading."

A year and a half later, that goal was more than complete when the library opened on Nov. 17 for St. Matthew

students to learn, read and share. Principal David Smock was proud of what the school had done, especially because last year's walkathon funds helped make the project possible.

The blessing by Archbishop Tobin was a high priority for him, too.

"We are first and foremost a Catholic school," the archbishop noted. "[This ceremony] blesses the knowledge God has granted us with, and blesses the talents he gives all of our students, so it is very appropriate."

With the addition of the new library, students will now have access to thousands of books and thus thousands of undiscovered worlds, facts and ideas. As the list of those involved in the IMCPL shared system shows, St. Matthew is not the only Catholic school taking advantage of this opportunity.

Catholic elementary schools already involved in the Indianapolis system include Central Catholic, Holy Angels, Holy Cross Central, St. Philip Neri, and St. Joan of Arc. High schools have also recognized the value of the system. Brebeuf Jesuit Preparatory School, Cardinal Ritter, Cathedral and Providence Cristo Rey are part of it.

The IMCPL shared system has proven a useful tool for children of all ages, according to St. Joan of Arc librarian Kristen William.

"They [students] are involved in the entire process: from waiting for a book to be written, knowing when it will be released and then requesting the book, so that they can be one of the first to read it," she said.

The students are even more excited about the wide variety of books they now can access.

"I love reading," said Toby Bradshaw, a fifth-grade student at St. Joan of Arc School. "It's so awesome." †



Archbishop Joseph W. Tobin blesses the new library at St. Matthew the Apostle School in Indianapolis on Nov 17. Assisting the archbishop during the ceremony is St. Matthew parishioner Loral Tansy.

'The goal was to create a cool space that's inviting and promotes reading and learning. What I know is that if you can create a space that is inviting, it's really a carrot for learning and to get kids to open up a book and discover the joy of reading.'

—Craig Wetli, space designer



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Dad's commitment reflects the value of school volunteers

By Christa Hoyland

Special to *The Criterion*

CLARKSVILLE—Catholic schools depend on their volunteers, many of whom help out for a season and then move on when their children do.

Some, like Pete Corrao of New Albany, give their time willingly for decades.

During the last 25 years, Corrao has been the volunteer announcer for home football games at Our Lady of Providence Jr./Sr. High School in Clarksville, and fans have equated his voice with Providence football.

Next season there will be a new voice, as Corrao announced at the last home game that he would not be back behind the microphone for the 2014 season.

Corrao began his volunteer career of announcing Providence football games when his oldest son, Phil—a 1999 graduate of Providence—was just 8 years old, long before Phil and his younger brothers, Spencer, a 2011 graduate, and Tony, a senior, put on a Providence Pioneer uniform.

In those 25 seasons, he announced a couple hundred football games as well as a few baseball and girls' basketball games—all as a volunteer.

For Corrao, a 1972 graduate of Providence, it was more of a fun pastime announcing for a school and sport that he loves.

While a student at Providence, he was a standout offensive lineman as a varsity football player and went on to play football at Hanover College in



Submitted photos

Madison, where his son, Phil, later played and his son, Spencer, just finished his junior season as an all-conference running back. When his sons played at Providence, announcing the games was even more enjoyable.

Corrao said he also liked being part of a press box crew that included former classmates and football teammates, many of whom also spent a number of years volunteering, from operating the game clock and scoreboard to overseeing the media personnel.

"It's a family atmosphere [in the press box]," Corrao said. Unlike press box crews at public schools who are paid, "Providence is all volunteers, people doing it because they want to do it."

Corrao was known for

his recognition of individual players when announcing the results of a play, particularly offensive linemen. Having been an offensive lineman and offensive line coach, Corrao said he purposely called the names of those players whose blocking helped big plays succeed.

"I try to give a shout out to as many people as I can," he said. "The kids—and parents—want to hear their names, and fans want to hear the play."

Corrao also was a volunteer head coach for youth football teams in the New Albany Deanery for 20 years, ending when his youngest son became a freshman.

Previously, he had been on coaching staffs at the college level, including at the College of the Holy Cross, University of



Above, Pete Corrao began his 25 years as volunteer announcer for Our Lady of Providence Jr.-Sr. High School in Clarksville long before his three sons played football for the school. From left, his son, Phil, a 1999 Providence graduate, is now an assistant coach for the team; Spencer just finished his junior season at Hanover College; and Tony just finished his senior season at Providence. Pete holds Phil's daughter, Reagan.

Left, Pete Corrao has been a volunteer football game announcer for Our Lady of Providence Jr.-Sr. High School in Clarksville for 25 years.

Dayton and Eastern Kentucky University.

He is now a part-time defensive coach at Hanover and vice president of Neace Lukens, a Louisville, Ky.-based insurance and risk management company. He lives in New Albany with his wife, Suzanne, also a Hanover graduate. They also have a daughter, Christina Tumbleson, a 2001 Providence graduate, and three grandchildren.

Corrao said he will miss announcing the games and being in the press box with his friends and Providence parents, but he felt it was the right time.

"It's kind of hard to leave, but I think after 25 years of people listening to me, it's time for somebody else," he said.

Mickey Golembeski,

Providence athletic director, said Corrao will be difficult to replace. Golembeski, whose sons were on some of the same teams as Corrao's sons, has long appreciated Corrao's willingness to help wherever needed.

"He sacrificed a great deal of his personal time and funds to help us out, to the extent of supplying other workers in the press box area," Golembeski said. "His absence will be felt in so many ways. Every school should be as blessed as we have been to have such a dedicated individual. You could always count on Pete."

(Christa Hoyland is director of communications and alumni relations for Our Lady of Providence Jr./Sr. High School in Clarksville.) †



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Prayer is a response to God first seeking us out in love

By Daniel S. Mulhall

In desperation, the quarterback throws the ball as far as he can, hoping—praying—that one of his teammates will catch it in the end zone and score the winning touchdown. This play, famously called a Hail Mary pass, occurs only in the closing seconds of a game or at the end of the first half, and only when there is no other chance for success.

Unfortunately, the Hail Mary pass reflects many people's attitudes about prayer: that it is an action taken only when all other hope is gone and only divine intervention can save us. There is little or no expectation that the prayer will be successful or bring results, and no deep belief in God to whom the prayer is addressed. Like a divine 911 call, we beg to be heard and rescued from our distress.

While this notion of prayer is common, it does not reflect a Catholic understanding of prayer, which is much broader and richer. The *Catechism of the Catholic Church* calls this popular view an "erroneous notion of prayer" (#2726).

The catechism notes that prayer is not a psychological activity, and neither can it be reduced to "ritual words and postures" (#2726). Instead, the catechism says, prayer comes from the Holy Spirit as a response to God's presence in the world.

As the catechism puts it: "God tirelessly calls each person to that mysterious encounter known as prayer. In prayer ... God's initiative of love always comes first; our own first step is always a response" (#2567).

Simply put, prayer is the way that we communicate with God. In her book, *The Spirituality of the Catechist*, Dominican Sister Janet Schaeffler writes that prayer is a "mystery" that helps us to explore ourselves and what it means to be human.

It helps us to learn and understand more about God and helps us to develop a strong relationship with him. Prayer, she writes, "helps us to become more aware of life, of who we are. ... In all parts of our lives, we need to be more aware. As disciples of Jesus, we especially are called to be aware of the closeness of our God, to recognize, to feel and to hear God within our lives, within our world."

Sister Janet says, "We are already in the

presence of God; we are always one with God; we are continually united with God. Prayer helps to bring to our awareness this cherished connection that we have with God."

We can pray alone or with a group. It can be a private conversation or as part of a religious practice. While most pray using words, others pray with gestures, dance, music or silence.

Some prefer to pray in private. In Matthew 6:6, Jesus tells his followers to pray in secret, although this counsel seems more of a condemnation of those who pray just so they can be seen. Others may be most comfortable praying before the Eucharist in a church or singing God's praises under the starry canopy of the night sky.

Some use written prayers or traditional gestures, while others are more spontaneous, saying or doing whatever comes to mind, or what they are moved to do.

There is no correct prayer posture, although certain ones are commonly used and have been found by many people through the centuries to be helpful. While kneeling in prayer has been a prayer posture for centuries for Catholics, standing with arms raised is also an ancient Catholic tradition.

People also pray in a variety of other ways, such as bowing their heads and folding their hands, or even humbly laying prostrate on the floor to profess their utter need for God's help and their submission to his will.

In other religious traditions, some Muslim Sufis whirl or spin, Hindus chant, Jews sway and bob their heads, other Muslims kneel with the forehead touching the floor and Quakers simply sit in silence until someone is moved to speak.

People pray for any number of reasons, including asking God for miraculous healings (and yes, winning the lottery), which are called prayers of intercession. They give thanks for God's great goodness or simply offer worship and praise. A simple acronym that is frequently used to help us remember the various types of prayers is ACTS (adoration, confession, thanksgiving and supplication).

Sister Janet notes that when we pray with someone in need we are

CNS photo: Bob Roller



People sing and pray during Mass on Dec. 9, 2013, the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, at the Basilica of the National Shrine of the Immaculate Conception in Washington. The *Catechism of the Catholic Church* teaches that prayer is inspired by the Holy Spirit as a response to God's presence in the world.

accompanying them on their journey. We let them know that they do not travel alone. She says that for our prayers to really have substance, our efforts must begin with prayer, not end with it.

In other words, it is not enough to pray for the poor. We must also do something to alleviate their poverty, such as giving them food to eat. Thus, along with our prayer, we are also called to action. In this way, prayer changes us because it opens

us to the needs of others.

Finally, prayer is a statement of humility. When we pray, we acknowledge that we are not God, and that we need the help of God and others if we are to succeed. Pope Francis illustrated this well when, with his first public gesture as pope, he asked the world to pray for him.

(Daniel S. Mulhall is a catechist who lives in Laurel, Md.) †

Jesus showed that private and communal prayer are both essential

By Fr. Lawrence Mick

"He said to them, 'Come away by yourselves to a deserted place and rest a while.' People were coming and going in great numbers, and they had no opportunity even to eat" (Mk 6:31).

Does that sound like your life? Often we are so busy that we can't even find time to rest, and sometimes that means that we also don't find time to pray.

In order to find space for prayer, Jesus "went up on the mountain by himself to pray. When it was evening, he was there alone" (Mt 14:23).

Jesus, Son of God though he was, still needed to find time to be alone with his Father, to enter into quiet prayer and to listen for his voice to guide him. His example challenges us to make prayer a regular element of our daily lives.

But Jesus also prayed with others. He and his disciples went to synagogues and to the temple in Jerusalem, gathering with the larger community for prayer and

worship. When the disciples asked Jesus how to pray, he told them, "This is how you are to pray: Our Father in heaven, hallowed be your name" (Mt 6:9).

It is a prayer that reminds us that our relationship to God involves others who are children of "our" Father. Jesus also spoke about praying together: "Again, ... I say to you, if two of you agree on Earth about anything for which they are to pray, it shall be granted to them by my heavenly Father" (Mt 18:19).

He promised that "where two or three are gathered together in my name, there am I in the midst of them" (Mt 18:20).

At the Last Supper, after he had prayed with his disciples and given them his body and blood to eat and drink, he told them to "do this in memory of me" (Lk 22:19).

By example, Jesus teaches us the need for personal prayer and communal prayer. Neither type of prayer is sufficient by itself. We need both for a healthy prayer life.

But there's even more to be said, and

St. Paul put it this way: "Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus" (1 Thes 5:17-18).

How can we do that?

As I was writing this article, *Time* magazine announced that it had chosen Pope Francis as Person of the Year for 2013. In the article, the author noted that "he prays all the time, even while waiting for the dentist."

Of course, many people might pray before a dentist visit, but the point is that the pope does not restrict prayer to special times.

We can pray anywhere and anytime. And the more often we pray spontaneously throughout the day, the more we are able to retain a constant awareness of God's presence in our lives, which is really what it means to "pray without ceasing."

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †



CNS photo: Bob Roller

A woman prays during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. In his life and teaching, Jesus shows us the importance of making time for prayer both in private and with other people.

From the Editor Emeritus/John F. Fink

Old Testament: Abram migrates to Canaan

(Third in a series of columns)

Unlike chapters 1-11 of Genesis, chapters 12-50 are set in identifiable historical times. They are set in Mesopotamia, Palestine and Egypt. The persons engage in actions typical of 1900 to 1500 B.C. The stories are similar to oral lore of tribal groups. And the purpose of the stories is to trace the direct tribal and clan ancestors of Israel.

We meet the great patriarch Abraham (or Abram until his name is changed), who is claimed as their father in faith by the Jews as well as by Muslims and Christians. In obedience to God's command and his promise to make him a great nation, he, his wife, Sarai, and his nephew, Lot, migrated from Mesopotamia to the land of Canaan.

Abram and Lot were rich in livestock, silver and gold. They were nomads who pitched their tents in several places

in Canaan, beginning with Schechem (modern Nablus). When a famine struck the land, they continued down to Egypt.

As they were entering Egypt, Abram told Sarai to pass herself off as his sister. If the Egyptians knew that she was his wife, he reasoned, they might kill him so they could have her. However, when the Egyptians saw how beautiful Sarai was, they praised her to the Pharaoh, who took her into his palace.

When Pharaoh learned that Sarai was actually Abram's wife, he gave her back to him and ordered him to leave. They returned to Canaan. Then, realizing that he and Lot had too many livestock for the land to support, Abram suggested that they separate. Lot chose to live in Sodom at the bottom of the Dead Sea plain, and Abram settled in Hebron, west of the Dead Sea.

Chapter 14 reports a war involving four kings, during which Lot was taken prisoner. When Abram learned of it, he organized a rescue party that defeated the kings and recovered Lot and all of his possessions.

When he returned, he was met by Melchizedek, identified as king of

Salem and also a priest. He blessed Abram, and Abram, in turn, gave Melchizedek a tenth of everything he owned.

The Letter to the Hebrews tells us that Melchizedek is a type of Christ. Since the Bible doesn't say anything about Melchizedek's ancestry or his death, the letter concluded that he resembled the Son of God and remains a priest forever. Jesus was, the letter says, a priest forever according to the order of Melchizedek rather than according to the Jewish order of Aaron.

God then appeared to Abram in a vision and promised him that his descendants would be as numerous as the stars in the sky and that they would populate the land from Egypt to the Euphrates River, then occupied by people from 10 tribes.

God also told Abram that his descendants would be aliens and enslaved and oppressed for 400 years, thus alerting us to the events of the Book of Exodus.

There was, though, an obvious problem here. Abram and Sarai were in their 80s, and they had no children. †

Cornucopia/Cynthia Dewes

Joy should be the name of our Christian game—each and every day

A friend once gave me a daily prayer book as a Christmas gift. It's called *Joyfully Living the Gospel Day by Day*, written by Father John Catoir. As a well-known spiritual director and writer, his columns often appear in *The Criterion*.

In the book, each day of the calendar year is assigned a scriptural reference followed by a short reflection on it. It ends with an even shorter prayer for the day. As you would expect, the theme always involves joy.

While the reflections are written mainly by Father Catoir, some are quotations from saints, popes and even non-religious sources. But all of them zero in on the meaning of the day's scriptural reading with interesting, meaningful insight. The day's prayers are also succinct but dense in meaning.

Father Catoir's main point in the book is the idea that as we grow in Christian wisdom we grow in joyousness. Faith leads to joy, which is not exactly the same as happiness. While happiness may be fleeting, depending upon the current

circumstance, joy is a state of being. We may or may not feel happy about something going on in our lives, but we can live in a constant spirit of joy.

To some, as Charles Schultz said, "Happiness is a warm puppy." To kids, happiness probably means ice cream or going to bed later or not having any homework that day. To bigger kids, it may mean getting a date for the prom or acing a test or finding a summer job. These things create pleasant, but temporary, emotional feelings of happiness.

Adults experience such happiness, too. Perhaps they saw a hilarious movie or attended a great party. Or maybe they receive a compliment from the boss or a smile from a store clerk which lifts their spirits. Maybe they solve a problem they've been facing or get a raise in pay.

A friend once told us of something that made him really happy. He said he passed behind his teenage son, who was sitting at the dining room table having trouble with his math homework. This boy, who was a brilliant student, had the usual teenaged opinion that parents are clueless about everything.

But the dad, no slouch himself being an inventor and engineer, reached over the boy's shoulder and solved the knotty problem with a couple quick strokes. Our

friend said, for the first time since he could remember, he received a look of real respect from his son. Now that was a moment of happiness, while the joy of being a parent was a constant.

As Father Catoir emphasizes, joy follows from the security of God's constant and unwavering love for us. When we know we are loved, we live in joy. Thus, we must not be stricken with guilt if we don't feel emotional love for God all the time. Trust in a loved one does not depend upon constant giddy "falling in love" moments. Nor should we be deterred by the bad things that are bound to happen to good people.

Father Catoir quotes the Book of James: "Consider it joy when you fall into various trials, know that the testing of your faith begets perseverance" (Jas 1:2-3). He concludes that "Joy is possible even in difficult circumstances. Joy is nothing like the happiness of a fun time; rather, it is more a deep inner contentment, which comes from the knowledge of God's love."

The Christian faith is one of hope, and joy is its natural consequence.

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

Your Family/Bill Dodds

Picking your battles and causes and making a difference

A few days ago, my daughter was telling me about something that one of her children had done. It was not something harmful, but it was not something good. "I let it slide," she said. "You have to pick your battles."

I agreed. Not getting around to picking up your toys in your bedroom isn't on the same level as smacking your brother in the head with one of those toys.

Yes, clean your room but ... it's not the worst thing that can happen.

As a parent, spouse, adult son or daughter, sibling, employer or employee, be wise to pick your battles, to consider what matters and what you can let slide. On a small scale, it's a matter of judgment tempered with mercy.

In a similar way, as adults, we have to consider and choose what "battles,"

what religious, social or political causes, we're willing to become more actively involved in, and that can be tough because it's easy to be pulled in so many directions.

Do we fight for the unborn, the hungry, the homeless, the abused, the unemployed or underemployed, the exploited, the poorly educated, the homebound, the dying? The list is so long, the stories, the faces, are so sad, and the needs are so great.

The Church teaches us to perform corporal works of mercy, such as feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick, visiting the imprisoned and burying the dead. Jesus told us that whatever we do for these, "the least," we do for him.

What can we do? And what can't we do?

We can't do everything we may want to do. We can choose one area, one issue, to which we feel called. Perhaps we can focus on a need

we've experienced and our firsthand knowledge of it will foster empathy and understanding.

We can't save the world. (It has been noted that position has been filled.) But we can make a huge difference in the lives of individuals. That's true whether we work on the front lines (offering care to women facing crisis pregnancies, for example) or at the systemic level (advocating changes in the laws regarding abortion, for instance).

We can't hand out blank checks to every worthy cause, ministry or apostolate, or sit on the sidelines and solemnly vow to set up a charitable foundation once we win the lottery. We can give to a cause, organization, ministry or apostolate that needs our donation and will use that gift prudently.

We can pray. There's no "can't" to that. There's no excuse not to do that—today.

(Bill Dodds writes for *Catholic News Service*.) †

Coming of Age/Karen Osborne

Developing a perspective inclusive of all

The world looks beautiful from 30,000 feet. You look out the window of an airplane, and you can't see the borders of states or countries or the cars on the road. You can only see trees and lakes, the dark scars of deep canyons and the orderly rectangles of farms and ranches. From



up high, the world looks peaceful.

It changes when the plane lands, though, and you're thrust back into daily life. Suddenly nothing is peaceful at all: there are papers to write and tests to take, parties to attend and tons of responsibilities. That's another perspective.

We rely on perspective to make sense of the world and what we see happening in it. Perspective tells us who to trust, what to do next, what moral decisions to make and how the world works. It allows us to make moral, political and personal decisions, such as who to vote for to be class president or who we should have as a friend.

It would be easier to get along with each other if we all had the same perspective, but we don't.

A celebrity baby raised in the lap of luxury will think the world works in one way. A child whose family spends time in a homeless shelter will have a different perspective.

My neighbor and I love theater, books and reading, but we were born in different parts of the country, and although we have a lot in common, we see things differently.

To get far in life, all of us have to broaden our perspective while keeping our values and goals. We must understand where other people are coming from and what they want and need. The most successful CEOs, prom queens and class presidents understand that the world is a varied place, and that everyone has a different way of seeing it.

They are able to understand others' perspectives and work together, making others feel heard and counted. Otherwise, we're blind and deaf, living in a world that confounds us at every turn.

It's important to listen to what astronauts say when they come back from space: the world is fragile and beautiful, and they can't understand the divisions that humans make.

"The things that we share in our world are far more valuable than those which divide us," said retired NASA astronaut Donald Williams.

Adults sometimes find themselves stuck in one perspective—they find it hard to change, but it's possible. If you're a teenager, you have a giant "under construction" sign slapped on your worldview, so take advantage of it.

Develop your perspective by serving at soup kitchens or talking with people who are knowledgeable about science, culture and religion. Make friends from across the racial spectrum.

This year, I want to see what the astronauts see: a united world where people will work together for the advancement of all. That's very much in line with what God wants us to do as Catholics (after all, "catholic" means universal). It is also how Pope Francis wants us to serve and help the poor.

God's love for everyone is universal. That's his perspective. The more we understand that, the more amazing the world becomes, and the better we're able to serve it, no matter how old we are.

(Karen Osborne writes for *Catholic News Service*.) †

Third Sunday in Ordinary/Msgr. Owen F. Campion

Sunday Readings

Sunday, January 26, 2014

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

The Book of Isaiah supplies this weekend's first reading. It offers us a powerful lesson.



Isaiah lived in a time when 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.

He also said that the people could rescue themselves by returning to religious faithfulness and by obeying God, as the prophets had taught. He thereby implied a certain potential within the people.

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 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 obviously they troubled him because they seemed so attracted to the many vices of their great worldly and wealthy city. And they seemed so vulnerable to the feelings of competitiveness and insecurity that vex all humans if not checked.

Never willing to be passive or indifferent, Paul loudly called the Christians in this community to be true to their identity with Christ.

He taught a basic message. Earthly reward will pass more quickly than many might realize. Earthly wisdom is only

folly. True wisdom is to understand the meaning of the cross. 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, a 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 center of commerce, albeit very modest commerce, Capernaum saw many people come and go. Jesus used this coincidence as an opportunity to encounter many people. He called them to fidelity to God. He repeated for them the admonitions of the Hebrew prophets.

In this place, Jesus met Andrew and his brother, Simon, whom Jesus renamed Peter. These brothers became the first of the Apostles in the sequence of calling. In time, Christianity was to grow from, and build 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. 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 blind we humans can be, and also of how powerful humans can be.

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 hearts and turn again to God.

In essence, the same message was in the second reading from Paul's First Epistle to the Corinthians. He boldly denounced the Corinthians' sins and quarrels. By calling them to conversion, however, he insisted that they had the power within themselves to be holy.

We are sinners, but we need not be sinners. Sin binds us. We truly can be free by seizing the power of our wills, allowing divine grace to empower us even more, and disdain sin to be one with Christ.

The teachings of the Apostles guide us and draw us to 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

People can join their hardships to Christ's suffering to further his redeeming work

When I was praying evening prayer recently, I came across a quote about our filling up what is lacking in the suffering of Christ. For a few years in the early 1950s, I was a Trappist monk at Gethsemani Abbey near Bardstown, Kentucky, and I have read a fair number of spiritual books since then. But now I am 80 years old and can't seem to remember what that sentence means. What could possibly be lacking in the suffering of Christ? (Audubon, N.J.)



The passage to which you refer is taken from St. Paul's Letter to the Colossians, and is translated in the Bible as follows: "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the Church" (Col 1:24).

This does not mean that the sacrifice of Jesus was incomplete. In fact, the Letter to the Hebrews says: "For by one offering, he has made perfect forever those who are being consecrated" (Heb 10:14).

What it means is that God has chosen to involve us, as followers of Jesus, in the work of redemption. Pope Pius XII said in his 1943 encyclical "Mystici Corporis Christi" ("The Mystical Body of Christ"): "This is a deep mystery ... that the salvation of many depends on the prayers and voluntary penances which the members of the mystical body of Jesus Christ offer for this intention" (#44).

Paul was writing to the people of Colossae while he was in prison, one of his several forced confinements for the sake of the Gospel. Except for the night between Holy Thursday and Good Friday, Jesus never suffered that same indignity.

So in a real sense, Paul was adding his particular sacrifice to that of Christ. By accepting our sufferings and setbacks willingly, the mystery of Christ's passion continues in us, and our own lives become redemptive.

Sometimes I feel uncomfortable exchanging a handshake when it is time for the sign of peace, or I might have a cold and I don't want to chance spreading germs. How do I—politely—not shake someone's hand? (City of origin withheld)

The *General Instruction of the Roman Missal*, which is the Church's official guide to the celebration of Mass, has this to say about the sign of peace: "There follows the rite of peace by which ... the faithful express to each other their ecclesial communion and mutual charity before communicating in the sacrament" (#82).

It goes on to explain that the particular manner of the exchange is left to the discretion of national conferences of bishops "in accordance with the culture and customs of the people."

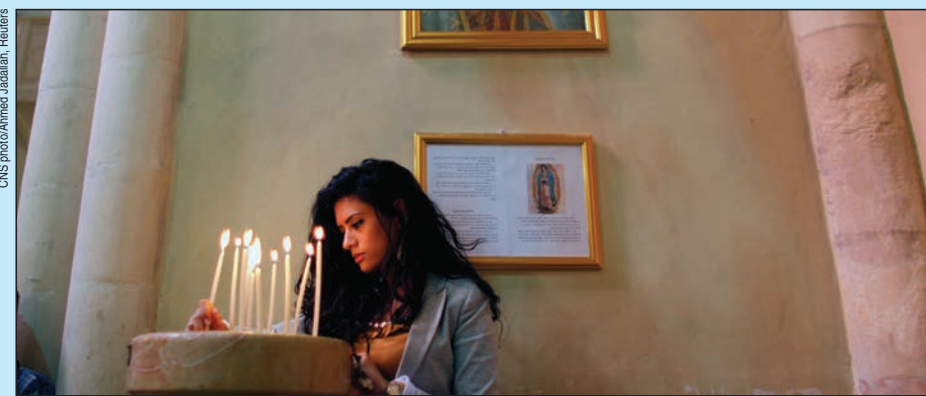
That guideline is worth quoting, not only in that it denotes the purpose of the gesture, but because it shows that the sign of peace is an ordinary and expected part of the Mass. In the U.S., the gesture most commonly used is a handshake (which is far less expressive than in the early days of the Church, when the custom in the western Mediterranean world was to "greet one another with a holy kiss"—see Rom 16:16; 2 Cor 13:12).

If you are under the weather and concerned about spreading germs, it would certainly be acceptable for you to greet others simply with a word of peace, perhaps with a whispered explanation, "Sorry, I have a cold."

It sounds to me, though, that in your case, you may feel uncomfortable shaking hands with a stranger even when you're not sick. You should not feel compelled to do so. I would suggest, so that you're not misunderstood, that you take care to greet those surrounding you with a warm smile and a wave.

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

My Journey to God



The Strength of the Mustard Seed

By Cathy Lamperski Dearing

Act on the faith you have
And not on its lack.
Find strength in it.
Don't see it as deficient.
It's capable, it's there.
And what's even more
That not only in faith
But in joy, hope, and peace—
That even if in all these things
They are but the size of a mustard seed
Nothing will be impossible for you.
Mountains and mulberry trees will move
If you just act on the faith, joy, hope and peace
That you have in Jesus Christ.

Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A Palestinian woman lights a candle during a prayer service at a Catholic church in the West Bank village of Beit Jala.

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

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

ANTZ, Phyllis, 71, St. Augustine, Jeffersonville, Jan. 3. Wife of Keith Antz. Mother of Lori Doyle, Keith Jr. and Todd Antz. Sister of seven. Grandmother of seven.

BARBER, Charles, 88, St. Rita, Indianapolis, Jan. 6. Husband of Richardtine Barber. Father of Ann, Denise, Elizabeth, Janice, Jody, Patricia, Phyllis, Sharon, Anthony, Dyrall, Jeffery, Reginald, Richard and Timothy Barber. Grandfather of 25. Great-grandfather of 30. Great-great-grandfather of 11.

BAXTER, Joseph Anthony, 63, Our Lady of the Greenwood, Greenwood, Jan. 9. Husband of Cynthia (Rudicil) Baxter. Father of Matthew and Nicholas Baxter. Brother of Patsy and Kenneth Baxter. Grandfather of two.

BROCKMAN, Vera Theresa, 79, St. Gabriel, Connersville, Nov. 10. Sister of Eileen Wooley.

CANFIELD, Catherine J., 61, St. Vincent de Paul,

Bedford, Dec. 16. Daughter of Mira Jo Canfield. Sister of Terri Delisle and Mike Canfield.

CARR, Richard, 79, St. Barnabas, Indianapolis, Jan. 13. Father of Diane Carr-Jones, Joanne Graham, Suzan Steadham, Joseph, Richard and Ron Carr. Brother of Eileen Chicos and Donald Carr. Grandfather of 14. Great-grandfather of seven.

DAEGER, Rosemary Louise, 86, St. Mark the Evangelist, Indianapolis, Jan. 11. Mother of Janice Courtney, Joyce Johnson, Joseph and Robert Daeger. Sister of Mary Ann Daeger. Grandmother of seven. Great-grandmother of four.

DUNN, Michael Jeffrey, 63, Holy Spirit, Indianapolis, Dec. 25. Husband of Janet (Kamman) Dunn. Father of Brian, Jeffrey and Vincent Dunn. Brother of Toni Blocher and Connie McConnell. Grandfather of four.

DUSING, Dorothy, 80, St. Mary, Rushville, Jan. 8. Mother of Karen Sutton, Larry, Tim and Tom Dusing. Grandmother of nine.

ESPIQUE, Andrea T., 92, St. Michael the Archangel, Indianapolis, Dec. 25. Wife of Jose Espique. Mother of Gilda Agulo, Chona Merjuoio, Betsey Patron, Bernadette Tomeldan, Chuchi, J. Benedict, J. Emmanuel, J. Frederick, J. Mar and J. Philipp Espique. Sister of Leonida and Alejandro Tacdras. Grandmother of 16. Great-grandmother of six.

FRENCH, Bernard M., 61, St. Pius X, Indianapolis, Dec. 22. Father of Megan Bushman. Son of Eloise French. Brother of Theresa Kanitra, Michele, Chris, Larry and Peter French. Grandfather of one.

GRITT, Barbara Ellen, 82, St. Barnabas, Indianapolis, Jan. 11. Mother of Mary Rankin, Peggy, Bill Jr. and Mike Gritt. Grandmother of 10. Great-grandmother of six.

HAMPTON, Nicholas B., 33, St. Vincent de Paul, Bedford, Nov. 13. Son of Brian Hampton and Nancy Goode. Brother of Matthew Hampton. Grandson of Eileen Benham.

HANSON, Benjamin Anthony, 38, St. Gabriel, Connersville, Oct. 13. Husband of Ashley Hanson. Father of Tori, Dustin and Trevor Hanson. Son of Hollis Ward Hanson II and Antoinette M. Caruso Hanson. Brother of Bettina Rose and David Hanson. Grandson of Mary Caruso Vance.

HAY, Pearl B., 100, St. Gabriel, Connersville, Oct. 8. Mother of Regina Brown, Jim and Stephen Hay. Sister of Lena Britton and Geneva Redwine. Grandmother of 18. Great-grandmother of 37. Great-great-grandmother of 14.

IRICK, Ryan Michael, 25, Immaculate Heart of Mary, Indianapolis, Dec. 25. Son of Tom Irick. Brother of Stephanie Drewry and Matt Irick. Grandson of Connie Fullam.

JONES, Anna Elizabeth, 94, St. Christopher, Indianapolis, Jan. 4. Mother of Debra Guenin, Brenda Hoszowski, Judith Livingston and Clinton Jones. Grandmother of nine. Great-grandmother of 24. Great-great-grandmother of seven.

The mayor and the cardinal



New York City Mayor Bill de Blasio laughs with New York Cardinal Timothy M. Dolan following a meeting at the cardinal's residence in the Manhattan borough of New York on Jan. 13. De Blasio met with Cardinal Dolan for the first time since he took office, declaring he will join forces with the cardinal to convince Pope Francis to visit New York City.

MATTOX, Dorothy, SS. Francis and Clare, Greenwood, Jan. 8. Mother of Joyce Yakimicki and Judy Vicars. Sister of Carol Awbrey, Helen Ferree, Mary Jo Woodbury, Frances, George and Thomas Egold. Grandmother of one.

MAUDLIN, Margaret J., 90, St. Mary, Greensburg, Jan. 9. Mother of Diane Jacobs. Grandmother of one. Great-grandmother of three.

MORAN, James L., 94, Our Lady of Lourdes, Indianapolis, Dec. 21. Father of Bernadine Hawkins and Susie McAllister. Grandfather of three. Great-grandfather of 18.

OWENS, Frances C., 84, St. Mary, Rushville, Jan. 11. Mother of Lisa Barnes, Mindy Houchins, Steve and Tony Owens. Grandmother of 12. Step-grandmother of 10. Great-grandmother of three.

ROACH, Jeffrey A., 58, St. Michael the Archangel,

Indianapolis, Dec. 26. Husband of Rebecca Roach. Brother of Stephen Roach. Stepbrother of Theresa Dinn, Nancy Hartman, Mary Petree, Sue Zook and Joe Murray.

ROSENBERGER, Nelson B., 82, St. John the Baptist, Starlight, Jan. 11. Brother of Irvin and Melvin Rosenberger.

RUHMKORFF, Elizabeth Mae, 80, Holy Spirit, Indianapolis, Dec. 23. Mother of Mary Stewart. Sister of Margaret McCafferty, Rosemary and Thomas Eyer. Grandmother of four.

STAHL, Carol Jean, 71, St. Anthony of Padua, Clarksville, Dec. 28. Mother of Lisa Johnson, Alvin Jr. and Richard Stahl. Grandmother of seven. Great-grandmother of one.

SULLIVAN, William Michael, 73, St. Pius X, Indianapolis, Dec. 26. Husband of Mary Sullivan. Father of Angela


Pumper, Mark and Michael Sullivan. Grandfather of nine.

TURNBOW, William Kenneth, 59, St. Anthony of Padua, Clarksville, Jan. 3. Husband of Rose Turnbow. Father of Veronica Atkins and Jaclyn Ledbetter. Son of Hazel Turnbow. Brother of Joanna Bunch, Patricia Kirk, Charles and Joseph Turnbow. Grandfather of six.

VENTRESCA, Marie Charlotte (Rudd), 94, Immaculate Heart of Mary, Indianapolis, Nov. 20. Wife of Dante Ventresca. Mother of Anne Masciopinto, Laura Montgomery, Charlotte Petry, Karen Silcox, Mimi, Brian, Dante, James, Joel, Thomas and Vincent Ventresca. Sister of Louis Rudd. Grandmother of four.

WALSER, John, 88, St. Lawrence, Lawrenceburg, Jan. 10. Husband of Margaret Walser. Brother of Bob and Joe Walser. †


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IN THEATERS JANUARY 24

Filipino figure skater who can't always afford coach turns to prayer

MANILA, Philippines (CNS)—In the lobby of a luxury hotel, Michael Christian Martinez balanced on one leg and swung the other forward. The lanky 17-year-old was on the ball of his foot and looked like he was about to spring upward into the air.

"I've been in therapy for almost three weeks," said Martinez. "I'm having this feeling like I need to go. It feels like I'm getting crazy like when I'm not in the ice because I've been there and my life [has been] in the ice for so long."

Less than two months before the Winter Olympics, Martinez was off the ice, being treated for an inflamed knee. He told Catholic News Service it was one of many injuries likely caused by skating on the rough ice in the Philippines.

Martinez, ranked fifth in the World Junior Figure Skating Championships, will be the first skater ever to represent the Philippines in the Winter Games in Sochi, Russia, in February.

In eight short years, the shy kid from a Manila suburb made a life for himself on the ice, where he said he feels like he has "super powers," despite some significant challenges. The most obvious challenge—being from a tropical country that has only two skating rinks, without competition-grade ice or competition-level training.

Martinez has asthma, which

kept him indoors and away from sports for practically all of his childhood until he discovered ice skating at a shopping mall. He pushed hard for a maintenance regiment when his doctor initially advised against it. But the biggest hurdle has been scarce funds to pay for a coach at competition time.

Martinez said he regularly feels intense pressure before a competition, not because he has to impress judges, but "because of lack of training, lack of a coach. The jumps make me really nervous because they're not consistent."

"Before there was no one to hold on to, only my mom but no one else," said Martinez, a Catholic. "So I'm holding on to God. Every competition I ask him for help and confidence and it really works!"

He and his mother, Maria Teresa Martinez, were convinced prayer helped him win his first senior-level gold medal at the Crystal Skate competition in Romania in 2012. Martinez followed that up with a bronze at the seniors' New Years Cup in Slovakia in 2013.

Teresa Martinez told CNS: "I just tell him to prepare and pray because sometimes really we cannot afford to bring the coach. ... I know some skating skills, some techniques, but I'm not as good as, you know, the real

coaches. So I told him just pray.

"Every competition it's 'Mom did you bring my Baby Jesus? Mom did you bring my Mama Mary? Mom did you bring your rosary?'"

She said each competition takes 10 days of travel and lodging for her son, herself and a coach. Because of the steep costs, which she said can run at least \$10,000 each time he enters, Martinez sometimes goes before the judges without the trained eyes of an expert to give him tips and assessments between the short program and the longer free skate.

"Last time I brought him, he was first place in the short program," she said. "I couldn't help him much, and he dropped to fifth place after the free skate. ... He has missed a lot of opportunities of being on the podium because we couldn't bring any coach."

Martinez started training competitively five years ago, going to California for brief stints during the year. In 2010, he caught the eye of Ilia Kulik, 1998 Olympic gold medalist from Russia, who his mother said tore down what her son had previously learned about jumps and other technical feats. With the help of Kulik, Martinez landed a flawless triple jump after three months of intense training.

Martinez also learns from John

Nicks, a veteran trainer whose list of students include Olympic gold medalists Peggy Fleming, Kristi Yamaguchi and dozens of national and world champions.

Teresa Martinez said they had set their sights on him being a serious contender in the 2018 Olympics and were surprised he qualified for this year's games.

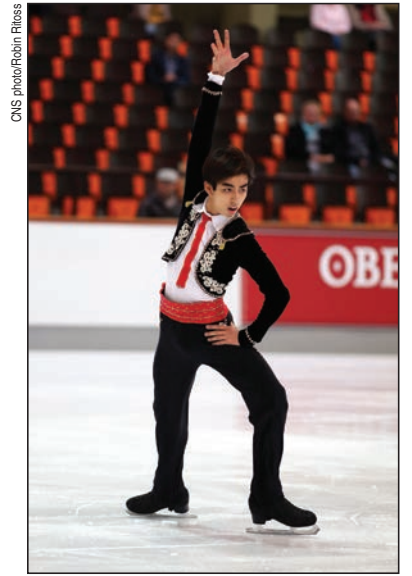
She said to train for the Olympics, Martinez's lone sponsor, a Philippine retail and development corporation that owns the only two rinks in the country, gave Martinez more than \$22,000, and the Philippine Skating Union kicked in some \$11,000. She was thankful to have money enough to cover three competitions, but from August to November there were five pre-Olympic contests.

As for support from the Philippine government, "I don't even think anyone at the president's office knows there's a Filipino skating in the Olympics," said Teresa Martinez, who said she has written the office several times asking for help.

"My house is mortgaged. It's a crazy investment," she said.

Teresa Martinez said the family farm was hit hard by recent typhoons, and they have received financial help from family, friends and even strangers—mostly Filipino-Americans.

But it's worth it to Martinez,



Philippine figure skater Michael Christian Martinez performs in the 2013 Nebelhorn Trophy competition in Oberstdorf, Germany. Martinez, ranked fifth in the World Junior Figure Skating Championships, will be the first skater to represent the Philippines in the Winter Games in Sochi, Russia, in February.

who said he hopes to place in the final 24 that compete in Sochi so he can get into serious training for 2018.

"I just need to qualify ... if I get support, I will continue to do this," said Martinez, whose fallback plan is to be a coach and study sports medicine. If not, "then I'll just ... study." †

Pope: Persecuted Christians must hunker down, hold tight to God, hope

VATICAN CITY (CNS)—Christians facing difficulties and discrimination, especially in the Middle East, can learn a valuable lesson from Japanese Christians who survived by clandestinely baptizing, praying and hiding during 250 years of harsh persecution, Pope Francis said.

"Difficulties and persecution, when they are lived with trust, confidence and hope, purify the faith and strengthen it," he said in his general audience talk in St. Peter's Square on Jan. 15.

"Be true witnesses of Christ and his Gospel, authentic children of the Church, always ready to give reasons for your hope with love and respect," he told pilgrims from the Middle East.

The pope continued a series of talks on the sacrament of baptism, underlining that it is through baptism that "we become members of the body of Christ and the people of God."

Just as parents pass the gift of life from generation to generation, the gift of grace is passed on with each person's rebirth through baptism, he said.

To underline how important baptism is for the people of

God and for keeping the faith alive, Pope Francis pointed to the experience of Christians in Japan in the early 17th century.

Every single priest was expelled from the country, he said, while thousands of Christians there were killed and those who were left went underground, praying and practicing the faith clandestinely.

When missionaries were allowed to return after nearly 250 years, they found thousands of Christians ready to help the Church blossom again, said the pope, who as a young Jesuit wanted to serve as a missionary in Japan, but was turned down because of concerns about his health.

Japanese Christians "survived with the grace of baptism," which, because there were no priests, was conferred to every newborn by his baptized mother or father, he said.

"They maintained, even in secrecy, a strong spirit of community because baptism made them become one single body in Christ: they were isolated and hidden, but they were always members of the people of God, of the Church," he said. "We can learn a lot from

this history."

Later, in a greeting to pilgrims from Jordan and the Holy Land, Pope Francis urged them to learn from the Japanese example how to keep "the flame of faith always lit, transmitting it from one generation to the other."

Every Christian has the duty to transmit the faith, he said in his general audience talk. "Each of us is a link in this chain."

"With this grace, the Christian people journey over time like a river that irrigates the Earth and spreads God's blessing across the world."

Christians are disciples "because we receive the faith, and missionaries because we transmit the faith," he said. "All of us in the Church are disciples forever, for our whole life," even bishops and the pope.

"But I know what some of you will say, 'But Father, bishops aren't disciples, bishops know everything, the pope knows everything,'" he said. "Hmm, even bishops and the pope must be disciples because if they aren't disciples, they cannot do good, they cannot be missionaries, they cannot transmit the faith." †

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Pew study shows increase in hostility toward religion around globe

WASHINGTON (CNS)—A Pew Research Center study issued on Jan. 14 shows another increase in hostility toward religion by most of the world's 198 nations.

The share of countries with a high or very high level of social hostilities involving religion reached a six-year peak in 2012, the study said. The share of countries with a high or very high level of government restrictions on religion, though, stayed roughly the same in 2012, the year reviewed.

This is the fifth time the Pew Research Center has reported on religious restrictions around the globe. The report was issued in advance of the U.S. observance of Religious Freedom Day on Jan. 16.

The number of nations showing hostilities toward Christians rose from 106 to 110, according to the study. Christians have been the subject of religious hostility in more nations than any other group. But those countries showing hostilities toward Muslims jumped from 101 to 109 in 2012.

In fact, hostilities toward Jews, Hindus, Buddhists and folk religionists were all up from 2011 levels. The only group recording a decrease were "others," which includes Sikhs, Baha'is, Zoroastrians and other groups.

In overall changes taking into account both social hostilities and government restrictions, 61 percent of nations recorded an increase, 29 percent recorded a decrease and 10 percent had no change.

On a scale of 0 to 10, 20 nations were given a score of at least 7.2, indicating very high social hostilities on religion, up from 14 in 2011. Pakistan once again topped the list. New countries joining the list were Syria, Lebanon, Sri Lanka, Bangladesh, Thailand and Myanmar.

In the case of government restrictions, the number of countries given a score of 6.6 or higher on a zero-to-10 scale indicating very high restrictions increased from 20 in 2011 to 24 in 2012. Egypt led both years. New to the list are Azerbaijan, Tajikistan, Morocco, Iraq and Kazakhstan; Yemen dropped off the list.

"Overall, across the six years of this study, religious groups were harassed in a total of 185 countries at one time or another," the study said. "Members of the world's two largest religious groups—Christians and Muslims, who together comprise more than half of the global population—were harassed in the largest number of countries, 151 and 135, respectively."

On social hostilities involving religion, the Middle East-North Africa region had a score of 6.4, more than twice that of the next-most-hostile region. The Americas had the lowest score, at 0.4.

The Pew study cited the August 2012 shooting at a Sikh temple in Wisconsin that left six worshippers dead and three others wounded as an incidence of



Mourners attend a candlelight vigil in 2012 at the Sikh Temple in Brookfield, Wis., in memory of the victims of a mass shooting at the Sikh Temple in Oak Creek, Wis. A 2012 Pew study shows a global increase in hostility toward religion.

"religion-related terrorist violence." The report said episodes took place in about 20 percent of all countries in 2012, more than double the 9 percent figure of 2007.

The Middle East-North Africa region also had the highest regional score of government restrictions toward religion, at 6.2. The Americas were given the best score here, too, at 1.5.

The United States received its third straight year of "moderate" for both government restrictions on religion and social hostilities toward religion. Pew does not issue scores for individual countries, it said, "because there are numerous tie scores and the differences between the scores of countries that are close to each other on this table are not necessarily meaningful."

"None of the 25 most populous countries had low social hostilities involving religion in 2012," the report said, while only five—Brazil, South Africa, the Philippines, Japan and the Democratic Republic of the Congo—had low government restrictions on religion.

Countries whose score increased by at least one full point on Pew's "social hostilities index" were

Afghanistan, Somalia, the Palestinian territories, Syria, Kenya, Lebanon, Bangladesh, Thailand, Myanmar, Mali, Tunisia, Kosovo, Mexico, Greece, Algeria, France, Georgia, Italy, Vietnam, Turkey, Libya, Bahrain, Guinea, Ghana, Tuvalu, the Netherlands, China, Angola, Poland, Belgium, Zambia, Samoa, South Sudan, Comoros, Madagascar, Malawi, Slovenia, Ireland and Mozambique.

Nations that gained at least a full point on Pew's "government restrictions index" were Tajikistan, Morocco, Iraq, Kazakhstan, Turkey, Bulgaria, Rwanda, Djibouti, Austria, Tuvalu, Iceland, Zambia, Hungary and Montenegro.

To make its determinations, Pew used 18 widely cited, publicly available sources of information, including reports by the State Department, the U.S. Commission on International Religious Freedom, the U.N. Special Rapporteur on Freedom of Religion or Belief, the Council of the European Union, the United Kingdom's Foreign and Commonwealth Office, Human Rights Watch, the International Crisis Group, Freedom House and Amnesty International. †

The cost of sainthood: Cardinal overseeing causes announces plan to contain fees

VATICAN CITY (CNS)—Having a holy son or daughter formally recognized as a saint by the universal Church could easily cost a quarter of a million dollars. But experts say the Church isn't selling halos; it's compensating professionals doing serious research, so that a pope can solemnly declare his certainty a person is in heaven.

The costs involved in moving a cause from local fame to universal veneration as a saint depend on a variety of factors, such as whether the postulator—the official promoter—is volunteering his or her time, and how many potential miracles must be investigated before the pope formally recognizes those required for canonization.

Expenses typically include: collection and translation of eyewitness statements and documents; exhumation and reburial of the candidate's body, if necessary to verify the location of the grave; preparation and

publication of the "positio," a biography and official position paper documenting the candidate's holiness; fees for theological, historical and medical consultants; and the beatification and canonization ceremonies themselves.

The head of the Congregation for Saints' Causes announced on Jan. 13 that his office had established a reference list of standard charges for the process. Reporting the next day on Cardinal Angelo Amato's announcement, the Vatican newspaper said it was a move "inspired by a sense of sobriety and equity, so there would no longer be a lack of uniformity" in the costs borne by different causes.

Jesuit Father Marc Lindeijer, vice postulator of sainthood causes for his order, told Catholic News Service on Jan. 15 that if a cause "is not too complicated"—for instance, if the candidate died hundreds of years ago, making it impossible to interview eyewitnesses—the normal cost of bringing the candidate to beatification is about 50,000 euros, or just more than \$68,000 at current exchange rates, including the cost of the ceremony.

U.S. Catholic officials traditionally have used \$250,000 as a benchmark for the cost of a cause from the initial investigation on a diocesan level to a canonization Mass in

A pilgrim holds a banner of St. Kateri Tekakwitha before the start of the canonization Mass for her and six other saints in St. Peter's Square at the Vatican in this Oct. 21, 2012, file photo. Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, has announced a reference list of charges the congregation and postulators will be expected to follow. The Vatican newspaper said the move was to bring uniformity to costs borne by different causes.

St. Peter's Square at the Vatican.

"The costs are relatively low compared to what similar services would cost in the real world," Father Marc said.

For example, obtaining a decree of the process' validity—issued after the congregation has studied all the paperwork and made sure everything was done properly—costs 150 euros, he said, "which is nothing, considering the amount of work involved."

The cause also must pay 150 euros each to as many as nine historians, theologians or other professional consultants chosen by the congregation to study the "positio," a document of at least 600 pages, and usually over 1,000 pages, Father Marc said.

The congregation charges 350-400 euros for the decree opening the cause, the postulator's "mandate," the assignment of a relator (the investigating judge), and the "nihil obstat" ("no objection") permitting a diocesan bishop to open a local inquiry into a candidate's sanctity, one official said. The cause must pay 700 euros to each of the consulting physicians assigned by the congregation to study a potential miracle.

Cardinal Amato did not say if the congregation would publish the pricing guidelines, which are currently available only to bishops and other officials.

Postulators for religious orders, such as the Jesuits, generally do not draw a salary or stipend, even if the candidate is not a member of their order.

But some postulators are laypeople doing the work as a profession and they have to live off what they make, Father Marc said.

"There have been unscrupulous people," who have taken advantage of dioceses and religious orders, he said, "so it is good to have guidelines so that people beginning a cause know what it is likely to cost."

Waldery Hilgeman, a 33-year-old layman serving as postulator of the cause of the late Vietnamese Cardinal Francois Nguyen Van Thuan and others, said he has no set price for his services.

"I never refuse a cause, even if it's a poor cause, because for me it is a pastoral work," he said. "I try to have a dialogue about what they can pay me. I cannot expect people in Africa to pay what a European or North American can."

One of the biggest expenses of a canonization is the booklet, usually multilingual and in color, handed out to everyone at the Mass, Hilgeman said. But if a candidate is being canonized with other saints, the cause needs to pay only for copies sufficient to supply its own pilgrims.

Msgr. Greg Mustaciolo, chancellor of the Archdiocese of New York and postulator of the cause of Dorothy Day, co-founder of the Catholic Worker movement, said the cause has "spent almost as much as we've taken in sending out information and prayer cards."

He and the others working on the cause, mainly employees of the archdiocesan Catholic Charities, are not asking for a stipend, which is just as well since the two largest groups of Catholics supporting the cause tend not to have money to donate.

"Most of those following the cause are on the older side and share [Day's] views, including that you should use what you have to care for the poor," he told CNS. "While they are totally supportive of the cause, they don't have any money."

"Another large and growing group is college and university students, but they also have no money," he said. Many other causes are supported by the alumni of schools run by the candidates' religious orders, "but her people were at soup kitchens and homeless shelters." †

