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See our Catholic Schools Week Supplement, pages 1B-12B.

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Disagreements cannot be ignored in ecumenical dialogue, Holy Father says

VATICAN CITY (CNS)—Fundamental differences, particularly over human sexuality and marriage, should not be ignored out of fear of damaging the progress that has been made in ecumenical dialogue, Pope Benedict XVI told Lutheran representatives.



Pope Benedict XVI

“Ecumenical dialogue today cannot be separated from reality and life in the faith of our Churches without causing damage to the Churches,” he told a delegation from the German Evangelical (Lutheran) Church on Jan. 24. The delegation was in Rome during the week of prayer for Christian unity.

The pope noted that Catholic bishops and Lutheran representatives in Germany are engaged in bilateral talks on the theme, “God and human dignity.”

“This theme also includes, in particular, problems which have recently arisen concerning the protection and dignity of human life as well as urgent questions about the family, marriage and sexuality, which cannot be omitted or ignored just so the ecumenical agreements that have been made so far would not be threatened,” he said.

The blessing of same-sex unions is practiced in a number of constituent members of the Evangelical Church in Germany, a federation of Lutheran, Reformed and Protestant regional Church bodies.

Pope Benedict said he hoped that “these important questions about life do not give rise to new differences between Churches, but that together we can give witness to the world and all people.”

The pope also said he was looking forward to events in 2017, which will mark the 500th anniversary of the Reformation.

“On that occasion, Lutherans and Catholics will have the opportunity to celebrate worldwide a common ecumenical commemoration and to fight on a global level for fundamental issues,” not with a “triumphalist” attitude, but joined by a common profession of faith in the one and true God, he said. †

‘Every child is a gift, a blessing’



Bishop Chatard High School students from Indianapolis carry pro-life signs during the Jan. 24 march from SS. Peter and Paul Cathedral to a Respect Life Rally at the Veterans’ Memorial Plaza in downtown Indianapolis.

Nearly 1,000 people participate in Mass and March for Life in Indianapolis

By Mary Ann Wyand

Nearly 1,000 Catholics filled SS. Peter and Paul Cathedral in Indianapolis for a Mass for Life on Jan. 24, then many of these pro-life supporters braved the cold weather to pray the rosary during a peaceful march downtown for a Respect Life Rally at Veterans’ Memorial Plaza.

Rally keynote speaker Rebecca Kiessling of Rochester Hills, Mich., a family law attorney and the mother of five children, spoke candidly about how she was conceived in rape, adopted shortly after birth and sustained by

her faith as an adult.

“My value is not based on how I was conceived, who raised me, what other people think of my life or even what I do with my life,” Kiessling explained. “I’m not a product of rape, but a child of God.”

March for Life in Bloomington, page 3A.

Research has documented that rape victims who chose life for their unborn children described childbirth as a healing experience, Kiessling said. “But the ones who chose abortion said it was far more difficult [to cope with] ... than the rape.

“A baby is not the worst thing that could ever happen to a rape victim,” she said. “An abortion is.”

As a young woman, Kiessling said, she was “just devastated” to find out that her birth mother had been raped then considered abortion twice.

“My birth mother went to a back-alley abortionist, and I was almost aborted,” she said. “... Then she got hooked up with a more expensive abortionist, once again through the [advice of the] rape counselor that the police had referred her to. She said there were no pregnancy resources centers

See MARCH, page 16A

Young people lauded for pro-life efforts at shrine vigil

WASHINGTON (CNS)—Sitting on the floor in a side chapel in the Basilica of the National Shrine of the Immaculate Conception, Lillian Zhao knew that what she was part of was unlike anything she had ever seen in her native China.

Zhao, a sophomore international student from China attending Fordham University in New York, was among thousands of people, most of them Catholic, jammed into the massive church. They, like Zhao, had gathered on the evening of Jan. 23 to pray for an end to abortion.

The Mass opening the traditional overnight National Prayer Vigil for Life in the basilica’s crypt was minutes away, and Zhao was taking mental notes.

She said she expected the next day’s March for Life to the

Supreme Court to call for an end to legalized abortion would be just as energizing.

“This is my first March for Life,” she said. “I’m very pro-life. I’m against abortion.”

“I don’t think it’s a good idea,” added the college student who is considering becoming a Catholic. “In China, the abortion situation is getting worse. I want to learn more about what Americans are doing to stop abortion.”

Zhao said she found the mix of religion and political activity an interesting combination. It was something she said she hoped to share with friends and family back home, hoping to inspire them to begin to work to end legalized abortion in China.

“We need more brave people

See VIGIL, page 2A



Lisa Morris of Knoxville, Tenn., prays during the opening Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 23. The vigil precedes the March for Life, held each year to protest abortion and the 1973 Supreme Court decisions that legalized it across the nation.

VIGIL

continued from page 1A

[in China],” she said. “If we don’t have brave people, you can’t make changes.”

The actions of young people such as Zhao were held up as an example of the pioneering leadership in the pro-life movement by people in the congregation as well as by Cardinal Daniel N. DiNardo of Galveston-Houston, the main celebrant of the Mass.

Former House Speaker Newt Gingrich was among those who were impressed with the turnout of young people. He told Catholic News Service that the vigil Mass was the first he attended even though his wife, Callista, had sung in the basilica choir for the pro-life liturgy for 15 years.

“It’s remarkable, particularly to see the number of young people,” Gingrich said. “They’re very energized.”

“I just want to let this evening wash over me, if you will,” he said.

Cardinal DiNardo, the chairman of the U.S. bishops’ Committee on Pro-Life Activities, praised the young people gathered for the two days of events marking the 38th anniversary of the Supreme Court’s *Roe v. Wade* decision for being “unflagging witnesses to the inestimable worth of each human person.”

“The sad anniversary recalled each year on Jan. 22 has become an invitation to you, one that calls for prayer and vigiling, for marching and testifying, and for a joyous love for human life that is unable to be defeated,” he said during his homily to the young people in attendance.

Returning home after the March for Life provides young people with the opportunity to continue their pro-life witness to family and friends, both at school and at parishes, Cardinal DiNardo said.

“We are always in need of that conversion, that turning around that the kingdom of heaven invites,” he said.

“There is always room for us to deepen our respect for the human person. Not only do we need to see each person in the light of the Gospel, but we also need the jolt from Christ Jesus to see every human person as light.”

The cardinal also called for a unified Catholic Church in the pro-life effort and urged the huge congregation to unite in the body of Christ in the Eucharist.

“If there is a place where our unity must shine, it must be in this realm of laboring for the culture of life,” he said. “Anything else will compromise that culture.”

Citing Pope John Paul II’s 1994 encyclical, “The Gospel of Life,” which proclaimed the dignity of the human person, Cardinal DiNardo expressed concern that efforts to expand public funding of abortion continue, and the conscience rights of health care workers and pharmacists who do not wish to participate

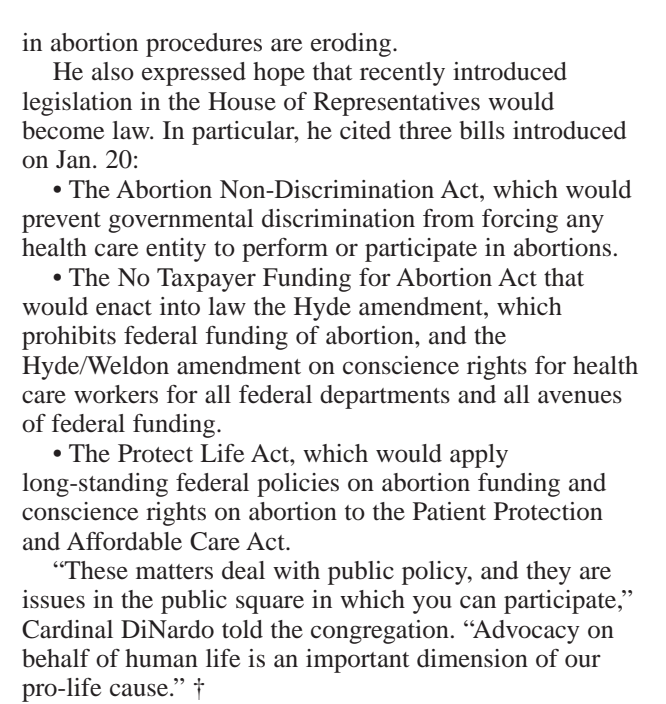
in abortion procedures are eroding. He also expressed hope that recently introduced legislation in the House of Representatives would become law. In particular, he cited three bills introduced on Jan. 20:

- The Abortion Non-Discrimination Act, which would prevent governmental discrimination from forcing any health care entity to perform or participate in abortions.
- The No Taxpayer Funding for Abortion Act that would enact into law the Hyde amendment, which prohibits federal funding of abortion, and the Hyde/Weldon amendment on conscience rights for health care workers for all federal departments and all avenues of federal funding.
- The Protect Life Act, which would apply long-standing federal policies on abortion funding and conscience rights on abortion to the Patient Protection and Affordable Care Act.

“These matters deal with public policy, and they are issues in the public square in which you can participate,” Cardinal DiNardo told the congregation. “Advocacy on behalf of human life is an important dimension of our pro-life cause.” †



A young man wears a pro-life sweatshirt during the opening Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 23. The vigil precedes the March for Life, held each year to protest abortion and the 1973 Supreme Court decisions that legalized it across the nation.



Cardinal Daniel N. DiNardo of Galveston-Houston, the chairman of the U.S. bishops’ Committee on Pro-Life Activities, gives the homily during the opening Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 23.

Bishop likens March for Life participants to pilgrims

WASHINGTON (CNS)—Bishop William E. Lori of Bridgeport, Conn., described people coming to Washington to take part in the annual March for Life as pilgrims.

And in that effort, they are linked to “the most blessed of all pilgrims—the Blessed Virgin Mary,” Bishop Lori said in his homily at a Jan. 24 Mass that concluded an overnight National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington.

“Our journey is not necessarily an easy one,” Bishop Lori said. “We got up earlier than we ever thought imaginable to get on a plane to be here” or “had to be cooped up for hours in bus rides” for the march, which is held each year to protest the 1973 Supreme Court decisions

that permitted abortion virtually on demand. But Mary’s pilgrimage to see her cousin Elizabeth, who was pregnant with John the Baptist, “was not easy,” he noted.

“She didn’t have buses or roads or fast-food franchises. She made her way along narrow paths or mountain roads upon which she walked.”

Now, Bishop Lori said, “Mary joins us in this pilgrimage dedicated to the cause of life ... from the moment of conception until natural death.”

The Mass texts and readings were from the feast of Our Lady of Guadalupe, the patroness of the Americas.

Bishop Lori said some march participants may feel downhearted because, after so many years, “abortion remains the law of the land” and “new threats [to life] are on the horizon,” he said.

But Mary appeared at Tepeyac in the 16th century in the midst of great disrespect for life and, “within a few generations, 9 million people in the New World opened

their hearts to Christ,” he added. The bishop said a similar phenomenon is happening in the United States.


“For the first time since *Roe v. Wade* in 1973, a solid majority of Americans are pro-life,” Bishop Lori said, citing a Knights of Columbus-commissioned poll in which eight out of 10 people surveyed favor greater restrictions on abortion. Their number, he added, includes “two-thirds of those who say they are pro-choice.”

“The truth,” Bishop Lori said, “is having an effect.” Bishop Lori, who is a native of New Albany, served six years as an auxiliary bishop in the Archdiocese of Washington before his appointment to Bridgeport. He was one of two bishops at the standing-room-only Mass.

The other was Bishop David M. O’Connell of Trenton, N.J., who had been president of The Catholic University of America, next door to the shrine, until his ordination to the episcopate and assignment last year to the New Jersey see. †



Bishop William E. Lori



Phone Numbers:
 Main office:317-236-1570
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A woman's day off becomes a day to remember at second annual March for Life in Bloomington

By Kamilla Benko
Special to The Criterion

BLOOMINGTON—When she first heard about the Bloomington March for Life, Marcie Faulkenberg supported it, but she had no intention of participating. After all, she noted, she works as an accounting coordinator at Indiana University.

“And then I thought, why can't I take a full day off? I take days off for other things,” said Faulkenberg, 54, a member of St. John the Apostle Parish in Bloomington. “Work is just another excuse.”

And that's how Faulkenberg came to march from St. Charles Borromeo Church to a Planned Parenthood clinic in Bloomington on Jan. 24.

Despite temperatures that hovered around freezing and sidewalks slippery with ice, 50 people trekked alongside Indiana University's Bloomington campus during the second annual March for Life.

Among the crowd were IU freshmen Laura Zetzel, 18, and Nick Ivers, 19. Both have attended the national March for Life in Washington, D.C., but could not make it this year.

“Since we're missing it, we thought marching in Bloomington would provide a similar experience,” said Ivers, a member of St. Christopher Parish in Indianapolis.

Although they were unable to

attend the Mass that preceded the procession due to their class schedules, both college students said that it was well worth their time to be a part of the pro-life march.

“It is very important to stand up for the rights of those who can't defend themselves and [to] defend the sanctity of life,” explained Zetzel, a member of St. Gabriel the Archangel Parish in Indianapolis.

Monica Siefker felt that God was calling her to take a stand against abortion when she organized the first local March for Life last year. She was also the coordinator for this year's procession.

“And I will do it again next year since I feel this is what God wants me to do,” said Siefker, a member of St. John the Apostle Parish in Bloomington.

The participants, led by Franciscan Father Elias Mary Mills, prayed the rosary and sang songs until they arrived outside the Planned Parenthood clinic. There, the marchers stood outside the facility with pro-life posters and prayed the Chaplet of Divine Mercy.

The three-mile march concluded with Benediction at St. Charles Borromeo Church.

For Faulkenberg, taking the day off from work was worthwhile—a day to deepen her faith and her certainty that prayer can make a difference.

“I think prayer changes the world,” she said. “Prayer can make the changes that God deems necessary.” †

Photos by Kamilla Benko



Cindy Lee holds her 5-month-old son, Simon, as she prays outside the Planned Parenthood clinic in Bloomington during the March for Life on Jan. 24. They are members of St. Paul Catholic Center in Bloomington. Holding the poster is Patrick Faulkenberg, a member of St. John the Apostle Parish.



After a Mass at St. Charles Borromeo Church in Bloomington, about 50 people walked on Jan. 24 to a Planned Parenthood clinic in Bloomington, where they prayed the Chaplet of Divine Mercy.



Holding a “Pray to end abortion” sign, 11-year-old Matthew Kubisch walks with his mother, Barb Kubisch, during the March for Life on Jan. 24 in Bloomington. Maggie Garst, third from left, and Stephanie Zapfe also march. All are members of St. John the Apostle Parish.



Above, Jan Lee, a member of St. John the Apostle Parish in Bloomington, holds a poster that celebrates life as he stands outside the Planned Parenthood facility in Bloomington on Jan. 24.

Left, Alexis Siefker, a member of St. John the Apostle Parish in Bloomington, prays the Chaplet of Divine Mercy as she stands in front of the Planned Parenthood facility in Bloomington during the March for Life on Jan. 24.



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Editorial

Pope Benedict admonishes us to keep first things first

“Above all else, we must try to make sure that people do not lose sight of God” (Pope Benedict XVI, *Light of the World: The Pope, the Church and the Signs of the Times*, p. 57).

It’s a startlingly simple statement.

Above all else, the Holy Father says, we must make sure that we don’t lose sight of God. Simple, but not easy.

It can be argued that the original sin, the sin of our first parents, was losing sight of God.

As sinful people, we constantly focus on other things—good things, bad things, things that in themselves are neutral—but all too often, as a consequence, we lose sight of God.

That’s why, in response to a question about the most important law, Jesus says, “The first is: Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. The second is this: You shall love your neighbor as yourself” (Mk 12:29-31).

The first commandment is to keep God first in our lives, and not be distracted by all the diversions offered to us by the Evil One. All the other commandments flow from this primary focus on God. If God is in the center of our vision, everything else is seen in its proper perspective.

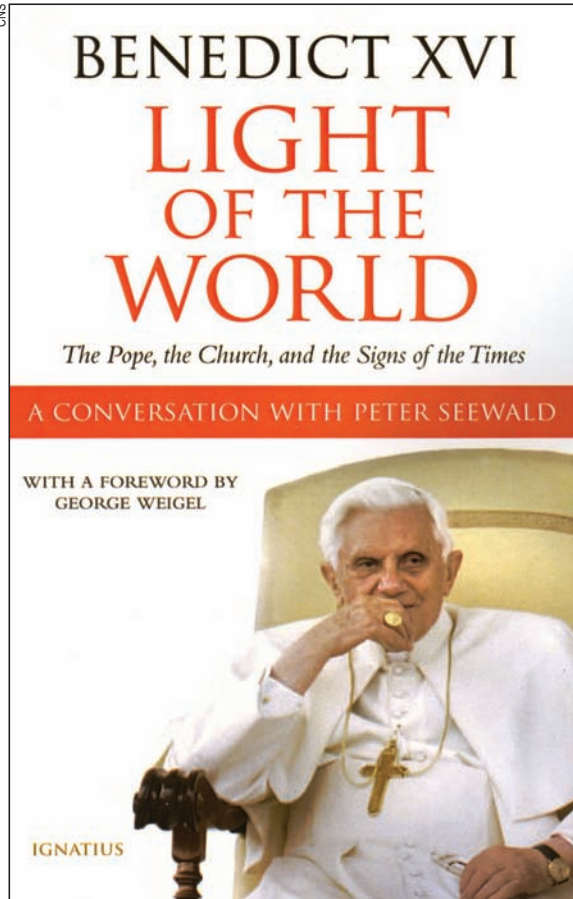
“Above all else,” Pope Benedict says. This is much more than a casual connecting phrase. It is the heart of the matter.

First and foremost, before everything else, we must try to keep God first in our lives. God cannot be an afterthought. He cannot be someone we think about only when we are in trouble or filled with emotions of fear or joy or gratitude or hopelessness. We must keep God in sight always—above all else.

Nothing is more important, or more difficult, than keeping God in plain sight. The Church’s liturgy, her sacraments and devotions, her teaching and her charitable works are all designed to help us focus on God as the most important person in our life. The Church works hard to capture and maintain our attention, but there is strong competition, especially today.

The Church constantly strives to help us focus on God, but we must cooperate. We must attend Sunday Mass. We must receive the sacraments—especially the Eucharist and the sacrament of penance. We must participate. We must reach out to those in need. Above all else, whatever we do, we must not lose sight of God.

What happens when we allow other



This is the cover of *Light of the World: The Pope, the Church, and the Signs of the Times* by Pope Benedict XVI, which was released on Nov. 23.

things to take priority in our life? We lose our way. We become spiritually empty, unhappy people. We focus on ourselves and on our selfish wants and desires. We forget who we are and how we are supposed to live as free people made in the image and likeness of God.

No one—with the exception of the Blessed Virgin Mary, who was conceived without sin—succeeds at keeping God in sight all the time. That’s why the Holy Father says, “Above all else, we must try ...”

Losing sight of God is part of our sinful human condition. Recovering our sight is the ongoing challenge of discipleship and continuing conversion of life.

How do we maintain—or regain—our vision of God? Pope Benedict provides us with a simple program. As Church, a community of Christian disciples standing together in faith, the Holy Father says, “the task is to live the faith in an exemplary way, to proclaim it and at the same time to keep this voluntary association, which cuts across all cultures, nations and times, and is not based on external interests, spiritually connected with Christ, and so with God himself.”

The task is simple but not easy—to live our faith, to proclaim it and, so, stay spiritually connected to God.

Above all else, let’s try to keep first things first. Let’s set aside all the distractions and turn to God as the No. 1 priority in our lives.

When God is at the center of our field of vision, everything else in our dark and dreary world becomes clear and bright.

—Daniel Conway

Be Our Guest/Deirdre McQuade

Healing an abortion-wounded nation

The Guttmacher Institute has issued its latest report on abortion in the United States, based on survey responses from abortion providers in all 50 states. The numbers are staggering.



In 2008, the most recent year for which statistics are available,

22 percent of pregnancies—excluding miscarriages—ended in abortion. From 1973 to 2008, nearly 50 million abortions were performed.

After *Roe v. Wade* legalized abortion throughout all nine months of pregnancy in 1973, the abortion rate quickly peaked at 29.3 abortions per 1,000 women of childbearing age in 1981. It then dropped steadily for 25 years, but has leveled off at 19.6 per 1,000—just above the rate seen in 1974.

It is difficult to speak of our progress in reducing the number of abortions when every year more than 1 million lives are being destroyed and more than 1 million women endure—at a minimum—sadness, grief and guilt over the child that they have lost.

While women deserve to know the truth about abortion’s risks, Guttmacher downplays the mental and physical complications, noting only the relatively small incidence of reported hospitalizations attributed to abortion.

Remember that Guttmacher started out as the research arm of Planned Parenthood, the nation’s largest abortion provider, and still retains that bias.

Yet scores of studies worldwide show an increased risk of depression, anxiety, alcohol and drug abuse, suicide attempts, and deaths associated with abortion.

Women are not the only ones affected by abortion. Fathers regret their lost fatherhood and can feel like failures. Grandparents grieve their lost grandchildren. Friends who supported their friends’ “choices” years ago now question whether they did the right thing. Children with aborted siblings wonder if they, too, were unwanted—and mourn the loss of a brother or sister

whom they never got to meet.

Ours is an abortion-wounded nation. But God’s loving mercy is great—certainly greater than the sin of abortion, and even greater than the sins of 50 million abortions committed to date. Through the mercy of Jesus’ own suffering, God wants to heal and restore all who have been involved in abortion—including those who perform, facilitate or promote abortion through fundraising and policymaking.

To reach some of those harmed by abortion, the U.S. Conference of Catholic Bishops has launched a 10-week ad campaign promoting Project Rachel, the Church’s non-judgmental, confidential post-abortion healing ministry, on bus stop shelters in the Washington, D.C., area.

Four ads depict four people from different walks of life reflecting with regret on their past involvement in abortion. Each, in turn, is answered with a gentle message of forgiveness, mercy and hope.

One says to herself, “I feel so worthless,” to which the reply comes, “You are precious to God.”

A man thinks, “I failed as a father,” and hears back, “Do not despair. All is not lost.”

Another ad depicts a beautiful Latin woman, who thinks, “*No merezco ser feliz*” (“I don’t deserve to be happy”), and then hears, “*Dios quiere devolvete tu felicidad*” (“God wants to restore your happiness”).

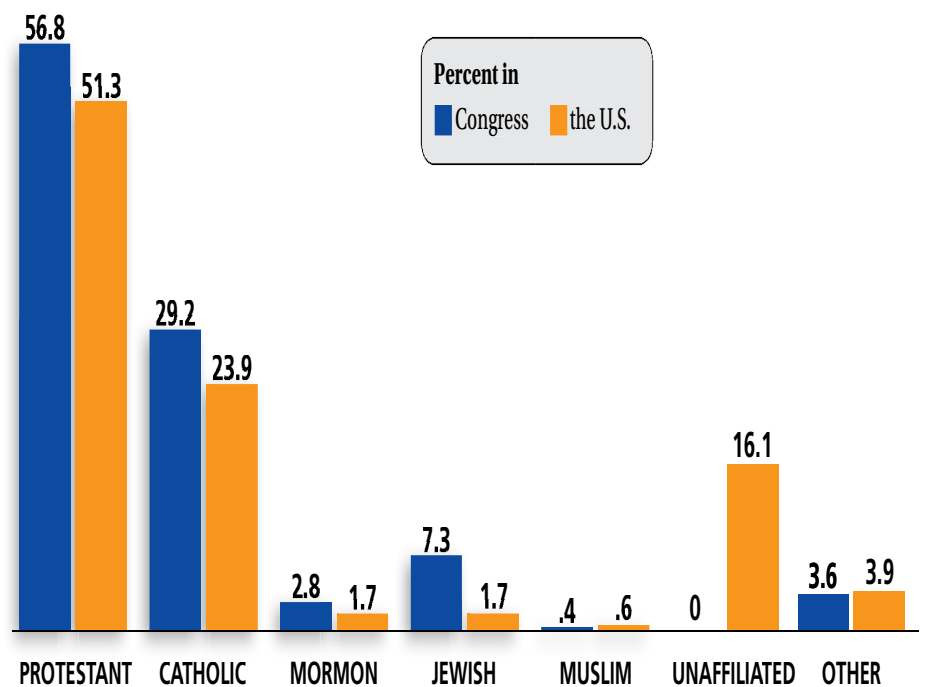
All the ads end with the message: “Come back to God, who is Love and Mercy.”

The advertisements invite viewers to contact Project Rachel via its national toll-free number, 888-456-HOPE, or by visiting its website at www.HopeAfterAbortion.org, which features a map with all the local Project Rachel offices.

If you know someone suffering after abortion, please consider sharing this information with him or her.

(Deirdre McQuade is the assistant director for Policy and Communications at the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. For more information on the Church’s post-abortion outreach, log on to www.usccb.org/prolife/issues/postabortion or www.HopeAfterAbortion.org.) †

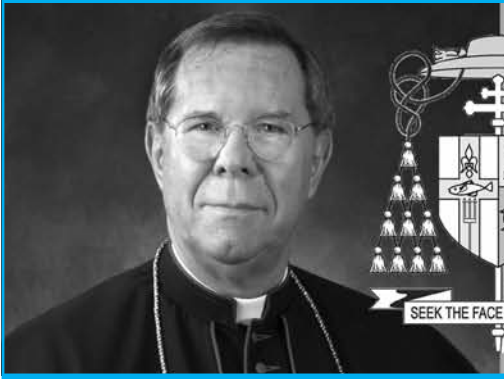
CATHOLICS, AMONG OTHERS, have a larger presence in Congress than they do among all U.S. adults.



Source: Pew Forum of Religion & Public Life

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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Many people deserve thanks for supporting Catholic schools

As we acknowledge the annual Catholic Schools Week, I want first to extend our gratitude to the many people who make our schools possible.

I am thinking of our pastors, who make funding our schools a reality, and that is not easy at all. Maintaining and fostering excellence in our parochial schools and our high schools is hard work. And this hard work and the accompanying worries of our pastors are not always acknowledged and appreciated.

I am also thinking of our school administrators, who worry about the financial burdens our schools represent. There never seems to be enough funds to underwrite faculty and student needs. The administrators of our schools are often taken for granted. So are our teachers.

I know from my personal background that teaching is not as easy as it looks. My mom was the first lay teacher in my home parish, Holy Family in Jasper. The time that she invested in lesson preparation was hard work—not to mention the added expectation of playground supervision and classroom upkeep. Mom didn't ask for expressions of gratitude. Her work was rewarded by the appreciation of her students, whom she loved.

I know from my own background in teaching at Saint Meinrad that class preparation takes a lot of time. It is presumed that a teacher enters the classroom prepared to offer instruction. Correcting tests and homework is

time-consuming, and requires conscientious dedication of a teacher. This is a good time to say thank you!

Our Office of Catholic Education is an excellent operation and runs on a tight budget. I am proud of the excellence of education that our education staff sponsors and supports. The positive atmosphere and happy spirit one encounters among these folks is indicative of their dedication and commitment to their goals.

I want to say thank you to you parents who support our schools. I am keenly aware of the financial sacrifices that you make in order to allow your children to receive a solid Catholic education. I say thanks to you grandparents, who offer your support and foster the traditional values of a solid Catholic formation.

The formation offered in our Catholic schools doesn't go very far if it does not find affirmation and support at home. Parents and teachers share a mutual responsibility in the religious, academic and social formation of our children.

I know that some of our pastors and teachers express a serious concern about the sometimes casual approach about the importance of sacramental practice and participation of some of our otherwise dedicated parents. Attendance at Mass on Sunday is not something that should be ignored by our families. Absence of parental guidance in this regard is not helpful to our children. It undermines the spiritual and religious formation offered in our school programs.

Our Catholic schools exist not only to offer excellent academic and co-curricular programs. We take religious formation seriously, and it is the fundamental justification for the investment that we make in our schools.

I am afraid secular values can infect family values, and this happens not only in regard to our school formation but also, and especially, in our commitment to catechetical and religious formation programs at our parishes.

We tend to think of religious formation as belonging to a separate set of values and practices compared to secular values—especially when it comes to sacramental practice.

It is painful for pastors and directors of our parish catechetical programs to see parents drop off their children for Sunday instruction and then drive away—instead of participate at weekend Mass. That parental absence sends a powerful message which runs counter to our faith values. It raises the question about whether some parents do not understand or appreciate the value of the Eucharist and other sacraments.

I realize that most parents are faithful in fostering a sense of dedication to the practices of our faith, and I want to support them and I do so gratefully. At the same time,

I want to nudge those who perhaps have lost a sense of perspective about the importance of their Catholic faith and the potentially lifelong effect this has on their children.

The greatest gift that parents give their children, in addition to life itself, is the gift of faith and union with God that is transmitted at baptism. Nothing is more important in life than that initial introduction to the fullness of Christian life.

But that union with God needs to be nurtured and strengthened in the sacramental life, which Christ instituted to facilitate our way to salvation. The goal of every human life is final entrance into the House of the Father—into God's Kingdom. Jesus won that way to heaven for us. Ours is the challenge to accept the gift. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for January

Parents: that they may remain faithful to their vocations and encourage their children to consider God's call to service in the Church, especially as priests and religious.

Muchos merecen agradecimiento por su apoyo a las escuelas católicas

Como parte de la celebración anual de la Semana de las escuelas católicas, primero deseo extender nuestro agradecimiento a todas las personas que hacen que nuestras escuelas sean una realidad.

Pienso en nuestros pastores que hacen posible el costeo de nuestras escuelas, lo cual no es una tarea fácil. Mantener y promover la excelencia en nuestras escuelas elementales y secundarias parroquiales es una labor ardua, que no siempre se reconoce y se aprecia, y que viene acompañada de preocupaciones para nuestros pastores.

También pienso en nuestros administradores escolares quienes se preocupan por la pesada carga que representan nuestras escuelas. Pareciera que nunca hay suficientes fondos para cubrir las necesidades de los docentes y de los alumnos. A menudo no se aprecia la labor de los administradores de nuestras escuelas, al igual que la de nuestros maestros.

Sé por mi propia procedencia que la docencia no es tan fácil como parece. Mi mamá fue la primera maestra laica en mi parroquia natal Holy Family en Jasper. El tiempo que invertía para preparar las lecciones era una tarea laboriosa, sin mencionar la expectativa adicional de supervisar el área de juegos y el mantenimiento del salón de clases. Mamá no pedía expresiones de agradecimiento. Su trabajo se veía recompensado por el agradecimiento de sus alumnos a quienes quería enormemente.

Sé por mi propia trayectoria como maestro en Saint Meinrad que la preparación de las clases demora mucho tiempo. Se supone que un maestro entra al aula preparado para impartir clases. Corregir pruebas y tareas requiere mucho tiempo y exige la dedicación

consciente del maestro. ¡Esta es una estupenda oportunidad para darles las gracias!

Nuestra Oficina de Educación Católica ofrece una excelente gestión y funciona con un presupuesto limitado. Me enorgullece la excelencia de la educación que imparte y promueve nuestro personal docente. La atmósfera positiva y el espíritu alegre que uno encuentra en estas personas son indicios de su dedicación y compromiso con sus metas.

Quiero darles las gracias a los padres que respaldan nuestras escuelas. Estoy muy consciente de los sacrificios económicos que hacen a fin de permitir que sus hijos reciban una sólida formación católica. Les doy las gracias a los abuelos que brindan su apoyo y fomentan los valores tradicionales de una sólida formación católica.

La formación que se ofrece en nuestras escuelas católicas no puede llegar muy lejos si no encuentra reafirmación y apoyo en el hogar. Los padres y los maestros comparten una responsabilidad mutua en la formación religiosa, académica y social de nuestros niños.

Sé que algunos de nuestros pastores y maestros expresan una grave preocupación en relación al enfoque a veces casual que tienen nuestros padres que en general son dedicados, con respecto a la importancia de la práctica y la participación sacramental. La asistencia a la Misa dominical no es algo que nuestras familias deben ignorar. La ausencia de orientación por parte de los padres en este asunto no resulta provechoso para nuestros niños, ya que socava la formación espiritual y religiosa que ofrecen nuestros programas escolares.

Nuestras escuelas católicas existen no solamente para ofrecer programas académicos y extracurriculares excelentes. Nos tomamos

muy en serio la formación religiosa y ésta es la justificación fundamental de la inversión que realizamos en nuestras escuelas.

Me temo que los valores seculares pueden infectar los valores familiares y esto sucede no solamente con respecto a nuestra formación escolar, sino también, y especialmente, con respecto a nuestro compromiso con los programas catequéticos y de formación religiosa en nuestras parroquias.

Solemos pensar que la formación religiosa pertenece a un conjunto distinto de valores y prácticas, en comparación con los valores seculares, especialmente en lo atinente a la práctica sacramental.

Para los pastores y directores de nuestros programas catequéticos parroquiales resulta doloroso observar a los padres que dejan a sus hijos en la escuela dominical y se marchan, en lugar de participar en la Misa del domingo. La ausencia de los padres envía un mensaje muy poderoso que va en contra de los valores de nuestra fe. Crea la interrogante de si los padres entienden o aprecian el valor de la Eucaristía y otros sacramentos.

Me doy cuenta de que la mayoría de los padres son fieles en la promoción de un sentido de dedicación a las prácticas de nuestra fe y deseo apoyarlos y lo hago con agradecimiento. Al mismo tiempo, deseo dar un codacito a aquellos que tal vez han perdido la perspectiva en relación a la

importancia de su fe católica y del posible efecto que esto tiene de por vida en sus hijos.

El mayor obsequio que los padres dan a sus hijos, además de la vida misma, es el don de la fe y la unión con Dios que se transmite en el bautismo. Nada es más importante en la vida que esa exposición inicial a la plenitud de la vida cristiana.

Pero esa unión con Dios debe cultivarse y fortalecerse en la vida sacramental que Cristo instituyó para facilitar nuestro camino a la salvación. El objetivo de cada vida humana es finalmente entrar en la Casa del Padre, en el Reino de Dios. Jesús conquistó ese camino al cielo por nosotros. A nosotros nos queda el desafío de aceptar ese obsequio. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en enero

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa.

Events Calendar

January 29

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Choral music program, "Awake, My Soul—A Celebration of Psalms,"** AGO Festival Singers, 3 p.m., free admission. Information: 800-682-0988 or www.saintmeinrad.edu.

January 30

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

St. Joan of Arc School, 4217 N. Central Ave., Indianapolis. **Open house,** Mass, 10:30 a.m., brunch following Mass. Information: 317-283-1518.

Indiana War Memorial, auditorium, 431 N. Meridian St., Indianapolis. **Right to Life of Indianapolis, memorial service for the unborn, followed by memorial walk to Monument Circle,** 3 p.m. Information: 317-582-1526.

January 30

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass, 9:30 a.m., on third Sunday holy hour and pitch-in,** Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

January 31

St. Joan of Arc School, 4217 N. Central Ave., Indianapolis. **Open house,**

5:30-7 p.m. Information: 317-283-1518.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **Kidney disease screening,** 2-6 p.m., no charge, schedule a screening at 317-722-5640, walk-ins welcome. Information: 317-637-2620.

February 2

Archbishop Edward T. O'Meara Catholic Center, staff lounge, 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.

St. Malachy Parish, 9833 E. County Road 750 N.,

Brownsburg. **"Catholics Returning Home,"** session five of six, 7 p.m. Information: 317-650-5751.

February 4

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** 6:30 a.m. Mass, breakfast and program in Priori Hall, **"Lumen Christi School,"** Brad Kluesner, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

February 5

St. Michael School, 515 Jefferson Blvd., Greenfield. **Carnival,** noon-5 p.m., free admission,

bounce house, games, food. Information: 317-462-6380 or greatcarnival@gmail.com.

Ritz Charles, 12156 N. Meridian St., Carmel, Ind., (Diocese of Lafayette). **Fundraiser for The O'Connor House, ministry providing shelter, support and guidance for women in crisis pregnancies,** social, 6:30 p.m. gathering, 7 p.m., dinner, \$60 per person, \$55 seniors. Reservations: theoconnorhouse.org.

February 6

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **Dedication of new church and consecration of altar,** Archbishop Daniel M. Buechlein, presider, 11 a.m., Information: 317-291-7014 or

info@stgabrielindy.org.

St. Charles Borromeo School, 2224 E. Third St., Bloomington. **Open house,** 11 a.m.-1 p.m. Information: 812-336-5853 or stcharlesbloomington.org.

St. Louis Parish, second floor parish office, 13 St. Louis Place, Batesville. **Natural Family Planning class, (NFP)** 9 a.m.-12:15 p.m., \$30 fee includes books and materials. Reservations: 812-934-3338 or 812-934-4054.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Concert of sacred music, "Angelus,"** 3 p.m., no charge. Information: 800-682-0988 or news@saintmeinrad.edu. †

Retreats and Programs

January 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program,** 1:30-6 p.m. Information: 317-545-7681 or spasotti@archindy.org.

January 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima" monthly Mass and social,** Mass, 9 a.m., goodwill offerings accepted. Information: 317-545-7681 or spasotti@archindy.org.

February 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Art of Spiritual Direction—A Morning for Moms,"** Father Peter Marshall and Mary Schaffner, presenters, 9 a.m.-1 p.m., \$30 per person includes continental breakfast, lunch, Mass and program, child care included at no additional charge, but space is limited. Information: 317-545-7681 or spasotti@archindy.org.

February 2

Oldenburg Franciscan Center, Oldenburg. **"Five Steps to a Better Relationship,"** Father Jim Farrell, presenter, 7-8:30 p.m., \$15 each or \$25 per couple. Information: 812-933-6437 or center@oldenburgosf.com.

February 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day,** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

February 4-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Renewing the Renewed—A Program for Men,"** Father John McCaslin and team of lay ministers, presenters, \$125 per person includes accommodations and meals. Information: 317-545-7681 or spasotti@archindy.org.

February 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Art of Spiritual Direction," day of reflection,"** Father Peter Marshall and Mary Schaffner, presenters, 9 a.m.-2:30 p.m., \$35 per person includes continental breakfast, lunch, Mass and program. Information: 317-545-7681 or spasotti@archindy.org.

February 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Enhancing,"** session one, Diana Hendricks, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 9

Oldenburg Franciscan Center, Oldenburg.

"Communication in Our Marriage/Relationship," Bill Daily, presenter, 7-8:30 p.m., \$15 each or \$25 per couple. Information: 812-933-6437 or center@oldenburgosf.com.

February 11-13

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Love Triangle That Works—A Valentine Retreat for Married Couples,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 12

Oldenburg Franciscan Center, Oldenburg. Couples retreat, **"You Are My Valentine,"** Suzanne and Phil McHugh, presenters, 4-8 p.m., \$50 per couple includes dinner. Information: 812-933-6437 or center@oldenburgosf.com.

February 13

Oldenburg Franciscan Center, Oldenburg. **"Who Is God and Who Am I That You Should Love Me So Much?"** Franciscan Sister Patty Campbell, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 14

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 16

Oldenburg Franciscan Center, Oldenburg. **"Seeing Scripture in a New Light—Parable for Couples,"** Father Jim Farrell, presenter, 7-8:30 p.m., \$15 each or \$25 per couple. Information: 812-933-6437 or center@oldenburgosf.com.

February 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat.** Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Bible,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 19

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome—Marriage as a Process,"** Barbara McDonald, presenter, 9 a.m.-12:15 p.m., light lunch, \$45 per person. Information: 812-367-1411.

Oldenburg Franciscan Center, Oldenburg. **"How Do We Cope with Teenagers?"** Franciscan Sister Therese Tackett, presenter, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information: 812-933-6437 or center@oldenburgosf.com. †

Indianapolis.

They are the parents of five children: Linda Harris, Katherine Puntarelli, Jean Shennan, Paul and the late Mark Lamping. They have 13 grandchildren and four great-grandchildren. †

Novice professes first vows at Saint Meinrad Archabbey

Benedictine Novice Michael Luckett professed temporary vows as a monk of Saint Meinrad Archabbey in St. Meinrad during a liturgy on Jan. 20 at the Archabbey Church of Our Lady of Einsiedeln.



Br. Elijah Luckett, O.S.B.

He completed his novitiate, a year of prayer and study of the Benedictine way of life. As is the custom during the profession of vows, he was assigned a religious name.

Novice Michael will now be known as Brother Elijah. Temporary vows are typically for three years.

Brother Elijah, 22, was born in Louisville, Ky. He grew up in Rancho Cucamonga, Calif., where he was a member of SS. Peter and Paul Parish. He attended Damien High School in La Verne, Calif. In 2009, he earned a bachelor's degree in philosophy at Azusa Pacific University in Azusa, Calif., before becoming a novice at Saint Meinrad.

The period of temporary vows provides a continuing opportunity for the monk and the monastic community to determine whether monastic life is the right vocation for him. †

Haitian art exhibit

Submitter photograph by Donald Alcindor



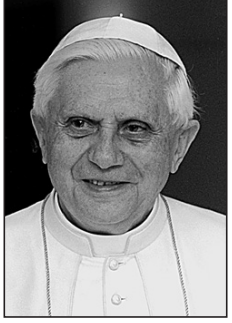
"Haiti Cheri," an exhibit of artwork created by Haitian children in response to the devastating earthquake centered in Port-au-Prince on Jan. 12, 2010, is on display until Feb. 4 on the first floor of Fisher Hall at Marian University, 3200 Cold Spring Road, in Indianapolis. Donald Alcindor, a featured artist, created this ceramic and wood artwork to symbolize the destruction and death caused by the 7.0-magnitude earthquake. The Department of Visual Arts gallery is open from 9 a.m. until 5 p.m. on weekdays or by appointment. Marian University partnered with the Art Creation Foundation for Children to debut the art exhibit, which is available for viewing by the public at no charge.

VIPs

Larry and Dorris (Petty) Lamping, members of Most Holy Name of Jesus Parish in Beech Grove, celebrated their 60th wedding anniversary on Jan. 27. The couple was married on Jan. 27, 1951, at Sacred Heart of Jesus Church in

Pope says online social networks can help spread the Gospel

VATICAN CITY (CNS)—Pope Benedict XVI invited Christians to join online social networks in order to spread the Gospel through digital media and discover “an entirely new world of potential friendships.”



Pope Benedict XVI

At the same time, the pope warned of the limits and the dangers of digital communication, including the risks of constructing a false online image and of replacing direct human contact with virtual relationships.

“Entering cyberspace can be a sign of an authentic search for personal encounters with others, provided that attention is paid to avoiding dangers such as enclosing oneself in a sort of parallel existence, or excessive exposure to the virtual world,” the pope said in his message for the 2011 celebration of World Communications Day.

“In the search for sharing, for ‘friends,’ there is the challenge to be authentic and faithful, and not give in to the illusion of constructing an artificial public profile for oneself,” he said.

The theme of this year’s World Communications Day, which will be celebrated on June 5, is “Truth, proclamation and authenticity of life in the digital age.” In his message, released on Jan 24, the pope acknowledged that the Internet has fundamentally changed the way people communicate today.

“This means of spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship,” he said.

In the digital world, he said, information is increasingly transmitted through social networks as a form of sharing between persons. He said this dynamic has favored dialogue, exchange, a sense of solidarity and the creation of positive relations.

“The new technologies allow people to meet each other beyond the confines of space and of their own culture, creating in this way an entirely new world of potential friendships,” he said.

The pope added that digital communication has built-in limits, including the one-sidedness of the interaction and “the tendency to communicate only some parts of one’s interior world.” The creation of an artificial online image instead of an authentic one “can become a form of self-indulgence,” he said.

The great potential of social networks for building

relationships makes it a natural place for the Church to be present, he said. But there is a “Christian way” of being online—through communication that is “honest and open, responsible and respectful of others,” he said.

Archbishop Claudio Celli, president of the Pontifical Council for Social Communications, was asked in a briefing with reporters whether the pope’s words reflected concern over an aggressive and derisive approach found on some Catholic sites and blogs.

“The risk is there, there is no doubt,” the archbishop said. He added that his council was working on a document that would offer, among other things, some reference points about the appropriate tone and behavior for Church-related Internet sites.

Pope Benedict’s message, while underlining the risks of the Internet, was generally positive about online opportunities, saying they had opened new “spiritual horizons.”

He said proclaiming the Gospel through new media was not simply a matter of inserting religious content into online platforms, but also of witnessing the Gospel consistently when communicating choices, preferences and judgments.

This witness, he said, can and should challenge some ways of thinking that are typical of websites—for one thing, he said, the truth Christians want to share is not based on its popularity or the amount of attention it receives.

The pope said the Gospel should be presented online not as a consumer item, but as daily nourishment. That requires communication that is “respectful and sensitive, which stimulates the heart and moves the conscience,” he said.

In their online activities, he added, Christians also need to remember that direct human relations remain fundamental for transmission of the faith.

“Even when it is proclaimed in the virtual space of the Web, the Gospel demands to be incarnated in the real world and linked to the real faces of our brothers and sisters,” he said.

The pope said that believers can help prevent the web from becoming an instrument that “depersonalizes people, attempts to manipulate them emotionally or allows those who are powerful to monopolize the opinions of others.”

Commenting on that passage, Archbishop Celli said one example of manipulation was when social network users are unwittingly tracked for marketing purposes.

While Pope Benedict’s message spoke of the “wonders” of new online possibilities, Vatican officials



Bishop Ronald P. Herzog of Alexandria, La., talks about social media and the Church during the U.S. Conference of Catholic Bishops annual fall meeting in Baltimore on Nov. 15.

agreed that the pope himself doesn’t use new media much. Asked if the pope personally surfs the Internet, Jesuit Father Federico Lombardi, the Vatican spokesman, said: “To be very honest, I would say no.”

The pope still writes with a pen, Father Lombardi said. But he added that the 83-year-old pontiff fully recognizes the opportunities offered by the new technologies, and has encouraged Vatican departments to move forward on digital projects. †

Church against Senate proposal aimed at undocumented immigrants

By Brigid Curtis Ayer

Frustrated by the federal government’s inaction to fix a broken federal immigration system, state lawmakers will take on the



issue by introducing an undocumented immigrant bill making Indiana inhospitable—

particularly if a person is of Hispanic descent, legal citizen or not—says a spokesperson for the Church.

“The undocumented immigrant bill, Senate Bill 590, is another example of the

frustration we all have over the federal government’s irresponsibility in not dealing properly with the immigration issue,” said Glenn Tebbe, Indiana Catholic Conference executive director and spokesman for the five Indiana bishops on public policy issues.

“The Catholic Church shares the frustration,” Tebbe said. “We see the faces and minister to families and children every day who are harmed by a flawed law. The problems are serious and complex. The solution must be addressed in a comprehensive manner on the federal, not



‘Current immigration law is having a harmful impact on human life and human dignity. The Church has stated that the status quo is immoral.’

—Glenn Tebbe, Indiana Catholic Conference executive director

state level.

“Current immigration law is having a harmful impact on human life and human dignity,” he added. “The Church has stated that the status quo is immoral.”

Tebbe said that Senate Bill 590 gives the appearance of addressing this concern, but would exacerbate the problem and create new ones.

“The impact of this type of legislation is far reaching, and would have devastating, unintended consequences of harming families and children,” Tebbe said.

“The Church is insistent in calling for comprehensive reform of the U.S. immigration system on the federal level.”

The Church is not the only group concerned about the bill’s negative impact. Members of Indiana’s business community, other faith groups and several social service organizations are weighing in.

Indiana Farm Bureau, the Indiana Chamber of Commerce, the Indiana Manufacturer’s Association, the Jewish Community Relations Council and the Indiana Coalition Against Domestic Violence have raised serious concerns and are opposing the bill.

These independent groups, along with the ICC and others, have joined forces to form a coalition called the Alliance for Immigration Reform in Indiana.

“These independent groups are working

together to affect positive, constructive change for the immigrant community,” Tebbe said.

Sen. John Broden, D-South Bend, is against passage of Senate Bill 590.



Sen. John Broden

“I’m opposed to the bill largely because I’m very, very concerned about the language that whenever someone is in violation of a city or local ordinance, law enforcement, if they have a ‘reasonable suspicion’ that the person is not lawfully in this country, they can ask for verification of citizenship,” he said. “I have a real problem with this because I don’t know how the ‘reasonable suspicion’ could be anything but how they look or how they talk. This could be anything as [little] as a parking ticket.”

The bill also would require state government documents, phone lines and electronic media to be available only in English.

“The English-only tenor that is throughout the bill—even on state websites—is out of line. I don’t think that’s helpful in anyway,” Broden said.

“I also think this could have very negative consequences for our state economy going forward,” added Broden, who is an attorney. “We talk about the new economy, which includes very often numerous very high tech positions, filled by people who are lawfully here from China or India who are highly educated. I’m not sure how attractive our state is going to be if we enact a law like this. These highly skilled professionals will think twice before coming to Indiana if this is the attitude we project.”

Broden said he has always felt tackling the immigration challenge is a

federal matter.

“There should not be a patchwork of 50 different immigration laws,” Broden said. “It’s bad policy for the country, and very bad policy for the state.”

Angela Adams, an Indianapolis immigration attorney, also said she sees numerous problems with the legislation.

“First and foremost is the cost,” Adams said. “There is the cost to implement enforcement and the litigation costs when the state is sued on basis of constitutionality. There are also the costs to the economy due to decreased tax revenue, decreased economic output and a decrease in consumer purchasing power from the immigrant community—undocumented and legal immigrants.”

If Senate Bill 590 passes, Adams said, it would “have a huge negative impact on our economy.”

Adams said that in neighboring Kentucky, the state Senate passed a similar bill and that the estimated cost to taxpayers there is \$40 million per year.

“We don’t want to pass something costly, unconstitutional and not welcoming,” she said.

“The big message is we really don’t want Indiana to be perceived as an unwelcoming state—for immigrant entrepreneurs and immigrant investors,” Adams said. “We want to reaffirm our global reputation as a welcoming and business-friendly state. That would be good for the economy. There are less harmful, more constructive ways to send a message to the federal government.”

Senate Bill 590 is scheduled to be heard at 9 a.m. on Feb. 2 by the Senate Committee on Pensions and Labor in the Senate Chamber at the Statehouse in Indianapolis.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

Governor Daniels calls school choice a 'human right'

(Editor's note: Due to space constraints, the following Indiana Catholic Conference column was not published in the Jan. 21 issue of The Criterion.)

By Brigid Curtis Ayer

During his seventh State of the State address on Jan. 14, Gov. Mitch Daniels told 150 lawmakers, a packed House chamber gallery, and countless others watching



Gov. Mitch Daniels

online, on television or listening to him on the radio that school choice was a "civil right, the human right," and a matter of "justice" for parents and children in Indiana.

With Republican majorities in the Indiana House and Senate, there is little stopping state lawmakers from creating educational opportunities for children to attend a private school of their parent's choice. In many cases, it will be a Catholic school.

Daniels credited lawmakers for expanding public school choice options in years past by allowing families to attend the school of their choice tuition free within existing school districts and through charter schools, but said, "one more step is necessary."

"For families who cannot find the right traditional public school or the right charter school for their child, and are not wealthy enough to move near one, justice requires that we help," Daniels said. "We should let these families apply dollars that the state

spends on their child to the non-government school of their choice."

Glenn Tebbe, the Indiana Catholic Conference executive director, said that the Catholic Church has been working toward and readying for this change for decades.

"We agree with Gov. Daniels," Tebbe said. "School choice is a matter of justice for all."

"Parents, as the primary teachers and caregivers of their children, have the fundamental right and responsibility to educate their children," Tebbe said. "The state must make possible the right of parents to choose appropriate educational opportunities best suited to their children's needs. The governor's initiative does this."

"Parents without financial means are often faced with fewer options. We are concerned about children who do not have a fair shot at a good education either because of a failing school district or just because the school setting is not the right fit for that child," Tebbe said. "Catholic schools will not replace public schools, but offer an alternative for those who need one."

"School choice is definitely a civil right, and it is the right thing to do," said Rep. Bob Behning, R-Indianapolis, who chairs the House Education Committee and will promote the education reform bill in the House. "Over time, school choice has

become a civil right. Unfortunately, minority children usually are in school corporations that are not performing well, and they have no options."

Behning explained that the proposed school choice plan would apply only to families that currently have children enrolled in public schools. They would be eligible for a scholarship for their children based on the school district in which they live and their annual income.

For example, a low-income family living in the Indianapolis Public Schools (IPS) district could receive as much as 90 percent of the cost of educating a child there for a year, known as the average daily membership, which for IPS is approximately \$8,000.

The scholarship would then be as much as \$7,200. However, if the parents of that child chose to enroll him or her in a Catholic school with a tuition fee of \$4,200 per year, the scholarship would not exceed that fee.

"At this point, I'm optimistic it will make it through the House," Behning said.

Behning, who has been a school choice advocate for years, added, "The reality is most families in Indiana will continue to choose a public school. The goal of the education reform package is to provide an atmosphere in schools that will create an outstanding public school system."

"The private school choice is just a piece of the reform package. It needs to

work all together. The package, in tandem, will move Indiana forward in school performance," Behning said.

Sen. Dennis Kruse, R-Auburn, said the legislature will work to expand public school choice by expanding charter schools and granting private school choice through opportunity scholarships for students to use at non-government schools.

"The scholarships target students most in need of school choice opportunities, and it is a matter of justice," said Kruse, who is the chairman of the Senate Education Committee. "The more choices we offer parents, the better off society is. There will also be a new level of competition."

When asked if he thought the private school choice piece would pass this year, Kruse responded, "We definitely have our work cut out for us, but I'm optimistic that it will pass. I think it's achievable."

"These reforms are going to offer Catholic schools a very increased role and growth in education," Kruse added. "They will be able to help more students than ever before."

During his concluding remarks at his State of the State address, Daniels told lawmakers, "Our children are waiting. Fellow citizens are waiting. History is waiting. You're going to do great things. It's going to be a session to remember. I can't wait."

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

†



Glenn Tebbe



Rep. Bob Behning



Sen. Dennis Kruse

Pope offers condolences after Moscow airport bombing kills 35 people

VATICAN CITY (CNS)—Pope Benedict XVI condemned the suicide bombing at Moscow's Domodedovo Airport, and offered his prayers for the 35 people who died, for the dozens who were injured and for the victims' families.

"His Holiness Benedict XVI expressed deep pain and strong condemnation of this serious act of violence," said Cardinal Tarcisio Bertone, Vatican secretary of state, in a telegram on Jan. 25 to Russian President Dmitry Medvedev.

The suicide bombing took place on Jan. 24 in the international arrivals hall at the airport. Officials said at least 35 people died, and more than 150 were injured. No one immediately claimed responsibility for the bombing, although militants from Russia's North Caucasus region were widely suspected.

Pope Benedict offered his condolences to the Russian

leader, asked the Lord for "heavenly comfort for those who mourn" and offered his blessing to the injured.

In Moscow, Father Igor Kovalevsky, secretary-general of the Russian bishops' conference, said people were "stunned by this tragic blow to Russia."

He told Catholic News Service on Jan. 25 that services had been held at Catholic parishes nationwide, and later that day an ecumenical prayer service for peace in Russia was to be held at Moscow's Immaculate Conception Catholic Cathedral.

Catholics in St. Petersburg planned a similar prayer service.

The Italian president of the Russian bishops' conference expressed "grief and sorrow" at the "new and terrible act of violence."

"Our first thought goes to the victims—at moments like these, when death strikes unexpectedly, our certainty

is that there, where no one can accompany us, Christ awaits us," Moscow Archbishop Paolo Pezzi told the Italian news service SIR on Jan. 25.

"We are still dismayed and puzzled at how this act of violence was perpetrated, so we pray to Our Lady that she may protect and help us all not to lose our reason and love for life, that we may never choose death as a solution," he said.

Russian Orthodox Patriarch Kirill of Moscow said perpetrators of the "horrible crime" had "put themselves outside [the] law, both human and divine," and called on Russians to "unite to fight the inhumane attacks that kill innocent people."

"All resources of the state and society should be used to ensure reliable protection of our citizens," Patriarch Kirill said in a statement on the Moscow patriarchate's website. †

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Catholic Education in the Archdiocese of Indianapolis:

A drive for excellence and values guides the spirit of Catholic schools

By Harry Plummer

This year's inspirational Catholic Schools Week theme—"A+ for America"—instantly reminded me of two things I would like to share with you.



The first is a little rhyme that I often hear my children recite in my own household: "Good, better, best. Never let it rest. 'Til your good gets better and your better gets best."

They learned it at this year's first all-school Mass at Our Lady of the Greenwood School in Greenwood.

Deacon David Henn took this wonderful axiom that St. Jerome penned about 1,700 years ago and made it come alive for the students, to such great effect that I'm told that the school's cheerleaders even developed it into a cheer.

To me, it epitomizes the relentless drive for excellence that Catholic schools have collectively come to represent in our local community, our state, our country and our world.

The second is a story I related in my "Celebrating Catholic School Values" address last fall. I heard it when I was a teacher at an inner-city Catholic high school in Detroit.

It had to do with how a small family a generation or so ago raised money to support the building of a new Catholic school in their neighborhood. The mother of this family placed a large glass jar on a counter in the kitchen, and whenever she knew someone in the family had some "spare change"—into the jar it went.

But this wasn't the only source of revenue for the Catholic School Jar. Much to the displeasure of her two sons, the mother also made them put a dime in the jar—and sometimes even a quarter—every time they fought with one another. And they fought often.

A few years later, the parish had raised the money for

a new school. At the dedication ceremony, one of the boys looked up at the new building and said to his brother, "So this is what we've been fighting for all these years!"

I think everyone who supports Catholic schools can relate to both of these stories because they touch on the spirit of Catholic school education. Our schools are never satisfied with being merely "good," and they're definitely worth the fight to keep them operating.

But this is not only due to their stellar academic achievements. You see, many other types of schools pursue the same academic success we have been achieving. What makes our schools distinctive is the way they relate all learning to the Gospel so that students are formed in a manner consistent with their vocation to become saints.

This religious dimension has been, is now and ever shall be at the very heart of the Catholic school playbook. We must never forget this because, as Vancouver Archbishop J. Michael Miller, the former Secretary of the Vatican's Congregation for Catholic Education, reminds us, "If we fail to keep in mind this high supernatural vision, all our talk about Catholic schools will be no more than 'a gong booming or a cymbal clashing'" (1 Cor 13:1).

I hope this little reflection on Catholic schools serves to heighten our appreciation for this tremendous educational apostolate. They are certainly worth our support—and our gratitude. Someone once said that feeling gratitude and not expressing it is like wrapping a present and not giving it.

So let's take this year's Catholic Schools Week celebration as an opportunity to really express our gratitude, and renew our commitment to give generously of our time, talent and treasure so Catholic schools can continue to lead this country in earning an A+ for America!

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



A calling from God

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A touch of Providence

Switch to a Catholic school transforms the lives of married teachers, page 8B.



Adapting to a new world

Hispanic students receive help to adapt to their new world, page 10B.



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New chapels

New chapels help nurture Catholic faith at two high schools, page 9B.



A different kind of school day

Comedy and cooking showcase school's innovative program, page 12B.

A calling from God

Educators share the blessings of teaching in Catholic schools

By John Shaughnessy

Jacquelyn Singleton knows the special feeling of being named one of the top ten teachers of 2011 by the Indiana Department of Education.

A first-grade teacher at St. Anthony of Padua School in Clarksville, Singleton also enjoys the special feeling of being a teacher in a Catholic school.

“For those of us who teach in Catholic schools, our job is not just a career but a vocation—a calling from God,” Singleton says. “We don’t see what we do for our students as ‘extra effort,’ but rather simply providing the love, respect and education that all children deserve.”

“For me, the best part of teaching in a Catholic school is the opportunity to share our Catholic heritage with students. I have the freedom to teach as Jesus taught by sharing morals and values within the academic curriculum.”

Singleton was among several educators in Catholic schools across the archdiocese who responded to *The Criterion’s* request to share their thoughts and stories about teaching and administering in Catholic schools. †



A first-grade teacher at St. Anthony of Padua School in Clarksville, Jacquelyn Singleton describes teaching in a Catholic school as a calling from God. Here, she works with first-grade student Piper Prince.

Here are some other responses...

Living the faith

Pat Tucker often tries to share her faith with her students at Father Thomas Scecina Memorial High School in Indianapolis.



Pat Tucker

In return, the English teacher has benefited from the faith that the students have showed her in difficult times.

“Several years ago, one of our students—a very gregarious, well-liked young man—died suddenly,” she recalls. “Throughout the days that followed, I was so touched by the way our student body drew close, especially through prayer, in order to cope with the

tragedy. When we celebrated the Mass together, I think I realized, more so than ever before, what being a part of the Body of Christ meant.

“The second incident occurred last year. I had received a phone call that my elderly mother, who lives in another state, had fallen and was hospitalized. I was extremely worried, and shared my feelings with my students. After one class, I found a note on my desk. It said, ‘I just said a Hail Mary for your mom, and when we’re at Mass today, I’ll pray for her, too.’”

“I never found out who wrote the note, but just realizing that a student acknowledged the importance of prayer and cared enough to let me know that he or she was concerned touched me so deeply.” †

A sense of community

“The best part of teaching in a Catholic school for me is the sense of community,”



Ruth Roell

says Ruth Roell, a math teacher at Bishop Chatard High School in Indianapolis. “Growing up in a small town—Batesville—I had that community experience, and it has been

reinforced here at BCHS. Not only have I come to know students over the years, but I have grown close to families and my colleagues. I count many of my colleagues as my best

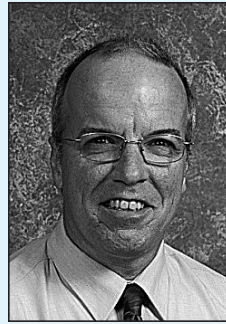
friends. And I truly value my friendly relationships with parents.

“The joyous moments are too many to mention. I remember a pre-calculus class where we got so close that every kid and I hugged on the last day of school. I remember one where a student read inspiring stories as part of our prayer before class. I remember celebrating when a student finally grasped a mathematical concept, and sharing laughter with students over the clever humor they brought to class.

“Probably, my most favorite experience with students has to be the senior retreat. Getting to know the leaders and the seniors on a more personal level creates a lasting bond. There is a perfect blend of spiritual growth, life lessons and fun times.” †

A special road trip

One of the favorite events of the school year for Rick Ruhl is when he makes a special road trip with the seniors of Seton Catholic High School in Richmond.



Rick Ruhl

“Each December, I am afforded the distinct privilege of taking the senior class to a very special Mass at SS. Peter and Paul Cathedral in Indianapolis,” said Ruhl, the principal of Seton Catholic. “Our seniors join Archbishop Daniel Buechlein

and hundreds of seniors from all the other Catholic high schools in our archdiocese for a celebration of the Eucharist. This Mass is a wonderful celebration of Catholic schools throughout our archdiocese.”

That Mass is also a reflection of the approach of Catholic education, Ruhl says.

“In addition to the ‘3 Rs,’ we delve into issues such as morality, justice, fairness and faith each and every day. In working with and for our young people, our teachers do not simply experience the Holy Spirit, they live in it. Providing educational excellence for our students, with teachings centered in the mission of Jesus Christ, is our continual goal.” †

Three great blessings

As the principal of St. Mary School in North Vernon, Franciscan Sister Joanita Koors talks about Catholic education in terms of blessings—given and received.

“First is the great blessing of being able to share our Catholic faith, pray as a community of believers and teach children of the great love God has for them,” says Sister Joanita, who has been nominated by the archdiocese’s Office of Catholic Education for this year’s Distinguished Principal Award from the National Catholic Educational Association.

“Secondly, teaching and administering in a Catholic school enables us to educate the whole child—spiritually, academically, morally and emotionally in an environment of mutual respect, love and care.



Franciscan Sister Joanita Koors checks the school work of fourth-grade students, from left, Miranda Reitman, Samson Miller and Sydney Campbell. Sister Joanita is the principal of St. Mary School in North Vernon.

“A third great blessing of being part of the Catholic schools is the deep appreciation for all the people. We are a school family, called to provide excellence in education, rooted in faith and bound together in love.” †

A family of faith

Students' stories show the heart and hope that mark Catholic education

By John Shaughnessy

When she was asked to share one of her favorite moments at her Catholic school, the child recalled her first day there—a day that began with the overwhelming dread and fear of being a new student.

“I stumbled out of the car, and my stomach is flipping and flopping like a fish out of water. It’s my first day of school here at St. Patrick School, and that’s exactly how I feel—a fish out of water.

“I nervously creep through the building and enter our classroom hallway. I’m expecting to see a million people bullying, fighting or picking on each other, just like I’ve known at a public school. But as I enter the hallway, it’s buzzing with hugs and hellos. Someone comes up and asks me if I’m new here. When I nod, we slap a high-five and my stomach unknots.

“That was the first time I had experienced a Catholic school. I’ve been here for three years now. What makes it amazing is that we are a small, fun group, and we act in a Catholic way. We believe that God is always with us, and that fact is clearly established throughout the school. In addition to this, I can focus on my curriculum easily with the small class sizes. Overall, Catholic schools are a great place to be.”

That experience was related by Priya Kirtley, an eighth-grade student at St. Patrick School in Terre Haute. She was among a wealth of students—and even some parents—who responded to *The Criterion’s* request to share their thoughts and stories about the benefits of an education in a Catholic school.

Here are some other responses.

The right choice

Rick Strack had his own concerns and fears when his son, Adam, became a student at Cardinal Ritter High School in Indianapolis in August of 2009. He worried about how Adam, who has Asperger’s Syndrome, would adapt to high school and how he would be treated by the students.

“I will just tell you one quick story,” Rick Strack noted. “Before classes started last year, Coach Ty Hunt called a football team meeting. In that meeting, he described a young man, Adam, that would be starting as a freshman and explained that he had some challenges that were going to make it difficult for him at first.

“Coach Hunt challenged every member of the football team to make it a personal commitment to watch out for him, help him and to make sure he was taken care of at all times while at school. I had heard that this took place but saw it firsthand on the second day of school when I saw an upperclassman football player and Adam walking down the hall going to Adam’s next class.

“The halls were empty except for those two. The upperclassman dropped Adam off at his classroom door and then hustled back toward me and Paul Lockard [then the president of Cardinal Ritter]. As he approached us, he hesitated because he thought he was in trouble for being in the hallway without a pass. Paul told him he was OK to be where he was and introduced me to the young man as Adam’s father. I shook his hand and thanked him for what he just did for my son.

“I breathed a great sigh of relief, and it was clear to me, at that moment, that we had made the right choice for Adam. He has done very well in his first 1 ½ years of his high school career.”

The Giving Tree

“One of my favorite memories was on Friday, December 10,” recalls Lauren Carr, a seventh-grade student at Christ the King School in Indianapolis. “We had a prayer service to gather our food donations for the Giving Tree. The Giving Tree is a service program that we have at Christ the King where students and parishioners bring in food and gifts for the less fortunate. I felt



St. Susanna pre-kindergarten students Own Gessner, left, of Plainfield and Taryn Dempsey of Camby put a puzzle together on Aug. 18 at the Catholic school in Plainfield.



Above, students from Holy Angels Catholic School and St. Monica Catholic School walk together on Jan. 14 during the Dr. Martin Luther King Jr. March.

Left, members of the senior class of Bishop Chatard High School in Indianapolis participate in a Living Rosary on Oct. 7 at the Indianapolis North Deanery archdiocesan high school.

great to be helping people. During the service, we sang religious songs as a school and divided our food into grocery bags to feed 90 families. This is just one reason I love going to a Catholic school.”

Building a family of faith

“I like going to a Catholic school because I feel a family connection with my classmates,” writes Mary Beth Mattingly, a senior at Our Lady of Providence Jr./Sr. High School in Clarksville. “In a Catholic school, I feel as if anyone at anytime can be your neighbor in talking about your faith.

“I have seen a group of high school students at a football game say the Our Father. I have seen a cafeteria of faculty and students alike saying the Hail Mary for a classmate who was in the hospital. And I have seen banners proudly announcing that we believe in God at events outside of school. It is times like these that I see why Catholic education is so great.

“It brings people together, building a community, or a family, that will last a lifetime.”

Supported by the belief of others

Patrick Diehr learned a lesson in faith, friendship and courage when his eighth-grade class at St. Luke School in Indianapolis made a two-day retreat at Camp Rancho Framasa in Nashville, the camp run by the archdiocese’s Catholic Youth Organization.

“I stood in awe as I spied the high-wire

challenge that was in the woods,” Patrick recalls. “I had never liked climbing, especially if there were risks or heights involved. As I eyed the overhead cables while our group was learning safety features, I had second ideas about climbing.

“I watched as the first person in our group climbed to the top of the pole to get to the wire. I stayed at the end of the line to go last, possibly to hide my fear. We cheered for all the people tiptoeing across the high wire, to give them encouragement. Eventually everyone in the line had gone, and I was left fearing that I might die. However, I walked up to the ladder, and with cheers from my group, I shakily started the climb.

“About halfway up, I didn’t think I was going to make it another foot. However, my friends encouraged me, and I realized that they knew I could do it. I made it to the top of the pole and across the whole high wire! I was immensely proud that I succeeded, but I realized that without my fellow classmates, I would have never made it. I will always remember that remarkable day when my St. Luke peer group stood there and pushed me on and believed in me.”

A great way to bond

“One of my favorite things that we do during cross country camp are the team meditations we have at the very end of the day,” says Jenna Beckley, a junior at Brebeuf Jesuit Preparatory School, a private school in Indianapolis. “First, we light a candle to remind us of God’s

presence. Then we say a prayer. We next reflect and share our fears, hopes, goals and support. And lastly, we end with another prayer. It is a great way to bond with our teammates, both emotionally and spiritually.”

The touch of Christ

“Today, I’m going to talk about how I feel about receiving Christ during communion,” writes Lauren Lamberson, a third-grade student at St. Luke School in Indianapolis. “First, I’m singing to God. Then I watch everyone go by to receive Christ. Next, I walk up to receive Christ, feel the breeze beside me, fold my hands, and bow down to Christ. Christ touches my mouth. I slowly swallow the cardboard tasting piece of bread. I hear the choir singing a wonderful song. I sit down in the pew. Then I just think about how lucky I am that I can receive Christ. I can’t wait until I get that feeling again.”

Finding the comfort

One of the best parts of being in a Catholic school for Hannah Singurse is the comfort she feels in moments of sadness.

“We are allowed to say, ‘It’s OK. God is with you,’” notes Hannah, a sixth-grade student at St. Patrick School in Terre Haute. “When I was in first grade, my cousin, Will, died. I was so sad. It was OK, though. Any time I was sad at school, my teacher told me that my cousin was in heaven. This is why I love going to a Catholic school. We can actually talk about our faith.” †



Photos by Mary Ann Wyand



Our Lady of the Greenwood second-grader Colin Prior of Greenwood shows Father Jean Gregory Jeudy, left, and Father Rodolphe Balthazar from Haiti how to count U.S. coins on Oct. 22 at Our Lady of the Greenwood School in Greenwood.

Father Rodolphe Balthazar, the pastor of St. Nicholas Parish in Mole, Haiti, tells Our Lady of the Greenwood students and parishioners about life in the impoverished island nation during his homily on Oct. 22 at Our Lady of the Greenwood Church in Greenwood. He said Haitians walk several miles looking for food and water each day. "When you put your hands together for Haiti, you give hope," Father Rodolphe said. "You pray for us. You work for us. Thank you for that."

Our Lady of the Greenwood students help children in Haiti

By Mary Ann Wyand

GREENWOOD—Wearing "Hearts for Haiti" T-shirts, Our Lady of the Greenwood School students, faculty and staff as well as parishioners eagerly looked forward to the Mass and celebration on Oct. 22 for two priests from their sister parish in Haiti.

As a surprise for the Haitian priests, the students memorized several songs and prayers in Creole to sing or recite during the liturgy.

The students also traced their hands on red, blue and white construction paper then cut the drawings to create a collage of the Haitian flag, which was displayed in a school hallway.

And they studied the Haitian culture with help from photographs taken at St. Georges Parish in Bassin-Bleu in the southeast region of this impoverished island nation, which is the poorest country in the Western Hemisphere.

Our Lady of the Greenwood parishioners and students began their friendship with Haitians from St. Georges Parish in 2005 when Father Rick Nagel, a former associate pastor, arranged the mission effort with help from

Father Rodolphe Balthazar, now the pastor of St. Nicholas Parish in Mole, Haiti, and Father Jean Gregory Jeudy, St. Georges' pastor, who also ministers to Catholics at five remote parishes in the mountains near Port-au-Paix.

The parish partnership is based on sharing God's love, Father Nagel said, and has evolved into a strong faith connection during the past five years.

Church, school and community support as well as other generous benefactors enable Our Lady of the Greenwood Parish to provide meals for Haitian students, pay teachers' salaries and build classrooms at St. Georges High School.

Last July, Father Nagel and several representatives from the parish traveled to Bassin-Bleu on their second mission trip to Haiti to check on the progress of construction work at the school and deliver sandals for the children.

In October, the Greenwood parish and school welcomed the Haitian priests.

Eighth-grade student Halle Harris of Greenwood was an altar server for the multicultural liturgy on Oct. 22 at Our Lady of the Greenwood Church.

"The Creole songs sound pretty,"

Halle said after the Mass. "... It really makes me happy that they could come and celebrate Mass with us."

Spanish teacher and choir director Kristi Marino traveled to Haiti on the Greenwood parish's first mission trip two years ago, and was excited to see Father Rodolphe and Father Gregory again.

"We've been working so hard to help St. Georges," Marino said, "and now the students have a personal connection with the [Haitian] priests and parish like some of the teachers who went there. Witness is the best word to use. The priests give witness to God, and they see God in the faces of the children just as much as we see the face of Christ in their faces."

Kindergarten teacher Lynda Fratzke said the faculty, staff and students prepared for the priests' visit for three years and did special projects in October.

"The children worked all week learning about Haitian families, their lifestyle and culture," Fratzke said. "This has been a wonderful experience for my class. It was so exciting to see the children praying and singing songs in Creole at Mass."

Principal Kent Clady said the students were excited about welcoming the priests

and wanted to make their visit special.

"Haiti has been our school Lenten focus for the last two years and will be again this year," he said. "We've had staff members go on missionary trips so we're able to share firsthand experiences with the kids."

Thanks to this parish partnership, the principal said, "They have been able to add a grade each year [at the high school]. They were not able to do that before. We also help pay for the teachers' salaries. We have a commitment of \$2,500 a month, which pays for the teachers' salaries at the elementary school and high school.

"Father Gregory also serves the people at five mountain parishes and schools," Clady explained. "We send shipments of nonperishable, packaged food for the students. ... He is able to take the food on donkeys up to the mountain schools. For many of the students, that is the only meal that they get each day."

St. Georges Parish buildings sustained minor damage from the devastating 7.0-magnitude earthquake on Jan. 12, 2010, Clady said, and the school now has 80 more students due to displacement of families from Port-au-Prince.

See HAITI, page 5B

Student organizes relief effort to help Haitians after earthquake

By Mary Ann Wyand

After a massive earthquake leveled Port-au-Prince on Jan. 12, 2010, St. Thomas Aquinas School second-grader Ella Gebke of Indianapolis knew that she had to do something to help suffering people in Haiti.



Ella Gebke

The devastating 7.0-magnitude quake flattened much of Haiti's capital city in seconds, crushing buildings with people trapped inside. It killed approximately 230,000 people, injured more than 200,000 Haitians, and left 1.5 million men, women and children homeless.

Somehow, Ella thought, she would help the impoverished

Haitian people living in overcrowded tent cities after the disaster.

Donating money for emergency medical care, food and water would certainly help injured and displaced people, she decided, as would collecting aspirin, Tylenol, Band-Aids and other first-aid supplies for them.

So Ella, who is now a third-grader, organized a school campaign and invited all the students to bring donations for St. Thomas Aquinas Parish Haiti Committee members to send to people in desperate need of help in the poorest

country in the Western Hemisphere.

"At first, when the earthquake had just happened," Ella recalled, "I came to school with some money to give to them because I thought there was a project already going on. But since there wasn't yet, my teacher [Sarah Jose] asked me if I wanted to start one."

With help from her classmates, Ella prepared announcements about the relief effort, which were read over the school intercom each day.

Then, for several weeks, she came to school early every morning to sit by the door with a cardboard box for donations.

Every student who contributed money or first-aid supplies received a raffle ticket and was eligible for a prize drawing for one of 15 gift certificates given by area merchants.

"It was fun," Ella said, to see the students' donations fill her large box.

"It was nice to be able to sit out there every morning and wait for donations to come in," she said. "I just felt really good that I had the opportunity to help the people of Haiti. I pray for them every night."

The Indianapolis North Deanery school's earthquake relief project raised \$85 as well as a large bag of medicines and first-aid supplies.

"I thought [second-grader] Matthew Welch did a very good job," Ella said, "because he donated some Tylenol every single day of the drive."

St. Thomas Aquinas School principal Jerry Flynn said Ella's project brought the students, parents and other

parishioners together in a united effort to help the Haitian people.

"Ella was very concerned about the earthquake, and thought she could do a little more so this second-grader organized the campaign," Flynn recalled. "She came to my office and asked for permission, and I said, 'Absolutely.' It was very well-planned, and our students responded enthusiastically. It's wonderful for the kids to help others. They realize that not everybody has it as good as they do."

St. Thomas Aquinas parishioner Joseph Zelenka, who helped organize the parish Haiti Committee in 1988, often visits the school to talk with the students about the mission project with Haitians at St. Jean Marie Parish in Belle Riviere.

"When Joe has visitors from the Haiti mission," Flynn said, "he brings them to school to visit the classes so the kids can learn about the Haitians, how they live, and how appreciative they are for our friendship and help. It's been a very good partnership. He also makes slide shows so the kids can see photos from his trips there."

Ella's school campaign empowered the students, he said, and taught them valuable life lessons.

"Everybody wants to help Haiti," Flynn explained. "Our students pray for the people all the time. In the mornings, we say prayers [over the intercom] and I can't remember a day when there wasn't a prayer intention for Haiti. It's been good for the parish and school to come together on a common cause like Haiti." †

Catholic schools learn marketing, development skills in program

By Sean Gallagher

Sheila Noon has worked at St. Anthony of Padua School in Clarksville for nearly 40 years—35 as a teacher and the last four as its principal.

For much of that time, the school looked primarily to families in the parish for its students. But in the last two years, Noon says, the school has thrown out a wider net to attract students from beyond Clarksville.

“In the past, it was the kids from the parish that came to the school,” Noon said. “Now ... we’re involving many more people. We’re trying to make our school more visible. We’re getting our name out there a lot more.”

The St. Anthony School community has made these changes through its participation in the Strategic Management and Development Program (SMDP).

This four-year program, which is sponsored by the archdiocese’s Office of Catholic Education (OCE), brings in consultants from Catholic School Management Inc., a firm that has helped Catholic schools across the country for more than 30 years to improve all areas of their school life and operations, including development and finance.

Staff members from OCE and the archdiocese’s Office of Stewardship and Development have also assisted the schools in the program, which is funded in a partnership between the schools and the archdiocese.

Currently, 15 schools across the archdiocese are in the middle of the second year of the program.

In it, they review or create foundational documents, such as mission and vision statements and a graduate profile, and develop strategies to increase enrollment and improve fundraising through annual funds, relations with alumni and planned giving.

These are strategies that Catholic high schools in the archdiocese have followed for a decade or more, but which are new to many grade schools.

“These are things that we thought about but [had concluded] that we couldn’t do it,” Noon said. “But our consultant said that we’ve got to let go and say, ‘We’re going to do this.’”

And do it they have. St. Anthony School is now being promoted through a regular newsletter. A DVD showing the school’s successes is also being developed. Noon also said that more members of St. Anthony of Padua Parish are volunteering in the school since it started SMDP.

“I’m hoping not only that it helps to increase our enrollment, but that it makes us stronger as a faith-filled family,” Noon said. “I think those things will happen if we continue to do our strategic management.”

Harry Plummer, the executive director of the archdiocese’s Secretariat for Catholic Education and Faith Formation, said that strategic planning is critical for Catholic schools to remain strong in future years.

“This is a very challenging time for Catholic schools, not only in the Archdiocese of Indianapolis but across the United States,” he said. “[Strategic planning] will become even more important if the educational reforms around ‘parent choice’ being proposed by Gov. Mitch Daniels are passed.

“The bottom line is that all Catholic schools should have strategic plans which include interventions and strategies as to how to sustain economic viability.”

Other grade schools in the archdiocese have already sought new strategies to increase enrollment and the visibility of the school in the broader community, but are participating in SMDP to take their efforts to the next level.



Phoebe Grote, left Bailey Lare, Aimee Corbin and Eric Frede, students at Pope John XXIII School in Madison, have fun on the school’s playground in this file photo from September 2009.

Philip Kahn began his work as the president of Pope John XXIII School and Father Michael Shawe Memorial Jr./Sr. High School in Madison, which together make up Prince of Peace Schools, when that community began its participation in SMDP.

Kahn came to work at Prince of Peace Schools after working in marketing at the Indianapolis-based pharmaceutical giant Eli Lilly and Company. He was impressed by the promotional strategies that the Catholic School Management consultant recommended.

“Some of the marketing ideas that CSM has come up with for a school environment have really, really helped us,” Kahn said. “It’s gotten the word out better in our community. People are more aware of what’s going on at our schools whether they send their kids here or not—whether it’s our graduation rate or academics or test scores.”

Kahn also appreciates the work that the consultants have done to learn about the specific challenges and opportunities of Catholic education in central and southern Indiana.

“You can tell that they’ve done some pre-work ... to kind of understand the schools in the Archdiocese of Indianapolis,” he said. “So it’s been nice because it’s been tailored just for our area. If we were to fly to New York or Arizona or wherever and go to a seminar,

it’s going to be pretty much a cookie-cutter approach.”

Rita Parsons is interested in how to promote Catholic education in a very particular region—the east side of Indianapolis where she serves as the principal of Holy Spirit School.

About seven years ago, Holy Spirit began appealing for financial support for the school in its annual fund. Parsons sees SMDP as a way to increase those efforts.

“It’s taking us to the next level,” Parsons said. “We know that we have to start creating a database with our alumni. We have to bring them back and show them the wonderful school that still is on the east side of Indianapolis.”

Learning how to broaden her school’s community is challenging for Parsons because that wasn’t part of her training as an educator. SMDP is helping her and other people in the Holy Spirit community to share their good news more broadly and to increase it by allowing more families to enroll their children there.

“It’s very exciting because we know that you can’t continue to increase tuition by 6, 7, 8 or 10 percent every year,” Parsons said. “If we can build our annual fund and our development programs and seek more resources financially, we’ll be able to offer more tuition assistance.

“That’s the big key. We want to be able to offer Catholic education to all of our Catholic families.” †



Photos by Mary Ann Wyand



Above, Father Rodolphe Balthazar, left, and Father Jean Gregory Jeudy pose for a photograph on Oct. 22 at Our Lady of the Greenwood School in Greenwood. The students surprised the Haitian priests with this replica of the Haiti flag made from their handprints on construction paper.

Left, Our Lady of the Greenwood eighth-grader Halle Harris, left, and seventh-grader Andrianna Pappas of Greenwood assist as altar servers during the Oct. 22 bilingual school Mass at Our Lady of the Greenwood Church.

HAITI

continued from page 4B

“They felt the earthquake enough that many of the people are still frightened,” he said. “It was a scary experience for them.”

To educate the students about life in Haiti before the priests’ visit, Clady said, teachers did not use electricity or technology for a day, taught classes outdoors on benches with only a few books and pencils on a warm day, and encouraged the children to walk without shoes or wear ill-fitting shoes another day.

“These real world experiences helped our students connect with the children in Haiti,” he explained. “St. Georges Parish motto is ‘Always forward, never back.’ God’s love and grace are able to make this beautiful relationship happen. It’s hard to think about how drastically different their world is from ours, but I tell the kids that we see the same sun and the same stars. We have our faith in common, and that’s one of the greatest things. It doesn’t matter what language we are speaking.”

In his homily during the school Mass, Father Rodolphe said, “My friends, it’s so wonderful for me and for Father Gregory to come and visit you. I was thinking how wonderful is our God, ... and how God can do great things. ... He knows how to make connections between people. You give hope to the kids in Haiti.” †

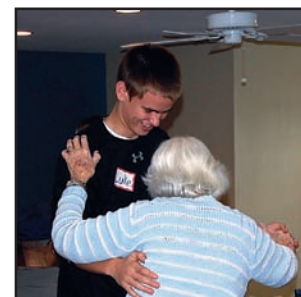
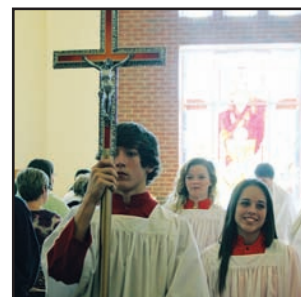


Catholic Schools

ARCHDIOCESE OF INDIANAPOLIS

The Church in Central and Southern Indiana

An answer to a parent's prayer



DEANERY SCHOOLS

Batesville Deanery

- Aurora**
St. Mary of the Immaculate Conception School (K-8)
211 Fourth St.
Aurora, IN 47001
812-926-1558
- Batesville**
St. Louis School (K-8)
17 St. Louis Place
Batesville, IN 47006
812-934-3310
- Greensburg**
St. Mary School (P-6)
210 S. East St.
Greensburg, IN 47240
812-663-2804
- Lawrenceburg**
St. Lawrence School (K-8)
524 Walnut St.
Lawrenceburg, IN 47025
812-537-3690
- New Alsace**
St. Paul School (P-6)
9788 N. Dearborn Road
Guilford, IN 47022
812-623-2631
- Shelbyville**
St. Joseph School (P-5)
127 E. Broadway
Shelbyville, IN 46176
317-398-4202
- Sunman**
St. Nicholas School (P-8)
6459 E. St. Nicholas Drive
Sunman, IN 47041
812-623-2348

Bloomington Deanery

- Bedford**
St. Vincent de Paul School (P-8)
923 18th St.
Bedford, IN 47421
812-279-2540
- Bloomington**
St. Charles Borromeo School (P-8)
2224 E. Third St.
Bloomington, IN 47401
812-336-5853
- Connersville Deanery**
Brookville
St. Michael School (K-8)
P. O. Box J, 275 High St.
Brookville, IN 47012
765-647-4961
- Connersville**
St. Gabriel School (P-6)
224 W. Ninth St.
Connersville, IN 47331
765-825-7951
- Richmond**
Seton Catholic High School (7-12)
233 S. 5th St.
Richmond, IN 47374
765-965-6956
- St. Elizabeth Ann Seton School (P-6)**
801 W. Main St.
Richmond, IN 47374
765-962-4877
- Rushville**
St. Mary School (P-6)
226 E. Fifth St.
Rushville, IN 46173
765-932-3639

New Albany Deanery

- Clarksville**
Our Lady of Providence Jr./Sr. High School (7-12)
707 Providence Way
Clarksville, IN 47129
812-945-2538
- St. Anthony of Padua School (P-8)**
320 N. Sherwood Ave.
Clarksville, IN 47129
812-282-2144
- Corydon**
St. Joseph School (P-6)
512 N. Mulberry St.
Corydon, IN 47112
812-738-4549
- Floyds Knobs**
St. Mary-of-the-Knobs School (P-6)
3033 Martin Road
Floyds Knobs, IN 47119
812-923-1630
- Jeffersonville**
Sacred Heart School (P-8)
1842 E. Eighth St.
Jeffersonville, IN 47130
812-283-3123
- New Albany**
Holy Family School (P-8)
217 W. Daisy Lane
New Albany, IN 47150
812-944-6090
- Our Lady of Perpetual Help School (P-8)**
1752 Scheller Lane
New Albany, IN 47150
812-944-7676

Sellersburg

- St. Mary's Catholic Academy (P-8)
420 E. Eighth St.
New Albany, IN 47150
812-944-0888
- Sellersburg**
St. Paul School (P-6)
105 St. Paul St.
Sellersburg, IN 47172
812-246-3266

Seymour Deanery

- Columbus**
St. Bartholomew School (P-8)
1306 27th St.
Columbus, IN 47201
812-372-6830
- Franklin**
St. Rose of Lima School (P-8)
114 Lancelot Drive
Franklin, IN 46131
317-738-3451
- Madison**
Father Michael Shave Memorial Jr./Sr. High School (7-12)
201 W. State St.
Madison, IN 47250
812-273-2150
- Pope John XXIII School (P-6)**
221 W. State St.
Madison, IN 47250
812-273-3957
- North Vernon**
St. Mary School (K-8)
209 Washington St.
North Vernon, IN 47265
812-346-3445

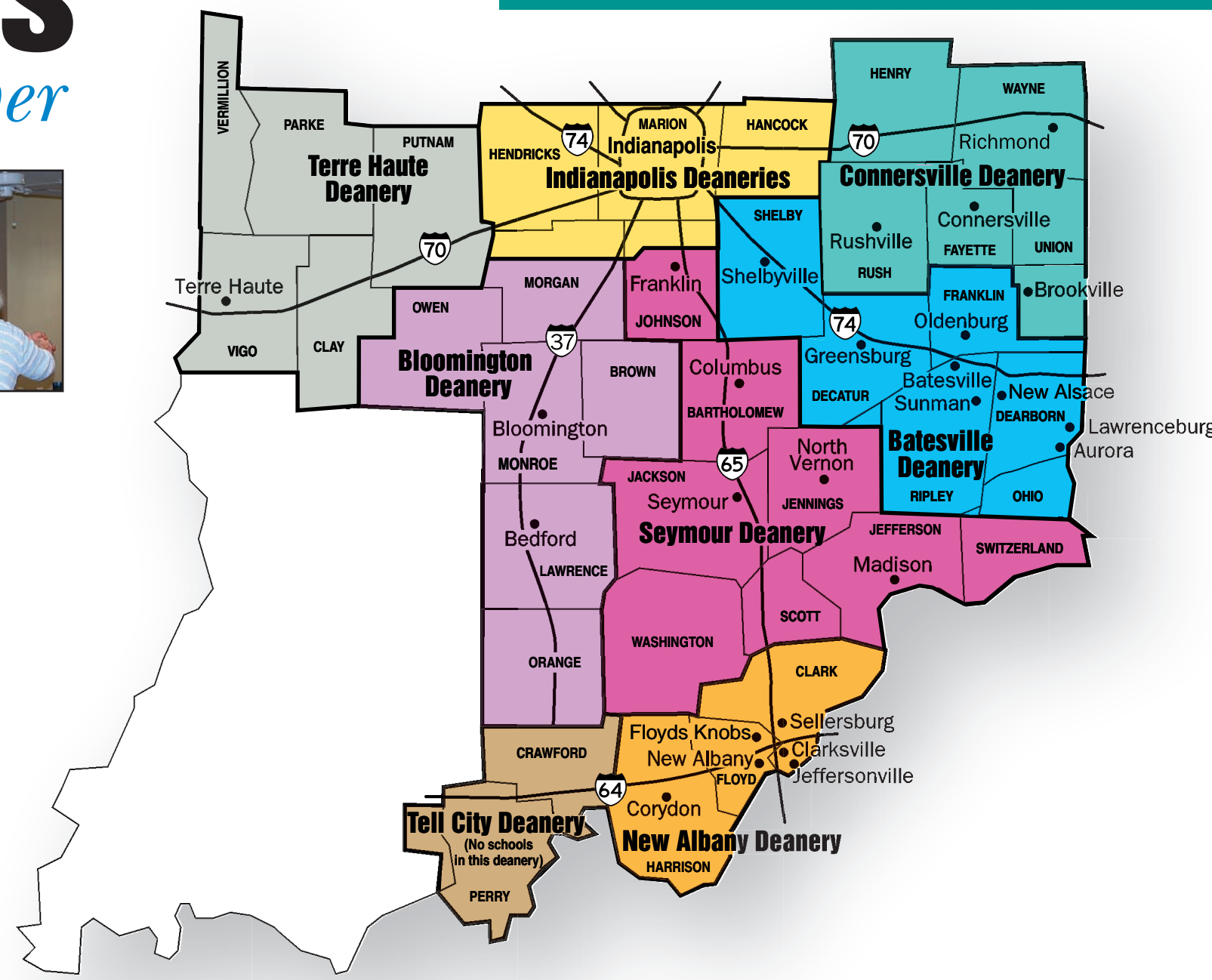
Terre Haute Deanery

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

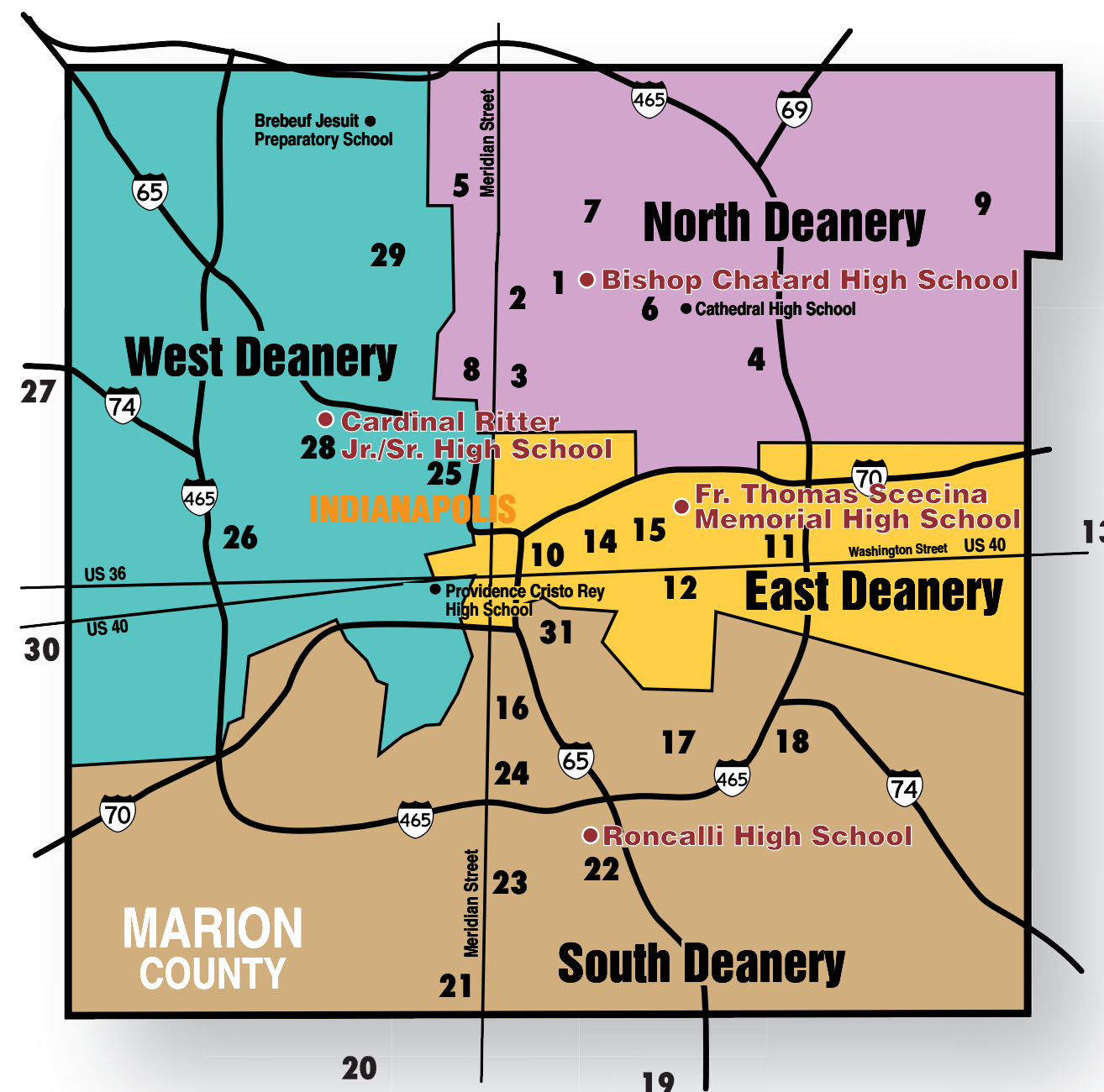
Private High School

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

ARCHDIOCESE OF INDIANAPOLIS



GREATER INDIANAPOLIS



GREATER INDIANAPOLIS DEANERY SCHOOLS

Indianapolis North Deanery

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

Indianapolis East Deanery

- St. Pius X School (K-8)**
7200 Sarto Drive
Indianapolis, IN 46240
317-466-3361
- St. Thomas Aquinas School (K-8)**
4600 N. Illinois St.
Indianapolis, IN 46208
317-255-6244
- St. Simon the Apostle School (P-8)**
8155 Oaklandon Road
Indianapolis, IN 46236
317-826-6000
- Father Thomas Scecina Memorial High School (9-12)**
5000 Nowland Ave.
Indianapolis, IN 46201
317-543-4923
- Holy Cross Central School (P-8) ***
125 N. Oriental St.
Indianapolis, IN 46202
317-638-9068
- Holy Spirit School (P-8)**
7241 E. 10th St.
Indianapolis, IN 46219
317-352-1243

Indianapolis West Deanery

- Our Lady of Lourdes School (P-8)**
30 S. Downey St.
Indianapolis, IN 46219
317-357-3316
- St. Michael School (P-8)**
515 Jefferson Blvd.
Greenfield, IN 46140
317-462-6380
- St. Philip Neri School (P-8) ***
545 N. Eastern Ave.
Indianapolis, IN 46201
317-636-0134
- St. Therese of the Infant Jesus/Little Flower School (P-8)**
1401 N. Bosart Ave.
Indianapolis, IN 46201
317-353-2282
- Roncagli High School (9-12)**
3300 Prague Road
Indianapolis, IN 46227
317-787-8277
- Central Catholic School (K-8) ***
1155 E. Cameron St.
Indianapolis, IN 46203
317-783-7759
- Holy Name School (P-8)**
21 N. 17th Ave.
Beech Grove, IN 46107
317-784-9078

Indianapolis South Deanery

- Nativity of Our Lord Jesus Christ School (P-8)**
3310 S. Meadow Drive
Indianapolis, IN 46239
317-357-1459
- Our Lady of the Greenwood School (P-8)**
399 S. Meridian St.
Greenwood, IN 46143
317-881-1300
- SS. Francis and Clare School (P-8)**
5901 Olive Branch Road
Greenwood, IN 46143
317-215-2826
- St. Barnabas School (K-8)**
8300 Rakhe Road
Indianapolis, IN 46217
317-881-7422
- St. Jude School (K-8)**
5375 McFarland Road
Indianapolis, IN 46227
317-784-6828
- St. Mark the Evangelist School (K-8)**
541 E. Edgewood Ave.
Indianapolis, IN 46227
317-786-4013
- 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
- Holy Angels School (P-6) ***
2822 Dr. Martin Luther King Jr. St.
Indianapolis, IN 46208
317-926-5211
- St. Christopher School (P-6)**
5335 W. 16th St.
Indianapolis, IN 46224
317-241-6314
- St. Malachy School (K-8)**
330 N. Green St.
Brownsburg, IN 46112
317-852-2242
- St. Michael the Archangel School (K-8)**
3352 W. 30th St.
Indianapolis, IN 46222
317-926-0516
- St. Monica School (K-8)**
6131 N. Michigan Road
Indianapolis, IN 46228
317-255-7153
- St. Susanna School (P-8)**
1212 E. Main St.
Plainfield, IN 46168
317-839-3713

Private Schools

- 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. Bellevue Place
Indianapolis, IN 46222
317-860-1000

* Mother Theodore Catholic Academies (Consortium)

A touch of Providence

Switch to a Catholic school transforms the lives of married teachers

By John Shaughnessy

Catholic schools have thrived for generations because of the belief that a faith-based education makes a difference in the life of a child. Now, Brad and Donna Burden have learned that a Catholic school can also transform the lives of adults.

Just consider the reality of the married teachers' lives before Brad interviewed in 2008 for the position as the girls' varsity basketball coach at Our Lady of Providence Jr./Sr. High School in Clarksville.

"I know that I was extremely professionally frustrated, struggling with where I wanted to be, and if I even still wanted to teach," recalls Donna, who was teaching in a public school at the time. "Coupled with not going to church, our professional lives were taking a toll on our marriage. Neither one of us was happy. I cried a lot of nights with frustration and finally started to pray for guidance. That was when things started to change."

First, Brad accepted the coaching position. Next, Donna was hired at Providence as an art teacher. Then Brad joined the Providence faculty as a Spanish teacher.

The most dramatic change was still to come for the husband and wife—who were both non-Catholic at the time.

"With Providence High School, we got way more than we thought," Brad says. "The way that everyone lives and works as one big family inspired us to examine our faith and research the Catholic faith deeper."

They began attending Mass at Our Lady of Perpetual Help Church in New Albany. Feeling at home in the parish, they began the Rite of Christian Initiation of Adults in the fall of 2009 to become members of the Catholic Church. Their first child, Eva, was born on March 9, 2010. Less than a month later—on April 3—Eva and Donna were baptized, and Brad and Donna entered the Church.

"We started RCIA class at the same time I learned I was pregnant," says Donna, who is 31. "We went on a journey together. That whole evening—when Brad and I joined the Church together, when Eva and I were baptized—was so moving. And to do it in front of our families and so many people from the Providence community was an incredible experience."

It's a day their family will never forget, Brad says.

"We can always point to that day as the day our family established and proclaimed our faith," says Brad, who is 32. "It's how we're going to lead our lives and raise our daughter."

Being at Providence and putting faith in God has made all the difference, the couple says.

"Ever since coming to Providence, our marriage and our professional lives have flourished," Brad says. "When we put ourselves in the hands of God, it opened up the avenues, both personally and professionally, of where we want to be in our lives."

As a coach, he prays with his team before and after each game. The team also attends Mass together several times throughout the season.

"I feel comfortable sharing my faith with my players," Brad says.

"Our whole mission of teaching has changed, too," Donna says. "You couldn't speak about God in the public schools. Here, you get to talk to the kids about your faith. You're not just teaching art. You're not just teaching Spanish. You're teaching your faith."

Joy fills her voice as she adds, "I honestly feel we were called to be here. It's really important to us to raise Eva in the Church and the Providence community. Joining the Church has really strengthened our marriage. It's really a big part of our lives now."

"We both struggled before we found this community—or maybe I should say that this community found us. It's been awesome. I've never felt like that before in my life. I really feel we're living our faith. It just feels right." †



Father Eric Augenstein, pastor of Our Lady of Perpetual Help Parish in New Albany, baptizes Eva Marie Burden on April 3, 2010, in Our Lady of Perpetual Help Church. Sharing in the sacred moment are, from left, Eva's godfather, Dave Hooper, her godmother, Sally Ising, and Eva's parents, Donna and Brad Burden.



Middle left, art teacher Donna Burden, second from right, discusses elements of design with students, from left, Katelyn Koopman, Melina Cochran and Nathan Wimsatt during a class at Our Lady of Providence Jr./Sr. High School in Clarksville.

Middle right, the varsity girls' basketball coach at Our Lady of Providence Jr./Sr. High School in Clarksville, Brad Burden listens as Alex Steiner asks about a basketball drill.

Left, Coach Brad Burden explains a point to Mackenzie Wilson during a practice of the girls' varsity basketball team at Our Lady of Providence Jr./Sr. High School in Clarksville.

New chapels help nurture Catholic faith at two high schools

By Mary Ann Wyand

Sacred space, a special place to pray, at school is a priority for Catholic educators.

Crucifixes are prominently displayed in Catholic high school and grade school classrooms, and gymnasiums are used for all-school Masses.

A sign that reads, in part, "Christ is the reason for this school" is visible in the lobby or office at Catholic schools.

Chapel space created from a former office or classroom at some Catholic high schools enable smaller groups of students to pray together and receive the Eucharist at Mass during the school day.

This year, students, faculty and staff members at Cardinal Ritter Jr./Sr. High School and Roncalli High School, two of the four interparochial schools in Indianapolis, are worshipping in new chapels built through the generosity of alumni and other donors who support the Church's mission of Catholic education.

Archbishop Daniel M. Buechlein blessed Cardinal Ritter's *Mater Dolorosa* Chapel, which is Latin for "Sorrowful Mother," during a dedication Mass on Sept. 15, the feast of Our Lady of Sorrows.

On Dec. 7, Archbishop Buechlein blessed Roncalli's Chapel of the Sacred Heart.

The new chapels are an answer to prayers for the priests who serve as school chaplains at the Indianapolis West Deanery and Indianapolis South Deanery high schools.

"We used to have a classroom that had been turned into a chapel," explained Father John Hollowell, Cardinal Ritter's chaplain. "The new chapel is almost twice as tall as the other buildings on our campus. It is located right by one of our entryways as well, and I think it just sets the tone for what we're about when people walk into the school. The fact that we would put that kind of priority into making a suitable home for our Lord, I think, says a lot about what the people in the Ritter community value."

Cardinal Ritter's contemporary chapel features a high, arched ceiling, Father Hollowell said. "What I like—and the archbishop commented on it too when he came and blessed the chapel—is that it's a very open space with a lot of windows and draws your attention upward, which is what a lot of cathedrals of old did, drawing your attention to heaven."

Father James Wilmoth, the pastor of St. Roch Parish in Indianapolis and Roncalli's chaplain, helped Joseph Hollowell, the school president and Father Hollowell's father, raise funds to build and decorate the Chapel of the Sacred Heart.

"The chapel is near and dear to my heart," Father Wilmoth said. "Prior to that, we were saying Mass in a little room on the top floor of the school that only had about 20 seats. Now we have plenty of room. The pews hold about 140 people, and we have good crowds for Mass. It is open during school hours so students can pray there. The kids really enjoy it."

Father Wilmoth also is thrilled that the chapel, bell tower and outdoor Marian shrine dominate the school



Roncalli High School freshman Danielle Babb, a member of St. Roch Parish in Indianapolis, assists Archbishop Daniel M. Buechlein as an altar server during the dedication Mass for the new Chapel of the Sacred Heart on Dec. 7 at Roncalli High School in Indianapolis.



Roncalli High School's new Chapel of the Sacred Heart and Marian shrine are focal points on the Indianapolis South Deanery high school's campus. School president Joseph Hollowell said the students, faculty and staff members "are blessed to have such a sacred place to worship."



Cardinal Ritter High School senior Rachel Legge, who is a member of St. Susanna Parish in Plainfield, adapted a photograph of the new *Mater Dolorosa* Chapel in her design for the Indianapolis West Deanery junior/senior high school's Christmas card in December 2010.



Archbishop Daniel M. Buechlein was the principal celebrant for the dedication Mass of the new *Mater Dolorosa* Chapel on Sept. 15 at Cardinal Ritter Jr./Sr. High School in Indianapolis. School president Gregory Perkins said the chapel is used for daily Mass, class liturgies, adoration of the Blessed Sacrament and as a quiet place for spiritual reflection.

campus, and proclaim that Jesus is present there in the Eucharist.

Architect Michael Eagan of Entheos Architects in Indianapolis, a Roncalli High School graduate, enjoyed designing both school chapels.

Eagan's "mentor in life," James Ratliff, still teaches the architectural drafting class as part of Roncalli's industrial arts curriculum.

"He took a real interest in my career direction," Eagan recalled. "I knew that I

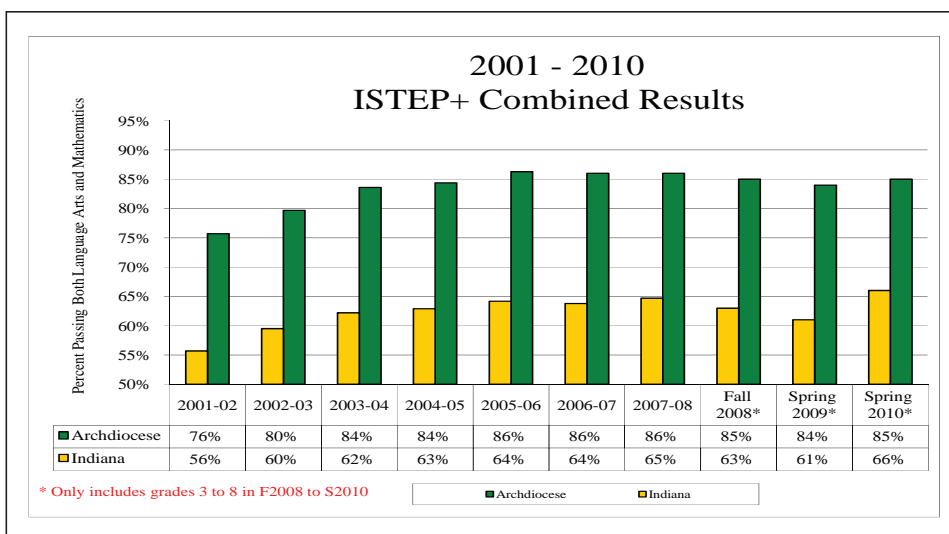
wanted to be an architect, and he guided me on what courses I should take to best prepare me for college."

Crosses, gables and natural light dominate the interior and exterior of Ritter's chapel, he said, which is designed to "lift eyes and souls heavenward."

The lofty ceiling and bell tower in Roncalli's chapel also draw people's hearts and minds upward in prayer, Eagan said, and reflect the Church's mission of spreading the Gospel.

St. Barnabas parishioner David Buegler of Indianapolis, a Roncalli sophomore, said it's important for students to have a special place to spend time with God at school.

"It's a real blessing to have this chapel," David said. "We know this gift is special, and that it was probably hard for people to donate money because of these difficult economic times. We want to thank those wonderful people for giving us this beautiful chapel." †



ISTEP scores for archdiocesan students are well above average

In spring 2010, 9,861 third through eighth-grade students from more than 60 Catholic schools within the boundaries of the Archdiocese of Indianapolis took the Indiana Statewide Test of Educational Progress (ISTEP+) compared to 10,082 students that took the test in spring 2009. This year, Indiana schools moved from a fall to spring test. In moving to a spring test, students across Indiana have shown a slight decline in percentage of students

meeting the new proficiency standards. The average of archdiocesan students at each grade level passing both the language arts/English and mathematics is above both the Indiana state averages. The archdiocesan percentages range from 89 percent at fourth grade to 92 percent at sixth grade. The trend continues. Simply stated, the longer a student remains in archdiocesan schools, the greater the growth in student proficiency. †

Hispanic students receive help to adapt to their new world

By Mary Ann Wyand

New country. New culture. New language. New school. Three St. Philip Neri School students from Mexico are tackling these cultural and communications challenges with expert help from bilingual teachers and staff members as well as English as a New Language (ENL) tutoring at the Indianapolis East Deanery grade school.

Their families moved to Indianapolis last November, and the students are working hard to gain proficiency in English and other courses.

But even though the Hispanic students just moved to the United States three months ago, they still are required to complete the Indiana Statewide Testing in Educational Progress-Plus (ISTEP+) exams in March.

That's a lot of academic pressure for children who are new to a country and culture, but Sergio Sevilla, Kevin Chaparro and Saul Sanchez said they are enjoying school and eager to learn English.

Speaking in short sentences in both Spanish and English with help from a teacher, they smile easily, are a little shy and answer questions politely.

Sergio, a seventh-grader, said he likes soccer and basketball, and enjoys learning English and math. He has made new friends, is excited about coming to his new school—which is “way better” than his old school in Mexico—and feels “good” about his classes.

Kevin, a sixth-grader, said he likes to read books in English and Spanish, and enjoys studying English and social studies. He was “a little scared, a little nervous,” about coming to school at first because he didn't know the language and doesn't like the cold weather, but now he is “happy” and has fun with his school friends.

Saul, a third-grader, said he likes to study English, loves music and enjoys spending time with his new friends.

“We just enrolled these new students—all from different areas in Mexico—in November,” explained Mary McCoy, St. Philip Neri's principal. “They did not speak any English. I truly feel that this is the best place for them because we have the resources to help them and wonderful teachers who work with them every day. They are beginning to speak some English.”

Learning a new language is a daunting challenge for the boys, McCoy said. “They will have to take the social studies, science and math tests in English, and we will be accountable for their scores.”

St. Philip Neri's faculty and staff members always have the best interests of the students at heart, she said, especially when Hispanic students require intensive preparation to meet the state's standards for educational progress.

“They will get there,” McCoy said, “but it will take three to five years before they become proficient in the English language. I have no doubt that they will get there.”

Sergio, Kevin and Saul are enrolled in their appropriate grade levels with other students their own ages, she said, and are happy at school even though they have much work to do to become acclimated in their new environment and integrated into the curriculum.

“Their needs are great, but they have much potential,” McCoy said. “We want them to feel welcome here, and not intimidated or embarrassed as they try to use English. They are very excited to be here, and are beginning to understand their new language.

“The state [Department of Education] does allow us to do some adaptation,” she explained. “A teacher can read the ISTEP+ test to them, but it's all in English. We can give them a longer amount of time to complete their tests. They can use a Spanish to English word dictionary, but they will be tested in a language that they have only experienced for four months.”

This year, 190 students are enrolled at St. Philip Neri School, the principal said. Ninety-eight percent of the students are Hispanic, and 99.5 percent of the students qualify for free and reduced price lunches.

Language, poverty and technology gaps are big hurdles for the students, McCoy said, but they are eager to learn at school.

Students are taught computer skills, she said, but most of the children do not have access to technology at home.

“To be able to speak both languages is wonderful,” McCoy said. “How intelligent they are to be able to come to school and speak English all day then go home and speak Spanish with their families.”

Providence Sister Therese Whitsett teaches English as a New Language to primary school students there.

Instructional goals for students who are new to the culture and language—and often separated from some of their family members—start with helping them build upon their educational background from their previous school in Mexico, Sister Therese said. Then they can progress in a comfortable learning environment even though their daily life experiences are completely different.



St. Philip Neri School teacher Tara DeRossett of Indianapolis helps sixth-grader Kevin Chaparro, center, and seventh-grader Sergio Sevilla read a book on Jan. 19 at the Indianapolis East Deanery grade school. The boys are from Mexico, and began classes at St. Philip Neri School in November.

“Regardless of their language skills, they still have to learn the coursework as quickly as they can and become acclimated to the culture here,” Sister Therese said. “It's a challenge to help them realize that they are intelligent and they can learn, but that it's going to take some time. ... We try to keep the students feeling hopeful, to keep them animated, to keep them learning, to keep them going from day to day because in our culture we have so much that is expected of the students academically. They have to learn a lot in another language.”

Hispanic students are very social, she said. “They get along, help each other and are very good to one another.”

Tara DeRossett, who is fluent in Spanish, teaches mathematics and ENL classes for middle school students at St. Phillip Neri School. She has lived in Spain and visited Mexico 16 times, both valuable enculturation experiences that enhance her teaching skills with bilingual students.

“The kids are comfortable here,” DeRossett said. “They know that we love them. They know it's a safe place, and that their best interests are taken into consideration at all times here. They are special students, and they are working extremely hard at school. They want to learn the English language, and they want to do well on tests. They take pride in their schoolwork, and want to do well for themselves, their teachers and their parents.” †

A+ for the Eastside . . .



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3:00 - 5:00 p.m.

EAST DEANERY BAND FESTIVAL
Monday, January 31, 2011
Public Concert, Scecina Gymnasium
6:00 - 7:00 p.m.

EASTSIDE CATHOLIC SCHOOL PARTNERSHIP
CELEBRATING CATHOLIC SCHOOLS WEEK ON THE EASTSIDE OF INDIANAPOLIS

Video captures legacy of Catholic schools in archdiocese

By John Shaughnessy

It's an amazing story of commitment, hope and faith that has been in the making for more than 175 years.

It's the story of Catholic education in the archdiocese, and it's been concisely captured in a 21-minute video called *Our Catholic Schools: A Legacy of Faith and Leadership*.

All Catholic schools in the archdiocese have received a DVD copy of the video, which was produced by the archdiocese's Office of Catholic Education and narrated by Msgr. Joseph F. Schaedel, vicar general of the archdiocese.

The video can also be viewed through the home page of the archdiocese's website, www.archindy.org, by scrolling down to the "Other Feature" area and clicking on the "2010 video" within the "Celebrating Catholic School Values" section.

Here is a selection of 11 highlights—in chronological order—from the video that show how Catholic education in the archdiocese has grown, thrived and continued as a faith-filled influence in the lives of children.

11. After Servant of God Bishop Simon Bruté established education as one of his priorities in the 1830s, the path for spreading Catholic education in Indiana was greatly extended by Mother Theodore Guérin in 1840 when she came from France to found the Sisters of Providence of Saint-Mary-of-the Woods.

10. At the Third Plenary Council in 1884, Catholic bishops in the United States decreed that all parishes would establish Catholic schools in their parishes within two years. Catholic parents were required to send their children to Catholic schools. During the leadership of Bishop Francis Silas Chatard, 40 new Catholic schools were built.

9. Catholic education continued to expand under the leadership of Bishop Joseph Chartrand from 1918 to 1933. Despite World War I, the influence of the Ku Klux Klan in the 1920s and the stock market crash in 1929, 126 of 147 parishes had elementary schools when Bishop Chartrand died in 1933.

8. "When Joseph Elmer Ritter became bishop in 1934, Catholic education wasn't open to everyone," Msgr. Schaedel says in the video. "Four years later, he would start to change that—instructing the Catholic schools to integrate and open their doors to all."

7. "In 1946, the Greatest Generation was busy creating the Baby Boom Generation and the Catholic population doubled," Msgr. Schaedel notes. "Archbishop Paul Schulte responded rapidly by opening new parishes and schools, especially in the booming suburbs around Indianapolis and Louisville."

6. In the 1950s and '60s, religious sisters were teaching classes of 60 to 80 students in primary grade classrooms. An increase in religious vocations helped staff the schools during this time. In the mid-sixties, more than 46,000 students were attending 109 Catholic schools in the archdiocese.

5. In 1972, Archbishop George Biskup was "confronted with the most profound changes to affect Catholic education since the 1880s," Msgr. Schaedel says, when the U.S. Bishops removed the requirement for Catholic parents to educate their children in a Catholic school.

4. More than half of the Catholic schools in the United States were closed by 1980, and those that remained had to learn how to market Catholic schools to parents. "The Archdiocese of Indianapolis became one of the first dioceses in the country to aggressively market Catholic schools," Msgr. Schaedel states. "The campaign worked and [by 1990] helped reverse a 25-year decline in Catholic school enrollment."

3. In 1995, Archbishop Daniel M. Buechlein "launched the 'Making A Difference' campaign—the first involvement of the archdiocese with the Indianapolis corporate community as partners in supporting Catholic schools. The campaign not only raised \$1.4 million to keep the center city schools open, it helped create a lasting relationship with business and government," notes Msgr. Schaedel.

2. In the late 1990s, the "Legacy of Hope From



From left, Holy Angel Catholic School pre-kindergarten students Keirsyn Larsuel, Ashaunty Romain and De'Yana Johnson bundle up for the cold as they participate in the school's march and program remembering the late Dr. Martin Luther King Jr. on Jan. 14.

Generation to Generation" campaign resulted in the renovation of or additions to most Catholic school buildings in the archdiocese, a building boom not seen since the 1960s.

1. "Today, throughout the archdiocese, from center city Indianapolis to rural southern Indiana, the process of Catholic education continues," Msgr. Schaedel says.

(The Office of Catholic Education is seeking a sponsor to help expand the video into a longer educational version for use in Catholic schools. Anyone interested in a free DVD of the video should call 317-236-1430 or 800-382-9836, ext. 1430.) †

2010-11 facts about Catholic schools in the Archdiocese of Indianapolis

Catholic schools:	69
Elementary schools:	58 (26 in Marion County)
High schools:	11 (seven in Marion County)
	(includes four private high schools)
Preschool programs:	43 (Pre-K programs for 3-, 4- and 5-year-olds)
Extended care programs:	59 (Pre-K-8, before and after-school care or both)

Professional staff: **1,727 (full-time and part-time)**

Enrollment 2010-11 (Unofficial Oct. 1, 2010, enrollment):

Total pre-school-12:	22,019
Preschool:	1,862
Elementary (K-8):	16,451
High school (9-12):	5,568

Religious composition:	Elementary	High school
Catholic:	86 %	84 %
Non-Catholic:	14 %	16 %

High school graduation rate (2010): **97.2 %** (in four years or less)

Percent of graduates entering college (2010): **97.4 %**

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

Average tuition rates, first child (estimated):	Catholic	Non-Catholic
Elementary schools:	\$3,576	\$5,395
Interparochial high schools:	\$6,664	\$8,563

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

2010 Senior Class Profile Archdiocese of Indianapolis

	Archdiocesan Results	2010 Indiana Results
• Number of freshman enrolled in August 2006:	.....1,348	
• Percentage of 2006 freshmen graduating in 2010:	..... 97.6%	84.1%
• Percentage of seniors receiving scholarships:	..... 64.0%	
• Total amount of dollars (\$) for scholarships received:	... \$76,010,513	
• Percentage of graduates going to a four year college:	..... 93.3%	
• Percentage of graduates pursuing post-secondary training:	.... 4.1%	
	(e.g. vocational schools, nursing programs, associate degree programs and/or armed forces)	
• Number of service hours contributed by seniors in 2009-2010:	.....63,346	
• Average number of service hours for each senior in 2009-10:	..... 47.0	
• Total service hours contributed by all students in 2009-2010 school year:	.....133,733	
• Number of 2009-2010 National Merit Corporation students recognized:	..... 65	
• Number of National Merit Semi-Finalists:	..... 12	
• Number of National Merit Finalists:	..... 14	
• Number of National Merit Commended students:	..... 40	
• Number of National Merit Special Scholarships:	..... 7	
• National Merit Achievement Scholarships:	..... 4	
• Percentage of Indiana Core 40 graduates:	..... 98.6%	76.7%
• Percentage of Indiana Academic Honors graduates:	..... 54.2%	33.2%
• Financial aid in 2009-2010 given to students in grades 9-12:	.....\$6,035,207	
• Assistance planned for all students in 2010-2011:	.....\$6,089,323	
• Number of students in grades 9-12 receiving financial aid in 2009-2010:	.....1,709	
• All students in grades 9-12 receiving financial aid in the 2010-2011:	.....1,736	
• Number of students who took the SAT:	.....1,260	
• SAT Reading mean score:	..... 541	496
• SAT Math mean score:	..... 552	507
• SAT Writing mean score:	..... 534	480
• SAT TOTAL mean score (Math + Reading):	.....1,093	1,003
• Total number of dual high school-college credit courses offered:	..... 28	
• Total number students taking dual high school-college credit courses:	..... 354	
• Total number of AP courses offered:	..... 113	
• Total number students taking AP courses:	..... 1,650	
• Percentage of students receiving a 3 or better on AP course tests: 59.2%	10.3%

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Total operating cost of archdiocesan schools (estimate): ...\$100 million

(Estimated using K-12 enrollment excluding capital costs and private high school costs)

Annual savings to Indiana taxpayers (estimate):\$214 million

(Estimated at aggregate Indiana public school K-12 composite estimated expenditure per pupil of \$11,366 x Archdiocese Catholic school K-12 enrollment (18,817 students) excluding private high schools)



A+ For America
CATHOLIC SCHOOLS

A different kind of school day

Comedy and cooking showcase school's innovative program

By John Shaughnessy

It's not every day that a student in a Catholic grade school has a class that teaches him how to use a table saw to help make a trophy case.

It's also a different kind of school day when a second-grade student takes a "Cooking with Math" class—a class that inspires her to go home to make appetizers and set the table for her family's dinner.

And while some Catholic grade school students like to showcase their comedy skills spontaneously for their teacher and classmates, there's not usually time in a school day for a class in improvisational acting.

Yet each of those classes was offered to students at St. Mary's Catholic Academy in New Albany for the first time this school year—as part of an innovative program called "Intensive Days."

The "Intensive Days" program was offered to students for three days before the school's fall break. And the plan is to offer the program for another five days before spring break.

Presented in a more relaxed atmosphere at the school, the program is the result of a marketing effort to bring more children into the Catholic school.

"We're one of the smallest schools in the New Albany Deanery," said Jeff Purichia, the principal of the school which has



about 110 students from pre-kindergarten to eighth grade. "Every school is strategizing and trying to come up with more ways to get more kids in the door to become part of the Catholic school system.

"This was one tool to make us different. We felt this would be an opportunity to expose the kids to different things and get them to do things they normally don't get to do. No one else was doing this as

a school. We thought it would be an eye-catcher for anyone considering Catholic schools." The program—which included classes in music, acting, cooking and woodworking—was a hit with the students.

"The Improv Acting class was probably my favorite," said Lillie Weber, a seventh-grade student. "I had a really great time in the classes, and I hope we're able to do them again."

Devan Sprecher especially enjoyed the woodworking class that let him be part of a group that made a trophy case for the school.

"It was fun using all the different tools," recalled Devan, a sixth-grade student. "I used a table saw, a hand saw and a sander. I think it's cool that I can walk into school now and see we have one more place to put the trophies for our school. And I helped with it. It was fun being with my

friends, too." Graduates of the school and relatives of the students helped with teaching the classes.

Purichia views the program as part of the larger goal of a Catholic school.

"As a Catholic school, our goal is not just to have good students. We want to make them better people," he said. "We want to take them to the next level academically, socially and spiritually." †



Above, Jeff Purichia, the principal of St. Mary's Catholic Academy in New Albany, demonstrates the use of a wood sander to Lizzie Scharre, a sixth-grade student at the school. As part of an innovative program, Scharre and other students helped to build a trophy case for the school.

Left, Clayton Phillip's smile shows how much fun the second-grade student at St. Mary's Catholic Academy in New Albany had during a Cooking with Math class, part of an innovative program at the school called Intensive Days.



Thank you!



Marie Claude Calixte and the transitional shelter that CRS built for her. Photo by Benjamin Depp for CRS

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Elections re-energized pro-life movement, lawmakers, Cantor says

WASHINGTON (CNS)—House Majority Leader Eric Cantor of Virginia said that after being out of power on Capitol Hill for the past couple of years, pro-life supporters in Congress and across the nation have been re-energized since last November's elections brought in "the biggest pro-life freshman class in memory."

"The tide has turned," Cantor said in remarks at the March for Life rally on the National Mall, held on Jan. 24 to mark the 38th anniversary of the Supreme Court's *Roe v. Wade* decision legalizing abortion.

Jan. 22 was the official anniversary date, but the national March for Life was organized for the following Monday to allow participants to visit their legislators on the Hill after a noon rally and a march along Constitution Avenue to the Supreme Court.

Members of the House pledge to pass a government-wide ban on the use of federal funds for abortion, said Cantor. He acknowledged that any pro-life legislation will face an uphill battle in the Senate and with President Barack Obama, a supporter of keeping abortion legal, but "the people's House will stand unapologetically for life."

After a performance by the Sounds of Liberty from Liberty University in Lynchburg, Va., and the playing of the national anthem, Nellie Gray welcomed the crowd, thanking them for gathering in "this beautiful weather."

It was sunny but cold, hovering somewhere in the mid-20s, and marchers were bundled up against the chill.

As of mid-day on Jan. 25, March for Life had not yet posted on its website an estimate for the crowd. The Catholic News Agency and Eternal Word Television Network estimated the number at hundreds of thousands. No police agency has given official crowd estimates for any demonstration in the nation's capital since 1995.

The pro-life supporters created a sea of colors on the Mall and on the march. Many were high school and college students. Hundreds donned matching knit caps, scarves, sweatshirts or jackets to identify their group. At least one group wore bright yellow ponchos. Still others held aloft big banners that announced their hometown, school and/or pro-life association.

Gray, now 85, is the founder and president of the March for Life Education and Defense Fund—the group that organizes the national march.

She called it "an evil" that more than 50 million abortions have been performed in the United States since *Roe*. "We come to our government ... to bring the life principles to our government. ... We ask our government to overturn *Roe v. Wade* now," she told the crowd to loud applause.

There have been incremental steps in the past 38 years to try to address the fallout of what she called the "unconstitutional" court decision, but nothing short of overturning *Roe* is acceptable, Gray said.

She said pro-life supporters had come to Washington to bring their message to Obama "with love, and we're willing to work with you ... as the president of all the people, including the preborn."

She expressed disappointment with the statement that the president issued on Jan. 22, in which he noted the anniversary of *Roe*, "the Supreme Court decision that protects women's health and reproductive freedom, and affirms a fundamental principle—that government should not intrude on private family matters. I am committed to protecting this constitutional right."

Among others who spoke at the March for Life rally was Archbishop Joseph F. Naumann of Kansas City, Kan., a member of the bishops' pro-life committee. Before offering a prayer, he noted that many U.S. bishops were in the crowd with contingents from their dioceses. He introduced the Catholic bishops sitting on the speakers' platform, including Archbishop Henry J. Mansell of Hartford, Conn., and Bishops Samuel J. Aquila of Fargo, N.D.; George V. Murry of Youngstown, Ohio; and Frank J. Dewane of Venice, Fla.



Above, March for Life participants walk past the Supreme Court building in Washington on Jan. 24.

The annual pro-life demonstration marks the 1973 Supreme Court decision that legalized abortion across the nation.

Left, March for Life participants make their way up Constitution Avenue to the Supreme Court building in Washington on Jan. 24.

Other religious leaders included Rabbi Yehuda Levin of Brooklyn, N.Y.; prelates of the Orthodox Church in America, including Metropolitan Jonah of All America and Canada; and the Rev. Luke Robinson of Frederick, Md., the pastor of Quinn Chapel of the African Methodist Episcopal Church.

Among federal lawmakers who addressed the crowd were Rep. Chris Smith, R-N.J.; Majority Whip Kevin McCarthy of California; and Sen. Roger Wicker, R-Miss. The Knights of Columbus and the "Silent No More" awareness campaign also had representatives on the platform.

Smith told the crowd that the country received a wake-up call about abortion with the Jan. 19 indictment of a Philadelphia doctor, Dr. Kermit B. Gosnell, who routinely performed illegal late-term abortions for more than 30 years. He and some of his staff members were charged in the death of a female patient, and accused of murdering seven babies born alive.

Noting the number of young people at the rally, Smith said they know abortion "is violence against women and children" and that "women deserve better."

Despite all the "breathtaking advances" in fetal medicine and today's sonogram machines, supporters of

legal abortion are in denial about the humanity of an unborn child, said Smith, who called the crowd to recommit to "ever more persevering prayer, fasting and hard work" to end abortion.

Wicker said that the next day he would introduce in the Senate the Life at Conception Act to define when life begins, and extend constitutional protections "to the most vulnerable in our society."

After meeting in his office with students from his district after the rally, House Speaker John Boehner of Ohio posted a video message on his website: "I'd like to thank everyone who participated in today's March for Life as well as those who continue to work hard in their home states. You should be proud to know that your actions have a positive and meaningful impact."

He reiterated the new Republican majority's pledge to ban tax dollars from paying for abortion. He noted that the Jan. 21 news conference he, Smith and others held to discuss the introduction of bipartisan legislation to codify the Hyde Amendment "and similar policies, and ensure that taxpayer dollars are never used to pay for elective abortions."

"Together, with the help of the American people, we can make this common-sense legislation the law of the land," Boehner said. †

Doctor charged in baby deaths; archdiocese calls actions 'abhorrent'

PHILADELPHIA (CNS)—A Philadelphia doctor who routinely performed illegal late-term abortions for more than 30 years was charged in the death of a female patient and accused of murdering seven babies born alive in his squalid health clinic.

A grand jury indicted Kermit B. Gosnell and nine staff members on Jan. 19 on dozens of charges in connection with the deaths of Karnamaya Mongar, 41, of Woodbridge, Va., and the newborn infants. The indictment said the babies were killed when their spinal cords were severed with scissors.

News of the practices in Gosnell's West Philadelphia Women's Medical Society prompted the Archdiocese of Philadelphia to offer "fervent prayers" for the victims, their families and all touched by "these heinous practices."

"The repeated actions of Dr. Gosnell and his staff were abhorrent and intrinsically evil in their disregard for the lives of the unborn and the welfare of the women who sought their services," the archdiocese said in a statement.

"We are prepared to assist with support services for the women who suffered these abortions, and stand ready to provide proper burial at the appropriate time for the aborted babies," the statement added.

At a news conference announcing the charges, District Attorney Seth Williams said the babies were born alive and viable.

Williams also said it was likely that hundreds of other newborn babies died at the clinic between its opening in 1979 and February 2010, when federal agents served warrants at the location and Gosnell's home in the Mantua neighborhood of West Philadelphia. He said evidence surrounding other likely deaths was missing, however.

The warrants were issued in connection with the illegal sale of prescriptions for Oxycontin to people that were never examined by Gosnell.

In the raid, FBI agents and detectives from the district attorney's office discovered jars filled with severed baby feet lining the walls; containers, ranging from milk jugs to cat food receptacles, and bags containing aborted fetuses scattered throughout the clinic, and blood-stained and urine-stained furniture and floors, Williams said.

Onsite staff members also were found to be unlicensed, he said.

Authorities learned of Mongar's November 2009 death from a staff member during their investigation, the grand jury said in a 260-page report summarizing a yearlong investigation. Further investigation revealed that Mongar died from an overdose of anesthetics prescribed by Gosnell, according to the report.

The grand jury called the clinic a "baby charnel house." The report contained vivid descriptions of procedures

and graphic photos of dead infants.

It said the infant deaths involved babies from 24 to 32 weeks gestation. Under Pennsylvania law, one of the strictest in the nation, abortions past 24 weeks gestation are illegal. Most abortion facilities decline to perform abortions past 12 weeks.

The Philadelphia Inquirer reported that Gosnell was well known for being willing to handle abortions for women whose pregnancies had surpassed 12 weeks, and for treating poor and minority women.

Agents described the facility as "filthy," "deplorable," "disgusting," and "very unsanitary, very outdated, horrendous," the report said.

"There was blood on the floor. A stench of urine filled the air. A flea-infested cat was wandering through the facility, and there were cat feces on the stairs. Semi-conscious women scheduled for abortions were moaning in the waiting room or the recovery room, where they sat on dirty recliners covered with blood-stained blankets," the report said.

Staff members face a slew of charges, including murder, performing illegal abortions, conspiracy, racketeering, hindering prosecution, record tampering, obstructing justice, theft by deception, perjury and false testimony, and corruption of a minor. †

Is seeing believing? How the Church faces claims of Marian apparitions

VATICAN CITY (CNS)—When the bishop of Green Bay, Wis., recently recognized a series of Marian apparitions from 1859, it marked the first time apparitions in the United States received official approval.

That's quite an achievement considering that more than 1,500 visions of Mary have been reported around the world, but in the past century only nine cases have received official Church approval as being "worthy of belief," said an expert in Marian apparitions.

The Church has made very few judgments on apparition claims. "It's not always possible to ascertain if they are true or false because the phenomenon is much bigger than us," said Marianist Father Salvatore Perrella, assistant dean at the Pontifical Theological Faculty Marianum in Rome and a theologian who also serves as an expert for the Congregation for the Doctrine of the Faith.

The enormous job of determining the veracity of an apparition falls to the local bishop, said Father Perrella.

To help with that task, the Vatican's doctrinal congregation established a set of norms in 1978 to guide the process of discernment and the investigation of reported apparitions and revelations.

The process "is never brief," said Father Perrella. For example, the Green Bay apparitions received approval 151 years after the first apparition was reported, but that's just half of the nearly 300 years it took the Church to approve the apparitions of Our Lady of Laus in France, he said.

The process is lengthy because visionaries and witnesses must be questioned and "the fruits of the apparitions, such as conversions, miracles and healings" must be examined, he said.

The local bishop sets up a commission of experts, including theologians, canonists, psychologists and doctors, to help him.

According to the norms, the bishop and his commission "must determine the veracity of the facts and the mental, moral and spiritual wholesomeness and seriousness of the visionary and his or her testimony," he said.

Father Perrella said that when the bishop's investigation is complete, he can come to one of three conclusions: he can determine the apparition to be true and

worthy of belief; he can say it is not true, which leaves open the possibility for an appeal; or he can say that at the moment he doesn't know and needs more help.

In the last scenario, the investigation is brought to the country's bishops' conference, Father Perrella said. If the body of bishops cannot come to a conclusion, then the matter is turned over to the pope who delegates the doctrinal congregation to step in and either give advice, send a commissioner and/or set up a commission to investigate.

At every step of the investigation, "the person in charge of everything is the bishop," he said.

The alleged apparitions at Medjugorje in Bosnia-Herzegovina are an example of a situation in which the country's bishops requested the Congregation for the Doctrine of the Faith to intervene.

The congregation established an international commission in 2010 to investigate the claims of six young people who said Mary appeared to them daily beginning in 1981.

The apparitions apparently are continuing and thousands of people travel to the small town each month to meet the alleged seers and to pray.

Father Perrella, who is a member of the Vatican commission to study the alleged Medjugorje apparitions, told CNS the work is only just beginning.

"The pope wants a decisive conclusion made," he said, adding that it will be a very long process.

The case under study "is a serious thing" that is "very complex" though not impossible to resolve, he said.

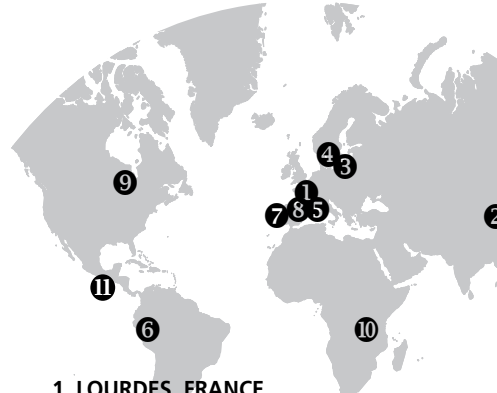
For the past 30 years, people have claimed to see apparitions of Mary at Medjugorje.

Such an extended duration of alleged apparitions in one place is no longer "something that generates suspicion," he said. That's because there are similar precedents such as the apparitions of Our Lady of Laus, which lasted 54 years and received formal Church recognition in 2008.

The Church approaches each claim "with the maximum prudence, investigative rigor and an invitation to live out the Gospel rather than follow the apparitions," he said.

In fact, the Church never requires the faithful to believe in the Marian apparitions, not even those recognized by

MARIAN APPARITIONS that have received church recognition over the last three centuries.



1. LOURDES, FRANCE

1858: A beautiful lady, who identifies herself as the "Immaculate Conception," appears to 14-year-old Bernadette Soubirous.

2. AKITA, JAPAN

1973: Mary gives Sister Agnes Katsuko Sasagawa three messages.

3. BEAURAING, BELGIUM

1932-1933: A group of children see visions of Mary between late November and January.

4. BANNEUX, BELGIUM

1933: A young girl named Mariette Beco, who came from a poor, lapsed-Catholic family, said Mary appeared to her on eight occasions, encouraging her to pray.

5. LAUS, FRANCE

1664-1718: A series of daily Marian apparitions lasting 54 years are experienced by young French shepherdess Benoite Rencurel.

6. QUITO, EQUADOR

1594: Under the title Our Lady of Good Success, Mary appears to Spanish-born Mother Mariana de Jesus Torres.

7. FATIMA, PORTUGAL

1917: Apparitions of Mary appear to Lúcia dos Santos and two of her cousins on the 13th day of six consecutive months.



8. TUY, SPAIN

1929: Lúcia dos Santos reports that Mary returned and repeated her request for the consecration of Russia to her Immaculate Heart.

9. GREEN BAY, WISCONSIN

1859: Marian visions received by Adele Brise are the first in the United States to receive approval of a diocesan bishop.



10. KIBEHO, RWANDA

1980s: Mary appears at an all-girls Catholic high school in this remote village.

11. MEXICO CITY, MEXICO

1531: Mary appears to indigenous peasant St. Juan Diego near the present-day capital.



Source: Marianist Father Salvatore Perrella, assistant dean of faculty at the Pontifical Theological Faculty Marianum ©2011 CNS

the Church, he said.

But "by believing in the resurrection of Christ, one can believe in the apparition of Mary" in which Mary is actually present in her body and can be seen on Earth, he said.

The Catholic Church affirms that Mary was assumed, body and soul, into heaven and that she, like Christ, defeated death and triumphs in heavenly glory with the totality of her being.

For that reason, Father Perrella said, Mary can appear in bodily form while the

saints or other deceased can't.

"Mary never comes on her own accord; she is 'God's ambassador'" charged with a specific message for a specific time and place, he said.

He said that while the apparitions and messages are never the same, in general, Mary appeals for people's conversion and seeks to assure men and women that they are not alone in the world and can depend on God's loving mercy.

Her appearance is not meant to result in her glorification, but of God's, he said. †

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A place to be...with God!

The Orthodox faith is centered on the Trinity, Incarnation

By Fr. Nicholas Apostola

The Orthodox Church throughout the ages has maintained a continuity of faith and love with the apostolic community founded by Christ and sustained by the Holy Spirit.

It is rooted in the Churches founded by the Apostles themselves in Jerusalem, Antioch, Alexandria, Constantinople and Rome. From these first centers of Christianity, the Gospel was preached throughout the whole world.

While the majority of Orthodox Christians are found in Eastern Europe, the Middle East, and as far as India, Russia, Egypt and eastern Africa, today Orthodox Christian communities can be found in almost every country, especially in North America, South America and Western Europe.

The Orthodox Church believes that it has taught and preserved the Christian faith received from the Apostles free from error and distortion. The timeless quality that often characterizes Eastern Christianity is an expression of the desire to remain loyal to the Christian faith as it has been received.

Faith and the Church are inseparable for Orthodox Christians. One cannot know Christ, share in the life of the Holy Trinity and be a Christian without the Church. The Christian faith is proclaimed and maintained in and through the faithful

community committed to following Jesus Christ and connected to those who believed in him down to the Apostles themselves. In this community—the Church—an individual believer is nurtured and grows.

The starting point for understanding faith is God's self-revelation. The Orthodox Church has never been concerned with religious speculation or "proofs" of God's existence. Each morning, the Church sings: "God is the Lord, and has revealed himself to us"

The Orthodox Church believes that it has taught and preserved the Christian faith received from the Apostles free from error and distortion.

(Ps 118:27), reminding us of God's self-disclosure.

God reveals himself especially in Jesus Christ. This revelation of his love and purpose is kept alive and new in the Church's life by the Holy Spirit.

While the inner being of God always remains unknown and unapproachable, God has manifested himself to us personally. The Church has experienced him as Father, Son and Holy Spirit.

The doctrine of the Holy Trinity—central to the Orthodox faith—is not a result of pious speculation, but the overwhelming experience of God.

There is only one God in whom there are three distinct persons. When we encounter the Father, Son or Holy Spirit, we are truly experiencing the fullness of God. When we speak of God as a personal God, or rather a tri-personal God, we also reflect on our own personhood, the central aspect of God's image within us.

Alongside belief in the Holy Trinity, the doctrine of the Incarnation is central to Orthodox Christian teaching.

According to Orthodox faith, Jesus is not just a pious man or profound moral teacher. He is the "Son of God who became the Son of Man." This is who the Church has experienced Christ to be. Divinity is united with humanity in the person of Jesus Christ without destroying or distorting either reality.

As truly God, Jesus shares the same reality as the Father and the Holy Spirit. As truly man, he shares everything it means to be human.

As the unique God-man, the Church believes that Jesus Christ has healed and restored humanity to fellowship with God.

The Orthodox Church highly regards Holy Scripture. Every worship service contains readings from the Bible. The Orthodox Church sees itself as the guardian and interpreter of the Scriptures, and believes the books of the Bible are a valuable witness to God's revelation.



An Orthodox priest leads a liturgy at the Cathedral of Life-Giving Trinity in Perm, Russia, on Dec. 6, 2009. The faith of Orthodox Christians around the world is centered on the Trinity and Incarnation.

While the Bible is treasured as a valuable written record of God's revelation, it is viewed as only one expression of God's revelation in the life of his people. Scripture is part of the treasure of faith known as tradition, "handed on" from one generation to another.

The Orthodox Christian faith is also celebrated in the Eucharist; in the teachings of the Fathers of the Church; in the saints; in prayers, hymns and icons; in the first seven ecumenical councils; in the Nicene Creed; manifested in social concern; and, by the Holy Spirit, it is lived in every local Orthodox parish. The life of the Holy Trinity is manifested in every aspect of the Church's life.

The Church as a whole is the guardian of authentic Christian faith, bearing witness to revelation.

The Orthodox Church is governed conciliarly. As God reveals himself as a tri-personal reality holding all things in common, so the Church sees the council as the expression of the Church's will.

From apostolic times, the leaders of the Church have gathered from time to time in councils to address issues of common concern.

The chief bishop of a region was recognized as first among those bishops in the region, to coordinate the Church's life in that region. Early on, this system of regionally organized synods became archdioceses and patriarchates.

In addition to the ancient patriarchates mentioned above, other autocephalous or self-governing Churches have been established, such as the Russian, Greek, Serbian and Romanian Orthodox Churches. While organized locally, together they constitute the one, holy, catholic and apostolic Orthodox Church throughout the world.

(Father Nicholas Apostola is the pastor of St. Nicholas Romanian Orthodox Church in Shrewsbury, Mass. He also serves as a member of the North American Orthodox-Catholic Theological Consultation.) †

Cultural differences between east and west caused the Great Schism

By Joseph F. Kelly

In 1964, Pope Paul VI and Orthodox Ecumenical Patriarch Athenagoras I met in ecumenical embrace. One year later, both leaders lifted the excommunications which their predecessors had imposed in



Pope Benedict XVI and Orthodox Ecumenical Patriarch Bartholomew of Constantinople arrive for an evening prayer liturgy at the Basilica of St. Paul Outside the Walls in Rome on June 28, 2008.

1054, initiating the Great Schism between the Orthodox and Catholic Churches.

Today, Catholic-Orthodox ecumenical relations are strong and continue to improve. Yet the Great Schism still casts a shadow, in part keeping the two Churches from full communion.

Christianity grew up in the Roman Empire, which had a Latin-speaking west and a Greek-speaking east.

Relations between the two groups of Christians were strong. When the Arian heretics drove St. Athanasius, the bishop of Alexandria in the east, out of his see, he found refuge with the bishops of Rome in the west. When Pope St. Leo I wanted to define the nature and person of Christ against the Eutychian heresy, he found an ally in the bishop of Constantinople in the east.

But relations began to waiver after the fall of Rome and the entry into the Church of Germanic tribes from northern Europe. By then, few Westerners knew Greek and few Easterners knew Latin. Cultural differences began to grow and soon impacted theology.

Greek theologians, often called Byzantines in the Middle Ages, were more speculative while the Latins were more traditional. Eventually, the two groups of

theologians began to understand the Trinity differently. By the 10th century, these differences had made their way into the very creeds that the Churches used.

The coming schism had its roots more in culture than religion.

Another divisive factor arose. Even in the earliest Church, popes exercised considerable authority, and in the Middle Ages that authority became more defined among the Latin Churches of the West.

But the Greek bishops did not accept that authority, having understood the pope's primacy differently.

Like modern Catholics, the Western, Latin Christians understood that the pope had a double primacy—one of honor but also one of jurisdiction, which meant that the pope had a governing authority in the Church. He could appoint bishops, make pronouncements on the faith and intervene in local dioceses.

The Greek bishops, however, while happy to recognize the pope's primacy of honor, refused to recognize his primacy of jurisdiction. Since leaders and bishops of the two Churches repeatedly interacted on many matters, the differing

notions of primacy created an impossible situation.

As the Greeks rebuffed papal initiatives, their list of papal "offenses" began to mount, while in Rome there was a growing list of Greek "interferences" with the legitimate exercise of papal primacy. This was coupled with doctrinal matters.

By the 11th century, Latin practices had spread to some Churches in Byzantine territories, which infuriated the patriarch of Constantinople. A crisis soon developed, prompting Pope Leo IX to send a deputation to the patriarch. The negotiations started badly and got progressively worse.

In frustration, on July 16, 1054, the cardinal who headed the papal deputation excommunicated the patriarch of Constantinople and his advisers. Ten days later, the patriarch excommunicated the entire Roman delegation.

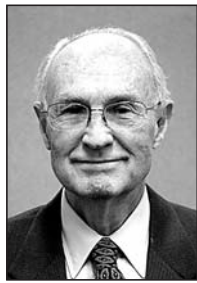
Thus began the Great Schism.

(Joseph F. Kelly is a professor of Church history at John Carroll University in Cleveland.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Thomas Aquinas

The feast of St. Thomas Aquinas is on Jan. 28. Of all the Doctors of the Church, he is the only one whose theology was recognized as the Church's official theology.



Pope Leo XIII issued an encyclical in 1879 in which he commanded all priests and students of theology to study

Thomas's writings, and Pope Pius XI issued an encyclical in 1923 in which he reemphasized Thomas's pre-eminent position among all scholars.

He remains the dominant spokesman of the Catholic tradition of harmonizing reason and divine revelation. Pope John Paul II quoted him often, especially in his encyclical "Veritatis Splendor" ("The Splendor of Truth"). (Pope Benedict XVI, however, personally prefers the theology of Thomas' classmate at the University of Paris, St. Bonaventure.)

Thomas lived from 1225 to 1274. His body of work was massive, covering theology, philosophy and Scripture. It was

capped by his unfinished "Summa Theologiae" ("Summary of Theology"). He synthesized Aristotle's thought with Christian dogma.

He also had a great love for the Blessed Sacrament. One of his works, written at the request of Pope Urban IV, was *The Office for the Feast of Corpus Christi*, for which he composed three hymns, including *Pange Lingua Gloriosi* with its sequence, the *Tantum Ergo*.

He wrote that it was Christ's will that humans should share in his divinity: "He assumed our nature in order that by becoming man he might make men gods."

Furthermore, "When he took our flesh he dedicated the whole of its substance to our salvation. He offered his body to God the Father on the altar of the cross as a sacrifice for our reconciliation . . . so that we might be redeemed from our wretched state of bondage and cleansed from all sin."

Christ also left his body as food and his blood as drink, Thomas wrote, and he declared, "O precious and wonderful banquet, that brings us salvation and contains all sweetness! Could anything be of

more intrinsic value?"

He noted that under the old law it was the flesh of calves and goats that was offered. But here, "Christ himself, the true God, is set before us as our food. What could be more wonderful than this?" Through this sacrament, sins are purged away, he wrote, virtues are increased, and the soul is enriched with spiritual gifts.

This sacrament, he said, is offered for the living and the dead, "so that what was instituted for the salvation of all may be for the benefit of all."

He wrote that it was to impress more firmly upon the hearts of the faithful the love for us that Christ revealed in his Passion that Jesus instituted this sacrament during his Last Supper. He was about to leave the world to return to his Father so he left the sacrament as a perpetual memorial of the Passion he was about to undergo.

This, Thomas wrote, "was the greatest of all his miracles, while for those who were to experience the sorrow of his departure, it was destined to be a unique and abiding consolation." †

Cornucopia/Cynthia Dewes

Spell this time of year 'B-O-R-I-N-G' but good

The New Year hoopla is past, and boring real life is at hand once again. We have had the Martin Luther King, Jr. holiday, of course, but that's not really a super fun holiday. No gifts, no greeting cards, no candy.



Presidents' Day is coming up in February, but that's not exactly hilarious either. And

Valentine's Day seems far off. What to do, besides going to work every day, rotating the car tires, or feeding the birds?

We could build a fire in the fireplace and enjoy a cozy evening in front of it, a lovely winter scene right out of Norman Rockwell. But that would entail hauling in the wood, fiddling with tinder and lighter, and then feeding the fire when it burns down. Seems like a lot of work.

We could watch TV, a more passive activity well suited to the season. But I ask you, how many gory forensics, mindless competitions and seriously unfunny comedies can we take? Think again.

We could clean out drawers and closets. But every time we try that, we end up engrossed all day in some long-forgotten

letters we find or intimidated by the decisions necessary to save or to throw out. Not to mention the chagrin of assessing what still fits and what doesn't, what to keep and what to give that cute Goodwill guy in the TV ads. No, that's not a good idea.

We could get into a frenzy of cooking and baking, with an eye on the Food Network and *Cook's Illustrated*. But there again, that would require all kinds of ingredients we don't have on hand, and someone to eat it all. Remember the clothes we already need to give to Goodwill? Besides, we're no Paula Deen or Rachael Ray—as if we cared.

We could read *War and Peace* or *Great Expectations* or some other classic that we've neglected for years. But would that be compatible with our Kindle or online versions? Or we could start keeping a journal. Fat chance, with nothing going on worth writing about at this time of year. Or maybe we could travel to visit family and friends—or just for pleasure. On second thought, forget the pleasure part if it involves flying.

Now, here's a novel idea: We could go on a spiritual retreat. There is Our Lady of Fatima Retreat House and Saint Meinrad Archabbey and other retreat centers in our

area offering such opportunities. And there are many books available to use for self-directed retreats. Retreats would certainly fit the quiet and solitude imposed by winter.

Failing that, we could work up a schedule of spiritual reading, Bible study and prayer. Nothing beats the subtle color and austere beauty of the winter scene outside, providing the perfect atmosphere for introspection.

We could work on our human relationships as well as our relationship with God. Maybe we could profit from a Marriage Encounter weekend. Maybe we could pick up the phone and call someone we haven't taken the time to contact in years. Maybe we could just tell our loved ones every day that we love them. Sounds redundant and obvious, but by golly, it's a life saver. Love is definitely something to be shared.

Perhaps we should relax and just "be." We should listen to the silence and bask in the whiteness all around us. We should contemplate truth and beauty and just be content in God's presence. Sometimes it's good to be bored.

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

Emmaus Walk/Debra Tomaselli

Do you believe in the power of a dream?

"There's so much I want to do someday," I told a co-worker while we were eating lunch.

"Like what?" she asked.

"I want to volunteer in a hospital, help the homeless, read to disadvantaged school-children," I began. "I'd like to teach



English to migrants, become a big sister to a troubled kid, write books, join Toastmasters and volunteer more in the Church."

She smiled, intrigued by each idea. "You ought to write that all down," she said.

"But there's balance," I added. "Like right now, I'm on the core committee for a women's retreat that will be held at our parish next summer, but I'm not taking on anything else. I've learned to do one thing at a time. While I want to do everything, I don't have to do it all at once. Balance is the key."

As she pondered that statement, I explained why.

"I've learned the importance of daily prayer," I said. "I love to sit around and

read my Bible—it really is a good book!" I laughed.

"But honestly, I need time to pray. It fuels me. It guides and directs me. It energizes me. I need it like the air [that we breathe]."

My dreams weren't always powered by prayer. I wanted a horse, but never did get one. Maybe that was my dream for myself rather than God's plan for me. However, I always envisioned becoming a writer and, sure enough, that happened. Maybe that was God's plan for me all along.

Indeed, dreams can express God's desires for our lives. A couple of octogenarians taught me that.

At age 88, John and Rosalie, exceedingly prayerful people, announced their dream to move to Italy, where their granddaughter lived. They planned to move when they turned 90.

Some people thought they were crazy. I just observed.

One day, John confided in me that if something happened to him, he would feel better if Rosalie was in Italy, where their granddaughter was a pharmacist and the doctors would make home visits. It was important to John.

Shortly before their move, John fell,

broke his hip and ended up in a nursing home. When I visited him, however, he was making travel plans for their upcoming move to Italy.

John healed quickly.

Months later, the couple, now 90, headed overseas, where they promptly settled in among extended family. Several members of our congregation went to visit.

Incredibly, John died the following year. Rosalie, as he had hoped, is surrounded by family and caring physicians. In addition, she attends Mass every day.

I believe their dream arose from their prayerful lives. It wasn't easy to leave their home of three decades, but they knew what they had to do.

As this New Year develops, let us pray to know God's will for our lives. We simply need to discern the still small voice that prompts us to action.

What is your dream? With God, anything is possible. Whatever it is, don't be afraid to follow his lead.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Praying for children is an important duty for parents

I like to wake up early in the morning so that I can have some quiet time for prayer and reading before everyone else in our home wakes up.



But it is not uncommon for my 3-year-old son, Victor, to come quietly down the stairs while I'm eating my breakfast and doing my daily Scripture and other spiritual reading.

Then he will quickly scamper across the kitchen floor to the table in the breakfast nook where I sit.

Victor will give me a hug with a big smile on his face and then say, "I'm just so hungry." I really don't mind being interrupted by something so cute. I'll pause and smile at him then get him a bowl of cereal.

But before he starts eating, we'll always pray a meal prayer together. Now Victor isn't yet able to say the words of the prayer. But he'll fold his hands like a good little boy. And when I place my folded hands next to his, Victor will often look up at me and smile then try to place his folded hands inside mine.

How can so much cuteness be fit inside such a little boy?

While Victor's little breakfast routine is cute, I've also seen some deep spiritual meaning in it.

Parents have a lot of responsibility in raising their children. It's their duty to teach them so many things. Some are profoundly important: knowing right from wrong, how to build a relationship of love with our Lord and with other people, etc. Others are more mundane, but are still significant: learning how to get dressed, go to the bathroom, bath oneself, etc.

But among all the day-to-day duties of a parent, one should never be forgotten: prayer. We should always be praying for our children.

When we fold our hands in prayer for them, their hands should always be spiritually inside of ours just like Victor's are in my hands when I pray with him at breakfast.

The responsibilities that parents have for their children are so great that, in all honesty, they outstrip our ability to fulfill them. Our heavenly Father is the only parent truly capable of carrying the burdens of caring for his children. But he is always there to help us do the same in our families.

So, parents, go to him in prayer every day and ask him to help not only you but all other parents as well. It's good for us to know that we not only have God on our side, but so many other parents as well.

The image of having our children's hands in our hands is a powerful image in another way. For centuries, when one person places his hands in another's, it's been a deep symbol of that person pledging fidelity to the one who holds his hands. At the same time, the one who holds the hands of the other is symbolically pledging to care for that person.

This gesture is used today when a man is ordained a Catholic priest. At one point during the ordination ritual, the man places his hands in the hands of the bishop, who is ordaining him and promises to obey him and his successors.

When Victor places his hands in mine at the breakfast table, such thoughts are obviously not going through his young mind. And the occasion certainly isn't solemn like an ordination.

But it still reminds me in a touching and poignant way of the sweet burden that God placed on my shoulders and those of all parents when he blessed us with the great gift of our children.

The duties of parenthood can seem bitter when we are tempted by selfishness. But when our children's hands are spiritually in our own when we pray for them, our heavenly Father will keep these burdens sweet. †

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

The Sunday Readings

Sunday, Jan. 30, 2011

- Zephaniah 2:3, 3:12-13
- 1 Corinthians 1:26-31
- Matthew 5:1-12a

The first biblical reading this weekend is from Zephaniah.

These details are known about this prophet. He was the son of Cushi and a descendant of Hezekiah. It is presumed that this ancestor was King Hezekiah, who reigned as king of Judah, the southern Hebrew kingdom centered on Jerusalem,



from 715 B.C. to 687 B.C.

If Zephaniah descended from a king, he may more easily have had access to the royal court and consequently more familiarity with the politics of his day.

Whatever the exact time frame in which this prophecy was written, the plight of the Hebrews, both those in the kingdom of Judah and those in the northern kingdom of Israel, was uncertain.

The two kingdoms were insignificant and weak. They were easy prey for their mightier neighbors, and as history unfolded powerful neighbors repeatedly overran them.

The prophets, Zephaniah included, saw the peril facing the Chosen People not so much as a result of policies for conquest of hostile neighboring powers, but rather as a consequence of Hebrew sin.

Nevertheless, for those of the Chosen People who remained faithful regardless of whatever challenges or distractions they faced, God's protection and help would prevail.

St. Paul's First Epistle to the Corinthians furnishes the next reading this weekend.

The reading presents to us a paradox. The weak will be exalted. The mighty will be laid low. This paradox is deep and profound, teaching us a fundamental fact of life. We cannot judge our lives or the world by earthly, human standards. Happily, in Jesus, God has given us the standard to judge our lives and the world.

For its last reading, the Church this weekend offers us the Gospel of St. Matthew and its presentation of the Beatitudes.

Among the synoptic Gospels, Luke

also has a version of the Beatitudes which is only slightly different from that given in Matthew. Mark does not include the Beatitudes.

These verses are very reminiscent of the Psalms. This fact roots them very much in the history of God's people, and in the people's experiences. It roots them in the historical fact of Revelation.

Always strong in the Old Testament was the hope that one day God would lead the people into life in a wonderful kingdom where God would reign, and in which peace, love and justice would prevail.

The Beatitudes describe what such a kingdom would be like. They give the same viewpoint as that of First Corinthians.

Without being as direct as First Corinthians, the Beatitudes offer us a paradox. In God's kingdom, the poor and humble will be the greatest.

Reflection

The readings for this weekend, culminating in the Beatitudes, celebrate the revelation of God to us, bringing us genuine wisdom about life, and also challenge us to be strong and active witnesses to Jesus and to the truth of the Gospel.

Zephaniah builds the case that living without regard for God reaps the whirlwind.

Paul adds another lesson. The judgments of the world are unsure if not altogether false. If we follow the world's assessment of things, we at best walk on the edge of a cliff.

The Beatitudes reveal to us the joy and perfection of life with God, and they summon us to do our part in redemption. This summons applies to us personally and individually.

We must accept the Lord, the Son of God, the Redeemer, born of Mary at Christmas, seen as God at the Epiphany and the Savior manifested at the Baptism of the Lord.

Then, beyond ourselves, we are called upon to live the Gospel in our lives and in all that we do.

As we look to the coming of Lent not that far away, the Church gently guides us to question ourselves. We have learned of Jesus. How do we respond? †

My Journey to God

The Little Match Girl

The old year is cold and lonely, and Jack Frost

follows me here sheltered by sky the color of plums

and the warmth of passing laughter, but I have a bundle

of luck tucked inside this small

torn pocket, and it harbors promises: sunshine,

featherdown, an enormous white pine, alive



CNS photo/Alf Jarakji/Reuters

and climbing recklessly toward heaven.

By Nettie Farris

(Nettie Farris is a member of St. Mary-of-the Knobs Parish in Floyd County.)

Daily Readings

Monday, Jan. 31
John Bosco, priest
Hebrews 11:32-40
Psalm 31:20-24
Mark 5:1-20

Tuesday, Feb. 1
Hebrews 12:1-4
Psalm 22:26-28, 30-32
Mark 5:21-43

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

Thursday, Feb. 3
Blaise, bishop and martyr
Ansgar, bishop
Hebrews 12:18-19, 21-24
Psalm 48:2-4, 9-11
Mark 6:7-13

Friday, Feb. 4
Hebrews 13:1-8
Psalm 27:1, 3, 5, 8-9
Mark 6:14-29

Saturday, Feb. 5
Agatha, virgin and martyr
Hebrews 13:15-17, 20-21
Psalm 23:1-6
Mark 6:30-34

Sunday, Feb. 6
Fifth Sunday in Ordinary Time
Isaiah 58:7-10
Psalm 112:4-9
1 Corinthians 2:1-5
Matthew 5:13-16

Go Ask Your Father/Fr. Francis Hoffman

Parents should encourage children to attend Mass and go to confession

QI have two teenage daughters who attend church sporadically at my urging.

Both girls are sexually active outside of marriage. Should I encourage them to attend Mass when I know that their reception of the

Eucharist constitutes another serious sin? If they go to Mass, then they have the occasion to multiply their sin. If they stay away, they distance themselves from the grace they need to live a better life.

I thought of telling them that they should stay seated during Communion, but I know they would choose to stay home rather than do that. What's a mother to do?

AYour real question here is, "What's a mother to do?" The answer is pray, pray, pray—just like St. Monica prayed for her wonderful but wayward son, St. Augustine.

At the same time, you should encourage your daughters to attend Mass every Sunday, and invite them to take advantage of the sacrament of reconciliation.

Work on deepening your friendship and confidence with your daughters so that you can speak heart-to-heart with them.

Perhaps they think that they cannot change their behavior.

You need to witness to them about the power of God's grace and the depth of his mercy. You might also want to share with them the compelling beauty of Pope John Paul II's teachings on the theology of the body.

QIf a couple is married for a long time and then one spouse dies, sometimes the surviving spouse soon follows because he or she gave up on life due to loneliness.

Is it wrong to be so dependent on one another that this should happen? It would seem to me that the surviving spouse gives up on God to let that happen.

ABeing emotionally attached to a spouse is truly fitting and proper. Our Lord blessed marriage by elevating it to the dignity of a sacrament so that "they are no longer two but one flesh" (Mt 19:16).

Spouses are called to love one another and be ready to lay down their life for each other. The path to perfection and holiness in marriage is by loving your spouse.

It is entirely understandable why a husband of 50 or 60 years dies soon after his wife dies. They used to say that he died of

"a broken heart." Now, the expressions are more clinical and scientific, although the reason may be the same.

In any case, we should encourage the bereaved to allow the sadness of death to be replaced by the joy and hope of our faith, and our trust in Jesus' promise that he is "the resurrection and the life" (Jn 11:25) and has gone away to prepare a better place for us.

QIs intercommunion permitted between the Catholic and the Eastern Orthodox Churches?

I have a friend who was baptized a Catholic in her youth, but never confirmed. Apparently, her parents fell away from the faith.

As an adult, she met and married a man who is an active evangelical Protestant.

Years later, she converted to the Eastern Orthodox faith, following one of her sons who converted to this faith.

Now she desires to revert back to the Catholic Church and expects to enter the next Rite of Christian Initiation of Adults (RCIA) class in the fall.

She has asked my wife to be her sponsor. She attends Mass on Sunday, but does not receive Communion.

Would she be permitted to receive Communion even now?

Her Protestant husband also attends Mass with her, although at this time he may not have any intention to join the Catholic faith.

AYour friend is on the right path, and she is fortunate to have your concern.

It is very helpful that she is attending Mass on Sunday yet does not go forward to receive holy Communion.

My opinion is that your friend would be eligible to receive holy Communion as soon as she makes a good confession.

Her intention to enroll in the RCIA class is also helpful because it is likely that she has much to learn or relearn about her Catholic faith.

At the next Easter Vigil, she should receive the sacrament of confirmation in the Catholic Church.

But already, if she goes to confession, she can resume reception of holy Communion.

Her Protestant husband's attendance at Mass may be a sign of his interest in the Catholic faith. Perhaps you can also encourage him to enroll in the RCIA class so he can learn about the faith. Let him know that there is no obligation. †

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.

OVERMYER, Cora Jane, 89, St. Charles Borromeo, Milan, Nov. 18. Wife of Robert Overmyer. Mother of Roberta Fischesser. Sister of Carol Loebig.

ROSENBERGER, Sylvia F., 64, St. Michael, Brookville, Jan. 6. Wife of John Rosenberger. Mother of Melanie Back, Bradley and Doug Rosenberger. Sister of Bernice Burkhart, Leona Martin, Roselyn Volz, Cliff, Greg, Leonard, Urban and Virgil Nobbe. Grandmother of three.

SHERLOCK, Shirley Ann, 72, St. Joan of Arc, Indianapolis, Nov. 26. Mother of Marsha Conley, Jacqueline Franklin, Lillian and Michael Baker. Sister of Shirlene Beemon, Homer and Paul Sherlock. Grandmother of 15. Great-grandmother of two.

SHIPLEY, Loretta, 82, St. Michael the Archangel, Indianapolis, Dec. 15. Mother of Carl Godzeski.

SHOPTAUGH, Robert, 79, St. Roch, Indianapolis, Dec. 18. Husband of Juanita Shoptaugh.

SPENCER, Edwin Barry, 62, Holy Spirit, Indianapolis, Dec. 7.

Father of James Spencer. Brother of Linda Gritzer, Gail Roman and James Spencer. Grandfather of three.

STENGER, Elsie, 86, St. Joseph, St. Leon, Dec. 31. Sister of Alma Singer, Carl and Ralph Gillman.

STROM, Gerald F., 74, St. Paul, Sellersburg, Dec. 13. Husband of Jo Ann Strom. Father of Gordon Lee and Jerry Ray. Grandfather of four. Great-grandfather of two.

STUHRENBERG, Helen N., 82, St. John the Evangelist, Enochsburg, Jan. 11. Mother of Rose Feaster, Teresa Unseld, Anthony and Thomas Stuhrenberg. Grandmother of three.

SWEENEY, Loretta C., 82, St. Paul Hermitage, Beech Grove, Jan. 3. Mother of Kathleen Elliott, Karen Wildey, Kenneth, Kevin and Michael Sweeney. Sister of Martha Dalton, Joseph and Vincent Hickey. Grandmother of 12. Great-grandmother of three.

UNDERHILL, Mary, 91, St. Michael, Cannelton, Dec. 29. Mother of Michael Underhill. Aunt of several.

VanWINKLE, Frances R., 73, St. Pius V, Troy, Dec. 31. Mother of Carol Goffinet and Sheila Tempel. Grandmother of eight. Great-grandmother of six. Step-great-grandmother of one.

VEGA, Frank A., 51, SS. Francis and Clare, Greenwood, Jan. 3. Husband of Rhonda Vega. Father of Amanda

and Matthew Vega. Brother of Deborah Edwards, Ava Marks, Toni McFarland, Jeanne Milini, Jim and John Vega.

WALKE, Margaret E., 96, St. Louis, Batesville, Dec. 24. Mother of Lea Bultman, Linda Forman, Sandra Labarbera, Margie and Ernie Walke Jr. Grandmother of six. Great-grandmother of nine. Step-great-grandmother of one.

WALTERMAN, Max S., 63, St. Mary, Greensburg, Jan. 9. Husband of Irene Walterman. Father of Marilyn Campos, Dawn Readnour, Tina Williams and Doug Bowen. Son of Lowell Walterman. Brother of Kathy Melcher. Grandfather of eight. Great-grandfather of 11.

WEATHERS, Doris (Kamber), 83, St. Anthony of Padua, Clarksville, Dec. 4. Mother of Debbie Alexander, Kathy Brown, Bedeva Steurer, Joe and Thomas Weathers. Sister of seven. Grandmother of 13. Great-grandmother of 12. Great-great-grandmother of one.

WHITESIDE, Rubye L., 93, Holy Trinity, Indianapolis, Nov. 30. Mother of Harriet Vaughn and Clifford Harris Jr. Grandmother of seven. Great-grandmother of 11. Great-great-grandmother of six.

WILSON, D. Keith, 72, Holy Cross, Indianapolis, Dec. 21. Husband of Noreen Wilson.

WISKER, Thelma J. (Chappelow), 80, St. Vincent de Paul, Shelby County, Jan. 3. Mother of Debbie Knopp, Linda, Dick, Don and Mike Wisker. Sister of Joan Elder, Clarence, Jack and Sanford Chappelow. Grandmother of six. Great-grandmother of three. †

Spiritual bouquet



A parish worker arranges flowers at a church in Kunming, Yunnan province, China, on Dec. 23.

Providence Sister Mary Isabelle Welsh ministered at schools and Our Lady of Fatima Retreat House

Providence Sister Mary Isabelle Welsh died on Dec. 25 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 92.

The Mass of Christian Burial was celebrated on Jan. 4 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Isabelle Mary Welsh was born on June 30, 1918, in Scotland.

She entered the congregation of the Sisters of Providence on Jan. 11, 1936, professed her first vows on Aug. 15, 1938, and professed her final vows on Aug. 15, 1944.

Sister Mary Isabelle earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana State University in Terre Haute.

During 74 years as a Sister of Providence, she ministered at Catholic grade schools in Indiana, Illinois, California and Washington, D.C., for 34 years.

In the archdiocese, Sister Mary Isabelle taught at the former St. Ann School in Terre Haute from 1951-54, the former St. James School in

Indianapolis from 1960-63, the former Holy Trinity School in New Albany from 1963-66, the former St. Andrew School in Indianapolis from 1966-68, and the former Central Catholic School in New Albany from 1972-73.

In 1972, she began ministering in a variety of administrative positions, including serving as the bookstore manager at Our Lady of Providence High School in Clarksville from 1973-79.

Sister Mary Isabelle also served at St. Elizabeth Home in Indianapolis and St. Philip Neri Parish in Indianapolis from 1979-81 then ministered as a secretary at Our Lady of Fatima Retreat House in Indianapolis from 1981-87.

In 1987, she moved to the motherhouse, where she served in a variety of ministries.

In 2001, Sister Mary Isabelle began her ministry of prayer full-time with the senior sisters.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Sisters of Providence Road, St. Mary-of-the-Woods, IN 47876. †

ARCHDIOCESE OF INDIANAPOLIS



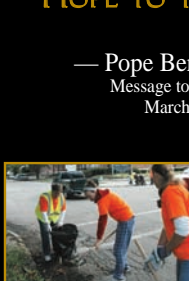
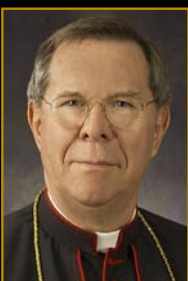
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Trapped seminarian recalls urge to live while escaping quake rubble

PORT-AU-PRINCE, Haiti (CNS)—The only thing Joseph Pierre-Louis recalls about the massive earthquake that flattened the national seminary in which he was studying is that he had to stay alive.

"I can say that it was very terrible," Pierre-Louis, a seminarian of the Hinche Diocese, said at a temporary seminary north of the Haitian capital of Port-au-Prince, where he and 270 seminarians from across Haiti are living and studying in 30 large tents. "I was scared. I think that I was dying. The house was destroyed. I heard many, many noises."

Pierre-Louis and his classmates greeted New Orleans Archbishop Gregory M. Aymond, Cardinal Robert Sarah, a papal envoy and president of the Pontifical Council Cor Unum, and other bishops on Jan. 12, the first anniversary of the quake.

The clerics offered words of encouragement to the young men after hearing stories of survival and perseverance despite enormous obstacles.

The last 12 months have been filled with terrifying flashbacks for Pierre-Louis, who is in his second year of theological studies and two years away from ordination. His best friend, Abel Dulieppe, died in the rubble of the seminary in central Port-au-Prince near the Cathedral of Our Lady of the Assumption, which also was destroyed.

One wall of the triangular seminary building pancaked inward during the magnitude 7 temblor, killing 15 seminarians. Port-au-Prince Archbishop Joseph Serge Miot, who was in his office next to the cathedral, also died.

Pierre-Louis was in a second-floor room with four other seminarians when the

ground started writhing shortly before 5 p.m. "The only thing that I do was call on Jesus," Pierre-Louis said. "I was saying, 'Jesus, save me. Jesus, save me.' The only thing at this moment was to live. I didn't want to die in that room. I was trying to go outside."

A classmate in the room had his leg crushed by fallen concrete, and he eventually had his leg amputated after being evacuated to France. That seminarian has resumed his studies for the priesthood.

The quake lasted just 35 seconds, but it remains a blur for Pierre-Louis.

"When I leave with the other seminarians, we went to another block where it was safe," Pierre-Louis said. "We found a place without houses or trees, where we could be safe. I can say it wasn't easy for me. I was very hungry, and without water and food and without shoes."

Pierre-Louis escaped by crawling to an open side of the room and jumping from an open window. He is unsure how far he had to jump to get out.

"I can't say because I was so confused," Pierre-Louis said. "All I can say is that God saved me. I can't explain if I jumped very high or not. The only thing I knew was that the seminary was destroyed and I was fighting to live. I must thank God. The only thing I can say is that it was miraculous."

Archbishop Bernardito Auza, apostolic nuncio to Haiti, said it was critical to quickly rebuild a temporary seminary in order to retain students and nurture vocations. Money to acquire and install the spacious tents on land owned by the Scalabrini Fathers was provided by the U.S. Conference of Catholic Bishops' special collection and donations from Catholic conferences in



Archbishop Gregory M. Aymond of New Orleans speaks during a Mass in Port-au-Prince marking the one-year anniversary of the Jan. 12, 2010, earthquake that devastated Haiti. Held in the shadows of the ruins of the Cathedral of Our Lady of the Assumption, the gathering was one of many special observances held throughout the Caribbean nation.

Germany and Spain.

Each tent can accommodate 24 seminarians, although most have only eight to 10 men living in them.

"Actually, it's rather spacious," Archbishop Auza said, smiling. "They can hang their clothes on the iron bars. These tents are very, very strong, according to the advertisements."

Pierre-Louis is thankful for a place to lay his head and to continue his studies. He said the outpouring of support for Haitians

from across the globe has given him strength to persevere in his vocation.

"I can say that, yes, I had doubts before, but now I have many, many more confidence because I see so many benefactors," Pierre-Louis said. "The principals are doing a great job companionship us. I must say it wasn't easy, and I was thinking, 'Oh, my God, is it possible to continue? How can we continue with the seminary?' But now I can say we are doing all we can do." †

What was in the news on Jan. 27, 1961? Cardinal Ritter and integration

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the Jan. 27, 1961, issue of *The Criterion*:

• Cardinal Ritter pays warm tribute to the Archdiocese

"Cardinal Joseph E. Ritter, Indiana's first native-born Prince of the Church, has never forgotten the Archdiocese of Indianapolis. Again and again, while in Rome for the sacred consistories at which he was formally elevated, the former Archbishop of Indianapolis made fond reference to the See in which he was educated and where he spent so many years of his priestly and episcopal life. ... In a special statement for *The Criterion*, Cardinal Ritter said: 'I am keenly aware that in honoring me the Holy Father has

also honored the Archdiocese of Indianapolis, where I was born and educated and where I served as priest and bishop for so many years. The faithful of the Archdiocese of Indianapolis have always been close to my heart, but never more so than in these happy days when I have had

reason to be grateful for the devotion and loyal cooperation they gave me during my years in Indianapolis.'"

- Vatican City daily praises inaugural speech by Kennedy
- Castro vents ire against clergy
- Chicago prelate issues statement on integration

"CHICAGO—Cardinal Albert Meyer has told the priests of the Archdiocese of Chicago to accept Negroes freely into their parishes, schools, hospitals and other

institutions. He told them they must do so because 'all men are equal in the sight of God' and because 'we are bound to love our fellow man.' His instructions were given in a history-making policy statement at a clergy conference last September. 'We must remove from the Church on the local

scene any possible taint of racial segregation,' he said, 'and help provide the moral leadership for eliminating racial discrimination from the whole community. We must do it, because the glory of Christ demands it.'"

- Catholics played major role in War Between the States
- Recall work of Sisters at Civil War hospital
- Bishop defends priest in sit-in demonstration

• Prayer seen more needed for unity than dialogue

• 120 to compete for Style Show awards Sunday

• Blooming dance raises \$260 for Polio Fund

• Panel condemns drive-in movies

"AKRON, Ohio—Drive-in theaters were condemned as a source of sin for teenagers at a panel discussion sponsored by the Council of Parents and Teachers here. ... [Father Anthony W. Zepp] said operators of a public entertainment place have a responsibility to their patrons, and stressed that the situation at drive-in theaters is 'definitely and positively a moral problem.' 'Decent boys and girls misbehave at drive-ins too,' the priest said."

• Pope gives Indonesia a Catholic hierarchy

(Read all of these stories from our Jan. 27, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



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For further information or to receive a detailed position description, please inquire via telephone at 502 244 6083 or via e-mail to mdonahue@stpatrik-lou.org.

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Applications will be accepted through March 15, 2011.

MARCH

continued from page 1A

back then, but if there had been she would have gone there.”

Yet, even without pro-life support, Kiessling’s mother finally decided to choose life for her unborn child.

Sometimes awful things happen to people, Kiessling said, but then beautiful things result from them.

“Isn’t that what God is famous for?” she asked. “The worst evil that man has in store, God can take and use it for good. ... It’s the story of our Savior. ... The fact that I’m OK today has everything to do with what Christ has done in my life—and it has been amazing.”

As a college student, she was one of the first people in Michigan to have a judge allow her caseworker to contact her birth mother.

“She sent me photos and a letter,” Kiessling said of her mother. “She wrote, ‘My dearest Rebecca, [I am] hoping by now that the shock of finding out all the details of your birth are forgotten for that was not reason enough for having to give up something as beautiful as you were. Nothing is as precious as a baby. ... You were so perfect and pretty.’”

Later, she was overjoyed to be able to meet her birth mother and siblings.

Abortion rights supporters talk about how much they care about women, Kiessling said. “Well, I’m a woman and they could care less about me. What good is my right to anything if I don’t have my right to life? ... I can’t even tell you what it feels like to know that [an abortionist] wanted to take my life so badly.”

Reflecting on the 38th anniversary of *Roe v. Wade* and *Doe v. Bolton*, the 1973 U.S. Supreme Court decisions that legalized abortion during all nine months of pregnancy, Kiessling said, “The hard lesson that was learned from *Roe v. Wade* is that when all aren’t protected, none are protected. Please don’t forget that.

“I’m so thankful that my life was spared,” she said. “... My life matters. Your life matters, and don’t let anyone tell you otherwise. ... A generation [of babies] has been aborted, and it matters.

“I just know that it says in Scripture that God has a plan for my life,” Kiessling said. “... God sent me a godly man of character, who honored me throughout our courtship.”

Her birth mother participated in her wedding, she said. “If you ask her today, she will say that I am a blessing to her.”

Kiessling and her husband are the parents of three daughters and two adopted sons who have the same birth mother. They also adopted a baby with special needs who died after 33 days.

“I think of how different our society would be,” she said, “if everybody understood the truth that we read throughout Scripture that every child is a gift, a blessing, a reward.

“How good is God!” Kiessling said. “Three months ago, my birth mother and her husband—22 years from the day we met on her birthday—legally adopted me. God once again proved himself a father to the fatherless in my life. For me, it was truly my fairy tale ending.”

Servants of the Gospel of Life Sister Diane Carollo, the director of the archdiocesan Office for Pro-Life Activity, thanked the pro-life supporters for participating in the Mass, march and rally.

“Like our counterparts in our nation’s capital today, we proclaim that the state has absolutely no right to legislate the destruction of innocent human life,” Sister Diane said. “No human authority possesses the right to make laws that violate or oppose God’s moral law. ... Now, more than ever, we must commit ourselves to the re-evangelization of our culture.”

Msgr. Joseph F. Schaedel, vicar general, concelebrated the Mass for Life with five other priests.

“Human life is the highest value,” Msgr. Schaedel said in his homily. “The Church consistently teaches that human life fashioned in God’s own image is sacred.

“God’s law has to be the basis of our law,” he said. “... Christians may never tolerate evil.”

Catholics must continue to pray for an end to abortion, Msgr. Schaedel said. “No court—not even a Supreme Court—trumps the law of the Supreme Lawgiver.” †

Photos by Mary Ann Wyand



St. Mary parishioner Sandra Corona of Indianapolis, right, carries her 2-year-old daughter, Angel Nicole, during the Jan. 24 pro-life march from SS. Peter and Paul Cathedral to a downtown park.



Above, Msgr. Joseph F. Schaedel, vicar general, right, elevates the Body and Blood of Christ during the Mass for Life on Jan. 24 at SS. Peter and Paul Cathedral in Indianapolis. Father Michael Magiera, left, the associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, was one of five other priests who concelebrated the pro-life liturgy.

Left, St. Michael the Archangel parishioner Sharon Carl of Indianapolis, center, listens to the pro-life speakers during a Respect Life Rally on Jan. 24 at Veterans’ Memorial Plaza in downtown Indianapolis.



Above, two Knights of the Holy Sepulcher, Thomas Pottratz, left, from St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, and Patrick Phillips, right, of Holy Spirit Parish in Indianapolis, lead the pro-life rosary march on Jan. 24 as they help carry a statue of Our Lady of Guadalupe from SS. Peter and Paul Cathedral to the Veterans’ Memorial Plaza in downtown Indianapolis.

Above left, Respect Life Rally keynote speaker Rebecca Kiessling of Rochester Hills, Mich., an attorney and the mother of five children, shares her emotional pro-life story on Jan. 24 at Veterans’ Memorial Plaza in downtown Indianapolis.

Bottom left, Dr. Gloria Mahor, a member of St. Margaret Mary Parish in Terre Haute, carries a Marian statue while she prays the rosary during a pro-life march on Jan. 24 from SS. Peter and Paul Cathedral to the Veterans’ Memorial Plaza in downtown Indianapolis.