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Criterion

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March for life

Marchers urged to stand strong, fight for life with 'compassion, hope,' page 7A.

CriterionOnline.com

January 25, 2019

Vol. LIX, No. 15 75¢

Family celebrates having at least one student at same Catholic school for 62 straight years

By John Shaughnessy

Paul Hornberger flashes a proud smile as he talks about his family's amazing streak in Catholic education.

For 62 straight years, a member of the extended Hornberger family has been a student at Nativity of Our Lord Jesus Christ School in Indianapolis.

The streak began in 1957 when Danny Hornberger—the oldest of Paul and Pat's 11 children—entered the first grade at the school.

And the streak continues today as one of their 39 great-grandchildren—Eli Aldrich—is a member of the school's seventh-grade class.

In all, 28 Hornberger children, grandchildren and great-grandchildren have attended the school.

"I think it's pretty awesome," says Paul Hornberger, who is 89. "I'm proud of it. I really feel good about the Catholic faith. I've had a great life, and I think a lot of that has to do with Catholic education."

He also sees the streak as a tribute to his late wife, a former Baptist who was received into the full communion of the Church just before she married Paul in 1950.

"She was all for the kids going to Catholic schools," he says about his wife who died in 2015 after 65 years of marriage. "She went to public schools all her life, and she liked the results of her kids going to Catholic schools."

After Danny led the way at Nativity, Diane, Donna, David, Dean, Debbie, Dennis, Darrin, Doug, Denise and Donny followed.

Besides all of the 11 children sharing a name that begins with the same letter, the siblings also shared life with their parents in a three-bedroom house.



Eli Aldrich, left, shares more than a winning smile with his great-grandfather, Paul Hornberger. They are also part of their family's amazing streak of Catholic education. (Submitted photo)

More importantly, they shared their Catholic faith and an education that fostered it.

"Our parents just instilled that Catholic faith in us," says Diane Hornberger Anderson. "Our mom prayed the rosary a lot. She would always tell us to pray to God, to ask God for what we need. And when she got sick, she was really strong with her faith."

"Most of us still go to church. I'm so glad I got a Catholic education."

The streak of having a family member at Nativity for 62 straight years

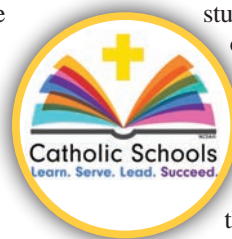
also has a nice touch that leads to a humorous twist that still makes family members laugh.

When the youngest of the 11 Hornberger children—Donny—was an eighth-grade student at Nativity in 1965, the oldest of the Hornberger grandchildren—Julie—was a first-grader.

So Julie's mother, who is also Donny's sister, put Donny in charge of Julie as they rode a Franklin Township school bus on the first day of classes that year.

"Back then, the public school buses picked up all the Nativity kids

See HORNBERGER, page 2A



House bill would outlaw brutal later-term abortion procedure

By Victoria Arthur

Sue Liebel had just completed the annual March for Life in Washington, D.C., last week when her focus turned back toward Indiana.

The longtime pro-life advocate was asked to comment on a bill introduced this month in the Indiana General Assembly that would ban dismemberment abortion, the method of choice to terminate a

pregnancy after the first trimester. She did not hesitate to state her case.

"This is a gruesome and brutal procedure," said Liebel, for many years the vice president of public affairs for Indiana Right to Life.



Rep. Christy Stutzman

"People don't even believe it's legal when they learn the graphic nature of it."

Passage of House Bill 1211 would make Indiana the 11th state to declare the later-term abortion method illegal. The Indiana Catholic Conference (ICC) supports the

bill, authored by Rep. Peggy Mayfield (R-Martinsville), Rep. Christy Stutzman (R-Middlebury), and Rep. Ben Smaltz (R-Auburn).



Rep. Ben Smaltz

"Protecting innocent human life is at the very top of the Catholic Church's priorities," said Glenn Tebbe, executive director of the ICC, the public policy arm of the Catholic Church in Indiana.

"This bill would outlaw one of the most disturbing abortion methods that has ever been devised."

Dismemberment abortion, also referred to as a dilation and evacuation (D and E)

See ICC, page 3A

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

Special tradition shows foundation of faith, family that guides Career Achievement Award recipients

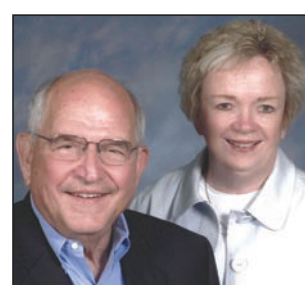
(Editor's note: On Feb. 7, the archdiocese will present Celebrating Catholic School Values Career Achievement Awards to Pat Musgrave, Virginia Marten and Jerry and Rosie Semler. In this issue, The Criterion features the Semlers.)

By John Shaughnessy

It's a special family tradition—a tradition that Jerry and Rosie Semler use to help their grandchildren understand the difference they can make in the world.

Every morning of Christmas Eve, the Semlers gather at their Indianapolis home with their 28 grandchildren—and their grandchildren's parents—for a reading of *The Sparkle Box*, a story about the importance of giving and the true meaning of Christmas.

Once the story is finished, the grandchildren—each of whom has been given \$100 by their grandparents—share how they have used the money to help a



Jerry and Rosie Semler

charitable organization, and why that organization is important to them.

"You have to share and give back to your community," says Jerry Semler. "I'm proud of them that they want to give back."

The Semlers have spent a lifetime providing that example for their ever-growing family, says Dori Dodson,

one of the couple's seven children.

"Being a Boy Scout, my father's motto was, 'You always leave a place better than when you got there,'" she says. "He's

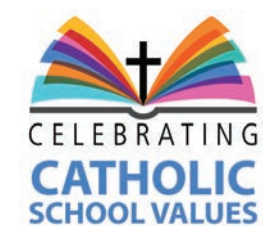
taught all of us to do that. He loves simple acts of kindness."

That foundation of kindness has also led to tremendous acts of generosity of generosity

from the Semlers, members of St. Pius X Parish in Indianapolis who have been married for 58 years and who also have six great-grandchildren.

For decades, the Semlers have been major contributors to Catholic education in the archdiocese, including their

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HORNBERGER

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with the public school kids, and then they rode together to the public school," recalls Donna Goebes. "Once they got to the public school, all the public school kids got off the bus and the Nativity kids stayed on to go to their school."

When the bus arrived at the public school, a teacher told all the first-grade students to get off the bus and come with her. So Donny told Julie to get off the bus, which she did.

"She spent her first morning of school at Wanamaker Elementary instead of Nativity," Donna says. "It all worked out, but I told Donny, 'I put you in charge of Julie so I wouldn't worry about her. Next time, I'll put Julie in charge of you.'"

"I teased him about it for years. We still laugh about it."

The joy of family is displayed all over the refrigerator in Paul Hornberger's home. It's covered with magnetized images of Paul and Pat throughout their married life, images that are superimposed with the names, ages, birthdays and anniversaries of each of the children, grandchildren, great-grandchildren and in-laws.

Eli Aldrich is part of that Hornberger legacy. As the last one in the family to attend Nativity School, he is also part of that amazing streak.

"I like Nativity," Eli says. "I'm really happy my parents have chosen to send me there."

He's also happy to have a prominent place in the family's streak at Nativity.

"I think it's cool that my family has been at Nativity for so long. I think it's



Paul Hornberger holds up a magnetized image of him and his wife of 65 years, Pat, from their younger days. The magnetized image, which he keeps on his refrigerator, is superimposed with the names, ages, birthdays and anniversaries of each of their children, grandchildren, great-grandchildren and in-laws.

(Photo by John Shaughnessy)

even cooler that I'll be the final one to close it off."

For Paul Hornberger, the streak is wonderful, too. But the impact of a Catholic education on his family is even more lasting.

"I wouldn't have thought of them going anywhere else," he says. "They all turned out wonderful." †

education is a formula for success for helping children whose families struggle with poverty.

"There's an opportunity gap for a lot of inner-city kids," Jerry says. "If you want a community that's thriving and well-educated, it's important that we take care of this opportunity gap and the educational gap."

Rosie has also been involved in community causes even while caring for their children. She has served on the boards of 10 charitable and faith-based organizations, including the Day Nursery, the Family Advocacy Center, the St. Vincent Foundation and the St. Margaret's Hospital Guild.

Together, they have forged a foundation of family and faith dating back to when they first met as students at Purdue University in West Lafayette.

Their Catholic faith is at the heart of everything they have done together to make a difference, Jerry says.

"We just feel that when you're blessed, you need to share your time, talent and treasure with the Church and your community."

(Pat Musgrave and Virginia Marten were each featured in previous print-edition issues of The Criterion. To read their stories, visit the website, www.CriterionOnline.com.) †

CCSV

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support of Bishop Chatard High School, Cathedral High School, Marian University in Indianapolis, Saint Meinrad Seminary and School of Theology in St. Meinrad and the parish schools of St. Pius X, St. Luke the Evangelist and Immaculate Heart of Mary in Indianapolis.

But Jerry's greatest impact may have been on Catholic elementary schools in the inner-city of Indianapolis. The chairman emeritus of American United Life Insurance Company, he has been the chairperson of archdiocesan campaigns to benefit these schools and continues to serve on the boards of many civic and charitable organizations.

"Jerry worked on the inner-city school campaign that raised enough money to build a new Holy Angels School and a new Holy Cross School," notes D. Anthony Watts, one of the people who nominated the Semlers for the Celebrating Catholic School Values Career Achievement Award.

"He sees all of Indianapolis as inextricably linked and believes education is vital to helping people of all economic levels achieve a better life."

The Semlers have always believed that Catholic schools' combination of discipline, committed teachers and quality



Public Schedule of Archbishop Charles C. Thompson

January 26 – February 10, 2019

<p>Jan. 26 – 9 a.m. Black Catholic Men's gathering at St. Andrew the Apostle Parish, Indianapolis</p> <p>Jan. 27 – 9:30 a.m. Morning Prayer and Mass at Bishop Simon Bruté College Seminary, Indianapolis</p> <p>Jan. 27 – 4 p.m. Mass at Sweeney Chapel at Butler University, Indianapolis</p> <p>Jan. 28 – 6 p.m. Echo, ACE, FOCUS Winter Gathering at Vito Provolone's Restaurant, Indianapolis</p> <p>Jan. 29 – 10 a.m. Catholic Accompaniment and Reflection Experience (CARE) program launch at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p>	<p>Jan. 30 – 10 a.m. Mass for Catholic Schools Week at SS. Peter and Paul Cathedral, Indianapolis</p> <p>Jan. 31 – 10 a.m. Leadership Team Meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>Feb. 3 – 2 p.m. Annual Scout Awards Ceremony, SS. Peter and Paul Cathedral</p> <p>Feb. 7 – 10 a.m. Leadership Team Meeting, Catholic Center</p> <p>Feb. 7 – 5:30 p.m. Celebrating Catholic School Values Dinner, Crowne Plaza, Indianapolis</p> <p>Feb. 10 – 2 p.m. Marriage Day Celebration Mass, SS. Peter and Paul Cathedral</p> <p><i>(Schedule subject to change.)</i></p>
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Fourth annual E6 Catholic Men's Conference to be held on Feb. 23

Criterion staff report

The fourth annual E6 Catholic Men's Conference will take place from 8 a.m.-3 p.m. on Feb. 23 at East Central High School in St. Leon.

Organized by members of All Saints Parish in Dearborn County, the conference will feature presentations by Mark Hart, Trent Horn and Justin Fatica.

The executive vice president of Life Teen International, Hart is an internationally known Catholic author and speaker. A regular guest on Catholic radio programs, he has developed the popular "T3" Scripture study program. Hart's writings and speaking are marked by his humor and enthusiasm for Scripture.

A convert to Catholicism, Horn is a staff apologist at the El Cajon, Calif.-based Catholic Answers. Horn has given presentations around the world on how Catholics can give positive and persuasive explanations about the faith to those that disagree with them. He is a regular guest on Catholic Answers' radio show, "Catholic Answers Live."

Fatica has spoken to more than 2 million people since the 2002 founding of Hard as Nails Ministries,

which he serves as executive director. A guest on numerous secular and religious TV network shows, Fatica is also the best-selling author of five books.



Justin Fatica

The title of the conference is taken from the sixth chapter of St. Paul's Letter to the Ephesians, which calls on the faithful to "put on the armor of God" (Eph 6:11) in their spiritual battle against evil.

In addition to the speakers, the conference will include the celebration of the Mass, the opportunity to participate in the sacrament of penance, adoration of the Blessed Sacrament and Benediction. Father Jonathan Meyer, pastor of All Saints Parish, is scheduled to be the principal celebrant of the conference Mass.

Registration for the conference will begin at 6:30 a.m.

Last year's conference drew more than 800 participants from across Indiana, Ohio and Kentucky.

Advance registration for the conference is \$40 per person, \$60 on the day of the conference and \$15 per person for high school and college students. Clergy and religious may attend free of charge, but must register online.

Lunch will be provided for all conference participants.

For more information or to register online, visit www.e6catholicmensconference.com, send an e-mail to contact@e6catholicmensconference.com or call 812-576-4302. †



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Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1454
Toll free: 1-800-382-9836, ext. 1454

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

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2018 Criterion Press Inc. ISSN 0574-4350.

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

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

Periodical postage paid at Indianapolis, IN.
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Rev. King called 'artisan of peace' and 'true witness to power of Gospel'

WASHINGTON (CNS)—Societies today need "artisans of peace," like the Rev. Martin Luther King Jr., "who can be messengers



Rev. Martin Luther King Jr.

and authentic witnesses of God the Father, who wills the good and the happiness of the human family," said the president of the U.S. Conference of Catholic Bishops (USCCB).

Rev. King "was a messenger and true witness to the power of the Gospel lived in action through public life," said Cardinal Daniel N. DiNardo of Galveston-Houston in a statement issued for the observance of Martin Luther King Jr. Day on Jan. 21, the federal holiday marking his birthday.

The civil rights leader was born on

Jan. 15, 1929, and was fatally shot on April 4, 1968, in Memphis, Tenn.

"This year, as we again mark the anniversary of his life, and reflect upon the 51st anniversary of his death, we are thankful for the path forged by Dr. King and the countless others who worked tirelessly and suffered greatly in the fight for racial equality and justice," the cardinal said.

He added that the United States, "as a nation and as a society," faces "great challenges as well as tremendous opportunities ahead."

Cardinal DiNardo made reference to Pope Francis' annual message for the World Day of Peace on Jan. 1. The pope said that in today's climate of mistrust, rejection and nationalism, the world urgently needs peacemakers and politicians who protect and lovingly serve others.

The cardinal also reminded U.S. Catholics that the body of bishops

at their November general assembly approved a pastoral letter against racism, "Open Wide Our Hearts: The Enduring Call to Love." The full text can be found at bit.ly/2bRijUK.

"The letter's goal is to again name and call attention to a great affliction and evil that persists in this nation, and to offer a hope-filled Christian response to this perennial sickness," Cardinal DiNardo said in his statement. "Racism is a national wound from which we continually struggle to heal. As we wrote in the pastoral letter, 'Racism can only end if we contend with the policies and institutional barriers that perpetuate and preserve the inequality—economic and social—that we still see all around us.'"

In recalling how Rev. King "contended with policies and institutional barriers of his time, many which persist today," Cardinal DiNardo said, "we renew our pledge to fight for the end of racism in the

Church and in the United States.

"We pledge our commitment to build a culture of life, where all people are valued for their intrinsic dignity as daughters and sons of God. We encourage Catholics and all people of goodwill to study the pastoral letter, and to study and reflect upon Dr. King's witness against the destructive effects of racism, poverty and continuous war."

The U.S. bishops "call on everyone to embrace our ongoing need for healing in all areas of our lives where we are wounded, but particularly where our hearts are not truly open to the idea and the truth that we are all made in the image and likeness of God," Cardinal DiNardo wrote.

In conclusion, he quoted Rev. King: "Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. We must learn to live together as brothers or perish together as fools." †

ICC

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abortion, involves tearing a live fetus apart in the uterus using forceps or other instruments, and then extracting it one piece at a time. This is because the baby's head is larger in the second trimester, and the first-trimester methods—suction abortion or use of the abortion pill—are no longer possible.

"Most Americans think that abortion is a tidy little procedure," Liebel said. "It isn't even in the first trimester. But dismemberment abortion is done at 12, 13, 14 and up to 20 weeks, and medical science is completely clear that the baby can feel pain at this point."

Liebel was a member of the working group called together last summer by Rep. Ben Smaltz that eventually led to the drafting of House Bill 1211. The District 52 Republican, frustrated that previous efforts to limit abortion had been stymied in the state legislature, was searching for common ground that he believed the majority of Hoosiers could agree upon.

"Most people are shocked to hear that

it is not illegal in the state of Indiana to remove a living child from the mother's womb piece by piece," Smaltz said.

Now chairman of the public policy committee of the Indiana House of Representatives, Smaltz said he is hopeful to gain support for the bill on both sides of the aisle.

"Indiana is a pro-life state, but we have to keep this issue in front of people—not in a way that makes them recoil, but by presenting reasonable, logical arguments that result in people saying, 'That just makes sense,'" he said. "I think our chances of moving forward are very good."

"This bill will save lives if it is not challenged."

House Bill 1211 would make performing a dismemberment abortion a level 5 felony unless a physician "reasonably believes" that performing the procedure is necessary to prevent serious health risks to the mother or to save the mother's life. The criminal penalty would be for the physician, not the mother.

The bill's lead author, Rep. Peggy Mayfield, says she is reasonably confident that the bill will receive a hearing in this session of the General Assembly.

"I believe the support is there," said Mayfield, assistant majority floor leader in the House. "In Indiana, we are a pro-life legislature. Nationally, the word 'abortion' has become so ubiquitous, and we as a society have become so desensitized to what actually is entailed in this type of procedure. This bill is very clear about what is actually involved. Hoosiers don't want to know that babies are being pulled apart in the womb."

Mayfield is no stranger to pro-life legislation. In fact, she is co-author of House Bill 1337, which was signed

into law by then-Gov. Mike Pence in 2016. The law prohibited women from terminating a pregnancy due to their unborn child's race, gender or genetic abnormality. It was soon challenged by Planned Parenthood

of Indiana and Kentucky and the American Civil Liberties Union. Federal courts ordered an injunction against the law, which keeps it from being enforced. The U.S. Supreme Court is currently considering taking up the case.

The District 60 Republican is passionate about pro-life issues not just as a legislator, but as a Catholic.

"There is nothing more sacred than life," said Mayfield, a member of



'Protecting innocent human life is at the very top of the Catholic Church's priorities. This bill would outlaw one of the most disturbing abortion methods that has ever been devised.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

St. Martin of Tours Parish in Martinsville. "You can call it what you want, but it doesn't change the fact that it is a human life in the mother's womb."

To follow House Bill 1211 and other priority legislation of the Indiana Catholic Conference, visit www.indianacc.org.

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †

'There is nothing more sacred than life. You can call it what you want, but

it doesn't change the fact that it is a human life in the mother's womb.'



—Rep. Peggy Mayfield

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Editorial

The Pennsylvania grand jury report: Is it true?

Three scandals erupted in the summer of 2018 that have occasioned anger, frustration and deep disappointment among Catholics. The first was the revelation last June of accusations of sexual abuse by Archbishop Theodore E. McCarrick, which forced him to resign from the College of Cardinals and be placed under sanctions imposed by Pope Francis while the accusations against him are investigated by the Vatican.

The second scandal was the release of a Pennsylvania grand jury report in August. This state-sponsored investigation documents more than 1,000 instances of clergy sexual abuse dating back many decades. It also accuses bishops and diocesan officials in Pennsylvania with the most callous disregard for victims and a consistent pattern of coverup.

A third scandal involved the testimony of a former apostolic nuncio to the United States which accused Pope Francis and high-level Vatican officials of knowing about, and subsequently ignoring, the accusations against former Cardinal McCarrick.

Together, these three scandals created a perfect storm which prompted the American bishops to propose actions that would strengthen the zero tolerance and child protection provisions enacted in 2002 in the Dallas Charter. More significantly, at its November annual meeting in Baltimore, the bishops had hoped to vote on measures that would hold all bishops accountable for their personal conduct and for their handling of cases involving the abuse of minors and adults entrusted to their care.

As has been widely reported, Rome requested that these proposed actions be delayed until after the February meeting called by Pope Francis for the presidents of all the world's bishops' conferences. At this gathering, representatives of the universal Church will discuss the global problem of clergy sexual abuse.

As detailed in a major article published by *Commonweal* magazine in its Jan. 9 issue, at least one of the three major scandals, the Pennsylvania grand jury report, has been misrepresented broadly and irresponsibly. As a result, many people have uncritically accepted as true allegations that are either plainly untrue or deserving of much greater qualification.

Peter Steinfels, a former religion editor for *The New York Times* and a writer who has covered stories of clergy sex abuse since the 1990s, writes: "Within hours, the Pennsylvania grand-jury report was propelled to international status. The Vatican expressed 'shame and sorrow.' Adjectives piled up from Catholic and secular sources: abominable, revolting, reprehensible, nauseating, diabolical. *The New York Times* editorialized on 'The Catholic Church's Unholy Stain.'

"In fact, the report makes not one but two distinct charges. The first one concerns predator priests, their many victims, and their unspeakable acts. That charge is, as far as can be determined, dreadfully true," Steinfels writes. "Appalling as is this first charge, it is in fact the second one that has had the greatest reverberations. 'All' of these

victims, the report declares, 'were brushed aside, in every part of the state, by Church leaders who preferred to protect the abusers and their institutions above all.' Or as the introduction to the report sums it up, 'Priests were raping little boys and girls, and the men of God who were responsible for them not only did nothing; they hid it all.'"

But, Steinfels asks, is it true? The first charge is, *as far as can be determined*, dreadfully true. But unfortunately, the nature of a grand jury report makes it difficult, or even impossible, for many of those who have been accused, or their family members, to respond to the charges against them and clear their names. But it's the second charge—that *the men of God who were responsible for them not only did nothing; they hid it all*—that Steinfels demonstrates as false.

"What does the report not document?" Steinfels asks. "It does not document the sensational charges contained in its introduction—namely, that over seven decades Catholic authorities, in virtual lockstep, supposedly brushed aside all victims and did absolutely nothing in the face of terrible crimes against boys and girls—except to conceal them. This ugly, indiscriminate, and inflammatory charge, unsubstantiated by the report's own evidence, to say nothing of the evidence the report ignores, is truly unworthy of a judicial body responsible for impartial justice."

These are serious charges made by a responsible journalist who has thoroughly examined the report's 1,000-plus pages, and compared it with historical data and the investigations conducted by independent agencies at the request of dioceses and other groups. Steinfels in no way condones the sins and crimes of abusers. He also does not excuse the genuine mistakes made by bishops—in the past or the present. But he does expose the political motivations and anti-Catholic bias of the report's writers.

"This conclusion does not acquit the Catholic hierarchy of all sins, past or present," Steinfels writes. "But the Dallas Charter has apparently proved to be an institutional success. It set out, and has regularly fine-tuned, procedures, practices, and standards that can be overseen by middling caretaker leaders as well as outstanding, proactive ones.

"The Dallas Charter is decidedly not a recipe that can simply be transferred to any society or culture or legal and governmental situation around the globe," he continues. "But American bishops should go to the Vatican's February summit meeting on sexual abuse confident that the measures they've already adopted have made an important difference."

The horrors are real, but solutions will not be found by making untrue, ugly or inflammatory accusations. The truth we seek must be accurate, impartial and worthy of both our Church and the civil society in which we live.

Above all, our commitment to protect the most vulnerable members of our society must be built on the truth which must always inform our attempts to achieve justice and equality for all.

—Daniel Conway

Letter to the Editor

No other issue is as important as abortion, reader says

In reference to the "Be Our Guest" column in the Dec. 14 issue of *The Criterion*, which was in response to Editor Emeritus John F. Fink's prior editorial about single-issue voters, I offer the following:

Abortion is that letter writer's and my single issue because premeditated murder of an unborn child is a mortal sin.

I reference the commandment: "Thou shalt not kill." Yet it is allowed by law of the United States.

Do you remember Dec. 8? We celebrated Mary's Immaculate Conception. That is the joining of her mother's egg and her father's sperm, with a soul, and declaration from God that she was not subject to original sin. The physical egg and sperm and the fertilized egg were not immaculate.

Immaculate is the soul of Mary that had no sin, and still has no sin.

Mary became a human just like you and me at conception. At six weeks, a separate heartbeat and the neurons in

the brain become detectable as the body continues to grow. The separate life is continually nourished while some physical characteristics from mother's egg and father's sperm are carefully duplicated.

The problem? Since 1973, our citizens have allowed our government to declare that life begins at birth. Thus, over the past 46 years, our total estimated number of abortions is now 61 million Americans.

Also, most other countries that look to us for direction have changed their laws to allow abortion now, including Ireland and Italy.

Annually, our most recent figure is 638,169 abortions in 2015, or 2,123 daily based on 300 days per year (50 weeks and six days per week).

Single-issue voter? Yes!

Abortion is our worst problem.

Jesus, please help us.

John A. McKenzie
Indianapolis

Columnists' words demonstrate ways to live out our faith

If I could imbed a screen shot of page 12 of the Jan. 11 issue of *The Criterion* in this e-mail, I could graphically show what I think it means to be a Catholic today.

At the top of the page, the column by Christina Capecci elucidates the importance of focus on oneself, at the bottom is Father Eugene Hemrick's column on "thou," in the middle is the

column by David Bethuram on concern for others, and on the right side of the page is a column by Patti Lamb on the importance of one's relationship with others and with God.

The Criterion "gets it."

Terry Daley
Indianapolis

Parishioners applaud archbishop for response to Roncalli High School situation

We feel compelled to write this letter to Archbishop Charles C. Thompson in support of his position regarding the contentious and difficult issue challenging his authority in the case of the continuing employment of Roncalli High School in Indianapolis and guidance counselor Shelly Fitzgerald.

Unfortunately, today's moral and cultural descent to a much lower bar of moral certitude has made defense of 2,000 years of Roman Catholic teaching and doctrine—even among professed Catholics—a challenge we would not have expected even 10 years ago.

Archbishop Thompson's clearly stated support of Roncalli's position that same-sex marriage is a clear violation of long-standing Catholic Church teaching is courageous and should be commended.

As stated in an earlier letter published in *The Indianapolis Star*, a key issue here is the critically important distinction between human behavior and human value.

As Catholics, we do support Church teaching that same-sex marriage is a clear violation of divine/natural law—and contrary to God's larger plan. However, we would temper that statement by stating unequivocally our equally strong belief that God's love for those in a same-sex marriage is no less than his love for us.

As others have noted, the Catholic Church does not involve itself in questions regarding an employee's sexual orientation—unless acted upon.

In this case however, Shelly Fitzgerald's same-sex marriage involves a sexual orientation that by any objective measure was clearly acted upon—and admittedly violated a signed employment contract with the Archdiocese of Indianapolis.

We want to sincerely thank Archbishop Thompson for his statements on this matter which make clear these important distinctions supporting fundamental Catholic Church doctrine and teaching.

We also want to express our recognition of Shelly Fitzgerald's many gifts and her obvious positive contributions to many of her Roncalli student charges.

As stated above, we have no doubt that God's love for Shelly Fitzgerald is no less than his love for us. She remains in our prayers.

David A. Nealy, Holy Rosary Parish, Indianapolis
Anntoinette J. Nealy, Holy Rosary Parish, Indianapolis
Norbert Lindenmaier, St. Roch Parish, Indianapolis
Kurt Schlegel, St. Roch Parish, Indianapolis

Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect. The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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



Christ the Cornerstone

Conversion means choosing life over death

“Now Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, that, if he should find any men or women who belonged to the Way, he might bring them back to Jerusalem in chains” (Acts 9:1-2).

The publication date for this column is Friday, Jan. 25, the feast of The Conversion of St. Paul, the Apostle. Just three days ago, the Church in the United States observed a Day of Prayer for the Legal Protection of Unborn Children.

There is a connection between these two liturgical celebrations. One calls our attention to the serious responsibility we have as members of the human family, and as disciples of Jesus Christ, to safeguard the sanctity of human life and protect those who are most vulnerable. The other bears witness to the profound conversion that allowed St. Paul the Apostle to choose life over death, and to dedicate himself fully to proclaiming the Gospel of life to all nations.

Before his conversion, Saul was a sworn enemy of “the Way,” the young Church in the years immediately following the death and resurrection

of Jesus. Saul participated in the stoning of the first Christian martyr, St. Stephen, allowing his murderers to lay their cloaks at his feet (cf. Acts 7:58-59). Later we’re told that Saul himself breathed “murderous threats” against the disciples of the Lord and sought their capture (Acts 9:1).

The conversion Saul experienced as he traveled toward Damascus was a total transformation of his way of thinking and acting. It was a rejection of his former death-dealing ways and an affirmation of the way of life manifested in the person of Jesus Christ.

As Pope St. John Paul II teaches, “Life will triumph: this is a sure hope for us. Yes, life will triumph because truth, goodness, joy and true progress are on the side of God, who loves life and gives it generously, is on the side of life” (quoted in *“Dignitas Personae, On Certain Bioethical Questions”* of the Congregation of the Doctrine of Faith, 2008). In choosing to follow Jesus Christ, St. Paul was choosing life over death. He was choosing to be on the side of life—because God, who loves life and gives it generously, is on the side of life!

Our Church teaches that all human

life is sacred and inviolable. We are especially conscious of the need to protect the lives of those who are most vulnerable: the unborn, infants and children, the elderly and infirm, migrants and refugees. But we are challenged to safeguard *all* human life, including our enemies and those like Saul before his conversion who would do us harm. That’s why we oppose the death penalty. It’s also why we make prison ministry a priority in our archdiocese. All life is sacred. No exceptions.

Of course, precisely because all life is sacred, we must defend ourselves and those who are in danger against all forms of violence. But our need for self-protection should never cross over the line to indifference or callousness toward the lives of others.

That’s the conversion of mind and heart that Jesus requires of each of us. Where the natural reaction to experiencing an injustice would be to seek revenge, our Lord admonishes us to forgive those who have harmed us. Saul perceived himself as a righteous Jew whose duty it was to bind Jesus’ followers in chains and throw them into prison. But his encounter with Jesus opened his eyes. It taught him to

listen attentively to God’s word, to trust others, and to suffer for the sake of the Way he once persecuted.

All life is sacred. Every human being is made in the image and likeness of God—from the moment of conception until natural death. This teaching is serious. It demands a total conversion from ways of thinking that are self-centered and from values that place other goods above the supreme good of human life.

Most of us do not have the kind of dramatic conversion experience that caused Saul to change his life completely. That doesn’t mean conversion is easy for us. Even the experience of small conversions undertaken over the course of a lifetime demands courage, perseverance and some suffering. The way we are called to choose is the Way of the Cross, and it demands that we let go of our individual ways of thinking and acting in order to become faithful missionary disciples of Christ, like St. Paul the Apostle.

Let’s pray for the courage and the confidence to change our minds and hearts so that in small things and big ones we can always choose life over death. †



Cristo, la piedra angular

La conversión significa elegir la vida por encima de la muerte

“Saulo, que todavía respiraba amenazas de muerte contra los discípulos del Señor, se presentó al Sumo Sacerdote y le pidió cartas para las sinagogas de Damasco, a fin de traer encadenados a Jerusalén a los seguidores del Camino del Señor que encontrara, hombres o mujeres” (Hc 9:1-2).

La fecha de publicación de esta columna es el 25 de enero, la festividad de la Conversión de San Pablo Apóstol. Hace tan solo tres días, la Iglesia de los Estados Unidos observó el Día de Oración para la Protección Legal de los Niños en Gestación.

Existe una conexión entre estas dos celebraciones litúrgicas. Una de ellas destaca la gran responsabilidad que tenemos como miembros de la familia humana y discípulos de Jesucristo, de proteger la santidad de la vida humana y proteger a los más vulnerables. La otra es testimonio de la profunda conversión mediante la cual san Pablo Apóstol eligió la vida sobre la muerte, y se entregó por completo a proclamar el evangelio de vida a todas las naciones.

Antes de esta conversión, Saulo era un enemigo declarado de “el Camino,” la Iglesia incipiente en los años inmediatamente posteriores a la muerte y resurrección de Jesús. Saulo

participó en la lapidación del primer mártir cristiano, san Esteban, al recibir los mantos de quienes lo asesinaron (cf. Hc 7:58-59). Posteriormente nos enteramos de que el propio Saulo respiró amenazas de muerte contra los discípulos del Señor y propició su captura (Hc 9:1).

La conversión que experimentó Saulo mientras viajaba hacia Damasco fue una transformación total de su forma de pensar y actuar. Se trató de un rechazo de su antigua forma de obrar plagada de muerte y representó una afirmación de la forma de vida que se manifestó en la persona de Jesucristo.

Tal como nos lo enseña el papa Juan Pablo II: “la vida vencerá: ésta es para nosotros una esperanza segura. Sí, la vida vencerá, puesto que la verdad, el bien, la alegría y el verdadero progreso están de parte de la vida. Y de parte de la vida está también Dios, que ama la vida y la da con generosidad” (cita de *“Dignitas Personae: Sobre algunas cuestiones de bioética,”* de la Congregación para la doctrina de la fe, 2008). Al elegir seguir a Jesucristo, san Pablo elegía la vida por encima de la muerte; eligió estar del lado de la vida porque Dios, que ama la vida y la entrega generosamente, ¡está a favor de la vida!

Nuestra Iglesia nos enseña que toda la vida humana es sagrada e inviolable. Estamos especialmente conscientes

de la necesidad de proteger la vida de los más vulnerables: los bebés en gestación, los recién nacidos y los niños, los ancianos y los enfermos, los inmigrantes y los refugiados. Pero tenemos el desafío de proteger toda la vida humana, incluyendo a nuestros enemigos y a aquellos que, al igual que Saulo antes de su conversión, buscan hacernos daño. Es por ello que nos oponemos a la pena de muerte y por lo que el ministerio en las cárceles es una de las prioridades para nuestra Arquidiócesis. Toda la vida es sagrada. Sin excepción.

Por supuesto, precisamente porque toda la vida es sagrada, debemos defender contra toda forma de violencia, no solo a nosotros mismos sino también a quienes se encuentran en peligro. Pero nuestra necesidad de autoprotección jamás debe sobrepasar la línea de la indiferencia o la apatía con respecto a la vida de los demás.

Esa es la conversión de mente y corazón que Jesús le pide a cada uno de nosotros. Cuando la reacción natural ante una injusticia sea buscar venganza, el Señor nos exhorta a perdonar a quienes nos han injuriado. Saulo se percibe como un judío correcto cuyo deber era encadenar a los seguidores de Jesús y lanzarlos a la cárcel. Pero su encuentro con Jesús le abrió los ojos

y le enseñó a escuchar atentamente la Palabra de Dios, a confiar en los demás y a sufrir por el bien del Camino que él mismo condenaba anteriormente.

Toda la vida es sagrada. Cada ser humano está hecho a imagen y semejanza de Dios, desde el momento de la concepción hasta su muerte natural. Esta enseñanza es muy seria ya que exige la conversión completa con respecto a las formas de pensamiento egocéntricas y de los valores que colocan otros bienes por encima del bien supremo de la vida humana.

La mayoría de nosotros no ha vivido el tipo de conversión drástica que ocasionó que Saulo cambiará su vida por completo. Esto no significa que sea fácil; incluso la experiencia de las pequeñas conversiones que suceden a lo largo de una vida requieren valor, perseverancia y un cierto sufrimiento. El Camino que estamos llamados a elegir es el Camino de la Cruz que exige que abandonemos nuestras formas de pensamiento y acción individualistas para poder convertirnos en fieles discípulos misioneros de Cristo, al igual que San Pablo Apóstol.

Recemos para tener el valor y la confianza de cambiar nuestras mentes y corazones para que tanto en lo pequeño como en lo grande siempre podamos elegir la vida por encima de la muerte. †

Events Calendar

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

January 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting and Program**, Father Jeffrey Dufresne presenting on his vocation and first year in the priesthood, 5:40 p.m. rosary (optional), 6-8:30 p.m. dinner and program, \$15 per person for members. Information: 317-748-1478, smclaughlin@holyspirit.cc.

February 1

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

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**,

praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

February 2

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

Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Race for Vocations Training Event**, Mass followed by run or walk, ending with Theology over Coffee, 7:30 a.m., first of three optional events (March 9 and April 6.) Information: www.raceforvocations.org/events, Rick Radar, 317-796-5447, rader317@gmail.com.

February 5

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

February 6

Archbishop O'Meara Catholic

Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

February 8

St. Michael Parish, 11400 Farmers Ln., Greenville. **Winter Bash Prime Rib Dinner and Dance**, 5:30-11 p.m., \$25 advance sale tickets only, must be 21 to attend. Tickets: Pattie, 812-734-5590; Nadine, 812-472-3931. Information: 812-734-5590, st.michaels@mw.twcbc.com.

February 10

St. Thomas Aquinas, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

February 12

Church of the Immaculate Conception, 1 Sisters of

Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

February 13

Catholic Charities in Bloomington, 803 N. Monroe St., Bloomington. **Valentine Open House**, tours, activities for children, refreshments, 6-8 p.m. Information: 812-332-1262 or Cheri Bush, cbush@archindy.org.

February 16

St. Bartholomew Church, 1306 27th St., Columbus. **Young Musicians Concert**, 7 p.m., free will offering. Complete list of all concerts: www.saintbartholomew.org (choose Music Ministry) or bminut@stbparish.net.

February 17

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sundays at the Woods: An Afternoon of Art**, discover works of art by the Sisters of Providence and other artists, 2-4 p.m., free will offering, registration not required.

February 15-17

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Beyond First Impressions: A Couples Retreat**, Benedictine Father Noël Mueller presenting, \$425, married couples only. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 16

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Marriage in Christ" Day of Reflection**

Information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

February 19

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by New Albany Deanery Catholic Youth Ministries, 7-8 p.m., every third Thurs. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@nadyouth.org, 812-923-8355.

February 21

The Wine Market at Irvington, 5543 E. Washington St., Indianapolis. **Father Thomas Seccina Memorial High School Women's Circle Social Gathering**, appetizers provided, cash bar, 6-8 p.m., register by Feb. 19. Registration and information: Rose Branson, rbranson@seccina.org, 317-352-3292.

Marian University, Michael A. Evans Center, 3200 Cold Spring Road, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series: "Rebuilding Refugees' Lives in Sri**

Lanka," Catholic Relief Services program coordinator for Sri Lanka Sajith Silva presenting, sponsored by Catholic Relief Services and the Center for Interfaith Cooperation, 7 p.m. Information and registration: goo.gl/g3qZzb (case sensitive).

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Nature Nights: Indiana Treasure**, 7-8:30 p.m., freewill offering. Information and registration: 317-788-7581, www.benedictinn.org.

St. Thomas Aquinas, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396. †

Retreats and Programs

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

February 8-10

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Retreat for Busy Catholic Moms**, Providence Sister Mary Montgomery presenting, quiet reflection and spiritual enrichment for busy moms with time for sharing, reconciliation available, Fri. 6:30 p.m.-Sun. 1:30 p.m., \$220 includes lodging and meals, \$130 without lodging.

Registration deadline for lodging Jan. 24; commuters Feb. 1. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

February 9

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **The Wisdom of the Wild: Praying with Nature's Chorus**, April Boyle facilitating, 10 a.m.-noon, \$15. Information and registration:

812-933-6437, www.oldenburgfranciscancenter.org.

February 12

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Benedictine Spirituality: Simplicity**, (part two of four, Feb. 19, 26), Benedictine Sister Sheila Marie Fitzpatrick presenting, 7-8:30 p.m., \$25 per session. Information, registration: bit.ly/2RCIt0m, 317-788-7581.

for Married Couples, Franciscan Father Vince Peterson facilitating, 9 a.m.-7 p.m., includes Sunday Vigil Mass, reconciliation, lunch and dinner, \$75 per couple. Information and registration: 812-923-8817, www.mountsaintfrancis.org/registration.

February 19

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Benedictine Spirituality: Stability**, (part three of four, Feb. 26),

Benedictine Sister Julie Sewell presenting, 7-8:30 p.m., \$25 per session. Information, registration: bit.ly/2RCIt0m, 317-788-7581.

February 20

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$35. Information and registration: 317-788-7581, www.benedictinn.org. †

Parish, school choirs invited to participate in Choral Festival and Mass on March 9

American Federation *Pueri Cantores*, a student choral organization of the Catholic Church, invites archdiocesan (as well as neighboring diocesan) parishes and schools to send all grades 4-12 treble and mixed voice choirs to participate in the Indianapolis Choral Festival and Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, on March 9.

Choir registration begins at 11 a.m. The festival Mass will start at 5 p.m.,

with Archbishop Charles C. Thompson celebrating.

The choir will be conducted by Paul French, the director of music at Our Lady of Mount Carmel Parish in Chicago.

The deadline to register a choir is on Feb. 9.

For additional information, including the festival schedule, repertoire and the registration link, visit www.pcchoirs.org then click on 2019 Festivals, or call 714-633-7554. †

Pro-life film and discussion planned at St. John the Evangelist in Indy on Feb. 8

A showing of the pro-life documentary *#BigFertility: It's All About the Money*, followed by a panel discussion, will be hosted by St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, at 6:30 p.m. on Feb. 8. It will be held in the parish's hall in Pan Am Plaza, located on the south side of Georgia Street across from the church.

The event is co-sponsored by St. John the Evangelist and Our Lady of the Most Holy Rosary parishes in Indianapolis.

The 45-minute documentary features a young mother who served as

a surrogate mother for three different couples. She was threatened with financial ruin after nearly dying during her third surrogacy. But each of her three journeys had a price to pay. Together, the stories of the surrogacies exemplify everything that is wrong with the distorted version of fertility medicine that is "Big Fertility."

A light dinner will be provided.

The event is free; however, a freewill offering will be accepted.

For more information, contact Sheryl Dye at 317-407-6881 or e-mail smdye1@gmail.com. †

Married couples invited to Mass and reception in Indianapolis on Feb. 10

Archbishop Charles C. Thompson will be the principal celebrant at a Mass in honor of the sanctity of marriage at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 2 p.m. on Feb. 10.

Sponsored by the archdiocesan Office of Marriage and Family Life, the Mass in the cathedral and the reception to follow across the street in the Assembly Hall of the Archbishop Edward T. O'Meara

Catholic Center, 1400 N. Meridian St., is for all married couples of the archdiocese.

During the reception, special recognition will be given to those couples married 60 years and longer.

The event is free, but registration is required by Feb. 5 online at www.archindy.org/weddingcelebrations.

For more information, contact Keri Carroll at 317-236-1521 or e-mail kcarroll@archindy.org. †

Providence Sisters schedule annual used book sale at Saint Mary-of-the-Woods

A used book sale will be held at the Linden Leaf Books store at Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 10 a.m.-4 p.m. from Feb. 15-18.

Book categories include hardbacks, paperbacks, spirituality, Bibles, novels, history, children's

books, gardening, health and crafting.

Items are not pre-priced. Rather, donations will be accepted. All proceeds from the sale will benefit the Sisters of Providence's mission and ministries.

For more information, call 812-535-2948 or e-mail lindenleafgifts@spsmw.org. †

Marchers urged to stand strong, fight for life with ‘compassion, hope’

WASHINGTON (CNS)—Those who stand up for the dignity of life in all its stages and want to see this respect for all life enshrined once again in U.S. law have a friend in the Pence family and the Trump administration, Vice President Mike Pence told the March for Life crowd on the National Mall on Jan. 18.

Pence and second lady Karen Pence were a surprise addition to the roster of speakers at the rally, and after his remarks, the vice president introduced a videotaped message by President Donald J. Trump, which also was unexpected.

“We’re the Pences, and we’re pro-life,” the vice president said to the cheering crowd.

“We gather here because we stand for life and believe as our Founding Fathers did that life born and unborn is endowed with certain unalienable rights, and the first of those is life,” Pence said.

In his message, Trump said the pro-life movement is “founded on love and grounded in the nobility and dignity of every human life. I will always defend the first right in our Declaration of Independence: the right to life.”

Jeanne Mancini, president of March for Life, welcomed the crowd and thanked them for coming once again to march to end abortion, what she called “the greatest human rights abuse of our time.”

She asked the crowd if they will keep marching to fight abortion, to march for the “poorest of the poor” and those who cannot march for themselves until “we no longer need to march,” and abortion “is unthinkable.” She received a resounding “yes” to each question.

Looking out from the speakers’ platform, she declared the crowd to be bigger than she has ever seen in her seven years as head of March for Life.

No official crowd counts are available for such events, but ahead of this year’s rally and march, organizers expected more than 100,000 to participate.

“We must keep marching for life every day of the year,” Mancini said, and she asked each marcher to share his or her pro-life story on social media because even of those stories about “why we march” can change others’ minds about abortion.

Before she gave her remarks, Mancini introduced Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. bishops’ Committee on Pro-life Activities. He offered the opening prayer for the march and also urged the crowd to go “change the world!”

In a statement issued later in the day to mark the upcoming Jan. 22 anniversary of *Roe v. Wade*, Archbishop Naumann called on the faithful “to pray for an end to the human rights abuse of abortion, and for a culture of life, where through God’s grace all will come to know they are made in his divine image.”

The theme for this year’s March for Life was “Unique From Day One: Pro-life Is Pro-science,” focusing on how scientific advancements reveal “the humanity of the unborn child from the moment of conception.”



Young pro-life advocates from St. Vincent de Paul Parish in Perryville, Mo., participate in the 46th annual March for Life on Jan. 18 in Washington. (CNS photo/Gregory A. Shemitz)

In his remarks, Pence urged the pro-lifers to stand up for God’s creation, spread their message with compassion and hope, and not let their detractors dissuade them.

In 1973 with its *Roe* decision, he said, the Supreme Court turned “its back on life,” but the pro-life movement was born, “motivated by love and truth,” and has been “winning hearts and minds ever since,” he added.

“We know in our heart of hearts, life is winning in America once again,” he said, pointing out the many pregnancy centers helping women across the nation, adoptive families “who open their hearts and homes,” and pro-life leaders who have stepped up to serve in the government.

Other speakers included Ben Shapiro, editor-in-chief of *The Daily Wire*; three members of Congress—Sen. Steve Daines, R-Montana, and Reps. Dan Lipinski, D-Illinois and Chris Smith, R-New Jersey; a Democratic member of the Louisiana Legislature, Rep. Katrina Jackson; Alveda King, Priests for Life’s director of civil rights for the unborn; and Supreme Knight Carl Anderson, CEO of the Knights of Columbus.

Shapiro said the Democratic Party has “embraced abortion as a sacrament,” but he also was critical of Republicans in Congress for not stepping up to halt federal funding of Planned Parenthood.

He said the pro-life movement has been deemed to be “out of line with society,” noting that Canadian Prime Minister Justin Trudeau just said that recently. The media “will ignore us,” Shapiro continued, and “will pay more attention” to other news.

But it’s OK to be “out of line,” Shapiro said, because “righteousness doesn’t have to be popular, just righteous.”

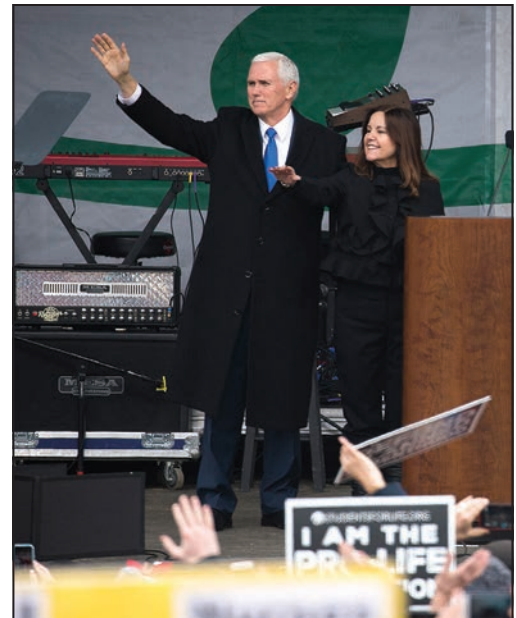
Smith told the crowd that the new Democratic majority in the House “has made it clear that they want to eviscerate all pro-life protections, including the Hyde taxpayer abortion funding ban which alone has saved over 2 million people from death by abortion.”

After the rally, the massive crowd began heading up Constitution Avenue to the Supreme Court. Marchers carried signs big and small—and some had huge banners proclaiming respect for life.

It was a multicolored sea of people, old and young, with some sporting bright blue knit hats, others wearing neon yellow hooded sweatshirts. Mixed in were Franciscans and Dominicans and other men and women religious in their habits.

Some predicted the partial government shutdown would alter the plans for the March for Life, or at least keep crowds from coming. Some worried bad weather predicted for parts of the Midwest and the Washington region would impede travelers heading East and reduce the numbers.

But there was no weather event to speak of, and the sun even shined for a time midday. The worst obstacle was a muddy Mall and some mounds of icy snow here and there—the result



Vice President Mike Pence and his wife, Karen, wave to the crowd on Jan. 18 during the annual March for Life rally in Washington. (CNS photo/Tyler Orsburn)

of a snowstorm early in the week, and as Mancini told the crowd, pro-lifers come whether it is raining, sleeting or blizzarding.

As the March for Life rally was about to get underway, Caitlyn Dixson of Des Moines, Iowa, stood not too far from the main stage. It was her first March for Life.

She told Catholic News Service how five years ago she came close to getting an abortion but changed her mind while she was at a Planned Parenthood clinic.

Today her baby, Caden, is 4 years old, and Dixson recently became executive director of Iowa Right to Life, so, she noted, it was time for her to make the march.

“Now I spend every day of my life to help young girls like me to make it possible for them to save their babies like I did mine,” she said. †

‘So small a thing’ can be a big deal, bishop says at march vigil’s end

WASHINGTON (CNS)—Bishop Barry C. Knestout of Richmond, Va., quoted from Catholic author J.R.R. Tolkien to make a pro-life point during his homily at the Jan. 18



Bishop Barry C. Knestout

Mass that closed the Vigil for Life.

“In J.R.R. Tolkien’s *The Lord of the Rings*, there is a passage where Boromir, a lord of Gondor, is tempted by the Ring of Power. He holds it up, while being tempted to use its power to defend his people, and he says:

“The ring! Is it not a strange fate that we should suffer so much fear and doubt for so small a thing? So small a thing!”

But those small things can be big deals, Bishop Knestout said at the Mass celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Among the “small things” he mentioned were the splitting of the atom and the development of the birth control pill.

With the first, “unbelievable destructive power is unleashed when that stability and union of the atom is broken,” Bishop Knestout said. “When these are in their right relationship, stability and peace are the result.” When they are not, he added, the result can be destruction “almost beyond our imagination.”

With the pill, Bishop Knestout said, “life and love, husband and wife are divided. Union and communion with one another and with God is broken. From this is unleashed the destruction of the family, right relationships between human beings. What results are broken families, societies and cultures.”

Bishop Knestout remarked on how Washington, site of the March for Life, has also been the site of division.

“We celebrate this Mass for Life just a few months after the 50th anniversary of the promulgation of *Humanae Vitae*,” which proscribed the use of artificial contraception, he said.

“We celebrate this Mass for Life in the city of Washington, the nation’s capital, where the pill was approved by the FDC in 1960, where the American ‘*Humanae Vitae*’ crisis was centered in 1968, where the Supreme Court decided that abortion was a constitutionally protected right in 1973, and where the sexual abuse and Church leadership crisis has been centered in 2018,” Bishop Knestout added.

“It is a strange fate that these have all occurred here, but it has a lesson for us. These secular and ecclesial crises can be linked together through a small but challenging teaching.”

Many of the things St. Paul VI predicted “if society came to accept the idea that the unitive and procreative ends

of marriage could be separated” have come to pass, Bishop Knestout said.

The bishop included among them “the general lowering of morals in society, the objectification and attacks on the dignity of women, widespread pornography, and addiction to it,” and “coercion by the state in matters of reproduction and family life.”

“Promiscuity, abortion, *in vitro* fertilization, surrogacy, homosexual activity, same-sex marriage, partial-birth abortion, sex-selection abortions, genetic abnormality abortion—all flow from this division,” he said.

The “remedy” Bishop Knestout suggested: “We must return to the Gospel, and the teachings of Christ. ... The remedy is embracing the face of God in each person and embracing what the church teaches about human life. When we do that, we need not fear the dark of night, or the discord of nations.” †



Msgr. William F. Stumpf, archdiocesan vicar general, elevates the Eucharist during the opening Mass of SEEK2019 on Jan. 3 at the Indiana Convention Center in Indianapolis. More than 17,000 young adults from around the world attended the five-day conference designed to draw participants into a deeper encounter with Christ. (Photo by Sean Gallagher)



A young man raises his hands in prayer during eucharistic adoration on Jan. 5 during the SEEK2019 conference in Indianapolis. The conference was sponsored by the Fellowship of Catholic University Students. (Photo by Fellowship of Catholic University Students)



Jason Evert, co-founder of the Chastity Project, makes a point during a talk he gave on Jan. 5 at the SEEK2019 conference. (Photo by Natalie Hoefler)



SEEK2019 participants enjoy music on Jan. 5 at the Indiana Convention Center in Indianapolis. (Photo by Fellowship of Catholic University Students)



A priest offers absolution to a SEEK2019 participant after hearing her confession on Jan. 6. (Photo by Fellowship of Catholic University Students)

SEEK
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page 10A.



Little Sisters of the Poor Sister Mary Alexandra Moffit counsels a young woman in an area the order set up for participants to submit prayer requests at the SEEK2019 conference in Indianapolis on Jan. 5. (Photo by Natalie Hoefler)



Leah Darrow gives a keynote address on the opening night of SEEK2019 on Jan. 3 in the Indiana Convention Center in Indianapolis. (Photo by Sean Gallagher)



ARCHDIOCESE OF INDIANAPOLIS

CATHOLIC SCHOOLS WEEK SUPPLEMENT

Catholic schools: promoting the love of Jesus every day

Gina Kuntz Fleming

Archdiocesan Superintendent of Catholic Schools

The Archdiocese of Indianapolis is honored to serve more than 23,000 students in 68 Catholic schools throughout central and southern Indiana. With 57 elementary schools and 11 high schools, we certainly have the privilege of seeing the love of Jesus Christ in action every single day!



Though each school serves its unique community in its own special ways, there are several commonalities that all of our Catholic schools share, which include:

• Shared Mission and Catholic Identity—We recognize that each person is made in the image and likeness of God. Through programming and practices, we integrate our faith, culture and life in ways that help young people attain academic and career pursuits as well as everlasting life with God.

Our doors are open to all who desire a quality Catholic education regardless of race, ethnicity, religion, gender and socio-economic status.

• Academic Excellence—Our focus remains on the growth and achievement of every young person we serve. Recognizing parents as the first educators, we partner to help youth grow spiritually, socially, emotionally, intellectually and physically.

With ISTEP+ scores higher than state averages at every grade level and continued excellence illustrated by other measures of performance (such as SAT and ACT college entrance exams), our students are challenged and supported as we maximize their capacity in preparation for college, careers and heaven.

Our school leaders, teachers and other staff members truly set our Catholic schools apart from the rest for their dedication, professionalism and example as ministers of the faith which cannot be matched! We thank God daily for these amazing individuals and their service to our Church.

• Quality Leadership/Governance—We value local autonomy while having the broader support of our archdiocesan offices and network of Catholic schools.

We are grateful for our pastors and religious who give so generously so that we may all come to know, love and serve God more fully. With lay leaders from each community serving on school boards and commissions in an advisory capacity, our school leaders are provided supports intended to directly impact youths and families in positive ways. We are thankful for each of our board/commission members and other volunteers who readily assist in this great ministry.

• Operational Vitality—Committed to excellence and rigor, our Catholic schools responsibly approach personnel, financial and operational decisions in ways that put children first and fortify long-term viability for generations to come.

Our cost per student, on average, is significantly lower than that of public and charter sectors, and our youths are the direct beneficiaries of the resources secured.

Our Catholic schools exist to develop missionary disciples in Christ, and we do that through effective stewardship, strategic planning and prayerful discernment when making decisions.

Please join me in celebrating the ministry of Catholic schools and all those who aid in their success! May God continue to bless our Church abundantly and all those we serve! †

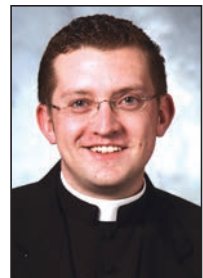


Capital campaigns build community support for Catholic schools

By Sean Gallagher

Faith is the foundation of any effort to ensure the future of Catholic education in central and southern Indiana.

The students at St. Nicholas School in Ripley County may know that better than most. When construction on a new education center began at St. Nicholas



Fr. Shaun Whittington

Parish last year, students placed medals of saints in gravel where the foundation of the new school would be poured.

“I believe that the dedication to prayer for this project by the school children is what has made

the rough places smooth during our construction phase,” said Father Shaun Whittington, St. Nicholas’ pastor. “Taking the children onto the site under the supervision of our general contractor to bury the blessed medals was one of my favorite parts of the project so far.”

“Our parishioners have always been a very faith-filled group,” said Sherri Kirschner, St. Nicholas’ principal. “They understand that God is the center of everything. I think the opportunity to spread the good news of Jesus to even more youths of our parish and community excites them as their deep-rooted faith will live on in their children and grandchildren who will graduate from St. Nicholas School.”

The faith of today’s students at St. Nicholas and other schools across the archdiocese is built on the foundation of faith of generations past in central and southern Indiana.

St. Nicholas Parish was founded in 1836, just two years after the

establishment of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis. Its school was founded in 1859.

At that time, parishioners across central and southern Indiana often came together as a community to put brick and mortar together with their own hands to start a Catholic school.

Community is no less a part of construction projects today than it was generations ago.

It usually happens now through capital campaigns in which parishioners and other school supporters contribute funds for needed improvements, renovations or additions to a school’s campus.

The capital campaign at St. Nicholas that has made its new \$3.2 million school building possible is its Heritage Project. The first phase of the project is the construction of the school building, which should be ready for use at the start of the next academic year. Future phases will include constructing a gymnasium and parish life center.

“Capital campaigns always build community,” said Jolinda Moore, executive director of the archdiocese’s Secretariat for Stewardship and Development. “In addition to raising money, they also raise excitement and commitment to [the school]. Engagement goes through the roof.”

Moore and other archdiocesan leaders help parishes and schools in the process of making a case for a capital campaign, determining what projects are possible through feasibility studies and then



Jo Hoy



Mary Schmidl, left, Lilah Butz and Henry Schneider, all sixth-graders at St. Nicholas School in Ripley County, place blessed medals of saints in gravel on Nov. 5, 2018, where a foundation was later laid for a new education center at the Batesville Deanery faith community. (Submitted photo)

launching a campaign and seeing it through to completion.

Joseph Hollowell, president of Roncalli High School in Indianapolis, knows well how capital campaigns build engagement among a school’s supporters.



Joseph Hollowell

Serving as the president of the interparochial high school for the Indianapolis South Deanery since 1995, Hollowell has overseen several building projects and capital campaigns, including the current construction of a \$6.5 million gymnasium that will seat 2,000 people and is expected to be open for use at the start of the next academic year.

“There’s a real sense of pride that comes from a community that has joined together to build a facility that is of great service to the young people there,” he said. “There’s a real sense of common ownership that builds up the body of Christ.”

Roncalli’s current capital campaign involved more than 100 volunteers who

met with five to 10 other people or couples to invite support for the project.

“No one or two people can pull off a capital campaign,” Hollowell said.

Jo Hoy, president of Cardinal Ritter Jr./Sr. High School, which serves the Indianapolis West Deanery, is leading her first capital campaign. It is a \$2 million project to build a new entrance to the school to improve safety and to reclaim four classrooms that have been used as offices in recent years.

“It was resoundingly supported by the fact that we always want to provide a safe environment for our students,” Hoy said. “That’s why we exist, to provide a Catholic education for the families that want it.”

Hoy previously served as Ritter’s principal and has seen how previous building projects and capital campaigns build up the community of people who support the school, especially its alumni.

“It gives them a sense of pride and continues to renew a sense of ownership,” she said. “They remember the reason that their parents sacrificed to send them to Catholic schools. It’s an incredible experience for all of us.” †

Teacher offers tips to help students develop their talents

By John Shaughnessy

In 26 years of teaching at Catholic schools in the archdiocese, Lynne Locke has developed a definite approach to help students make the most of their talents.



Lynne Locke

It’s an approach that led to her selection in 2018 as the recipient of the Saint Theodora Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

Here are some thoughts about being a Catholic educator from Locke, a junior high school theology and social studies teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis.

Lead by example. “I live what I teach. In teaching the value of each human being, as a child of God, students know they are respected, even when there is a difficult situation. I do make mistakes, and I model reconciliation by readily apologizing to students and/or parents when necessary.”

Set standards. “Keeping standards high for all students is integral to the Catholic notion of justice. All students

deserve to be challenged and supported according to their individual needs.

“I do not accept substandard work from any student. Of course, the standard is different for each student. Everyone—including me—can work to improve.”

Provide support. “Just because a student has a higher ability level does not mean that they never need support. Many students—both high and lower ability—come to school bearing burdens, and these burdens affect their ability to grow and learn.”

Act fairly. “Even when disciplinary measures need to be taken, I believe that I act in a just and fair way to students—and that each situation is a learning experience, helping students to understand their actions and the effect this may have on others.”

Serve. “By using my own gifts and talents to help others, I model responsible stewardship and help the students understand that using their God-given talents to serve others is a way of life.”

Work with parents. “Developing a working relationship with parents is crucial to supporting and challenging students. Helping parents to understand their student’s gifts and talents—and how to grow those gifts and talents—is a focus for me.” †

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Driven to lead and connect: Bishop Chatard student-athlete represents Catholic high schools in Indiana sports

By John Shaughnessy

The smile of Edreece Redmond is quick and full of light, and it flashes often during a conversation about the defining ways he represents high school student-athletes in Indiana.

The junior from Bishop Chatard High School in Indianapolis is one of the 18 members of the student advisory committee of the Indiana High School Athletic Association (IHSAA)—a committee that represents more than 160,000 student-athletes from 410 high schools across the state.

One of the captains on Bishop Chatard’s basketball team, Edreece is the only member on the committee who is from a non-public school.

“It’s big—not only to represent all Catholic schools, but Chatard especially,” say Edreece, who is 17. “I’m the only African-American, too, so that’s big to represent that community.”

As he shares these two realities, he does it with a sense of humility, respect and responsibility—just some of the qualities that define him, according to those who interact with him often. In fact, they say, he represents the best of high school student-athletes, the ones who strive for success in the classroom, savor their bonds with their teammates and classmates, want to make a difference in their community, and give their all to their school and their sport.

“You couldn’t ask for a better student-athlete,” says Kerrie Schludecker, an assistant commissioner for the IHSAA who works with the student advisory committee. “He works hard, he’s coachable, and his respectfulness and his personality stand out. He’s always smiling.”

“Academically, he’s a high honor roll student, so he gets it done where it’s most important,” says Mike Ford, Bishop Chatard’s athletic director. “He’s also a very humble individual even though he’s a high achiever.”

Brian Shaughnessy has coached Edreece at the varsity level for three years. He also has him as a student in a religion class for juniors. In basketball, Edreece’s coach describes him as “incredibly determined and driven, a gifted athlete but humble.” As an example, he recalls how Edreece reacted when he had a game where he believed

he didn’t live up to his personal standards. After the game that night, Edreece spent an hour in the gym working to improve.

As his teacher, Shaughnessy sees a “focused, thoughtful” student who is equally dedicated in the classroom.

For Edreece, his approach to both sports and studies comes down to a basic philosophy.

“Go as hard in the classroom as I do on the court,” he says. “On the court, I want to be the best. If I do that, I have to put my best foot forward in class, too.”

Still, Edreece’s greatest attribute may be the way he relates to other people, Shaughnessy says.

“He is all class—as respectful, supportive, trustworthy and grounded a young man as you’re likely to meet. He is good to everyone I see him interact with, all the way down to my 3-year-old daughter.

“He is an amazing leader. He is a complete advocate for his teammates. They know he cares about them, has their back, and will put himself on the line for the team.”

Known for his natural smile, Edreece’s brightest one comes when he talks about his teammates.

“We’re all really close on and off the court,” he says, noting how they often go to breakfast together after a Saturday morning practice. “I want us to feel like a brotherhood, which it is on our team. I also want them to know that if there’s anything that they’re facing off the court, we’re all here for each other.”

Edreece is working to create that same sense of inclusion in another special way through his involvement with the IHSAA committee. One of the responsibilities of the 18 members is to start a “Champions Together” program at their high school.

“It’s bringing together kids with special needs with students here, and then have them compete in activities together. I think we’ll do bowling,” Edreece says. “Coming up, we’ll have a school assembly to get students interested in working with special needs students and raising money for the events.”

He views his involvement in the “Champions Together” program as another way to develop as a leader, another way to share his gifts to make a difference in the lives of other people. They’re qualities and desires, he



A junior at Bishop Chatard High School in Indianapolis, Edreece Redmond is one of the 18 members of the student advisory committee of the Indiana High School Athletic Association—a committee that represents more than 160,000 student-athletes from 410 high schools across the state. (Submitted photo)

says, that have been enhanced through the education he has received at Bishop Chatard.

“It’s really built me up as far as who I am as a person. Just the community—how close we are. It’s put me in a position of leadership that maybe I wouldn’t have at other schools. The relationships I’ve built with teachers and friends are really close. They’re always there for you. They genuinely care for you.” †



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STEM classes create a bright future for students and society

By Sean Gallagher

Joe Esposito, technology teacher and coordinator at St. Pius X School in Indianapolis, says the future is now when it comes to preparing his students for a more technologically driven workforce.

That's why St. Pius and more Catholic schools across central and southern Indiana are introducing classes that incorporate science, technology, engineering and mathematics, commonly known as STEM.

"It's very important for Catholic schools to put an emphasis on STEM education because the demand for STEM skills is no longer on the horizon," Esposito said. "The world in which our students live is employing technical methods of making things faster, smarter and more efficient, and we would be doing them a disservice if we didn't equip them with the right tools today."

What sets apart Catholic schools in their approach to STEM classes is that they help their students learn about these fields in light of faith.

"They need to study the natural world, how it works and be able to effect change," Esposito said. "But they also need Catholic values to give them purpose and direction in their work. I actually was telling third graders today that because God created the natural world, we can find ways to connect with him by understanding how it works."

St. John Paul II School in Sellersburg began offering STEM classes to its middle schoolers in the 2017-18 academic year.

Karen Haas, St. John Paul's principal, has high hopes for the possible effects these classes can have on her students and the broader society.

"Those in the STEM field have the ability to solve problems," Haas said. "They gain knowledge while focusing on real world issues and problems. Today's

STEM student may someday create a design to help the disabled, or have an impact on decreasing the impact of a natural disaster through better forecasting.

"The benefits to society are endless. God gives each student the gift of his or her abilities. What he or she does with those abilities is his or her gift to God."

The focus in STEM classes is often on applying knowledge to specific projects that groups of students have to complete together.

For example, students at St. John Paul II were given an "egg drop challenge" in which they were given materials to create a package to hold an egg and keep it intact after being dropped to a hard surface.

In the challenge, they applied what they had previously learned about aerodynamics and impact forces.

The project was also a competition among the groups of students to see who could create the most protective package with the least materials used.

"We were able to apply in the real world things that we had already learned in class," said Alexander LaMaster, a seventh-grader at St. John Paul. "It was really cool."

Shelby Arthur, St. John Paul's STEM teacher, said she uses the natural competitiveness among children to enhance their learning.

"It really allows them to naturally work together and brainstorm multiple ideas and concepts without the students realizing that they are still performing school-related tasks," she said. "The students enjoy the positive reinforcement and praise for winning a STEM challenge."

"They get to carry that sense of achievement around with them. That continues to motivate the students to try their best and to really try to understand the STEM concepts we are covering so that they can win the next STEM challenge."



Harrison Howell, left, Evan Nevitt, and McKinley Combs, all sixth-graders at St. John Paul II School in Sellersburg, smile after winning a competition in their STEM class in the New Albany Deanery school. (Submitted photo)

Some students face challenges in STEM classes. Esposito appreciates helping them overcome obstacles and achieve success.

"To say it has been very rewarding is an understatement," Esposito said. "So many students think that they 'just aren't good at coding' or 'STEM doesn't make sense to me,' and I have the privilege of popping those bubbles."

"My eighth-graders last year were learning about [software] programming, and one student asked me if what we were learning was actually coding, and when I said yes, he exclaimed that he

actually understood it. You could see the empowerment on his face."

With teachers like Esposito across the archdiocese helping students past barriers that they thought were beyond their reach, Haas is anxious to see what the future will hold.

"We envision that our students will be well prepared as critical thinkers for their school career and beyond," Haas said. "We pride ourselves on the fact that John Paul II students start here and succeed anywhere. We can't wait to see the world they create—a world we can only imagine." †

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MEN AND WOMEN FOR OTHERS

A special choir ‘sounds like angels singing for God’

By John Shaughnessy

Cindy Greer was on the verge of tears the first time she witnessed what the students had done.

Her appreciation has only grown five months later for the school children’s initiative, talents and faith.

“I almost cried the first week because it was so amazing,” says Greer, the principal of St. Anthony School in Indianapolis. “Their leadership and ownership have been great to see. And they’re really good.”

The special scene began at the start of the school year in early August when the school’s part-time music teacher had a commitment that wouldn’t allow her to be there for the weekly school Mass on Wednesday mornings. So seventh-grader Waldo Tapia took it upon himself to provide the music.

Waldo enlisted five of his female classmates who love to sing, and he set up a practice 45 minutes before school began that day. Then at the Mass, he strapped on his guitar and joined the girls in leading their schoolmates in songs that echoed with joy throughout the church.

The scene was so cool and contagious that fellow seventh-grader Lance Gratner brought his drums the next week, and soon sixth-grader Jennifer Cazares was playing the piano, and then students from kindergarten through the upper grades clamored to join the choir. Waldo, Lance and Jennifer welcomed them all, as long as they were willing to attend the practices.

Now, there are usually about 25 students in the choir at the school Mass, and a trombone player, a bass guitarist and two violinists have been added. The musicians have an extra practice each week.

“I was expecting a couple of kids to do it,” says Lance, who came up with the idea of expanding the choir. “I did not think we’d have this many people! A lot of the kids are little. We used to be little, too, so we understand them. We tell them, ‘OK, you have to practice.’”

Waldo nods and adds, “We



The student-led choir and musicians of St. Anthony School in Indianapolis use their talents to praise God during their weekly school Mass. (Submitted photo)



Jennifer Cazares, Waldo Tapia and Lance Gratner have taken the initiative to lead the student choir and musicians during the weekly school Mass for students at St. Anthony School in Indianapolis. (Submitted photo)

created this atmosphere of being friendly because we’re all friendly here. I don’t care what grade they’re in. If they’re younger kids, they’ll eventually lead the choir. I want to give them the chance to lead.”

The three leaders of the group especially note the singing of the second-grade students, whom they view as an extra section of the choir because they sing so loud and they’re seated right near the choir at Mass.

“It gets me happy when I hear them sing,” Jennifer says, flashing a smile.

Greer is also all smiles when she thinks of the group.

“They took this on themselves,” says the principal of the Notre Dame ACE Academy school. “For them to be so dedicated and committed is amazing.”

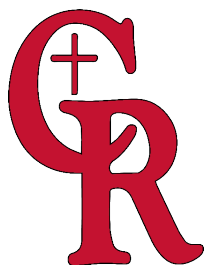
Waldo just sees it all as an extension of the faith and the music that adds so much joy to his life.

“Ever since I was a small kid, I’ve loved to go to Mass,” says Waldo, who is 13 and from a musical family, just as Lance and Jennifer are. “The music is one of the most important things at Mass for me. I always like the Mass at school because it sounds like joy. The choir sounds like angels singing for God. That’s what I hear.” †

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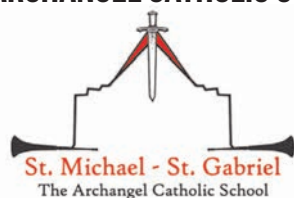


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Learning days for principals help them impact students' lives

By Natalie Hoefer

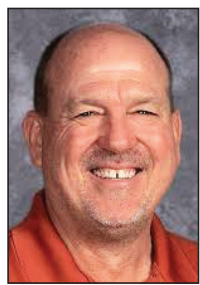
The world is changing, and so are the needs of the children living in it.

That's part of the reason the archdiocese offers several professional days for principals of its schools. And it is entirely the reason a recent professional day addressed the topics of social-emotional learning and cultural inclusivity.

What are these topics, what do they mean for Catholic school students, and how do principals keep up with other topics essential to their jobs? *The Criterion* interviewed three principals at archdiocesan schools in central and southern Indiana to learn more.

'Not in a day, but every day, all day'

"Almost all research now is pointing to social-emotional skills as being the key to learning," says Kevin Gawrys, principal



Kevin Gawrys

of St. Therese (Little Flower) School in Indianapolis. "If you don't have those [components], you can't process other information, you can't do anything with it."

According to the Collaborative for Academic, Social and Emotional

Learning, social-emotional learning is "the process through which children and adults understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships, and make responsible decisions."

For perspective in terms of Catholic schools, Gawrys notes that "we see more and more every year how much more trauma and early child trauma kids have been through. Until you're able to add

social-emotional learning, significant, deep learning won't take place."

The source of trauma varies. But Janet Abdoulaye, principal of St. Susanna School in Plainfield, sees one pervasive trend.



Janet Abdoulaye

"I think social media and technology have made [children] a little more isolated than before," she says. "I think some of those skills they naturally learn in friendships, they don't learn as easily these days."

Cindy Johnson, principal of St. Michael School in Brookville, agrees.

"[Kids] know and hear so much more than what kids did 20 years ago," she says. "We have to meet them where they are."

Addressing students' need for social-emotional learning "is not done in one week," notes Gawrys. "It's done every day, all day."

He says one way to improve in this area is to "move away from, 'You did something wrong so you get punished' to 'You did something wrong. Why? What made you do that?'"

Another example he offers is teaching children a particular value by incorporating lessons on that value in intentional ways.

For instance, he says, "Our kids in third grade build endurance with reading. So we would tell them, 'Read for five minutes without talking.'"

"But we never told the kids, 'You're learning how to be persistent.' Now we're saying, 'Here's the skill you're learning,' instead of hoping they know what skill they're learning."

Abdoulaye says with the "Leader in Me" method that her school started a

few years ago, they began implementing social-emotional learning practices.

"The speaker showed a slide about how students need help with self-management," she says. "That's one of the first steps [of the 'Leader in Me']—'You are responsible for yourself.'"



Cindy Johnson

Johnson was so taken with the social-emotional learning concept that she personally bought 20 copies of a book

related to the method for her staff, even the cooks. She notes with a laugh that she has seen one classroom aide walking for exercise—while reading the book.

Understanding differences

The second topic, cultural inclusivity, "goes hand in hand with social-emotional learning," says Gawrys. "Part of social-emotional learning is learning how to deal with people who aren't just like you, don't think like you, come from a different background, don't want the same things as you."

Abdoulaye notes that cultural inclusivity "is more and more important because we are becoming more and more divided as a society. So understanding differences and different points of view and different perspectives is really

important."

At Little Flower, diversity is not just a catchphrase—it's a reality.

Whereas the student body was predominantly Caucasian and Catholic when he started there 20 years ago, Gawrys says it is now one-third non-Caucasian and 50 percent Catholic.

"We have kids with nannies in the summer, and kids whose parents have no job," he says. "We run the gamut economically, racially, religiously, culturally. [Inclusivity] is the training of how we deal with other people, of how we go beyond tolerance to embracing the other person and realizing that differences make us stronger."

'We all have to be lifetime learners'

Abdoulaye, Gawrys and Johnson each expressed gratitude and enthusiasm for the ability to regularly meet with their principal peers.

"If I need help, I have colleagues I can call on—friends I can rely on," Abdoulaye says.

Johnson agrees: "It's priceless to talk with other principals. No one can help you the way other principals can. I look forward to those days. We all get to talk and brainstorm. It's awesome."

Bottom line, says Gawrys, "Kids want to do a good job. And we want to help them do that. The professional days are invaluable." †

First graders' faith reflects teacher's plan to 'put God first'

By John Shaughnessy

One of Lindsey Morris' favorite moments as a teacher involves a non-Catholic, first-grade boy who always wanted to know more about the Catholic faith.



Lindsey Morris

"I was answering non-stop questions for a whole year," notes Morris, a first-grade teacher at St. Mary School in North Vernon. "I would see a spark in his eyes for the love of God and Catholicism."

"This young boy received his first Communion, reconciliation and confirmation all by himself. He is the only one in his family. He doesn't miss a Sunday Mass, and his love for the faith still grows. His testimony for this faith is something that will forever have a place in my heart."

The joy that Morris has in sharing that story reflects her major goal as a teacher. "I pride myself on making sure I have

a relationship with every student," says Morris, who was a finalist for the 2018 Saint Theodora Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

"I know my students' interests, needs and wants. I am constantly engaged with my students even after they leave my classroom. One example is in the way I lead our aftercare program after school. I love this because it allows me to reconnect with former students of mine."

She also continues that connection by serving as the faculty advisor for the school's student council and by leading the parish's high school youth group.

"Witnessing my students grow in their faith from first grade up is astounding."

That feeling is matched by being able to share her love of God and her faith with her students.

"Putting God first is the first thing that comes to mind when I think of my daily planning. I want my students to walk away from school every day and know that in every action and every conversation, we put God first." †



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Alumni relish teaching at schools they once attended

By Natalie Hoefler

In terms of school, “homecoming” is an event when alumni gather from their scattered locations and return to their alma mater.

For many teachers in the archdiocese, every day is “homecoming” as they walk through the doors of the elementary, junior high or high school they once attended as students.

Below are the thoughts of a few of those alumni-educators at Catholic schools in central and southern Indiana. Among the aspects they value about teaching at their alma mater, there is one constant—their ability to openly discuss, share and practice their Catholic faith.

‘The Lord called me to be here’

Unlike most who seek jobs after college, Lindsey Scott cast a very small net—more of a lasso really.

“I couldn’t see myself working anywhere else, so I only applied here,” says the 24-year-old special



Lindsey Scott

education teacher at St. Monica School in Indianapolis. “I felt God call me to come back here.”

The lifetime member of the parish attended Ball State University in Muncie, Ind., to study deaf and hard-of-hearing

education. One course

required for the degree changed her focus. “I fell in love with special education,” she says. “It’s where I felt the most confident in my abilities, and the most joy.”

But Scott finds joy in Christ and her Catholic faith as well. She spent her first two years after college as a missionary in Ireland and Scotland sharing the Catholic faith and Gospel message with youths for National Evangelization Teams.

Toward the end of her second missionary year, Scott says she “asked the Lord where he needed me to go next. [St. Monica] is the only place I felt him need me. There were no issues, it was an easy process, and I felt such peace. It was a clear sign that the Lord called me to be here.”

Having spent time in a public school as a student-teacher, Scott appreciates now being able to “share with students my relationship with God, and how amazing it is to have one. I love working in an environment where I can pray, and the fact that we go to Mass every week as a school.”

Other than “calling my former teachers by their first name and getting away with it,” Scott says she feels no awkwardness in teaching where she herself had been a student.

“St. Monica is such a family community,” she says. “It’s my parish, my home. I can’t imagine doing anything else or being anywhere else. This is where I’m meant to be.”

‘I always dreamed of going back’

Jane Noel, 61, taught for eight years in public schools, and owned and operated a day care and kindergarten with a friend for 17 years. But in the back of her mind, she had a secret desire.

“I always loved my job,” she says. “But I always had a dream of going back to St. Lawrence and just giving back.”

For 10 years now, the lifetime member of St. Lawrence Parish in Lawrenceburg has been living that dream as a fourth- and fifth-grade teacher at the faith community’s school she herself attended.

“I wanted to be able to teach the kids how to pray, and that you can pray anytime, anywhere,” she says, “and to share my love of Jesus no matter what subject I taught.”

So she has, not just for the few years she taught religion, but also in her primary subject, language arts.

“Whatever the topic of the story they’re reading [for the class], there’s always a way to include the faith,” she says.

Noel even created “WOW God Wednesdays,” where she tells “a story about how God worked a miracle in someone’s life,” she explains. “They are true stories that leave the kids saying, ‘Wow!’ ... Sometimes the junior high kids will even stop in to hear a story.”

And Noel has been able to fulfill her desire to “pray at any given moment on any given subject. We pray every day at certain times, or any time. We’ve seen many prayers answered.”

Some of those prayers are “for our abortion-minded women,” says Noel, who serves as president of the board of directors for the Southeast Indiana Pregnancy Center in Lawrenceburg.

Getting to practice and share her faith at the school she once attended has been a wish come true for Noel.

“It’s all I dreamed it would be,” she says.

A ‘special, unique school’ with ‘the feeling of family’

When Stephen Sims, 34, speaks of his alma mater, Father Michael Shawe Memorial Jr./Sr. High School in Madison, his love for the school is obvious.



With Notre Dame Cathedral in the background, Aline Cambon poses with her students Caroline Wehner, second from left, Skip Maas, Hannah Storm and Myles Hesse during a trip she led to France. Cambone has been a French teacher at her alma mater, Father Michael Shawe Memorial Jr./Sr. High School in Madison, for 40 years. (Submitted photo)

“Shawe is a special, unique place, very small,” he says. “Our class had 25 [students], and they’re all my best friends.”



Stephen Sims

Things haven’t changed much since Sims graduated.

“It’s still the same as far as being close-knit and tight,” he says. “Kids are still everybody’s friend.”

The married father of two young children knows this because he sees it firsthand. Sims

is in his seventh year of teaching physical education at the school and serving as its athletic director.

Spoken like a sports fan, he appreciates the faith “that comes into play” at the school, attended predominantly by youths of families who, like the Simses, are members of Prince of Peace Parish in Madison.

The faith that unites the students and staff, combined with the school’s small size, creates “a more intimate environment,” Sims says.

“The staff knows every kid and what they need,” he notes. “They spend time with the kids. They know their strengths and weaknesses and their backgrounds, what’s going on in their families, so they can help them out better. Our teachers are supportive of the kids.”

French teacher Aline Cambon was working at the school when Sims attended Shawe—her son was one of his classmates.

But Cambon’s ties to the school go even further back. She has not only been teaching French at the school for 40 years—she, like Sims, is also a graduate of Shawe and Pope John XXIII School.

“We moved here from France when I was 9-and-a-half,” says Cambon, 63, who graduated from Shawe in 1973 and began teaching there in 1978.

She says the school has always had “the feeling of family. I like the support and love you feel from the students as well as their families.”

But what she most likes about teaching at Shawe is practicing her Catholic faith.

“If you see a student is down or having a difficult time at home, you can pray before class,” she says.

She teaches her students to pray the Hail Mary in French, and “they love to pray it,” she says. “They ask to pray it before tests. Once in the hall, they were practicing for an oral part of the test, and they asked, ‘Can we pray right now?’ And we held hands and prayed. It was so touching.”

The support, love and faith of the community shined through in a profound way after Cambon gave birth to her second son.

“I was in the hospital in a coma,” she recalls. “You wouldn’t believe the support they gave me—it was amazing. ... When I came back, the [Pope John XXIII] elementary kids made cards for me.”

Just this year, Cambon’s grandson started preschool at Pope John XXIII.

“To me, it’s like a dream come true to teach” at Shawe, she says. “I don’t feel like I’m going to work. I feel like I’m with my own family.” †



Jane Noel, center, poses with her 4th-grade class at St. Lawrence School in Lawrenceburg, which she herself attended in the late 1960s and 1970s. (Submitted photo)



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What Makes a Catholic School Special

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

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

RESEARCH SAYS ...

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

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



During National Catholic Schools Week, we proudly celebrate the 68 schools and more than 23,000 students served through the Archdiocese of Indianapolis.

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How can we AFFORD CATHOLIC SCHOOL? Understanding Tax Credit Scholarships and Indiana School Vouchers

My child is enrolled at a Catholic school.

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

I meet these eligibility requirements:

- Indiana resident
- My family is between 100% and 200% of the Federal Free and Reduced Lunch Income Level (see chart).

I meet these eligibility requirements:

- Indiana resident
- Apply before September 1, 2019
- My child attended public school the previous year (two semesters) OR received a Tax Credit Scholarship or Voucher the previous school year.

TAX CREDIT SCHOLARSHIP

CHOICE SCHOLARSHIP PROGRAM INCOME LIMITS BY HOUSEHOLD SIZE 2018-2019 SCHOOL YEAR

Persons in Household	69% of Reduced Lunch Eligibility	100% of Reduced Lunch Eligibility	200% of Reduced Lunch Eligibility
	Annual household income limit for a 90% Indiana Voucher	Annual household income limit for a 90% Indiana Voucher	Annual household income limit for a Tax Credit Scholarship (or 50% Indiana Voucher)*
1	\$15,418	\$22,459	\$44,918
2	\$20,904	\$30,451	\$60,902
3	\$26,391	\$38,443	\$76,886
4	\$31,877	\$46,435	\$92,870
5	\$37,363	\$54,427	\$108,854
6	\$42,850	\$62,419	\$124,838
7	\$48,336	\$70,411	\$140,822
8	\$53,823	\$78,403	\$156,806

Number Included All Adults in Household

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

* For a household size of eleven (11) or more add \$5,486 to the annual limit for each additional member for a "90%" scholarship.

** Add \$11,988 to the annual limit for each additional member for a "50%" scholarship.

*** Add \$15,984 to the annual limit for each additional member for a "50%" scholarship.

What are Tax Credit Scholarships?

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

Who qualifies for a Tax Credit Scholarship?

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

Why should I apply now?

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

How do I apply?

1. To see how much tuition assistance you are eligible for, first register at your Catholic school of choice.
2. To apply for funding, visit www.i4qed.org/sgo.

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

AND one of the following:

My family is at or below 200% of the Federal Free and Reduced Lunch Income Level (see chart).

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

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

K-12 SCHOOL VOUCHERS

What is an Indiana School Voucher?

A Voucher is a state-funded scholarship that helps cover the cost of tuition at a private school. Qualifying students in grades K-12 can receive up to 90% of the local per-student state funding amount.

Who qualifies for a Voucher?

- A student whose family meets the income eligibility guidelines for Federal Free and Reduced Lunch Program (see chart), AND
- A student in grades K-12 who is coming to a Catholic school after attending at least one year (two semesters) in an Indiana public school, AND/OR
- A sibling received a Tax Credit Scholarship or Voucher, AND/OR
- A sibling living in an "F" school area, AND/OR
- A current Catholic school student in grades K-12 who has received a Tax Credit Scholarship in a prior year, AND/OR
- A student who qualified for an Individualized Education Program (IEP).

Why should I apply now?

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

How do I apply for an Indiana school Voucher?

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

Pre-K vouchers are available in Marion, Jackson, Bartholomew, Monroe, Madison, Harrison and Vigo counties. For more information, log onto www.in.gov/fssa/carefinder/4932.htm.



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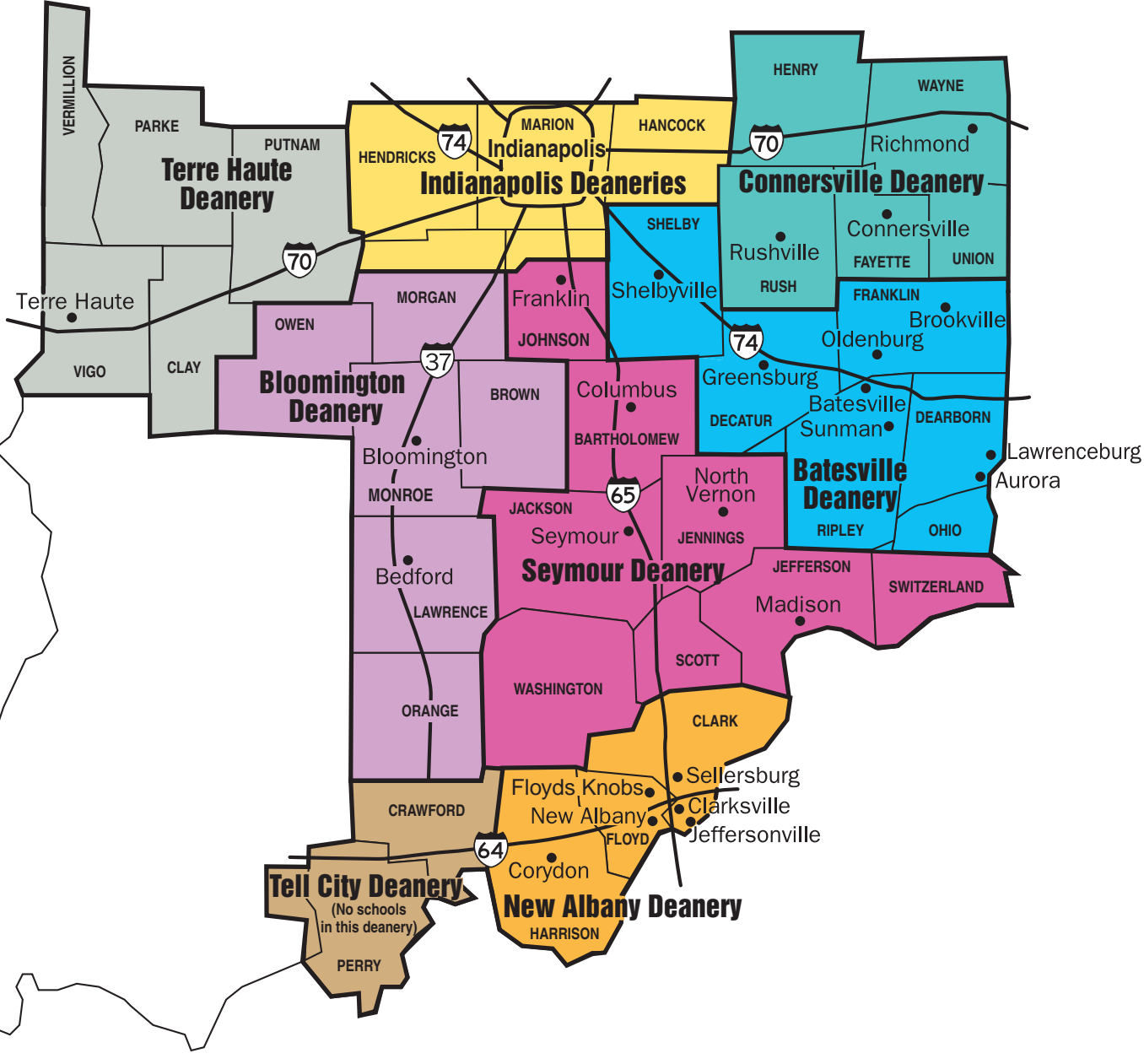


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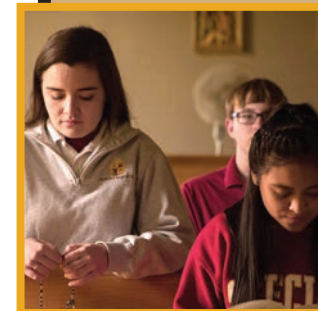
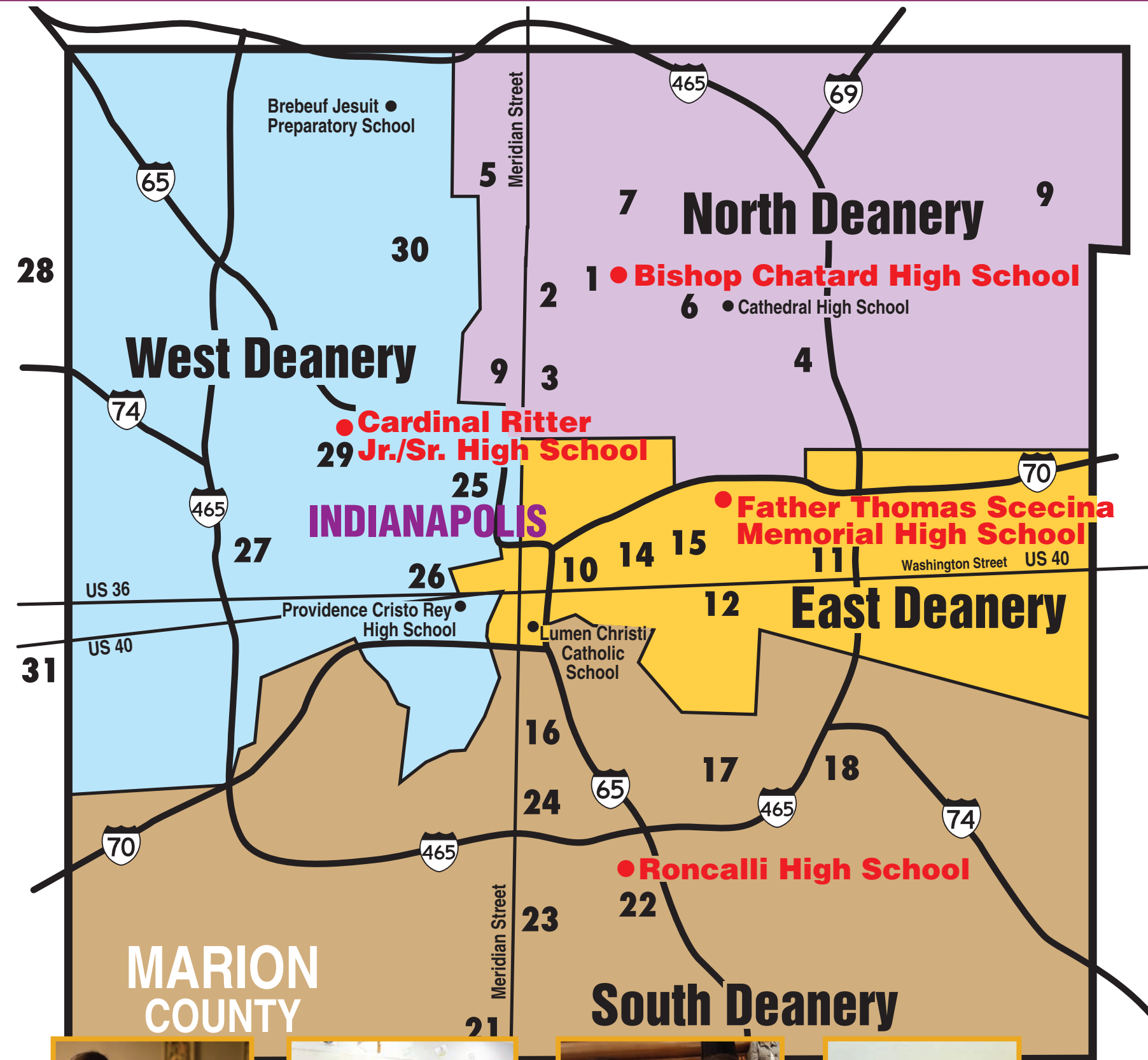
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<p>Indianapolis North Deanery</p> <ul style="list-style-type: none"> Bishop Chatard High School (9-12) 5885 N. Crittenden Ave. Indianapolis, IN 46220 317-251-1451 Christ the King School (K-8) 5858 N. Crittenden Ave. Indianapolis, IN 46220 317-257-9366 Immaculate Heart of Mary School (K-8) 317 E. 57th St. Indianapolis, IN 46220 317-255-5468 St. Joan of Arc School (PK-8) 500 E. 42nd St. Indianapolis, IN 46205 317-283-1518 St. Lawrence School (PK-8) 6950 E. 46th St. Indianapolis, IN 46226 317-543-4923 St. Luke the Evangelist School (K-8) 7650 N. Illinois St. Indianapolis, IN 46260 317-255-3912 St. Matthew the Apostle School (PK-8) 4100 E. 56th St. Indianapolis, IN 46220 317-251-3997 	<ul style="list-style-type: none"> St. Pius X School (K-8) 7200 Sarto Drive Indianapolis, IN 46240 317-466-3361 St. Simon the Apostle School (PK-8) 8155 Oaklandon Road Indianapolis, IN 46236 317-826-6000 St. Thomas Aquinas School (K-8) 4600 N. Illinois St. Indianapolis, IN 46208 317-255-6244 Indianapolis East Deanery Father Thomas Scecina Memorial High School (9-12) 5000 Nowland Ave. Indianapolis, IN 46201 317-356-6377 Holy Cross Central School (PK-8)* 125 N. Oriental St. Indianapolis, IN 46202 317-638-9068 Holy Spirit School (PK-8) 7241 E. 10th St. Indianapolis, IN 46219 317-352-1243 	<ul style="list-style-type: none"> Our Lady of Lourdes School (PK-8) 30 S. Downey St. Indianapolis, IN 46219 317-357-3316 St. Michael School (PK-8) 515 Jefferson Blvd. Greenfield, IN 46140 317-462-6380 St. Philip Neri School (PK-8)* 545 N. Eastern Ave. Indianapolis, IN 46201 317-636-0134 St. Therese of the Infant Jesus (Little Flower) School (PK-8) 1401 N. Bosart Ave. Indianapolis, IN 46201 317-353-2282 Indianapolis South Deanery Roncalli High School (9-12) 3300 Prague Road Indianapolis, IN 46227 317-787-8277 Central Catholic School (PK-8)* 1155 E. Cameron St. Indianapolis, IN 46203 317-783-7759 Holy Name of Jesus School (PK-8) 21 N. 17th Ave. Beech Grove, IN 46107 317-784-9078 	<ul style="list-style-type: none"> Nativity of Our Lord Jesus Christ School (PK-8) 3310 S. Meadow Drive Indianapolis, IN 46239 317-357-1459 Our Lady of the Greenwood School (PK-8) 399 S. Meridian St. Greenwood, IN 46143 317-881-1300 SS. Francis and Clare of Assisi School (PK-8) 5901 Olive Branch Road Greenwood, IN 46143 317-215-2826 St. Barnabas School (PK-8) 8300 Rahke 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 (PK-8) 541 E. Edgewood Ave. Indianapolis, IN 46227 317-786-4013 St. Roch School (PK-8) 3603 S. Meridian St. Indianapolis, IN 46227 317-784-9144 	<p>Indianapolis West Deanery</p> <ul style="list-style-type: none"> Cardinal Ritter Jr./Sr. High School (9-12) 3360 W. 30th St. Indianapolis, IN 46222 317-924-4333 Holy Angels School (PK-6)* 2822 Dr. Martin Luther King Jr. St. Indianapolis, IN 46208 317-926-5211 St. Anthony School (PK-8)* 349 N. Warman Indianapolis, IN 46222 317-636-3739 St. Christopher School (PK-6) 5335 W. 16th St. Indianapolis, IN 46224 317-241-6314 St. Malachy School (PK-8) 330 N. Green St. Brownsburg, IN 46112 317-852-2242 St. Michael-St. Gabriel Archangels School (PK-8) 3352 W. 30th St. Indianapolis, IN 46222 317-926-0516 St. Monica School (PK-8) 6131 N. Michigan Road Indianapolis, IN 46228 317-255-7153 	<p>Private Schools</p> <ul style="list-style-type: none"> Lumen Christi Catholic School (PK-12) 580 E. Stevens St. Indianapolis, IN 46203 317-632-3174 Brebeuf Jesuit Preparatory School (9-12) 2801 W. 86th St. Indianapolis, IN 46268 317-524-7128 Cathedral High School (9-12) 5225 E. 56th St. Indianapolis, IN 46226 317-542-1481 Providence Cristo Rey High School (9-12) 75 N. Bellevue Place Indianapolis, IN 46222 317-860-1000
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* Notre Dame ACE Academies

Students learn to share their greatest gift in honors program

By John Shaughnessy

During Catholic Schools Week, sixth-grade students at St. Elizabeth Ann Seton School in Richmond will collect diapers, baby wipes and formula to help struggling pregnant women.

This effort follows their Christmas outreach to bring fruit baskets to senior citizens at a nearby apartment complex—a visit where they talked and sang carols with the residents.

Then there are the after-school sessions where the sixth-graders—the oldest students in their school—regularly help younger children prepare for tests, do their homework or just spend time reading together.

It's all part of the school's National Elementary Honor Society program,

an initiative that uses the faith-based principle of caring for others to build leadership, character and lifelong service.

"We get to learn about being nice to people and helping them," says 11-year-old Kelsey Brim.

Abby Davis enjoyed participating in a march and a fundraiser to help the pregnant women.

"It was kind of cool to be there with teachers and students, to see all the people volunteering," Abby says.

Their friend and classmate Jackie Clemente adds, "It's really an honor to be in the society. It means you have this gift and this talent, and you can share it with others. It means a lot to me, and it helps the other students become better students as well."

"I was tutoring this one girl, and after we were done, she hugged me and said, 'Thank you! You've been so helpful.' She was in the third grade. That let me know I was sharing my gifts."

That's the primary goal of the honor society's approach, says its advisor.

"They're in charge. I let them take the lead," says Mary Leverton, the school's fifth-grade teacher. "They've really shined. They're doing things they've never done before in offering their abilities and their gifts to help others." †



St. Elizabeth Ann Seton students Gwynie Falcone, left, Jackie Clemente, Addi Guiley and Allison Hamilton deliver fruit baskets to senior citizens at a nearby apartment complex in Richmond before Christmas. (Submitted photo)

Helping children with disabilities reflects teacher's focus on faith

By John Shaughnessy

Parents long for their child to have a teacher who cares for him or her—and then strives to bring out the best in their child.

It's a longing that may be even stronger for parents whose child struggles with a disability.

So the letter that a parent wrote in support of Jennifer Fisher Kelly says so much about the student service teacher at St. Anthony of Padua School in Clarksville.

"[Our son] is dyslexic. He is far behind his peers in reading," noted the mom in her letter. "Most kids in his position have given up. I credit his hard work and willingness to go to school, even though it seemed impossible some days, to Jennifer Kelly. We could never repay her for the never-ending encouragement she has given our whole family. She was the best

advocate we could ever hope for in our journey."

Kelly's commitment to students with dyslexia, autism and other learning and developmental disabilities led to her becoming a finalist for the 2018 Saint Theodora Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

It's a commitment that has its roots in a friendship from her days as a student at St. Anthony School and nearby Our Lady of Providence High School—a commitment that now extends to making a Catholic education possible for children with disabilities.

"I had a very good friend who attended K-12 with me who really struggled in school," she notes. "Those struggles made him dislike school more and more every year. During our senior year, he was diagnosed with ADHD and learning disabilities. He excelled in college

where he took advantage of support services and teachers.

"I often wondered what my friend's school experience would have been like had there been more awareness of learning differences and programs in place to meet different needs.

"His story always stuck with me. Once I decided in college that I wanted to be a special educator, I knew that I wanted to do so in a Catholic school at some point. I feel very fortunate to have the opportunity to support children's needs with the Christian environment that their families have chosen for them." †



Jennifer Fisher Kelly shares a smile with one of her students during a computer exercise at St. Anthony of Padua School in Clarksville. The student service teacher is known for her commitment to her students with special needs. (Submitted photo)

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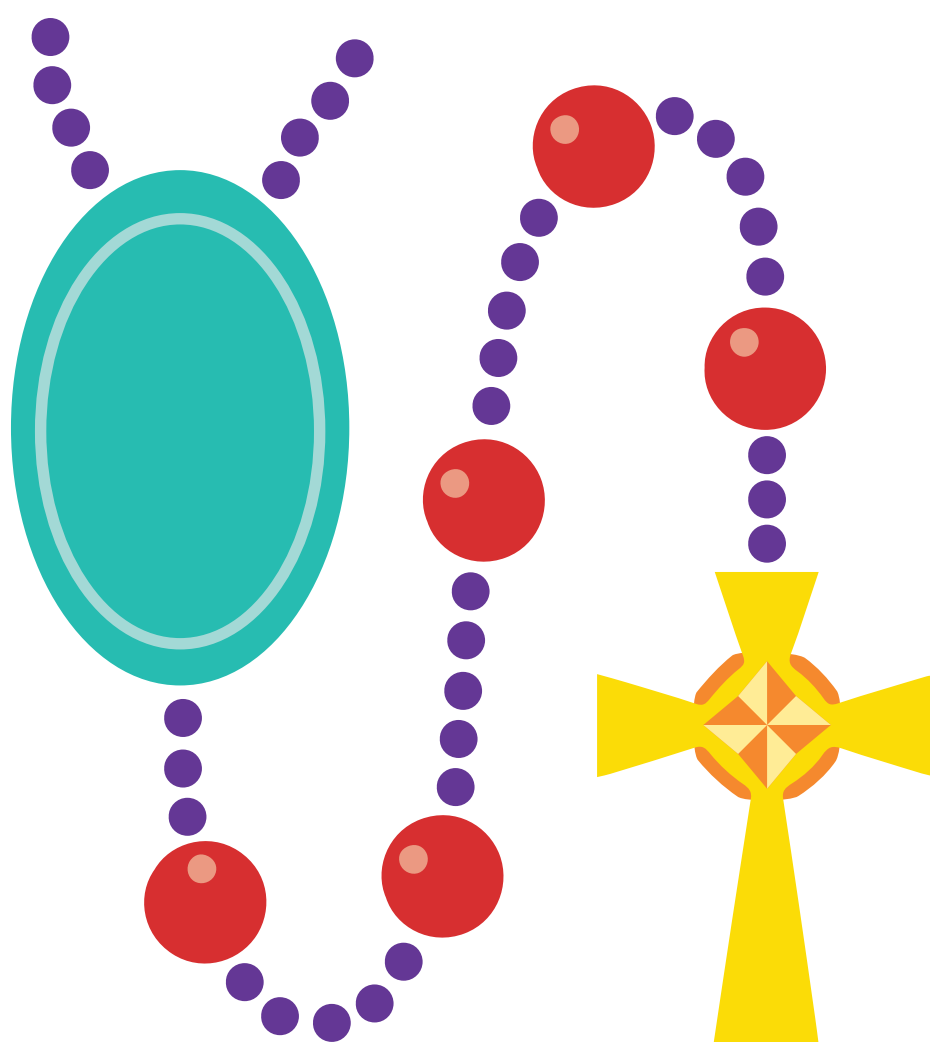
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317.356.6377
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Greenfield
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A NOTRE DAME ACE ACADEMY

All the right ingredients make Soup Day a special tradition at Providence

By John Shaughnessy

One of the foundations of Catholicism is that many people need to help in the formation of a child's faith life.

A list that starts with parents also includes grandparents, godparents, coaches, pastors, older siblings and nearly everyone who works in the child's Catholic school.

That foundation is at the heart of an annual tradition at Our Lady of Providence High School in Clarksville—a special tradition that was started 23 years ago by the leader of the school's cafeteria staff.

As the story goes, cafeteria manager Mary Ann Reed had a friend who devoted her life to helping the poor and homeless after she made a plea and a promise to God. The friend, who wasn't able to have a child, asked that she and her husband be blessed with one. In return, she would serve the needy.

The couple had a child. And as her friend upheld her promise, Reed started Soup Day at Providence to help her. As part of Soup Day, she served a simple meal of soup to the students, with all the profits from the day going to her friend's efforts. Reed also asked Providence students to bring canned goods and staple food items to the cafeteria, to help feed the homeless, too.

"Mary Ann started it, and it's meant so much to all of us," says Karen Hennessey, who worked with Reed for 16 years before Reed died in 2015. "She was special. She would always make you laugh, and her smile was contagious. She had cancer the last two years she worked here. She died two years after she left the school."

Now the cafeteria manager, Hennessey and the other members of the lunchroom staff continue the tradition, partly in Reed's honor and partly as a way of teaching students about the challenges of homelessness and hunger.

While soup is served during lunch, Hennessey and other members of the cafeteria staff talk to the students about how these challenges even can affect their classmates.

"We want them to know what it is like to wait in line, to maybe not eat everything you like to eat—to know that a bowl of soup might be all a kid gets each day," Hennessey says. "They may be your neighbor or someone who sits next to you in class."

In response to the pre-Thanksgiving effort in 2018, Soup Day raised about \$1,500 that was donated to two groups that help the needy: Haven House Homeless Shelter in Jeffersonville, and In Heaven's Eyes in New Albany. Nearly 1,500 canned goods and food staples were also distributed between Haven House and The Center for Lay Ministries in Jeffersonville.

"Every year when we do this, it's more special," Hennessey says. "We want the kids to know life is about community and giving back."

There is also a year-round, under-the-radar quality to the cafeteria staff's efforts to help people who are hungry—namely some students at Providence.

While some students benefit from a federally subsidized, free-lunch program, there are still students who deal with hunger at times. In response, teachers, staff and members of the cafeteria team at Providence have quietly contributed to the lunch accounts of such students.



The cafeteria staff at Our Lady of Providence High School in Clarksville are instrumental in continuing the school's tradition of Soup Day, an effort to help the poor and the homeless. Staff members include Lindsey Rutherford, left, Karen Hennessey, Penny Schroeder, Maria Agtuca, Donna Burke, Aggie Kiesler, Elisa Bary and Sarah Gahagen. (Submitted photo)

"We had a boy who was eating a bologna sandwich for lunch and dinner each day," she says. "We put money in his account so he could get what he needed to eat. The fact that we have teachers and staff members who are willing to contribute to help kids and keep their names out of it says a lot about our school."

When money is added to a student's account, Hennessey sends an e-mail note to the parents of the child, letting them know that extra funds have been added by "a guardian angel."

Hennessey recalls one mother being so thankful because otherwise, she said, she would have had to choose between adding money to her child's lunch

account or paying an electric bill when her electricity was about to be turned off.

"Never once have I not received a thank you from the parents," she says.

Then there are the moments when students become the teachers.

"One student who was on the federal-assisted lunch program brought in 40 to 50 cans in two huge bags for Soup Day. It warmed my heart that she and her mother did that because money is tight for them."

They're all ingredients in what makes Soup Day a special tradition at Providence, Hennessey says.

"I appreciate the feeling of just knowing you're making a difference in someone's life." †

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St. Joseph Catholic School, Corydon
St. John Paul II Catholic School, Sellersburg
St. Mary of the Knobs Catholic School, Floyds Knobs

Celebrating Catholic Schools Week 2019

Small parish makes big news in starting a school

By Jennifer Lindberg

Special to *The Criterion*

BRAZIL—A small parish community has shown that hope can outmeasure any label.

While Brazil was named the poorest town in Indiana from the United States Census Bureau, Annunciation Parish in that community took action to make a better distinction: opening a new school.

“With material poverty, there tends to be more drugs, crime, etcetera,” said Father John Hollowell, pastor of Annunciation Parish. “A lot of people, if you knocked on their door and invited them to Mass, wouldn’t dare come. But if you say, ‘We’d like to offer a really amazing, safe, holistic, education for your child,’ people are very much interested and ready to listen.”

Annunciation Parish was listening so well that after four parish dinners in December of 2017 to solicit private funds, they received \$75,000 just three months later from parishioners, alumni of the previous parish school and from friends of parishioners.

The school sparked an interest in an endeavor seeking to bring the light of Christ into some of the darkest corners through education. The new school also secured grants from The Froderman Foundation in Terre Haute and an early learning grant from the State of Indiana.

“Only the Lord could have brought all the pieces together,” said Christa Dohmen, the director of Annunciation Montessori School and the director of religious education for Annunciation Parish. “One of our goals is certainly to evangelize and bring new families with children to Annunciation Church.”

The new school, opening with a preschool for 3- to 6-year-olds, has plans to expand per archdiocesan approval each year. It can now accept The Child Care and Development Fund (CCDF) vouchers that help low-income families obtain child care and has a scholarship fund, Dohmen said. As the school adds elementary grades, it will be eligible for other state vouchers.

Mary McCoy, assistant superintendent for the archdiocesan Office of Catholic Schools, worked closely with Dohmen and Father Hollowell on plans for the school.

“We are very blessed to have [Dohmen] down there and Father Hollowell too,” McCoy said. “I am so excited to see where this goes, and I hope they can sustain it.”

McCoy said that it is in the poorest areas that Catholic education sees a big impact. She was impressed with the vision that the school would evangelize Catholics and non-Catholics alike in the community.

“How beautiful,” McCoy said. “We believe that we educate not because



Sylvia Tews, a student at Annunciation Catholic Montessori School in Brazil, prays during the religious education program called Catechesis of the Good Shepherd. Sylvia was learning about the holy vessels of the altar that are used in Mass. (Submitted photo)

someone is [or isn’t] Catholic, but because *we* are Catholic.”

Dohmen first met Father Hollowell when she was studying in Rome more than 10 years ago. A former chemical engineer for Eli Lilly & Co. in Indianapolis, Dohmen began to feel a different call, one that led to graduating with a theology degree from the Pontifical University of St. Thomas Aquinas in Rome and a master’s degree in Montessori Education from Loyola University Maryland before becoming principal of a Catholic Montessori school in Ohio. She was also a teacher in various Montessori schools.

Even with all these successes, Dohmen felt the Lord asking something more of her.

“The mission of a Catholic Montessori school was placed on my heart for vulnerable children in lower economic circumstances,” Dohmen said.

When she learned Father Hollowell was open to starting a new school, Dohmen felt that the cycle of poverty in Brazil and the surrounding area could be broken, and that children at the parish would be given another avenue to come closer to Jesus.

“Providing a Catholic Montessori experience to children as young as 3 years old can likely be the necessary component for a generation change in this low-income, at-risk community,” Dohmen said.

But the school is also about growing Annunciation Parish by bringing in younger families to an already aging

population, Dohmen said.

The Montessori approach, developed in the early 20th century by Dr. Maria Montessori, a devout Catholic, means the child’s education uses manipulatives that are hands-on, self-paced, collaborative and joyful, Dohmen said.

Students not only learn reading, writing and math, but also self-care. They learn to prepare snacks, basic sewing and how to care for their small environment that has child-size rugs, lamps and tables.

The school also has a full-time religious education component called Catechesis of the Good Shepherd that was created by Montessori. The program uses miniature items of the altar and Mass that students see at church, as well as other materials to help the child learn about the Bible and prayer. The setting is called an atrium, harkening back to the place where, in the early days of the Church, catechumens were prepared for reception of the sacraments. For the child, the atrium is a place to help prepare them for full participation in the life of the Church, Dohmen said.

“Whether Catholic or non-Catholic, being able to live the Catholic faith daily in the atrium and providing a faith community for the family to be a part of, we are supporting and nurturing the religious need within each child,” Dohmen said.

Dr. Kristen Walton, who is not Catholic, said she is grateful that her daughter Lillian, 4, is getting “a spiritual education alongside the Montessori

education.”

“We want our daughter to have the best education possible in a healthy environment,” Walton said. “In this part of Indiana, Annunciation is the only preschool we found that respects parents’ health decisions, genuinely cares about the child’s environment and provides research-based education.

“Lilly loves helping prepare her own snacks and other activities like sewing and playing the bells. Many of the activities she loves are not things we previously thought a 4-year-old capable of.”

Jeff Wools knew what a Montessori education was and wanted that for his grandson, Ian Schobee, 4. Wools, a member of Annunciation Parish, said he has seen marked improvement in his grandson during the time he has been at the school. Before, Ian was shy and didn’t speak much, Wools said.

“Now he has advanced,” he said. “He interacts with other kids a lot better, and it has all been very positive.”

Father Hollowell said opening a school is a lot of hard work, and this one has taken a lot of effort, from a major renovation project to securing funds and volunteers. He insists that the opportunity to share the faith makes all the efforts worthwhile.

“I feel like Catholic schools are such a wonderful way to bring the good news of the Gospel to the world.”

(Jennifer Lindberg is a freelance writer and a member of St. Joseph Parish in Shelbyville.) †

Hard work spells success at state level for small school

By John Shaughnessy

Considering the success of the Spell Bowl team of St. Roch School in Indianapolis, the team members wouldn’t have any difficulty spelling the word, “dynasty.”

For the third straight year, the team of sixth-, seventh- and eighth-graders from St. Roch has won the Indiana state championship in spelling at the Class 4 level.

In fact, in the past seven years, the team has won six state championships in the Academic Spell Bowl. The one team that didn’t win finished second, losing on a tiebreaker.

The latest state championship came on Nov. 10 at Purdue University in West Lafayette—a championship that produced the same reactions as when a sports team wins a title.

“There were big smiles, loud cheers and pumping of fists,” recalls Mary Ann Chamberlin, the team’s head coach who

also teaches religion and social studies at the school. “There’s a real sense of accomplishment because it’s hard, and they’ve worked hard.”

St. Roch team members practiced five days a week from the beginning of the school year in August until early November, striving to master the spelling of the more than 1,600 words that are the foundation of the competition.

Spell Bowl is a team competition, requiring eight team members to take their individual turn at trying to correctly spell—in writing—nine words. A person pronounces each word and uses it in a sentence. Participants then have 15 seconds to spell the word. The team that spells the most words correctly wins the competition.

“Just like in sports, they learn the value of teamwork, that they’re only as strong as their weakest link,” Chamberlin says. “They also learn the value of putting time into this. They practice at home, too. There’s that personal self-discipline that,

‘I’ve got to spell this word.’”

They’re “old-school” values from a teacher who considers herself “old school” about the importance of spelling.

“I think spelling is becoming a lost art,” says the mother of four and the grandmother of eight. “And I appreciate that these kids are willing to spend their time learning to spell. I think being accurate in your writing, your spelling and your grammar is very important.”

Chamberlin also savors the impact that the team’s success has on the students and the school where she has taught for 35 of her 37 years as a Catholic educator.



Students and coaches of the Spell Bowl team of St. Roch School in Indianapolis pose for a photo after winning the Indiana state championship in spelling at the Class 4 level, marking the sixth time in the past seven years that the school’s team has won a state championship. (Submitted photo)

“It’s nice for our little school to be recognized. I’m just so proud of the work the kids do.” †

How to help more students experience benefits of a Catholic education

(Editor's note: The following analysis on "The Catholic School Choice" study was written by Phil Gonzalez, coordinator of Latino outreach for the archdiocese's Office of Catholic Schools.)

The National Catholic Education Association (NCEA) recently released a market research study titled, "The Catholic School Choice: Understanding the Perspectives of Parents and



Phil Gonzalez

Opportunities for More Engagement." The purpose of this study was to measure opinions and perceptions of Catholic schools nationwide. To do so, NCEA conducted an online survey of 1,403 adult Americans from across the country.

A major finding of the survey was a disparity between parent perceptions of Catholic schools and their willingness to enroll their children in a Catholic school.

While 63 percent of respondents had a favorable impression of Catholic schools, only 51 percent were willing to consider enrolling their child in one. Survey results identified the two primary causes of

this disparity to be "Parents' concerns [or misperceptions] about the product as well as a lack of confidence they can afford the cost of tuition."

The perception that Catholic schools are financially inaccessible is a concern for Catholic schools in the Archdiocese of Indianapolis, even as Indiana has instituted perhaps the most robust school choice legislation in the United States.

In addition to financial assistance that individual Catholic schools offer, families in Indiana may also be eligible to receive financial assistance through Tax Credit scholarships and Indiana Choice scholarships, commonly known as vouchers.

The Tax Credit and Indiana Choice scholarships were instituted by Indiana to give greater educational choice to all Indiana families by offsetting tuition costs at participating schools. During the 2017-18 school year, 35,458 students across Indiana took advantage of the Choice Scholarship Program, an increase of 1,159 students from the prior school year.

Unique to Indiana, the Tax Credit and Indiana Choice scholarships are structured to benefit middle-income as well as low-income families.

For example, in the 2018-19 school

year a family of four with an annual income of \$92,870 was eligible to receive a Tax Credit scholarship. Additionally, an eligible family of four with an annual income of \$69,653 could receive a 50 percent Choice scholarship, an award that carried a value of \$2,720-\$3,771 per student depending on the school corporation in which the family resided.

Awareness of these tuition assistance programs needs to be increased. A 2017 survey of Indiana parents sponsored by EdChoice, a nonprofit advocate for greater school choice, found that approximately one-third of respondents to their survey had never heard of the Tax Credit and Indiana Choice scholarships.

Awareness of these programs is critical to enrollment efforts. Parents who are aware of tuition assistance programs and who believe they can afford Catholic school tuition are more likely to consider a Catholic education for their children.

Sixty-seven percent of parents in the NCEA survey said they would be "somewhat more" or "much more" likely to consider a Catholic school if their children "qualified to receive subsidized or discounted tuition."

Fortunately, there are strategies that Catholic schools and their stakeholders can use to increase awareness of their schools and the tuition assistance programs that make them more accessible. Some strategies include:

- Hosting "Coffee with the Principal" meetings in the parish.

- Increasing the visibility of information about tuition assistance programs on the school and parish websites, school social media accounts, school publications and parish bulletins.

- Engaging parents, parishioners and community leaders as "Share Partners" who share information about the school and tuition assistance programs in meetings with families and via school-created brochures and social media posts.

A concerted and coordinated effort by school and parish communities can address and overcome the perception that Catholic schools are financially inaccessible.

Such an effort can especially lead to these two important outcomes: to allow even more students to experience the academic and spiritual benefits of a Catholic education, and to further the evangelical mission of the Catholic Church. †

Teacher's goal: building leaders who know, love and serve God and others

By John Shaughnessy

Pam Wells isn't shy about the ambitious goal that she has for each of the girls and boys that she teaches in her middle school classes:

"Enabling our students to be leaders and innovators in a global society, while sharing their gifts to know, love and serve God."

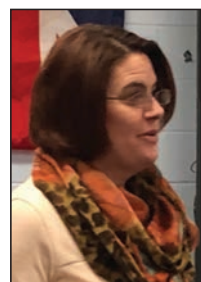
That combined goal has guided Wells in her 24 years of teaching in a Catholic school, including her current role as a teacher of middle school social studies

and eighth-grade religion at SS. Francis and Clare of Assisi School in Greenwood.

"Integrating the Catholic faith into our daily life at school goes beyond prayer and religion class," says Wells, a finalist for the 2018 Saint Theodora Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

"It is literally impossible to teach social studies without using our faith as a catalyst or a comparison. When we study other civilizations, we are always drawing parallels with their religion and our own."

She uses that same approach as she leads her students in discussing current



Pam Wells

events that have included right-to-life issues, the platforms of political candidates and the treatment of women in different areas of the world.

"I have implemented 21st century philosophies into Catholic

education: creativity, communication, collaboration and critical thinking as a means of educating children to prepare them to be successful adults in our communities in the future," says Wells, who sometimes dresses in costume to portray historical figures.

"Thousands of adolescents have walked through my door, and I believe that when they walked out for the last time, they were critical thinkers ready to make a difference in the world through their faith." †



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CATHOLIC YOUTH ORGANIZATION
Archdiocese of Indianapolis

Conference raises enthusiasm of young adult Catholic community

By John Shaughnessy

Matt Faley always loves the moments when he sees “God work in the hearts” of young adults.

He witnessed many of those moments when more than 17,000 people from across the United States and the world gathered in Indianapolis on Jan. 3-7 for SEEK2019, the conference that offered its mostly young adult Catholic participants the opportunity to deepen their encounter with Jesus Christ.

“We had a large [archdiocesan] group of young adults [at] the conference, and I was particularly moved to hear what God was doing in their lives,” says Faley, the director of the archdiocese’s Office of College Campus and Young Adult Ministry.

“One person was moved to tears by the beauty of the liturgies, particularly through the witness of so many young priests. One came for just the weekend and told me the talks, time of adoration and confession—and connecting with community—were just what was needed in their life. Another participant started exploring religious life seriously for the first time.



Matt Faley

“I’m sure there are more stories still being written, but how awesome to see God work in the hearts of those who were with us.”

Faley was also thrilled by a large group moment that occurred during the conference, which was sponsored by the Denver-based Fellowship of Catholic

University Students (FOCUS).

“We were blessed to partner with FOCUS to host a ‘Theology on Tap’ event at the conference,” he says. “This event not only exposed our community to this huge national event, more importantly



it allowed us to witness to the greater Church what a vibrant young adult community we have here in the archdiocese. About 1,500 people were in

attendance, and hundreds of those were young adults from many parts of the archdiocese.”

Faley believes hosting the SEEK conference in Indianapolis will have a lasting impact on the young adult Catholic community in the archdiocese. He says the increased enthusiasm that resulted from SEEK can be summed up by a quote from one of the local participants: “I am ready to go.”

“Our group left ready to take those graces and turn them into tangible action back in their parish communities,” Faley noted.

“I could not help but think of what happened in Denver after St. John Paul II came for World Youth Day in 1993. While on a smaller scale here in Indy, the spiritual impact that will be left here after such an event will be long-lasting. I can’t wait to see what fruit will come.”

The SEEK conference also left its mark on Faley personally.

“I have been to so many conferences in my life of ministry, it almost becomes routine if I let it,” he says. “But of course, the Lord had other plans. I left so heartened by the mission God has entrusted me with and a new zeal to bring that mission back to our communities here in the archdiocese.” †



Kalyann Palacios, a student at the University of Texas in Austin, prays before the Blessed Sacrament during adoration on Jan. 5 at the SEEK2019 conference in the Indiana Convention Center in Indianapolis. Sponsored by the Denver-based Fellowship of Catholic University Students, the Jan. 3-7 event drew about 17,000 people, mostly college students. (Photos by Katie Rutter)



A SEEK conference participant enjoys an upbeat song during the SEEK2019 conference on Jan. 5.

Camino walk helps young man find path that leads him, others to Christ

By John Shaughnessy

Shea McMahon’s journey of faith has led him on some incredible adventures, including walking the *Camino* in France and Spain, and living in England trying to help college students embrace a relationship with Jesus Christ.



Shea McMahon

Still, the pivotal point of his journey began in his hometown of Indianapolis five years ago when the then-24-year-old McMahon found himself at a crossroads in his life.

“I walked away from my faith in college,” said McMahon of his time at Indiana University in Bloomington. “When I was 24, I met an old friend who was involved in IndyCatholic [the nickname of the archdiocese’s Office of College Campus and Young Adult Ministry.]

“My friend invited me to a men’s group, and there I encountered Christ by the witness of their own personal relationships with him. After that, I just had a lot of wounds I wanted healing from. I felt God wanted me to walk, so that’s what I did. I walked the *Camino*.”

For 40 days in the fall of 2014, McMahon walked 600 miles along the ancient pilgrimage path that leads to the Cathedral of St. James at Santiago de Compostela.

That walk focused the direction of his life, said McMahon, who shared his story during a break at SEEK2019—the conference established to give college students and other young adults the opportunity to have a deeper encounter with Jesus, a gathering that drew more than 17,000 participants from around the world to Indianapolis from Jan. 3-7.

“On the *Camino*, you have so much time to pray and think,” McMahon said. “I developed a prayer life, an internal life that was ongoing. I was in a consistent, constant

prayer with our Lord. I realized the grace Jesus had given me, not only to walk but the grace for eternal happiness and eternal joy. I needed to share that with other people.

“I met a lot of Europeans who didn’t know Jesus, and they didn’t have a relationship with him. After that, I had a great desire in my heart to serve people in Europe and help them with an encounter with Jesus.”

That desire led him to become a missionary with FOCUS—Fellowship of Catholic University Students—the organization that directs the SEEK conferences and that strives to “share the hope and joy of the Gospel” with college students and other young adults.

In his past two years with FOCUS, McMahon has served as a missionary at the University of Southampton in England. The experience has come with its challenges and its graces.

“You’re walking into a new culture and learning to evangelize in a new culture. Going to a new country where you don’t know

anybody other than the three missionaries you were sent with, I had to rely on Christ for my sense of home, for my security. The things I find comfortable were stripped away from me. I had to go to Jesus to find those things.

“I’ve been able to give more of my heart to him. Whenever we give our heart to Jesus, he gives his heart back exponentially more than we could ever give him.”

He viewed coming home to Indianapolis for the Christmas season and for the conference as another one of God’s gifts to him.

“It has been really amazing to see my worlds colliding in this way,” said McMahon, a 2007 graduate of Roncalli High School who grew up in St. Jude Parish, both in Indianapolis.

“I have friends here, family here, people who are supporting me in my mission, and people who have been involved in my conversion. I’m so excited for the city of Indianapolis and for the impact the conference will have on the Church here.” †

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God speaks through the Liturgy of the Word at Mass

By Julianne Stanz

Catholics have often been falsely accused of not being regularly exposed to the Scriptures. While it has been true in the past that sprinkling conversation with the Scriptures has typically not been a part of Catholic culture, this has certainly changed over the years.

What many people do not realize, however, is that Catholics are deeply saturated in the word of God every time they worship at Mass. Readings from Scripture are a sizeable part of every Mass. The antiphons are usually drawn from the Bible. And the text of many of the prayers make reference to scriptural passages.

How much Scripture is proclaimed at Mass? Quite a lot in fact. As the liturgy section on the U.S. bishops' website explains, "at least two readings [three on Sundays and solemnities], one always from the Gospels, make up the Liturgy of the Word. In addition, a psalm or canticle is sung."

As a result of the Second Vatican Council's emphasis on increasing greater literacy of the Scriptures, we now have a three-year cycle of readings for Sunday Masses built around readings from the three synoptic Gospels—Matthew, Mark and Luke. The start of a new liturgical year begins with the first Sunday of Advent and marks the transition from one lectionary cycle (A, B or C) to the next.

During Mass, it is important to note that the Scriptures are proclaimed, not from the Bible but from a lectionary. The U.S. Conference of Catholic Bishops' (USCCB) website goes on to say that "a lectionary is [a book] composed of the readings and the responsorial psalm assigned for each Mass of the year" including Sundays, weekdays and special occasions.

These readings are divided by theme and arranged on a three-year cycle: "Year A is the year of Matthew, Year B is Mark and Year C is Luke," David Philippart explained in an article for *U.S. Catholic* on how the Mass readings are arranged.

You might be asking, what of the Gospel of John? The Gospel of John is proclaimed at Christmas, Lent and Easter and to complete the rest of Year B since

the Gospel of Mark is shorter than the Gospels of Matthew and Luke, Philippart said.

According to the USCCB website, the lectionary also "provides readings for feasts of the saints, for common celebrations such as Marian feasts, for ritual Masses [weddings, funerals, etc.], for votive Masses and for various needs."

The Liturgy of the Word begins with the first reading, which Philippart explained, is "chosen, usually from one of the books of the Old Testament, or from the Acts of the Apostles in Eastertime." And on Sundays and solemnities, "the second reading is chosen from a New Testament letter" or, in Eastertime, the Acts of the Apostles.

The first reading relates thematically to the Gospel. For example, "if the Gospel is about Jesus giving sight to the blind, the first reading will tell how the blind will see when the Messiah comes," Philippart wrote. During the Liturgy of the Word, we have an opportunity to hear the word of God proclaimed and reflect upon it, pray with it and incorporate it into our lives.

Through the Liturgy of the Word, God speaks personally to each one of us. What a gift to us! This gift invites a response, and God invites our response to his word every day.

At each Mass, we hear the phrase, "The word of the Lord," and pray the response, "Thanks be to God." And yet, how many times do we say these words automatically, without thinking and without being consciously grateful for the word of God in our lives? Here are three tips to be more receptive to the word of God and to cultivate a joyful heart:

—Prepare in advance. Take time to read and reflect upon the upcoming readings ahead of time. Spend some time alone and with your family reading the Scriptures together and making a note of any important points that come to mind.

One beautiful practice is to pray *lectio divina*, which is an ancient way of reading Scripture that moves the person from reading and studying the word to meditating upon it and contemplating God in light of it so we may truly embody his word in our daily lives

—Read the word of God every day. Do you want to know and love Christ better? Open the Scriptures regularly! St. Jerome famously said that "ignorance of Scripture is ignorance of Christ." In sacred Scripture, we constantly find nourishment and strength. The word is welcomed, not as a human's word but the word of God.

It is in the Scriptures that the Father who is in heaven comes lovingly to meet us, his children, and speaks to us. His word is freely available to us, not

just at Mass but every day if we would take the time to open it.

—Live the word by responding with a thankful heart. The Scriptures are the voice of God the

Father who loves us deeply and unconditionally. When we hear the phrase, "The word of the Lord," we should not just think of "words" or text, but *the Word*. God the Son, Jesus Christ, is the Word of God.

The Gospel of John begins with this point, "In the beginning was the Word, and the Word was with God, and the Word was God" (Jn 1:1). Intimacy with God's word is intimacy with Jesus Christ through the power of the Holy Spirit.

The word of the Lord is intended for each one of us and is God's gift to us. It is a fountain of joy and nourishment that gives us the strength to arise each day.

The next time you hear "The word of the Lord" proclaimed, respond with renewed confidence and faith as you say, "Thanks be to God."

(Julianne Stanz is director of discipleship and leadership development for the Diocese of Green Bay, Wis., and a consultant to the U.S. bishops' Committee on Evangelization and Catechesis. Originally from Ireland, she lives in Wisconsin with her three children.) †



Deacon Paul Chin raises the Book of the Gospels during Mass at St. Paul Chong Ha-Sang Church in Queens, N.Y. It is important to note that the Scriptures are proclaimed not from a Bible but from a lectionary, a book that has Mass readings arranged in it. (CNS photo/Gregory A. Shemitz)



A cantor leads the congregation in song. The liturgy section on the U.S. bishops' website explains that "at least two readings, one always from the Gospels, [three on Sundays and solemnities] make up the Liturgy of the Word. In addition, a psalm or canticle is sung." (CNS photo/Nancy Phelan Wiechec)

Worship and Evangelization Outreach/Teresa Venatta

Spiritual direction: 'Who are you, Lord and who am I?'

I have always been drawn to the anecdote about St. Francis of Assisi which states that a brother observed him in prayer and heard him say, "Who are You, Lord my God, and Who am I?"

These two evolving reflections were foundational in my examined faith journey, and the spiritual direction relationship became the ideal place for me to explore these questions. The ancient practice of spiritual direction provides an open and sacred space where the directee can "talk out" their spiritual questions and life's joys and challenges with a trained spiritual director. The Holy Spirit is always the "third chair" in the room and the true guide of this relationship.

The question, "Who are you, Lord?" invites the exploration of our unique image of God. Rooted in our own personal life experience and faith tradition, who we believe God to be is a good starting place.

When given the space to reflect in spiritual direction, our concept of God can shift from something we "believe in" to a

loving Creator with whom we can enjoy a personal and intimate relationship.

Our image of God explored in relationship to personal experience and with the guide of tradition and Scripture allows God to keep revealing the deeper mysteries of mercy, grace and love. We can begin to know God and actually feel divine unconditional love and acceptance.

When we encounter God in this generous and caring manner, we can then move on to St. Francis' next question with openness. The question, "Who am I?" often enough begins with the obvious ways we self identify—our jobs, our families, our traditions, etc. When given the space to reflect on this in spiritual direction, our identity can shift from these externals to who I am in Christ, as created in the image and likeness of God.

Our human identity can be explored in relationship to a loving God as revealed in the person of Jesus Christ. God's mercy becomes the endless and eternal place to take our personality, experiences and life choices—both positive and negative. Gradually, we can learn to trust the challenges, wounds and failures of life as much as—if not more than—our supposed successes.

The question, "Who am I?" becomes

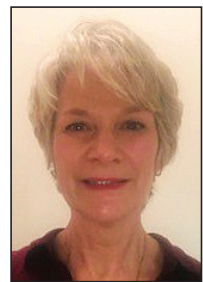
more raw, authentic and in the long run, affirming. The recognition that we are all "loved sinners" invites us toward real growth into who God has uniquely created us to be—our eternal selves.

Ultimately as we soul search the questions of God and self, we can find freedom from external expectations. The safe space created in the spiritual direction relationship provides the forum to explore our lives from a more God-centered perspective.

The questions, "Who are you, God?" and "Who am I?" move us on to, "Who are you calling me to be, God?" The door continues to open to growth and relationship. Our Christian call to more fully love God, self and others becomes more possible. As a result, our worship becomes more authentic and our evangelization more organic.

If these questions of St. Francis excite or challenge you, maybe this is the nudge toward spiritual direction, too. The opportunity is there for all.

(Teresa Venatta is a spiritual director and discernment companion within the Secretariat for Worship and Evangelization in the Archdiocese of Indianapolis. She can be reached at spiritualdirection@archindy.org.) †



Faith and Family/Sean Gallagher

Life in a family home gives insight about immigration

Living in a modest home with five sons and my wife Cindy often means that boundaries are crossed without permission being asked.



Three of my sons share a room. And you have to walk through another son's room to get to their room. Thankfully, they aren't so possessive of their space that they've put tape on the floor

to mark what's theirs. But they are understandably defensive at times when one of their brothers disturbs their space without permission.

Cindy and I try to address these moments of tension among the boys in a couple of ways.

In the short term, we make sure that each of the boys is respectful of the space of the others. And if that respect is lacking, then there are consequences of varying degrees for the violator.

Perhaps more importantly, though, in the long term we try—with the help of God's grace—to steer our sons away from the kind of possessiveness that would lead them to make defensiveness their default attitude when it comes to their space.

Having one's own space is part of the human condition created and redeemed by God. But so is the call to welcome others.

Ultimately, we want them to seek happiness in God and in his divine qualities of truth, beauty and goodness, and then to share that happiness with others.

I know well that this is a lifelong project because I still struggle at it today. Hopefully, my daily struggle to place my hope and happiness in God alone and to shrug my shoulders at the things of this world—as good, true and beautiful as they may be—will help my sons be content and composed as they grow and are faced with the stresses that come with managing boundaries in daily life with other people.

What Cindy and I try to instill in our sons in respect for boundaries and detachment from material things, however imperfectly (at least on my part) would serve our nation well as we continue to be divided about how we should treat people from other countries who want to come and live here.

Cindy and I are doing nothing extraordinary or new. It's merely the practical application in a family home of the age-old Catholic understanding about aspects of the human condition.

The Church teaches that nations have a legitimate right to regulate immigration for the common good. At the same time, it recognizes the obligation of nations to welcome immigrants when they cannot find adequate security and the means of a livelihood for themselves and their families in their home countries. (See *Catechism of the Catholic Church*, #2241).

This is a rather nuanced approach to the question of immigration that doesn't satisfy the hunger for quick soundbites that seems to be the diet of our contemporary culture.

It's actually fairly easy to understand, though. At its base, it's like siblings respecting each other's boundaries in their small bedrooms. It's like siblings welcoming each other in an attitude where defensiveness gives way to love.

Unfortunately, too many of our politicians—and a good many of those who elect them—act like children when discussing immigration reform.

Hopefully, we Catholics can lead them to maturity by giving them a good example, like Cindy and I are trying to do with our boys, in following the Church's teaching on this important topic in the life of our nation. †

That All May Be One/Fr. Rick Ginther

Melody of ecumenism can complement, lead to harmony of faiths

A few years ago, I was introduced to a personal insight tool, Strengths Finder. Of the potential 34 possible strength areas, second for me was "harmony."

Now those who knew me then—and now—agree this is a strength of mine. However, until I saw the printout, I had not known this as a strength. I just knew I disliked conflict!

The two are related. However, the latter is a negative view. (The glass is half empty). The former is a positive view. I prefer the former because it is productive and generative.

The revealing of this "strength" called to my musical side. While an amateur musician, I recognize in most music a bent more toward harmony than dissonance.

Harmony allows multiple voices to revolve around a common melody. The sound produced is life-giving. A well-crafted melody leads to continual development of the "idea."

The fuller score of the music calls at times for rest, pause, strength, gentleness, even dissonance to express an idea in conflict. Yet the latter more than not resolves into harmony.

These reflections always remind me why I minister in ecumenical and

interreligious dialogue.

Such dialogue seeks to produce life among the participants.

It allows for multiple voices around the common bond of faith in Christ Jesus.

Such dialogue allows for multiple voices around the melody of humanity's common search for the transcendent.

It endeavors to reveal the melodic moral principles by which humanity, through the transcendent, is commanded to live.

Such dialogue seeks to produce a symphony of justice, peace and dignity.

Sadly, I must cling tenaciously, even jealously, to what I have found in this ministry.

For the world in which we live shouts and stamps dissonance, discord, single melody lines of ideology and isolation.

The world in which we live seems to hate harmony, dialogue and the dignity of humanity that is the foundational melody of our creation.

My jealousy prompts me to experientially immerse myself and invite others to immerse themselves in our common song.

What are such experiences offered within our archdiocesan boundaries that help to unify the strident divisions of faith and life?

A prayer service for Christian unity.

A memorial service for victims of religious hatred and intolerance.

A pamphlet describing the facts on another religion.

them, serious study is a must. This I did to survive and happened to come across a book that helped me not only cope with it, but to also cultivate a cherished lifelong practice for managing it.

One recommendation in the book was to take a quiet walk alone and to listen to your heartbeat, the tempo of breathing, the sensation of feet touching the pavement and to note various sounds around you. It was a simple but often overlooked lesson in getting in touch with sensations we take for granted.

When under pressure, it is usual practice to focus on its sources and the anxiety it is causing. To break pressure, however, is to focus away from the world causing it—to take that quiet walk and to feel the vitality stirring within us.

St. Teresa of Avila once counseled that we need to go into that secret room, called

A parish presentation on the facts about another religion.

An "Apostles' Build" by Habitat for Humanity or an "Interfaith Build" by the same.

A "Family Promise" housing week by local churches, or together with a mosque, temple or synagogue.

A local clergy association that not only gathers, but also seeks common caring ministries, peace rallies, Lenten soup and bread gatherings, and prayer services.

A community advocacy group that has strong links to a Christian clergy group or interfaith clergy group.

An interchurch center that now houses not only church leaders but also interfaith agencies.

An interreligious group of leaders discerning how to raise in mosque, temple and church congregations a greater awareness and advocacy for affordable housing in the greater Indianapolis area.

An archdiocesan office, through a committed archbishop and advisory board, which strives to maintain the momentum of the flow of these experiences.

The melody is ours to sing and complement with many harmonies. Moreover, it can also complement our hearts.

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

The Human Side/Fr. Eugene Hemrick

Let spiritual powers soothe, guide you in our pressure-filled world

I thought I was going to have a nervous breakdown. My first year in the major seminary consisted of philosophy taught in Latin, the history of philosophy, a study of the early Church, economics and music.

I remember standing in the shower feeling as if my brain was going to blow a circuit.

No doubt many of us, especially young people today, are experiencing similar pressures due to 24/7 news filled with one disturbing crisis after another. Without a doubt, a major challenge of our modern age is to disallow mounting pressures to topple us.

Wisdom would dictate that to combat



self, close its doors and let its spiritual powers soothe us.

This practice is especially apropos for a new age of news addiction that is as much a disease as it is a benefit. For most of us, the day is riddled with it.

Added to this are the often-disturbing news images we absorb in milliseconds that shake our cognitive faculties to the core.

Thanks to the providence of God, we are blessed with an awesome nervous system responsible for our vitality. Like anything precious, it needs protecting. To achieve this is to cultivate the wisdom of St. Teresa of Avila and use that inner room in which are found the powers to combat a pressure-filled world.

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

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

The Sunday Readings

Sunday, January 27, 2019

- *Nehemiah 8:2-4a, 5-6, 8-10*
- *1 Corinthians 12:12-30*
- *Luke 1:1-14, 4:14-21*

The Book of Nehemiah furnishes the first reading for Mass this weekend. At one time in the Hebrew editions of the Bible, this book and the Book of Ezra formed one volume. In time, they were separated and so they remain today.



Although some Old Testament books tell the history of the people of Israel, all are

chiefly concerned with inspiring God's people to be faithful and eager in their religious practice. In this reading, Ezra, who was a priest, called together men, women, and children old enough to comprehend precisely this message. He admonished the gathering to listen carefully to the Scriptures.

After hearing the reading he proclaimed, the people in this audience affirmed their faith. Ezra continued by interpreting what he had read.

Finally, Ezra and Nehemiah called the people to rejoice. God had spoken to them. God was guiding them. This was something to celebrate.

For the next reading, the liturgy presents St. Paul's First Epistle to the Corinthians. The Christian community in Corinth especially challenged Paul. Corinth was an important commercial center, a major market and distribution center in the Roman Empire. Moreover, it was a very large city.

Troubling for Paul was not that Corinth was large and rich, but that its size and wealth produced an atmosphere in which vice and greed reigned supreme. Indeed, throughout the Mediterranean world in which license and exploitation were commonplace, Corinthians had the reputation of being exceedingly licentious. The evils in this atmosphere were contagious, enticing many Christians.

In addition, Corinthian Christians vied with each other within the Church. They quarreled with each other. They schemed against each other. They gossiped about each other. They toyed with pagan practices and customs.

Paul constantly and energetically

called the Corinthian Christians away from the temptations the pagan environment pressed upon them. In particular, he scorned the competitiveness among the Christians.

In this reading, Paul insists that all the baptized are in the Body of Christ. However, the Body has many members. Each has a vocation.

Finally, St. Luke's Gospel supplies the last reading. Midway in this reading, Luke directly addresses a person named Theophilus, using the honorific title "most excellent" (Lk 1:3). Luke's Gospel seemingly was written for one person.

Scholars debate if this person had the name of Theophilus, or was it the Gospel's title, since "Theophilus" in Greek means "friend of God." In any case, the person apparently enjoyed some prestige, hence the use of the words "most excellent."

In this reading, Jesus appears in the synagogue of Nazareth to explain the mission of salvation. Salvation, unfolding in Jesus, was the gift of God's love, the final chapter in the long record of the merciful deeds of God among his people.

Reflection

The Church has celebrated Christmas, the feast of the birth of Jesus, as well as the feasts of the Epiphany of the Lord and of the Baptism of the Lord. In the lessons of these great liturgical events, the Church has introduced us to Jesus. It has identified Jesus. He is the son of Mary, so Jesus was a human. He is also the Son of God. He is the Redeemer.

Now the Church begins to tell us about salvation and how we personally should respond to this gift of God.

First Corinthians sets the stage. If we have accepted Christ into our hearts, we belong to God. Each of us has a personal vocation, although we may consider this term too lofty or too suggestive of a religious life. Regardless of occupation or circumstance, our vocation is to follow and to reflect Christ.

God provides for us in this effort. He assists and strengthens us. He never forsakes us, but we are free. We must decide to be loyal. †

Daily Readings

Monday, January 28

St. Thomas Aquinas, priest and doctor of the Church
Hebrews 9:15, 24-28
Psalm 98:1-6
Mark 3:22-30

Tuesday, January 29

Hebrews 10:1-10
Psalm 40:2, 4, 7-8, 10-11
Mark 3:31-35

Wednesday, January 30

Hebrews 10:11-18
Psalm 110:1-4
Mark 4:1-20

Thursday, January 31

St. John Bosco, priest
Hebrews 10:19-25
Psalm 24:1-4b, 5-6
Mark 4:21-25

Friday, February 1

Hebrews 10:32-39
Psalm 37:3-6, 23-24, 39-40
Mark 4:26-34

Saturday, February 2

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

Sunday, February 3

Fourth Sunday in Ordinary Time
Jeremiah 1:4-5, 17-19
Psalm 71:1-6, 15, 17
1 Corinthians 12:31-13:13
or *1 Corinthians 13:4-13*
Luke 4:21-30

Question Corner/Fr. Kenneth Doyle

Bishops' conferences can set holy days of obligation for their country or region

Where I live, the Solemnity of the Blessed Virgin Mary, the Mother of God (Jan. 1) is a holy day of obligation. I have sisters, though, who live in Charlotte, N.C., and in Los Angeles, and Jan. 1 is not a holy day of obligation



in either place. Why would it not be the same everywhere?

It seems this is such a serious matter (a mortal sin if missed) that it should not be left up to local bishops to decide. Certainly, I would think, it ought to be the same in all parts of the U.S., if not everywhere in the world. (Ohio)

Jan. 1 is a holy day of obligation across the continental United States. In 1991, the U.S. Conference of Bishops decreed that there would be six such days in this country, including the Solemnity of Mary the Mother of God. To my knowledge, the only place where this differs is in the state of Hawaii. With an indult (permission) from the Vatican, the Diocese of Honolulu determined in 1992 that there would be only two days of obligation there: Dec. 8 (the Immaculate Conception) and Dec. 25. That was done to bring Hawaii into conformity with the other islands in the South Pacific.

With the Solemnity of Mary the Mother of God (Jan. 1), the Solemnity of the Assumption (Aug. 15) and the solemnity of All Saints (Nov. 1), the obligation of Mass attendance is lifted when the date occurs on a Saturday or a Monday.

(I suspect that what prompts your question is that you happened to be speaking to your sisters in one of those years).

There is wisdom, I would think, in leaving the determination of holy days to the bishops of a particular nation because they would likely be more in touch with the history and spirituality of their own people. In Ireland, for example, Mass attendance is required on the feast of St. Patrick, as it is in Mexico on the feast of Our Lady of Guadalupe.

I received in the mail an unsolicited request for donations from a Catholic charitable organization. Included in the mailing was a third-class relic. I do not need to have a third-class relic of an unfamiliar saint in my house.

I suppose that I should have mailed it back to the charity immediately, but I no longer have that information. I have not discussed this with my parish, but I doubt that they want to collect unsolicited third-class relics any more than I do. How

do I dispose of this item respectfully? (Virginia)

Veneration of relics of the saints has a long history in the Church. The Acts of the Apostles notes that "so extraordinary were the mighty deeds God accomplished at the hands of Paul that when face cloths or aprons that touched his skin were applied to the sick, their diseases left them and the evil spirits came out of them" (Acts 19:11-12).

There are three classes of relics. First class are parts of a saint's body; second class would be a piece of the saint's clothing or something used by the saint; and third class is an object that has been touched to a first-class relic.

Relics of the saints should be treated with the same respect that canon 1171 awards to other blessed or sacred objects: They should be treated reverently, and the basic rule for the disposition has been to burn or to bury them. The website of the Diocese of Superior, Wis., clarifies that "it is not a sin to throw away blessed items, but out of proper respect, one should dispose of them in this way."

I agree with you that an organization should not mail out relics unsolicited; to do so risks casual or irreverent treatment, and it doesn't seem fair to burden the recipient with the obligation to dispose of them properly.

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

My Journey to God

Hospice

By Cindy Leppert

I sit here beside your bed as you turn your face toward the last leg of your journey, eyes on the light at the end of the tunnel. Letting go, now... We spent most of our lives together, not always "as one," but mostly. Held hands. Argued. Made up. Made a home. Made children, and raised them up the best we could without directions. They're fine. When I noticed that you were needy, I gave you everything I could think of; when you noticed I was needy, you said, "Come here and sit beside me,"

and patted your hand on the sofa. Eventually, words became superfluous. Mostly. We circled each other in our little world like two atoms, never dreaming of the day when one would leave. Well, we knew that, but it wasn't reality then. Now, at the end of it, we've finished it up the best we could. Without directions. Swore our love. Apologized. Cried. We didn't know the blessing in being so exhausted after months of illness and caregiving that it gets easier to let go and let God.

(Cindy Leppert is a member of St. Christopher Parish in Indianapolis.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@archindy.org. †

Rest in peace

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

ATKINS, Dorothy, 87, St. Bernard, Frenchtown, Jan. 1. Mother of Jerry and Mark Atkins. Sister of John Collin. Grandmother of five. Great-grandmother of seven.

BARY, Helen G., 83, St. Bernard, Frenchtown, Sept. 16. Wife of Paul Bary. Mother of Paula Chenault, Donna, David, Delbert and Don Bary. Sister of Patrick Winn. Grandmother of seven. Great-grandmother of seven.

BARY, Robert K., 90, St. Bernard, Frenchtown, Jan. 6. Husband of Anna Bary. Step-father of Dineshia Nicholson, Althea and Veronica Pennington. Brother of Naomi Jacobi, Wanda McMonigle, Mary Taylor and Paul Bary.

CAREY, Joseph N., 90, St. Lawrence, Indianapolis, Jan. 11. Father of Andrew and Stephen Carey. Brother of Anne Higgins. Grandfather of one.

CASEY, Robert E., 88, Our Lady of Lourdes, Indianapolis, Dec. 28. Father of Catherine Root, Diane Sare, Robert, Jr. and Stephen Casey. Grandfather of nine. Great-grandfather of two.

CROWLEY, Laura R., 59, St. Martin of Tours, Martinsville, Jan. 1. Mother of Andrew and Christopher Crowley. Sister of Janet Chati.

CURRAN, Mary C., 87, Holy Spirit, Indianapolis, Dec. 22. Mother of Karen Brandon, Kathleen and Kevin Curran. Grandmother of two.

ERNSTES, Edith R., 68, St. Mary, Greensburg, Jan. 8. Wife of John Ernestes. Mother of Jenni Hanna, Deanna Swango, Erik and Matthew Ernestes. Sister of Millie Blanken, Rosemary Gander, Ann Gutzwiller, Dee Linkel, Mags Thielking, Albert, Bill, Dave, John and Steve Amberger. Grandmother of six.

ERTEL, Daniel A., 94, St. Anthony of Padua, Morris, Jan. 13. Husband of Edwina Ertel. Father of Nancy Baird, Patti Hoff, Deborah Lowe, Carol Trepkus, Gary and Thomas Ertel. Brother of Viola Grossman and Phyllis Moeller. Grandfather of nine. Great-grandfather of 15.

FERRIS, David O., 65, St. Simon the Apostle, Indianapolis, Dec. 23. Husband of Beth Ferris. Father of Emily Farley, Leslie Montes, Danielle Thomas, Aaron, Adam, David and Matthew Ferris. Son of Joan Ferris. Brother of Laura Such and Paul Ferris. Grandfather of 19.

GRAVES, Laura A., 64, St. Vincent de Paul, Bedford, Jan. 6. Daughter of Sue Graves. Sister of Lisa Burton, Susan Johnson, Gina Graves and Emily Rubley. Aunt and great-aunt of several.

HAENDIGES, George M., Jr., 78, St. Joseph, Crawford County, Dec. 29. Father of Shannon Bradley, Katie Haendiges, Erin Huth and Amy Johnson. Brother of Deborah Hicks and Ronald Haendiges. Grandfather of seven. Great-grandfather of six.

HAHN, Lucille, 92, St. Mary, Rushville, Dec. 26. Mother of Michael and Stephen Hahn. Sister of Edward and James Meyer. Grandmother of four. Great-grandmother of five.

HARDING, Doris M., 85, St. Mark, Cannelton, Jan. 3. Mother of Suzanne Buchanan, Nancy Etienne, Allen, David and Robert Harding. Sister of Florence Verkamp and Dennis Durcholz. Grandmother of five. Great-grandmother of one.

HESSION, Daniel B., 93, St. Malachy, Brownsburg, Jan. 1. Father of Marijane Armbruster, Kathleen

Broderick, Bernadette Davidson, Michael Bray, Andrew, Anthony, Matthew and Timothy Hession. Grandfather of 20. Great-grandfather of 10.

HEYGI, John S., 82, Our Lady of Lourdes, Indianapolis, Jan. 1. Husband of Danuta Heygi. Father of Jennifer Babbitt, Christina and John Heygi. Grandfather of two.

HOUSER, Geraldine E., 93, St. Mary, Lanesville, Jan. 12. Mother of Linda Houser Smith. Grandmother of nine. Great-grandmother of 16. Great-great-grandmother of six.

JENKINS, Robert E., 90, St. Mary, Rushville, Dec. 30.

JENT, Hilda R., 97, St. Meinrad, St. Meinrad, Dec. 27. Mother of Brenda Uebelhor, Pam Uebelhor and Sam Jent. Grandmother of three. Great-grandmother of two.

KELLY, Brian P., 36, Holy Spirit, Indianapolis, Dec. 24. Son of John and Terry Kelly. Brother of Shawn Kelly.

KING, Ruth (Leidolf), 84, St. Mary-of-the-Knobs, Floyd County, Jan. 11. Mother of Jenny and Michael King. Sister of Alvin Leidolf. Grandmother of three. Great-grandmother of five.

MAUCK, Brian D., 54, St. Bernard, Frenchtown, Aug. 12. Son of Jolene Mauck. Brother of Leisa Roll, Charles, Dale, David and Gregory Mauck. Uncle of several.

MCDONALD, Catherine (Curtis), 87, St. Luke the Evangelist, Indianapolis, Dec. 28. Mother of Libby, Bill, Chuck, Kevin and Michael. Sister of James Curtis. Grandmother of six.

METALLIC, John C., 93, St. Michael the Archangel, Indianapolis, Dec. 25. Husband of Evelyn Metallic. Father of Maria Beach, Joan Cahill, Ann DiSalvo, Brian, Gregory, John, Joseph and Patrick Metallic. Brother of Shirley Bates and Ronnie Metallic. Grandfather and great-grandfather of several.

NOLOT, Mary C., 98, St. Bernard, Frenchtown, Jan. 5. Mother of Linda Gaines, Joan Miller, Carol Naegele, Charles, Larry and Robert Nolot. Sister of Ruth



The blessing of St. Anthony

Cardinal Angelo Comastri greets a member of the Carabinieri, the Italian military police, during the traditional blessing of farm animals and Italian military horses outside St. Peter's Square at the Vatican on Jan. 17. The blessing takes place every year on the feast of St. Anthony of Egypt, known as a protector of animals. (CNS photo/Paul Haring)

Linton. Grandmother of 14. Great-grandmother of 23. Great-great-grandmother of one.

OBERMEYER, Alma C., 94, Holy Family, Oldenburg, Jan. 7. Mother of Mel Obermeyer. Grandmother of two. Great-grandmother of five. Step-grandmother of three. Step-great-grandmother of four.

RICHMER, Agnes B., 89, St. Mary, Lanesville, Jan. 7. Mother of Linda Poliskie, Jean Wills, Carol, Alan, Dale, Dennis and Larry Richmer. Sister of Evelyn Graf, Doris Klein and Cletus Receveur. Grandmother of 21. Great-grandmother of 21.

RIGNEY, John F., 70, St. Mary, Rushville, Jan. 3. Husband of Jamie Rigney. Father of Jacob Rigney. Brother of Pat Cloyd, Mary DiGirolamo, Joan McCane, Kass Wall and Tom Rigney. Grandfather of one.

ST. MARTIN, Marvin L., 86, St. Roch, Indianapolis, Dec. 22. Husband of Dorothy St. Martin. Father of Mark St. Martin. Stepfather of Anthony and Gregory Lyon and Darrell Wright. Brother of Phyllis Millard. Grandfather of 17. Great-grandfather of 12.

SCHWERING, Gary J., 59, St. Mary, Greensburg, Jan. 15. Son of Phyllis Schwering. Brother of Michael and Stephen Schwering. Uncle and great-uncle of several.

SEGO, Robert L., 89, Holy Spirit, Indianapolis, Dec. 22. Father of Sandy Plumlee, Bill, Bobby, Dave, Mike, Steve and Tom Sego. Brother of Dan Sego. Grandfather of 13. Great-grandfather of 24.

STAHL, Henry J., 102, Sacred Heart of Jesus, Indianapolis, Jan. 11. Father of Clare Rich, Mark and Michael Stahl. Grandfather of two. Great-grandfather of one.

TANKSLEY, Joan M., 82, St. Gabriel, Connersville, Dec. 25. Mother of Connie Lykins and Gregory Tanksley. Sister of Christine Hyatt. Grandmother of eight. Great-grandmother of 14.

WAGNER, James M., 66, Our Lady of Lourdes, Indianapolis, Dec. 26. Brother of Tina DeBoer, Jane Rea, Gary, Larry, Mark and Robert Wagner. Uncle of several.

WEBB, Steven R., 55, St. Joseph, Crawford County, Dec. 14. Husband of Theresa Webb. Father of Alexandra Griffith, Isaac Jones, Star,

Bryan, Richard and Steven Webb. Brother of Deborah Gill, Steven Cox, Daniel Osten and Joseph Webb. Grandfather of three.

WESTHAFFER, Eva R., 83, St. Mary, Greensburg, Jan. 13. Mother of Carole Burr and Julie Hanmer. Sister of Necia Lyles and Gary Dixon. Grandmother of six. Great-grandmother of two. Step-grandmother of six.

WHITSETT, Mary E., 84, Sacred Heart of Jesus, Indianapolis, Jan. 15. Sister of Angela Frost, Martha Kremer, Christine Stewart, Providence Sister Therese, David, Timothy and Thomas Whitsett. Aunt and great-aunt of several.

WILLIAMS, Marie E., 101, Holy Spirit, Indianapolis, Nov. 20. Mother of Elizabeth Duffey, Dorothy Reinstrom, James, Jerome and L. Joseph Williams. Grandmother of 12. Great-grandmother of 15.

WUESTEFELD, Alice, 85, All Saints, Dearborn County, Jan. 8. Mother of Gerilyn Chaffee, Carol Geier, Marilyn Mathioudakis, Dale and Don Wuestefeld. Sister of Verena Fette, Matilda Nordmeyer, Edmund, Father Francis and Walter Eckstein. Grandmother of seven. †

Different nations, but one faith unites World Youth Day pilgrims

PANAMA CITY (CNS)—Jorge Soto wore a wrestling mask typical of *Lucha Libre* fighters in Mexico and every few steps he took, others would sidle up to have a picture taken with him. The mask was fun to wear, and it was something associated with his native country, which he was proud to represent at 2019 World Youth Day in Panama, he said.

Other pilgrims wore the flags of their respective countries like a cape on their backs: Australia, El Salvador, Guatemala. Though World Youth Day had not officially started, it seemed as if it unofficially began on Jan. 21 on the observation deck overlooking the locks of the Panama Canal, where the young—and the young-at-heart—formed a conga line as some beat the drums and others chanted or cheered to honor the Catholic Church, Pope Francis or Mary.

It's a time when "you feel good about everything," said Soto, attending his second World Youth Day, an experience he said helps him meet an international cast of thousands of young Catholics and find meaning in life and in his faith.

As his native country struggles with secularism, he said, "it's up to us to come up with solutions and help others not slip away from their lives of faith."

Part of what World Youth Day provides, he said, is a kinship and strength in spiritual beliefs, even if people come from different parts of the world.

For 16-year-old Charlie Martin of Australia, the event presents the opportunity to come in contact with a physical reality of a Catholic Church that was alive in the Americas centuries before his native country became an independent nation in 1901, one told by the many historic buildings where Catholics in the region worship and where they have built lives of faith. But he also experienced different expressions of that faith than he's used to.

"It's been amazing, you feel like a celebrity," he said, explaining the warm greetings expressed by Panamanians when they see the pilgrims walking about. "We walk into shopping centers and people are clapping for us."

And indeed, locals wave at buses carrying pilgrims and local businesses have placed posters on storefronts welcoming them and Pope Francis to Panama.

"It's been amazing," said 15-year-old Aubrey Tedd, also traveling with Martin. "Everyone comes together with great energy."

Though it was clear that some did not speak the same language, they still stopped to shake hands, to sing, to have photos taken together, and ultimately to spontaneously dance near the Panama

Canal with people they had never met, but with whom they shared some of their deepest set of beliefs.

Though most were just passing through to visit the canal, it became clear, by the flags, by the wearing of pins featuring saints and crucifixes around their necks, that most of those gathered at the site of the historic waterway had arrived for more than just tourism. So, even though there was no official plan, some, perhaps inspired by the spirit, just began shouting.

"Que viva la virgen!" some of the Mexican pilgrims shouted, cheering on the Virgin Mary. "Que viva el papa!" they shouted, cheering on the pope. Lined



against the observatory deck, they also began shouting into the warm winds near the canal "Esta es la juventud del papa!" or "This is the pope's youth."

Their joy made seminarian Hien Vu, 30, of Xuan Loc, Vietnam, smile.

"I want to experience this enthusiasm," he said, "and see the hope of the Catholic Church."

Even those who weren't Catholic, such as Jose Gonzalez, a Protestant who was visiting the canal with his Catholic wife, Silvia Lopez, from Huehuetango, Guatemala, were enjoying the moment. Gonzalez said there was much to learn from the experience of faith World Youth Day brings. In fact, it was Gonzalez who encouraged Lopez to attend World Youth Day with him; they just happened to be visiting the canal when the large group of pilgrims arrived.

"We'd heard good things about [World Youth Day]," from one of his brothers, said Gonzalez, adding that he was looking for something he and his wife could benefit from spiritually. People with different beliefs need not be at odds with one another, he said, or be afraid to learn from what the other might be able to teach because the goal is the same: unity and the need to make the world better. †

Couple's generosity results in endowment for Tell City parish

By Victoria Arthur

Special to The Criterion

Guy Neil Ramsey had no idea his life was about to change forever that evening in 1949 as he entered the Knights of Columbus hall in Tell City.

He was back home again in southern Indiana after serving his country during and following World War II—first as a paratrooper in the Army's 11th Airborne Division, and later as part of Gen. Douglas MacArthur's occupying forces stationed in Japan.

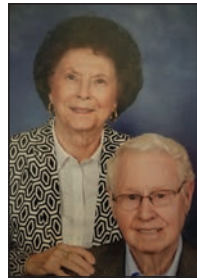
The 21-year-old veteran had no ties to the Knights of Columbus. He wasn't even Catholic. But he had Catholic buddies, and they convinced him to accompany them to a dance on this particular evening.

And that's where he met LaVerne Roos.

"I knew right away that I wanted to marry her," recalled the Perry County native. He was taken not only with her beauty, but

her character. In the next two years of courtship, he observed LaVerne's fervent devotion to the Catholic Church, and the way that her faith guided her life and decision making.

"I married a super-Catholic," Ramsey says with a mixture of humor and ardent admiration. "She is Catholic through and through, and she and the Church have really made my life what it is today."



LaVerne and Guy Neil Ramsey

By all accounts, the Ramseys' life together has been characterized by an abundance of blessings, from the large family they raised to the hugely successful real estate development company they built. And in their 67 years of marriage, they have shared their blessings freely and joyfully—especially with the Church, which Guy Neil Ramsey was received into two years after they were wed.

The latest example of their generosity is a \$1 million legacy endowment gift to the archdiocesan Catholic Community Foundation (CCF) for St. Paul Parish in Tell City, their spiritual home throughout their married life.

"I've been blessed in my business, I've been blessed with my kids, I've been blessed with my wife—I've been blessed with my life," Ramsey said. "We are very, very happy to give this gift to St. Paul. Meeting my wife and converting to the Catholic Church are the best things that ever happened to me."

Giving back from God's blessings

As the Ramseys were embarking on married life in the early 1950s, St. Paul Parish was also undergoing growth and change. The parish community not far from the banks of the Ohio River was nearing its centennial, and a new worship space was dedicated in 1954. St. Paul School was also expanding, and all six of the Ramseys' children would graduate from there.

Guy Neil Ramsey's business was growing rapidly as well. What began with the construction of one house as a favor for a friend evolved into Ramsey Development Corporation, a builder of homes, hospitals and assisted living facilities in nearly all Indiana counties. Meanwhile, LaVerne Ramsey took care of business on their own home front, while also immersing herself in the life of their parish.

"LaVerne has been very involved [at St. Paul] from the very beginning," Ramsey said. "She has been a dedicated member of the choir for 50 years. She was an [extraordinary] minister [of holy Communion], and she was always there for anything and everything the parish

needed. She was also the motivation for everything our family did for the parish."

For his part, the Catholic convert also began serving the Church with great enthusiasm—both at the parish and archdiocesan levels. During his time on the CCF board in the early 1990s, Ramsey developed a friendship with and admiration for then-Archbishop Daniel M. Buechlein.

"He worked so hard," Ramsey recalled. "The guy never let up—it was unbelievable."

The same could be said for Ramsey himself. At 91, he still keeps his hand in the business he founded, although sons Neil and Cris oversee most of the day-to-day operations. He views his company's success—as well as all of his good fortune—as a gift from God. Accordingly, giving back has always been a way of life for the Ramseys.

'Something lasting and meaningful'

Through the years, they have contributed generously to their parish and to the archdiocese through the Guy Neil and LaVerne Ramsey Foundation. Their charitable giving includes generous donations to the annual United Catholic Appeal and to various archdiocesan capital campaigns.

Now, their \$1 million gift ranks as one of the largest endowment fund gifts the archdiocese has ever received for a parish. Established in 1987, CCF helps to ensure the long-term financial stability of Catholic parishes, schools and ministries through endowments and legacy gifts. The Guy Neil and LaVerne Ramsey Endowment Fund through CCF will be earmarked for repairs, maintenance and general upkeep of the parish buildings at St. Paul, per the Ramseys' wishes.

A legacy gift like this one is so named because it produces annual income in perpetuity. The money is combined with other CCF assets and invested with money managers in a pool of funds, always in keeping with Catholic values.

With endowment funds typically paying out 5 percent annually, the Ramseys' latest gift will produce an estimated annual income of \$50,000 per year for St. Paul



St. Paul Parish in Tell City has served the southern Indiana community since 1859. Longtime parishioners LaVerne and Guy Neil Ramsey recently established a \$1 million endowment fund for the parish through the archdiocese's Catholic Community Foundation. (Submitted photo)

Parish.

Msgr. William F. Stumpf, archdiocesan vicar general who recently met the Ramseys, expressed gratitude for such generosity.

"It's always an overwhelming experience to meet people who come forward and make a gift to the Church because they want to leave a legacy for the future," Msgr. Stumpf said. "The Ramseys are very kind people who love their Church, who love their parish, who feel blessed and want to share those blessings. How grateful we are to them that they want to share their treasure with the archdiocese and its mission."

'Blessed beyond belief'

For the Ramseys, the word "legacy" takes on multiple meanings. Beyond their lasting gifts to the Church, there are their six children and 12 grandchildren, all of whom practice their Catholic faith. There are also six great-grandchildren to date, who help keep the couple young.

After living in the same house in Tell City for 50 years, they now call a Ramsey-built condominium home. They have enjoyed generally excellent health throughout their married life, with the exception of a life-threatening infection that LaVerne suffered in 2007.

Now 87, LaVerne is recuperating from a recent bout of double pneumonia. But her husband is by her side, nursing her back to health. As with everything else in his life, Guy Neil Ramsey faces this challenge with a sense of faithfulness and gratitude.

"I have nothing but appreciation for what God has done for us and the kind of life we've had," he said. "LaVerne has been the best wife anyone could ask for. She is one in a million. It's a pleasure to me, taking care of her."

"I've been blessed beyond belief."

(Victoria Arthur is a member of St. Malachy Parish in Brownsburg. For more information about the Catholic Community Foundation, creating a legacy fund or to donate online, go to www.archindy.org/ccf.) †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

Employment

Chief Operating Officer St. Anne Communities/Fort Wayne, IN

St. Anne Communities is looking for qualified candidates to fill the role of Chief Operating Officer. St. Anne Communities is a non-for-profit five star continuing care retirement community which strives to be faith centered and family focused. The COO is responsible for the smooth and efficient operation of the company, including management of the profit and loss statement for the business, as well as the related resources associated with the operation. Candidates must have a bachelor's degree in Healthcare Administration, Nursing, Finance, or other relevant field of study. Candidates must have or the ability to obtain a licensure as a Health Facility Administrator in Indiana.

To view a full job description, please visit www.diocesefwsb.org/Current-Job-Postings.

To apply, please send a resumé and cover letter via email to Bob Nicholas at Bob.Nicholas@onbinvestments.com, or mail to 116 E. Berry St. Fort Wayne, IN 46802 Attn: Bob Nicholas.

Employment

PRINCIPAL IN THE HIKES POINT/BUECHEL AREA OF KENTUCKY

John Paul II Academy is a Regional School (PreK-8) sponsored by the parishes of St. John Paul II and St. Bartholomew in the Hikes Point/Buechel Area.

The Principal is responsible for the overall operations of the school which include but are not limited to: curriculum, supervision of faculty and staff, good fiscal management, maintaining/enhancing a Catholic environment and student recruitment. They must be a practicing Roman Catholic with a Master's degree in education and a minimum of four years of successful teaching experience. The applicant must have an Advanced or Master Catechist Certification.

The expertise/competencies necessary for this position would include:

- Excellent communication and organization skills
- Curriculum
- Finance & Budget
- Conflict resolution strategies
- Knowledge of Archdiocesan policies and procedures.
- A valid Kentucky Teacher's Certificate (Rank II or I) and Kentucky Principal's State of Eligibility (Rank II or I).

Please submit your resumé electronically to: Father Bill Burks at bburks@stjpiiparish.com no later than Monday, February 11, 2019.

Executive Director, Indiana Catholic Conference (ICC)

The Executive Director is the chief administrative officer of the ICC and as a registered lobbyist serves as spokesperson for the five Roman Catholic Bishops in Indiana. The Executive Director also serves as the liaison to United States Catholic Conference, members of Federal and State legislatures, Executive and Administrative offices and statewide organizations. Responsibilities include enabling Catholics to participate in development of public policy and the political and democratic processes.

Candidates must be a practicing Roman Catholics with an in-depth knowledge of the faith and Catholic social teachings. Excellent oral and written communication skills along with demonstrated analytical and organizational ability are required. An advanced degree (or equivalent experience) in one or more of the related fields is preferred: theology, political or social sciences, philosophy, or education. Previous employment or volunteer experience in the Catholic Church, ideally involving administration, is preferred. The preferred starting date for the position is July 1, 2019.

Please e-mail cover letter, resumé, and list of references by February 1, 2019 to:

Ed Isakson

Director, Human Resources • Archdiocese of Indianapolis
1400 N. Meridian St. • Indianapolis, IN 46202
E-mail: eisakson@archindy.org

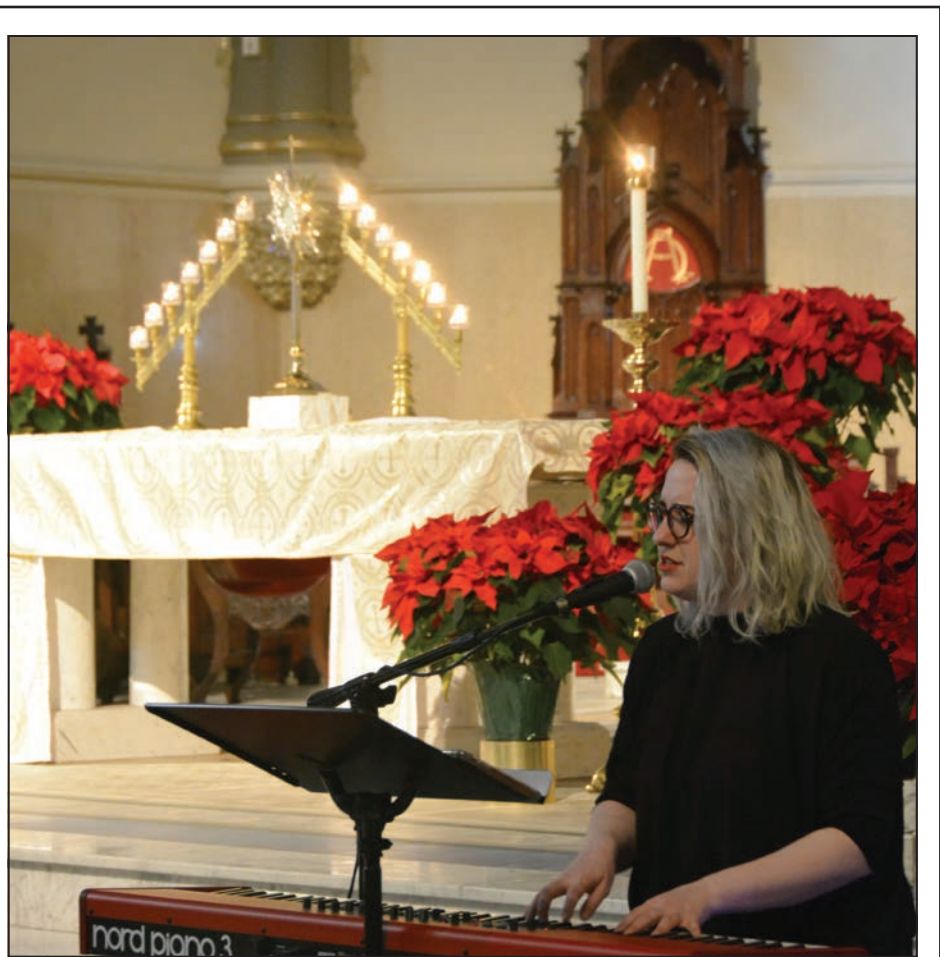
Equal Opportunity Employer



Flag ceremony in Aurora

This photo from 1960 depicts scouting groups, as well as representatives of the Keith Ross Post #231 of the American Legion, participating in a flag ceremony at St. Mary Parish in Aurora. If you know what occasion was being commemorated during this ceremony, please contact the archives.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)



Vigil for Life

With the Blessed Sacrament present in a monstrance on the altar, acclaimed Catholic singer and songwriter Audrey Assad leads more than 500 participants in a song of worship during the Vigil for Life—two hours of adoration, music and confession—in St. John the Evangelist Church in Indianapolis on Jan. 21, the eve of the Indiana March for Life in Indianapolis as a solemn observance of the Supreme Court's 1973 *Roe v. Wade* and *Doe v. Bolton* decisions that legalized abortion in the United States. More coverage of local events, including the Jan. 22 Respect Life Mass and March for Life will be included in next week's issue. (Photo by Natalie Hoefler.)

After initial outrage, claims of racism, clearer details of exchange emerge

WASHINGTON (CNS)—An exchange between Catholic high school students and a Native American tribal leader in Washington on Jan. 18 was vilified on social media the following day, but the immediate accusations that the students showed racist behavior have been stepped back as more details of the entire situation have emerged.

Many say the incident still needs to be investigated or discussed, and others have pointed out that what happened can still provide a teaching moment not just about racism but also about news coverage and social media's rapid response.

The student most prominent in the footage, junior Nick Sandmann of Covington High School in Covington, Ky., issued a statement on Jan. 20 saying he has "received physical and death threats via social media, as well as hateful insults" based on reaction across social media. He also said he would cooperate in any investigation Church leaders plan to undertake.

The group's chaperones, also criticized on social media, said later the students "were targeted from the get-go."

On Jan. 18, tens of thousands gathered in Washington for the annual March for Life, a march along Constitution Avenue after a rally on the National Mall to the Supreme Court to mark the court's Jan. 22, 1973, *Roe v. Wade* and *Doe v. Bolton* decisions that legalized abortion.

The march, held a few days before the actual anniversary this year, took place on the same day as the first Indigenous People's March where marchers walked in

the other direction on Constitution Avenue to draw attention to injustices against indigenous people.

At the day's end, while students from Covington Catholic High School who had attended the March for Life were waiting for their buses to pick them up near the Lincoln Memorial, they met up with members of the Indigenous People's March, in particular Nathan Phillips, tribal elder for the Omaha Tribe.

In clips from a video that went viral almost immediately, students are shown surrounding the leader, who is chanting and beating a drum. They appear to be mocking him and one student in particular, who is inches away from the drummer and never moves, was accused of flagrant disrespect.

Some students in the crowd were identified by their Covington High School sweatshirts, but the attire that drew the most rage was the "Make America Great Again" hats worn by a few in the group. That phrase, which President Donald J. Trump coined during his successful presidential campaign, has been deemed to be "racist" by his some of his opponents. The clip caused immediate outrage.

In response to the escalating fury and disgust on social media against these students, Covington High School and the Diocese of Covington issued a joint statement on Jan. 19 saying they condemned the students' actions "toward Nathan Phillips specifically, and Native Americans in general."

"We extend our deepest apologies to Mr. Phillips. This behavior is opposed to the Church's teachings on the dignity and respect of the human person," it said, adding that the incident was "being investigated, and we will take appropriate action, up to and including expulsion."

The school and diocese also said the event "tainted the entire witness of the March for Life," and they apologized to those who attended and "all those who support the pro-life movement."

March for Life president Jeanne Mancini also issued a statement that day saying the encounter did not represent her organization or "the vast majority of the marchers," and that the students' behavior is not welcome at the march and never will be.

The next day, the March for Life said in a tweet that it had deleted its original tweet about the students "given recent

developments."

"It is clear from new footage and additional accounts that there is more to this story than the original video captured. We will refrain from commenting further until the truth is understood," the tweet said.

The day after the initial clip of the exchange went viral, extended footage of how the situation unfolded appeared on social media, and the students issued their own statements about it, including Sandmann, who was directly in front of the Native American drummer.

Longer videos shown online reveal that another group at the foot of the Lincoln Memorial included members of the Hebrew Israelites, who also were attending the Indigenous People's March to share their own beliefs that African-Americans are God's chosen people and the true Hebrew descendants.

Members of this group, as shown in video footage, taunted the students and some responded back. Phillips, the Native American, walked over to the students and the group, as an intervention, singing and beating a song of prayer.

Sandmann, in a statement, said Phillips "locked eyes with me and approached me, coming within inches of my face."

"I did not speak to him. I did not make any hand gestures or other aggressive moves. To be honest, I was startled and confused as to why he had approached me. We had already been yelled at by another group of protesters. ... I was worried that a situation was getting out of control."

Sandmann said the group started doing school spirit chants to "counter the hateful things that were being shouted at our group," and they had asked for chaperone permission to do so.

He said he stayed motionless to help diffuse the situation, and also prayed silently that it would not get out of hand.

"During the period of the drumming, a member of the protester's entourage began yelling at a fellow student that we 'stole our land' and that we should 'go back to Europe.' I heard one of my fellow students begin to respond. I motioned to my classmate and tried to get him to stop engaging with the protester," an action that can be seen on the video where he motions to the student to stop and points and nods to the tribal leader.

The student said he didn't understand "why either of the two groups of

protesters were engaging with us, or exactly what they were protesting" and that his group was just there to meet a bus, "not become central players in a media spectacle."

"I was not intentionally making faces at the protester. I did smile at one point because I wanted him to know that I was not going to become angry, intimidated or be provoked into a larger confrontation. I am a faithful Christian and practicing Catholic, and I always try to live up to the ideals my faith teaches me—to remain respectful of others, and to take no action that would lead to conflict or violence," he added.

The student said he has been called "every name in the book, including a racist" and has received death threats and hateful insults.

"I am mortified that so many people have come to believe something that did not happen—that students from my school were chanting or acting in a racist fashion toward African-Americans or Native Americans. I did not do that, do not have hateful feelings in my heart, and did not witness any of my classmates doing that," he said. His statement was posted on the CNN website, <https://cnn.it/2FOLNCC>.

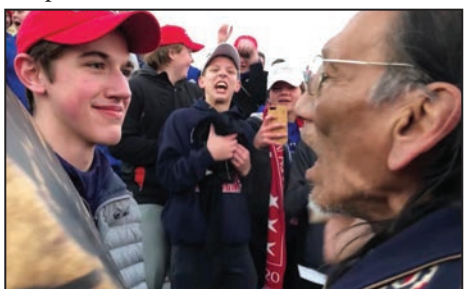
A local CBS affiliate, WKRC in Cincinnati, also received statements from students, some who asked to remain anonymous, saying they were unfairly portrayed in media coverage of this incident.

Chaperones, also criticized on social media, spoke to the TV station reiterating that the students had been taunted.

"They were targeted from the get-go. Immediately, there were people running around filming, and this isn't going to be a truthful depiction of what happened," one chaperone said.

Jesuit Father Jim Martin, an author and editor of *America* magazine, who was critical of the students' behavior on Twitter on Jan. 19, said in a tweet the following day that he would be "happy to apologize for condemning the actions of the students if it turns out that they were somehow acting as good and moral Christians. The last thing I want is to see Catholic schools and Catholic students held in any disrepute."

He also tweeted: "We may never know exactly what happened and the various 'sides' may continue to disagree and condemn one another. But I hope the truth emerges." †



Students from Covington Catholic High School in Park Hills, Ky., stand in front of Native American Vietnam veteran Nathan Phillips on Jan. 18 near the Lincoln Memorial in Washington in this still image from video. An exchange between the students and Phillips on Jan. 18 was vilified on social media the following day, but the immediate accusations that the students showed racist behavior were stepped back as more details of the entire situation emerged. (CNS photo/Kaya Taitano, social media via Reuters)