

The Criterion

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Catholic Schools Week



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

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'Where is God opening a door for us today?'

Faith groups begin to muster members in support of gun controls

WASHINGTON (CNS)—If Vincent DeMarco is right—and he has a slew of faith leaders and their organizations lined up to



work with him—ending easy access to the kinds of high-power guns used in mass shootings can be accomplished with a tried-and-true strategy.

DeMarco, national coordinator of Faiths United to Prevent Gun Violence, believes the financial and political clout of the gun lobby in opposing any gun restrictions can be defeated by the same kind of grass-roots, faith-based strategy that he believes broke through the tobacco lobby's power, enabling the enactment of government controls on tobacco marketing and new cigarette taxes to fund children's health care.

Polls show the vast majority of Americans, including the majority of gun owners, support some restrictions, such as more thorough background checks for gun purchasers and bans on semiautomatic assault weapons, DeMarco said.

"But there are people in Congress who don't believe that," he said. "We're going to make sure they know."

"We're going to succeed because our faith leaders are going to make sure they hear" that

their constituents support some controls, he added.

An effort that DeMarco headed, Faith United Against Tobacco, is credited with lobbying for steeper cigarette taxes and other government controls on the tobacco industry.

As the White House put the finishing touches on President Barack Obama's executive orders and legislative proposals aimed at restricting access to some weapons and keeping guns out of the hands of people who pose a danger to others, DeMarco on Jan. 15 released a letter to members of Congress. Many of its signers, who included Christian, Jewish, Muslim and Sikh faith

See GUNS, page 11A

Archbishop Joseph W. Tobin delivers a homily during a Jan. 16 Mass at St. Jude Church in the Indianapolis South Deanery. The liturgy was the first in a series of Masses that Archbishop Tobin will celebrate in each of the archdiocese's 11 deaneries to worship with and get to know Catholics across central and southern Indiana.

Indianapolis South Deanery Mass begins archbishop's tour of archdiocese

By Sean Gallagher

Archbishop Joseph W. Tobin may have been installed as the sixth archbishop of Indianapolis on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.

But he started to introduce himself more broadly to the Catholic faithful spread across 39 counties in central and southern Indiana during a festive Mass celebrated on Jan. 16 about five miles south of the cathedral at St. Jude Church in Indianapolis.

The liturgy was the first of 11 Masses the archbishop is scheduled to celebrate during January and February in each of the archdiocese's deaneries.

Approximately 1,000 Catholics from across the Indianapolis South Deanery filled the church to overflowing as Archbishop Tobin and 15 priests who minister or are in residence in the deanery processed down its main aisle.

The opening procession was accompanied by the singing of a choir made up of dozens of singers and instrumentalists playing French horns, trumpets, violins, cellos, guitars, a piano and several drums.

"What a wonderful sight, to see in microcosm the Catholic Church in central and southern Indiana, to be here with the priests and deacons, the baptized, all different ministries, the catechumens and

candidates, young and old," said Archbishop Tobin a few moments later during remarks at the start of the Mass. "Aren't we fortunate, that, out of the darkness of this night, God has called us to share and rejoice in the light of his Son?"

At the same time, the new shepherd of the Church in central and southern Indiana acknowledged a little nervousness celebrating his initial deanery Mass.

"In case you can't tell, this is the first time that I've ever done this," Archbishop Tobin said. "So it's nice to be wearing this stuff [vestments] so you can't see my knees."

During his homily, Archbishop Tobin See DEANERY, page 11A

Saint Mary-of-the-Woods, Saint Meinrad Archabbey churches designated as holy sites for Year of Faith indulgence

By Brandon A. Evans

Prior to opening the Year of Faith last October, Pope Benedict XVI announced that the faithful could obtain a plenary indulgence if they meet certain conditions from now to the closing of the year on Nov. 24.

The most common way to obtain an indulgence is by making a sacramental confession, receiving the Eucharist, praying for the Holy Father's intentions and making a special visit to a holy site that has been designated by the local bishop.

In the case of the Archdiocese of Indianapolis, Archbishop Joseph W. Tobin has designated nine holy sites throughout central and southern Indiana.



When making a visit to any of these sites, the faithful are encouraged to either attend Mass or spend time in prayer and meditation, closing with the Our Father, the Profession of Faith and invocations to the Blessed Virgin Mary and the saints.

"During this Year of Faith, we are all encouraged to grow in our relationship to and our love for our Lord, Jesus Christ," said Auxiliary Bishop Christopher J. Coyne. "We are also encouraged to become more sincere and authentic disciples in the manner in which we live our lives and spread the 'Good News.'"

"The opportunity given us in these pilgrimages to various sites around the archdiocese and to receive the gift of an indulgence is one more way of growing in that love and spreading the Good News."

An indulgence is not a substitute for the sacrament of penance, in which our sins are

forgiven, Bishop Coyne noted.

"Even after our sins have been forgiven, the justice owed to God—meaning what recompense we may still owe to God for the sins we have committed—is still very much a part of our life."

"We talk about this often in connection to purgatory, an existence of the soul after death in which temporal punishment ... for sins is completed. An indulgence is a gift to us from God through the Church by which we in this life can fulfill any requirement of

See HOLY SITES, page 3A



Bishop Christopher J. Coyne

Smooth transition expected in archdiocesan vocations office

By Sean Gallagher

For the past seven and a half years, Father Eric Johnson worked hard to promote vocations to the priesthood and religious life in central and southern Indiana.

As seminarian Danny Bedel tells it, not even a tornado could stop him from helping men hear God's call.

Father Johnson was scheduled to meet Bedel, a high school senior at the time, and his family in their rural Decatur County home to talk with them about Bedel enrolling at Bishop Simon Bruté College Seminary in Indianapolis. Father Johnson showed up nearly an hour late.

"He explained that on his way down from Indianapolis, a great storm had sprung up and he had to pull off the interstate at Shelbyville until a couple of tornados passed over," said Bedel, a member of St. John the Evangelist Parish in Enochsburg. "That was how dedicated Father Eric Johnson was to vocations for the archdiocese."

In that dedicated ministry, Father Johnson was given the chance to meditate often on his own priestly call.

"Being involved so much in contemplating the priesthood, discerning it and journeying with others who are finding their own way to that," Father Johnson said, "provides a lot of fruit for prayer and a lot of fruit for self-reflection on what the priesthood is, what that means in a personal way and how I myself am called to live that out."

Earlier this month, Father Johnson's tenure as archdiocesan vocations director came to an end as he became administrator of Our Lady of Perpetual Help Parish in New Albany.

At the same time, his predecessor as the leader of that faith community, Father Eric Augenstein, began his ministry as the archdiocese's new vocations director.

"All of us as Catholics at some point in our lives need to be able to think about who God is calling us to be, and to be open to whatever that is," Father Augenstein said. "As vocations director, one of the things that I can help do is to help people to be open to listening to God, learning how to listen to God and to be open to whatever God is calling us to do with our lives."

As Father Augenstein begins his ministry in promoting priestly and religious vocations in the archdiocese, he hopes to emulate Father Johnson's ministry



Fr. Eric Augenstein

in that position in a particular way.

"I especially appreciate his ability to form and nurture relationships and to be attentive to individual people as they're discerning God's call and working through the formation process," Father Augenstein said.

For his part, Father Johnson sees his successor bringing his own gifts and talents to this important ministry.

"I'm very pleased that Father Eric has said yes to this particular ministry," Father Johnson said. "I think Father Eric is gifted at recognizing the needs of the community which he serves and drawing other people into sharing that particular vision. I think he'll be good at inviting communities to more deeply engage their own role at calling people forward."

Bedel, in his third year of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, continued to see the commitment that Father Johnson showed in his first meeting with him six and a half years ago.

"That same resilient dedication never stopped," said Bedel, who is scheduled to be ordained a transitional deacon in the spring. "Both in recruiting new guys and in supporting those of us in our seventh year, he has been a helpful mentor, a charitable teacher and a true friend."

Father Johnson has also been a role model for Bedel for how to live out the call to the priesthood.

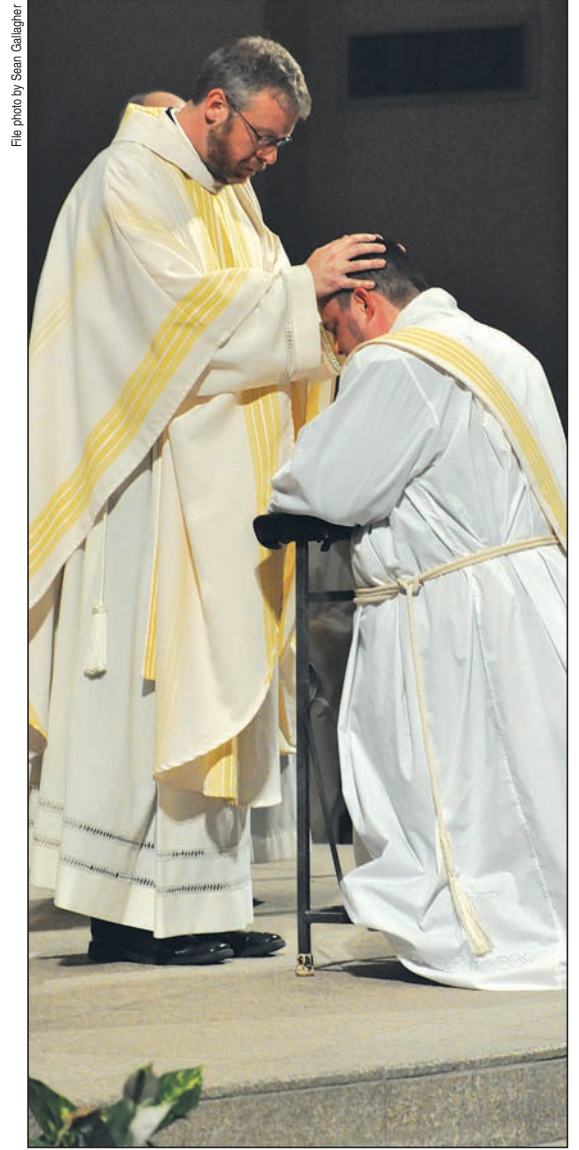
"I have always been impressed with both his humility and his work ethic," Bedel said. "A tireless servant who ministered at both the Office of Vocations and at St. Agnes Parish [in Nashville], Father Johnson was never a priest to hide behind the mantra, 'I'm too busy.'"

"He made it very clear to all the seminarians that we should never hesitate to call him if we needed help or advice, and to my knowledge, he never let any of us down. ... That commitment to selfless service inspired me during these many years of seminary, and I won't soon forget it as I enter the priesthood next year."

As vocations director, Father Johnson has seen many men enter the priesthood. Each ordination has been a fulfilling moment for him.

"You know what the questions were and the path that they've taken," Father Johnson said. "And, in some small way, you've contributed in journeying with them. There's a real joy when you see somebody get to the end of that and freely take up that vocation."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †



File photo by Sean Gallagher

Father Eric Johnson ritually lays hands on transitional Deacon Jerry Byrd during a June 1, 2012, Mass at SS. Peter and Paul Cathedral in Indianapolis. Deacon Byrd was ordained a priest during the liturgy. Father Johnson was at the time archdiocesan vocations director.

Church supports school choice expansion proposed by lawmakers

By Brigid Curtis Ayer

More than 9,000 Indiana children gained access to a nonpublic school of their parents' choice for the 2012-13 school

year—an opportunity they would not have otherwise had.

"[This is] an opportunity the Church supports as a matter of social justice, parental rights, and good public policy," said Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the official spokesperson on state and federal issues for the Church in Indiana.

"Not only does the Church place a high priority on the issue of supporting school choice expansion, but school choice expansion is expected to get significant attention this year," he added.

Tebbe expects lawmakers to improve access for families seeking a school choice voucher.

"One major obstacle to the current school scholarship law is that a significant

number of children must attend a public school for at least two semesters before they could be eligible for a voucher," he said. "This provision basically knocks out many current Catholic school families from receiving a voucher even when they meet the income requirements to get a voucher. This is an obstacle that at least two lawmakers are trying to change."

In the Senate, Sen. Carlin Yoder, R-Bremen, has authored a bill to grant voucher eligibility to siblings of current voucher recipients. Yoder's proposal, Senate Bill 184, received a hearing in mid-January in the Senate Education Committee.

Yoder told lawmakers during the hearing that he wants to provide school choice for entire families so siblings may attend the same school. The senator said he believes if one child is having success in the nonpublic school, siblings in that family should not be required to try public school first as current law requires.

The Senate panel heard two hours of testimony on the bill from school choice advocates and opponents. Advocates including Tebbe, who testified in support of

the bill, expressed to members of the panel that the Church supports the bill primarily because it helps parents be better engaged in their children's education.

"It is counterintuitive and counterproductive to require children to be in two different school systems, as one requirement of gaining access to a voucher," Tebbe said.

Another school choice advocate, John Elcesser, executive director of the Indiana Nonpublic School Association, said that it is best for siblings to be in the same school, and noted that other voucher programs across the country have a sibling provision.

Opponents of Senate Bill 184, including public school advocates and individual teachers, expressed concerns over the constitutionality of the current voucher law. They also feel school choice takes money away from public schools. However, figures show that the first year of the voucher program resulted in nearly \$4.2 million in savings, which was redistributed to public schools across the state.

In the House, Rep. Robert Behning, R-Indianapolis, is carrying a comprehensive school choice expansion proposal which


Tebbe expects to move this year.

Behning's proposal, House Bill 1003, includes several significant expansion components. Some of the proposed changes in the bill include an increase in the tax credit from \$1,000 to \$3,000 for unreimbursed school related expenses; a preschool scholarship tax credit program; eligibility inclusion for special needs children, children in foster care, military families, and inclusion of siblings who currently receive school scholarships, which is also a provision in Senate Bill 184.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org.) †

Correction

Donna Hublar was misidentified in the Jan. 18 issue of *The Criterion* in a photo that ran with the story about her son, Josh Hublar, earning his Eagle Scout rank. †



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St. Mary's Catholic Academy to close at end of school year

By John Shaughnessy

With the recent announcement that St. Mary's Catholic Academy in New Albany will close at the end of the school year, school officials informed families that they will receive financial support from the archdiocese to enroll their children in another Catholic school in the New Albany Deanery.

"Since 2005, St. Mary Parish and its school have been running an operating deficit that will reach \$1.2 million by June 2013," noted Father Henry Tully, administrator of St. Mary of the Annunciation Parish in New Albany, in a Jan. 17 letter to staff members, parishioners and school families.

"The Archdiocese of Indianapolis has been loaning us the money to cover the debt. We have made every attempt to cut the budget and increase revenue, but even our best projections do not accomplish a balanced budget. With these facts, and after several discussions with archdiocesan staff, the difficult decision to close was made."

The news about the school closing was also shared and discussed with staff members, parishioners and school families during a meeting on Jan. 17 with Father Tully and Harry Plummer, executive director of Catholic education and faith formation for the archdiocese.

"Even though the decision was only made after years of discussion and much hard work to make St. Mary's Catholic Academy financially sustainable, it's still a very painful one to make," Plummer said. "Our hearts go out to all of those affected by the situation. We are committed to doing what we can to assist parents in placing their children in other Catholic

schools of the deanery and helping school employees find new employment."

In the letter and during the meeting, parish and archdiocesan officials announced that the archdiocese has agreed to forgive the \$1.2 million debt that the parish has incurred.

Parents were also informed that school families with children in kindergarten through seventh grade will receive a one-time \$1,000 scholarship per family if they enroll their children in a New Albany Deanery Catholic school for the 2013-14 school year. St. Mary's Catholic Academy currently enrolls 139 students.

Families who are active members of St. Mary Parish will also be eligible for the parish tuition rate of the New Albany Deanery Catholic school in which they enroll their children for the 2013-14 school year.

"Although our beloved school will not be open next school year, the good news is that every child who attends St. Mary's will be able to enroll at another Catholic school in the New Albany Deanery provided there is space available and the receiving Catholic school can meet the needs of the student," Father Tully noted in his letter.

"Our archdiocesan Catholic school system is recognized as one of the best in the country, and we are committed to making a Catholic education available to all of our children."

Father Tully said that "St. Mary Parish, the archdiocese and the receiving parish schools will be working together to ensure the smooth transfer of all our students."

The archdiocesan human resources department and the Office of Catholic Education are also committed to assisting the school's 24 employees, including



St. Mary's Catholic Academy in New Albany is closing at the end of the 2012-13 school year.

12 full-time teachers, officials said.

"We are concerned about all the employees of our schools—the teachers and all the other staff members," said Ed Isakson, director of human resources for the archdiocese. "We want the employees of St. Mary's to get first consideration of other positions in parishes and schools in the archdiocese."

In February, Isakson plans to have the first of several meetings with school personnel to talk about such concerns as life insurance, health insurance and pension benefits.

"People have questions about those concerns," Isakson said. "Our hope is to sit down with them in February when people have had a chance to think about those concerns."

He also mentioned the archdiocese's Employee Assistance Program as a resource for employees and their families.

"The closing of a school is a loss felt by employees, their spouses and their children," Isakson said. "This program provides free and confidential counseling for employees and their families. It's open to all employees, including part-time workers."

While the program is not a job placement service, Isakson noted, it does offer counseling services as employees "look for other positions and discern where else God may be calling them to serve in ministry."

"The Employment Assistance Program is an important component here," Isakson said. "Some people may not have looked for a job for a number of years. They may not know what they qualify for. And the program could help them with that."

"We care deeply about them and their families." †

HOLY SITES

continued from page 1A

divine justice that we owe to God by properly engaging in the work that the Church has given us."

Indulgences are not any kind of "free pass," Bishop Coyne added, as part of the requirement to receive them is to be contrite for our sins, to celebrate God's forgiveness and to give thanks for our salvation through Jesus Christ.

The holy sites that the faithful are invited to visit are listed below and are also found on a webpage dedicated to the Year of Faith at www.archindy.org/yearoffaith.

Blessed Sacrament Chapel of SS. Peter and Paul Cathedral

- 1347 North Meridian St., Indianapolis. Call 317-634-4519 or go to www.sppc.org for more information.

The church is open each weekday from 7:30 a.m. to 4:30 p.m.

- Daily Mass: Monday through Friday at 8 a.m.

- Saturday Anticipation Mass: 5 p.m.

- Sunday Mass: 10:30 a.m.

- First Fridays: Exposition of the Blessed Sacrament, adoration, and confessions at noon.

St. John the Evangelist Church, Indianapolis

- 126 W. Georgia St., Indianapolis.

Call 317-635-2021 or go to www.stjohnsindy.org for more information.

The oldest parish in Indianapolis, St. John is usually open daily from 7 a.m. to 7 p.m.

- Designated time for pilgrims: Each Friday, the church is open from 9 a.m. to 5 p.m. and a Holy Hour for Vocations is held from 11 a.m. to noon.

- Daily Mass: 12:10 p.m.

- Sunday Mass: 8 a.m., 11 a.m. and 7 p.m.

- Confessions: Daily from 11:15 a.m. to noon

- First Fridays: Tours of the church will be available throughout the day.

Calvary Mausoleum

- 435 W. Troy Ave., Indianapolis.

Call 317-784-4439 for more information.

- The cemetery is open Monday through Saturday from 8 a.m. to 5 p.m. Mass is

celebrated in the chapel on the third Wednesday of each month at 2 p.m.

St. Mary of the Knobs Church, Floyd County

- 3033 Martin Road, Floyd County.

Call 812-923-1431 or go to www.stmaryoftheknobs.org for more information. It is the oldest parish in the present boundaries of the archdiocese.

Masses: Weekdays at 8 a.m.

- Saturday Anticipation Mass: 4:30 p.m.

- Sunday Mass: 8 a.m., 9:30 a.m. and 11 a.m.

Holy Family Church, Oldenburg

- 3027 Pearl St., Oldenburg.

Call 812-934-3013 or go to holychurcholdenburgin.com for more information. The church is open seven days a week, 24 hours a day.

- Daily Mass: Tuesday through Friday at 8 a.m.

- Saturday Anticipation Mass: 5:30 p.m.

- Sunday Masses: 8 a.m. and 10 a.m.

- Sunday Masses: 8 a.m. and 10 a.m.

- Sunday Masses: 8 a.m. and 10 a.m.

- Sunday Masses: 8 a.m. and 10 a.m.

Congregation of the Sisters of the Third Order of St. Francis

- 22143 Main St., Oldenburg.

Call 812-934-2475 (motherhouse) or go to www.oldenburgfranciscans.org/corpministry.asp for more information.

- The site for pilgrims to visit is the outdoor Shrine to Our Lady of Fatima that sits on the hill between the convent and the school. It is accessible 24 hours a day.

St. Augustine Church and Our Lady of Consolation Shrine (All times are central time)

- 18020 Lafayette St., Leopold.

Call 812-843-5143 for more information.

- The church is open Monday through Friday from 9 a.m. to 3 p.m.

- Daily Mass: Wednesday through Friday at 8 a.m.

- Saturday Anticipation Mass: 4 p.m.

- Sunday Mass: 10:30 a.m.

- The outdoor shrine is accessible 24 hours a day.

Saint Meinrad Archabbey and Our Lady of Einsiedeln Archabbey Church (All times are central time)

- 100 Hill Drive, Saint Meinrad.

Call 812-357-6611 or go to

What must a Catholic do to obtain the plenary indulgence for the Year of Faith?

To obtain the indulgence, faithful Catholics must "take Sacramental Confession and the Eucharist and pray in accordance with the intentions of the Supreme Pontiff," along with one of the following:

- Attend at least three sermons during a parish mission, or at least three lessons on the Acts of the Second Vatican Council or the articles of the *Catechism of the Catholic Church*, in church or any other suitable location.

- Visit, in the course of a pilgrimage, a papal basilica, a Christian catacomb, a cathedral church or a holy site designated by the local ordinary for the Year of Faith (for example, minor basilicas and shrines dedicated to the Blessed Virgin Mary, the Holy Apostles or patron saints), and there participate in a sacred celebration, or at

least remain for a congruous period of time in prayer and pious meditation, concluding with the recitation of the Our Father, the Profession of Faith in any legitimate form, and invocations to the Blessed Virgin Mary and, depending on the circumstances, to the Holy Apostles and patron saints.

- On the days designated by the local ordinary for the Year of Faith, ... in any sacred place, they participate in a solemn celebration of the Eucharist or the Liturgy of the Hours, adding thereto the Profession of Faith in any legitimate form.

- On any day they chose, during the Year of Faith, if they make a pious visit to the baptistery or other place in which they received the sacrament of Baptism, and there renew their baptismal promises in any legitimate form. †

What is an indulgence?

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."

—*Catechism of the Catholic Church*, #1471

www.saintmeinrad.edu for more information.

- The Abbey Church is open seven days a week, 24 hours a day.

- The public is welcome at any of the following: Monday through Saturday, Morning Prayer, 5:30 a.m.; Mass: 7 a.m.; Midday Prayer, noon; Vespers, 5 p.m.; Compline, 7 p.m.

- Sunday: Morning Prayer: 7:15 a.m.; Mass, 9:30 a.m.; Midday Prayer, noon; Vespers, 5 p.m.; Compline, 7 p.m.

Saint Mary-of-the-Woods, Church of the Immaculate Conception and Tomb of St. Theodora Guérin

- 1 Sisters of Providence Road, Saint Mary-

of-the-Woods. Welcome Center, 812-535-2945, and General Administration, 812-535-4193. Go to www.spsmw.org for more information. Mass is offered daily in the Church of the Immaculate Conception and is open to the public.

- Weekday Masses: Monday through Saturday at 11:30 a.m. (unless there is a funeral scheduled). If a funeral is scheduled, Mass begins at 11 a.m.

- Sunday Mass: 11 a.m. A sign-interpreted liturgy is offered on the second Sunday of each month.

- The public is also welcome to Sunday Brunch in O'Shaughnessy Dining Room from 10:45 a.m. to 1:15 p.m. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



Crosses are seen in the snow on Jan. 2 as part of a makeshift memorial in Newtown, Conn. Hundreds of children who escaped the harrowing attack on Sandy Hook Elementary School in December returned to classes for the first time on Jan. 3 since a gunman killed 20 of their schoolmates and six staff members.

A common-sense approach to gun control in the United States

“Once again, we speak against the culture of violence infecting our country. ... All of us are called to work for peace in our homes, our streets and our world, now more than ever.”

—Cardinal Timothy M. Dolan, Archbishop of New York, president of the U.S. Conference of Catholic Bishops

In the wake of the most recent tragedy involving a mentally disturbed lone gunman and the death of innocent children, the Catholic bishops of the United States have renewed their call for a common-sense approach to gun control.

First issued more than a dozen years ago, the bishops’ 2000 statement titled “Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice” urges all Americans, but especially government officials, to adopt and enforce laws that serve the common good.

The bishops do not question the validity of the Second Amendment, which was adopted on Dec. 15, 1791, along with the rest of the Bill of Rights. The Supreme Court of the United States has ruled that the Second Amendment protects an individual’s right to possess and carry firearms. The purpose of this civil right is to defend human life and protect society against lawlessness and tyranny.

According to the bishops, “the intent to protect one’s loved ones is an honorable one, but simply put, guns are too easily accessible.”

In renewing their statement, the U.S. bishops referred to the Vatican’s Pontifical Council for Justice and Peace 2006 document, “The International Arms Trade,” which emphasizes the importance of enacting concrete controls on handguns, noting that “limiting the purchase of such arms would certainly not infringe on the rights of anyone.”

Demagogues on both the right and the left have generated a lot of unhelpful sound and fury over this issue. As on most issues, the bishops are not urging extreme positions. Rather, they seek a common-sense solution.

“Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice” proposes five strategies:

- Support measures that control the sale and use of firearms.

- Support measures that make guns safer, especially efforts that prevent their unsupervised use by children and anyone other than the owner.

- Call for sensible regulation of handguns.

- Support legislative efforts that seek to protect society from the violence associated with easy access to deadly weapons, including assault weapons.

- Make a serious commitment to confront the pervasive role of addiction and mental illness in crime.

Common sense? We think so.

Of course, any increase in government regulation risks abuse and a resulting loss of freedom. But no individual human freedom is absolute and unlimited. Free speech does not permit an individual to shout “fire!” in a crowded theater—any more than the right to bear arms sanctions opening fire with a gun in that same theater. Rights must be tempered by responsible behavior. In a sinful world, laws and effective law enforcement are required to promote public safety and protect individual liberty.

Recent tragedies have called attention to the role of mental illness and addiction in violent crime. They have also admonished us to pay more attention to the ways that “entertainment” in the form of violent video games, movies and television programs contribute to the culture of violence that New York Cardinal Timothy M. Dolan rightly said “infects our country” today.

No single act of legislation—or executive order—can totally prevent senseless violence. No amount of background checks or security measures can ever totally prevent evil or mentally impaired individuals or groups from inflicting senseless cruelty and death on others. There is no complete solution as long as there is sin and violence in families, communities or the world at large.

That’s why the bishops call us to fervent prayer, to a change of heart and to the nonviolence of Jesus. That’s also why they urge us to use common sense in our approach to gun control and gun safety. Let’s listen to our bishops. Let’s all work together to help bring about a culture of life and peace.

—Daniel Conway

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

The pill as health care?

Physicians will sometimes prescribe a hormonal regimen—in the form of a hormonal contraceptive like the Pill—to treat certain gynecological problems

like heavy menstrual bleeding, dysmenorrhea (painful periods), PMS (pre-menstrual syndrome), endometriosis or other conditions like severe acne.

In these cases, the Pill is used not as a contraceptive, but as a therapy for a medical condition.

This can be morally permissible under the principle of double effect, which allows for the treatment of a serious medical problem (the good effect), while tolerating its unintended consequences when other less harmful treatments are not available.

In this case, the unintended consequences would be the impeding of one’s fertility and the potential health risks and side effects of the Pill (the evil effect).

Married couples may sometimes struggle with the question of whether a pathology is serious enough to warrant the therapeutic use of the Pill.

The wife of one couple I worked with reflected on the matter and concluded, “Yes, the bleeding is intense, and I’m basically wiped out for at least two or three days each month, but it’s not so debilitating that my husband and I can’t manage, and we’d really prefer, morally and medically speaking, not to get mixed up with a powerful pharmaceutical like the Pill.”

Other treatments beside the Pill may at times be available to remedy these medical conditions without having to impede fertility.

Some young women, though, may be content to opt for a treatment that also offers more latitude for sexual activity. Approaching the medical use of the Pill in this way can raise concerns about ambiguous intentions.

A friend of mine who dated several young women who were on the Pill for a medical condition described his own experiences and struggles this way.

“Those I know who have done this also tended to be the ones who were sexually active. ...” he said. “I believe it does have an effect on one’s psyche and soul.”

“In fact, in the past I’ve dated two women who were doing this, and it made it really, really hard at times to be chaste. When I brought up alternative ways to treat something that doesn’t involve the Pill, they got very defensive. So I think it definitely blurs a line even in the minds of the most faithful Catholics, who rationalize that this is what the doctor ordered.”

Lines can blur not only in the minds of those who may be dating, but also in the minds of medical students, who may

be taught to prescribe the Pill almost reflexively for various gynecological issues rather than addressing the root cause of the problem.

As Dr. Lili Cote de Bejarano has noted, “For most of these conditions, the Pill is only treating the woman’s symptoms, while her underlying medical problem—the cause of the symptoms—remains unaddressed and undiagnosed.”

Lines become further blurred when medical professionals start to insist that the Pill, taken purely to avoid pregnancy, is “health care.” It is not, in fact, health care, but a lifestyle decision.

This lifestyle decision is frequently made in the midst of a cultural backdrop that encourages “neutered” sex in an endless array of forms, and sanctions the misguided view that “health” means we have the right to practice consensual indiscriminate sex without consequences.

The Pill, when chosen strictly for these contraceptive purposes, fails the test of being health care because it does not heal or restore any broken system of the human body.

On the contrary, it actually breaks a smoothly working system—the reproductive system—by disrupting the delicate balance of hormonal cycles regulating a woman’s reproductive well-being and fecundity.

When taken for lifestyle purposes, the Pill is quite the opposite of health care—being, in fact, detrimental to women’s health—in light of its frequent side effects of weight gain, headaches, and depression, as well as its heightened and well-documented risk of thrombotic stroke, myocardial infarction (heart attack), and breast cancer. The International Agency for Research on Cancer, an arm of the World Health Organization, classifies hormonal contraception as a Group 1 carcinogen.

When a married couple has a proportionately serious reason not to become pregnant—for example, when pregnancy itself would seriously threaten the woman’s life or health—they can opt for periodic abstinence during part of her cycle by assessing various indicators of fertility. This is sometimes referred to under the general headings of “Fertility Awareness Methods” or “Natural Family Planning,” and offers a morally acceptable, safe and effective approach to spacing children.

To sum up, then, the use of the Pill for medical (non-contraceptive) purposes requires a disciplined approach to the matter.

Alternative medical therapies should be seriously considered, the great good of fertility should be respected, and unspoken sexual agendas should not be allowed to trump the duty to exercise moral responsibility and sound medical judgment.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months.

Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.

St. John the Evangelist Parish celebrates 175 years of ministry

By Natalie Hoefler

St. John the Evangelist Church in Indianapolis launched its 175th anniversary on Jan. 19 with a Mass, followed by a celebration at the nearby Omni Severin Hotel. Archbishop Joseph W. Tobin and seven priests concelebrated the Mass, including Father Rick Nagel, who was installed as pastor during the liturgy after serving for two years as the parish's administrator.

In his homily, Archbishop Tobin said that each parish has its mission.

"Yours," he said to the people of the parish, "is to celebrate the oldest Catholic church in Indianapolis, to enkindle the fire of Christ in each—because we can't give what we don't have."

That fire was passed on to St. John's newest parishioner prior to the Mass as Father Nagel baptized 7-week-old John Dominic Garro. Father Nagel asked John and Amy Garro if they would like their son to be baptized at the anniversary Mass for a symbolic reason—the parish's first official baptism was recorded in January 1838, leading to the choice of January 2013 as the starting point for the year-long anniversary celebration.

John Dominic's baptism was one of thousands celebrated at the parish over its 175-year history.

"You think of all the prayers, all the sacraments here, and you can see the work of the Holy Spirit," said Rita Maguire, a member of the parish.

When the Chapel of the Holy Cross Parish was established in 1837 by Father Vincent Bacquelin roughly where West and Washington streets now meet, the Holy Spirit was surely at the helm. Indianapolis was primarily a wilderness with only 200 citizens claiming the Catholic faith.

The Holy Spirit's guidance again became evident in 1850 when the parish relocated to the corner of Georgia Street and Capitol Avenue. The parishioners could not have foreseen that the land they purchased would one day make the church available to more than half a million visitors a year to the adjacent Indiana Convention Center and nearby Lucas Oil Stadium.

Given the opportunity the locale would one day hold for evangelizing so many, the Holy Spirit surely inspired the parishioners in 1850 to rename the parish in honor of one of the Church's most famous evangelizers—St. John.

In less than 20 years, the church structure built in 1850 had become too small. Plans were made to construct a new church.

Enter the great-grandfather of longtime parishioner Catherine Morgan.

"My great-grandfather came to Indianapolis from Ireland as a young man in the late 1860's looking for work. He got work as a bricklayer—laying the bricks of this church," Morgan said of the current structure where she and her husband, Larry, now worship.

The current church was constructed from 1867 to 1871. Morgan's great-grandfather returned to Ireland, but in 1899 his son and daughter-in-law—Morgan's grandparents—moved to Indianapolis from Ireland and raised their family at St. John Parish. Her family has been involved in the parish ever since.

"I come into this church and I feel like it's home," she said.

Many families in the parish share such long-standing history. At the celebration at the Omni, Mary Ann Roman shared photos and documents of family members receiving sacraments at St. John back to the turn of the last century.

Members of the Farrell family, also spanning generations at the parish, said their mother felt that she hadn't been to Mass if she went anywhere besides her home parish of St. John.

Even seven-year parishioner Norma Gantner—possibly the oldest parishioner at age 96—spoke of the parish as feeling "like home."

"People here realize it's God's home," she said. "I've always gotten that feel."

Joe Maguire, husband of Rita, expressed a similar feeling of holiness at St. John.

"We just continue to be amazed at the hand of God at St. John's," Joe Maguire said. "We look at this building, what work and sacrifice went into it, the faith it took, and it's because they knew the Truth was in the tabernacle."

The Maguires, Romans, Farrells, Morgans and many others, parishioners and non-parishioners alike, spoke of their additional connection to the parish through relatives who graduated from St. John Academy for girls and St. John Boys School. Although the schools—operated by the Sisters of Providence—were closed decades ago, they were renowned in their day as institutions for first-class education.

In 1937, St. John Academy became the first racially integrated high school in Indianapolis—17 years before racial segregation was declared unconstitutional.

According to Father Nagel, the parish hit its peak in number of members during the late 1800s. Throughout its history, 10 parishes have sprung from St. John the Evangelist Church.

Parish membership lagged in the 1960s, '70s and '80s, however, as people deserted downtown for the suburbs. It is believed by



Archbishop Joseph W. Tobin, center, concelebrates Mass on Jan. 19 with, from left, Fathers Rick Nagel, Michael O'Mara, George Plaster, Franciscan Father Lawrence Janezic, Father John Hall and Father Thomas Murphy (seated to the right of the altar). Father Hall was baptized and raised in St. John the Evangelist Parish in Indianapolis, and Father Murphy is a former pastor of the parish.



Above, Father Rick Nagel, left, stands with Andrew Chronister, John and Amy Garro and Michele Chronister after the baptism of John Dominic Garro before the Mass celebrating St. John the Evangelist Parish's 175th anniversary on Jan. 19 in Indianapolis.

Left, Father Rick Nagel looks out at the congregation after Archbishop Joseph W. Tobin installed him as pastor of St. John the Evangelist Parish in Indianapolis during the Jan. 19 liturgy. At the left is Ford Cox, executive assistant to the archbishop and liaison for episcopal affairs.

some in the parish that, at some point during that time, there was only one registered member at St. John.

But as Rita Maguire said, "God clearly had plans for the parish."

In 2009, St. John became the hub for the newly formed archdiocesan Young Adult Ministry and College Campus Ministry.

Father Nagel moved into the St. John rectory and spearheaded the drive to engage young adult Catholics in their faith. He noted that the parish has grown more than 95 percent since that time, including a 40 percent growth rate each of the last two years. The parish now boasts 545 families and 815 total registered members, of which nearly 120 are college-aged. About 250 are between the ages of 22 and 30.

Anne Marie Brummer heads a Fellowship of Catholic University Students (FOCUS) team, working with Father Nagel to bring college students back to the Church or lead them there for the first time.

"St. John's is in the heart of the town, and we really use that," Brummer said. "It's really awesome that such an old parish has such great young adult participation. At the 7 p.m. Sunday young adult Mass, they used to have to rope off the back pews so more people would sit up front. Now the Mass is completely packed. That's just so important—they're the future, and it's so great to see them step up and lead."

Father Nagel has been tasked with weaving together the older and newer generations of the parish. According to octogenarian Patricia Himes, he is succeeding.

She said of the parish youth, "I just love them all. I think of them as my own."

Given the parish's central location downtown, the perfect opportunity exists for old and young alike to fulfill Christ's call to serve the poor.

While the parish has consistently done

this for many years, it was Father Noah Casey, pastor from 2003-08, who formally instituted the Garden Door Ministry.

Through this outreach, parish volunteers serve sandwiches and water to 40-60 people—called "the parish's neighbors"—every week from 9 a.m. to 5 p.m., on Monday through Friday. Clothing, blankets, hats, gloves and even bus passes are also provided.

St. John the Evangelist Church also capitalizes on its location to live out the mission of its namesake, as well as the recent papal call for the "new evangelization."

Father Nagel seized the opportunity to evangelize last year when Indianapolis and Lucas Oil Stadium hosted the Super Bowl. The doors of the church were opened, the public was invited, and a ministry of tour guides, called "Evangelists," was established and continues today.

"Over half a million people visit the [Indiana] Convention Center each year," said Father Nagel, "so we want to invite them in, show them this beautiful church with all its history—and catechize and evangelize them in the process."

Continuing to find new ways to evangelize both visitors and parishioners is part of the parish's three-fold motto for its 175th anniversary year: "Celebrate the past. Enkindle in the present. Invite for the future."

"St. John's is a beacon of light in the heart of the city—it has been for 175 years," said Father Nagel.

"It all stems from the faithfulness of the people who settled here, built a small church, built a new church then built the current church, all on immigrants' wages, that made it possible for us to worship here today."

And perhaps a little help from the Holy Spirit. †

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Events Calendar

January 26

First Christian Beech Grove, Disciples of Christ, 75 N. 10th Ave., Beech Grove. **Focolare Movement and First Christian, "Prayer for Christian Unity,"** 2-3 p.m. Information: 317-840-0228 or Julie@mundellassociates.com.

January 27

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house,** 1-3 p.m. Information: 317-543-4923, ext. 238 or saintlawrence.net.

January 29

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Seminar, "Life's Challenges,"** 7-8:30 p.m., no charge.

Information: 812-283-7256 or 812-282-1669.

January 30

St. Luke the Evangelist Parish, Father Courtney Room, 7575 Holliday Drive, E., Indianapolis. **Catholic Apologetics A-Z,** 7-9 p.m. Information: dearollo@stluke.org.

January 31

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Wabash Valley Right to Life banquet,** Jill Stanek, keynote speaker, 6 p.m. Information: wvrtl.org.

January 31-February 1

SS. Francis and Clare School, 5901 Olive Branch Road, Greenwood. **Open house,** Thurs. 6-8 p.m., Fri. 9-11 a.m. Information: 317-215-2826 or office@francisandclare.org.

February 1

Marian University, Bishop Chartrand Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast following Mass. Information: 317-435-3447 or HumphreyCPA@gmail.com.

February 5

St. Monica Parish, Parish Life

Center, 6131 N. Michigan Rd., Indianapolis. **Catholic Adult Fellowship,** studying Vatican II document on Lay Apostolate, 7-8:30 p.m. Information or directions: CatholicAdultFellowship.org or 317-410-4870.

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, 6:30 p.m. Information: 317-370-1189.

February 9

St. Thomas More Parish,

1200 N. Indiana St., Mooresville. **Mardi Gras Hoosier Style,** food, music, 6 p.m.-midnight, \$10 single, \$15 couple. Information: 317-831-4142.

Holy Family Parish, 815 W. Main St., Richmond. **6th Annual Chocolate Fest,** 6-9 p.m., \$12 adults, \$5 children 6-12 years old, children 5 and under no charge. Information: 765-969-4919 or lrouke66@hotmail.com.

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

317-784-4207.

February 9-10

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Amanecer-At the Break of Dawn,"** Pedro Rubalcava and St. Bartholomew Choir and Shalom, Sat. 7 p.m., Sun. 2:30 p.m. Information: 812-379-9353, ext. 237, or bminut_stb@yahoo.com.

February 10

Movie Buff Theatre, 3535 W. 86th St., Indianapolis. **"October Baby,"** 1 p.m., free tickets available until Feb. 6. 317-515-7269. †

Retreats and Programs

January 25-26

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Women of the Scriptures—Revelations of God,"** Franciscan Brother Bob Baxter, presenter. Information: 812-923-8817.

January 26

Oldenburg Franciscan Center, Oldenburg. **"Understanding the Beatitudes,"** Franciscan Sister Sharonlu Sheridan, presenter, 9:30 a.m.-2:30 p.m., \$45 per person, includes lunch. Information: 812-933-6437 or oldenburgfranciscancenter.org.

Oldenburg Franciscan Center, Oldenburg. **"Spiritual Autobiography, Series 1 of 6,"** Angela Roesler and Jennifer Proffitt,

presenters, 9 a.m.-11:30 a.m., \$90 per person for six sessions. Information: 812-933-6437 or oldenburgfranciscancenter.org.

January 27

Oldenburg Franciscan Center, Oldenburg. **"Understanding the Greatest Images of the Universe,"** Franciscan Sister Olga Wittekind, presenter, 2-4:30 p.m., freewill offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

January 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms: Mothers in the Gospels—Our Models and Our Mentors,"** Benedictine Sister Kathy Huber, 8 a.m.-4 p.m., \$30 per person. Information: 317-545-7681 ext. 15, or cmdsweeney@archindy.org. †

Two archdiocesan seminarians at Pontifical North American College instituted as readers

On Jan. 13, 55 seminarians of the Pontifical North American College were instituted to the Ministry of Reader during a celebration of the Eucharist.

Seminarians Anthony Hollowell and Matthew Tucci of the Archdiocese of Indianapolis, who are in their first year of theological studies at the Pontifical North American College, were among those seminarians instituted. Cardinal Daniel DiNardo, Archbishop of Galveston-Houston, celebrated the Mass and instituted the new readers.

The Ministry of Reader is one of the ministries seminarians receive as they proceed toward diaconal and priestly ordination. As the rite indicates, a reader is charged with proclaiming the Word of God in the liturgical assembly.

Founded in 1859 by Blessed Pius IX, the Pontifical North American College serves as the American house of studies



Anthony Hollowell

Matthew Tucci

in Rome, where more than 5,000 priests have been formed near the heart of the Church for service in dioceses across North America and around the world. The college strengthens the bonds between Rome and local Churches worldwide, and allows its students to study the Church's rich religious and cultural heritage at close range. †

'Divorce and Beyond Program' begins on Feb. 11 at St. Barnabas

A six-week session "Divorce and Beyond Program," sponsored by the archdiocesan Office of Family Ministry, is scheduled to begin on Feb. 11 and run through March 14. The sessions are from 7-9 p.m. at St. Barnabas Church, 523 Fabyan Road in Indianapolis.

Topics to be discussed include the

process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness. The cost for the six-week session is \$30.

For more information or to register, call 317-236-1586 or 800-382-9836, ext. 1586, e-mail dvanvelse@archindy.org, or print an online form at archindy.org/family/divorce.html. †



Cathedral High School's "We the People" team poses with their trophy after winning the state title.

Bottom row, from left, Natalie Laskowski, Caroline Bechtel, Maddie Lay, Maddie Mitchell, Grace Bennett and Randi McQueen.

Middle row, Kathryn Habecker, Shannon Scott, Margie Fisher-Heath, Caley Caito, Brynn Lee, Maria Rush and Coach Jill Baisinger.

Top row, Jimmy Suess, Eric Hinkes, Nick Buckman, Vince Halloran, Michael Brady and Harrison Hensley.

Cathedral 'We the People' team wins state, heads to nationals

Indianapolis' Cathedral High School's "We The People" team won the Indiana state title, enabling them to represent Indiana in the national "We The People" finals to be held on April 26-29 in Washington, D.C. The program, which promotes civic competence and responsibility, allows students to engage in an in-depth study of the U.S. Constitution. The Cathedral team is coached by Jill Baisinger.

More information on the program is available at new.civiced.org/wtp-the-program. †



This black enamel chalice was made by Meinrad Burch-Korrodi, a Swiss goldsmith, for Benedictine Father Aidan Kavanaugh for his ordination in 1957. It is one of the items on display at the Vatican II exhibit at St. Meinrad Archabbey Library throughout 2013.

Vatican II exhibit now on display at Saint Meinrad Archabbey Library

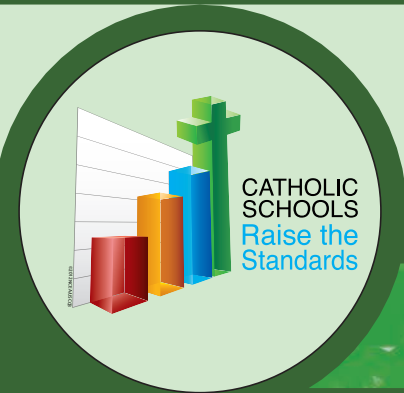
The Saint Meinrad Archabbey Library in St. Meinrad is hosting an exhibit titled "The Second Vatican Council: Looking Back After Fifty Years." The exhibit focuses particularly on bishops from Indianapolis, Louisville and Evansville who attended Vatican II.

The exhibit contains documents, photographs, chalices, liturgical garments, bishops' Vatican passports, newspaper and magazine articles, books, journals and more.

The exhibit was created by Benedictine Father Harry Hagan, a monk of Saint Meinrad Archabbey. It will be on display throughout 2013.

The exhibit is free and open to the public. For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website at www.saintmeinrad.edu/library/hours/.

Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. †



CATHOLIC SCHOOLS WEEK SUPPLEMENT

ARCHDIOCESE OF INDIANAPOLIS



Peer program strives to spare students from bullying, page 12B.



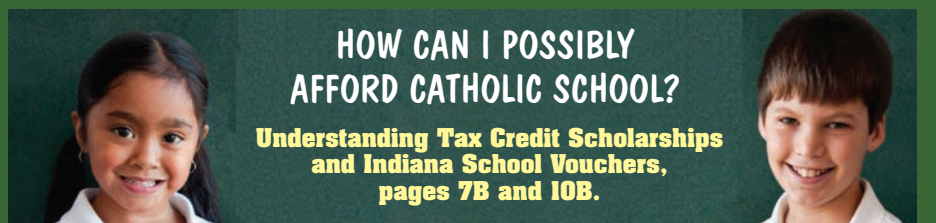
Family values guide students' special effort to help children in shelters, page 11B.



New assessment survey of religious education is being used in parishes and schools, page 14B.



Teacher draws on her faith as she volunteers to help children, page 4B.



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



Catholic school students have opportunity to lead, see differently and bring others to Christ

(Editor's note: A week after he was installed as the new archbishop, Archbishop Joseph W. Tobin celebrated Mass on Dec. 10, 2012, with the seniors of all the Catholic high schools in the archdiocese. During the liturgy at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Tobin shared a homily that asked the seniors to discover "the hidden possibilities" in their lives. His message is shared here as a fitting, faith-filled way to begin our coverage for the annual Catholic Schools Week Supplement.)

By Archbishop Joseph W. Tobin

Advent is a season that invites us to see the hidden possibilities: There is more to life than meets the eye.

These days, the word of God invites people who thought they had been abandoned to look again and recognize that God is coming to save them. John the Baptist points to the Savior when he does come. And the Word takes flesh because a young woman in Nazareth says "yes."

Faith isn't simply knowing a lot of facts and figures about God, like we were playing a sort of religious "Jeopardy." Faith is a different way of looking at things, seeing more than meets the eye.

Today, the word of God offers three suggestions about the faith of leaders. What a nice gift to you, the seniors of our high schools.

Don't be afraid to be different.

The Gospel story of the paralyzed man (Lk 5:17-26) begins by setting the scene. There was a crowd, but Luke takes pains to let us know who is there: "One day as Jesus was teaching, Pharisees and teachers of the law

were sitting there who had come from every village of Galilee and Judea and Jerusalem, and the power of the Lord was with him for healing" (Lk 5:17).

Jesus attracted the attention of those who do not believe in him at all, many of whom were the religious leaders of his day. These are the same people who will eventually decide his death. So it is impressive to see the style of Jesus. He is calm and confident, not watering down his message because a good number of his listeners are hostile.

To live as a Catholic Christian today is to experience some opposition. There are voices, even very important people in our country, who dismiss what we believe and the choices we make. Some of our peers can make us feel like we are weird, out of step, uncool. The example of Jesus shows us the possibility of being true to ourselves, of sticking to our values, of making a free choice to believe and behave as a daughter or son of God.

You can bring others to Christ.

The friends of the paralyzed man used their ingenuity to bring the man to Jesus. Real friends do that. You can do that in your schools. Whether you like it or not, there are people watching you—juniors, sophomores, freshmen—as well as your classmates. You can influence your teachers and family. Your words and, more importantly, the testimony of your lives, can bring people to the Lord, people who are paralyzed by fear, disappointment, anger or even despair.

Keep an open mind.

Jesus tells the man that his sins are forgiven. The Pharisees and scribes immediately protest by making

an incredibly logical statement: No one can forgive sins but God alone! They might have continued that thought: No one can forgive except God, but Jesus claims he can forgive sins, therefore. . . . Maybe some of them tried to get their heads around that thought but quickly shook it off. No way!

An open—and honest—mind will lead you to grow in your faith. When I was in high school, I hated math. But like it or not, I continued to apply what I had already learned and then learned some more. My first paycheck, applying for loans in college, and different jobs all required me to continue to learn and apply mathematics.

It would really be tragic, I think, if you closed your books and your minds to growing in your faith. If you want to be truly happy, then the eyesight of your heart, the gift of faith, must constantly mature and deepen as the circumstances of life change.

Conclusion: There is more to being a senior than meets the eye.

Could the Lord be asking you to take another look at the coming months? Is he inviting you not to fear being different? To bring others to Jesus? To keep an open mind?

We can recall the example of Mary, one of the great guides of these days of Advent. She did not fear being different as long as she believed she was living the way God wanted her to live. She did not always understand God's plan, but "treasured things in her heart", trusting that God would eventually show her the way. She brought Good News to her cousin, Elizabeth, and, through her trusting faith, brought to all of us the Savior of the world. †

Living the faith

President 'found' her mission at school where 'no one gets lost'

By John Shaughnessy

Shared in confidence, the parent's words touched Franciscan Sister Therese Gillman.

"Sister, I don't know if you know or not but I am not Catholic," the parent told Sister Therese about his decision to send his children to Oldenburg Academy of the Immaculate Conception in Oldenburg. "I am doing what my parents did for me. I am surrounding my son and my daughter with good peers."

The parent's words also strike at the heart of why Sister Therese considers Catholic education so important for young people, especially during their high school years.

"Here at the Academy, students are surrounded with strong faith values that hopefully will provide them with the foundation they need to make good moral decisions in their future lives," says Sister Therese, president of the private Catholic high school.

"It is my belief that Catholic secondary education is core to helping our young people be immersed in an environment that allows them to explore their faith and what it means to put that faith into action and live it each day."

It's an approach that Sister Therese embraced as a student at Oldenburg Academy, an approach that the 1969 graduate of the school who grew up as a member of St. Michael Parish in Brookville has tried to live as a religious sister and Catholic educator.

"It was here that I learned how to do a lot with a little and still transform lives," says Sister Therese, who will step down at the end of the school year. "It was here that I also learned to use your talents to make a difference."

After her high school graduation, she followed "a deeper call" to become a Franciscan sister. She taught for 13 years in a Catholic school of predominantly African-American students in Kansas City, Mo., worked as a business consultant across the country and the world, and then returned to Oldenburg Academy as its president in 2001.

One of the most important lessons she learned along the way came during those 13 years at St. Joseph School in Kansas City.

"I was very blessed to be under the mentorship of Franciscan Sister Myra Peine," she recalls. "She helped instill in me the value of expecting the best from students and you will get it. Sister Myra always set the bar high no matter what obstacles students and families had to overcome. This value of 'push, excel, succeed' was further lived out at the Academy."

During her 12 years as president of Oldenburg Academy, Sister Therese helped the longtime all-girls school become co-ed. She also implemented a program where every student has a computer. And her business background led to a strategic planning process while her concern for helping people in need led to a student service and volunteer program.

Another innovative program that has been established during her tenure is called "Marathon Monday."

"The Academy instilled the program a couple of years ago to help students feel more welcome and connected to their peers," notes Kayla Wessling, the school's marketing communications coordinator. "Groups consist of about eight students from various grades and one faculty or staff mentor.



Above, Franciscan Sister Therese Gillman enjoys a fun moment of playing cards with the students who are part of her "Marathon Monday" group, part of a program that connects students and staff members to come together to relax and talk about school, community and world issues.

Left, Franciscan Sister Therese Gillman listens to a colleague during a staff meeting at Oldenburg Academy of the Immaculate Conception in Oldenburg. The school's president, Sister Therese plans to step down at the end of the school year.

"They meet every last Monday of the month for about 25 minutes to discuss school, community and world issues as well as collaborate on what they would like to see Oldenburg Academy do to become more successful. Some of that time with the Marathon Monday groups is also spent just having fun and relaxing."

All the initiatives reflect a collaborative approach to education that works best, according to Sister Therese.

"It's so much bigger than me," she says. "It's very humbling to see how many people are so invested in this school to make sure it's here for future generations. That's so inspiring to see how our faculty, principal, staff and parents come together. Our parents work very hard and make lots of sacrifices to send their kids here."

Similar to the parents, she focuses on the 210 students at the school.

"A hallmark for Oldenburg Academy is that no one gets lost," she says. "We want to create an environment where the students could succeed in a faith-based environment."

It's the foundation she received as a student. It's also the foundation that led her to return to lead the school as its first president.

"It was an opportunity to be closer to home, to be closer to the community, and also to give back to a place that had impacted my life," she says. "I've been able to see these kids grow up to become young men and women, to know that there is a community of faith holding us up. That's been most rewarding to me." †

Christ sets the standard—and the message—for Catholic schools

By Harry Plummer

This year's Catholic Schools Week theme, "Catholic Schools Raise the Standards," and the fact that we just celebrated Christmas last month have combined to remind me of the day in mid-July when we moved into our new home.



Harry Plummer

The moving van had just left, and we were in the thick of carrying boxes to their designated locations.

In the midst of this rather chaotic activity—I have eight children—I noticed that several large boxes slated for the garage were missing.

Being pressed to attend to other matters, I quickly forgot about them. Hours later, one of my little ones, after many attempts to get me to go with him to see something special, finally seized my hand and pulled me to his new room.

Once there, he slowly opened the door and I looked

inside. From floor to ceiling, it was completely decorated for Christmas.

"Merry Christmas, Dad!" he said with a smile brighter than all the lights in the room. And even though it was July, in a very real way it seemed like Christmas.

I will never forget that precious moment, especially when I think about the great blessing of our Catholic schools, where Christ is born anew each day.

He is born anew in the hearts, minds and souls of our students in so many ways—through daily prayer, through the celebration of the love of God in word and sacrament, through the exercise of their God-given intellects and through acts of service to the community.

You see, Christ is our standard, urging us to raise all our standards—including academic ones.

And in that regard, our Catholic schools have been doing extremely well as evidenced by the results of Indiana's new A-F School Accountability Report Card assessment data.

Take passing rates, for example. Our schools significantly outperformed the combined scores of the public, charter and accredited private schools on ISTEP+ and End-of-Course Assessments (ECAs) as well as the percentage of schools earning "A" grades on this new

statewide report card.

Of course, the outstanding performance of our schools on standardized assessments don't tell the whole story of our success, but they do clearly demonstrate that our Catholic schools are effective agents in the game of raising Indiana's educational standards.

In fact, I think it is safe to say we're writing the playbook. But our playbook doesn't only concentrate on academic success.

It focuses on the formation of the whole student—spirit, mind and body—in such a way that it leaves a powerful impression on the youth who experience it.

This is an indispensable feature of our schools, enabling students to develop the tools, temperaments and tenacity to lead successful lives as contributing members of society and, with Christ as their standard, to bring into this world of change a living and active faith.

Like Christmas, we may celebrate Catholic Schools Week only once a year, but our schools seek to live its message each and every day.

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

A winning combination

A special season in sports is shaped by a teacher's hope, a coach's influence and a team's effort



By John Shaughnessy

It's the story of a teacher's secret hope.

It's also the story of a former student's desire to keep a promise.

And both Peggy O'Connor-Campbell and Demetrius Folsom share the great joy of knowing that her hope and his promise led to a magical season for a Catholic Youth Organization (CYO) football team of fifth- and sixth-grade boys.

The seeds of the story were planted more than 25 years ago when Folsom was a junior high student at the former St. Andrew the Apostle School in Indianapolis, learning language arts from O'Connor-Campbell.

He never forgot the influence she had on him as a teacher—an impact that was strengthened by his experience of playing CYO football at the school.

He carried that influence with him when he became a student-athlete at Bishop Chatard High School in Indianapolis, graduated from college, and served the United States as a soldier in the Indiana National Guard and later in the U.S. Army.

And when he came home from California in 2002 to visit family and friends, he stopped by St. Andrew School to see O'Connor-Campbell. During that visit, he also learned that the school no longer had a football team. That's when he told her that if the school ever started a football program again to give him a call. He promised he would coach.

Flash forward to 2011. By then, O'Connor-Campbell had become vice principal at Central Catholic School in Indianapolis and the coordinator of CYO activities for the Mother Theodore Catholic Academies—a consortium of center-city schools that include Central Catholic, Holy Angels, Holy Cross and St. Philip Neri—and the parishes of St. Andrew the Apostle and St. Anthony.

A football program for the Mother Theodore Catholic Academies had just been started a year before, and O'Connor-Campbell needed another coach. She found one in Folsom, who had returned to live in Indianapolis with his wife and daughter.

This past season, Folsom was the head coach of the fifth- and sixth-grade team. He also served as the coordinator of the football program for the academies.

"He has made such a huge difference," O'Connor-Campbell says. "His approach toward everything with the kids is, 'How can I help make these kids more successful in life?' Through his experience at St. Andrew and Chatard, he saw the impact that coaches had on him, and he wants to do the same thing for them."

She shares that assessment of her former student with such pride that it shows the depth of the hope that has guided her in her 34 years of dedication to Catholic schools. She has strived to make a difference in the lives of her students. And to see Folsom doing the same for children moves her.

"He's concerned about their character, their future and what kind of people they're going to be," she says. "He does it through the venue of football."

Folsom said he couldn't say no to his former teacher or the boys.

"With all my experiences, I just felt I could make a difference in these kids' lives," the 40-year-old coach says. "We have a variety of kids—white, black, Hispanic. A lot of them are from single-parent families, but not all of them. And some of them come from disadvantaged situations. I can relate to them. Without me, I figure some of these kids would go [the wrong way]. I can help to keep them on the right road."

He did that as a coach, leading his team—which included seven boys who hadn't played football previously—to a record of six wins and two losses.

He also did it as a person, especially after the team lost a close game in the semi-finals of the city tournament. The hurt and the disappointment of the loss showed on the players' faces. They were also clearly on display as Folsom wiped away his own tears. Then he told the boys how proud he was of them, how far they had come during the season, and how special they are to him.

"We always end on a positive note," Folsom says. "We always talk about being student-athletes. We talk about them being prepared and self-motivated. I feel very fulfilled that I'm contributing to the future of young leaders. I just want to give back."

Those words give life to the secret hope of his former teacher.

"It's really very heartwarming to see it come full circle," O'Connor-Campbell says. "To see what you tried to instill in him, and that Demetrius wanted to come back to his roots and volunteer with these kids—it puts a smile in my heart." †



Demetrius Folsom and Peggy O'Connor-Campbell flash smiles in recalling the success that the fifth- and sixth-grade football team of the Mother Theodore Catholic Academies in Indianapolis had during the 2012 season of the Catholic Youth Organization. O'Connor-Campbell taught Folsom in grade school and asked him to coach the team.



After a season-ending loss, coach Demetrius Folsom talks with his players on the fifth- and sixth-grade football team of the Mother Theodore Catholic Academies in Indianapolis, reminding them of the great progress and the special memories they made during the season.



The players on the fifth- and sixth-grade football team of the Mother Theodore Catholic Academies show their disappointment after their 2012 season ended with a loss.

'God is there'

Teacher draws on her faith as she volunteers to help grieving children

By John Shaughnessy

The moment—and the child—needed someone who would understand, not overreact.

Stephanie Theis watched as the 10-year-old boy ran down the hall, wildly letting out all his energy and emotion.

When the boy reached where Theis stood, he stopped, looked at her and said, "I'm really not like this at home."

Theis nodded and smiled at him, processing everything she knew about the boy. His father had died, his mother was frequently busy at work, and he often had to take care of his siblings as the oldest of four children.

"He was kind of thanking me for letting him get all that emotion out without stopping him," Theis recalls. "Sometimes, they just need a safe place to get all that emotion out."

That safe place for the 10-year-old boy is Brooke's Place, a non-profit organization in Indianapolis that provides support and services to grieving children and their families.

It's also the place where Theis—a science teacher and coach at Bishop Chatard High School in Indianapolis—has volunteered nearly every Thursday evening for four hours during the past nine years. Her commitment and her concern for children led her to be chosen for Brooke's Place's Purple Heart Award for outstanding volunteerism in 2012.

"Stephanie goes above and beyond what is required of a volunteer," says Emily Ayres, supervisor of volunteer services and support group coordinator for Brooke's Place. "Her willingness to be with the kids and allow them to grieve in the way they need to is a big part of what she does. She cares so much about the kids and our organization."

Theis appreciates the impact that the organization makes on children and teenagers as they try to deal with the loss of someone they love.

"It's something I believe in," says Theis, who has been a teacher for 13 years. "I believe it's necessary to make a safe place for them. A lot of times, kids just want to remember and share their memories—'This is what my dad used to do for me.' It's sad in some ways, but it's also about hope. My belief is that God is there in those memories."

Her care for the children at Brooke's Place has also had a major impact on the way that she teaches and coaches



Bishop Chatard High School teacher Stephanie Theis shares a fun moment with senior Maggie McNelis and other students during a biology class. Besides teaching and coaching at the Indianapolis North Deanery interparochial school, Theis also volunteers at Brooke's Place, an organization that provides support and services to grieving children and their families.

students at Bishop Chatard.

"It has changed me," says Theis, who has a master's degree in school counseling from Butler University in Indianapolis. "You go into counseling thinking you're going to solve problems or fix things. Even teachers have that mindset. It took me a while to just be present to them."

"It has made me realize that every person has their own story. That helps me when I'm teaching and coaching. I'm more aware that all the kids have their own experience. God made us who we are. I've learned to try to help people be who they are, and accept them for who they are."

The combination of teaching, coaching and volunteering makes for a busy schedule for Theis, especially on Thursdays.

She's at school by 7:15 in the morning, ready for a full day of teaching classes that include Advanced Placement Biology, Anatomy and Physiology, and Honors Biology

for freshmen. She's also the moderator of the school's Brain Game team. After school, she coaches cross country and track until about 5 p.m. Then she heads to Brooke's Place for four hours.

Sometimes, she works with children ages 10 to 12. Other times, she's helping teenagers.

"They can come as long as they want," says Theis, who is 36. "We realize that everyone's grief is different. I like seeing the connections the kids have with each other, and seeing them share those thoughts they haven't shared before."

Her faith guides her in her work with the children and the teens.

"My personal faith is a big part of why I do this," she says. "I believe that God is with us in our grief journey. He gives us gifts within ourselves to grieve. He gives us our memories. I believe that God is with us through all our experiences." †

Schools seek to grow closer to Christ during Year of Faith



Amelia Harrigan, left, Meredith Attai, Hailey Kocher and Gavin Farris, all second-grade students at St. Roch School in Indianapolis, pose on Jan. 15 in front of a bulletin board at their school dedicated to the Year of Faith. Each student wrote a way to evangelize on the bulletin board candles. Answers included, "I will give food to the poor," and "I will proclaim the word to others."



Father Sean Danda, administrator of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, lead the students of St. Michael School in consecrating the Connersville Deanery school on Dec. 12, 2012, to the Sacred Heart of Jesus and the Immaculate Heart of Mary. The consecration service was one of many ways that the school is observing the Year of Faith.

By Sean Gallagher

The Year of Faith began on Oct. 11, 2012, the 50th anniversary of the opening of the Second Vatican Council, and will end on Nov. 24, 2013, the feast of Christ the King.

Pope Benedict XVI called for this special year to help Catholics around the world renew their faith in Christ so as to become more effective in their proclamation of the Gospel in their daily lives.

Catholic schools across central and southern Indiana are observing the Year of Faith to help everyone in their school communities grow in the faith—students, teachers and administrators alike.

Joe Hansen, principal of St. Roch School in Indianapolis, sees the Year of Faith as an integral part of the new evangelization, another priority of Pope Benedict.

"During our back-to-school discussions, we [teachers and administrators] talked about the importance of the Year of Faith and the new evangelization," he said. "We all agreed that St. Roch Catholic School does a great job with [teaching] doctrine, but we challenged ourselves to remind kids that a personal relationship with Jesus Christ is of paramount importance."

"We also discussed the importance of ministering to non-practicing adults, and the nominal believers whenever the opportunity presented itself."

Teachers at St. Roch have also created colorful bulletin board displays to let their students know about the Year of Faith, and to encourage them to grow in their relationship with Christ.

"Words are one thing," Hansen said. "But there is so much science that shows that when you make things more visual, it helps kids. Those visual reminders in beautiful bulletin board displays remind our kids about the importance of the Year of Faith."

The students, teachers and administrators at St. Michael School in Brookville placed their focus on Christ during the Year of Faith by consecrating the Connersville Deanery school to the Sacred Heart of Jesus and the Immaculate Heart of Mary.

All students attended the Dec. 12, 2012, consecration service led by Father Sean Danda, administrator of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove. The service included prayers, a

blessing of the school and a formal hanging of pictures of the Sacred Heart and Immaculate Heart in the school.

"When you think about what kind of things that God likes, he likes action," said Cindy Johnson, principal of St. Michael School. "[The consecration was] an active way to get the kids involved in committing themselves and our school to him and to his mother, Mary. He likes us to do stuff and not just talk."

At the same time of the consecration, students at St. Michael were working on an essay contest in which they were invited to explain why they love being Catholic.

Ben Kahles, an eighth-grade student at St. Michael, entered an essay.

"I thought it would make me grow stronger in my faith," said Ben, a member of Holy Guardian Angels Parish. "I'm glad that I have guidelines from my faith, like the Bible, and have a place to go to worship."

Johnson was amazed to read the various essays entered in the contest.

"It was awesome," she said. "It's edifying when you realize that we're raising good, young Catholics, kids who care about their faith and want to please Jesus. They want that relationship [with him]. That's why we're here."

Ben has attended St. Michael School since the first grade. He plans on attending Oldenburg Academy of the Immaculate Conception in Oldenburg for high school.

"[Attending a Catholic school] has helped me learn more about my faith and grow stronger in it," Ben said.

One of the reasons that Ben and his fellow students can grow in their faith is because their teachers also work to learn more about the faith.

During the Year of Faith, Johnson, her teachers and Father Danda are studying together the *United States Catholic Catechism for Adults*.

"When the teachers grow in holiness, it's good for students," Johnson said. "When you're working at a Catholic school, if you don't keep yourself connected to God, it's very hard to do. It takes a lot of commitment and time. And when you're working for Jesus, it's easy. But if you forget that, it's hard."

"So, this is one of the ways that our teachers and Father [Danda] and I, too, are keeping ourselves connected."

(To learn more about the Year of Faith in the Archdiocese of Indianapolis, log on to www.archindy.org/yearoffaith.) †



Submitted photos



Acts of love

Program helps students learn lessons in compassion and stewardship at an early age

By Patricia Happel Cornwell
Special to The Criterion

CLARKSVILLE—Even kindergartners are learning the meaning of “stewardship” at St. Anthony of Padua School in Clarksville.

While most adults associate the term with the Sunday collection basket, these students are learning to share their own gifts and appreciate those of others.

The school is in the second year of a program called “Step by Step Stewardship.” It was created by a Louisville woman, Susan Reuter, 10 years ago in her own parish of St. Patrick. Copyrighted by Reuter in 2002, the program is now used in some form in many Catholic schools.

St. Anthony of Padua Parish has just less than 800 households, and its school has a preschool through eighth-grade enrollment of 300 students.

Jim Kenney, director of stewardship and development at St. Anthony Parish, explained that each grade level follows a specific theme throughout the school year, focusing on that subject in their studies and participating in a monthly Stewardship Friday.

At a recent Stewardship Friday, fourth-graders received first-hand experience of their focus topic—disabilities.

Volunteers staffed eight “disability stations” where the children experienced what it would be like to do daily activities without the use of various parts of their bodies. The stations represented hand impairment, back injury or paralysis, loss of ability to walk, loss of limbs, visual impairment, blindness, speech impairment, and hearing impairment or deafness.

At the hand impairment station, Christy Masters, mother of one of the fourth-grade students, Rylie, helped students put socks on their hands, one of which had a hole that allowed the use of only two fingers. The children then tried to do such tasks as open a medicine vial or peanut butter jar, use a can opener, tie shoelaces, button a shirt or write their names.

Fourth-grade student Samantha Thompson said the hand impairment station was “the hardest one of all, because you can only use

two fingers and you can’t open anything at all. You would have to ask someone to help you.”

She said that if she saw a person with a disability, “I might want to help them, like open their water bottle or a door. They are different, but no one’s better than anyone else.”

At the back injury station, a student’s upper body was tied to a chair while he or she attempted to put on a sock and do other motions without moving from the waist, as though injured or paralyzed.

Monica Nokes, another fourth-grade student, thought the back injury station was the hardest. “I could use the sock aid with my hands and I could move my head,” she said, “but that’s all. If you were paralyzed, it would be hard to do everyday things that we usually do.”

Asked what the focus on disabilities has taught her, Monica said, “If someone looks different, you shouldn’t make fun of them, because basically they’re the same as us. They probably still like the same things as us.”

This year’s theme for St. Anthony kindergartners is that food is a gift from God, that some people do not have enough to eat, and that we should help the hungry. Their parents read a related book, *Dewey’s Magical Sleigh* by Brahm Wenger and Alan Green, and the children made Christmas care bags for needy children at an agency in Jeffersonville. Each bag contained a can of soup, juice and snacks.

In the first grade, children learned the difference between gifts that cost money and gifts that are “acts of love.” Their parents read and discussed Pearl Buck’s book *Christmas Day in the Morning*.

In November, the first-graders spent time with less fortunate children at a neighboring Head Start program, where they gave out books, played games and sang songs. In December, they made holiday cards for the same children and sent them books and photos of their visit.

Second-graders heard a talk by Ken Lolla, men’s soccer coach at the University of Louisville, on “Finding Your Gifts.” Lolla has written a children’s book by that title about inclusiveness and appreciation of the differences of others. Before Christmas, these students of teachers Jennifer Kelly and Janet Marlin participated in a “Bags of Blessing” canned food drive.

“The stewardship program has provided our second-grade students an opportunity to take an active role as members of our community in reaching out to those in need,” Marlin said. “Through the well-planned monthly activities and the Christian witness of the adult volunteers, the children are learning some of the most important lessons of life. The program has truly helped my students to know what Church is all about.”

Kelly agreed. “The second-graders have gained perspective about hunger and sharing their blessings with others,” she said. “They demonstrated such pride as they read daily announcements over the intercom and as the number of donated food items grew.”

This year, third-grade students and their parents studied the changes that come with aging, including wrinkles, gray hair and dentures. During a role-playing exercise, the children acted as doctors while parent volunteers were elderly patients with such problems as cataracts and varicose veins.

Third-grade teacher Nancy McGarvey also praised the program. “Through their many letters, craft projects, and especially their visit to an assisted living facility, these students have become aware of the signs of aging,” she said. “I believe this program has made a significant, positive change in the way these children view the elderly.”

So far, “Step by Step Stewardship” is in place in St. Anthony’s kindergarten through fourth grade, and Kenney is introducing it to an additional grade each year. At present, he organizes 15 to 25 volunteers for the program every month.

On a recent Stewardship Friday, students in grades five through eight, although not yet part of the Step by Step program, heard a talk by Lolla, who explained that people who are different also have talents and gifts to share.

“Everyone benefits from the gifts of everyone else,” the coach told them. “God wants your light, your gift to shine.”

(Patricia Happel Cornwell is a freelance writer and member of St. Joseph Parish in Corydon.) †

‘If someone looks different, you shouldn’t make fun of them, because basically they’re the same as us. They probably still like the same things as us.’

—Monica Nokes,
fourth-grade student at
St. Anthony School in
Clarksville

TOP RIGHT PHOTO

Ken Lolla, head men’s soccer coach at the University of Louisville, speaks to fifth-through eighth-grade students at St. Anthony of Padua School in Clarksville about “Finding Your Gifts,” also the title of his children’s book. Earlier, he spoke to second-graders. His talks were part of the school’s “Step by Step Stewardship” program.

TOP LEFT PHOTO

Gavin Gentry, a St. Anthony of Padua School fourth-grader, tries to carry his backpack while on crutches, as volunteers Cindy Collins, left, and Judy Kenney and classmates Joseph Schansberg and MacKenzie Gill watch. After the exercise, students discussed what daily life would be like if they lost a limb.

MIDDLE LEFT PHOTO

At the hand impairment station, Josh Walter, left, watches as Monica Nokes attempts to open a peanut butter jar and Samantha Thompson tries to use a can opener with socks on their hands. The St. Anthony of Padua fourth graders’ stewardship focus this year is on disabilities.

BOTTOM LEFT PHOTO

St. Anthony of Padua parishioner Terry Spray explains to fourth-grader Marquis Killebrew how to use a “sock aid” to put on and take off a sock without bending from the waist, as a paralyzed person would have to do.

Double blessing

Voucher program, donors help more students attend Catholic schools

By John Shaughnessy

A double blessing has helped more students attend Catholic schools in the archdiocese.

The combination of the Indiana school voucher program and generous donors in the archdiocese have helped to make it possible for 3,201 students from families in need to attend an archdiocesan Catholic school during the 2012-13 academic year.

"The Tax Credit Scholarships and the Indiana school vouchers have had a huge impact on our schools, probably more than any other single thing I can remember in my 27 years here, certainly economically and in terms of diversity," said G. Joseph Peters, associate executive director of the archdiocese's Office of Catholic education.

The voucher program has had a major impact on Catholic schools that serve low income families, Peters noted. It has also benefited middle-class families who have multiple children.

"This has allowed a large number of families, many of them Catholic, to be able to choose Catholic education for their children for the first time," Peters said. "It has also allowed a number of our Hispanic families to choose Catholic education, inviting those families into our schools."

Esmeralda Gomez and her daughter, Aylee, have benefited from the double blessing. Aylee is a second-grade student at St. Philip Neri School in Indianapolis.

"I'm a single mother," says Gomez, a member of the parish. "I never knew I was going to have the opportunity to be involved in it. When they told me I qualified, it was great, great news for us. It's a great school. We just love the principal and the teachers. They treat the children with love."

The number of students who have benefited from the state voucher program this year has tripled from the 2011-12 school year. During that first year of vouchers in Indiana, 1,058 students attended Catholic schools through the program.

Besides offering children from families in need the opportunity to attend a Catholic school, the Educational CHOICE Charitable Trust program offers potential donors the opportunity to fulfill those dreams.

State-funded vouchers cover the tuition and fees at accredited private schools in Indiana up to a maximum of \$4,500 a year in grades 1 to 8—and even more during high school.

"The goal of the archdiocese is to have Catholic schools identify each and every



Esmeralda Gomez and her daughter, Aylee, feel fortunate that the Indiana school voucher program and the generosity of donors in the archdiocese have made it possible for the girl to attend St. Philip Neri School in Indianapolis.

eligible potential kindergarten or first-grade student and offer the opportunity for a CHOICE Tax Credit Scholarship so that the student may be eligible for an Indiana state school voucher," Peters said.

"Eligibility can only be established during the first year of enrollment in the Catholic school, and could qualify a student for a state voucher of \$4,500 or more annually for the next 12 years—a potential \$54,000 to \$64,000."

Indiana Tax Credit Scholarships were introduced as part of an overall Indiana education reform package, Peters said.

"This allows a donor to fund scholarships for students to attend a Catholic school of the family's choice," Peters said. "Most of these scholarships are given to entry-level students—kindergarten and first grade. Under the law, this allows them to become eligible for an Indiana school voucher after two semesters on a scholarship."

Contributing to the tax credit scholarships also provides a great tax reward for donors, Peters says. Donors can

get credit for up to 50 percent of the donation, up to the amount of their state tax liability, plus a federal tax deduction.

"The Tax Credit Scholarships have been extremely popular with donors who have given nearly \$1 million in our archdiocese alone," Peters noted.

Two major efforts by the archdiocese have contributed to the \$950,000 in donations to the archdiocese's approved Scholarship Granting Organization (SGO).

The main effort was the 17th annual Celebrating Catholic School Values: Scholarship and Career Achievement Awards event on Oct. 30. More than 600 people attended the event at the Crowne Plaza Grand Hall at Union Station in Indianapolis.

The archdiocese also held 11 regional breakfast meetings with potential individual and business donors for the scholarship program.

"We are extremely gratified with the unprecedented response to our Celebrating Catholic School Values event," Peters said. "Of the \$950,000 in donations, at least

\$350,000 was raised as a result of the breakfast events. The rest was raised by schools and the event committee."



G. Joseph Peters

Major donors will also be invited to a dinner later this year with Archbishop Joseph W. Tobin.

"We will also make efforts in the spring to allow more families to obtain a Catholic education for

their children," Peters said.

(For more information about the state voucher program, Peters recommended communicating with the principal of the nearest Catholic school or checking the website, www.choicetrust.org. For more information about the Tax Credit Scholarships program, contact indoce@archindy.org.) †



For the Journey/Effie Caldarola

Values show the value of a Catholic education

There were no Catholic schools in the farm town where I grew up. So at our mission parish, the priest would travel to another town to bring religious sisters to teach catechism on Saturday mornings.

Although I later attended a Catholic university, I wasn't convinced about the importance of Catholic schools. Why?

Perhaps they seemed a bit elitist, and maybe not diverse enough. I wanted my children to associate with people from a variety of religious backgrounds, as I had done. So when it was time to send my oldest child to kindergarten in our Alaskan home, I visited the local public school to observe the teacher.

It was one of those pivotal experiences that changed everything. My luck was that the school had only

one kindergarten teacher. She was nearing retirement and clearly wearing out. It was obvious that her attention was consumed by rambunctious little boys, not the quiet girls, like my firstborn. Plus, the room was windowless, not good news in an already dark Alaskan winter.

At a party, I met a public school teacher who told me the best kindergarten teacher in town taught at our Catholic school. Go there, she said, and I could always transfer out for first grade. So I paid a visit, and along with a wonderful teacher came a classroom surrounded on two sides with windows that framed the rising sun on frosty mornings.

I was sold, but my husband and daughter were off visiting relatives. How

would I explain my sudden decision to send our daughter to St. Elizabeth Ann Seton School instead of the neighborhood school?

When my 5-year-old rushed to me upon her return, the first thing she wanted to show me was something Grandma's neighbor had given her—a beautiful medal of St. Elizabeth Ann Seton. Sometimes you just have to pay attention.

Fourteen years later, the last of our three children graduated from that little Catholic school, and I emerged a total advocate of Catholic education. I know there are still people whose motivations include a snobbish sense of elitism, as if "private" education carries a certain cache.

I also think it's sad when people choose Catholic schools because they are fleeing from poor public schools. We should all support excellent public education, a bedrock of our civil society.

So why choose Catholic schools? I loved that my children were present before a crucifix each moment of the day, and that God could be mentioned and called on in each classroom. I loved that the liturgical seasons were observed, that during Advent the children would

gather each morning to sing and light Advent candles, that feast days were observed and explained, that my children learned the depth of their Catholic faith.

I loved that their friends came from families that shared our common values and a shared sacramental life. I loved that, while not always perfect or complete, the school complemented its deep commitment to charity with a determination to look at the broader questions of social justice from a Catholic perspective.

I loved that in a society growing increasingly more secular, my children were bathed in the sacred, and that when a school family was suffering, we not only showered them with support and food, but with prayer. I loved the growing diversity of the school, and the way kindness and respect toward others became a daily habit. I loved the immersion in faith.

National Catholic Schools Week runs from Jan. 27 to Feb. 2 this year. We owe Catholic education for educating generations of leaders, and we should support their continuing vitality.

(Effie Caldarola writes for Catholic News Service.) †

HOW CAN I POSSIBLY AFFORD CATHOLIC SCHOOL?

Understanding Tax Credit Scholarships and Indiana School Vouchers

TAX CREDIT SCHOLARSHIPS

What are Tax Credit Scholarships?

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

Who qualifies for a Tax Credit Scholarship?

- A student whose family meets the income eligibility guidelines for the Federal Free and Reduced Lunch Program (see chart on next page), AND
- A student who is entering Kindergarten or 1st grade, AND/OR
- A student who is coming to a private school after attending at least one year (two semesters) in an Indiana public 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 13 years. Kindergarten and 1st grade students CAN receive a Tax Credit Scholarship, making them eligible for a Voucher the following year.

How do I apply for a Tax Credit Scholarship?

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

INDIANA SCHOOL VOUCHERS

What is an Indiana School Voucher?

A Voucher is a state-funded scholarship that helps cover the cost of tuition at a private school. Qualifying students in grades 1-8 can receive a maximum of \$4,500 per school year. High school students can receive up to 90% of the local per-student state funding amount.

Who qualifies for a Voucher?

- A student whose family meets the income eligibility guidelines for the Federal Free and Reduced Lunch Program (see chart on next page), AND
- A student in grades 2-12 who is coming to a private school after attending at least one year (two semesters) in an Indiana public school, AND/OR
- A current private school student in grades 1-12 who has received a Tax Credit Scholarship in a prior year.

Why should I apply now?

If your family qualifies for assistance, but you do not apply when your child first enters school, you may lose the opportunity for a Voucher or Tax Credit Scholarship for the next 13 years. Kindergarten and 1st grade students CAN receive a Tax Credit Scholarship, making them eligible for a Voucher the following year.

How do I apply for a Voucher?

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

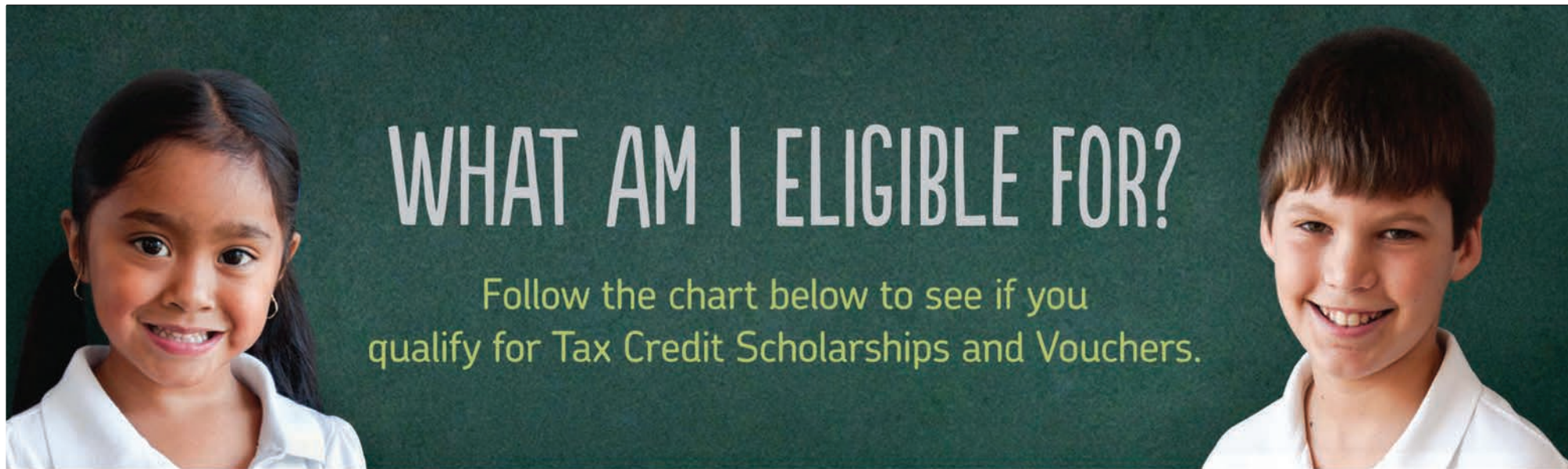


archindy.org/schools

WHAT AM I ELIGIBLE FOR?

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





I'm enrolling my child in Kindergarten or 1st grade at a Catholic school.

I'm moving my child in grades 2 - 12 to a Catholic school.

I meet these eligibility requirements:

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

I meet these eligibility requirements:

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

AND one of the following:

TAX CREDIT SCHOLARSHIP

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

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

SCHOOL VOUCHER

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

Income Eligibility Levels			
Household Size	90% Voucher 100% FR Lunch	50% Voucher 150% FR Lunch	Tax Credit Scholarship 200% FR Lunch
2	\$27,214	\$40,821	\$54,428
3	\$34,281	\$51,421	\$68,562
4	\$41,348	\$62,022	\$82,696
5	\$48,415	\$72,622	\$96,830
6	\$55,482	\$83,223	\$110,964

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A legacy of love

Family values guide students' special effort to help children in shelters



By John Shaughnessy

As a parent, Chris Straley looks for opportunities to stress the importance of family—the one we are born into, and also the ones that connect us in larger ways.

Part of Straley's approach is tied to an incredible discovery concerning his grandmother.

"She had a variety store, and she always looked out for the poor," recalls Straley, a member of St. Matthew the Apostle Parish in Indianapolis. "Even though it was a store she made money from, when she died we found a shoebox full of IOUs that she never anticipated collecting. People would pick out shoes and clothes for their kids, and sometimes they wouldn't have money to pay for them. She just told them to write an IOU, and she took care of it from there."

That concern for people in need became part of a special project this academic year at St. Matthew School in Indianapolis, a project led by the seventh-grade students, including Straley's son, Sam. The students directed a book drive for the school's library that netted nearly 2,300 books, with many of the surplus books being wrapped and given as Christmas and birthday presents to children who live at family shelters.

"I think we underestimate our

children's ability to do things without us," Straley says. "Just by giving them a little direction, they can do so much."

Straley jump-started the drive during a conversation with Sam on the way home from school one day last fall.

The father told the son about a meeting he had as a member of St. Matthew's school commission. During the meeting, Straley had listened to a plan to raise about \$5,000 to buy new books for the library. Knowing that his family had "close to 50 books sitting on a shelf at home," Straley figured his family wasn't alone in that regard. So he proposed the idea for a "Books in Need" program led by students, opening up the possibility of using funds for other school needs.

He then proposed the idea to Sam.

"I always try to get him to open his eyes to things that aren't directly in front of him," Straley says. "I asked him if he wanted to be part of it. I knew if I could get him interested, a lot of boys would follow."

"We were in the car when he threw

the idea at me," Sam, 13, says. "We thought if we got a lot of friends together, we could start a group. I like to start things. I told my friends, they told their friends, and we got this together."

The students sent e-mails to the school families asking for books. They also included a notice in the school newsletter. And with the permission of

principal David Smock, they organized an incentive where a student didn't have to wear a school uniform one day if he or she donated five books.

"Nobody asked me about getting service hours for this," Straley says. "They just see it as a good idea, and they wanted to do

something about it. Natural leaders stepped up. 'Let's do this.' 'What about this?' They fired up their own ideas, which is always pretty cool."

Maddie Moores is one of the seventh-grade students who led the effort.

"To me, it's really fun because you're doing this with your friends, and you're helping other children who need help," Maddie says. "It's a

good feeling."

As the books were collected, the students spent several afternoons after school dividing the books into appropriate age and gender categories. They then wrapped two or three books together in Christmas and birthday wrapping paper, as gifts for children in family shelters.

"I wasn't really expecting so many books," Sam says. "We were overwhelmed with wrapping, but it was worth it."

The students' efforts impressed their principal.

"They've run with it," Smock says. "Reading is so important to everything. If we can get our younger students to read early on and get them excited, that's what we want to do. We want to engage them so they'll go back to the library and get more books."

"And the best part of the drive is the students getting to deliver the books to help other people, too. We have a mission in the Catholic Church to reach out to others."

It's a mission for teachers, students and parents, Sam says. It's a lesson about extended family he has learned from his father.

"He's always about donating, thinking about other people, and helping people in need," Sam says. "That's what I like about him. It's pretty cool." †

"I think we underestimate our children's ability to do things without us. Just by giving them a little direction, they can do so much."

—Chris Straley

Top photo, St. Matthew School students David Denise and Maddie Tarowsky, center, team up to wrap books as gifts for children in homeless shelters. The effort stemmed from the Indianapolis school's seventh-grade class to collect books for the school's library and to share them with children in need.

Below, Payten Morris, right, smiles as she watches her classmate Sara Englert finish wrapping a book at St. Matthew School in Indianapolis. The seventh-grade class delivered some of the books to children in homeless shelters during the Christmas season. Other books will be shared as birthday gifts for children in shelters.

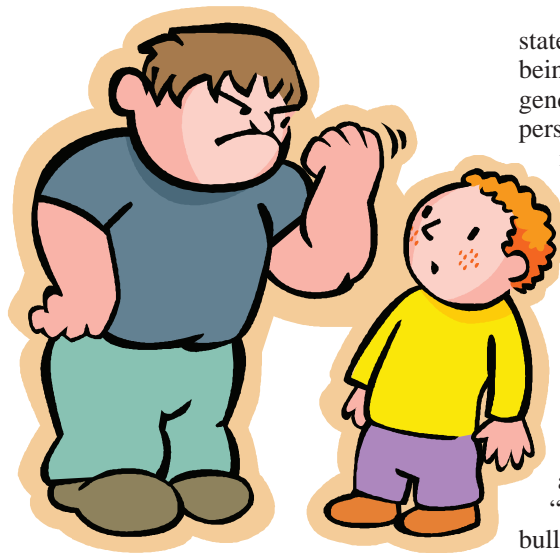


Above, as father and son, Chris Straley and Sam Straley worked together as the seventh-grade class at St. Matthew School in Indianapolis collected nearly 2,300 books that were used for the school library and as gifts for children in homeless shelters.

Left, books, stacked high in a classroom at St. Matthew School in Indianapolis, are ready to be wrapped as presents for children in homeless shelters.

Photos by John Shaughnessy

Peer program strives to spare students from bullying



By Mary Ann Garber

Bully. Just reading that word or hearing it spoken is enough to prompt an emotional reaction—especially for people who have been the victim of psychological harassment or physical mistreatment as a child or adult.

It brings to mind the ugliness and unpleasantness of being dominated by someone who wants to cause trouble and scare or humiliate his or her peers.

Bully, a controversial and heartbreaking 2012 documentary film distributed nationally, has helped educate students and adults about the harmful effects of abusive behavior on others.

Sadly, many school campuses—even Catholic elementary schools and high schools—can be an environment for bullying.

Responding to that concern, Cathedral High School, a private Catholic school in Indianapolis, instituted an anti-bullying program called Project Irish in 2006.

The peer ministry organization's name, which is also the name of the school's athletic teams, stands for "Instilling Respect in Stopping Harrassment."

Presentations educate students about the definition of bullying as well as its root causes and serious consequences, campus minister Charlene Witka explained, so they are empowered to support and protect other teenagers experiencing harassment at school or during social events.

"It's pretty typical for any school or any business, in fact," Witka said, "so we formed a teen group with the help of an outside counselor who had some expertise in [ways to cope with] bullying."

Members of the group are "dedicated to speaking out against bullying and creating a safe environment where all students can thrive and learn," she said.

Cathedral students also wrote a school pledge to promote respect for every teenager.

"We believe that everybody should enjoy our school equally," the pledge

states, "and feel safe and secure while being accepted, regardless of race, gender, popularity, athletic abilities, personal interests, economic status, intelligence, religion and nationality.

This is why we—the students of Cathedral High School—agree to join together to end bullying in our school."

Twenty students representing each class completed a training course to act as conflict mediators on the school campus. Their goal is to involve every student in creating respectful relationships among classmates.

"We talk about the impact of bullying," Witka said, "what it is, the different types and what it does to a person. Cyberbullying is a big problem now" for many American teenagers that are targeted by other teens via social media sites on the Internet.

Project Irish teaches students that no one should be allowed to exert power over other people with the intention of humiliating or demeaning them.

"It isn't a normal part of development," Witka said. "We also talk about the role of bystanders, and how you are just as involved [in bullying] even if you're just standing there letting somebody do that to another person."

Students are often reluctant to talk with their parents about problems at school, Witka said, so Cathedral officials instituted faculty advocates for both the victim and the bully, who receive confidential counseling.

"Both individuals need attention," she said.

School officials are pleased that Project Irish has resolved many student conflicts.

"A freshman who is active in Project Irish was bullied terribly at her grade school," Witka said. "She has told her story three times, and she's just amazed at how well she feels about herself now and how she did not feel that she would ever have the courage to do this. It's just wonderful to see the growth in her."

Early education and intervention helps younger students cope with bullying, Witka said, so Project Irish members presented a retreat for seventh- and eighth-grade students last fall.

"They were asked to create an anti-bullying pledge for their school," Witka said, "and a plan for what they could do at their school to end bullying."

Project Irish co-chairs this year are Cathedral seniors Holly Baker, a member of St. Luke the Evangelist Parish in Indianapolis, and Matt Huber, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

They joined the peer ministry organization because of challenging middle school experiences with students



Grade school students compose an anti-bullying pledge during a program at Cathedral High School in Indianapolis.

who wanted to make life difficult—and even miserable—for other youths.

"Middle school was brutal," Matt said. "One boy that I know has a disability and can't see very well. He also has a speech impediment and can't hear very well, and people picked on him a lot for that. I hated it. I was in his science class, and I got to know him pretty well and he became a good friend."

It was hard to see his friend suffer so much pain from harassment, Matt said, so he is glad to have the training to intervene in bullying situations to help his peers in non-conflict ways.

"Freshmen come in and obviously they're scared because they come from different schools, and they have to meet new people and get used to high school," Matt said. "I think they form cliques pretty quickly and have a tight group of friends. But as the years go on, by senior year everybody is friends. ... You build that family [relationship] as you go."

Project Irish focuses on both the victim's feelings and the bully's feelings.

"I think some people do lash out because of frustrations," Matt said. "Every bully has an issue. They try to gain power. I think some people bottle up their emotions. Nobody can really know what is going on in that student's life outside of school."

Project Irish members organized an educational program for each grade before the start of school last fall to help the students understand the harm that results from cyberbullying.

"We try to stop the problems because no one should suffer because of bullying," Matt said. "We tell the students that Project Irish members will sit down and listen to them, and try to help them out. Everything is always confidential."

Showing respect for others is emphasized every day, Holly said. "Respect is a huge thing here in the classroom, with your teachers, with your classmates, with everyone." †

Archdiocese's Catholic schools make top grades in state ratings

By John Shaughnessy

Catholic schools in the archdiocese have excelled again in the latest ratings by the Indiana Department of Education.



Gina Fleming

Under the state's accountability system that rates schools with grades of A to F, 52 of the archdiocese's 68 accredited schools received an A grade.

With 77 percent of its schools receiving an A, the archdiocese far surpassed the overall percentage of schools throughout Indiana that earned the highest grade—41 percent.

Ninety-three percent of the archdiocesan schools received either an A or a B in the state ratings.

"The report provides yet another confirmation of the effectiveness of our schools in bringing out the best in students academically," said Harry Plummer, executive

director of Catholic education and faith formation for the archdiocese.

"Performance on standardized assessments doesn't tell the whole story of our success, of course, but they do rather clearly demonstrate that our Catholic schools are effective agents in the game of raising Indiana's educational standards. In fact, I think it's safe to say we're writing the playbook."

While the grading system still relies on student performance on ISTEP+ testing results, the state Department of Education has placed a greater emphasis on the academic growth of individual students from one year to the next, according to Gina Fleming, an assistant superintendent of Catholic schools in the archdiocese.

"Indiana's A to F accountability model incorporates student academic growth and graduation rates in addition to college and career readiness," Fleming noted.

Seven percent of the archdiocesan schools received a C or D grade. No archdiocesan school received an F grade. That 7 percent figure for the archdiocese compares to 39 percent of the schools in the state that received a C, D or F grade.

The archdiocese's Office of Catholic Education

continues to increase its efforts to provide a quality education that meets and exceeds state standards, Fleming said.

"Our focus on rigor is evident through coursework and programming offered at both the archdiocesan and school level," she said. "These efforts are intended to prepare students with valuable skills—such as collaboration, problem solving and creativity—that are necessary to lead and serve the world."

The emphasis on faith and values still remains at the heart of that education for students, she added.

"The archdiocese continues to lead the way not only in academic growth and success, but in our fervent desire to develop the 'whole child' as individuals who come to know, love and serve God," Fleming noted.

"While there is no grade for the service and Christian leadership our students and staff members display, we maintain great confidence that all of our schools attain an A in this category."

(For more information about Indiana's grading system for schools, go to <http://doe.in.gov/improvement/accountability/f-accountability>.) †



CYO SPORTS

Catholic education of the body, heart and spirit



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

New assessment survey of religious education is being used in parishes, schools

By Sean Gallagher

In January, students in Catholic schools and religious education programs across central and southern Indiana began experiencing a change in the way that their knowledge and practice of the faith is assessed. In years past, students in the third, sixth, eighth and 11th grades took a yearly exam developed by the Archdiocese of Indianapolis called Faith 2000.

That assessment tool has now been replaced by one developed approximately 30 years ago by the National Catholic Education Association called the Assessment of Catechesis and Religious Education (ACRE), which has been updated at various times up to the present.

Students in the sixth, eighth and 11th grades will take ACRE.

"[Faith 2000] served us well," said Ken Ogorek, archdiocesan director of catechesis. "But because we're not in the business of standardized assessment, the annual process of administering Faith 2000

had become a little cumbersome. So from a stewardship perspective, if we could find something similar it was time to look for a different alternative."

ACRE is made up of three sections. One tests students on their knowledge of the faith. Another shows to what extent they practice the faith and what their attitudes are toward it. And the final section on perceptions will help parents, administrators and teachers see if there are problems, such as alcohol abuse, in a school or parish catechetical program that need to be addressed.

"The knowledge information is really important," Ogorek said. "I also think that some of the attitudes, practices and perceptions information can give some real insight into what kids are dealing with."

"To me, that information can be helpful not only for classroom teachers, but also from a campus ministry standpoint as activities like class retreats are planned."

Individual student results of the knowledge section of ACRE will be shared with administrators and teachers. For the sections on practices, attitudes and perceptions, a report on grade levels in each

school or program is offered.

Results will also be sent to the student or parents by April, Ogorek said. Administrators and teachers will receive results at the same time.

"That gives them time to work sooner rather than later as they set goals, especially for the next year," he said. "And it will allow that individual student report to get home to mom and dad sooner rather than later."

The use of ACRE for planning shows that the test isn't simply intended to determine a student's knowledge and practice of the faith.

"Assessments like Faith 2000 and ACRE also give a principal or director of religious education insight into how the overall program is doing," Ogorek said. "If the sacraments scores, for example, show a pattern of struggle, then it could be that the faculty needs to brush up their knowledge of the sacraments."

Ogorek also said that there is an advantage to ACRE because it is used by several dioceses across the country.

"It can be helpful to know where our efforts stand in relation to how other dioceses are doing in



Preston Saddler, an 8th grader at St. Bartholomew School in Columbus, dips a finger into a holy water font at St. Bartholomew Church on Dec. 5, 2012, while on his way to a school Mass. In January, schools and religious education programs across the archdiocese started to use the Assessment of Catechesis and Religious Education to help learn about the knowledge and practice of students' faith.

these areas," he said.

One of the dioceses in which ACRE is used is the Diocese of Pittsburgh.

Deacon Vic Satter is the religion teacher for the seventh and eighth grades at St. Louise de Marillac School in Pittsburgh. He has seen firsthand how ACRE can help him pass on the faith more effectively to his students.

"The ACRE test is a great tool to evaluate the approach we are taking in catechesis," Deacon Satter said. "It helps us to determine from year to year what areas of faith formation need more emphasis and those which need less."

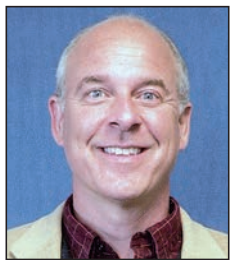
"As a school, the students of St. Louise have done rather well on this test. Therefore, it is an affirmation to all catechists in the school as to the quality job we are doing in introducing sacred

Scripture and presenting the teachings, history and sacramental life of the Church."

Ogorek said that the purpose of using an assessment tool like ACRE is ultimately to help religion teachers and catechists answer a question at the heart of their ministry: "Am I getting through to the kids?"

"That's why we do assessment of all different types," Ogorek said. "So, my hope is that ACRE will both show our teachers and catechists that, by God's grace, they are helping to shine the light of faith in the lives of young people."

"The flip side of that is that there's always room for improvement. Our hope would be that ACRE would identify specific areas where some improvement might be a focus for a catechetical leader out there in a school or parish program." †



"To me, that information can be helpful not only for classroom teachers, but also from a campus ministry standpoint as activities like class retreats are planned."

—Ken Ogorek,
archdiocesan director of catechesis



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'It all goes back to our roots'

Great divide becomes special bond for classmates who still meet after 71 years

By John Shaughnessy

It's a fun story about the differences that sometimes divide boys and girls in the same grade in a Catholic school.

Marked by laughter and memories, it's also a timeless story about the bonds that sometimes connect those same boys and girls in an amazing way.

And "amazing" seems a good word to describe a group of male and female classmates, who still meet regularly nearly 71 years after they graduated from grade school together.

"It's kind of a special bond we have," says Ann Sadtler, one of the graduates of the Class of 1942 of St. Mary's Catholic Academy in New Albany. "We really look forward to being with one another. We have a ball."

Yet that closeness wasn't always on display. For the first five years of grade school, the boys were taught in one building while the girls received instruction in another.

But the true divide started after the boys and girls were combined into one building in the sixth grade—a move that eventually led to a classic showdown between the boys and the girls over the all-important issue of playground rights.

On one side, there were the girls who had been content to spend the first five years of their Catholic education in a parish building that had two key features from the girls' view: It was



Above, photo captures boys and girls from the Class of 1942 at St. Mary's Catholic Academy in New Albany. Surviving members of that class still get together for monthly luncheons 71 years after they graduated from grade school.

Left, 11 members of the Class of 1942 of St. Mary's Catholic Academy in New Albany pose with Dominican Father Emmanuel Bertrand, a member of the class, after a Mass at St. Mary Church during the summer of 2012 as the class celebrated its 70-year reunion.

modern, and there weren't any boys in it.

On the other side, there were the boys who had been thrilled to spend the first five years of their Catholic education in another parish building that had two key features from the boys' perspective: It had a great playground, and there weren't any girls in it.

In the midst of this utopia, the decision was made that it would be better for the boys and girls at the parish to actually attend school together in the same building.

It wasn't a popular decision as far as the boys and girls were concerned. Still, they managed to keep a peaceful co-existence—with the exception of the one boy who boycotted the class photo as a matter of principle—until one day when the girls wanted to play kickball on the boys' paved playground instead of the cinder alley that passed for the girls' playground.

The boys balked. The principal said the boys had to share. The boys protested and staged a sit-down strike on the playground—a strategic counterattack that drew the attention of the pastor of the parish. He declared that the boys could continue their sit-down strike by sitting in the bleachers for a month and watching the girls play kickball on the paved playground.

"Women's Lib had its first movement," says a laughing Trudy Peak as she recalls one of the defining stories of her class.

Yet the *most* defining story of that class is that its graduates still get together every month for lunch 71 years later.

"Everyone enjoys each other's company," says Peak, who is credited by her classmates for keeping the group together. "For a while after we left school, we all went into different lives. But after you get older and do things in your life, you think about the people you grew up with and the memories you had together."

There were 47 members of their graduating class. Twenty-four classmates are alive. The classmates included a doctor, a priest, an engineer, a chemist, teachers, business owners, homemakers and two religious sisters. The reunions began when the religious sisters, who were

missionaries, returned home to visit with family and friends.

"I ran into one of the boys one time and he said, 'Do you ever see anyone from school?'" Peak recalls. "I told him the girls get together. He said, 'Why don't you include the boys?'" So we did. The first year we got together, we were adults with families, and still the boys lined up on one wall and the girls lined up on the other."

Reunions followed every five years until 2002 when someone suggested that the group was approaching "the short end of life" so meetings should be held monthly. Now, the group meets at Sam's Food and Spirits in New Albany. About 20 people show up every time, including spouses and grown children who drive their parents to the lunches.

"You don't see many kids who were in school together in the late '30s and early '40s who have stuck together like this," says Ed Roth, a member of the class.

"Maybe it has something to do with us not coming together until the sixth grade. It's a special day when I get to have lunch with them, and they all make me feel loved. It's really fantastic."

Classmates send flowers and cards of comfort when someone is ill. They sit together as a class at funeral Masses. A monthly newsletter is sent, sharing information from their lives and the lives of their children and grandchildren.

"It all goes back to our roots and our friendship in Catholic school," Peak says. "We learned our morals there. We knew who God was, and we learned to respect each other. Our friendship has been strong. It means a lot to us. We're always there for each other." †

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Digging deep

Students' service project in Nicaragua creates desire to live life at full force

By Christa Hoyland
Special to The Criterion

CLARKSVILLE—It was hard to tell who enjoyed the moment more.

From one perspective, there were the 15 students and five adults from Our Lady of Providence Jr./Sr. High School in Clarksville—a group that worked with other volunteers last summer to dig a trench to lay more than 1,000 feet of pipe to bring fresh running water to outlying villages in Nicaragua.

From another perspective, there were the residents of one of those villages, residents who rolled around in water after the workers turned the pipeline on full-blast.

Being present at that moment was inspiring for the volunteers from Providence High School, including Alan Mathews, the Spanish teacher who organized the service mission trip that took place last July. Since then, he has felt called to do more hands-on service in local ministries and to encourage his students to also become more involved in those efforts.

“Giving money is something everyone wants to do, but there’s something about reaching out,” Mathews said. “Too often, we have good intentions, but intentions are not the same as help. Only through our actions do people get help.”

The group from Providence traveled to Nicaragua to assist the non-profit organization Amigos for Christ in its clean water project and

other ministries. The group spent time in an orphanage for mentally challenged children, taught children how to swim, and dug a trench to lay the pipe.

The pipe was part of a long-term project by Amigos for Christ in which rotating groups of volunteers lay a pipeline to transport water from an aquifer to villages that have no plumbing.

Mathews said it was humbling to see villagers living in shacks made of gathered wood and plastic, and their drinking water full of insects. He met third-generation families in which not a single member had ever experienced fresh, clean, running water in their village. When Amigos for Christ workers turned on the water, the villagers cried.

Elliott Happel, who graduated from Providence in May of 2012 before taking part in the trip, said he was overwhelmed when he saw the villagers' gratitude.

“It is hard to imagine how some people can live in such devastating poverty, but seeing it firsthand has an effect on you that is indescribable,” Happel said. “The work that Amigos for Christ does immediately and permanently changes the lives of all the people who live in these communities, [and] it also immediately and permanently changes the lives of the people who were able to help give them this new life.”

For Providence junior Matt Martin, the opportunity to serve and see the positive attitudes



Volunteers from Our Lady of Providence Jr./Sr. High School in Clarksville take a break from digging a trench to bring clean running water to outlying villages in Nicaragua in the summer of 2012. From left, senior Lloyd Lashley, junior Abby Spitznagel, junior Megan Gilland, 2012 graduate Elliott Happel, Spanish teacher Alan Mathews, junior Trey Embry and junior Austin Happel.

of people who live in such desperate circumstances was affirming.

“Every single one of us that went on this mission trip has been changed,” he said. “Our hearts have been engulfed from the love that these families share not only with

their children but with us, showing the thanks they all so eagerly wish to give.

“This isn’t a ‘been there and done that’ experience, but rather a wake-up call to live your life to the fullest, no matter what hardships you must endure, and

still be thankful to the man above for giving you a new day.”

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

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All Catholics are called to take part in new evangelization

By Marcellino D'Ambrosio

Pope Benedict XVI made it a centerpiece of the Year of Faith. He even set up a new department in the Roman Curia dedicated to it.

But have you ever wondered what is “new” about the new evangelization? The term was not coined by Pope Benedict. Blessed Pope John Paul II exclaimed in his encyclical “*Redemptoris Missio*” (“The Mission of the Redeemer”) that “the moment has come to commit all of the Church’s energies to a new evangelization” (#3).

To evangelize means to proclaim the Good News of Jesus Christ. Of course, the Church has never ceased proclaiming the Gospel since the day of Pentecost. But in the face of various heresies, the emphasis of the Church and councils over the years had come to fall more upon defending the faith than spreading it.

The new evangelization refers to what Cardinal Avery Dulles identified as an “evangelical shift” that began with the Second Vatican Council and involves several things that are notably new:

- The terminology—The First Vatican Council (1869-1870) sparingly, if at all, used the terms “Gospel” or “evangelize” or “evangelization.” The documents of the Second Vatican Council, by contrast, make frequent use of the terms.

- The recipients—As a child, I never heard about “evangelization,” but I did hear a lot about “missions.” They were in far-off countries where Catholicism was the new kid on the block.

Vatican II recognized that our own backyard has become mission territory. In the words of Pope Benedict, “an eclipse of God” has occurred in what used to be Christendom. A “practical atheism” has cast its dark shadow upon Western culture, so much that if the Christian faith is not outright denied, it is dismissed as irrelevant to daily life.

We now realize that relatives, friends, co-workers and neighbors need to hear the message as much as those in lands far from us.

- The doers—Before Vatican II, everyone threw coins in the basket to help the missionaries, mostly priests and religious, of course, to carry out the specialized task of bringing the faith to unreached people.

Vatican II told us that each and every one of us is called to evangelize. None of us are exempt because of the lack of a theology degree because we are involved in other ministries or because it “just isn’t my personality.”

In his apostolic exhortation on evangelization (“*Evangelii Nuntiandi*”), Pope Paul VI firmly tells us to “put aside the excuses” that would stop us from evangelizing (#80).

- The method—OK, we can all evangelize since we can all be silent witnesses, right? After all, there’s the saying, “Preach the Gospel always, and when necessary, use words,” attributed to St. Francis of Assisi. In actuality, there is no evidence that St. Francis ever said this.

But if he did, he must have thought words were



Pope Benedict XVI holds a Book of the Gospels as he celebrates the closing Mass of the Synod of Bishops on the new evangelization in late October in St. Peter’s Basilica at the Vatican.

often necessary. He and his friars frequently preached on street corners.

Witness of life, for sure, is primary.

People, said Pope Paul VI, listen more willingly to witnesses than to teachers. If they do listen to teachers, it is because they are witnesses. Our witness validates our words. But people still need to understand the meaning of our witness. Vatican II and the popes repeat it over and over again—we must share the Good News with deeds and words.

- The message—In the past, some thought that the task was to convince others of Christianity or Catholicism.

But the focus of the message is, in the first place, not about a precise system of beliefs, but a person—Jesus Christ—and what he did for us.

According to Pope Paul VI, if there is one Scripture verse that encapsulates the essential Gospel message, it is the very text that evangelicals are famous for posting on signs—John 3:16. “For God so loved the world that he sent his only Son.”

- The goal—The point of this new evangelization is not just to get inactive Catholics back to the practice of their faith or to increase baptisms.

These steps, of course, are important.

But they are just milestones on an exciting journey of discipleship and transformation that is never-ending. The goal is conversion, said Blessed John Paul II, which “means accepting, by a personal decision, the saving sovereignty of Christ and becoming his disciple.”

The Good News for us is that we can do it. The Holy Spirit is the primary evangelist, and has already been given to each of us through baptism and confirmation. Yes, we all need to learn more about our faith. But we are equipped and ready right now.

The Samaritan woman at the well was an evangelist from the very first day of her conversion, the day on which she met Jesus.

Let’s be encouraged by her example. She shows us that it is not so much about being a theologian as it is about sharing our personal experience of faith and introducing people to the Savior.

(Marcellino D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

The Gospel that we share is to be proclaimed in both words and deeds

By Joseph Kelly

Recently, Pope Benedict XVI and the American bishops have renewed their call for the new evangelization.

When Cardinal Joseph Ratzinger was elected pope in 2005, he in part chose Benedict as his papal name to show concern for European Catholics leaving the Church, as well as a growing secularization that sees no role for religion in life. St. Benedict is, after all, one of the patron saints of Europe.

American bishops share that concern and have acted



Volunteer Virginia Hagan, a member of St. Theresa Parish in Tuckerton, N.J., loads food into a cart for Catherine Kuhlman and her son, Thomas, at the Tuckerton Interchurch Food Pantry on Nov. 6, 2012.

pastorally to deal with similar problems in the U.S.

The U.S. Conference of Catholic Bishops issued statements and guidelines for this new evangelization in a document called “Go and Make Disciples.”

In it, the bishops make clear their respect for American culture and its freedoms, especially freedom of religion. They express their love for those of other faith traditions, insisting that “those who have not received the Gospel deserve honor and respect for following God as their consciences direct them.”

Like the pope, the bishops are urging Catholics to reach out to those who have left the Church. And while they hope to welcome them back to the Catholic community, they say openly, “We want to welcome these people to become alive in the Good News ... [and] we want to show our regret for any misunderstandings or mistreatment” they may have experienced.

The bishops distinguish between “witness, which is the simple living of the faith, and sharing, which is spreading the good news of Jesus in an explicit way.” And herein lies the difficulty for many people. We will happily give witness, but may feel awkward about spreading the message.

But we can do this.

Most Catholics know people who no longer practice the faith. Many Catholics have a sibling or relative who fits that description. The bishops believe that “every Catholic can be a minister of welcome, reconciliation and understanding.”

But how?

It would be appropriate to tell friends, family and others how faith contributes to our well-being. Witnessing to the effects of our faith may move them to reconsider their situations.

As we evangelize, we must work at gaining a good knowledge of the basics of Catholic teaching. Several times over the years, I have heard people say, “The Church is basically good, but I just cannot accept this teaching,” only to have them cite something the Church does not teach.

We can evangelize by emphasizing the good that the Church does, especially if no one else is doing that particular good. The Church uses its influence for many great things—to help the poor, to protect the unborn, to stop the abomination of human trafficking.

The “old” evangelization meant the conversion of non-Christians. The new evangelization means reaching out to those who see little benefit in religion. It’s a difficult job, but we can do it.

We will evangelize by who we are and how we manifest our faith in our daily lives.

In third-century Roman North Africa, two pagans were leaving an amphitheater where Christians had been martyred. Stunned by how the Christians stood together right up until the end, one pagan said to his companion, “See how these Christians love one another.”

(Joseph Kelly is professor of Church history at Jesuit-run John Carroll University in Cleveland.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Old heresies never seem to die

Here in the 21st century, 2,000 years after Jesus lived on the Earth,



Christians are still trying to figure out just who he was. In the process, many of them—Catholics and Protestants—could be considered heretics.

Back in the fourth and fifth centuries, after Christians were able to come out of the catacombs, Christian doctrine was being defined. Errors, considered heresies, were being combated.

Church councils, which defined what Christians are supposed to believe, taught that Jesus was both God and man. The problems came in trying to decide how that could be. Some very sincere people slipped into heresies when they tried to explain who Jesus was. And some of the ideas they came up with seem to continue today.

There still are those who believe that Jesus was a great man, but deny that he was God. That is an obvious heresy since the doctrine of the

Incarnation—that the Second Person of the Trinity came to Earth as a human without ceasing to be divine—is the very basis of Christianity.

Others believe that Jesus was God's first and greatest creation and very much like God, but not really God. Jehovah's Witnesses in particular hold to a belief about Christ like this. It is the old heresy of Arianism.

Others don't think of God the Son as Creator, assigning that attribute solely to God the Father, again despite what the Creed says, "Through him all things were made," or what John's Gospel says, "All things came to be through him, and without him nothing came to be" (Jn 1:3). Some people, in fact, think of God the Creator, God the Redeemer, and God the Sanctifier as if there were three gods instead of one.

There are still Christians who believe that Mary was the mother only of Jesus the man and should not be called mother of God. That was the heresy of Nestorianism.

But Christianity taught that Christ was only one person, not two. If Mary was the mother of that person and if that person was God, then Mary was

the mother of God.

Today, too, it seems to me that many Christians question whether or not Jesus was truly human—the old heresy of Monophysitism.

They give lip service to the statement in the Letter to the Hebrews that Jesus was "a man like us in all things but sin" (Heb 4:15), but they have trouble thinking, for example, that he really was subject to illness or fatigue, all the humbling human bodily functions, or the sexual desires and temptations that all men have.

Those who think that Jesus was somehow not subject to all the things that make one a human might be guilty of Docetism, the heresy that taught that Christ merely assumed the appearance of a human body.

There are many other old heresies still around, but the ones that I have mentioned concern Christ. Another popular heresy, especially among Americans, is Pelagianism, the belief that humans can obtain salvation solely through their own efforts.

It seems that old heresies never die. Nor, like old generals, do they fade away. †

Faith and Family/Sean Gallagher

Let go of personal desires and follow God's will during Lent

It's common to say that raising children enters a new phase of



challenges when they enter the "terrible twos."

That may be the case, but the "threes" aren't much better.

If my 3-year-old son, Philip, doesn't get his precise way in the smallest of desires, he'll

often throw a fit worthy of, well, a 3-year-old toddler.

The other night, I thought I saw smoke coming from his ears when my wife, Cindy, dared to put a little bit of catsup on his meatloaf at dinner.

Cindy and I know from the experience of raising Philip's three older brothers that giving in to his ranting demands isn't good for him or the family.

At the same time, we know that Philip often acts this way because he is discovering that he has a will.

Willfulness in a toddler may be frustrating to parents and their siblings, but shaping that will is important. When he grows up, I want Philip to have the strength of will to reject what is evil, even if it is popular, and to choose what is good, even if it is inconvenient.

But the fact that, at this stage in his life, Philip uses his will in a rather disordered way is a sign, it seems to me, of the sad ongoing effects of original sin.

Our first parents valued their own desires over the guidance given to them by God for their good. And history as a whole and the stories of our own lives show that this trend has continued.

When the Son of God came among us as Jesus Christ and suffered, died and rose again, he gave us the grace to overcome those effects of original sin, which our tradition describes as "concupiscence."

But it is a daily struggle—and often a very arduous one—for us to cooperate with that grace to reject evil and choose the good. I know that all too well because, even though I'm 39 years older than Philip, I still tend to want things to go exactly as I want them to go just like he does.

Thankfully, I usually don't throw a temper tantrum when my will gets thwarted.

Growing in detachment from our desires and whims is a part of growing in holiness.

I don't know about you, but I seem to recognize holiness in other people when they show forth a serene contentment in situations that are definitely challenging.

That's certainly the way that Jesus lived. "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head," he said to a scribe who wished to follow him (Mt 8:20).

It is natural for us to have material and emotional desires, even modest ones, for ourselves. But being a disciple of Jesus means acting like him. It means putting the will of our heavenly Father above any desire we have for ourselves.

God the Father desires us to place his will first in our lives not because he is self-centered. Actually, he is just the opposite. He wants us to keep his will first in our lives because that is the way for us to achieve the fulfillment and happiness for which he has destined us.

The start of Lent is in a little more than two weeks. Let this season of preparation for Easter be a grace-filled time in which you enter into prayer, fasting and almsgiving to let go of your own desires and, like Jesus ultimately did on the road to Calvary, place the will of our heavenly Father first in your heart. †

Spirituality for Today/Fr. John Catoir

Love must triumph even in the worst of tragedies

Recalling the tragic funerals in Newtown, Conn., at the end of last year



brings back the memory of horrific pain and quiet dignity. The grief-stricken parents and their compassionate neighbors displayed the highest values of the human spirit. Love was in the air.

For me, the love of God trumped the evil of Satan.

As time begins to diminish the shock, I wonder how each family has managed to cope. I wonder what I would have said if I had been asked to offer words of comfort.

No words are adequate in such a situation. Maybe just holding a person is the best we can do, and it is worth more than words. Yet there is still a need to address the great mystery of the evil behind it all.

My mind turned to the words God gave us in the supreme law. They were

not offered to comfort us. They constitute a divine command.

"You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind" (Mt 22:37). Jesus taught this truth both in word and example. God is unchanging love. How are we to respond to such a truth?

We have been created to love and honor God in good season and bad. The temptation to doubt God's love or to become wildly angry with him in the heat of a tragedy is understandable. The supreme law prevails nevertheless. This is our faith. It tells us to believe in God's love no matter what.

It is always better to turn to sacred Scripture when our own words fail. Faith alone gives clarity in times of darkness and confusion. We have to depend on God's words, not on our emotions. Feelings are not facts. They cannot be trusted. God is real, and he always loves us.

Living courageously because of the knowledge of God's love is a matter of faith, which carries us far beyond our doubts and fears. A person who breaks

down emotionally in a time of stress can never bring a smile to the face of a frightened child.

Grieving people do not want a pity party. They want the strength, faith and courage needed to carry on. Copious tears are not signs of self-pity. They are a badge of honor, displaying genuine love.

Faith tells us that God's love never abandons us. Evil is always against God's will.

When evil comes into this world, he wants us to hold on to our faith in his love—always.

Faith is essential to our happiness and joy. Just as water gives life to a plant, faith gives life to the soul. A plant without water withers and dies. When faith leaves the soul, happiness and hope disappear.

We cannot allow ourselves to hate, even to hate the alleged perpetrator of the tragedy, Adam Lanza. Otherwise, evil will have triumphed.

(Father John Catoir writes for Catholic News Service.) †

Emmaus Walk/Debra Tomaselli

Want to make a little change for the New Year?

I rummaged through my desk, searching for the 2013 pledge card that our parish mailed to us.



For weeks, I delayed returning it, trying to ignore the small inner voice urging me to increase our monthly contribution, but the deadline was now.

I never doubted that my husband and I would match our expiring pledge, but I struggled with the relentless idea that we should increase the amount.

The timing couldn't have been worse.

We'd just taken on a car loan, our insurance rates doubled, and a recent hospital stay delivered a big unexpected bill. Additionally, television news blasted reports of America's looming financial cliff, which would leave us with increased taxes and smaller paychecks.

Why would we increase our tithe at a time like this?

I found the pledge card in a stack of papers and reviewed the giving guide,

containing suggested amounts to make one small step in financial commitment to the Church. I studied the numbers, folded the brochure in my hands, and listened again to the still small voice urging me to make the leap. Finally, I completed it, committing to the increased amount.

Then I drove to the church, pledge card in hand. As I arrived, I phoned my husband, hoping that he would talk me out of the increased commitment.

However, when he suggested we maintain the status quo, wait to increase our pledge, or offer a smaller upturn, I became convinced we needed to make the step in faith now.

"You know God won't let us drop," I finally said. "I just feel like we are being called to do this. There's always a reason. God will not be outdone in generosity."

I hung up, entered the church, and delivered our pledge card. The commitment was made. The increase wasn't a large amount, but it was a giant leap for us.

Later that afternoon, an endorsement to our insurance policy arrived in the mail. Although it had accomplished the requested change, something didn't look quite right, so I e-mailed Scott, our

agent.

Minutes later, he responded with an answer that I never expected.

"This is to confirm I have corrected the endorsement to your insurance policy," Scott's e-mail read. He proceeded to advise that we would get money back and defined the exact annual amount.

I gasped, punching a few numbers into the calculator. What was the yearly increase in our pledge?

Indeed, as the calculations appeared, they confirmed my suspicions. The increase in our pledge was offset by the unexpected refund. In fact, the refund was larger, leaving us with lots of change in our pockets.

The unexpected news brought a Scripture verse to mind. "Bring all the tithes into the storehouse so that there will be food enough in my temple; if you do, I will open up the windows of heaven for you and pour out a blessing so great you won't have room enough to take it in! Try it! Let me prove it to you!" (Mal 3:10)

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

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

The Sunday Readings

Sunday, Jan. 27, 2013

- *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 this weekend.



As is the case in all the Old Testament books, this book has as its chief concern the reinforcement of the people's fidelity to God.

In this reading, Ezra, who was a priest, called together men, women and

children old enough to comprehend. He admonished this gathering to listen carefully to the Scripture.

After hearing the reading of the Scriptures, the people in this congregation 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.

St. Paul's First Epistle to Corinth provides the next reading. It is always important in reading the epistles to the Corinthians to consider the atmosphere in which the Christians of Corinth lived. Corinth was an important commercial center and meeting point, a very large city.

Even in the Roman Empire, in which vice and greed reigned supreme, the inhabitants of Corinth had the reputation of being exceedingly licentious.

This was the atmosphere. In many respects, the evils in this atmosphere were contagious, drawing in many Christians. Paul mentions this fact in the two epistles he wrote to the Church there.

Paul constantly had to call the Corinthian Christians away from the temptations the pagan environment surrounding them pressed upon them.

He also had to contend with the competitiveness among the Christians. They vied with each other, even in the Church. They quarreled with each other. They schemed against each other. They gossiped about each other.

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. There is no place for competition.

Finally, St. Luke's Gospel supplies the last reading.

Midway in this reading, Luke directly addresses Theophilus, describing him honorifically as "most excellent." Luke seems to have written his Gospel for one person and to 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. It is clear. Salvation, a gift from God to people who had lost all by sin, was unfolding in himself.

God's mercy is everlasting. Humans are not left to their doom. Jesus reads from Isaiah, the prophet, who called people in times long past to be renewed in God's mercy.

Reflection

The Church has celebrated Christmas, the feast of the birth of Jesus, and 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 and, therefore, human. He is the Son of God. He is the Redeemer.

Now the Church begins to tell us about salvation. It comes only from Jesus. To know it, humans must repent.

First Corinthians sets the stage. If we have accepted Christ into our hearts, we belong to God. Each of us has a personal vocation, because each of us is part of Christ, if we are true to the Gospel. God provides for us in our individual vocations.

Union with Christ is the only hope. The congregation's amazement at hearing Jesus in the synagogue is a reminder that the Lord also has the wisdom humans need to reach eternal life. The people that day saw that salvation was fulfilled in the Lord. This acknowledgement is the beginning of the faith that all must possess if they truly unite with Jesus. †

Daily Readings

Monday, Jan. 28
St. Thomas Aquinas, priest,
doctor of the Church
Hebrews 9:15, 24-28
Psalms 98:1-6
Mark 3:22-30

Tuesday, Jan. 29
Hebrews 10:1-10
Psalms 40:2, 4, 7-8, 10-11
Mark 3:31-35

Wednesday, Jan. 30
Hebrews 10:11-18
Psalms 110:1-4
Mark 4:1-20

Thursday, Jan. 31
St. John Bosco, priest
Hebrews 10:19-25
Psalms 24:1-4b, 5-6
Mark 4:21-25

Friday, Feb. 1
Hebrews 10:32-39
Psalms 37:3-6, 23-24, 39-40
Mark 4:26-34

Saturday, Feb. 2
The Presentation of the Lord
Malachi 3:1-4
Psalms 24:7-10
Hebrews 2:14-18
Luke 2:22-40 or Luke 2:22-32

Sunday, Feb. 3
Fourth Sunday in
Ordinary Time
Jeremiah 1:4-5, 17-19
Psalms 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

History cannot be undone to change a child's godparents

QI was wondering whether you are allowed to change your child's godparents and, if so, how to go about it, and have it be acceptable to the Church. The situation is this: When we chose our daughter's godparents seven years ago, they were Catholic and went to church. But over the years, they stopped



going to church, and I am not even sure that they still consider themselves Catholic.

My daughter will soon be receiving her first Communion, and she has begun to ask questions about her godparents. I would like to be able to tell her that they are faithful religious people who are setting a good example for her, but I can't honestly say that. It is further complicated by the fact that my son's godparents are very strong Catholics, and my daughter wants to know why her own godparents are not like his. Any advice as to what I might do? (Gering, Neb.)

AYou are not allowed to change your daughter's godparents. They are the ones who served as official witnesses to her baptism and the ones who, at the time, along with the parents, asked to have the child baptized into the Church. Their names are inscribed on your daughter's baptismal certificate and in the parish's baptismal registry, and history cannot be undone.

However, you understand correctly the proper role of godparents, which is to assure the religious and spiritual development of the child, particularly if anything should happen to the parents, and there are some options.

You could ask someone else to step into that role, perhaps a trusted friend or family member who might serve as an example of religious fidelity and help guide your daughter's growth as a Catholic.

Also, in a few years, your daughter will receive the sacrament of confirmation, and although the Church's *Code of Canon Law* says that it is "desirable" (#893.2) to have the same sponsor as at baptism, it is not required.

So you could pick someone else as the confirmation sponsor. That new person would then become responsible for monitoring your daughter's religious development and, in many parishes, would attend confirmation preparation classes with your daughter.

QMany years ago, when I was in my 20s, a girl I was dating became pregnant by me. She then had an abortion. Not only did I not try to stop her, but I

helped to pay for the abortion. I have confessed this and have received forgiveness. Just recently, I have begun praying for the soul of that aborted child.

I was wondering whether I could schedule a Mass intention in my church for the child. I could make up a generic name like "Jackie" because we didn't know the child's gender, and the Mass intention could be in that name. I still feel guilty and would like to do as much as I can for that child's soul. (Columbia, S.C.)

AWhat you describe is not uncommon. Parents of an aborted child years later feel regret and remorse. As to having a Mass for the child, I feel quite confident that the child is in heaven and needs no prayers.

The child, of course, bore no responsibility for his or her own death, and the Vatican's International Theological Commission announced in 2007 that there are reasonable grounds to believe that an infant who dies before being baptized will be brought by God to heaven.

What you might do instead is to have the Mass offered for "a special intention" and have that intention be for the mother, that she will have repented for the sin and, if a Catholic, have sought forgiveness through confession; and next, for our nation, that the scourge of abortion will be lifted from us.

With respect to the thousands of tiny children who are aborted each day, I believe that historians a century from now will say—as they now say of the rise of Hitler in Nazi Germany—"How could a civilized nation have let that happen?"

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

My Journey to God



Absolution in Return

By Jane Pollom

God doesn't push or cajole or entice,
Or threaten, or bribe, or requite.
There's no haggle, no squabble, no fight,
No bargaining, discount or gripe.

Drawing near, he lays claim to the good,
And restores through his form as the Word,
What's been squandered and wasted in sin,
To conform and transform into him.

Each soul in returning gets just what is needed,
Receiving the water from whom it is seeded,
From hands that give Life, bringing Life by his touch,
Although, by one touch ... receives almost too much!

Jane Pollom is a member of St. Pius X Parish in Indianapolis. Jesus' parable of the Prodigal Son typifies the forgiveness of God. This painting by an unknown artist, titled "The Return of the Prodigal Son," is pictured at the Museum of Biblical Art in New York.

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, Indianapolis, IN 46202-2367 or e-mail to criterion@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.

ADKINS, Lawrence, Sr., 70, Holy Spirit, Indianapolis, Dec. 7. Husband of Pamela (Kieffer) Adkins. Father of Janet Gaytan, Darlene Nieta, Donna Richey, Diana Walden, Lawrence Jr., Matthew and Patrick Adkins. Grandfather of 20. Great-grandfather of 21.

ANDERSON, Doris Geraldine, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 28. Mother of Mary Ragsdale, Eileen Sexson and Kathleen West. Sister of Carl and Don Gough. Grandmother of 10. Great-grandmother of 12.

BUNNER, Patrick A., 43, St. Michael, Cannelton, Dec. 22. Husband of Tomee Sue Bunner. Brother of Arvina Bozarth, Linda Hilgenhold, Angela Howell, Judy Steiner and June Terry.

CAHILL, James E., 81, St. Ann, Indianapolis, Jan. 9. Father of Dr. Barbara Winningham, Daniel, Gary and James Cahill. Brother of Marianne Noone, Jerome and Joseph Cahill. Grandfather of nine. Great-grandfather of seven. Great-great-grandfather of one.

FREEMAN, Warren C., 88, St. Anne, New Castle, Dec. 27. Father of Leesa Barton, Cathy Meyer, Linda Monty, Erin Murray and Bruce Freeman. Brother of Virginia Murphy and William Freeman. Grandfather of 13. Great-grandfather of 15.

GLASS, Rosemary E., 92, former member of St. Jude, Indianapolis, Dec. 27. Aunt of several.

GOUGH, Ret. Col. Michael, 59, St. Gabriel, Connersville, Dec. 27. Husband of Terry (Rankin) Gough. Father of Jeromy and Riley Gough. Brother of Karen Leach,

Candy Owens, Kim Wilson, Kevin, Robbie, Shane and Todd Gough.

HARDEBECK, Charles Leo, 72, St. Mary, Greensburg, Jan. 5. Father of Tammy Thomas. Brother of Donna Allen, Margaret Laudick and Phyllis Schwering. Grandfather of one.

JOHNSON, Marjorie, 100, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 15. Mother of Jean Devore, Judy Gapp, Sylvia Johnson, Joanne, Charles Jr., Jerry and John Johnson. Grandmother of eight. Great-grandmother of six.

LAWLOR, Richard James, 70, St. Agnes, Nashville, Dec. 30. Husband of Robyn Lawlor. Father of Dr. Ann-Marie Hyatt and Dr. John Lawlor. Stepfather of Ginny Babbitt, Bobbie Monroe and Joy Lawlor. Brother of Bernard and Francis Lawlor. Grandfather of six.

MEHLING, Beverly A., 62, St. Meinrad, St. Meinrad, Dec. 13. Wife of Stanley Mehling. Mother of Justin, Joel, Quinn, Travis and Zack Mehling. Sister of Jane Heichelbech, Cecilia Thomas, Kathy Weyer, Debra Williams, Dennis, Jeff, Jerry, Kenny, Linus Jr, Mark and Steve Lechner. Grandmother of one.

MORTON, Elizabeth (Barth), 77, St. Andrew, Richmond, Dec. 25. Mother of Cynthia McWilliams. Sister of Joan Brath, Imelda Ramsey, Bernadette and Joseph Barth. Grandmother of two. Great-grandmother of three.

OSER, Pamela L., 40, St. Meinrad, St. Meinrad, Dec. 6. Wife of Rick Oser. Mother of Robert Mattingly, Austin, Brandi, Chris and Rickie Oser. Daughter of Robert and Carolyn Jones. Sister of Chance Butts and Brian Boyer. Grandmother of one.

PETERS, Ruth Ann, 48, St. Boniface, Fulda, Jan. 1. Daughter of Anna Mae Peters. Sister of Doris Hagedorn, Eileen Lubbehusen, Donna, Erwin, Herb, John and Kevin Peters.

REUTER, Elizabeth, 92, St. Joseph, Shelbyville, Dec. 29. Mother of Dorothy Childs, Mark, Matthew, Steve and Tom Reuter. Grandmother of 18. Great-grandmother of two.

STRACK, James R., 78, St. Joseph, Indianapolis, Dec. 20. Husband of Agnes (O'Connell) Strack. Father of Monica Butler, Melinda Marlatt, Marie Smith, Mark and Michael Strack. Brother of George Strack. Grandfather of five.

STUEHRENBERG, Paul Richard, Jr., 42, St. Mary, Greensburg, Jan. 7. Husband of Lisa Stuehrenberg. Father of Eric and Paul Stuehrenberg III. Son of Paul Stuehrenberg. Brother of Jodi Koors, Dale Gramman and Paula Stuehrenberg.

TAIT, John F., 86, Our Lady of Lourdes, Indianapolis, Nov. 29. Husband of Martha Ann Tait. Father of Barbara Cataldo, Patricia Kowalski, Anne, Douglas, George, John, Michael, Robert, Steven and William Tait. Brother of Anna Tait. Grandfather of 13. Great-grandfather of four.

THIEMANN, Edward J., 85, St. Gabriel, Connersville, Dec. 24. Husband of Charlene (Geise) Thiemann. Father of Deborah Barrett and Diane Boulware. Brother of Dorothy Cook, Betty Hedding, Donald, James and William Thiemann. Grandfather of six. Great-grandfather of eight.

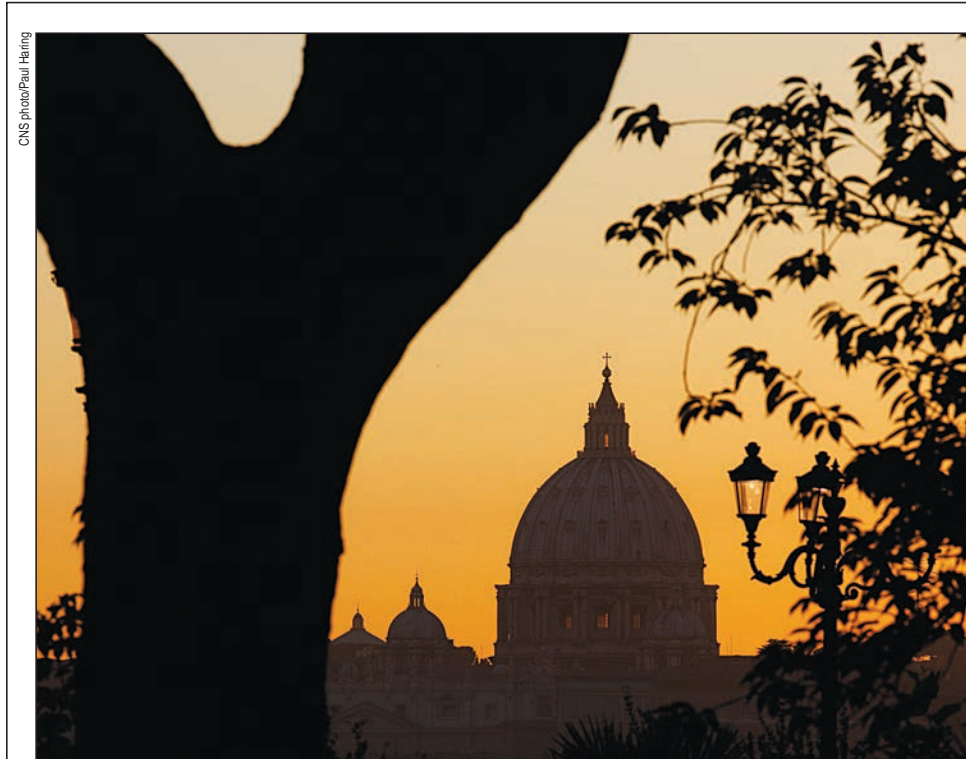
THOMAS, Elizabeth, 88, St. Mary, New Albany, Dec. 9. Wife of Irvin Thomas Sr. Mother of Evelyn Arnold, Patricia Byerley, Barbara Conrad, Donald, Irvin Jr., James, John and Patrick Thomas. Grandmother of 25. Great-grandmother of 30. Great-great-grandmother of nine.

THOMPSON, Jane A., 69, St. Bartholomew, Columbus, Dec. 15. Mother of Susan, Gregory and Scott Thompson. Sister of Libby Hodapp, Susan Williams, Melissa, Monica and Bart Bridwell. Grandmother of five.

TORPHY, Margaret Ann, 86, St. Vincent de Paul, Bedford, Dec. 8. Wife of James Torphy. Mother of Kathy Avant and Bill Torphy. Grandmother of six. Great-grandmother of seven.

VIOLETTE, Cecile M., 89, St. Mary-of-the-Knobs, Loyds Knobs, Dec. 24. Wife of Lionel Violette. Mother of Jean Bell, David, James and Robert Violette. Grandmother of five.

WAGNER, Mary Jane, 86, St. Louis, Batesville, Dec. 23. Mother of Alan and Tim Wagner. Grandmother of three. Great-grandmother of one.



Sunset over St. Peter's

The dome of St. Peter's Basilica is seen through trees at sunset in a park near Villa Borghese in Rome.

WEFLER, Carol Ann, 68, St. Bernadette, Indianapolis, Dec. 7. Wife of Frank Wefler. Mother of Todd Pershing, Ellen and Sara Wefler. Daughter of Kenneth Robinson. Sister of Curtis Robinson. Grandmother of six.

WELTER, Lorraine, 85, St. Gabriel, Indianapolis, Jan. 6. Mother of Susan Murray and Mary Roth. Sister of Donald and Robert Tres. Grandmother of six.

WEUST, Emma C., 102, St. Patrick, Terre Haute, Dec. 12. Aunt of several.

WILDERMAN, Karen Elizabeth, 68, St. Charles Borromeo, Bloomington, Dec. 4. Sister of Melanie Isaacson and Bruce Kell.

WILSON, Hana Benes, 100, St. Charles Borromeo, Bloomington, Dec. 9. Mother of Nina Hajda and Eva Hanhardt. Stepmother of three. Grandmother of eight. Step-grandmother of five. Great-grandmother of 11. Step-great-grandmother of four.

WOODARD, Clara, 85, St. Joseph, Rockville, Dec. 21. Mother of Mary Henderson, Ann Nevins, Christopher and Max Woodard II. Sister of Julius Gevatosky. Grandmother of nine. Great-grandmother of two.

WUDARSKY, Ann, 95, St. Bartholomew, Columbus, Nov. 28. †

Benedictine Father Stephen Snoich oversaw construction of guest houses at monasteries

Benedictine Father Stephen Snoich, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Jan. 6 in the monastery's infirmary. He was 83.

The Mass of Christian Burial was celebrated on Jan. 10 at the Archabbey Church of Our Lady of Einsiedeln. Burial followed at the Archabbey Cemetery.

Father Stephen was a jubilarian of profession and priesthood, having celebrated 54 years of monastic profession and 39 years of priesthood.

John Snoich was born on June 24, 1929, in Shenandoah, Pa. He attended St. Joseph College in Philadelphia for one year and worked for 10 years as a carpenter.

Father Stephen was accepted into the novitiate at Saint Meinrad in 1956 as a brother. He later oversaw the construction of the monastery's former St. Jude Guest House and the guest house of Prince of Peace Abbey in Oceanside, Calif.

In 1970, he completed his college degree at the former Saint Meinrad College and began priestly formation. He was ordained a priest on March 12, 1972, and earned a Master of Divinity degree in 1973 at Saint Meinrad Seminary and School of Theology.

Over the course of his priestly ministry, Father Stephen ministered at the monastery and in several parishes outside the Archdiocese of Indianapolis, and as a chaplain at Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

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DEANERY

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reflected on how important St. Peter was for him as he meditated on the Scriptures. He talked about how impressed he was that the Apostle, despite his failings, kept coming back to Jesus because he “knew that only with this one would he receive the answers to the deepest longing of his heart.”

“We keep coming back because we have no other place to go, really, if we want our hearts to rest in God,” Archbishop Tobin said. “Why are we here this evening? Because we represent the Church in central and southern Indiana.”

He later invited his listeners to consider the question, “Where is God opening a door for us today?” and to share with others the blessings Christ has given them.

“Could it be to ensure that our faith is transmitted in its entire beauty from one generation to the next?” Archbishop Tobin asked. “Could it be that we are to reach out to the nearly 20 percent of the population of this state that has no affiliation with any church, that does not receive the comfort and the solace that we receive from our faith?”

“Could it be that we are to recognize that there are new Catholic Christians in our midst, people who have come here to find a home and may not yet feel at home with us?”

Although he asked many questions about the possible mission of the Church in central and southern Indiana, Archbishop Tobin didn’t pretend to have all the answers. Yet, he said he ultimately knew where to look for them.

“Where is God opening a door for us today?” Archbishop Tobin asked again. “You tell me, because every morning I’m going to have to ask that question and then encourage and animate my brothers and sisters to walk through that door and announce that only with Jesus, with his word, with his sacraments, with the exercise of charity will we find the answer to the deepest desires of our hearts.”

During a reception that followed, a long line

of people who attended the Mass waited to meet Archbishop Tobin.

Maria Rodriguez, a member of St. Patrick Parish in Indianapolis, was one of them.

“I’m so glad to be here,” said Rodriguez. “I feel that he is open to everybody. He’s so humble. I liked his homily and that he speaks Spanish.”

At the end of the Mass, Archbishop Tobin made remarks in Spanish to the Hispanics in the congregation.

“... I present you with some words from the first book of the Bible, the book of Genesis,” Archbishop Tobin said. “I am your brother, brother as a disciple of Christ, brother as a witness to the resurrection, and for me it is a joy, it is a great joy to serve.”

Michael Kalscheur was one of a large contingent of members of Our Lady of the Greenwood Parish in Greenwood that attended the Mass, many of whom arrived at St. Jude in two school buses.

“It was fantastic,” said Kalscheur of getting to worship with his new archbishop. “What a presence. He just exudes holiness. It was just an honor to be in his presence.”

Mary Ann Bays was all smiles after getting to speak with Archbishop Tobin. At 84, she has been a member of St. Jude Parish for 51 years.

“This was the first time that I’ve ever shook hands with an archbishop,” said Bays with a laugh. “It’s the first time that I’ve ever really met one personally. It was exciting.”

The night of the Mass was the first time that Father Stephen Banet met Archbishop Tobin.

For Father Banet, St. Jude’s pastor since 2002, it was an honor to have Archbishop Tobin worship with Indianapolis South Deanery Catholics at his faith community’s church.

“When he arrived here in October, we shook hands and that was it,” Father Banet said. “I never got to him in December [at the installation Mass]. So this is an extraordinary event for us at St. Jude. ... I couldn’t ask for a better gift.” †



Archbishop Joseph W. Tobin greets Mary Ann Bays, 84, during a reception following the Jan. 16 Mass at St. Jude Church in Indianapolis. Bays has been a member of St. Jude Parish since 1962.



Above, Patti Walker, left, Chris McKay and Jason Brown, all members of St. Jude Parish in Indianapolis, play drums during prelude music prior to the start of a Jan. 16 Mass at their parish’s church at which Archbishop Joseph W. Tobin was the celebrant. Chris and Jason are seventh-grade students at the parish’s school.



Left, Oscar and Maria Rodriguez, members of St. Patrick Parish in Indianapolis, kneel in prayer during the Jan. 16 Mass at St. Jude Church in Indianapolis.

GUNS

continued from page 1A

leaders, flanked him at the news conference.

In light of the recent killings of 20 children and six adults in Newtown, Conn., as well as mass shootings in Aurora, Colo., Tucson, Ariz., Fort Hood, Texas, Virginia Tech University, Columbine, Colo., and Oak Creek, Wis., “we know that no more time can be wasted,” said the letter from more than four dozen religious leaders.

Signers included Bishop Stephen E. Blaire, of Stockton, Calif., chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development, as well as the leaders of Catholic Charities USA, the Catholic Health Association; Network, the Catholic social justice lobby; Pax Christi USA; the Conference of Major Superiors of Men; the Leadership Conference of Women Religious; and Franciscan, Mercy, Dominican and Good Shepherd religious orders.

Another participant in the news conference, Sister Carol Keehan, a Daughter of Charity who heads the Catholic Health Association, said she personally saw

in hospital emergency rooms the lethal effects of easy access to guns. She told of gangs that would drop off gunshot-wounded members at the hospital, of in-hospital attempts at retribution and of shootings on hospital grounds.

Sister Carol said assault weapons and high-capacity ammunition magazines “have no valid uses off the battlefield.”

Faith leaders were part of the consultation process over which Vice President Joseph Biden presided in the weeks before Obama signed executive orders on Jan. 16 and outlined legislation he wants Congress to pass.

That includes: laws requiring background checks on all gun sales; reinstating the ban on assault weapons; limiting the size of ammunition magazines and banning armor-piercing bullets; confirming a new director of the Bureau of Alcohol, Tobacco, Firearms and Explosives; and penalizing people who help criminals get guns.

Obama also signed orders calling for efforts by his administration that include: federal research into gun violence and gun safety systems; better sharing of background check information;

improvements in how mental health problems are diagnosed and treated; and training and support for improved school security.

In announcing the efforts, Obama said he wasn’t threatening the Second Amendment rights of “responsible, law-abiding gun owners ... who cherish their right to bear arms for hunting, or sport, or protection, or collection,” but was protecting more basic rights.

“As Americans, we are endowed by our Creator with certain inalienable rights that no man or government can take away from us,” Obama said. “But we’ve also long recognized, as our founders recognized, that with rights come responsibilities. Along with our freedom to live our lives as we will comes an obligation to allow others to do the same.”

In a meeting on Jan. 9 at the White House, representatives of many of the same organizations that signed the Faiths United letter talked about their faith communities’ efforts at combatting violence, said Kathy Saile, director of domestic social development for the U.S. Conference of Catholic Bishops (USCCB), who attended.

She said the participants approached the issue with the idea of offering a moral voice to a debate that has included gun-rights activists, producers of violent video games and programming, victims of violence, educators and others. “There was huge emphasis on the protection of life,” she said.

Biden joined the meeting unexpectedly and among other points, told participants he had discussed the issue with Cardinal Timothy M. Dolan, of New York, president of the USCCB.

Cardinal Dolan told Catholic News Service in an e-mail reply to questions that among other topics covered with Biden, the USCCB would be available to assist in “the fight for greater gun control in the country.”

He added that the U.S. and global Church’s long-held advocacy for gun control is “really a pro-life position.”

“The unfettered access to assault weapons and handguns, along with the glorification of violence in our ‘entertainment’ industry—whether in movies, on television, or in video games—is really all part of a culture of death, as Blessed John Paul II called it.” †

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Deacon: Rev. King's civil rights advocacy marked by faith, hope, love

GARY, Ind. (CNS)—The Rev. Martin Luther King Jr. may have been a reluctant leader, “but he was willing to put himself out there,” said Deacon Melvin R. Tardy Jr.

He was “the right person for the moment” in the civil rights movement, said the deacon, an academic adviser at the University of Notre Dame. What separated King from other contemporaries was faith, hope and love, he added.

Deacon Tardy made the comments at the Gary Diocese's sixth annual King tribute on Jan. 13 at Holy Angels Cathedral.

King, the product of a long line of pastors, was a gifted orator, yet down to earth, and his audience “felt what he felt,” the deacon said. Using what then was the fairly new medium of television, King not only touched his audience with a sense of right and wrong, but he also walked the walk.

Following the example of Gandhi, King used nonviolent direct action, Deacon Tardy said, to protest yet remain true to his beliefs. “He used civil disobedience to call people to crisis,” the deacon said. “He became a prophetic witness.”

King believed the kingdom of God was “something we can have today,” Deacon Tardy said, and “he had that sense that innocent suffering can be redemptive,” turning enemies into friends.

King also embraced *agape*—to love one another “as Jesus loved”—and he believed that “I will love this person because God loves this person,” the deacon noted.

The civil rights leaders also loved the United States, and his dream was “deeply rooted in the American dream,” he continued.

Faith, hope, and love, the deacon continued, made King a “game changer for this country.” His hope “impacted people of all backgrounds.”

An academic adviser in Notre Dame's “First Year of Studies,” Deacon Tardy is an author, artist, musician and teacher. He was ordained a permanent deacon in 2011 for the Diocese of Fort Wayne-South Bend.

Formerly assistant director of the university's Office of Undergraduate Admissions, he also works with student athletes, diversity programs and disability services at Notre Dame.

Recalling how the university's recent quest for a national championship in football ended in defeat to Alabama, Deacon Tardy said that if the game were played in 1950, things would have been much different.

Stadium seating, public transportation, lodging, water fountains, and medical care would all have been segregated. Alabama would not have had any African-American student athletes, as the first black student was admitted there in 1956. Notre Dame's first African-American

graduate came in 1947.

After centuries of slavery and segregation, World War II helped to change race relations, as African-Americans were trained in combat and leadership positions and were accepted in Europe. Then, Deacon Tardy said, came *Brown v. Board of Education*, the 1954 Supreme Court decision that desegregated schools. The case dealt with racial segregation in Kansas schools.

“There was a new sense of hope,” Deacon Tardy said, as African-Americans found a “new ally in the Supreme Court.”

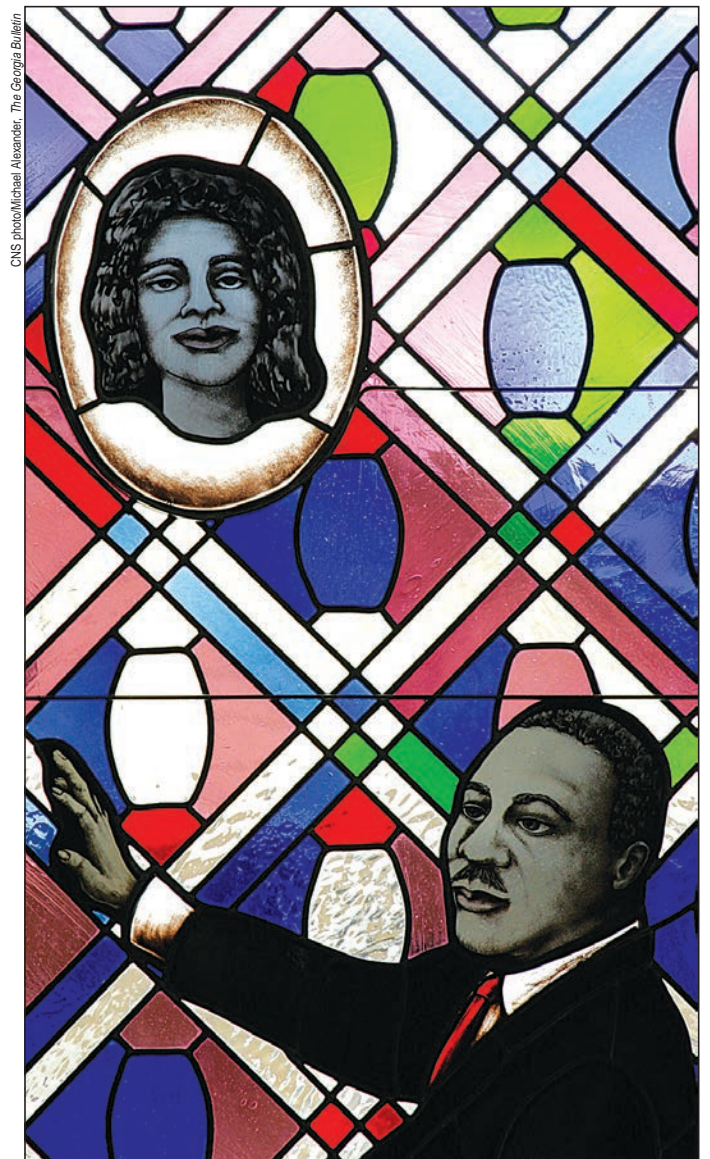
Although some conditions have improved, Deacon Tardy and other speakers at the King tribute encouraged young people to continue to protest injustices. These include bullying at school, gangs, drugs, low graduate rates, challenges in the home, abortions, and the high rates locally of children born to unwed mothers and born into poverty.

Noting how King turned to youths during his struggles, Deacon Tardy encouraged young people “to be about speaking truth. ... We can overcome.” †



‘He used civil disobedience to call people to crisis. He became a prophetic witness.’

—Deacon Melvin R. Tardy Jr.



This stained-glass window of the Rev. Martin Luther King Jr. and his wife, Coretta Scott King, is the work of Cistercian Father Methodius Telnack, a monk who resides at the Monastery of the Holy Spirit in Conyers, Ga. The window is in the narthex of Christ Our Hope Church in Lithonia, Ga. On Jan. 21, the nation commemorated the King holiday. This year marked the 45th anniversary of his death.



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Deadline

All announcements and photos must be received by 10 a.m. on Wednesday, Feb. 6, 2013. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

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