

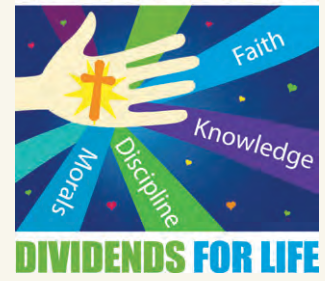


The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

CATHOLIC SCHOOLS



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

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Amid rubble, Haitians celebrate Church leaders' lives and legacies

PORT-AU-PRINCE, Haiti (CNS)—Amid the rubble of the Cathedral of Our Lady of the Assumption, Haitians celebrated the lives of the archbishop and vicar general of Port-au-Prince, both of whom were killed in the country's Jan. 12 earthquake.

Church officials—including some from the United States—joined Haitians on Jan. 23 for the funerals of Archbishop Joseph Serge Miot, who died when the impact of the quake hurled him from a balcony, and Msgr. Charles Benoit, the vicar general whose body was pulled from the cathedral debris.

They were among more than 150,000 Haitians killed in the magnitude 7 quake. U.N. officials have said the final death toll might never be known.



Archbishop Joseph Serge Miot

Archbishop Louis Kebreau of Cap-Haitien, president of the Haitian bishops' conference, celebrated the funeral Mass, and Auxiliary Bishop Joseph Lafontant of Port-au-Prince delivered the homily.

Haiti President Rene Preval was among those in attendance.

New York Archbishop Timothy M. Dolan, who represented the U.S. bishops at the Mass, read a message on behalf of Chicago Cardinal Francis E. George, U.S. bishops' conference president. Cardinal George's message to the Haitians was contained in a letter that was addressed to Archbishop Kebreau.

"The Church in the United States stands with you," he said.

"In our prayer, we recall that Jesus, too, wept before the tomb of one whom he loved," said the cardinal's message. "With you, we recall in trust that he is the resurrection and the life, offering himself to us and calling us to himself, even in our darkest hour.

"In the United States, our televisions, computers and newspapers have been filled with images of your unspeakable pain, suffering and loss," he told them. "Each hour, See HAITI, page 10A

Standing up for the unborn



Archdiocesan pilgrims who rode on Bus 2 to the March for Life in Washington pose for a group picture on Jan. 22 with the archdiocesan banner before boarding the bus to return home.

Archdiocesan youths come out in large numbers for annual March for Life in nation's capital

By Alea Bowling

Special to The Criterion

WASHINGTON, D.C.—The air was chilly and rain clouds loomed overhead, but the weather didn't keep pro-life youths and adults from all over the country from gathering in record numbers for the 37th annual March for Life on Jan. 22 in the nation's capital.

Every year, more than 1 million abortions are performed in the United States alone. That's approximately 3,700 abortions every day.

These staggering statistics are what inspire youths and adults to travel to Washington every January for the peaceful, prayerful protest against nearly four decades of legalized abortion in America.

This year, an estimated 300,000 people gathered in the nation's capital for the pro-life march, including three buses of pilgrims with the official archdiocesan pilgrimage as well as many more groups from schools and parishes in central and southern Indiana.

For some of the youths, the march is an annual pilgrimage, but for others the pro-life

trip was a new experience. Whether they were veteran pro-life marchers or first-time participants, each person was ready to stand up and defend the sanctity and dignity of life from conception until natural death.

Archdiocesan pilgrims arrived in Washington early on Jan. 21 then spent the day touring the Capitol, The Catholic University of America and the John Paul II Cultural Center, a museum dedicated to the pope's life and papacy.

The highlight of the first day was the See YOUTHS, page 2A

Cardinal urges thousands at shrine vigil to embrace life

WASHINGTON (CNS)—Rosary in hand, Tom Pottratz surveyed the throng gathered for the opening Mass of the annual March for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception.

What he saw gave him a sense of satisfaction.

Mixed among the crowd were more than 1,000 people, many of them of school age, from his hometown of Indianapolis.

Twenty years ago, when Pottratz started attending the March for Life, Indianapolis was not well represented.

After a few years, Pottratz recalled for Catholic News Service, he wondered what could be done to bring the same enthusiasm for making the annual trek to Washington that he saw in people from other parts of the U.S. to the young people of central Indiana.

Pottratz, a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, and former longtime member of St. Lawrence Parish in Indianapolis, approached Archbishop Daniel M. Buechlein of Indianapolis, offering to organize bus trips for teenagers to attend the march and its related activities. The

archbishop gave his blessing. Then recently retired, Pottratz went to work.

The first year, 1996, he was able to get about 180 teenagers to fill four buses. Thereafter, the project grew. He stepped back from the effort a few years ago when parishes, schools and deaneries began sponsoring their own buses. This year, about 25 buses made the trip from Indiana to Washington.

"I've always known most kids are pro-life, but they're a little reluctant to get up and stand in front because of what the popular media says," Pottratz said. "That's until they come out here one time and they see 150,000 other youths. They say 'Wow, it's kind of cool to be pro-life. OK, I can do it now.'"

The teens from Indianapolis helped generate an atmosphere of excitement in the basilica as the time for the Mass neared. The congregation filled the aisles, side chapels, the vestibule and even part of the

See MASS, page 8A



Archbishop Daniel M. Buechlein gives a blessing to Gabriel Klee, a former member of Our Lady of the Most Holy Rosary Parish in Indianapolis, who now lives in Michigan, during the recessional of the Vigil Mass for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

YOUTHS

continued from page 1A

opening Mass for the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception adjacent to Catholic University.

The basilica was packed to the brim with pro-life supporters from throughout the country. The sheer number of Catholics there was awe-inspiring as was the opening procession of seminarians, priests, bishops, archbishops and cardinals, which lasted almost 45 minutes.

In a moving homily which celebrated St. Agnes as a model of joy, Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. bishops' Committee on Pro-Life Activities, praised the presence of so many youths at the Mass, calling them "a sure sign of infectious joy, the sign of life."

Jan. 22 began with a Mass for archdiocesan pilgrims celebrated by Archbishop Daniel M. Buechlein in the crypt church of the basilica.

Newly ordained Father John Hollowell, the chaplain at Cardinal Ritter Jr./Sr. High School in Indianapolis, spoke directly to the people during his homily.

"The one thing that people respond to is witnesses—you," Father Hollowell said. "When they see your joy, that is the only thing that will get them to question how they approach this issue of life. You are called to be a witness for life."

Strengthened by the Mass and holy Communion, the pilgrims set out for the march along Constitution Avenue in downtown Washington.

Archbishop Buechlein said he was impressed by the presence of so many youths at the March for Life.

"I think the youths being here is a tremendous sign of hope for our Church now as well as in the future," the archbishop said. "There's a lot of energy and enthusiasm as well as high ideals in these good and faithful Catholic youths. It is very encouraging."

The teenagers' excitement, energy and passion for the pro-life cause were evident by their songs and cheers during the march.

The presence of so many youths was a great topic of discussion among some of the marchers.

Taylor Whittier, a homeschooled student from Morgantown, said the high turnout was encouraging.

"I think it says something about this generation, my generation," Taylor said, "and also the generation that's coming because it says that we care about life

regardless of what our government is saying. It says that we really care [about] what's happening in our country."

Taylor said she was impressed by all the people who came to march for an end to abortion.

"I came on the march because I think it's amazing to see all these people here standing for life even though the country [is] saying it doesn't matter," she said. "I just feel really passionate about it."

The passion and dedication that the pro-life cause inspires in people are just two of the reasons that show how important it is to defend the life of unborn babies.

Ben Seiwert, a homeschooled student and member of St. Joseph Parish in Jennings County, said he is enthusiastic about doing his part to work for an end to abortion, and is "willing to stand up for all the babies who can't talk for themselves."

His sister, Courtney, who is a member of the Archdiocesan Youth Council, and Ben were glad that they traveled to Washington to stand up for the cause of life.

"I think it's pretty cool seeing 300,000 people all [here] for the same cause," Ben said. "You don't see that for anything else really. It's just a great thing to be a part of this, and I feel like I'm part of something so much more than just a small group."

The March for Life is a much anticipated event every year because so many youths and adults are eager to stand up for their beliefs and try to make a difference in the country.

Ashley Niemeyer, a member of St. Thomas More Parish in Mooresville, has participated in the pro-life pilgrimage for four years.

"It's just something I love doing," Ashley said. "There are so many people, and the energy is great out here. I just love being here."

Hopefully, many of the teenagers said, next year's march will be a celebration of pro-life victories and the overturn of *Roe v. Wade*, the 1973 Supreme Court decision that legalized abortion during all nine months of pregnancy.

But until then, like many Catholics across the nation, the archdiocesan pilgrims said they will continue to support life every day at home, at work and at school.

(Alea Bowling is a homeschooled senior and member of St. Mark the Evangelist Parish in Indianapolis. She serves as president of the Archdiocesan Youth for Life.) †

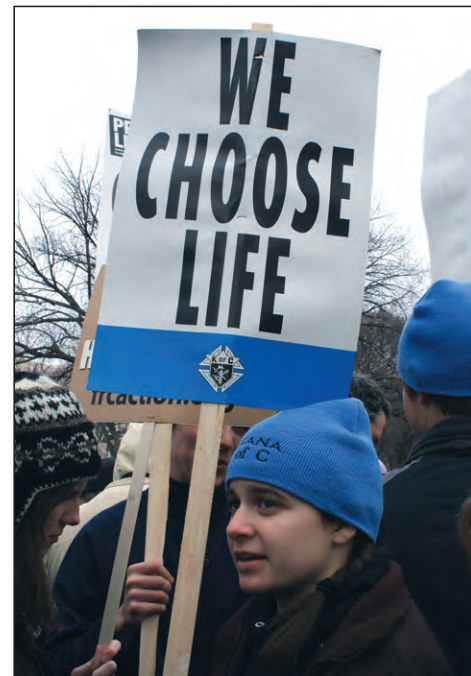
Photos by Alea Bowling



Walking together during the 37th annual March for Life on Jan. 22 in Washington, D.C., are, from left, St. Patrick parishioner Tom McBroom of Terre Haute, the pilgrimage director for archdiocesan youths who rode on Bus 3; Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry; and Our Lady of the Most Holy Rosary parishioner Branden Stanley of Avon, who volunteered as a videographer for the Jan. 20-23 pro-life pilgrimage.



Taylor Whittier of Morgantown, left, and Katie Wunderle, right, a member of St. Bartholomew Parish in Columbus, pose for a photograph on Jan. 22 before the archdiocesan Mass for Life at the crypt church of the Basilica of the National Shrine of the Immaculate Conception in Washington on the morning of the 37th annual March for Life in Washington.



Emma Feick, a student at Lumen Christi School in Indianapolis and member of Christ the King Parish in Indianapolis, carries a pro-life sign on Jan. 22 during the 37th annual March for Life in Washington.



Archbishop Daniel M. Buechlein processes into the crypt chapel of the Basilica of the National Shrine of the Immaculate Conception in Washington for the archdiocesan Mass for Life on Jan. 22. Seminarians Peter Jansen from the Archdiocese of Indianapolis, left, and Sean Wilson from the Archdiocese of Cincinnati, right, assisted the archbishop as altar servers during the Mass. They are students at Bishop Simon Bruté College Seminary in Indianapolis.



Archbishop Daniel M. Buechlein celebrates the archdiocesan Mass for Life in the crypt chapel of the Basilica of the National Shrine of the Immaculate Conception on Jan. 22 in Washington.



Our Lady of the Most Holy Rosary parishioners Rebekah Murphy, left, and Mary Caito, right, of Indianapolis, homeschooled students, carry pro-life signs during the March for Life on Jan. 22 in Washington, D.C.

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Msgr. Richard Kavanagh was longest serving priest in archdiocese

By Sean Gallagher

Retired Msgr. Richard T. Kavanagh died on Jan. 20 at St. Paul Hermitage in Beech Grove. He was 98.

Msgr. Kavanagh, who died of natural causes, had lived at the Hermitage since 1998.

His Mass of Christian Burial was celebrated on Jan. 27 at St. Michael the Archangel Church in Indianapolis. Burial followed at the Priests' Circle at Calvary Cemetery in Indianapolis.

At 73 years, he was the longest serving priest in the history of the Archdiocese of Indianapolis.

Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, was the homilist at Msgr. Kavanagh's funeral Mass.

A teenage member of St. Michael the Archangel Parish in Indianapolis when Msgr. Kavanagh was the pastor there, Msgr. Svarczkopf said in an interview with *The Criterion* that his pastor was instrumental in shaping his vocation to the priesthood.

"He was a really good pastor, a real gentleman, very inspiring," Msgr. Svarczkopf said. "I try to be like him, but I don't think I'm making it."

In addition to being administrator and pastor of St. Michael Parish for more than 30 years, Msgr. Kavanagh oversaw projects that did much to shape significant institutions that make up the Archdiocese of Indianapolis today.

According to Msgr. Svarczkopf, he was active in the founding of the archdiocesan Catholic Youth Organization in the 1940s and its Camp Rancho Framasa in Brown County. In the years after World War II, he helped oversee the construction of the four interparochial high schools in Indianapolis.

Three of those high schools—Cardinal Ritter Jr./Sr. High School, Father Thomas Scecina Memorial High School and Bishop Chatrand High School (now Roncalli High School)—were named after men who were close to Msgr. Kavanagh. He served Mass for and became a seminarian under Bishop Joseph Chartrand. Cardinal Joseph E. Ritter ordained him to the priesthood. And he was a close friend of Father Scecina, who was a military chaplain during World War II and died in the line of duty.

Msgr. Kavanagh also established the archdiocesan Office of Purchasing in 1965. And in the early 1980s, as a retired priest, he guided the renovation of the former home of Cathedral High School into the Archbishop O'Meara Catholic Center in downtown Indianapolis.

Finally, in the late 1990s, he helped

establish the relationship between the archdiocese and the Hermitage that made it easy for retired priests to live there.

When asked in a 2006 interview with *The Criterion* about what was most fulfilling for him in his 70 years as a priest, Msgr. Kavanagh focused on his ministry at St. Michael Parish.

"I was able to help people spiritually, administer the sacraments and all those things," he said. "And I enjoyed the work."

Marilyn Bardon was deeply touched by Msgr. Kavanagh's ministry during his many decades at St. Michael.

She joined the parish in 1964 as a 21-year-old and also taught at the parish school. Bardon retired from St. Michael School in 2007.

In 1970, her father died unexpectedly and she traveled to Oxford, Ohio, for his funeral. What she didn't know at the time was that Msgr. Kavanagh and his associate pastor, Father Harold Ripperger, also made the trip.

"I did not know that he was coming," Bardon said. "And it just kind of sat me back to see that. There was my pastor."

Thirty-eight years later, Bardon's husband died. And Msgr. Kavanagh, who was 96 at the time, came once again to show his concern for his former parishioner.

"I can remember looking up and seeing Msgr. Kavanagh coming into the church [for the wake], being pushed in a wheelchair," said Bardon in appreciation of Msgr. Kavanagh.

Bardon said her former pastor's presence during her times of grief was emblematic of his concern for each of his parishioners, no matter what big projects he was overseeing either in the parish or the archdiocese at the time.

"If there was a problem and you took it to Msgr. Kavanagh, he would listen and he never thought it was too small or too big of a problem," Bardon said. "He would tackle it. I think that he made everybody feel that their needs were important and that our parish's needs were important."

Msgr. Kavanagh extended that concern to his brother priests, even those who were



Msgr. Richard Kavanagh, center, prays a eucharistic prayer during a June 2, 2006, Mass at St. Paul Hermitage in Beech Grove on the occasion of the 70th anniversary of his priestly ordination. Concelebrating with him were, from left, Father Henry Brown and Father John Sciarra, both retired priests in residence at the Hermitage. Msgr. Kavanagh died on Jan. 20. Father Brown died in 2009, and Father Sciarra died in 2007.

born decades after he was ordained.

In the mid-1980's, Father Anthony Volz, now pastor of Christ the King Parish in Indianapolis, was appointed to the archdiocesan Council of Priests a year or two after his 1985 ordination.

He was a bit taken aback when attending one of its meetings for the first time.

"I walked into that room thinking, 'What in the world am I doing here?'" Father Volz said. "And I sat down next to this old priest at the end of the table. I didn't know who he was. It was Msgr. Kavanagh. And that man was the most gracious, the most welcoming priest. I think I sat there next to him at every meeting. I loved that man."

Richard T. Kavanagh was born on Nov. 28, 1911, in Evansville, Ind., to Thomas and Delia (Fahey) Kavanagh.

He attended Mercy Convent and St. Joseph School in Galway, Ireland, and SS. Peter and Paul Cathedral School in Indianapolis before becoming a diocesan seminarian.

He received his priestly formation at Saint Meinrad Seminary in St. Meinrad.

Bishop Joseph E. Ritter ordained him to the priesthood on June 2, 1936, at the Abbey Church of Our Lady of Einsiedeln in St. Meinrad.

Following his ordination, he was assigned for two years of pastoral ministry in the then-Diocese of Denver.

From 1938-42, he was the associate

pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

From 1940-50, he served in different capacities, including as the assistant superintendent of Cathedral High School in Indianapolis, and the assistant director of charities, where he oversaw the Catholic Youth Organization, United States Organization and Boy Scouts activities.

During this time, he served as the administrator of Mary Queen of Peace Parish in Danville, and as associate pastor of Holy Trinity and St. Mary parishes, both in Indianapolis.

On Nov. 8, 1951, he was named the administrator of St. Michael the Archangel Parish in Indianapolis. He became the pastor on Feb. 4, 1955, and would remain pastor until he retired in 1982.

During the 1960s, he also served as the dean of the Indianapolis North Deanery. In the 1970s, he was the dean of the Indianapolis West Deanery.

In 1965, he was named the first director of the archdiocesan purchasing department. Pope Paul VI named him a domestic prelate in 1967.

Msgr. Kavanagh retired from active ministry in 1982.

Surviving are two nieces and a nephew.

Memorial gifts may be sent to St. Michael the Archangel Parish or Cathedral High School, both in Indianapolis, or St. Paul Hermitage in Beech Grove. †

Governor presents Freedom Award to Father Kenneth Taylor for community advocacy

By Mary Ann Wyand

Father Kenneth Taylor certainly wasn't expecting to receive a 2010 Freedom Award on Jan. 14 from Gov. Mitch Daniels at the Indiana Statehouse in Indianapolis.

The community service award from the State of Indiana and Dr. Martin Luther King Jr. Holiday Commission recognizes citizens who break down barriers that divide people.

The pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry has been active in Church and community advocacy efforts since he was ordained to the priesthood 31 years ago.

He also ministered at St. Monica, St. Thomas Aquinas, Holy Trinity and St. Michael the Archangel parishes in Indianapolis as well as the former St. Bridget Parish in Indianapolis.

"Breaking down barriers is something that continually needs to be taught and continually needs to happen," Father Taylor said. "The one thing that is different from the time of

Dr. Martin Luther King is that we're not living in a society that is just black and white anymore.

"It's a multicultural situation that we find ourselves in," he said, "and we have to learn how to get along with a variety of people. That is as much of a challenge today as it was fighting the segregation in the day of Martin Luther King."

It's important and necessary to celebrate multicultural differences in society, he said, rather than fear or avoid them in cities and neighborhoods.

"I think part of the recognition [for the award] was that as an African-American Catholic priest in this diocese that in itself has broken down a number of barriers," Father Taylor said. "Since we don't have that many African-American priests in the archdiocese, either now or historically, I think what I've been able to do as an ordained priest in the diocese was part of it beyond my multicultural ministry involvement."

Scripture reminds people to love one another, he said, and help one another.

"I think that we've had the vision set before us by Pentecost where the Church,

the faith community, is supposed to be inclusive of all people, no matter where they come from," Father Taylor said. "That vision is reinforced in [the Book of] Revelation when we get the vision of the throng of people before the throne of God, and every people, nation, race and tongue are represented there. That vision, I think, is what we're all called to work to as Church, as [members of] any faith community and as neighbors."

He said the civil rights movement during the 1960s influenced his calling to the priesthood.

"I was in school during the height of the civil rights movement and observing all that was going on," Father Taylor said. "I saw that the Church played a major role in the promotion of civil rights, and the end of segregation, separateness and division.

That was very much a part of my motivation toward priesthood because I wanted to be a part of the Church in order to be a part of this change that was taking place in our society and our nation." †



Indiana Gov. Mitch Daniels, right, presented a 2010 Freedom Award to Father Kenneth Taylor, third from right, during a Jan. 14 ceremony at the Indiana Statehouse. State Rep. Matthew Bell, R-Avilla, left, and Clayton Graham, second from left, also participated in the award presentation. Father Taylor is the pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry.



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Editorial

Let's make 2010 a year of peace through growth in love and faith

We are now 10 years into the third Christian millennium. This has so far been a troubled decade characterized by terrorism, war and economic crisis. Surely we can do better than this.

Cardinal Francis E. George, in his recently published collection of essays, *The Difference God Makes: A Catholic Vision of Faith, Communion and Culture*, argues that all of our social, political and economic problems stem from the radical separation of our spiritual lives as the people of God from our secular lives as people who are political, economic and social beings.

"The problem," he says, "is not how to reconcile the competing concerns of the spiritual and secular; the problem is orthodoxy, that is to say, getting our metaphysics and our praise of God in order, so that we can live in a just, rightly ordered society."

"Metaphysics" is the way that we understand reality, the truth about our world and about our existence as human beings.

"Our praise of God" refers to our prayer and worship, certainly, but also to the way our daily lives give witness to who we are as children of God and disciples of Jesus Christ.

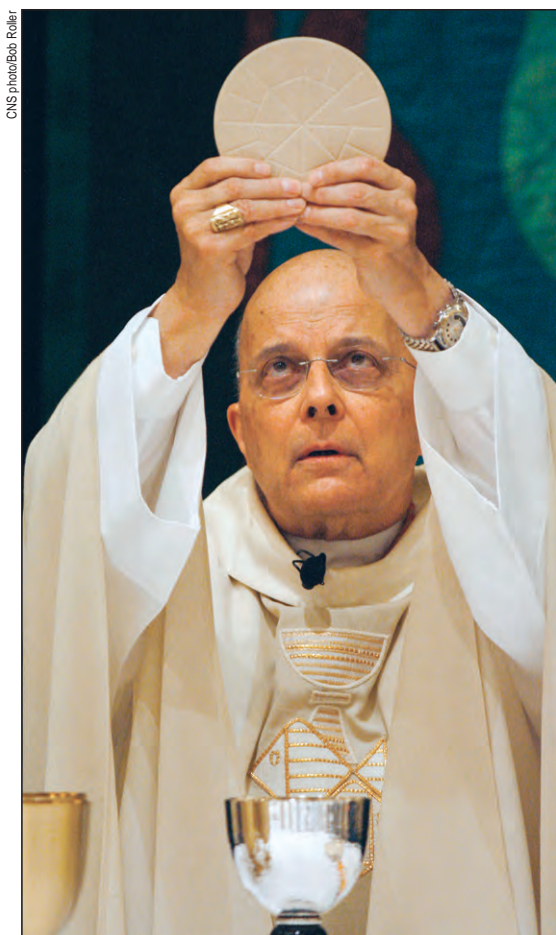
How do we get our metaphysics and our praise of God in order? This is the challenge we face as individuals and communities who seek to live in a just, rightly ordered society characterized by peace and love.

We face this challenge at the beginning of every new year. Looking back 2,010 years, it would be easy to give in to despair. Has any real progress been made since Christ first became one of us or since he redeemed us by his passion, death and resurrection? Have we learned anything as a result of the ups and downs of 2,000 years of Christian history? Or are we still stuck in our sins as individuals and as communities?

Fortunately, we begin each new year as people of hope. The gift Christ gives us each Christmas and, indeed, each time we celebrate the holy Eucharist is the assurance that he is here with us and that he will come again; that the kingdom of God is here now in our midst as well as coming again at the end of time; and that God's love continues to grow in us, and in our world, no matter how bleak or hopeless things may seem.

In his encyclical "*Deus Caritas Est*" ("God is Love"), Pope Benedict XVI writes: "Love grows through love. Love is 'divine' because it comes from God and unites us to God; through this unifying process it makes us a 'we' which transcends our divisions and makes us one, until in the end God is 'every thing to every one'" (1 Cor 15:28).

We are called to be stewards of the gift of God's love—women and men who accept gratefully, and share generously, the divine love that makes us



Cardinal Francis E. George of Chicago, president of the U.S. Conference of Catholic Bishops, celebrates Mass on the opening day of the bishops' annual fall meeting in Baltimore on Nov. 16.

one with God and with each other.

As hard as it may sometimes be to believe, love is growing in our anxious hearts and in our troubled world. The seeds of love were planted by God at the beginning of time. They were renewed and restored through the miracle of Christ's resurrection and the coming of the Holy Spirit at Pentecost.

These same seeds of love have been nourished by the blood of the martyrs, and by 2,000 years of Christian witness given by holy men and women, who taught us by their words and their example that God is love and that peace is possible if we acknowledge him, and praise him, in our daily lives.

The saints teach us that we can get our metaphysics and our praise of God in order. We can get our act together as individuals and as Christian communities—if we open our minds and hearts to the saving grace of our Lord Jesus Christ, if we pray, if we celebrate the sacraments, and if we live simply and accept responsibility for others. We can change ourselves and our world if we let God's love grow in us so that it transcends our divisions and makes us one.

Let's resolve this new year to begin again in Christ. Let's make 2010 a year of peace by letting love grow in our individual hearts, in our families, in our neighborhoods, in our nation and in the world community.

Let's become people of peace and love who live in a just, rightly ordered society by recognizing that we are, first and foremost, the stewards of God's love.

May peace reign in our hearts this new year and always.

—Daniel Conway

Looking Around/Fr. William Byron, S.J.

Responding to the crisis in Haiti

There are big differences between leaders and managers. Managers



administer; they mind the store. But leaders innovate.

Managers hold the fort, leaders develop new frontiers. The manager imitates; the leader originates.

Democratic Gov. Ed Rendell of Pennsylvania proved

himself to be an innovative leader in his response to the crisis in Haiti.

A consummate politician who is always in touch with the people, Rendell responded immediately to a plea from two Pennsylvania sisters, Jamie and Ali McMurtrie, who ran an orphanage in earthquake-shattered Haiti.

As a result, 54 orphans are now in Pittsburgh awaiting adoption and new interest is being shown to children already awaiting adoption in Pennsylvania orphanages.

The earthquake occurred on a Tuesday. The governor was on the ground in Haiti for six hours the following Monday, having chartered a plane from Republic Airways.

He assembled a rescue team from the University of Pittsburgh Medical Center, the Red Cross and Catholic Charities of Pittsburgh. U.S. Rep. Jason Altmire, a western Pennsylvania Democrat, was on the flight, and he used his contacts in the White House and State Department to obtain visas for the children.

A neonatologist who was part of the medical team on the rescue flight told the *Pittsburgh Post Gazette*: "I felt a little safer with Gov. Rendell on board, and I don't think any of what transpired would have if the governor had not been on board. Clearance for the plane to land, getting the kids released with special visas; I think without him, none of it happens."

Rendell agreed to accompany the Pittsburgh group after Haiti's ambassador to the United States told him that his help might be needed to cut through any red tape on the orphans' behalf.

"The ambassador said, 'If problems crop up, you are the only one to get it done,'" said Rendell at a press conference

upon his return. "To some extent, that proved true."

The objective was to get two and a half tons of medical supplies donated by the University of Pittsburgh Medical Center down to Haiti and to bring the children back. The governor and his team accomplished both.

As the rest of us contribute whatever we can to the relief effort, we have to think long-term about eliminating poverty in Haiti. As David Brooks pointed out in *The New York Times*, when a magnitude 7 earthquake hit the San Francisco Bay Area on Oct. 17, 1989—remember seeing it as you watched a World Series game between the Oakland A's and San Francisco Giants?—63 people were killed.

When an earthquake of the exact same magnitude struck near Port-au-Prince on Jan. 12, 2010, uncounted thousands died.

The difference? Poverty.

Flimsy construction, a weak economy, a colonial legacy, illiteracy and widespread political corruption describe the collapsed infrastructure of a broken nation. Rebuilding it will require strategically applied economic assistance, education, engineering, political stability and integrity in government.

It will also take a lot of time.

Locate the Caribbean island of Hispaniola on your map and notice that it contains two sovereign nations—Haiti and the Dominican Republic.

Investigate the disparities between them—economic, political and cultural—then give some thought to what is both possible and achievable in the monumental task of Haitian reconstruction.

Management won't do it. Leadership might.

But leadership without intellectual resources and a global commitment to social justice will come up short. There is also need for a higher power.

Review the images of devastation in Haiti and heed this suggestion: "The world is fragile, handle with prayer."

(Jesuit Father William Byron is professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †

Letters to the Editor

People of the world must become responsible for their own actions

It was nice to see John Fink address Pope Benedict XVI's encyclical "Charity in Truth."

Actually, the encyclical seems to be more of the "same old, same old" where the U.S. is concerned.

We are told by the pope that redistribution is necessary—where have we heard that before?—and we, the U.S., should review our lifestyles.

Our lifestyles: Who was first on the way to help Haiti after the earthquake? Who is almost always first in line to help whenever any tragedy strikes anywhere? Who is known throughout the world, forgive me, for being the sucker and the patsy whenever help is needed: the United States.

The word "redistribution" bothers me because of what we consistently hear today from our president.

I don't mind helping. My parents taught me to do just that. I mind doing it for someone else who will not even try to do for themselves, and who feel I owe it to them.

Politicians went from saying global warming to saying climate change when blizzards hit Copenhagen, Beijing, London and several other European cities at the time of the global warming meeting.

Of course, we have climate change. God, in his infinite wisdom, has so

decreed. Think of it as spring cleaning. Every so many millennia, God decides it's time to clean house, and the climate changes. These changes were occurring before man. Are we to blame for them as well? I would think not.

I do not want to save the world. I want the world to help itself, and become responsible for its actions as I expect to be responsible for mine.

This is God's natural order of things, and man should be very careful in trying to manipulate that.

Barbara L. Maness
Vevay

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEK THE FACE OF THE LORD

SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Catholic schools hand on the rich heritage of our ancestors

We have good reason to celebrate our Catholic schools this week.

As we celebrate, it is noteworthy that our parish Catholic schools and the high school systems are a hallmark of the Catholic Church in the United States from the earliest years of our country.

The founding of our Catholic school “system” had very much to do with the fact that we were an immigrant Church. It also had to do with maintaining our Catholic faith and culture in a predominantly Protestant national culture.

Nor were the circumstances of the day friendly to our ancestors. If the Catholic faith was to be passed on to succeeding generations, they decided that it was necessary to have their own schools in which the faith and our Catholic tradition could be taught to their children.

Traces of that aspect of our Catholic heritage marked my own early years of elementary education. I am pretty sure that is a significant source of my strong convictions about our Catholic schools.

In Dubois County, there still existed one-room, eight-grade schools during my early childhood. We called them “school houses.”

In fact, outside of Jasper, there had been a Buechlein School near my Grandpa Buechlein’s farm. About a mile from my childhood home, there was the Boeckelman School. The names of the schools tell of their German immigrant origin.

My Mom’s brother, Uncle Adam, taught

at the Boeckelman School, and there I spent the first two years of grade school. It was kind of like a home school. Most of us, 25 or so, were cousins, and all of us were Catholic.

An old iron coal stove heated the one room. There was a “recitation bench” at the front of the room where, grade by grade, we would receive and recite the lesson of the day while the other grades worked at their desks or practiced writing on the blackboard.

On Saturday mornings, we would go to St. Joseph School in Jasper to receive our religious education from the Sisters of Providence. I was prepared for first Communion and the sacrament of confirmation on those Saturday mornings.

Our family regularly went to St. Joe’s for confession monthly on a Saturday afternoon. That’s when the pastor, Msgr. Leonard Wernsing, repeatedly nudged Mom and Dad to transfer my brother Charlie and me to St. Joseph School. I was in the third grade; Charlie was in seventh. And that’s where our education came more extensively under the direction and influence of the Sisters of Providence.

St. Joseph School in Jasper was the first school founded by St. Theodora Guérin—another immigrant connection. At the time of my elementary education, some 20 Sisters of Providence were teaching at St. Joe’s. Interestingly, at that time, it was also a public school.

Besides receiving an excellent academic education, we also received a solid

grounding in our Catholic faith, tradition and culture. I would also add that my vocation to the priesthood found its roots in the St. Joe’s environment—in addition to my family, of course.

In many ways, my generation of Catholics still experienced somewhat of an immigrant connection in our elementary education. As I look back, I value that historical connection.

These days, it is not easy to recognize the immigrant context that gave rise to a truly prominent Catholic education system. Many developments account for the loss of that connection, the passing of time and the change in our national culture being major ones. We also regret the loss of the influence of the religious sisters and brothers as teachers.

We owe an enormous debt of thanks to those religious who provided so many of us with a superb education and religious formation. They played a momentous role in the historical development of the Catholic Church in the United States.

Now it is only proper to express our gratitude to the lay women and men who have stepped up to take over the important role of teachers and administrators in our Catholic schools. They are doing an excellent job, especially in the face of the

challenges of our secular culture.

I have a strong sense of their importance from personal experience. I already mentioned that my Uncle Adam was a lay teacher. My Mom was the first lay teacher in my home Holy Family Parish in Jasper in the late 1950s.

Another aunt also succeeded teaching religious sisters in Dubois County.

Our country’s culture is not friendly to some very important values and teachings of our Catholic faith and tradition. And so our Catholic schools continue to be important for handing on the rich heritage we received from our ancestors in the faith.

We pray gratefully for our ancestors and all who generously keep the grand tradition of our Catholic schools flourishing. †

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

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

Archbishop Buechlein’s intention for vocations for January

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

Las escuelas católicas transmiten la rica herencia de nuestros antepasados

Esta semana tenemos buenos motivos para festejar con nuestras escuelas católicas.

Al tiempo que celebramos, cabe destacar que desde los albores de nuestro país las escuelas católicas parroquiales y los sistemas de escuela secundaria han sido un sello distintivo de la Iglesia católica de Estados Unidos.

En la fundación de nuestro “sistema” escolar católico tuvo gran influencia el hecho de que éramos una iglesia de inmigrantes. También tuvo que ver con la preservación de nuestra fe y cultura católica en medio de una cultura nacional predominantemente protestante.

En aquel entonces las circunstancias en las que se encontraban nuestros antepasados no eran acogedoras. Con el fin de poder transmitir la fe católica a las generaciones posteriores, decidieron que era necesario contar con escuelas propias en las cuales sus hijos pudieran aprender acerca de la fe y la tradición católica.

Los vestigios de ese aspecto de nuestra herencia católica marcaron mis primeros años en la escuela elemental. Estoy bastante seguro de ésta ha sido una de las fuentes importantes que han tenido incidencia sobre mi firme convicción con respecto a nuestras escuelas católicas.

En el condado de Dubois, durante mi primera infancia, todavía existían escuelas de un solo salón hasta octavo grado. Las llamábamos “casas escuela.”

De hecho, en las afueras de Jasper había una Escuela Buechlein, cerca de la granja de mi abuelo Buechlein. A aproximadamente una milla de mi hogar de infancia había una Escuela Boeckelman. Los nombres de las escuelas hablan de su origen de inmigrantes alemanes.

El hermano de mamá, el tío Adam, enseñaba en la Escuela Boeckelman y yo

pasé allí los primeros dos años de la primaria. En cierto modo, era como la escolarización en el hogar. La mayoría de nosotros, aproximadamente 25, éramos primos y todos católicos.

Una vieja chimenea de hierro con carbón servía para calentar el salón. Había un “podio de declamación” en la parte de adelante del salón en el cual, grado por grado, recibíamos y declamábamos la lección del día, mientras que los demás grados trabajaban en sus pupitres o practicaban la escritura en la pizarra.

Los sábados en la mañana íbamos a la escuela St. Joseph en Jasper para que las Hermanas de la Providencia nos impartieran educación religiosa. En esos sábados en la mañana me preparé para la Primera Comunión y para el sacramento de la Confirmación.

Nuestra familia se dirigía regularmente a St. Joe para la confesión mensual los sábados en la tarde. Era allí donde el pastor, monseñor Leonard Wernsing, animaba a mis padres en repetidas ocasiones para que nos transfirieran a mi hermano y a mí a la escuela St. Joseph. Yo estaba en tercer grado y Charlie en el séptimo. Y fue entonces cuando nuestra educación pasó a estar mucho más influenciada y dirigida por las Hermanas de la Providencia.

La escuela St. Joseph de Jasper fue la primera que fundó Santa Theodora Guérin; he aquí otra conexión con inmigrantes. Durante aquella etapa de mi educación elemental, había alrededor de 20 Hermanas de la Providencia enseñando en St. Joe. Resulta interesante que por aquel entonces, era también una escuela pública.

Además de recibir una excelente formación académica, también sentamos bases sólidas para nuestra fe, tradición y cultura católica. Asimismo, me gustaría

agregar que mi vocación al sacerdocio tiene sus raíces en el ambiente de St. Joe, además de en el hogar, por supuesto.

Mi generación de católicos pudo experimentar de muchas formas algo de esa conexión de inmigrantes en la educación elemental. Al mirar hacia atrás valoro esa conexión histórica.

En nuestros días no resulta fácil reconocer el contexto migratorio que dio paso a un sistema educativo católico verdaderamente sobresaliente. Existen muchos acontecimientos que han ocasionado la pérdida de esa conexión, siendo los más importantes el paso del tiempo y los cambios que ha sufrido nuestra cultura nacional. También lamentamos haber perdido la influencia de los hermanos y hermanas religiosos como maestros.

Tenemos una enorme deuda de gratitud con aquellos religiosos que brindaron a muchos de nosotros una excelente educación y formación religiosa. Desempeñaron un papel trascendental en el desarrollo histórico de la Iglesia católica de Estados Unidos.

Del mismo modo, resulta oportuno expresar nuestro agradecimiento a todos los hombres y mujeres laicos que han asumido la importante labor de maestros y administradores de nuestras escuelas católicas. Están realizando un excelente trabajo, especialmente a la luz de los retos que presenta nuestra cultura secular.

Por experiencia personal valoro enormemente la importancia que tienen. Ya

mencioné antes que mi tío Adam era un maestro laico. Mi mamá fue la primera maestra laica en mi parroquia Holy Family en Jasper, a finales de 1950.

Una tía también ocupó el lugar de las maestras religiosas en el Condado Dubois.

La cultura de nuestro país no acoge de buena gana algunos de los valores y enseñanzas importantes de nuestra fe y tradición católica. Por lo tanto, nuestras escuelas católicas continúan siendo cruciales para transmitir la rica herencia que recibimos de nuestros antepasados en la fe.

Rezamos con agradecimiento por nuestros antepasados y todos aquellos que han contribuido al florecimiento de la magnífica tradición de nuestras escuelas católicas. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en enero

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

Events Calendar

January 30

The Cathedral Church of St. Edward the Confessor, 6361 N. Keystone Ave., Indianapolis. **Pro-life celebration**, rosary, 10:30 a.m., Anglican Mass, 11 a.m., luncheon, noon, program, Msgr. Joseph F. Schaedel, vicar general, speaker. Information: 317-498-1209 or 317-253-3949.

St. Bartholomew Parish, cafeteria, 1306 27th St., Columbus. **Pro-Life Rally, "Keep the Fire Burning,"** students in grades 7-12, 1-3:30 p.m. Information: 812-344-1348.

January 31

Our Lady of Lourdes School, 30 S. Downey St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-357-3316.

St. Christopher School, 5301 W.

16th St., Indianapolis. **Preschool and K-sixth grade open house and registration**, noon-2 p.m. Information: 317-241-6314, ext. 127.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Men's Club annual pancake breakfast**, "all you can eat and pay what you think," 7:30-11 a.m. Information: 317-291-7014.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

February 1

St. Christopher School, 5301 W. 16th St., Indianapolis. **Preschool and K-sixth grade open house and registration**, 5:30-7 p.m. Information: 317-241-6314, ext. 127.

St. Mary of the Immaculate Conception Church, 203 Fourth St., Aurora. **Parish mission, "Walking in the Footsteps of Jesus,"** Father Jim Farrell, presenter, 7 p.m. Information: 812-926-0060 or carolyn_meyer@mystmarys.com.

February 3

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **"Another Look," for Catholics who have been away or feel alienated from the Church**, 7 p.m. Information: 317-241-6314.

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

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **Jack Jezreel, founder of JustFaith Ministries**, speaker, 6:30 p.m.-9:30 p.m. Information: 812-336-6846.

February 5

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Father Rick Nagel, chaplain at IUPUI, presenter, 6:30 a.m., Mass, breakfast and program in Priori Hall, \$15 members, \$20 non-members. Information: 317-435-3447 or

e-mail LumenDei@sbcglobal.net.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Almeda Trio, concert**, 7:30 p.m., free-will offering. Information: 317-637-3983.

February 6

Providence Cristo Rey High School, 75 N. Bellevue Place, Indianapolis. **"Trivia Night,"** 6:30-11 p.m., \$50 per person includes dinner. Information: 317-289-3324 or jmathews@pcrhs.org.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **"Childbirth Preparation: Fast Track,"** 9 a.m., \$65. Information: 317-338-4437 or www.womens.stvincent.org.

February 7

Most Holy Name of Jesus School, 21 N. 17th Ave.,

Beech Grove. **Open house**, 12:30-2 p.m. Information: 317-784-9078 or kdavis@holyname.cc.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **OASIS Booster Club, Super Bowl Sunday, all you can eat breakfast**, 7 a.m.-noon, free-will offering. Information: 812-933-0737, ext. 244.

Holy Spirit Parish, Dining Commons, 3345 Lexington Road, Louisville, Ky. **St. Mary-of-the-Woods College, Alumnae Association, "St. Mother Theodore Guérin Speaks,"** Providence Sister Susan Paweski, presenter, 2 p.m., coffee and dessert following presentation, no charge. Reservations: 502-896-6753 or 502-423-8855. †

Retreats and Programs

February 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Exploring God's Presence in Our Everyday Lives: A Morning for Moms Program with Rita Burns Senseman,"** \$30 per person, childcare available. Information: 317-545-7681.

February 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Meet Me at**

The Shack: An Evening of Reflection with Father Jim Farrell," 6:30 p.m., \$15 per person includes light dinner. Information: 317-545-7681.

February 5

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

February 5-6

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis.

"Women's Day of Reflection," Conventual Franciscan Friar Bob Baxter, presenter. Information: 812-923-8817.

February 8

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

February 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman**

Talk-Life's Transitions," session one of five, 6-9 p.m., Dr. Margaret Pike, presenter, \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 12-14

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Be My Valentine—A Married Couples Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Two men begin novitiate at Saint Meinrad Archabbey

Michael Luckett and Timothy Wymore were clothed in the Benedictine habit on Jan. 19 at Saint Meinrad Archabbey in



Nov. Michael Luckett, O.S.B.

St. Meinrad during a brief ceremony at the monastery entrance.

They now begin a year of monastic formation, including study of the *Rule* of St. Benedict and monastic history.

Novice Michael, 21, was born in

Louisville. He grew up in Rancho Cucamonga, Calif., where he was a member of SS. Peter and Paul Parish.

He attended Damien High School in La Verne, Calif. In 2009, he earned a bachelor's degree in philosophy at Azusa Pacific University in Azusa, Calif., before coming to Saint Meinrad.

Novice Timothy, 24, was born in Grand Forks, N.D. He grew up in Madison, Wis., where he attended

James Madison Memorial High School and was a member of Our Lady Queen of Peace Parish.



Nov. Timothy Wymore, O.S.B.

He earned a bachelor's degree in 2007 at the University of Notre Dame. During college, he was an intern with Big Brothers Big Sisters of Dubois County.

Following college, he spent two years working for the National Right to Life Committee.

As novices, the two men take a year off from formal studies and/or trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †

Monks profess temporary vows at Saint Meinrad Archabbey

Benedictine Novice Gary Edwards and Benedictine Novice Joseph Waugh



Br. Adam Edwards, O.S.B.

professed temporary vows as monks of Saint Meinrad Archabbey in St. Meinrad during a Jan. 20 liturgy at the monastery's Archabbey Church of Our Lady of Einsiedeln.

Novice Gary and Novice Joseph have completed their novitiate, a year of prayer and study of the Benedictine way of life.

As is the custom during the profession of vows, they were assigned a religious name. Novice Gary will now be known as Brother Adam and Novice Joseph will be known as Brother Luke. Temporary vows are typically for three years.

Brother Adam, 30, was born in Norwich, Conn., where he attended St. Bernard High School and was a

member of SS. Peter and Paul Parish. He earned a bachelor's degree in



Br. Luke Waugh, O.S.B.

philosophy at The Catholic University of America. After graduating, he worked as a paralegal, high school teacher and dean of students.

Brother Luke, 45, was born in Weston, W.Va., where he attended Lewis County High School. He was a member of Our Lady of Perpetual Help Parish in Salem, Va.

He attended Radford University in Radford, Va., and later worked in information technology for a company in Roanoke, Va.

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



95th birthday celebration

Retired Father Hilary Meny, who lives in Haubstadt, Ind., celebrates his 95th birthday with several family members on Jan. 17. With the death of Msgr. Richard Kavanagh on Jan. 20, Father Meny is now the oldest priest of the Archdiocese of Indianapolis. The pastor of the former St. Patrick Parish in Madison for more than 40 years, he will celebrate the 70th anniversary of his ordination to the priesthood later this year.

VIPs

Raymond J. and Patricia L. (Norris) Mayer, members of St. Roch Parish in Indianapolis,



will celebrate their 60th wedding anniversary on Feb. 4. The couple was married on Feb. 4, 1950, at Our Lady of Lourdes Church in Indianapolis.

They are the parents of eight children: Kathy Delpha, Patty Ralston, Ann, Margaret, Mary Lou, Ric, Paul and Steve Mayer. They have 18 grandchildren. †

Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on Jan. 30.

The couple was married on Jan. 30, 1960, at St. Joseph Church in Shelbyville.

They are the parents of four children: Gayle Alvey, Marcia Ewbank, Ann Sellers and Mark Beaver. They have six grandchildren and one great-grandchild. †

Nick and Patricia (Love) Seats, members of Holy Spirit Parish in Indianapolis, celebrated their 50th wedding anniversary on Jan. 23.

The couple was married on Jan. 23, 1960, at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

They are the parents of three children: Kimberly Sherrill, Richard and Ronald Seats. They have four grandchildren. †

Indiana Catholic Conference opposes state immigration proposal

By Brigid Curtis Ayer

The American dream: a good job, a safe place to live for family, and the belief that if one works hard enough, economic prosperity will result.

This dream and the 1980s economic boom inspired a wave of Mexican immigrants to journey to the United States.

Unlike the immigrants who landed at Ellis Island, the federal government was unprepared to respond to the influx of Mexican immigrants creating today's federal immigration quagmire.

Father Steve Gibson, the pastor of St. Mary Parish in East Chicago, Ind., in the Gary Diocese, a parish with a large Hispanic community, said the pathway to legal citizenship can commonly take more than a decade to attain and, for many, there is no clear or legal way to gain entry into the United States.

These immigrant families—many of whose parents are undocumented and children are American citizens—will suffer if a state proposal aimed at tightening up immigration enforcement becomes law—a proposal that the Indiana Catholic Conference opposes.

Senate Bill 213, authored by Sen. Mike Delph, R-Carmel, increases penalties for driving without a driver's license or falsifying identification, and encourages local law enforcement officials to arrest individuals suspected of being undocumented.

The Senate Pensions and Labor Committee unanimously passed Senate Bill 213 after hours of testimony by those who support and oppose the bill.

Glenn Tebbe, Indiana Catholic Conference executive director, who testified in opposition to the bill before the Senate panel, said, "Immigration is, first and foremost, a humanitarian concern and a moral issue. Immigration is not a new

phenomenon. The majority of us in the room, including myself, descended from immigrant families.

"In Indiana, we are experiencing many of the human consequences of a federal immigration system that is both broken and inadequate," Tebbe said. "Here, as throughout the nation, many immigrant families are separated. A lost job or a traffic arrest can contribute to frustration, alcohol abuse and other social evils—and expulsion."

Undocumented immigrants are non-citizens and are aliens in the legal sense, but they are not aliens within our human family—they are our brothers and sisters, Tebbe said.

"Because of its harmful impact on human life and human dignity, the Church has stated that the status quo is immoral," he said. "We are insistent in calling for comprehensive reform of the U.S. immigration system."

"Unauthorized presence in the U.S. is usually a violation of civil, not criminal law," Tebbe said. "This legislation creates criminal penalties for many things that are incidental to daily life: driving a car to work, renting an apartment or using public institutions that are designed to protect and promote the common good."

Tebbe told the panel that the provision in Senate Bill 213 to encourage local and state law enforcement officers to become immigration officials would invite racial profiling by law enforcement.

"This, too, is happening already in some communities," Tebbe said. "We are witnessing an increase in profiling by some local law enforcement officers. Law-abiding persons are being pulled over and being taken to jail because of looking Hispanic. The economic and emotional effect on the family when this happens is significant and unnecessary as well as the offense against the human dignity of the person."

In addition to the moral and practical concerns of the Church raised by Tebbe,

others testified in opposition to the bill, including David Sklar of the Jewish Community Relations Council, who also cited concerns about an increase in racial profiling.

Kathy Williams, who represents social services organizations, raised concerns about an increase in human suffering. Ed Roberts, representing the Indiana Manufacturers Association, voiced the potential problems that the proposed new law could cause employers. Angela Adams, an immigration attorney for the

Lewis & Kappes law firm, stressed a need for comprehensive immigration reform, but said that it must be addressed at the federal level.

Franciscan Father Thomas Fox, who serves as a Hispanic ministry assistant in the Archdiocese of Indianapolis, also was present at the hearing to testify in opposition to Senate Bill 213 as was John Livengood, a lobbyist for the Indiana Restaurant Association. Time constraints prevented them from testifying.

Representatives from the Indiana Federation for Immigration Reform & Enforcement (IFIRE) and the American Legion testified in support of the bill, claiming that the legislation would help law enforcement catch criminals and protect against terrorism.

"If this bill passes, there is no doubt that the consequences would be disastrous for people in this region and for the economy of northwest Indiana," Father Gibson said. "The same compassion we are showing to the victims of tragedies throughout the world is the same compassion we should show to our immigrants who live around us."

Senate Bill 213 was reassigned to the Senate Appropriations Committee, and will undergo another hearing to consider the fiscal impact of the legislation. Bills must pass committee by Jan. 29.



'In Indiana, we are experiencing many of the human consequences of a federal immigration system that is both broken and inadequate.'

—Glenn Tebbe,
Indiana Catholic
Conference executive
director

All bills must pass their house of origin by midnight on Feb. 3 to "cross over" to the second house.

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

The Church's position on immigration reform

The Catholic Church does not support illegal immigration.

The Church respects the right of nations to control its borders, and the legitimate need for the state to have reasonable requirements for citizenship and its privileges.

Yet the Church sees some rights as inherent in the human condition, natural rights which extend beyond all national boundaries.

The Church evaluates public policy issues in light of sacred Scripture, the teachings of Jesus Christ, and from principles derived from our experience of trying to live and apply those teachings for many centuries.

The Church's consistent life ethic, the belief that all human beings, from conception to natural death, have inherent dignity given to them by God himself, is applied to public policy.

The unborn, the elderly, the death-row inmate, the poor, the handicapped and the undocumented immigrant are all human beings deserving respect and dignity. The Church approaches the undocumented immigrant not from a legal perspective, but from a moral one.

For more information on immigration or to read the Indiana bishops' statement on immigration reform titled "I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors," log on to www.indianacc.org. Click "resources" and scroll down to immigration. †



Glenn Tebbe

Health reform effort must continue, bishops' pro-life chairman says

WASHINGTON (CNS)—With the fate of the current health reform bills in doubt, the next challenge is to convince members of Congress not to abandon the health reform effort entirely, Cardinal Daniel N. DiNardo of Galveston-Houston said on Jan. 22.

The cardinal said he was speaking both as chairman of the U.S. bishops'

Committee on Pro-Life Activities and as head of an archdiocese that has "the highest number of uninsured in the country."

"We need health reform," he said in a briefing with Catholic media at the headquarters of the

U.S. Conference of Catholic Bishops in Washington. "We're concerned that there may not be" continued momentum in Congress "to allow more people to be insured," he added.

Cardinal DiNardo was speaking shortly before the March for Life marking the 37th anniversary of the Supreme Court's *Roe v. Wade* decision legalizing abortion. The day before, House Speaker Nancy Pelosi said there were not enough votes in the House to pass the Senate-approved version of health reform legislation.

With the Jan. 13 election of Republican Scott Brown in Massachusetts to fill the Senate seat held by the late Democratic Sen. Ted Kennedy, Democrats lost their 60-seat supermajority and passage of any amended health reform bill in the Senate was put in doubt.

Cardinal DiNardo noted that the bishops had never endorsed a particular health reform bill, but have instead "cited our preoccupations" with existing legislation—a role he said they would continue to play as the debate moves forward.

At the briefing, Richard Doerflinger, associate director of the bishops' pro-life secretariat, said the challenge on health reform "has shifted enormously in the last week."

"We now don't know if there will be a bill at all," he said. "Now we might have to encourage Congress not to give up on this moral imperative."

In simplest terms, the bishops want to see health reform in which "everyone gets cared for and no one gets deliberately killed," Doerflinger added.

The cardinal and Doerflinger also met on Jan. 21 on Capitol Hill with two Texas Democrats—Reps. Solomon Ortiz and Silvestre Reyes.

Cardinal DiNardo and staff members of the pro-life secretariat also addressed a variety of current pro-life legislative challenges and upcoming initiatives during the briefing.

The cardinal predicted "a very intense pro-life contribution" to the immigration reform effort, expected to be one of Congress' next major priorities.

Just as the heads of the USCCB committees on Migration and on Domestic Justice and Human Development have played a strong role in the bishops' health reform efforts, the pro-life office will be involved in lobbying for immigration reform, he said. Ecumenical coalitions also will play a key role, he said.

Doerflinger said consideration of the next set of appropriations bills is a couple of months away, with "dozens of riders" likely to be needed to preserve current practices on federal abortion funding.

Another issue that is "rearing its ugly head again" is assisted suicide, with various state courts and legislatures moving toward permitting it, he said. The last major push by the bishops on that topic was in 1997, he added.

Some in Congress had indicated that they would try to further expand federal funding of embryonic stem-cell research this year, Doerflinger said, but "I don't think that is going to happen now with all the science moving in the other direction."

"The issue is fading as people find out that the bishops were absolutely right about

what is most promising medically"—adult stem-cell research, he said.

Deirdre A. McQuade, assistant director for policy and communications



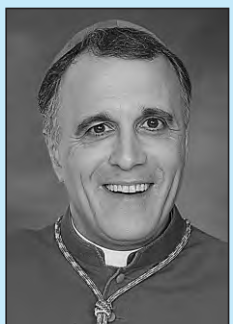
Deirdre A. McQuade

in the pro-life secretariat, unveiled a series of ads aimed at helping those affected by abortion—including fathers and grandparents of unborn children—find healing and peace.

"This is the first time we are reaching out to men," who might range from those who are grieving because they never knew the woman was pregnant until after an abortion to those who "dragged the woman by her hair" to get an abortion and now feel guilty, McQuade said.

One of the ads pictures a young man and the slogan, "I can't believe I let this happen." Then it says, "Never let your past keep you from God" and the tagline from each ad: "Come back to God, who is love and mercy."

The ads, in English and Spanish, have been placed in Washington Metro subway trains for a month surrounding the Jan. 22 *Roe v. Wade* anniversary, and will be made available to dioceses for their own campaigns, McQuade said. †



Cardinal Daniel N. DiNardo



Richard Doerflinger

Voices for the voiceless

Like David, youths march for life in God's name, priest says

By Mary Ann Wyand

The first Book of Samuel's account of David fighting the mighty Goliath (1 Sm 17) was an appropriate reading for Mass on Jan. 20 at SS. Peter and Paul Cathedral in Indianapolis when Father John Hollowell preached a homily to archdiocesan youths about to depart for the 37th annual March for Life in Washington, D.C.

"The Philistines have again amassed an army," said Father Hollowell, the chaplain at Cardinal Ritter Jr./Sr. High School in Indianapolis, who was ordained in 2009 and has participated in six national pro-life marches.

"They have weapons, technology, the

entertainment industry and the media under their influence," he said, referring to abortion forces in America.

"We are preparing to march upon them armed with nothing other than a few posters and banners," Father Hollowell said. "Just as Goliath mocked David, we will be mocked as well—or, perhaps worse, we will be ignored."

The new Philistines will laugh, he said, and ask, "Is this what you send to fight your battles—teenagers?" ... But these people who mock God and mock us shall learn that it is not by sword or spear or scimitar that the Lord does his damage."

The Psalms relate that the Lord uses the lowly to humble the proud, he explained, and the Israelites triumphed because they placed their belief and trust in the power of God.

"The game plan for our battle has not changed from that of the Israelites," Father Hollowell said. "The ark of the covenant was a box with poles on each side, and inside the living God was truly present. The Israelites carried the ark of the covenant with them into all of their battles, and so do we. He is present in us because we consume the Eucharist at Mass. We



Photo by Mary Ann Wyand

Father John Hollowell, left, and Father Patrick Beidelman pray during the Mass for Life on Jan. 20 at SS. Peter and Paul Cathedral in Indianapolis. Father Hollowell was the principal celebrant and homilist for the liturgy before archdiocesan pro-life pilgrims departed for Washington, D.C. Father Beidelman is the vice rector for the Bishop Simon Bruté College Seminary in Indianapolis.



Photo by Mary Ann Wyand

Archdiocesan March for Life pilgrims Chris Slabaugh of Hayden, left, a member of St. Joseph Parish in Jennings County, and Beth Schoettner of Columbus, right, a member of Holy Trinity Parish in Edinburgh, pray during the Mass for Life on Jan. 20 at SS. Peter and Paul Cathedral in Indianapolis before departing for the March for Life in Washington, D.C.

become really and truly an ark of the covenant bearing God's true presence inside of ourselves."

As teenage "jean-wearing, iPod-listening, gum-chewing arks of the covenant," he said, the youths will "stand arm in arm with an invisible host" during the March for Life.

"Wherever the ark is, there his angels and saints are praising him," Father Hollowell said, "and so we march with the heavenly host in a battle for the soul of our nation. We do not know when Goliath will fall, ... but we do know we will be victorious" because we march in God's name. †

MASS

continued from page 1A

crypt level below the upper church.

Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. bishops' Committee on Pro-Life Activities, presided at the Mass. He was joined by Cardinals Francis E. George of Chicago, Sean P. O'Malley of Boston, Justin Rigali of Philadelphia, William H. Keeler, retired archbishop of Baltimore, and William W. Baum and Theodore E. McCarrick, retired

archbishops of Washington.

In his homily, Cardinal DiNardo welcomed the thousands of Catholics from across the country who made the trip to Washington for the annual vigil and march marking the 37th anniversary of the U.S. Supreme Court's *Roe v. Wade* decision that legalized abortion.

The cardinal said he was particularly grateful for the presence of thousands of young people, whom he called "a sure mark of infectious joy, the sign of life."

He recalled the martyrdom of a youthful St. Agnes—Jan. 21 is the feast day of the Roman saint—saying her witness to faith as a

child can be an inspiration for all Catholics in the continuing campaign to protect life.

"St. Agnes was so small that the chains intended to bind her hands and wrists slid off," he said. "Unfortunately, in our culture we have grown into the chains that bind us and hold us fast in a grip of deadly attitudes about human life, about the human person, especially in the moments of his or her beautiful but fragile beginnings and in those vulnerable times of old age and illness."

The cardinal offered his views on the current health care reform legislation before Congress. He said the House and Senate versions of reform fail to uphold the dignity of people and freedom of conscience.

He said that while the House version of the bill reaffirmed the long-standing policy

against using federal funds for health plans covering elective abortions, the Senate stripped that provision from its bill.

"That [Senate] bill is also less successful in making health care affordable for all who are poor or vulnerable, especially immigrants," he said. "Neither bill has sufficient conscience protections at this point."

"Our response must be clear and articulate to Congress on the essential criteria for genuine health care reform. Abortion is not health care. Health care is about saving and preserving lives, not destroying lives. As our president before Congress recently said, everyone should be cared for and no one should be deliberately killed," he said.

Cardinal DiNardo urged the thousands in the basilica to embrace life willingly and earnestly, as did the saints who span the centuries.

He said the actions to influence lawmakers on abortion—lobbying, public marches and writing letters—are important. But so, he said, is prayer and embracing Jesus on the cross. †



Cardinal Daniel N. DiNardo

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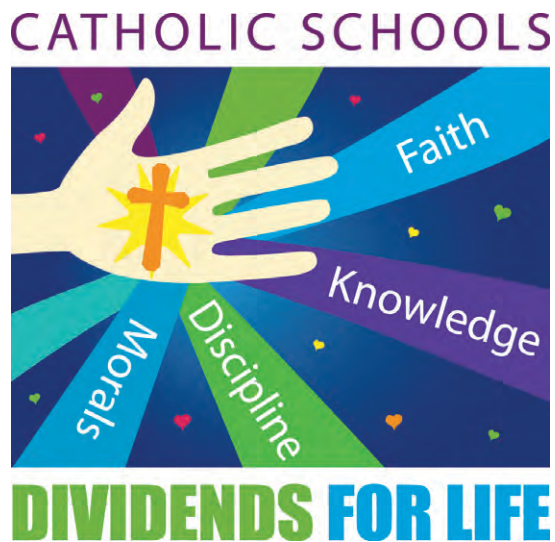
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Catholic Education in the Archdiocese of Indianapolis:

A faith-filled investment in the future of our children

By Annette "Mickey" Lentz

As we begin another calendar year and a new decade, it causes us to think about our many blessings and gifts, and even the challenges which lie before us.



At the start of a new year, I always reflect on where I have been and what still needs my attention. I call this my personal portfolio, just as

one also has a stock portfolio. I am called to take stock of my life. What are my dividends? How have I profited from my investments?

This year's theme for Catholic Schools Week is "Catholic Schools: Dividends for Life." When I first saw this theme, my mind went to the stock portfolio. Then the

light bulb went off in my mind and I realized all the dividends that Catholic schools have paid over many years. It's a totally different type of profit, one I am still blessed by each day.

There are four major qualities of Catholic education: faith, knowledge, discipline and morals. They are qualities I have valued since entering the first grade at St. Patrick School and graduating many years later from Saint Mary-of-the-Woods College in Terre Haute. These gifts or dividends become a part of who we are and what we do—a personal portfolio.

Let me reflect on each of those qualities as they pertain to my life.

Faith is my personal relationship with God, and certainly with others, too. My religion classes, as did all my other subjects and service opportunities, allowed me to express my faith and belief in God, my classmates and later my colleagues.

Knowledge means acquiring

information and then transferring its importance. For me, knowledge also means the academic excellence which exists in our schools—not only in test scores, but also in teaching the whole student in body, mind and spirit.

Ninety-eight percent of our students graduate from high school, and an amazing 97 percent continue to higher education. What a dividend for our business world. It doesn't get much better than that.

We all know the importance of discipline. For me, it says that I needed to pay attention to my school lessons and be able to apply those skills for a happy and fruitful life. Discipline helped me achieve my dreams and goals—another great payoff!

Morals are a MUST. Finding a way to be happy and balanced is not easy. Knowing right from wrong is one thing, and doing it is another. Morals lead to integrity, be it in business, education or

whatever field one chooses.

At the end of 2009, most publications listed the top 10 stories of the year and even the decade. In every case, these lists caused us to pause and reflect on the hallmarks mentioned. We have our own stories to remember and consider. What we do reflects who we are and helps to write our story for the future. I ask you to think about the dividends of Catholic schools and commit yourself to the continued support of Catholic school education.

And so it is that Catholic schools produce dividends for life. The whole world benefits when we share these dividends with others. I am grateful to have had that experience. God bless.

(Annette "Mickey" Lentz is the chancellor of the archdiocese and the executive director of the archdiocesan Secretariat for Catholic Education and Faith Formation.) †



A special connection

Faith guides students' efforts to make a difference, page 2B.



Making her mark

After 50 years in the classroom, teacher still inspires students, page 5B.



Prayers for God and Mary

Holy Name School students promote the rosary, page 9B.



A house united

New approach to student leadership creates deeper faith, tighter bonds, page 3B.



A meaningful victory

CYO group uses basketball to help youths with disabilities, page 8B.



The bond of belief

High school sports strive to teach values and deepen faith, page 12B.

A special connection

Faith guides students' efforts to make a difference



Alexandra Young and her seventh-grade classmates at St. Bartholomew School in Columbus stuff Christmas stockings for American soldiers in Afghanistan.



As part of a school-wide community service day on Oct. 28 for Bishop Chatard High School students, teachers and staff members in Indianapolis, freshman Patrick Gordon helps a guest go through the Food Link food pantry in Indianapolis.



Students and teachers from Bishop Chatard High School pose outside a vacant home in Indianapolis that they helped to renovate during a school-wide community service day on Oct. 28.



Bishop Chatard freshman Katie Armstrong, left, and sophomore Shari Bailey paint the interior of a home being restored by "Rebuilding the Wall," an organization that restores vacant homes for low-income families.

By John Shaughnessy

The images range from fun to heartwarming.

They also offer connections that spread from the heroics of Indianapolis Colts quarterback Peyton Manning to the horror of earthquake-devastated Haiti.

In all the images, there is this constant—the way that Catholic school students across the archdiocese strive to make a difference in their communities and the world.

Here is a look at five special efforts that show that service is a way of life and an expression of faith for Catholic school students.

'Hula Hoops for Haiti'

The students at Sacred Heart School in Jeffersonville had already made a commitment to Haiti before the Jan. 12 earthquake that devastated that country and killed about 200,000 people.

"Our school theme this year is 'Sacred Heart School Makes a World of Difference,' and we have concentrated our efforts on ways that we can help our sister parish, St. Raphael, in Haiti," said Becky Spitznagel, the school's principal. "A missionary team from Sacred Heart, including our pastor, Father Tom Clegg, traveled to Haiti this past October. After they came back, we talked about the needs of the people there."

At the time, the school community decided to raise \$2,600 to build a home for a family in Haiti. During Advent, students did jobs in their neighborhoods, earning about \$1,000 for the home. They planned to raise the additional money during Catholic Schools Week—a time when the school traditionally does a fun event to help a serious cause.

"We decided we would hold a 'Hula Hoops for Haiti' event," Spitznagel said. "The students will take part in hula hoop activities in the gym and collect donations for their efforts. At the end of the hula hoop activities, Father Tom has agreed to be a human ring-toss. For every five dollars in donations that a student collects, he or she will get a chance to toss a hula hoop over Father Tom. The top three students to get the most hula hoops around him will get to go out to eat lunch with Father Tom."

While the event is fun, the focus is serious following the earthquake.

"The recent tragic events in Haiti have altered our focus," Spitznagel said. "We plan to send the money already collected to aid in the earthquake relief efforts."

A common thread of dedication

There was one common thread that weaved its way through the terrific effort by the sixth- and seventh-grade students at St. Bartholomew School in Columbus.

The students wanted to let a unit of American soldiers serving in Afghanistan know how much their dedication meant to them.

"One of our students has an uncle serving in Afghanistan," said Kathy Schubel, the school's principal. "So the students decided to send them stockings for Christmas. The students sewed the stockings themselves. They brought in sewing machines and did some appliques on the stockings—stars and hearts. Most of them had never done sewing or hand-stitching before. They also did different things to raise money so they could fill the stockings."

The project came to a peak in early December when the students mailed the stockings, which they had stuffed with small gifts that included writing materials and personal hygiene items.

"The uncle sent his nephew pictures of the soldiers receiving the stockings," Schubel said. "The students were so proud."

'The Wood Chop'

Father Aaron Jenkins imagines the unusual

service trip as a perfect way to teach high school students about the Catholic history of Indiana and to show them a different way to help the poor.

On the weekend of Feb. 12-14, the chaplain of Father Thomas Seccina Memorial High School in Indianapolis plans to lead about 30 students on a journey to southern Indiana and Saint Meinrad Archabbey.

"I'm taking a group of students down there for what they call 'The Wood Chop,'" Father Jenkins said. "Those counties down there are among the poorest in the state, and many of the people down there heat their homes with wood. Cutting and gathering wood is a way of providing heat for the poor in that area. It's a way for our students to get to see a different picture of the poor."

Father Jenkins also hopes that staying at the monastery for three days will also give the students an insight into a community built upon faith.

"It's a way to connect them with the Catholic history of Indiana and give them an experience of a faith-filled community of monks who have been living and praying there for more than 150 years."

A day to remember and savor

Tyler Mayer didn't know what to expect when he organized a service day that sent 680 students and 115 adults to help nearly 40 social service agencies and community organizations across Indianapolis.

As the director of campus ministry at Bishop Chatard High School in Indianapolis, Mayer hoped the day would be a "catalyst for students to realize, even though they are young, that they have the ability to cause great change in a world that needs it so desperately."

So on Oct. 28, students, teachers, staff members and parents from Bishop Chatard took assignments that led them to help at nursing homes, child care centers, food banks for the poor and other sites.

"Just hearing the students talk about their experiences was real neat," Mayer noted. "Some kids had to build a brick wall, others had to move dirt, but no one complained. They knew they were there to help. It gave them a better perspective of the need that is out there."

It also gave the places and people they helped a better understanding of teenagers today.

"The agencies were all thankful," Mayer said. "One of the biggest comments I got from them was their surprise [about] the quality of students we brought them. They weren't sure how teenagers would respond. It's cool the way they did respond. It was inspirational to see."

A special connection

The project bears the name of Peyton Manning.

Just like a pass from Manning to Indianapolis Colts' tight end Dallas Clark, the connection has been a good one between the Peyton Manning Children's Hospital at St. Vincent Hospital in Indianapolis and Pope John XXIII School in Madison.

"The hospital has a program where they send us hospital bracelets with the names of the patients there and then we pray for them every day," said Jill Mires, the principal of Pope John XXIII School, which has about 260 students from preschool to sixth grade.

The program has been a perfect way for Mires to introduce the young students to the importance of being there for others in need.

"The school children have really connected with it," she said. "It's been neat for us both spiritually and from a service-oriented standpoint. It's special to hear the children telling their parents about the child and their illness, and that they're praying for them to heal." †



Bishop Chatard freshman Luke Williams never realized that community service could involve dancing. He dances with a guest at Joy's House, an adult day care facility in Indianapolis.



Bishop Chatard senior Ari Pappas, left, freshman Robyn Van Vliet and sophomore Molly Marsh hand out food and household items at the Food Link food pantry.



Bishop Chatard High School students take a break during a day of painting walls, raking leaves, cleaning rooms and playing with children at Christamore House, a multiservice community agency in Indianapolis.



Students at St. Bartholomew School in Columbus show the Christmas stockings they made and filled with gifts for American soldiers serving in Afghanistan.



Catherine Aubrey, left, and Hadley Anderson, juniors at Our Lady of Providence Jr./Sr. High School in Clarksville, carry boxes of toys on Dec. 11, 2009, that were donated to the Marine Foundation Toys for Tots to the school's lobby. The toy drive at Providence was organized by the school's House of Justice and House of Faith. Students from all four grade levels in the senior high school are arranged in eight houses in a new student leadership model launched last fall at Providence.

A house united

New approach to student leadership creates deeper faith, tighter bonds

By Sean Gallagher

CLARKSVILLE—A main goal of any high school is to prepare its students to become mature, well-rounded adults who can be strong leaders in their communities.

Catholic high schools also seek to form their students to be faith-filled leaders.

At the start of this academic year, Our Lady of Providence Jr./Sr. High School in Clarksville launched a major overhaul of its student leadership structure to better achieve that goal.

Instead of having a student council and class officers like most high schools do, Providence now has what is called the "house system." There are eight houses that include groups from all four of its classes in the senior high school.

The junior high school at Providence has one house.

Each house is named for one of the values that are hallmarks of Providence. They also have a color and a patron saint.

There are 10 elected leaders in each house and 80 in the senior high school as a whole, which contrasts with 20 under the previous model.

This large group of leaders has been

charged, with the rest of the members of their house, to organize at least four school-wide activities each year.

"[The house system] is developing our students into stronger and better leaders," said Providence senior Matt Duncan. "I have a feeling that it's going, in the long run, to develop our leadership skills and really help us one day, when we're out in the workforce, to be able to take charge and to make decisions."

Matt is a member of the House of Integrity, whose color is metallic silver and has St. Jerome as its patron saint.

The house system also creates a stronger bond among students. Upper class students interact more with freshmen and sophomores and so become real role models for them.

"It's really been nice," said Providence senior Travis Cunningham. "I've gotten to know a lot of underclassmen that I wouldn't have gotten to know otherwise. I'm finding a new way to bond with people."

Travis is a member of the House of Truth, whose color is green and has St. Gertrude for its patron saint.

The house system's requirement of having each class organize a spiritual activity also reinforces Providence's

Catholic identity, according to Providence senior Kameron Johnson.

"Even at a Catholic school, it's not really cool to show your faith a lot of times," said Kameron. "And I think just seeing upperclassmen being very genuine with their faith in an environment could really affect freshmen or sophomores. It might make them more willing to keep the cycle going when they're upperclassmen and show their faith to people."

Kameron is a member of the House of Faith, which has teal for its color and St. Gregory the Great as its patron saint.

The house system also presents new ways for students and teachers to get to know each other.

Each teacher at Providence is assigned to a house. One serves as the house director, although the students in the house still end up making house decisions.

"At least in my house, the teachers are on subcommittees, but aren't leading [them]," said Providence senior Jacob Kraft. "They're in there throwing out ideas and giving us their knowledge of what Providence may have used to be like. They've been able to interact with us on our own level, I guess, instead of just as a teacher."

Jacob is a member of the House of Justice, whose color is red and whose patron saint is St. Ambrose.

A main reason for implementing the house system was to renew the spirit that filled Providence in previous years, according to Leslie Mills, the director of leadership and service at Providence.

Many of Providence's teachers and administrators are graduates of the New Albany Deanery school. Mills is a member of the Class of 1993.

"Something had been lost since I had left," Mills said. "I think things got stale. I think that we had the same student leaders every year. It was such a small crop to pick from because a lot of people didn't feel like they could jump into those leadership positions."

Mills now sees a renewed spirit in the school because of the house system.

"I feel a lot of energy in the building right now," she said.

Providence senior Lauren Jerdonek agreed.

"Although we're all great friends and everyone in the classes is unified, we lacked something as classes and in the school itself," Lauren said. "Now we're making changes to kind of bring the school together."

Lauren is a member of the House of Spirit, whose color is blue and whose patron saint is St. Theodora Guérin.

Providence principal Mindy Ernstberger, a member of the school's Class of 1974, agreed that the school atmosphere had changed in recent years, and that the house system has started to bring new life to the school.

"New faculty and staff leadership is emerging," Ernstberger said. "It has re-energized some faculty and staff, but has also been a calling for others to become a more vital part of the school community. Relationships with students are strengthening, and a new sense of commitment to and ownership of Christian leadership is being felt by [the] faculty and staff, too."

The house system even includes Providence graduates. Each graduating class, dating back to 1955, has been assigned to one of the eight houses in the school. Providence president Joan Hurley believes the house system will foster strong, ongoing relationships with graduates.

"Our hope is that these alumni will catch up with the students now in the houses, perhaps attend one or two of their meetings and support the projects each house conducts," Hurley said. "I believe that by tying the alumni to our existing student body, and allowing interaction through our Web site and other means, the house system grows and brings alumni closer to the school and its present student body."

Even after just a few months, senior Jacob Kraft can see how the house system is making a difference to the school.

"I think the house system can catapult Providence to be so much better," Jacob said. "It's already good. But I think the house system has so much to offer. It will create a bigger sense of community."

(To learn more about the house system at Our Lady of Providence Jr./Sr. High School in Clarksville, log on to www.providencehigh.net/node/506.) †



Jacob Kraft, second from left, a senior at Our Lady of Providence Jr./Sr. High School in Clarksville, speaks on Jan. 6 at his school about its new student leadership model where groups of students from all four grade levels are organized into eight "houses." Listening to Jacob are, from left, Providence seniors Lauren Jerdonek and Travis Cunningham.

Tough question, good answers

Teacher asks, 'If Jesus came to Earth, what would he find?'

By John Shaughnessy

Lynn Henning's question about Jesus and how we live our faith would challenge anyone.

So just imagine what it must have been like for the third-grade students in Henning's religion class when she asked them to write an answer to this question:

"If Jesus came down to Earth today and walked into our room, what would he find that is good and bad in our world?"

The answers that Henning received from her third-grade class at St. Monica School in Indianapolis impressed her.

Here is a selection of those answers:

Hilton Sanchez—"One day, Jesus came to Earth and this is what he saw. Jesus was very happy because he saw families going to church. He was also sad because he saw friends fighting. Jesus could see that people were respecting nature and protecting endangered animals.

"As he walked along the Earth, he saw countries at war and divorced families. So Jesus continued walking and he saw all the pollution. Sometimes, he saw people performing good services and also people taking part in the sacraments. Jesus said, 'With prayer, the world can be a better place.'"

Anna George—"If Jesus came to Earth, he would find lots of good things. He would like that people are giving and sharing. He would like that we are still going to church and praying on Sunday. He would find lots of bad things, too. He would not like that people are smoking or that people are littering. He would not like to see people robbing houses and banks."

Taylor Wentland—"I think that Jesus would like our Earth because of our art. Using our talents such as music and sports

would please him, too. Jesus is happy when we take care of nature. Loving others is one of the best ways to make him happy."

Parker Gianoli—"I think that Jesus would not be pleased with the wars, immigration issues and the endangered animals. He would be disappointed in the broken commandments. He would be sad at seeing children in pain. He would like that the Bible is still being used today."

Cecilia Seufert—"Jesus would find that people care about the environment.

Recycling is one of the ways that people are doing their part. Planting trees is a tradition many communities have adopted. These are just a few of the ways that Jesus would see that we are taking care of the Earth."

For Henning, the answers the students gave reflected her hope for the class.

"My hope for the third-grade students this year is for them to connect what we learn from our books to their everyday lives," she said. "We talk quite a bit about how God wants us to live and what that means to them. They learn about the

sacraments, Scripture and prayer. But more importantly, I want them to know how those things can help make a difference.

How can they be the change in our world?"

She believes her students are headed in the right direction.

"I wasn't at all sure what to expect since this was our first try at a journal question that required them to write this much," Henning said. "I was hoping for some simple writings. I was very impressed by the depth of their thinking. They were able to take their faith and apply it to other areas that they are studying, like social studies, science and language. They really are understanding how their faith connects to the world." †

'We talk quite a bit about how God wants us to live and what that means to them. They learn about the sacraments, Scripture and prayer. But more importantly, I want them to know how those things can help make a difference. How can they be the change in our world?'

—Lynn Henning



Above, in her religion class at St. Monica School in Indianapolis, third-grade student Taylor Wentland wrote that Jesus is happy when we use our talents, take care of nature and love one another.



Left, third-grade student Hilton Sanchez imagines Jesus coming to Earth and saying, "With prayer, the world can be a better place."

Guardian Angel Guild raises funds to help students with learning disabilities

By Mary Ann Wyand

Guardian angels are a continual source of help for God's people.

"The whole life of the Church benefits from the mysterious and powerful help of



During the Guardian Angel Guild's 50th anniversary luncheon on Sept. 24 in Indianapolis, guild president Ginny Maher thanks guild members for their dedication and tireless efforts to raise funds to help the archdiocesan Office of Catholic Education's resource programs serve students with learning disabilities.

angels," the *Catechism of the Catholic Church* explains. "... From its beginning until death, human life is surrounded by their watchful care and intercession" (#334-#336).

For half a century, Catholic education in the archdiocese has benefited from the charitable work of a dedicated group of guardian angels who tirelessly raise funds for resource programs and resource teachers at schools and St. Mary's Child Center in Indianapolis.

Since 1959, members of the Guardian Angel Guild in Indianapolis have helped God's children with developmental disabilities to reach their educational potential at Catholic schools and look forward to a better future.

Guardian Angel Guild members and guests celebrated the organization's 50th anniversary on Sept. 24 during a luncheon in Indianapolis. The theme was "Celebrating Yesteryear, Envisioning Tomorrow."

Guild president Ginny Maher, a member of SS. Peter and Paul Cathedral Parish in Indianapolis, said the volunteer organization began "when a group of mothers put their concerns and vision into action" to ensure that students with learning disabilities receive the resources they need at Catholic schools.

Maier said five decades of guild fundraisers have benefited hundreds, if not thousands, of students with special needs.

During 2009, she said, the guild distributed more than \$32,000 to

archdiocesan schools to support resource programs, students and instructors.

Looking to the future, Maher said the guild hopes to serve more students, financially support more resource programs in schools and establish an endowment for future needs.

"We continue our mission to help children with developmental disabilities to reach their potential," she said, "through testing and support to succeed in every aspect of their educational endeavors."

During his keynote speech, Evansville Bishop Gerald A. Gettelfinger—a former archdiocesan vicar general, chancellor and superintendent of schools—thanked the guild members for helping Catholic school students with learning disabilities.

"The Guardian Angel Guild had a key role, and still does have a key role, of providing that kind of assistance to our Catholic schools," Bishop Gettelfinger said. "There is no way to even describe what kind of an effect you have had on these young people for a lifetime."

He praised the guild members for "the effort that all of you make on an annual basis to raise funds then generously contribute to help young people" with special needs to be able to receive a Catholic education.

Particularly noteworthy is the fact that the Guardian Angel Guild's financial support dating back five decades enabled Catholic schools and St. Mary's Child Center to serve students with learning disabilities, he said, even before federal

and state disability laws required public schools to provide special education coursework.

During the early years, Guardian Angel Guild members also helped tutor students that needed help with mathematics and reading skills at some of the Catholic high schools and grade schools in Indianapolis. Now there is a resource room or special education teacher at each Catholic school in the Indianapolis area.

Guild members said it has been a pleasure to help the archdiocese serve parents who want a Catholic education for their children with learning disabilities.

Maier said the guild continues to help pay for diagnostic evaluations, special equipment, technology, educational materials and extra training for teachers to better serve students.

"We also help with the archdiocesan Office of Catholic Education's SPRED program [Special Religious Development for children and adults with special needs]," she said, as well as "instructional materials for students with language challenges, autism, Asperger's syndrome and dyslexia to pinpoint what they need and then provide the equipment that would best assist them.

"It's such a good feeling to think that we are maybe making a difference in a child's life," Maier said, "by offering something that they need." †

After 50 years in classroom, teacher still inspires students

By John Shaughnessy

When Marilyn Dever-Miles retires as a teacher someday, she will head to her hallway closet where she has stored boxes filled with notes and cards from her students of the past 50 years.

Notes thanking her for preparing them for college.

Letters of appreciation for how the demands she made of them now help them in their jobs.

Birthday cards telling her how much of a difference she has made to their lives.

"Someday when I retire, I'll get the boxes out, I'll go through them and I'll cry," says Dever-Miles, who teaches English at Roncalli High School in Indianapolis. "The students used to send me notes. Now, they send me e-mails. Those mean so much. One of them doesn't just make your day, it makes your month."

At 71, Dever-Miles has been "making the days" of students for five decades—making those days more challenging and inspiring.

"At 50 years, to still be viewed by your peers and your students as the most energetic and passion-filled teacher, I just find that startling," says Chuck Weisenbach, Roncalli's principal. "After 50 years, she's still at the top of her game. Kids swear by her, even more so when they get to college. My wife and I have two kids who have had her as a teacher. They just adore her, and they have such respect for how much they have benefited from her. She can just flat out teach."

Spend time with Dever-Miles and her passion for teaching teenagers fills her words and her facial expressions.

"The kids keep me going," she says with a smile that glows. "They are so full of energy, and they are so full of hope. Maybe it's also the challenge of staying ahead of them. Sometimes they win, and sometimes I win."

As she shares that last thought, her eyes get bright, and even flash a touch of mischief. Her look becomes a mixture of warmth and intensity when she talks about her approach to teaching.

"Hold a tight rein and you're OK. Let up and you're dead," she says. "One of my goals is to be a good example. I want them to see a good example of a good Catholic woman—someone who keeps her promises, someone who is fair, firm

and friendly. And someone who is fun. Never discount fun—I think we do sometimes. It's good for them to see me go to church, too. Kids hate a phony, and they look for it in adults. You better not be a phony if you want their respect."

While she seeks respect, she also demands punctuality and organization from her students.

"I want to teach them things they'll need later in life," says Dever-Miles, a member of St. Jude Parish in Indianapolis. "Organization and punctuality are the two biggies for me. I don't allow tardies, and I don't take late assignments."

She teaches English—and stresses writing, grammar and vocabulary—because she believes it's the foundation of so much of what people do in their careers. She teaches at a Catholic school because she sees the difference that an emphasis on faith can have on students.

"I went to a Catholic grade school, a Catholic high school and a Catholic college," says the 1960 graduate of now Marian University in Indianapolis. "We get the basics of our religion, and we can practice it every day. The kids can go to Mass every day. We can pray in every class. And we really push service. Your religion is more accessible here."

So is she.

Consider this note from a former Roncalli student: "I really see Jesus in you. Your great faith and trust in God is obvious through your Mass attendance and your kind words. I have truly been blessed to know you as my teacher and role model."

There's also this note from a former Roncalli student who is studying in college to become a teacher: "You are still the best teacher I have ever had. After high school, I have had six semesters of college



At 71, Roncalli High School teacher Marilyn Dever-Miles has spent 50 years leaving her mark on the education and the lives of her English students.

professors and you still knock them all out of the park. ... I learned how to always write my best, and always take the time to correct my mistakes. I am very conscious of bringing materials to class, and being on time. You truly made a difference, Mrs. Miles."

While notes from her students through five decades have filled boxes in her hallway closet, she has showered her students with written praise, too.

"She writes congratulatory notes and good-job notes to students who are in the play, to athletes who have made the all-county team, to kids who have done well on the Spelling Bowl team,"

Weisenbach says. "She calls parents with good news about their children. She's unbelievable."

More than anything, she believes. She believes in her students. She believes in her ability to make a difference in their lives.

"My kids are my legacy," she says, tapping her fingers with emphasis on a table. "It's any thing and every thing I've done to help a kid—whether it was to help them through some drama in their life, or help them with their faith, or help them do well in college. That's my legacy. These are my kids. Don't you ever think otherwise. Whether they want to be or not, they are my kids." †

Zany experiment with snails adds fun and creativity to class

Criterion staff report

The unusual oath was one of the special touches that Katie Aebersold used in her zany experiment to add fun and real-life communication skills to the French classes she teaches at Our Lady of Providence Jr./Sr. High School in Clarksville.

With her left hand on a French translation of the Bible and her right hand raised, junior Catherine Aubrey became the first student to take the oath—to adopt a snail:

"I, Catherine, swear to take full responsibility for the escargot named Raoul, to provide him with safe housing, adequate clothing and educational opportunities. ... I also swear to never spill salt or eat shrimp, lobster or crab in the presence of my escargot. So help me God."

Before the ceremony ended on Nov. 30, 11 French students became proud adoptive parents of their very own snail. Since then, the snails have helped the students communicate better in French.

"I was looking for something that would help them communicate real-life situations in the French language," Aebersold said.

As adoptive parents, the students had to introduce their snails to teachers and staff members around the school in French. They have also used the French language to write about experiences they have created for the snails.

"Before this, they wrote about themselves and that's hard," Aebersold said. "This has made them more creative with the language and more comfortable with it. They're making houses for the snails, and they'll have to take them on spring break with them. They'll have to

send me a postcard from wherever they are."

A first-year teacher at Providence, the 24-year-old Aebersold discovered the snails at www.adoptanesnail.com while searching online for teaching resources.

She introduced the concept to students during National French Week when she gave them a baby keepsake box. Students had to guess what was inside the boxes before they opened them. Looking inside, the students found a snail shell that came with a personality profile. Students were matched with a snail profile that had some of their same interests and even fears.

"Laughter filled my room," Aebersold recalled. "The students had to pick a name for their snail and then introduce their snail to the class."

Students have enjoyed the project. "It was nothing like I had ever done before," Kristin Simms said. "I will always remember this experience."

Classmate Candace Popp noted, "It's an interesting experience. It helps me to learn how to use the French



Clark Superior Court Judge Jerome Jacobi swears in Candace Popp, a sophomore at Our Lady of Providence Jr./Sr. High School in Clarksville, during a ceremony for students to adopt a snail in teacher Katie Aebersold's French class. Holding the Bible is Providence science teacher Ginger Shirley.

language in everyday life."

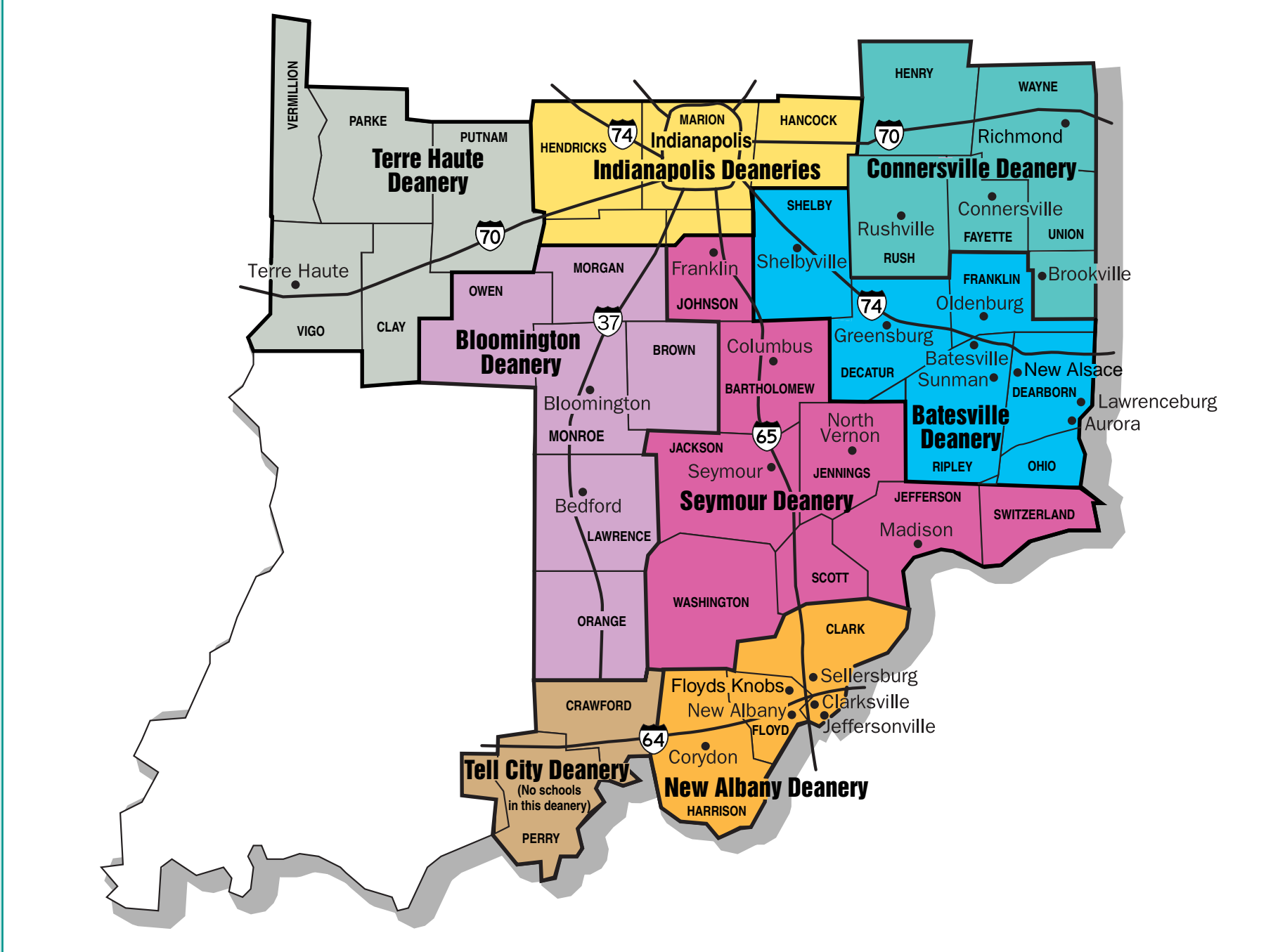
For Aebersold, the unusual project is just one more memorable moment as a teacher.

"It's been terrific," she said about her first year of teaching at Providence. "It's a testimony to the wonderful atmosphere at Providence. It's a dream job at a dream school." †

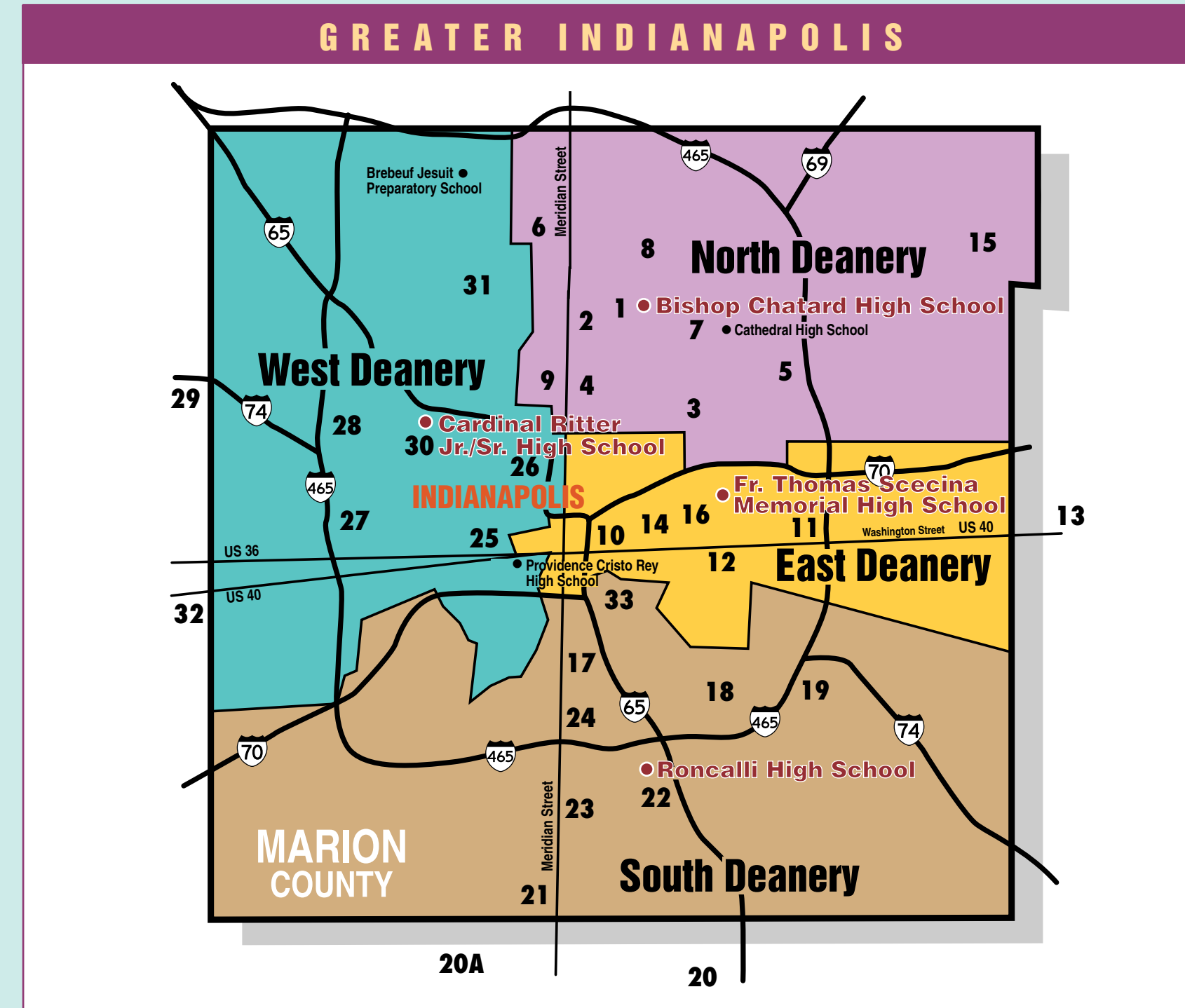


Catholic Schools

ARCHDIOCESE OF INDIANAPOLIS



An answer to a parent's prayer



DEANERY SCHOOLS

<p>Batesville Deanery</p> <p>Aurora St. Mary of the Immaculate Conception School (K-8) 211 Fourth St. Aurora, IN 47001 812-926-1558</p> <p>Batesville St. Louis School (K-8) 17 St. Louis Place Batesville, IN 47006 812-934-3310</p> <p>Greensburg St. Mary School (P-6) 210 S. East St. Greensburg, IN 47240 812-663-2804</p> <p>Lawrenceburg St. Lawrence School (K-8) 524 Walnut St. Lawrenceburg, IN 47025 812-537-3690</p> <p>New Alsace St. Paul School (P-6) 9788 N. Dearborn Road Guilford, IN 47022 812-623-2631</p> <p>Shelbyville St. Joseph School (P-5) 127 E. Broadway Shelbyville, IN 46176 317-398-4202</p> <p>Sunman St. Nicholas School (P-8) 6459 E. St. Nicholas Drive Sunman, IN 47041 812-623-2348</p>	<p>Bloomington Deanery</p> <p>Bedford St. Vincent de Paul School (P-8) 923 18th St. Bedford, IN 47421 812-279-2540</p> <p>Bloomington St. Charles Borromeo School (P-8) 2224 E. Third St. Bloomington, IN 47401 812-336-5853</p> <p>Connersville Deanery</p> <p>Brookville St. Michael School (K-8) P. O. Box J, 275 High St. Brookville, IN 47012 765-647-4961</p> <p>Connersville St. Gabriel School (P-6) 224 W. Ninth St. Connersville, IN 47331 765-825-7951</p> <p>Richmond Seton Catholic High School (7-12) 233 S. 5th St. Richmond, IN 47374 765-965-6956</p> <p>St. Elizabeth Ann Seton School (P-6) 801 W. Main St. Richmond, IN 47374 765-962-4877</p> <p>Rushville St. Mary School (P-6) 226 E. Fifth St. Rushville, IN 46173 765-932-3639</p>	<p>New Albany Deanery</p> <p>Clarksville Our Lady of Providence Jr./Sr. High School (7-12) 707 Providence Way Clarksville, IN 47129 812-945-2538</p> <p>St. Anthony School (P-8) 320 N. Sherwood Ave. Clarksville, IN 47129 812-282-2144</p> <p>Corydon St. Joseph School (P-6) 512 Mulberry Corydon, IN 47112 812-738-4549</p> <p>Floyds Knobs St. Mary-of-the-Knobs School (P-6) 3033 Martin Road Floyds Knobs, IN 47119 812-923-1630</p> <p>Jeffersonville Sacred Heart School (P-8) 1842 E. Eighth St. Jeffersonville, IN 47130 812-283-3123</p> <p>New Albany Holy Family School (P-8) 217 W. Daisy Lane New Albany, IN 47150 812-944-6090</p> <p>Our Lady of Perpetual Help School (P-8) 1752 Scheller Lane New Albany, IN 47150 812-944-7676</p>	<p>St. Mary School (P-8) 420 E. Eighth St. New Albany, IN 47150 812-944-0888</p> <p>Sellersburg St. Paul School (P-6) 105 St. Paul St. Sellersburg, IN 47172 812-246-3266</p> <p>Seymour Deanery</p> <p>Columbus St. Bartholomew School (P-8) 1306 27th St. Columbus, IN 47201 812-372-6830</p> <p>Franklin St. Rose of Lima School (P-8) 114 Lancelot Drive Franklin, IN 46131 317-738-3451</p> <p>Madison Father Michael Shave Memorial Jr./Sr. High School (7-12) 201 W. State St. Madison, IN 47250 812-273-2150</p> <p>Pope John XXIII School (P-6) 221 W. State St. Madison, IN 47250 812-273-3957</p> <p>North Vernon St. Mary School (K-8) 209 Washington St. North Vernon, IN 47265 812-346-3445</p>	<p>Seymour St. Ambrose School (P-8) 301 S. Chestnut St. Seymour, IN 47274 812-522-3522</p> <p>Terre Haute Deanery</p> <p>Terre Haute St. Patrick School (P-8) 449 S. 19th St. Terre Haute, IN 47803 812-232-2157</p> <p>Private High School</p> <p>Oldenburg Oldenburg Academy of the Immaculate Conception (9-12) P.O. Box 200 Oldenburg, IN 47036 812-934-4440</p>
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GREATER INDIANAPOLIS DEANERY SCHOOLS

<p>Indianapolis North Deanery</p> <ul style="list-style-type: none"> Bishop Chatard High School (9-12) 5885 N. Crittenden Ave. Indianapolis, IN 46220 317-251-1451 Christ the King School (K-8) 5858 N. Crittenden Ave. Indianapolis, IN 46220 317-257-9366 Immaculate Heart of Mary School (K-8) 317 E. 57th St. Indianapolis, IN 46220 317-255-5468 St. Andrew & St. Rita Catholic Academy (P-8) * 4050 E. 38th St. Indianapolis, IN 46218 317-549-6305 St. Joan of Arc School (P-8) 500 E. 42nd St. Indianapolis, IN 46205 317-283-1518 St. Lawrence School (P-8) 6950 E. 46th St. Indianapolis, IN 46226 317-543-4923 St. Luke School (K-8) 7650 N. Illinois St. Indianapolis, IN 46260 317-255-3912 	<ul style="list-style-type: none"> St. Matthew School (K-8) 4100 E. 56th St. Indianapolis, IN 46220 317-251-3997 St. Pius X School (K-8) 7200 Sarto Drive Indianapolis, IN 46240 317-466-3361 St. Thomas Aquinas School (K-8) 4600 N. Illinois St. Indianapolis, IN 46208 317-255-6244 St. Simon the Apostle School (P-8) 8155 Oaklondon Road Indianapolis, IN 46236 317-826-6000 <p>Indianapolis East Deanery</p> <ul style="list-style-type: none"> Father Thomas Seccina Memorial High School (9-12) * 5000 Nowland Ave. Indianapolis, IN 46201 317-356-6377 Holy Cross Central School (P-8) * 125 N. Oriental St. Indianapolis, IN 46202 317-638-9068 	<ul style="list-style-type: none"> Holy Spirit School (P-8) 7241 E. 10th St. Indianapolis, IN 46219 317-352-1243 Our Lady of Lourdes School (P-8) 30 S. Downey St. Indianapolis, IN 46219 317-357-3316 St. Michael School (P-8) 515 Jefferson Blvd. Greenfield, IN 46140 317-462-6380 St. Philip Neri School (P-8) * 545 N. Eastern Ave. Indianapolis, IN 46201 317-636-0134 St. Therese of the Infant Jesus/Little Flower School (P-8) 1401 N. Bosart Ave. Indianapolis, IN 46201 317-353-2282 <p>Indianapolis South Deanery</p> <ul style="list-style-type: none"> Roncalli High School (9-12) * 3300 Prague Road Indianapolis, IN 46227 317-784-6828 St. Mark the Evangelist School (K-8) 541 E. Edgewood Ave. Indianapolis, IN 46203 317-783-7759 	<ul style="list-style-type: none"> Holy Name School (P-8) 21 N. 17th Ave. Beech Grove, IN 46107 317-784-9078 Nativity of Our Lord Jesus Christ School (P-8) 3310 S. Meadow Drive Indianapolis, IN 46239 317-357-1459 Our Lady of the Greenwood School (P-8) 399 S. Meridian St. Greenwood, IN 46143 317-881-1300 S.S. Francis and Clare School (P-3) 5901 Olive Branch Road Greenwood, IN 46143 317-215-2826 St. Barnabas School (K-8) 8300 Rahke Road Indianapolis, IN 46217 317-881-7422 St. Jude School (K-8) 5375 McFarland Road Indianapolis, IN 46227 317-784-6828 St. Mark the Evangelist School (K-8) 541 E. Edgewood Ave. Indianapolis, IN 46203 317-786-4013 	<ul style="list-style-type: none"> St. Roch School (P-8) 3603 S. Meridian St. Indianapolis, IN 46227 317-784-9144 St. Anthony School (P-6) * 349 N. Warman Ave. Indianapolis, IN 46222 317-636-3739 Holy Angels School (P-6) * 2822 Dr. Martin Luther King Jr. St. Indianapolis, IN 46208 317-926-5211 St. Christopher School (P-6) 5335 W. 16th St. Indianapolis, IN 46224 317-241-6314 St. Gabriel School (P-8) 6000 W. 34th St. Indianapolis, IN 46224 317-297-1414 St. Malachy School (K-8) 330 N. Green St. Brownsburg, IN 46112 317-852-2242 	<p>Indianapolis West Deanery</p> <ul style="list-style-type: none"> Cardinal Ritter Jr./Sr. High School (7-12) 3360 W. 30th St. Indianapolis, IN 46222 317-924-4333 St. Anthony School (P-6) * 349 N. Warman Ave. Indianapolis, IN 46222 317-636-3739 Holy Angels School (P-6) * 2822 Dr. Martin Luther King Jr. St. Indianapolis, IN 46208 317-926-5211 St. Christopher School (P-6) 5335 W. 16th St. Indianapolis, IN 46224 317-241-6314 St. Gabriel School (P-8) 6000 W. 34th St. Indianapolis, IN 46224 317-297-1414 St. Malachy School (K-8) 330 N. Green St. Brownsburg, IN 46112 317-852-2242 	<p>Private Schools</p> <ul style="list-style-type: none"> St. Michael the Archangel School (K-8) 3352 W. 30th St. Indianapolis, IN 46222 317-926-0516 St. Monica School (K-8) 6131 N. Michigan Road Indianapolis, IN 46228 317-255-7153 St. Susanna School (P-8) 1212 E. Main St. Plainfield, IN 46168 317-839-3713 Lumen Christi Catholic School 580 E. Stevens St. Indianapolis, IN 46203 317-632-3174 Brebeuf Jesuit Preparatory School (9-12) 2801 W. 86th St. Indianapolis, IN 46268 317-524-7128 Cathedral High School (9-12) 5225 E. 56th St. Indianapolis, IN 46226 317-542-1481 Providence Cristo Rey High School (9-12) 75 N. Bellevue Place Indianapolis, IN 46222 317-860-1000
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* Mother Theodore Catholic Academies (Consortium)

Submitted photos



Members of the CYO high school basketball team from Good Shepherd Parish in Indianapolis pose with the team from Damar Services Inc. after their game on Jan. 4. The Good Shepherd team served as mentors this season for the Damar team, which played in the CYO high school league for the first time this year.

A meaningful victory

CYO group uses basketball to help youths with disabilities

By John Shaughnessy

During 36 years of working for the Catholic Youth Organization, Bernadette Price has always appreciated those moments of sportsmanship when young players show they know there is something more important than the numbers on a scoreboard.

Another one of those splendid moments came into focus for Price as she snapped picture after picture during a CYO high school boys' basketball game on Jan. 4 between a team from Good Shepherd Parish in Indianapolis and a squad from Damar Services Inc., a program that strives to enable people with developmental disabilities to lead successful lives.

The Damar team was playing in its first year in the CYO league, at the invitation of the CYO's executive director, Edward Tinder.

As a teenager from the Damar team stood at the foul line waiting to take a free throw, a player from the Good Shepherd team walked up to him, patted him on the back and offered sincere words of encouragement, telling the Damar player, "Hey, you can do this. Just take your time."

It was a moment to savor for Price, who also serves as a moderator of the youth group at Good Shepherd Parish.

"The encouragement they gave during that game was amazing," Price recalls. "I honestly couldn't tell you what the score was. No one really paid attention to the score."

A lasting connection

That small moment reflects the great connection that has existed between the youth group at Good Shepherd Parish and the young people at Damar Services Inc. since the mid-1970s. For nearly 35 years, youths from Good Shepherd Parish have coordinated dances, hayrides, bingo nights, drama classes, Christmas parties and other activities for the Damar youths.

"The Good Shepherd-CYO group has been the longest group to volunteer here," says Donna Stutler, the volunteer resources director for Damar Services. "When I tell our kids that the CYO group is coming, they always view it as a positive. To them, it means, 'Kids are coming and we're

going to do a fun activity.'

"It's good for them to have that interaction with the CYO kids. Research shows that for children in treatment, their length of stay is shortened when they're around positive social peers."

So when Tinder extended the offer to have a boys' basketball team from Damar play in the CYO league, the Damar staff viewed it as another winning situation for the youths who are developmentally disabled and behaviorally challenged.

Their involvement was enhanced when the Good Shepherd teams offered to serve as mentors for the Damar team. "One of the biggest impacts for our kids has been being around positive social peers," says Jim Porter, the recreation director for Damar. "The other thing for our kids is that they are competitive, and they wanted to play against other talented teams. This really gives them a lot of confidence and makes them feel good about what they are doing."

That confidence developed from the first time the Damar players stepped onto the court.

"For a lot of the first half of our first game, our guys were ahead," Porter notes. "That set the tone to make our guys feel they belonged. They had some anxiety about this because they viewed this as a *real* basketball league. For them to feel they belonged was just great."

Meaningful victories

The Damar team eventually lost that first game. They didn't get a win during the rest of the season either, at least not on the scoreboard, but Porter said more meaningful victories were gained.

"We definitely saw improvement on the sportsmanship side for our guys," Porter says. "They see good sportsmanship being modeled on the other teams and they model it themselves. For us to go up at the end of the game, shake hands with the other team and say, 'Good game,' that's a good thing for our kids. They feel like they've competed. They feel like they've given a good effort, and they feel good about themselves."

The youths at Good Shepherd Parish feel the same way. Alex Schoettle has helped at



For nearly 35 years, the youth group from Good Shepherd Parish in Indianapolis has sponsored a Christmas party for youths from Damar Services Inc. Members of both groups pose with Santa Claus during the 2009 Christmas party on Dec. 16.

Damar for more than four years. He plays on a high school basketball team at Good Shepherd Parish, and he and his teammates have served as mentors to the youths on the Damar team.

"Their games were either before or after ours," says Schoettle, a senior at Roncalli High School in Indianapolis. "We'd come early or stay late to watch them. We cheered them on and talked to them after the game."

They continued that approach even during the Jan. 4 game when the two teams played each other.

"They were competitive," Schoettle says. "They were in the game with us. Afterwards, we talked to them and took a couple pictures with them. We talked about basketball and how school is going—the normal things any high school kids talk about. It's been rewarding watching them play."

The connection continues off the basketball court, too.

"Damar has shaped who I've become

through high school," says Brooke Propes, a member of Good Shepherd Parish and a senior at Roncalli High School in Indianapolis. "We go there a lot, and we get to know the kids. They have so many challenges, and yet they're usually smiling. The children there make me realize how lucky I am. It's changed my relationship with God and others. It's made me think about what I might want to do later in my life—maybe work with people who have disabilities. I love Damar."

It's all part of the difference that volunteering can make in the lives of young people, Price says.

It also shows just how special teenagers are today, she adds.

"I am amazed at how busy kids are today and how competitive things in our world can be," Price says. "Here are two groups of kids who are from different worlds, but it doesn't matter. They care about each other. They all mix and mingle together. It shows the youth of today are definitely headed in the right direction." †

Prayers for God and Mary

Holy Name School students promote the rosary

By Mary Ann Wyand

BEECH GROVE—"I pray the rosary."

Holy Name School eighth-grade students in Beech Grove are proudly wearing T-shirts they decorated with this message.

They made the T-shirts after watching a "YouTube" video during religion class about a teenager who promoted his Catholic faith as well as his devotion to Jesus and Mary in this way.

Benedictine Sister Mary Nicolette Etienne, a member of Our Lady of Grace Monastery in Beech Grove and the religion teacher at Holy Name School, said she enjoys teaching students to pray the rosary as part of their vocation to know, love and serve God.

She makes handmade rosaries, a skill that she learned last March from her mother, St. Paul parishioner Kay Etienne of Tell City, who taught her the Marian prayer during her childhood.

Sister Nicolette gives one handmade rosary to a Holy Name student every week to promote this devotion.

Father Stanley Pondo, the pastor of Holy Name of Jesus Parish, blesses the students' rosaries after school Masses.

Sister Nicolette displays dozens of rosaries and 10 Marian images on a bulletin board with information about some of the Mother of God's many titles throughout the world.

During religion class on Jan. 13, Holy Name eighth-grade students said their teacher inspires them to pray because she has a strong faith and deep love for Jesus.

Ashley Kedra said she drew large, colorful letters on her T-shirt with bright markers because she wants to make a bold statement about her Catholic faith.

"Praying the rosary is important to me because it's a way to talk to God and Mary," Ashley said, "and whoever you're praying for or whatever you're praying for, I think it helps."

Ben Coons drew a cross on his T-shirt next to the words.

"I'm Catholic," Ben said, "and I want other people to know about God and the rosary. It really calms me to pray the rosary because I know that God is listening. I've been praying to God for so long that I know he's there."

Jamaica Hayden said she learned how to pray the rosary in the second grade when each student made a rosary while preparing for first Communion.

"Ever since then, we have prayed the rosary," Jamaica said. "It helps me get closer to God and makes me feel closer to his mother, Mary. We pray the rosary a lot. On Thursdays, we go to [eucharistic] adoration and pray the rosary. It helps us understand our faith a little better."

Taylor Burger said her friends who are not Catholic don't understand why she prays the rosary.

"I play soccer and some of the kids wonder why I even care about it," Taylor said. "I tell them that it's how I grew up and how I trust God. ... I think it's a form of prayer so God can call you, and Mary can help you through your troubles."

Josh Cannaday said he recently prayed the rosary for a cousin who was very sick with cancer.

"I think the guy in the video was

more interested in the rosary than most people are," Josh said. "He wanted everyone else to know about the rosary, and that when you pray the rosary you become closer to God. If more people do pray, then God is with us more of the time."

Tristan Morpew said he likes to pray.

"I think when you're praying you feel more comfortable," he said, "and you feel like something is coming around and embracing you. Like with the rosary, you feel like it might be a part of you somehow. Especially when it's blessed, you feel like you're doing something that's important, and you're doing something that doesn't only just help you. It helps others. It's not only that I want to get other people to pray the rosary. I want other people to know that I pray the rosary, too."

Tristan said his teacher inspires him to be faithful because, as a religious sister, she promises to live a life of prayer.

"It inspires me that nice women like her take so much time out of their lives to pray and pray," he said. "It just shows that she wants to go to heaven like all of us."

During the lunch break, Sister Nicolette said she has been a Sister of St. Benedict for 24 years and a teacher for 25 years. A few years ago, she felt called to learn more about Marian devotions.

"I feel like I know and love God so much more now than I ever have in my entire

life," Sister Nicolette said. "I love that I am continuing to grow in my faith. I think the rosary has helped me to get more in touch with my relationships with Mary, our Blessed Mother, and her son, Jesus."

She asked her sisters to donate their extra rosaries for a classroom display.

"Every rosary is so unique and so beautiful," Sister Nicolette said. "I've given several away because sometimes the students become attached to a certain rosary. At the end of the school year, I allow them to take one if they want it."

"I just fell in love with the devotional part of the Church, and I don't want my students to miss out on that," she said. "It seems like the older I get, the more devotional I have become. I love adoration, and I love that my students are learning about the practice of praising God in adoration and by praying the rosary."

Sister Nicolette said she is pleased that her students are willing to pray the rosary.

"They love it," she said. "They love to come in and pick a rosary off the [bulletin] board and pray. I teach grades four through eight, and all my students enjoy doing that. I have students who tell me all the time that it's so calming to be able to walk in the classroom and pray even a decade of the rosary."

During spring break last year, she spent three days with her mother in Tell City learning how to make rosaries.

"Ever since then, I've been making rosaries every day," Sister Nicolette said. "I love that it's a gift that my mother gave me. I think that's wonderful because the Blessed Mother is so important in my life, and it's important to me that my mother taught me how to do this."

"When my mom and I sit down and make rosaries, a whole new level of peace and calm comes into both our hearts," she said. "And what do we have in the end? We have a beautiful gift that we can give to people to encourage them to pray." †



Benedictine Sister Mary Nicolette Etienne uses special pliers to connect rosary beads during her lunch break on Jan. 13 at Holy Name School in Beech Grove. Her mother, St. Paul parishioner Kay Etienne of Tell City, taught her how to make rosaries.



Holy Name School eighth-grade students Ben Coons, right, and Jake Farnworth, left, of Beech Grove pray a decade of the rosary on Jan. 13 during religion class. Ben, Jake and other classmates recently decorated T-shirts with the message "I pray the rosary" to promote their Catholic faith as well as their devotion to Jesus and Mary.



Benedictine Sister Mary Nicolette Etienne, left, shows a rosary to Marian University senior and student teacher Liz Nelis, right, of Atlanta, Ga., during the lunch break on Jan. 13 at Holy Name School in Beech Grove. Sister Nicolette's brother, Bishop Paul D. Etienne, is a former diocesan priest and was recently installed as the bishop of the Diocese of Cheyenne, Wyo.



Eighth-grade students at Holy Name School in Beech Grove wear T-shirts they decorated with the words "I pray the rosary" as they pose for a class picture on Jan. 13 with their teacher, Benedictine Sister Mary Nicolette Etienne, who is seated in the middle of the first row. "Teaching is like oxygen to me," Sister Nicolette said during the lunch break. "It gives me life, and I know I give the students that I teach life as well."

Back home again

Former student returns to lead two Catholic schools

By John Shaughnessy

The phone call that changed Philip Kahn's life and led him to return home after 22 years came from a friend he has known since the first grade.

The caller wanted to know if Kahn (pronounced Kane) would be interested in returning home to help ensure the future of the Catholic schools that had shaped his life and the lives of so many other people.

As Kahn listened to the caller, the then-40-year-old executive for Eli Lilly & Co. in Indianapolis became increasingly intrigued about applying to become the president of the two Prince of Peace Schools in Madison—Pope John XXIII School and Father Michael Shawe Memorial Jr./Sr. High School.

"She knew I loved the schools," Kahn recalls. "The more I went through the interview process, the more I got excited about the opportunity. I always felt they were my schools even though I was gone for a number of years. Coming back to help try to make them bigger and better was a motivating factor for me."

Kahn got the job, and since August he's been enjoying the responsibility of taking the two schools to an even higher level.

"It's really been pretty neat," says Kahn, a 1987 graduate of Shawe. "My wife and I are back home, and I'm helping the schools I grew up in. It's neat knowing that every day at work can lead to something new and exciting for the community. It's a close-knit community down here. There are 400 students pre-K through seniors. It's a family atmosphere. We are the Catholic schools here. A lot of dedicated people have helped Pope John and Shawe be the great places they are."

Kahn's main focus is to increase the

enrollment and the fundraising success of the schools.

"My goal is to ensure the legacy and future of these schools in this community for a long time to come," Kahn says. "In traveling around a lot, I truly believe we have a diamond in the rough down here. As great as our product has been, we've just scratched the surface. If we can raise more money and improve the product, it would be better for everybody. I'm excited."

Part of that excitement comes from returning home to Madison with his wife of 12 years, Tania, and their two sons, Philip, 4, and Connor, 1. After graduating from Shawe in 1987, Kahn attended a college in Alabama and later served as an assistant basketball coach at colleges in Georgia and South Carolina before taking a job with Lilly in 2003.

Six years later came the life-changing phone call from a friend he has known since the first grade—Jill Mires, the principal of Pope John XXIII School.

"He's always had leadership skills since high school," Mires says. "I thought of him and how he had been in the education field and the business field. I thought that mixture would be a good combination for us. He's very friendly, very outgoing, a people person. And he has a true love for the



As the president of the two Prince of Peace Schools in Madison, Philip Kahn has tried to be a visible presence to students at Pope John XXIII School and Father Michael Shawe Memorial Jr./Sr. High School. Near Thanksgiving, he joined staff members and teachers at the high school to serve a traditional feast to students.

schools. They're very dear to him."

Kahn's difference-making ability has already been noticed by Jerry Bomholt, the longtime principal of Shawe High School.

"He's worked extremely hard," Bomholt says. "We see a lot of positive things headed in the right direction. He's made himself available to every family and every person on staff. He's the right fit for what we needed. It appears he has all the qualities to get the job done."

Coming home is Kahn's way of paying some debts from his past.

"I've always felt like whatever successes I've had, and the person I've become religiously, were molded by the education and the environment I've experienced at these two schools," he says. "My mom sent us here as a single mom. It meant a lot to me when I was here, but it meant even more when I was away from the situation. This is my opportunity to give back." †

ISTEP scores for archdiocesan students well above state averages

Criterion staff report

In the spring of 2009, 10,082 third- through eighth-grade students from more than 60 Catholic schools within the boundaries of the Archdiocese of Indianapolis took the Indiana Statewide Test of Educational Progress (ISTEP+).

Previously, the test had been given to students in the fall. After moving to a spring test, students across Indiana have shown a slight decline in the

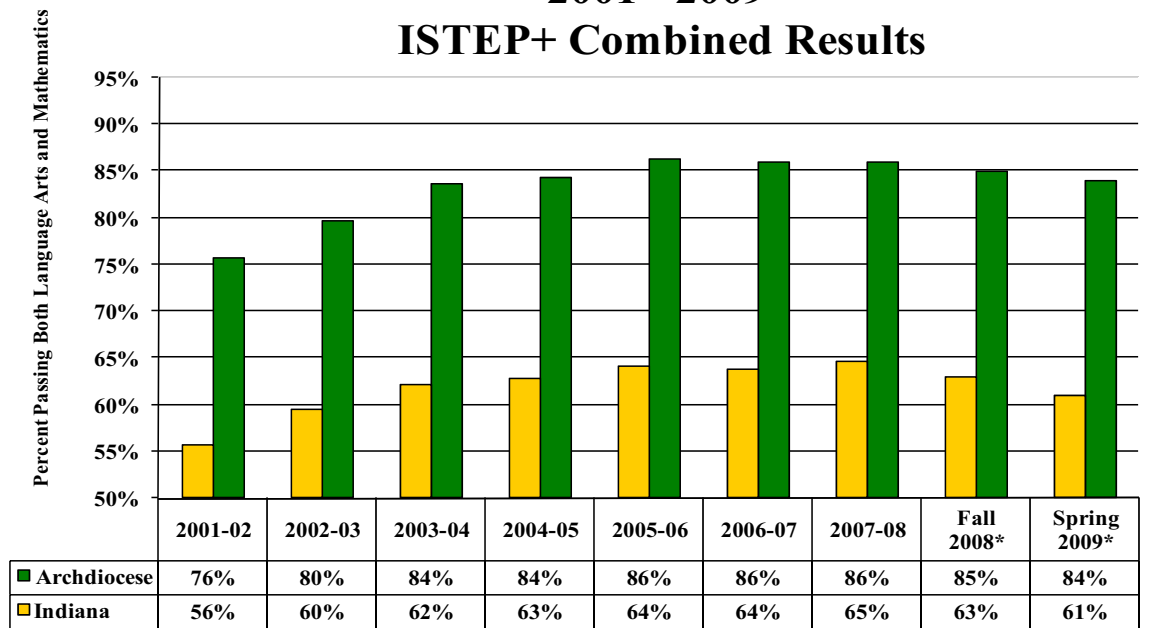
percentage of students meeting the new proficiency standards.

The average of archdiocesan students at each grade level passing both the language arts/English and mathematics is above both the Indiana state averages. The archdiocesan percentages range from 87 percent at third grade to 91 percent at sixth grade. The trend continues. Simply stated, the longer a student remains in archdiocesan schools, the greater the growth in student proficiency. †



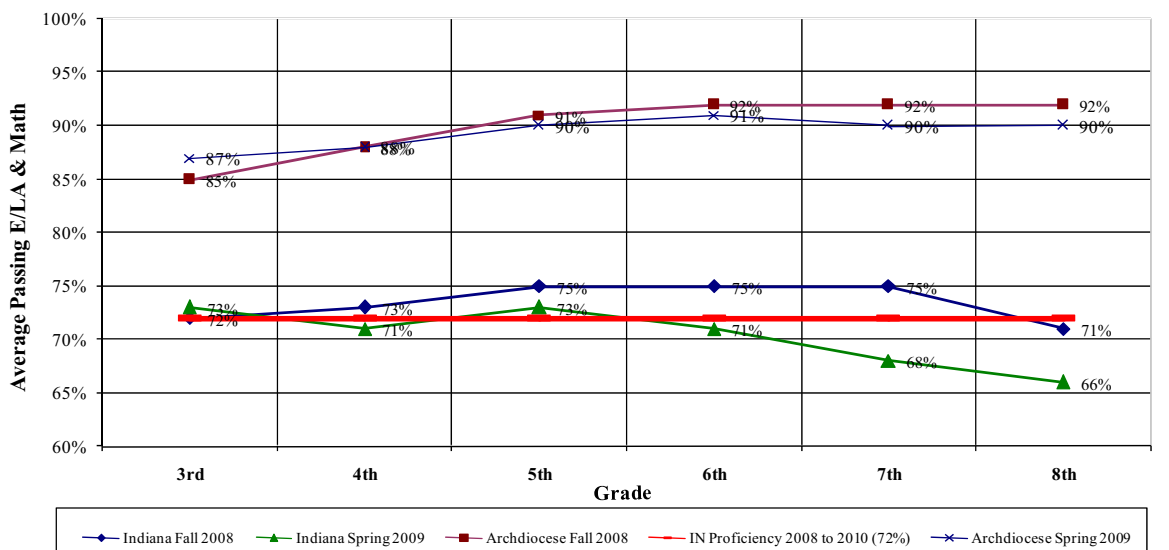
Students at St. Mark School in Indianapolis celebrate the glory of a beautiful autumn day in 2009.

2001 - 2009 ISTEP+ Combined Results



* Only includes grades 3 to 8 in F2008 & S2009

Fall 2008 - Spring 2009 ISTEP+ With Indiana Proficiency & Archdiocese Averages



Committee charged to find new Catholic education leader

By Sean Gallagher

William Kuntz knows what it means to find a winner.

He found winners when he coached Roncalli High School's first state championship football team in 1985.

And for nearly 25 years since then, Kuntz has worked in the business world, finding winning professionals to fill open positions for businesses across the country.

Still, when Archbishop Daniel M. Buechlein asked Kuntz to be the chairperson of the committee charged to find the next executive director of the archdiocesan secretariat for Catholic education and faith formation, he was taken aback at the task put before him.

"My initial thought was, 'This is a no-win job. How are you going to replace Mickey Lentz?' What a challenge we have here," said Kuntz, a member of St. Jude Parish in Indianapolis.

Annette "Mickey" Lentz, who has led the



File photo by Mary Ann Wyard

Annette "Mickey" Lentz, executive director of the archdiocesan secretariat for Catholic education and faith formation, talks with students at the annual A Promise to Keep: God's Gift of Human Sexuality awards luncheon on March 6, 2008, at the Archbishop O'Meara Catholic Center in Indianapolis.

archdiocese's Office of Catholic Education (OCE) for 13 years, announced last June that she would be stepping down from the position when she was named the new chancellor of the archdiocese.

During her time leading OCE, 24 schools in the archdiocese have been recognized by the U.S. Department of Education as No Child Left Behind Blue Ribbon Schools, more than any other diocese in the country.

Lentz was principal of St. Mark School in Indianapolis in 1985 when it became the first school in the archdiocese to be so honored.

The current graduation rate at Catholic high schools in the archdiocese is 98 percent, with 97 percent of those graduates going on to college.

After considering this resumé of success, Kuntz took a different perspective on finding the next leader for OCE.

"What a great opportunity for someone because of Mickey Lentz," he said. "It really is an attractive job, I believe, in part because of what Mickey has built—the people that she's surrounded herself with at OCE, the processes that are in place."

For her own part, Lentz sees a lot of importance in this search for the future of Catholic education and faith formation in central and southern Indiana.

"Education, at this time, is at many, many turning points," she said. "There are just a lot of things that need to be considered in education, and in catechesis and faith formation. And it's very important that we find a leader who can take us to the next level in these two areas."

The timeline of the work of the search committee, according to Kuntz, will be to make recommendations of finalists to fill the position by mid-April.

It is hoped that the new executive



File photo by Sean Gallagher

Annette "Mickey" Lentz, executive director of the archdiocesan secretariat for Catholic education and faith formation, sits among the approximately 1,000 students from Catholic schools from across the archdiocese during a Catholic Schools Week Mass celebrated on Jan. 31, 2007, at SS. Peter and Paul Cathedral in Indianapolis.

director could begin work soon thereafter or by the start of July at the latest.

"It's an exciting opportunity for those of us on the search committee," Kuntz said.

"And certainly it's one that we're all taking very seriously. We want to do a great job for the archdiocese.

"The talent and the passion that [the members] bring to the search committee position us to do the job well. We're committed to do it to the very best of our ability."

Part of that will be to cast a wide net for candidates.

"I think it's very important that we find a person of vision and leadership who can

take us to the next level of education and catechesis," Lentz said. "I think it's very important that they do a very thorough search, and that it be a national search."

"I think there will be a large candidate pool because the job is very attractive," Kuntz said. "It's a very meaningful position. On the flip side, we're looking for a 10. And there are not a lot of 10s in this world."

As Kuntz reflected on finding a winning person to serve as executive director of OCE, his thoughts turned back to his experience as a football coach.

"We're going to expect our new executive director to win Super Bowls in the world of education, just like Mickey has." †

2009-10 facts about Catholic schools in the Archdiocese of Indianapolis

Summary

Catholic schools in the Archdiocese of Indianapolis operate as an extension of the family to unite faith and educational excellence through Gospel values, high educational standards, prayer and sacraments to achieve the teaching mission of the Church—learning, teaching and sharing our faith. The schools accomplish their educational mission through their responsible use of resources generously shared by the parents, faculty, parishioners and the larger community. There are 72 Catholic schools in the Archdiocese of Indianapolis; 61 are elementary schools (29 in Marion County) and 11 are high schools (7 in Marion County). Seven of the high schools are interparochial (archdiocesan) and four are privately owned.

- More than 1,800 dedicated people staff the schools.

- 57 elementary schools have before-school and/or after-school extended care programs.

- 46 schools have preschool or daycare programs.

- 7 Indianapolis center-city schools serve 74 percent minority, 47 percent non-parishioners and approximately 78 percent qualified for the Federal Lunch Program.

- 6 center-city schools were formed into a consortium in 2004, now known as the Mother Theodore Catholic Academies, to serve urban families, monitor and control the finances for the schools, share resources and staff, and minimize the financial burden of the parishes for support of the schools.

- Catholic schools in the archdiocese cost more than \$100 million per year to operate and save Indiana taxpayers more than \$214 million each year (estimated).

- The graduation rate for the Catholic high schools is more than 98 percent (in four years or less), and more than 97 percent of graduates go on to higher education.

- 22 National Blue Ribbons have been earned by schools in the archdiocese since 2003 through the No Child Left Behind Blue Ribbon School program.

- 25 schools in the Archdiocese of Indianapolis have earned a total of 31 Blue Ribbons since 1985, the most by

any archdiocese in the country.

- Schools are using information technology in instruction, and see replacement and renewal and training for technology as a high priority.

- Sixteen elementary schools are currently involved in a four-year Strategic Management and Development Process to build their capacity for strategic planning, attract enrollment and raise funds toward their preferred future.

The Schools Team of the Office of Catholic Education works to provide guidance, support, training, and processes for curriculum development, assessment, school accreditation, school safety, administrative employment and leadership development for school administrators and teachers.

Project EXCEED Continuation and Replication

Project EXCEED (Excellence in Catholic Expectation for Education) represented a commitment to raise student academic achievement through a new set of Three R's in Catholic schools. The project was the result of a historic \$10 million challenge grant from the Lilly Endowment Inc. to private schools in Marion County for school improvement from 2002-06. The challenge to the archdiocese was met with nearly \$8 million in matching gifts from generous corporate, foundation, government and individual donors. The program has implemented innovative, measurable and sustainable best-practice strategies to:

- Recruit, retain, reward and develop the best school teachers and administrators.
- Teacher Advancement Program (TAP).
- Network for Catholic School Excellence (NCSE).
- Raise the level of students' performance and report their progress.

- Curriculum management and Assessment.
- Standards alignment.
- Monitoring performance (value added assessment).

Catholic schools:	72
Elementary schools:	61 (29 in Marion County)
High schools:	11 (seven in Marion County)
(includes four private high schools)	
Preschool programs:	46 (Pre-K programs for 3-, 4- and 5-year-olds)
Extended care programs:	57 (Pre-K-8, before and after-school care or both)

Professional staff: 1,800 (full-time and part-time)

Enrollment 2009-10 (Unofficial Oct. 1, 2009, enrollment):

Total pre-school-12:	22,580
Preschool:	1,779
Elementary (K-8):	15,158
High school (9-12):	5,643

Religious composition:	Elementary	High school
Catholic:	85 %	90 %
Non-Catholic:	15 %	10 %

NOTE: Approximate demographic figures for seven Indianapolis center-city schools are: 74 % minority, 47 % non-parishioners and approximately 78 % qualified for Federal Lunch Program.

High school graduation rate (2009): 98.2 % (in four years or less)
Percent of graduates entering college (2009): 97.4 %

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

Average tuition rates, first child (estimated):	Catholic	Non-Catholic
Elementary schools:	\$3,458	\$4,616
Interparochial high schools:	\$7,000	\$9,000

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

Estimated operating costs of Catholic schools in the archdiocese FYE 2009:

Elementary schools cost-per-pupil:	\$4,683
Interparochial high schools cost-per-pupil:	\$8,156

Total operating cost of archdiocesan schools: \$100 million

(Estimated using 2008-09 K-12 enrollment (18,817) excluding capital costs and private high school costs)

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

(Estimated at aggregate Indiana public school 2008 K-12 composite estimated expenditure per pupil of \$11,366 x 2008-09 Catholic school K-12 enrollment (18,817 students) excluding private high schools)

- Reach out to children with special learning needs or advanced capabilities.
- Urban Schools Program.
- Latino outreach.
- Special needs.
- Technology program.

Through the recent Legacy for Our Mission capital campaign, the Office of Catholic Education plans to sustain the most effective EXCEED programs and replicate these throughout the archdiocese. †

The bond of belief

High school sports strive to teach values and deepen faith

By Bob Kelly
Special to *The Criterion*

The spirit and intensity often rise to a higher level when teams from Catholic high schools compete against each other in sports.

And yet there is a bond that connects the coaches and student-athletes of these schools—the bond of faith.

In fact, one of the emphases of Catholic high school sports programs is how coaches strive to deepen their players' faith during athletic seasons.

Ty Hunt, the head coach of the varsity football team at Cardinal Ritter Jr./Sr. High School in Indianapolis, works hard to get his players involved in events where they have the opportunity to get in touch with their faith.

"One of the first things I did was to start going to Mass as a team on the Fridays before we play the game," Hunt says. "We have started to transfer this program over to our basketball teams, too."

"We take the kids to the chapel, not to pray for a good performance or a win, but to instill upon them it is to pray for their blessings of good health and to give thanks for the support we get from our community."

The girls' basketball program at Bishop Chatard High School in Indianapolis also looks for opportunities to help the players build their faith in God and each other.

"We have a pre-game devotional, and we look at a passage of Scripture and find other motivational tools, such as poems to help them build life lessons," says Alicia Michaelson, an assistant girls' basketball coach at Bishop Chatard High School.

Michaelson recalled how the team reached out to others last season by raising money to support cancer research.

"I think the girls got a lot out of it because they were doing something special, and it just did not pertain to athletics," she says.

As the head coach of the girls' volleyball program at Roncalli High School in Indianapolis, Missy Marsh has her team end each practice with a prayer. She also tries to build team camaraderie and character through community service efforts.

"We are involved in a program called 'Lucious' Training Wheels,'" Marsh notes. "The girls teach special-needs kids how to ride a bike. It shows them how they can be a role model, and they find out that there is more to life than just playing the game of volleyball."

Besides trying to help build the players' faith in God, the girls' softball program at Father Thomas Scecina Memorial High School has another

'It is to help build faith in each other so they can count on each other, and become friends and not just teammates. There is more to it than competition.'

— Tom Moorman
Father Thomas Scecina Memorial High School softball coach

goal—building the teammates' faith in each other.

Scecina softball coach Tom Moorman sets aside times during the season when he doesn't have a practice so the student-athletes can help each other with homework or assist each other with other concerns in their lives.

"It is to help build faith in each other so they can count on each other, and become friends and not just teammates," Moorman says. "There is more to it than competition."

Jean Kesterson says that faith is at the core of the girls' volleyball program that she coaches at Cathedral High School in Indianapolis.

"We talk about our mission statement with the players on how we want to promote our faith on and off the volleyball court," Kesterson says. "We are representatives of our faith, and when we play we want to set the example through our good sportsmanship."

(Bob Kelly is the editor of the Web site www.sportschronicle.net, which focuses on covering a variety of sports for four Indianapolis archdiocesan high schools: Bishop Chatard, Cardinal Ritter, Roncalli and Scecina Memorial. The Web site also covers sports for two private schools, Cathedral and Heritage Christian high schools in Indianapolis.) †



Father John Hollowell celebrates Mass on Sept. 25, 2009, for members of the varsity football team of Cardinal Ritter Jr./Sr. High School in Indianapolis. As a chaplain, teacher and assistant football coach at Cardinal Ritter, Father Hollowell celebrates Mass on the Friday afternoon before every football game—continuing the emphasis that head coach Ty Hunt has of making faith a crucial part of the teenagers' football experience.



Above, during a basketball game on Dec. 19, 2009, Bishop Chatard High School basketball player Nikki Kimack, left, is part of the Lady Trojans' swarm that surrounds Neely Marks, a player from Father Thomas Scecina Memorial High School. Cathy Doyle, right, and Rachael Kimack add to the pressure.

Left, a Scecina softball player heads toward home plate in a game during the 2009 season. Scecina softball coach Tom Moorman strives to build his players' faith in each other and in their relationship with God.



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Participants at annual March for Life urged to keep up their efforts

WASHINGTON (CNS)—Despite overcast skies, the mood at the Jan. 22 annual March for Life in Washington was decidedly upbeat as speaker after speaker urged the crowd to keep up their efforts in the pro-life arena.

Several speakers told the tens of thousands at a rally on the National Mall—bundled in winter gear and holding aloft placards with pro-life messages or banners identifying where they were from—that they were now in the majority, and would continue to make inroads in society and in government policies.

Although the rally's opening prayer asked God to grant the march participants "the courage to be a voice for the voiceless," this group hardly seemed to be lacking bravery. They showed stamina by simply showing up in vast numbers—many as repeat marchers—despite calls for sleet and freezing rain, which never materialized.

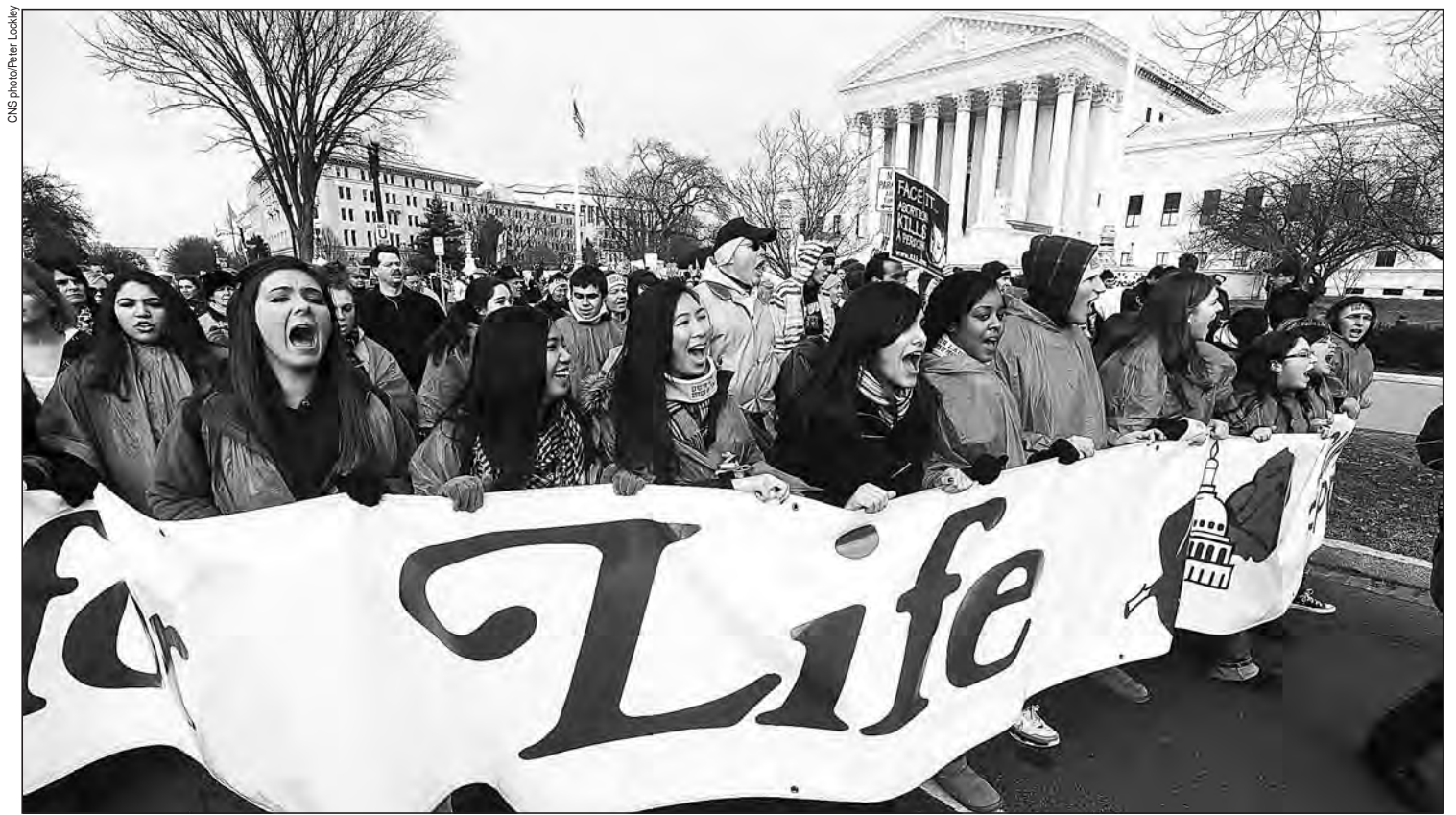
A statement posted on the March for Life Web site afterward did not give a count, but said the size of the crowd for this year's rally and the march that followed it "far exceeded" last year's number. In 2009, the organization estimated the crowd to be 100,000.

The U.S. Park Police, which has responsibility for the Mall, and the Metropolitan Police Department of the District of Columbia have not given official crowd counts for any demonstration since about 1995.

During the rally, a glance at the banners across the mall showed that the participants included people from Texas, Michigan, Ohio and Massachusetts. The relatively subdued crowd cheered enthusiastically when speakers stressed that abortion should never have been part of health care reform legislation before Congress or when speakers criticized President Barack



Pilgrims from the Archdiocese of Indianapolis make their way toward Capitol Hill during the 37th annual March for Life on Jan. 22 in Washington, D.C.



March for Life participants make their way past the Supreme Court building in Washington on Jan. 22. The annual pro-life demonstration marks the 1973 Supreme Court decision that legalized abortion across the nation.

Obama's support for legal abortion.

Nellie Gray, president of the March for Life Education & Defense Fund—the group that organizes the march—told participants that their presence at the 37th annual march represented a "whole new surge" for the pro-life movement to not only continue to educate government officials about the immorality of abortion, but also to show a united front.

Those involved in the fight against abortion, she said, are not just working to change laws, but are also giving support for pregnant women and women who have had abortions.

Several speakers on the podium with Gray highlighted the pro-life movement's outreach efforts, and urged participants to support pro-life doctors and pharmacists, and to let members of their community know about the available pregnancy centers or post-abortion counseling programs.

With the U.S. Capitol in the background, 23 Catholic bishops and 21 members of Congress joined pro-life leaders on the rally's stage.

Among the bishops were Cardinals Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. bishops' Committee on Pro-Life Activities, and Justin Rigali of Philadelphia. Several of the lawmakers were Catholic, including U.S. Sen. Sam Brownback, R-Kan.; Rep. Chris Smith, R-N.J., who is co-chairman of the House Pro-Life Caucus; and Rep. Anh "Joseph" Cao, R-La.

Cao led the group in a pro-life cheer and

then urged them to "speak loudly for leaders to understand we are pro-life."

He encouraged the participants to keep up their efforts, stressing that the "fight will be long and hard," and that young people, who made up a large percentage of march attendees, would need to see the efforts through.

Brownback told the crowd that "for the first time you live in a majority pro-life country," referring to recently released Gallup poll results showing 51 percent of Americans to be pro-life on the abortion issue and 42 percent of Americans as pro-abortion.

"You have done it—persuading others—keep it up," he said.

Each year when President George W. Bush was in office, marchers received a greeting from him expressing support for the pro-life cause. He usually spoke via a telephone hookup from the White House or from other locations if he was traveling.

As he did last year, Obama issued a statement expressing his continued support for what he said *Roe* affirmed—"every woman's fundamental constitutional right to choose whether to have an abortion," and "each American's right to privacy from governmental intrusion." He said he was committed "to working with people of good will to prevent unintended pregnancies, support pregnant women and families, and strengthen the adoption system."

"Today and every day, we must strive to ensure that all women have limitless

opportunities to fulfill their dreams," he said in the statement released in the evening.

After the rally, participants walked to the Supreme Court, then many planned to meet with their representatives to lobby for pro-life measures. The marchers talked with one another, sang and prayed as they made their way down Constitution Avenue.

As marchers were lining up in the street, Father Paul Hrezo, spiritual director for the college seminarians at the Pontifical College Josephinum in Columbus, Ohio, said it was important to be at this event "to be counted with others and give witness to what we believe."

The priest, who is a veteran marcher, came with about 80 people.

Even though many marchers have made this event an annual one, some in the crowd told Catholic News Service that this march was their first.

Two women from SS. Peter and Paul Parish in Turnersville, N.J., said they had never attended the march before because they weren't quick enough to get seats on the parish-sponsored buses.

They were pleased simply to see the turnout. Theresa Ramsey, taking pictures of the crowd, said she was surprised to see people "coming from all directions."

She also was confident that the sheer number of people had to make an impact, either in Washington or in their local efforts.

"Let's hope people are listening," she said as her friend nodded in agreement. †

Divided Christians must unite in bringing Gospel values to world, pope says

ROME (CNS)—Divided Christians can and must be united in meeting the modern challenges of secularization, threats to human life, environmental destruction, war and injustice, Pope Benedict XVI said.

"It is precisely the desire to proclaim Christ to others and bring the world his message of reconciliation that makes one experience the contradiction of Christian divisions," the pope said on Jan. 25 as he closed the Week of Prayer for Christian Unity.

Leaders of Orthodox, Anglican and Protestant communities in Rome joined the pope for the annual prayer service at the Basilica of St. Paul Outside the Walls, offering prayers and proclaiming the readings.

The Week of Prayer 2010 focused on the common Christian vocation to witness to Christ in the world.

When the modern ecumenical movement was launched, the pope said, it started with a conference of missionaries from different denominations who gathered in Edinburgh, Scotland, in 1910

to reflect on ways to promote Christian unity in order to preach the Gospel more effectively.

The obvious question, he said, was, "How, in fact, can unbelievers accept the proclamation of the Gospel if Christians, while all referring to the same Christ, are in disagreement among themselves?"

Unity is "a particularly important condition for greater credibility and effectiveness," the pope said.

Unfortunately, Christians still are divided on important issues of dogma, doctrine and Church discipline, which must be overcome through prayer and theological dialogue, he said.

At the same time, the pope said, Christians already can proclaim together "the fatherhood of God, Christ's victory over sin and death through his cross and resurrection [and] trust in the transforming action of the Spirit."

"While we are on the path toward full communion, we are called to offer a common witness in the face of the increasingly complex challenges of our

time, such as secularization and indifference, relativism and hedonism, delicate ethical themes regarding the beginning and end of life, the limits of science and technology, and dialogue with other religious traditions," he said.

The pope told the Christian leaders that they also must work more closely on "safeguarding creation, the promotion of the common good and peace, the defense of the centrality of the human person, [and] the commitment to defeating the miseries of our time, such as hunger, poverty, illiteracy and the unequal distribution of goods."

Pope Benedict said working for Christian unity is not a specialty to which

a few individuals or a few Churches are called, but rather it is part of fulfilling Christ's will for all those who follow him.

Unity is something for which all Christians must work and pray, he said. †



Pope Benedict XVI prays during vespers concluding the Week of Prayer for Christian Unity at the Basilica of St. Paul Outside the Walls in Rome on Jan. 25. Msgr. Guido Marini, papal master of ceremonies, is at right.

HAITI

continued from page 1A

we see the faces of the widows and orphans, and all of those who have lost family and friends and all of their life's possessions."

He said the U.S. Church was committed to "doing everything we can so that you may rebuild and renew and begin again your lives of faith and family and service to Haiti."

Archbishop Dolan, who also serves as chairman of the board of Catholic Relief Services, was accompanied by Msgr. David Malloy, general secretary of the U.S. bishops' conference.

Back in New York on Jan. 25, Archbishop Dolan described the funeral to Catholic News Service as "a therapeutic and holy occasion to grieve."

"There was a longing for the community to express sorrow," he said.

Archbishop Dolan said that, while standing in front of the devastated cathedral, he noticed the crucifix that stood at the front of the building appeared

to be untouched.

"It brought me to tears, this crucifix, rising tall in this darkness ... rising from this cosmic 'why' groaning from the Haitian people. It was a very powerful symbol," he said.

Bishop Thomas G. Wenski of Orlando, Fla., and Oblate Father Andrew Small, director of the U.S. bishops' Church in Latin America office, also attended.

Bishop Wenski told Catholic News Service on Jan. 25 that Bishop Lafontant, in his homily, told the hundreds gathered that the funeral was not only for the deceased clergy, but that it represented funerals for the thousands of other people who died in the disaster and had not had a proper funeral.

"He said this was not the wrath of God, but it does call us to responsibility to build a new Haiti in which people will have hope and prosperity," Bishop Wenski said.

Archbishop Miot's body was one of the first recovered after the earthquake.

Archbishop Bernardito Auza, papal nuncio to Haiti, asked that it be taken to the coastal city of St. Marc because there was no electricity in Port-au-Prince. Local



Archbishop Timothy M. Dolan of New York blesses the caskets of Archbishop Joseph Serge Miot and Msgr. Charles Benoit during a funeral in the courtyard of the destroyed Catholic cathedral in Port-au-Prince, Haiti, on Jan. 23. Archbishop Dolan, chairman of the board of Catholic Relief Services, joined the Haitian community in mourning the two priests who perished in the Jan. 12 earthquake.

clergy asked that the archbishop's funeral be at the cathedral.

A statement from Caritas, the Church's network of charitable aid agencies, said when Msgr. Benoit's body was found, his

hands were around a reliquary with a host inside.

The archbishop and the vicar general were buried in Lilavois Cemetery in the Haitian capital. †

Caritas official: Agencies must gear up to help Haitians in long term

LIMA, Peru (CNS)—Nearly two weeks after the Haitian earthquake, Catholic aid agencies must gear up to provide longer-term food, housing and health care assistance to people who lost their homes and possessions.

But even the massive amount of aid pouring into the country is dwarfed by the overwhelming needs of people who lost their homes, families, jobs and possessions in the Jan. 12 quake, said Hector Hanashiro, Caritas emergency coordinator for Latin America and the Caribbean.

"There is still a great lack of assistance," Hanashiro told Catholic News Service in an e-mail interview. "There are not enough donations for the 3 million people who have been affected and more than 200,000 injured survivors of the earthquake."

On Jan. 24, a government spokesman said an estimated 150,000 bodies had been buried, and some officials said the death toll could be as high as 200,000.

About 2 million people were affected in Port-au-Prince, and 1 million more in other cities, including Jacmel, Gressier, Carrefour and Petit-Goave, Hanashiro said. Some 500,000 people who lost their homes are living in makeshift camps around the Haitian capital, he said.

"There are specific high-risk groups that need assistance, including pregnant women, people with chronic illnesses, children who have been orphaned, and people who were injured and who, because of trauma and complications, have had to have limbs amputated," Hanashiro said.

In a country where basic services were scant and about 75 percent of the population lived in poverty even before the quake, the most pressing needs are food, health care,

water, sanitation services and housing.

"The destruction in Port-au-Prince has caused the displacement of people to other provinces and to the Dominican Republic," Hanashiro said. "People who have lost their homes and jobs are migrating so there are thousands of displaced families in other provinces because of the lack of assistance."

Many families are still searching for their loved ones, a quest that is even more difficult because some of the injured were evacuated to hospitals in the Dominican Republic, he said.

In addition to the Dominican Republic, many other injured were evacuated to emergency U.S. health care facilities.

Looking beyond the immediate needs, Hanashiro added, "because of the breakdown of the Haitian economy, it is crucial to create temporary jobs immediately and sustainable employment in the long term."

Caritas, the Catholic Church's aid network that includes Catholic Relief Services in the United States, has designed a response plan that includes immediate food, shelter, health care, water and sanitation, and psychological and social assistance for about 40,000 families, or 200,000 people, Hanashiro said. The Vatican has asked CRS, which already had a large presence in Haiti, to take the lead in the Caritas effort.

"The strategy we are using is to coordinate with base communities and parishes, as well as the diocesan Caritas offices in Port-au-Prince, Jacmel and other dioceses, to identify the priority zones and groups, in order to channel the urgent assistance immediately. So far, we have been able to distribute aid to 26,500 families," he said.

Caritas also provided rescue equipment and medical teams.

"The Caritas office is providing lodging and support for about 60 specialists from Mexico, South Africa and Jamaica, who have brought equipment, medicines and



Volunteer St. Simon Magalie offers water to 4-year-old Joe, an orphan at the General Hospital in Port-au-Prince, Haiti, in this picture taken on Jan. 22. Joe is one of many lost children in Haiti. Someone noticed him lying naked on the ground and he was brought to the Norwegian Red Cross field hospital in the center of Haiti's shattered capital. Other patients there gave him some help, sharing water and food.

materials for rescue work and specialized care in field hospitals," Hanashiro said.

International assistance has been hampered by lack of coordination among aid agencies, but Hanashiro said the greatest problem was simply the magnitude of the disaster.

"While many countries and organizations are offering aid and cooperation, it is not enough," he said. "Food assistance does not meet the demand in the neighborhoods and camps. There is high demand for medical care, but a limited number of specialists and medicines, and minimal facilities for operations. There is a need for more water and for removal of rubble and waste, and roofing and shelter are in short supply." †



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Mark reports Jesus' message that reign of God is at hand

By Fr. Robert L. Kinast

The Gospel of Mark is a compact, action-based account of Jesus' public ministry.

Unlike the Gospel of Matthew, which is structured around five major discourses, a continuous journey is the structure for Mark's Gospel.

It begins in Galilee, moves back and forth across the Jordan River, and culminates in Jerusalem with pivotal events at each transition.

The ministry of Jesus begins in Galilee, the region where he grew up.

His message is simple and direct. The reign of God is at hand, and anyone who wishes to enter it must change his or her old way of living.

Jesus elaborates this message not with extensive teaching—there is only one major parable, that of the sower (Mk 4:1-9)—but with healings and other signs.

Eleven healings are described in detail, beginning with a man possessed by an unclean spirit (Mk 1:23-26).

Mark's Gospel also relates the stories of a leper (Mk 1:40-42), a paralytic (Mk 2:10-12), a woman with hemorrhages (Mk 5:25-34), two daughters of parents who sought out Jesus (Mk 5:41-43 and Mk 7:29-30) and a deaf man (Mk 7:31-35).

There are several other general references to people bringing their sick to Jesus, who heals them (Mk 6:56).

Jesus also feeds crowds of 5,000 and 4,000 (Mk 6:34-44 and Mk 8:1-9), and twice calms a storm at sea (Mk 4:35-41 and Mk 6:48-51).

All these actions are intended to validate his message and indicate the kind of behavior expected in the reign of God—selfless concern for and service of one another.

Overall, the response of the villagers and townspeople is amazement, astonishment, wonder and gratitude. Their reactions are offset by the criticism of the scribes and some Pharisees, who question Jesus' authority to forgive sins (Mk 2:7) as well as his practice with regard to fasting, Sabbath regulations and hygiene rituals.

In addition, some of his relatives try to seize him because they think he is "out of his mind" (Mk 3:21), and he can do little in his hometown of Nazareth because of the people's lack of faith there (Mk 6:5-6).

The Galilee phase of Jesus' ministry ends with the healing of a blind man at Bethsaida (Mk 8:22-26), symbolizing that

those who have faith will see whereas those who do not have faith remain blind.

This leads to a pivotal moment in Jesus' movement from Galilee to Jerusalem. When he asks his own disciples who they think he is, Peter confesses that he is the Messiah (Mk 8:27-29), and Jesus immediately begins to explain what that entails.

Three times during the journey to Jerusalem, Jesus predicts that he will suffer and die. Each time, these events are coupled with a glimpse of what will follow his death.

After the first prediction (Mk 8:31) comes the Transfiguration (Mk 9:2-8), a kind of pre-resurrection revelation. After the second (Mk 9:30-31) comes a discussion of who will be greatest among Jesus' followers—those with childlike dispositions. After the third (Mk 10:33-34) comes a discussion on who will be closest to Jesus—those who serve as he does.

During this period, it is not the religious authorities who have difficulty with Jesus, but his own disciples. The Pharisees appear only once to question him about divorce (Mk 10:1-2).

Peter presumes to tell Jesus that he is wrong about suffering and dying (Mk 8:32-33). Peter then misconstrues the Transfiguration as the occasion for setting up a shrine (Mk 9:5-6).

The disciples don't understand why they couldn't heal a possessed boy (Mk 9:28) even though they had been given that power by Jesus (Mk 6:13). They worry about an outsider who was using Jesus' name to expel demons (Mk 9:38), wonder about their own reward for following him (Mk 10:28) and vie for positions of honor as if in an earthly kingdom (Mk 10:37).

The transition from Jesus' movement in and out of the trans-Jordanian towns toward Jerusalem is marked once again by the healing of a blind man, Bartimaeus, at Jericho. As with the blind man at Bethsaida, it is Bartimaeus' faith that gives him sight, and with his newly acquired sight he follows Jesus along the way to Jerusalem (Mk 10:46-52).

The third stage of Jesus' journey centers on the Temple. The day after triumphantly entering the holy city, Jesus returns from Bethany. Expecting to find fruit on a fig tree in bloom, he discovers that it is barren—a stark symbol of the emptiness of current Temple practice.

Just as Jesus curses the fig tree (Mk 11:14, 21), so he cleanses, or prunes, the Temple area of its commercial activity (Mk 11:15-16).

Subsequently, Jesus predicts the destruction of the Temple (Mk 13:3), echoing the predictions of his own death, and urges his



The Gospel of Mark records the journey of Jesus during his years of public ministry, and many of his miracles and healings. His message is simple and direct. The reign of God is at hand, and anyone who wishes to enter it must change his or her old way of living.

disciples to be prepared for the end time to be issued in by his resurrection (Mk 13:26).

These actions elicit the opposition of religious leaders whose questions about Jesus' authority (Mk 11:28), his position on paying taxes to Rome (Mk 12:14), the resurrection of the dead (Mk 12:18-23) and the greatest commandment (Mk 12:28) mask their intent to arrest and execute him.

The final transition in Mark's Gospel

occurs after Jesus' crucifixion when he appears to his disciples, and sends them forth to continue his journey and proclaim the Gospel to the whole world (Mk 16:15).

That journey has had many other transitions and activities, and it has not yet come to an end.

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.) †

Discussion Point

Mark's Gospel records many miracles

This Week's Question

What is your favorite passage from the Gospel of Mark? Why?

"Mark records a lot of healings and miracles, but I like the story of the Phoenician woman's faith (Mk 7:24-30). Although she is an outsider and a woman—which made her doubly looked down upon in those days—she believes in Jesus, and dares to come to him and ask [for] help for her daughter. She is such a great example of [the power of] persistent faith." (Joe Motowski, O'Fallon, Ill.)

"I like [the passage in] Mark where Jesus says that the second most important commandment is to 'love your neighbor as yourself' (Mk 12:31). It doesn't talk about loving only the people that you choose. ... It's a lesson for everyone, including other religions, to love and embrace all people." (Mary Clement, Swansboro, N.C.)

"Mark writes in a way that is clear and easy to

understand, and I especially like his account of the Transfiguration (Mk 9:2-8). He makes the story come alive, with the cloud and the voice of God coming down from heaven. It makes me think [about] how spectacular it would have been to have lived then and witnessed it myself." (Regina Petit, Akron, Ohio)

"I think the parable of the sower (Mk 4:1-20) is very visual and dramatic. As a teacher, I've [presented] it in play form with young children. I like it too because, although Jesus presents a lot of parables, with this one he asks the Apostles if they understand it and he explains it." (Joan Bell, Visalia, Calif.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite passage from the Gospel of John? Why?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

'Charity in Truth': Migration and religious freedom

(Eighth in a series of columns)

This penultimate column on Pope Benedict XVI's encyclical "Charity in Truth" (*"Caritas in Veritate"*) will cover two unrelated topics: what he said about immigration and, then, freedom of religion.

Regarding immigration, he reminded us that "every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance."

The sheer numbers of migrants throughout the world represent, he said, "a social phenomenon of epoch-making proportions."

The United States, of course, has always been a migrant country, and that continues today. But Europe, too, is seeing more immigrants from Africa filling jobs created by Europe's declining population. Wars, droughts and other problems create migrants in Africa, and Asia, too, has its immigration problems.

Therefore, the pope said, the phenomenon of migration requires international cooperation and close

collaboration between migrants' country of origin and their countries of destination. The rights of individual migrants and their families, and, at the same time, their host countries, must be safeguarded.

Migrants seldom emigrate just because they want to. It is usually because they feel forced to do so in order to support their families. Therefore, suffering and dislocation accompany their aspirations as they make their move.

Foreign workers, Pope Benedict said, make a significant contribution to the economic development of the host country through their labor. They also contribute to the economy of their country of origin through the money they send home.

As regards freedom of religion, Pope Benedict first condemned "terrorism motivated by fundamentalism, which generates grief, destruction and death, obstructs dialogue between nations, and diverts extensive resources from their peaceful and civil uses."

Not only does religious fanaticism impede the right to religious freedom, he said, so too does the promotion of religious indifference or practical atheism. This deprives people of the moral and spiritual strength required to attain integral human development.

Humans are not lost atoms in a random universe, the pope said. Rather, they are God's creatures, "whom God chose to endow with an immortal soul and whom he has always loved."

He emphasized that religious freedom does not mean religious indifferentism or imply that all religions are equal. Some religious and cultural attitudes, he said, without mentioning them by name, "do not fully embrace the principle of love and truth and therefore end up retarding or even obstructing authentic human development." Some religions, he said, alienate people from one another rather than bringing them together.

God must have a place in the public realm, he wrote. "The exclusion of religion from the public square—and, at the other extreme, religious fundamentalism—hinders an encounter between persons and their collaboration for the progress of humanity."

As he has done in the past, Pope Benedict called for effective cooperation between reason and religious faith.

"Reason always stands in need of being purified by faith," he wrote, and this is also true for political reason.

For its part, he said, "Religion always needs to be purified by reason in order to show its authentically human face." †



John F. Fink

Cornucopia/Cynthia Dewes

Are we really free at last?

Soon it will be February, and the annual celebration of Black History Month.



Considering this, along with the recent Martin Luther King, Jr. holiday and the seasonal Kwanzaa observance, turns our thoughts to this nation's largest racial minority.

Those of us who are black probably think it is about time we are

being recognized as part of Our Gang. Certainly we are as patriotic as the next guy, and we contribute to American society in so many ways.

After all, the story of blacks in this country is the original and most impressive immigrant success story in U.S. history. They were brought here against their will as slaves, yet they eventually advanced to become Supreme Court justices, internationally revered statesmen, artists and athletes, and even president of the United States.

Unfortunately, human nature being what it is, some Americans continue to point out that blacks (like whites, which is not mentioned) are not always good citizens. Some are criminal, some are moochers, some refuse to avail themselves of

educational or societal supports they wrongly view as "white" traps.

There are blacks, again like some whites, who believe that black values are often at odds with white values. They fear losing their identity to the majority culture or not being able to measure up to the national ideal because, no matter what they do, they will always be different. Their color constantly puts them in the role of The Other.

Like most racial and ethnic minorities, they fear being branded as less valuable citizens than the White Anglo-Saxon Protestants and other whites who largely founded this country. It reminds them of the early idea in our political system that a Negro only counted as three-fourths of a white man.

But everyone, black or white, should remember that America is an experiment in human justice. The white WASPs and others who wrote the Constitution and fought for political independence were seeking individual freedom based on the fact that all men are created equal by their Creator with an inalienable right to life, liberty and the pursuit of happiness.

Of course, this is an extension of the Christian belief that all (wo)men are created by a loving God with the inherent freedom to discern and do God's will. It is only fair that all of us, black, white or what-have-you, should be able to make choices which

determine our own fates.

Again, the only catch in this arrangement is the fact that we are human. We may be made in God's image, but we ain't perfect. The chief example of this is that the very society which set out on the idealistic path of equality promptly allowed the practice of slavery. It took a Civil War to end its legality.

To add insult to injury, it took another century before laws and general practice finally changed enough to make true racial equality possible. Today, non-discrimination is the name of the game and Jim Crow is no more.

Sounds good, but in fact we have not yet reached the Christian goal of genuine equality before God. The result is we have the disaffection of many blacks, and the suspicions of many whites. We follow the letter of the law, but not always its spirit.

Some may think that celebrating a Black History Month and other such events is superfluous in an inclusive society such as ours. But I think they provide an opportunity for all of us to examine our own motives and behaviors in light of what it really means to be a Christian American.

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

Emmaus Walk/Debra Tomaselli

Letting God work through you in the stillness of life

For weeks, I worked to deepen my relationship with God, but no matter how many prayers that I recited, services I attended, volunteer works I performed, he seemed distant and untouchable.

The same routines that formerly delivered a glimpse of his holy presence failed to create a stir.

In fact, the busier I got searching for him, the more remote he seemed.

Then I needed to put my life on hold to undergo minor surgery. I expected to return to my normal routine on Monday, but medical complications dictated extended bed rest. Instead, I spent the day feeling isolated, devalued and frustrated.

Finally, I picked up my copy of a book called *Divine Embrace* by Ken Gire. I flipped to a page where the author

addresses a spiritually dry period in his life, a time when he, too, was searching for a deeper relationship with God and found only stillness. In hindsight, he reflects, "God had indeed been silent. But silent in the way an artist at work is silent. He had been quietly at work in me, forming Christ in me."

With that thought, I relaxed. Maybe silence was OK.

That night, I dreamed I was walking on the beach at sunset with an insightful priest from our parish. Streams of deep pink dissipated into the dark night sky. We reached the far end of the building, where he planned to head inside for the evening.

As we parted, he turned to me and asked, "What will be your first thoughts when you wake up in the morning?"

At first, I drew a blank. Then I blurted, "I will thank God for the gift of another day." Even in my dream, my response startled me. I had been anything but thankful for the day I just had been given.



Debra Tomaselli

Faith and Family/Sean Gallagher

Families can help and be helped by Haitians

The giant earthquake that rocked Haiti on Jan. 12 caused the deaths of some 200,000 people, injured and made homeless millions more, and brought about destruction of buildings that is beyond what I suspect any of us can comprehend.



But it has also inspired many people in our own archdiocese, across the country and around the world to give generously to the relief effort for the people of Haiti, the poorest country in the Western Hemisphere even before the earthquake.

This is also a time when parents can take steps to instill in their children a real spirit of stewardship.

Those with young children might encourage them to give part of their allowance to the relief effort. Parents might invite them to do extra chores around the house, and give them a small monetary reward for doing so on the condition that they give part of it to help those affected by the quake.

Older children who have part-time jobs could be encouraged to donate some of their earnings.

Since the need for help is so clear on this occasion, it should be easier to convince children to do their part.

Their contributions might not add up to much, but if their efforts play any part in building up a habit of stewardship within them then the ultimate benefits will be manifold.

Stewardship, though, is far more than about making a monetary donation. If it is to become a habit, a real and daily part of our life of faith, then it must have a firm, spiritual foundation.

Making a contribution to relieve the suffering of those affected by the earthquake in Haiti should be the fruit of a deep, almost visceral awareness that every single thing that we have is a gift from God, and that he lovingly provides for all of our needs.

Interestingly enough, this is where the faith-filled people of Haiti can help us.

As I have done reporting on how archdiocesan parishes are participating in the Haitian relief effort, I've heard from more than one person how the people of Haiti, who live in such poverty even in the best of times, have a deep trust in God and his Providence.

"God is good" seems to be always on their lips. And, for them, it's not an empty phrase.

Georgann Coons, who helps coordinate the Haitian mission work of St. Ambrose Parish in Seymour, forwarded to me an e-mail sent to her by Father Rodolphe Balthazar, a Haitian priest she has worked with over the years.

In his e-mail, he wrote that he had family members injured in the quake who needed to go to a hospital.

"The problem is," Father Balthazar wrote, "that we cannot go to any hospital because Port-au-Prince is like a big cemetery with dead bodies all over the streets."

He went on to write of other challenges equally unimaginable to most Americans. Yet, in the end, he was able to write,

"Thanks for all your prayers. God is good!" All of us, myself included, can and should learn from the faith of Father Balthazar and countless other Haitians like him.

If we had a faith like his, and manifested it in a daily life of loving stewardship in our homes, parishes, the broader community and the world at large, there would be no limit to what God could do through us.

Then more and more people could say from the bottom of their hearts, "God is good!" †

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

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

The Sunday Readings

Sunday, Jan. 31, 2010

- Jeremiah 1:4-5, 17-19
- 1 Corinthians 12:31-13:13
- Luke 4:21-30

The Book of Jeremiah is the source of this weekend's first reading.



Regarded as one of the major Hebrew prophets because of the extent of his recorded writings and the brilliance with which he wrote, Jeremiah was descended from priests. He was from a small village,

Anathoth, only a few miles away from Jerusalem.

As was usual for prophets, Jeremiah was not universally popular, to say the least, among his contemporaries. His prophecies drew sharp rebukes. Critics accused him of blasphemy, a crime that had death as its punishment in the Hebrew code of law.

It was this statute that centuries later led to some of the demands for the crucifixion of Jesus.

Despite the rejections and denunciations based on falsehoods, Jeremiah never paused in his prophetic mission of insisting upon faithfulness to God and of demanding loyalty to God as a personal and national imperative.

Furthermore, despite all the criticisms, he never doubted that he was on a mission from God.

When God called Jeremiah to the mission of prophets, during the reign of King Josiah, who ruled the Kingdom of Judah from 640 B.C. to 609 B.C., God told Jeremiah to be prepared for harsh responses to his prophesies.

As its second reading for this weekend, the Church offers us a passage from the First Epistle to the Corinthians.

It is one of the loveliest and best known sections of the entire corpus of Pauline literature. It is the beautiful explanation of love, this ability which is unique to humans in nature.

It is clear and straightforward. It is greatly inspiring.

Paul then reveals what happens when a person embraces the Gospel. Imperfections fade away. Knowledge

increases. Maturity is reached. The insecurities and smallness of youth pass away.

St. Luke's Gospel is the source of the last reading.

Jesus, as the story clearly states, appears in the synagogue in Nazareth. In earlier verses, which are not part of this weekend's reading, Jesus stands to read aloud a section of the Book of Isaiah.

In this section, Isaiah recalled his own calling to be a prophet. Isaiah gave details as to what this calling meant. It meant that he was God's spokesman, sent by God to bring liberty to the oppressed, hope to the poor and sight to the blind.

Then, continuing, in the passage read this weekend, Jesus declares that this prophecy has now been fulfilled. In other words, Jesus is the long awaited spokesman of God.

At first, the audience is impressed. But then Jesus recalled an incident, mentioned in the Old Testament, in which God showed mercy upon gentiles.

This mention of divine favor for anyone outside the Chosen People infuriated the audience in the synagogue so much that they tried to murder Jesus. He, of course, escaped from them.

Reflection

The readings this weekend very much put us, as humans, in our place. It is a place that we do not readily acknowledge. It is a realization that we are quite limited, as a human race and as individuals, in our ability to perceive and to judge. Thus, it was the same with the contemporaries of Jeremiah and the people whom Jesus offended in the synagogue.

The mysteries revealed in the liturgies of Christmas, the Epiphany and the Lord's Baptism say quite directly that God has not left us to our doom. He has supplied what we lack because of our limitation. He has given us strength through grace and the truth revealed ultimately in Christ Jesus.

As the Gospel makes clear, no one is beyond God's mercy, but we must do our part in receiving this mercy. We must love others with a love that is as pure as that described by St. Paul.

First, however, we must face the fact that we need God. †

Daily Readings

Monday, Feb. 1
2 Samuel 15:13-14, 30; 16:5-13
Psalm 3:2-7
Mark 5:1-20

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

Wednesday, Feb. 3
Blaise, bishop and martyr
Ansgar, bishop
2 Samuel 24:2, 9-17
Psalm 32:1-2, 5-7
Mark 6:1-6

Thursday, Feb. 4
1 Kings 2:1-4, 10-12
(Response) 1 Chronicles 29:10-12
Mark 6:7-13

Friday, Feb. 5
Agatha, virgin and martyr
Sirach 47:2-11
Psalm 18:31, 47, 50-51
Mark 6:14-29

Saturday, Feb. 6
Paul Miki, martyr
and his companions, martyrs
1 Kings 3:4-13
Psalm 119:9-14
Mark 6:30-34

Sunday, Feb. 7
Fifth Sunday in Ordinary Time
Isaiah 6:1-2a, 3-8
Psalm 138:1-5, 7-8
1 Corinthians 15:1-11
or 1 Corinthians 15:3-8, 11
Luke 5:1-11

Question Corner/Fr. John Dietzen

Confession puts our sins in God's hands for reconciliation and healing

QA few weeks ago, you answered a question about degrees of sinfulness and mentioned venial sin.



I think I understand mortal sin, but what is venial sin exactly? Could you give a list of them? (Florida)

AA bit of history about the Church's attitude toward sin

should help you understand the answer to your question.

In the beginning of Christianity, apart from those based mainly on the natural law—the Ten Commandments, for example—one sin was particularly identified as the big one: abandoning one's faith in Christ because of fear or pain or death.

That was the option often faced by Christians during the Roman persecutions of those days: Either be faithful to Christ and die or deny Christ and live.

Those who chose to live, but who later wished to return to the Christian faith faced lengthy public penances conducted by the bishop. When these were completed, sinners could be reconciled with the Church once, but only once.

As time went on, other moral offenses—murder, bestiality, adultery and abortion of unborn children among them—also required extended public penance. Dying without ritual forgiveness of these sins resulted in, so it was believed, the loss of eternal life.

Not much formal attention was given to lesser sins, which could be forgiven by acts of charity, prayer, celebration of the Eucharist and other spiritual works.

Hundreds of years later, in the sixth century and after, Irish monks began to introduce into the rest of Europe the kind of confession with which we are most familiar—individual private confession and absolution one on one with a priest.

Originally viewed suspiciously by Church authorities, this form of penance was at first discouraged and forbidden, but later became the required way of sacramental forgiveness in the Roman Catholic Church.

To achieve some degree of consistency and clarity, monks prepared lists of sins and

penances called "penitentials" for confessors to use in this process of reconciling sinners with God's grace.

By around the 13th century, the terms "mortal" and "venial" came to distinguish between more and less serious offenses.

Mortal sins were fatal to one's relationship with God and neighbor.

Venial sins, coming from the Latin word "venia," which means "pardon or forgiveness," were more easily forgiven.

Though varieties of expressions were used to describe them, three elements had to come together for a sin to be grave:

- The matter itself must be serious, not trivial or inconsequential.

- One must be aware of the serious nature of the act at the time that it is committed.

- There must be full, conscious desire to commit the sinful action.

Doubt about or lessening of any of these conditions renders the offense less than grave, making the action or omission a venial sin or no sin at all.

This may sound complicated, but generally the Church relies on people to use good sense, enlightened by the teachings of Christ, to determine what is serious and what is not.

It's clear that the conceivable ways one might offend against love of God and neighbor—by racism, greed and other social evils—are numerous and complex.

Fortunately, a more comprehensive and detailed list of sins has never been attempted.

It's not healthy for us to try to do this either, except to attend to the leanings in our lives that could become more sinful, and seek ways to improve that part of our life, which is what a great part of the graces of sacramental penance are for.

Ultimately, we can still only do what our Catholic ancestors did: Put all our faults and sins trustingly into God's hands for forgiveness and healing.

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.

Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

A Poem for Haiti

Haiti,
I must confess
I didn't think about you much,
except there was that time once
when my friend, Susan,
stayed with you.
She dressed and healed your wounds,
helped you walk again,
and upon her return
I saw in her eyes
a love for you.

Three days ago,
the earth shook and quaked.
I saw Haiti fracture and break.
Painfully, words and pictures
came into view.
I began to learn more about you.
As I wrapped my heart and mind
around the devastation and pain,
I pleaded,
"How much more can Haiti take?"
The headlines read, "Tragedy, Redefined."



Now I think of you all of the time.

Although I am not there,
please, please hear my deepest prayer
that God grant you
His infinite mercy and love,
dress and heal your wounds,
and help Haiti
walk again.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. This child was photographed at a makeshift camp in Port-au-Prince, Haiti, on Jan. 20. A heavy aftershock from the Jan. 12 earthquake hit the devastated capital that morning, creating panic among survivors.)

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.

ALVIS, Sheryl, 58, St. Joseph, Shelbyville, Jan. 11. Mother of Craig, Kelly and Patrick Alvis, Benjamin and Nicholas Giant. Sister of Judie Fisher, Sue McDonald, Polly Snyder, Rita Thornburg and Eldona Wiley. Grandmother of one.

DUNBAR, Patricia, 68, St. Nicholas, Sunman, Nov. 7. Wife of Jerry Dunbar. Sister of Howard Bischoff.

FISCHER, James, 84, St. Paul, Tell City, Jan. 11. Husband of Jo Ann Fischer. Father of Carolyn Herrmann. Brother of Rosie Johnson, Dave and Tony Fischer. Grandfather of three.

FROELICH, William, 83, St. Paul, Tell City, Jan. 8. Husband of Jean Froehlich. Father of Jo Ann Sherry, David, John, Paul and William Froehlich Jr. Stepfather of Kristi Jackson, Timothy and William Mangum. Brother of Bernadine Alvey, Dorothy Collins, Delores Hahus, Anita and Virginia White, Bernard, Don and Larry Froehlich. Grandfather of seven.

GAMBLE, Evelyn, 100, St. Andrew, Richmond, Jan. 14. Sister of George Block.

GAUCK, Margaret M., 91, St. John the Evangelist, Enochsburg, Jan. 17. Mother of Polly Fox, Donald, Ernest, Gerald and Timothy Gauck. Grandmother of 15. Great-grandmother of 23.

HANLEY, Helen B., 70, Sacred Heart of Jesus, Indianapolis, Jan. 10. Mother of Kimberly Maue and Paul Hanley. Sister of Nancy Harris, Wanda O'Brien, Janet Starr, Clessie, Dorman and Leonard Holloway. Grandmother of three.

JOURNELL, Ruth S. (Searcy), 88, St. Charles Borromeo, Bloomington, Jan. 9. Aunt of several.

KLEEMAN, Jim, 64, St. Paul, Tell City, Jan. 12. Husband of Kathy Kleemann. Father of Natalie and Derek Kleemann. Son of Helen Kleemann. Brother of Trudy Powell, Judy Sumner, Joe, Kenny and Paul Kleemann. Grandfather of two.

KNUEVEN, Elaine Marie, 54, St. Nicholas, Sunman, Jan. 8. Daughter of Mary Anne Knueven. Sister of John, Michael and William Knueven.

LINNE, Maurice, 85, St. Pius V, Troy, Jan. 17. Husband of Onia Evelyn Linne. Father of Kathy Hess and Marcie Young. Brother of Eugenia Arnold, Linus and Urban Linne. Grandfather of seven.

LUBER, Powell A., 91, St. Mary, Greensburg, Jan. 16.

Husband of Lena Deloris Luber. Father of Mary Green, Linda, David and Robert Luber. Grandfather of 10. Great-grandfather of 26.

MATTOX, Bernard E., 63, Mary, Queen of Peace, Danville, Jan. 14. Husband of Kathie (Westfall) Mattox. Father of Amy King, Abigail Price, Brian Gruner and Paul Mattox. Grandfather of 18.

PRENTICE, Doris M., 78, Holy Family, Oldenburg, Jan. 14. Mother of Donna and Kathy Nobbe, Dan and Mike Prentice. Sister of Charles and Tim Bentfield. Grandmother of six. Great-grandmother of seven.

RINGWALD, Wilfred, 93, Prince of Peace, Madison, Jan. 6. Father of Theresa Buehler, Agnes Clift, Barbara Grandstaff, Karen McClure, Marilyn Swift, Patricia Turner, Andrew, Charles, David, Donald, James, Joseph, Leo and Michael Ringwald. Grandfather of 37. Great-grandfather of 21.

ROLFES, Rose Marie, 52, St. Nicholas, Sunman, Nov. 27. Wife of Jon Rolfes. Mother of Sarah, Michael and Phillip Rolfes. Daughter of Anne Reisman. Sister of Mary Graf, Annette Hountz, Terri Sterwerf, Larry, Steve and Tom Fischer. Grandmother of one.

WOERNER, Edward Francis, 79, St. Luke the Evangelist, Indianapolis, Jan. 5. Husband of Beverly Woerner. Father of Joseph and Robert Woerner. Brother of Marie Brummett.

ZIEGLER, Lisa Ann (Fahey), 48, Most Sacred Heart of Jesus, Jeffersonville, Dec. 20. Wife of Robert Ziegler. Daughter of Elaine Fahey. Sister of Joan Theiman and Bernard Fahey Jr. †

Providence Sister Brendan Harvey ministered in Taiwan and co-authored several children's books

Providence Sister Brendan Harvey died on Jan. 14 at Union Hospital in Terre Haute. She was 90.

The Mass of Christian Burial was celebrated on Jan. 18 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Margaret Harvey was born on Aug. 27, 1919, in Ayrshire, Scotland.

She entered the congregation of the Sisters of Providence on Jan. 9, 1937, and professed her first vows on Aug. 15, 1939, and her final vows on Aug. 15, 1945.

Sister Brendan earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in special education at Cardinal Stritch College in Milwaukee, Wis.

During 73 years as a Sister of Providence, she ministered in

education for 36 years at Catholic schools in Indiana, Maryland, Missouri and Illinois, teaching grade school and special education students.

In the archdiocese, Sister Brendan taught at Holy Cross School in Indianapolis from 1947-55, Nativity School in Indianapolis from 1955-58, St. Patrick School in Terre Haute from 1962-66, St. Mary's Child Center in Indianapolis from 1966-69, the former Cara School in Terre Haute from 1969-72 and the Children's Learning Center in Terre Haute from 1972-75.

In 1988, Sister Brendan ministered for a year in Taiwan, where she helped begin a school for children with disabilities that later expanded to four sites.

She helped write the text for the first-grade edition of the *To God through Music* Series,

workbooks for the Economy Reading Series, a children's book, *The Story of Anne Therese*, about St. Theodora Guérin, and a coloring book.

In 1992, she began working with Catholic Charities in Terre Haute, which led to her opening and directing the Providence Food Pantry in West Terre Haute. She also served as a tutor at Providence Educational Services and activity room coordinator at the motherhouse.

She continued her volunteer service until December 2009.

Surviving is a sister, Providence Sister Marie Brendan Harvey.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Mary Magdalen Schwartz served as a grade school teacher and college registrar

Providence Sister Mary Magdalen Schwartz died on Jan. 16 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on Jan. 23 at the Church of the Immaculate Conception. Burial followed at the sisters' cemetery.

The former Armella Ann Schwartz was born on Sept. 26, 1922, in Chicago.

She entered the congregation of the Sisters of Providence on Feb. 2, 1941, and professed her first vows on Jan. 23, 1945, and

her final vows on Jan. 23, 1950.

Sister Mary Magdalen earned a bachelor's degree in mathematics at Saint Mary-of-the-Woods College and a master's degree in physical science at the University of Notre Dame.

She ministered in education for 45 years at Catholic schools in Indiana, Illinois, Missouri and Massachusetts.

In the archdiocese, Sister Mary Magdalen taught at Holy Cross School in Indianapolis in 1945 and St. Philip Neri School in Indianapolis from 1946-49.

She served as registrar at Saint

Mary-of-the-Woods College from 1977-79.

In 1983, Sister Mary Magdalen began full-time volunteer work for her congregation as well as community service.

In 2000, she retired to the motherhouse and began her prayer ministry full-time with the senior sisters.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



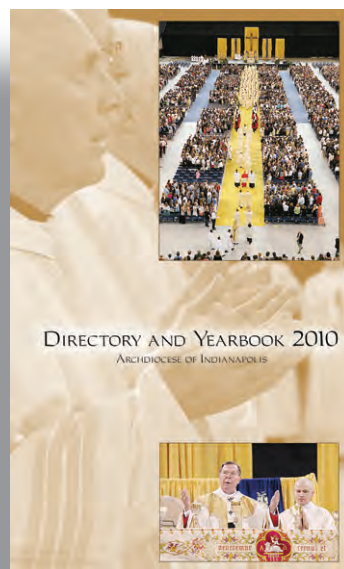
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Father John Hall finds fulfillment in being present to people

(Editor's note: In conjunction with the Year for Priests, The Criterion is publishing a monthly feature titled "Faithful Fathers." We plan to profile a priest from each deanery during the next five months.)

By Sean Gallagher

MARTINSVILLE—Father John Hall is the pastor of St. Martin of Tours Parish in Martinsville, and the administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, all located in the

Bloomington Deanery.

He was ordained in 1980 and is 56.

Born in Beech Grove, Father Hall grew up a member of Our Lady of the Greenwood Parish in Greenwood.

Meeting priests—Father Hall's priestly vocation was nurtured at Our Lady of the Greenwood Parish and at St. John the Evangelist Parish in Indianapolis, where he had relatives who were members.

As he grew up in the 1950s and 1960s, both parishes had many priests serving as associate pastors or in residence there.

"I got to know the different styles of the priests," Father Hall said. "I was exposed to different priests, their interests and hobbies. It was kind of like, 'OK, I can fit in here.'"

"I remember even in grade school days serving maybe three or four Masses on a Sunday at St. John. Weekday Masses was my turn to serve at Our Lady of the Greenwood, and on weekends I was up at St. John's."

Becoming a seminarian—This observation of several diocesan priests led Father Hall to become a high school seminarian in 1968 at the former

Latin School of Indianapolis.

That was a time of great change in the Church, especially in the liturgy.

"As the Mass was being changed, we would have training sessions for the priests [at the seminary]," Father Hall said. "We were on the front lines with that, being involved in the sacristy. The vestments and the style of the Mass were changing. We in the seminary were involved in all of that."

Msgr. Charles Koster—Msgr. Charles Koster was perhaps the most influential priest for Father Hall. He was pastor of St. John Parish when he was a seminarian, and hired him as a janitor for the parish during his summer breaks from Saint Meinrad College in the 1970s.

"He allowed me to work there,"

Father Hall said. "And when he was teaching at Saint Meinrad in my college days, he would take me out for supper.

"And from that, I've learned to make it a habit of writing letters to our college students from the parish. Once in the fall and once in the spring, we send care packages to them and I write them a letter."

Putting out fires—It was in getting to know Father James Wilmoth, who was an associate pastor of Our Lady of the Greenwood Parish during his youth, that Father Hall gained an interest in firefighting.

Father Wilmoth was a chaplain for the Indianapolis Fire Department at the time.

As a high school seminarian, Father Hall became involved in a Boy Scouts Explorer post run by the Indianapolis Fire Department in which he received some basic firefighting training.

As a college seminarian at the former Saint Meinrad College in St. Meinrad, Father Hall served on the local volunteer fire department there.

He served as a firefighter, first responder and chaplain for a volunteer fire department while serving as the resident pastor of the

parishes in French Lick and Paoli from 1989 until 2001.

"Being a volunteer department, there was only a small number of people available during the day time," Father Hall said. "So I was helping fight fires. I had the gear. I knew how to put on the mask and bunker pants and turnout coat and helmet. But I wouldn't be rushing in. I'd stay more on the outside."

Father Hall doesn't fight fires anymore—"Not at 56 years old!"—but he serves as the chaplain for the Martinsville fire and police departments.

Ministry of presence—Being a chaplain for emergency personnel is just one part of what Father Hall sees as his ministry of simply being present among the people of his parishes and the broader community.

"Whether it's in the parish or in the community, whether it's at the store, at a restaurant, at a parish dinner, whether it's at a social event or a religious event in church, celebrating the sacraments—it's being with the people and bringing Christ's presence, being someone who cares for them, someone who is walking with them."

For most of his priestly life, Father Hall has served at small parishes in the countryside or in small towns that make such a ministry more easily possible.

"You get to know the people," he said.

"You're able to walk with them and maybe spend a little bit more time with them in their situation. You have the freedom and a little bit more time to be involved in the community."

But wherever he is ministering, Father Hall feels most like a priest when he is simply present to people.

"I think it's when I'm being with people at the times of the sacraments, the Mass," he said. "[I like] listening to people, maybe not knowing the answer, but listening to them ... and being present to people, whether it's a tragedy or whether it's a ballgame. People can see that there's someone there caring for

Photo by Sean Gallagher



Father John Hall stands by the altar on Jan. 21 at St. Martin of Tours Church in Martinsville, where he has served as pastor since 2005. He is also the administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

them."

Advice for those discerning a priestly vocation—"Be open to it," Father Hall said. "Pray about it. It is a good life. Yes, there are demands. But there is a lot of goodness in it."

"You're involved with parts of people's lives that really no one else is involved with. There are struggles. But which lifestyle doesn't have struggles? There is a lot of reward. You just have to be there."

(To read previous installments in the "Faithful Fathers" series, log on to www.CriterionOnline.com.) †

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Aging with grace

St. Paul Hermitage has been a home for the elderly for 50 years

By Mary Ann Wyand

BEECH GROVE—As the new year begins, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove are looking ahead to future plans for their ministry to the elderly at St. Paul Hermitage.

Last year marked the 50th anniversary of the Hermitage, which the Benedictine sisters built in 1959 at 501 N. 17th Ave., adjacent to their monastery and former girls' academy, at the request of then Archbishop Paul C. Schulte.

Archbishop Schulte provided 30 acres of land in Beech Grove, and asked the Sisters of St. Benedict of Ferdinand, Ind., to construct a monastery, girls' school and retirement home there.

"Not to take anything away from Archbishop Schulte, but I truly believe St. Paul Hermitage was actually God's plan for us," Benedictine Sister Juliann Babcock, the prioress of Our Lady of Grace Monastery, said in her reflection for the sisters' chapter meeting on Nov. 8.

"It all began with the dream of one man and the fulfillment of that dream by a group of women," she said. "At the same time [that] Archbishop Schulte had a dream, the Ferdinand community was considering the establishment of new foundations. I don't think it was just a coincidence. I think it was the exact direction God had intended for our community.

"Fifty years later, St. Paul Hermitage continues to be one of the finest retirement facilities, not only in the city or the state, but possibly even in the country," Sister Juliann said. "The respect people have for this institution is a testimony to the quality care given to the residents, and dedication of our sisters and staff."

Chapter 37 of the *Rule* of St. Benedict instructs Benedictine monks and sisters throughout the world to always be "compassionate toward the old."

During the past half century, she said, the Beech Grove Benedictines have provided a loving home and quality health care for 1,042 senior citizens at the Hermitage, including a number of retired diocesan priests who reside in apartments in the clergy wing on the third floor.

"We have had the honor of caring for these wonderful people in their golden years until they achieved their heavenly reward," Sister Juliann said. "... The addition of the new health care wing nearly 15 years ago was a huge

undertaking for our community. ... Because of this wing, we were able to offer even more comprehensive care for our residents. That is the beauty of St. Paul Hermitage. We continually seek ways to enhance the lives of our residents. Our care for the elderly is second to none and, God willing, we will be able to continue this outstanding care long into the future."

Resident James McNulty is thankful for the loving care provided by Benedictine Sister Sharon Bierman, a licensed health facility administrator and the eighth sister to direct the Hermitage, and other staff members.

James and Juanita McNulty moved to the Hermitage on May 15, 2004. When she died on Feb. 8, 2008, he was grateful that he did not have to face her death alone.

"My family was here except for a son, who was in Chicago," he said. "I had tremendous support from Sister Sharon and all the employees. They came on the morning following her death, knocked on the door and extended their sympathies."

It was a comfort to share the last years of their married life at the hermitage, McNulty said. "We were very happy for the 60-plus years of our marriage."

Now that he is widowed, McNulty finds companionship with other residents and

attends daily Mass at the Hermitage chapel. He also participates in a group exercise class.

"There are a lot of special things happening, a lot of different activities going on, so we keep fairly busy," McNulty said. "I try to take a walk every afternoon. I still have my automobile so I can go out occasionally. There's enough going on every day that we keep pretty active. It really is a family here."

Katherine Svarczkopf, the mother of Msgr. Mark Svarczkopf, has lived at the hermitage for three and a half years.

The Mass of Thanksgiving for the conclusion of the golden anniversary year on Nov. 1 was especially memorable, she said, and the chapel was filled to capacity.

"It was a beautiful evening, a perfect one, with almost a full moon, just delightful," Katherine Svarczkopf said. "We had a wonderful Mass, and then the Roncalli [High School] students were outside getting over 1,000 luminarias ready for us. What a production that was."

Seven priests concelebrated the liturgy with Father Gerald Kirkhoff, the principal

'We welcome each person as we would Christ. Our residents and staff care about one another. We are a family. This is a ministry of love.'

— Benedictine Sister Sharon Bierman



Benedictine Sister Sharon Bierman, center, the eighth administrator of St. Paul Hermitage in Beech Grove, talks with residents Clare Bosler, left, and Jane Marshall, right, on Nov. 17 in the hermitage lobby.

celebrant. He is the pastor of St. Pius X Parish in Indianapolis and archdiocesan vicar for advocacy for priests.

Father Thomas Murphy, a retired diocesan priest and hermitage resident, preached the homily.

"St. Paul Hermitage is a shining example of what can happen when energy combines with a religious orientation centered on Christ," Father Murphy told the residents, sisters and guests.

Father Gerald Burkert is the retirement facility's chaplain and Father Herman Lutz assists him. Both priests are retired from full-time diocesan ministry and live at the Hermitage.

Daily life at the Hermitage is happy and holy, Katherine Svarczkopf said. "The calendar of the Church directs our days. We have Mass and pray the rosary. We have our routine, and I look forward to that. The sisters and staff are so good to us. I've known some of the sisters for about 20 years now since my mother-in-law was living here."

Sister Sharon began her ministry at the Hermitage as a physical therapist in 1978 then served as the director of the rehabilitation department before her appointment as administrator in 2000.

"We have 105 residents and 108 employees," she said. "We offer independent living and skilled care for our residents. We are licensed with the state for 70 residential beds, and those residents are fairly independent. ... In addition, we have a skilled care wing with 52 comprehensive care beds. We are currently providing 24-hour nursing care for 48 residents there."

The comprehensive care unit was made possible by a \$4 million campaign to relocate the residents in need of skilled

health care to a new addition constructed on the first floor in 1992.

"It is wonderful for me, as the administrator, when we get a new resident because we inherit their family, and keep building more and more relationships," Sister Sharon said. "The support that our residents have from their families is phenomenal. They visit them often and on holidays many of our residents go to a family member's home. We also have excellent Thanksgiving and Christmas dinners here for those residents who no longer have families."

Fifteen efficiency apartments on the third floor are reserved for retired priests. Msgr. Richard Kavanagh, who at 98 was the oldest diocesan priest until his death on Jan. 20, helped plan the priests' retirement home and had lived there since it opened in 1998.

"Archbishop [Edward T.] O'Meara asked the sisters to provide a home for our retired priests," Sister Sharon said. "We have six retired priests living with us, and we love having them here."

More than 85 percent of the residents attend daily Mass at 11 a.m. in the chapel. Morning, afternoon and evening hours are filled with a variety of fitness activities, arts and crafts, card games, special entertainment and social time with friends.

"It's been a wonderful experience helping the residents and their families," Sister Sharon said. "People always comment on how clean our facility is, how friendly all the residents, staff and volunteers are, and how they can feel the Spirit of love here. We welcome each person as we would Christ. Our residents and staff care about one another. We are a family. This is a ministry of love." †



St. Paul Hermitage resident James McNulty of Beech Grove enjoys a walk on the scenic hermitage grounds every day. He took advantage of an unseasonably warm fall day on Nov. 17 to step outside the front door of the 50-year-old retirement home operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.