

Catholic Education Foundation presents

THE CATHOLIC EDUCATOR



Volume 14 | Winter 2013

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A Word from Our Editor

As I was preparing this editorial for the Winter issue of *The Catholic Educator*, which coincides with Catholic Schools Week (January 27-February 2, 2013), two of my colleagues and friends weighed in on matters of concern to our schools. Patrick McCloskey of Loyola University in Chicago wrote a [piece](#) for the *New York Times* on January 6 (ironically enough the Solemnity of the Epiphany!), provocatively entitled, “Catholic Education in Need of Salvation.” On January 27, Frank Hanna (famed Catholic school philanthropist) gave an interview to the *National Catholic Register* on “The State of Catholic Education.” Those pieces (realistic assessments with concrete proposals) were but the confirmatory preface to the announcement by the Archdiocese of New York that it would be shuttering two more high schools and twenty-two more elementary schools at the close of this academic year.

Permit me to merge the two articles into an analysis and proposal of my own.

Dr. McCloskey reduces our current difficulties (which have re-emerged in this decade after more than a decade of some stability and even growth) to a shift of ecclesiastical priorities and to the absence of clergy from the school scene.

Parish (or diocesan) subsidy has dried up in most places, not because there is no money to be had but because priorities have changed. The average parish today has more money coming in than ever before (a well-documented fact) but also has a bloated bureaucracy. It is not uncommon for even small parishes to have a full-time staff exceeding fifteen people from liturgy coordinators to bereavement counselors to youth ministers to accountants to CCD

directors. None of those positions is inherently problematic and were often in place long before Vatican II; the difference is that years ago, those posts were occupied by volunteers (who were very competent and very committed). Every person added to the parish payroll is one less teacher salary available, simply stated. Of course, we should also note that in many instances, school costs have sky-rocketed — unnecessarily. There is a vast supply of potential volunteers for work in our schools, particularly among early retirees from the government school system and senior citizens — largely untapped and even unconsidered.

Next, a basic review of parish statistics is revealing on the educational front. Consult the *Official Catholic Directory* for any parish in the country. If the parish has a school, check the enrollment; then see what the figure is for the religious education program. Nine times out of ten, you will find something like this: 250 in the school; 1000 in CCD. How can that be so out of whack? If parents are being properly catechized by their priests; if tuition is kept within proper limits; if the whole parish is committed to the welfare of the school, those numbers would be reversed.

Then, we come to lack of clergy and religious in the schools. The dearth of women religious is a sad fact of life which cannot be handled speedily (but will be with the growth of the new and faithful communities of Sisters dedicated to Catholic education). The lack of priests, on the other hand, makes no sense. Dr. McCloskey notes that in the Archdiocese of Chicago, the drop in priests has not been as significant as the popular imagination supposes, however, the drop in priests involved in the school



apostolate has been precipitous. This tracks perfectly with my own observations over the past twenty years. What has happened?

First of all, in the 1970's era of confusion, many priests opted out of their parish schools, rather than fight over matters of orthodoxy and Catholic identity (The Catholic Education Foundation has an assessment instrument to address that issue). With that decision, a concomitant decision followed, namely, foregoing support for the schools by priests. Secondly, many young priests today are intensely interested in assisting with our schools but do not have the wherewithal to respond effectively. That is, they do not know what they can or should be doing in terms of promoting the school with the parish community, visiting the school on a daily basis, teaching classes, serving as spiritual and theological resources for faculty and students alike. The Catholic Education Foundation also has a program to aid such priests in developing the appropriate expertises to be true leaders and unifying forces for their parish schools.

Secondly, and most distressingly, is the frequent comment heard by Catholic educators when they invite priests to share in their critically important work. "I'm too busy." Or worse, "I'm not interested," very bluntly put. One principal told me that she called her new pastor over the summer to welcome him, making clear how much she wanted him to be a part of school life in any and every way he could. Very crassly, he responded, "Don't get your hopes up!"

Thirdly, we have an episcopal problem. Many priests have asked their bishops to work in our schools, especially the high schools, only to be rebuffed by personnel directors or bishops themselves. Apparently, such ecclesiastics don't understand the irreplaceable ministry of a priest in a school

— the constant and visible presence of the Church in a unique way — in classrooms, in counseling sessions, in sacramental encounters, in the corridors and cafeteria, at games and dances. Even a part-time commitment from priests engaged in other full-time apostolates would help fill in that gaping hole in our schools.

Last but not least is the financial question. If nearly penniless immigrants could pull off this program, why can't it be maintained by the most affluent population that has ever existed in the history of the Church? If the Diocese of Wichita can have tuition-free schools, why can't every diocese? Once more, it's a matter of priorities. The adage asserts that "where there's a will, there's a way." It seems we have lost our will.

When the patron saints of Catholic schools in America — Mother Elizabeth Ann Seton of New York (feast, January 4) and Bishop John Neumann of Philadelphia (feast, January 5) — began this noble adventure, the laity were not too enthused about a separate school system for our Catholic children. The bishops, however, were adamant in their position. They exercised genuine leadership and provided true pastoral support. Today, in all too many instances, the tables have been turned as the laity want the schools and the clergy are either blithely indifferent or even quietly hostile. We need to get our act together.

Some dioceses, in point of fact, do have their act together. In those places, we witness not survival but thriving. Our regular readers know that I have adopted as my personal mantra, "The Spirit of 1884," referring to the determination of our bishops then that every Catholic child would attend a Catholic school. In the face of the galloping secularism of the present moment, that determination is more needed than ever. To



celebrate Catholic Schools Week 2013, may I suggest bold shouts of “Every Catholic child in a Catholic school!”

Devotedly yours in Christ,
Reverend Peter M. J. Stravinskas, Ph.D.,
S.T.D.
Executive Director



Catholic School Foundation's New Chief Starts His Job by Talking with Students

On his first day as chief executive of the foundation that is running high schools and special-education schools for the Archdiocese of Philadelphia, Samuel Casey Carter toured SS. John Neumann and Maria Goretti Catholic High School, speaking to students and observing some new technology-enabled classrooms.

In one room, seniors from an Advanced Placement calculus class used iPads to map derivative functions — anyone remember how to solve $f(x) = (x+3)^7$? In another, students wore heart-rate monitors while playing fitness games on a Wii video game console.

Carter, an education manager and consultant who has written about data use in schools, said technology could boost student engagement and accommodate different learning styles.

"The story here is not just 'Casey Carter comes to Philadelphia to help grow enrollment and raise money,'" he said Monday. "We're really, deeply interested in personalized learning, technology in the classroom, and how technology can really improve education offerings in schools."

Carter, who has experience with Catholic and charter schools, was chosen to head the Faith in the Future Foundation after an extensive nationwide search, said foundation chairman H. Edward Hanway. The foundation was created this year to garner financial support for Catholic schools, raise their visibility, and increase enrollment.

The archdiocese announced in August that it had turned over management of the 17

archdiocesan high schools and four special-education schools to the foundation.

"We wanted someone who was a demonstrated leader, who understands the challenge of K-12 education, particularly Catholic education," Hanway said.

He said Carter — who goes by Casey — was one of at least three finalists who emerged from a field of 10 national candidates, who were identified with the help of a search firm.

Hanway said the foundation was especially interested in finding a top administrator who could develop a clear vision and articulate a persuasive strategy to help the schools grow.

"Casey has the right mix of strategic ability and experience with practical applications," Hanway said. "That's why the search committee felt he would be an outstanding choice."

He declined to reveal Carter's salary.

Carter has been living just outside Washington, where he is president of Carter Research, an education consulting firm. He said he, his wife, and three daughters would relocate to Philadelphia.

The new CEO said he was excited to be involved in Philadelphia's groundbreaking effort with the foundation to bolster and advance Catholic schools.

"I do believe what we do here will become a national model that others will replicate," said Carter, 46, a Pittsburgh native.



He already had what he said was an inspiring meeting recently with Archbishop Charles J. Chaput. He plans to immediately embark on what he has dubbed his listening tour. He intends to visit all the archdiocesan high schools and special-education schools by Thanksgiving.

On Monday, he started with a handful of freshmen in the library of Neumann-Goretti. Carter appeared comfortable with the students, joking with them and gently prodding them to think about the school and their place in it.

"Yeah, I like it here," said Vanessa Messina, 14. "I guess the school makes you feel ... I don't know, like you're wanted."

"I think that's profound," Carter told her. "I mean, if you're wanted at your school, if you feel comfortable and safe here, maybe you'll risk doing some more difficult things than you would do otherwise. Does that sound right?" The students around the table nodded.

The résumé for Carter's extensive career includes serving as president from 2005 to 2007 of National Heritage Academies. The Michigan-based education management firm operates 76 elementary charter schools in nine states. None is in Pennsylvania.

"I've spent most of my career discovering what works in the education of the young," he said, "and working with others to replicate it."

As a consultant, Carter has worked with officials at the Cristo Rey Network, which operates private Catholic high schools for low-income students in 17 states and Washington. Cristo Rey Philadelphia High School opened in the city in August.

Carter said he also had worked with KIPP, a national nonprofit network of charter schools that specializes in college-prep instruction for low-income students. KIPP Philadelphia has four charters.

He also cowrote a study, "Data Backpacks: Portable Records and Learner Profiles," that is slated for publication Tuesday through Digital Learning Now, an initiative cochaired by former Govs. Jeb Bush (R., Fla.) and Bob Wise (D., W. Va.).

As a Bradley Fellow at the Heritage Foundation, a conservative think tank, Carter wrote a well-known work the foundation published in 2000 titled *No Excuses: Lessons from 21 High-Performing, High-Poverty Schools*.

Adam Meyerson, now president of the Philanthropy Roundtable in Washington, said Carter wrote the volume under his direction.

Meyerson called it "a highly influential and inspiring book" that showed that there were public, charter, and religious schools across the nation where children of all races and income levels were meeting high expectations and that these successful models could be replicated.

He said Carter's new position in Philadelphia would enable him to apply to Catholic schools some of the management lessons that charter organizations have discovered.

Carter earned his high school diploma from Portsmouth Abbey, a New England boarding school operated by Benedictine monks. He earned his undergraduate degree from St. John's College in Annapolis, Md. He studied theology at Oxford University and earned a



master's degree in philosophy from the
Catholic University of America.

Martha Woodall and Jessica Parks, Inquirer
Staff Writers
Philly.com
October 09, 2012



An Art Curriculum for Catholic Children

[Many of you will know of the [Orthodox Arts Journal](#) which we have mentioned before on New Liturgical Movement. I recently suggested to one of its writers, Jonathan Pageau, that he might wish to write a little guest piece for NLM as a sort of interchange between the sites. Thankfully, he was happy to oblige and sends us in the following which is actually associated with the Priestly Society of St. Peter parish of St. Clement in Ottawa, Canada.]

by Jonathan Pageau

Notre-Dame-du-Mont-Carmel (NDMC) is a small Catholic private school run by francophone parish members of the St-Clement parish in Ottawa. It offers a classical curriculum and traditional catechism to about 60 students presently from kindergarten to 10th grade.

The Principal of this school is an old friend of mine, with whom along with a few others, I had rediscovered the meaning and value of Tradition. This path finally brought me to Eastern Orthodoxy while leading him towards FSSP and traditional Catholicism. Some time ago my friend and I had discussed the possibility of my teaching art for them. As a liturgical artist with a desire to reawaken the traditional arts and their theological importance, this opportunity was one I could not refuse.

By considering the best of Catholic art, and after a bit of advice from David Clayton, I set up the curriculum around Pope Benedict XVI's theory of art as expressed in his book: "The Spirit of The Liturgy". The approach is anchored highly on the human person as an image of God and how the invisible and visible meet in Man. This means that we

take image-making from two poles, one which is based on proportion, rule and ideal, and one which is based on observation, detail and particularity. Drawing exercises move along those poles as we work towards finding balance between the two. All students begin by learning to draw a face through discovery of proportion, balance and symmetry found therein. This approach is extended to the human body. Then as the children perfect their knowledge of the ideal form, they will also be brought to draw strictly from observation, a hand, a drapery or another child's face. As the student's knowledge grows, we integrate basic Christian iconography, and so for example the children will learn the elements of a crucifixion and will be asked to produce one based on what they have learned, copying as well from traditional images.

I have found this approach to give amazing results as even the children that seemed to have the least "talent" have advanced their drawing skills by leaps and bounds and have learned to enjoy something they had once found daunting.

Pope Benedict's theory of the three great Catholic artistic traditions, namely Iconographic, Gothic and Baroque, forms the backdrop for the Art History and Theory we look at with the older kids. This had brought up several surprising and thoughtful discussions. The most striking to me has been the question of what is "Real". I was not surprised to discover that the students had an immediate attraction to Baroque forms, and the reason they gave me was that it was more "realistic", that it was more "true" than what they saw in Iconography. In pondering this question with them, I asked them if it was "true" that an object



was smaller as it was further away from the viewer... Another question I posed was if since we recognize a person by his face, whether the back of the head is as “real” or “true” as the face. These theoretical considerations encourage the older students to meditate on some of the deep issues that have very much to do with the relationship between the ideal and particular that we simultaneously explore in the drawing exercises.

I leave you with a series of drawings made by the students that reflects the approach we have chosen for our art curriculum.

* * *



Our Lady of Mount Carmel. Student, 13 years old



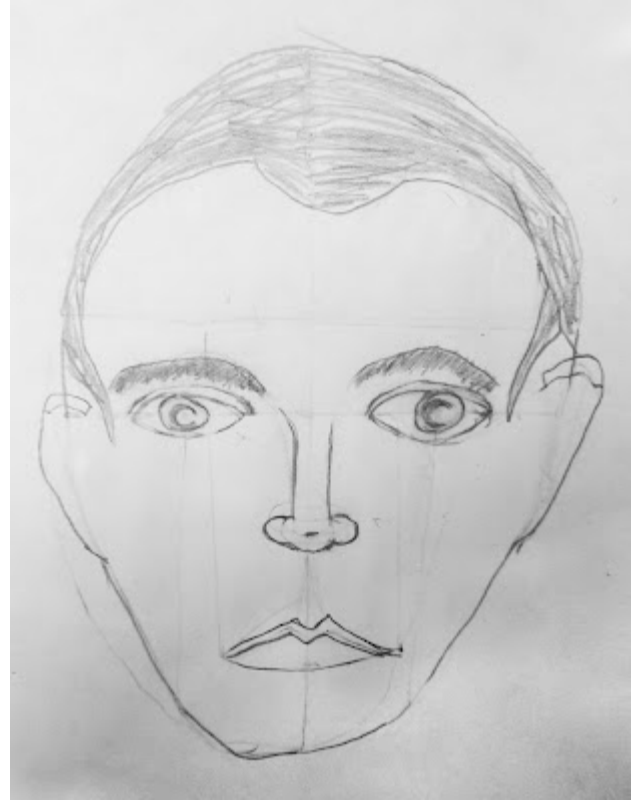
Drapery study, 1 hour. Student, 14 years old



Christ Pantocrator. Student, 10 years old



Hand study. 1 hour. Student, 9 years old



Proportions of the face. Student, 7 years old

Shawn Tribe
New Liturgical Movement
October 4, 2012

Documentary Filmed at Catholic High School Aims to Depict Teens' Faith

DRAPER, Utah (CNS) — Filmmakers seeking to capture American high school students as they balance the demands of the Catholic Faith with life as a teenager chose a Catholic high school in Utah for their pilot documentary. Planet Grande Pictures filmed the students at Juan Diego Catholic High School in Draper during the first week of school, Aug. 20-22. The project is tentatively titled "Diary of a Catholic School." Working with partners Octagon and Flying Kitty, Planet Grande Pictures began this project last spring by interviewing 90 students during a three-day period to get an idea of what was on the

minds of the students. Producers wanted to present a proposal for a series to Lifetime cable network, with Juan Diego as the featured high school in eight to 10 episodes. "We have several networks that are interested in the documentary based on what we have already filmed," said John Watkin, Planet Grande Pictures director/producer and editor/cameraman. "We are going to take the material we have filmed over the last three days, cut it, show the networks and hopefully excite them to run the series."

Catholic News Service
September 6, 2012



Muslims from Abroad Are Thriving in Catholic Colleges

DAYTON, Ohio — Arriving from Kuwait to attend college here, Mai Alhamad wondered how Americans would receive a Muslim, especially [one whose head scarf broadcasts her religious identity](#).

Fatema Albalooshi, a graduate student from Bahrain, said that when she first looked into going to Dayton, “I thought it was going to be compulsory to take Catholic courses.”

A freshman, who gave her name as Naima, sat inside of one of the prayer rooms on the Dayton campus.

At any of the countless secular universities she might have chosen, religion — at least in theory — would be beside the point. But she picked one that would seem to underline her status as a member of a religious minority. She enrolled at the [University of Dayton](#), a Roman Catholic school, and she says it suits her well.

“Here, people are more religious, even if they’re not Muslim, and I am comfortable with that,” said Ms. Alhamad, an undergraduate in civil engineering, as several other Muslim women gathered in the student center nodded in agreement. “I’m more comfortable talking to a Christian than an atheist.”

A decade ago, the University of Dayton, with 11,000 undergraduate and graduate students, had just 12 from predominantly Muslim countries, all of them men, said Amy Anderson, the director of the school’s [Center for International Programs](#). Last year, she said, there were 78, and about one-third of them were women.

The flow of students from the Muslim world into American colleges and universities has grown sharply in recent years, and women, though still far outnumbered by men, account for a rising share.

No definitive figures are available, but interviews with students and administrators at several Catholic institutions indicate an even faster rate of growth there, with the Muslim student population generally doubling over the past decade, and the number of Muslim women tripling or more.

At those schools, Muslim students, from the United States or abroad, say they prefer a place where talk of religious beliefs and adherence to a religious code are accepted and even encouraged, socially and academically. Correctly or not, many of them say they believe that they are more accepted than they would be at secular schools.

“I like the fact that there’s faith, even if it’s not my faith, and I feel my faith is respected,” said Maha Haroon, a pre-med undergraduate at [Creighton University](#) in Omaha, who was born in Pakistan and grew up in the United States. “I don’t have to leave my faith at home when I come to school.”

She and her twin sister, Zoha, said they chose Creighton based in part on features rooted in its religious identity, like community service requirements and theology classes that shed light on how different faiths approach ethical issues.

Many Muslim students, particularly women, say they based their college choices partly



on the idea that Catholic schools would be less permissive than others in the United States, though the behavior they say they witness later can call that into question.

They like the prevalence of single-sex floors in dorms, and even single-sex dorms at some schools. “I thought it would be a better fit for me, more traditional, a little more conservative,” said Shameela Idrees, a Pakistani undergraduate in business at [Marymount University](#) in Arlington, Va., who at first lived in an all-women dorm.

Some of the women land at Catholic schools more or less accidentally — some are married and simply enroll where their husbands are going, while others are steered toward particular schools by their home countries’ governments.

But for others it is a conscious choice, based on recommendations from friends or relatives, or impressions gained from growing up in places, like Lebanon, with strong traditions of church schools.

Most of the schools say they do not specifically recruit Muslim students.

“There’s no conscious effort,” said the Rev. Kail Ellis, a priest and vice president for academic affairs at [Villanova University](#), near Philadelphia. “It’s basically something that happened through word of mouth and reputation.”

Muslim students here cite the accommodations Dayton has made, like setting aside spaces for them to pray — a small room for daily use, and two larger ones for Fridays — and installing an ablution room for the traditional preprayer washing of hands and feet.

The university also helps students arrange celebrations of major religious holidays, and it contracts with a halal meat supplier for special events.

Manal Alsharekh, a Saudi Arabian graduate student in engineering at Dayton, said, “I was in another university before that did not respect us so much.”

Even so, the adjustment to an American school can be jarring, especially for women. They are a minority even within the minority of Muslim students. Many of them follow restrictions on interaction with nonrelatives, and the head coverings most of them wear make it impossible to blend in.

The degree of culture shock students experience varies as widely as the traditions they grew up in. Some eat the nonhalal meat served daily in school cafeterias, some eat it only after saying a blessing over it and others do not eat it at all.

In a gathering of foreign-born Muslim women here, traditional attire varied widely, from Ayse Cayli, a graduate student from Turkey who does not cover her head and wore shorts and a T-shirt, to Mrs. Alsharekh, who while in public wears a floor-length cloak over her clothes and a veil across most of her face. Most wear a [hijab](#), or head covering, and stylish but fairly conservative Western clothes extending to the ankles and wrists, even in warm weather.

The prospect of walking into an identifiably Christian institution, often for the first time in their lives, can be intimidating.

“I was afraid they will not like me because I am Muslim, or they will want me to go to church,” said Falah Nasser Garoot, a male Saudi graduate student in business at [Xavier](#)



[University](#) in Cincinnati. “At first, when I saw the crosses on the classroom walls, it was very strange for me.”

And for the women, especially, identifiable by their head scarves, there are always questions. “People stop and ask me questions, total strangers, about my head covering, they’re curious about how I dress,” said Hadil Issa, an undergraduate here who grew up in the Palestinian territories and the United States. The more covering they wear, the more women are asked if they get hot in the summer. Muslims are consulted on etiquette by

students planning to visit the Middle East. And often, they are asked why they attend a Catholic school.

“I tell people the atmosphere is very warm and supportive,” Ms. Issa said. “I feel accepted here, and that’s what matters.”

Richard Perez-Pena
New York Times
September 2, 2012



Catholic Schools Give America More than Chump Change

I've bought pizza, chaperoned dances, donated to appeals — all fundraisers for Catholic schools — and paid tuition. Which is why I am bent out of shape by an article on church finances in Aug. 18 issue of *The Economist*. The article in the magazine that defines itself as “authoritative” makes all kinds of claims without data to back them up. Most annoying is its blithe statement that local and federal government “bankroll” Catholic schools.

The article is filled with errors, such as its guess that church giving dropped by 20 percent because of the sex abuse scandal heralded in the media in 2002 and henceforth. Real data from the Center for Applied Research in the Apostolate (CARA) indicate, however, that church giving increased significantly in recent years. CARA researcher Mark Gray noted August 21 that "on average, Catholic households gave about \$8 in weekly collections in 2000 and today they give about \$10. Even after adjusting for the effects of inflation, annual offertory in parishes in the U.S. grew from \$361,000 in 2000 to 478,000 in 2010." Adds Gray, who spends his life crunching numbers, “there is no evidence I know of that Catholic parish weekly collections have declined.”

As another school year starts, it is time to highlight the church's contribution to American education.

The government has a mandate to educate youth, and some public schools in well-off suburbs perform spectacularly; in other areas, not so well. However, in meeting its obligation, the government gets huge help from the Catholic Church, to the tune of about \$23 billion dollars a year. That is what

the government does not have to pay because Catholic schools educate about two million U.S. students annually. Catholic schools provide a realistic choice in education. Given this \$23 billion, you could argue it's the church subsidizing the government (or “bankrolling” it, if you wish to use *The Economist's* hyperbole), not vice versa.

In many nations, the government subsidizes Catholic schools, but in the U.S., government aid to non-public schools is minimal. In fact, other than the DC Opportunity Scholarship program, which helps fewer than 2,000 students, no U.S. government programs fund non-public schools. In some school districts, government pays for textbooks and transportation, but even that aid is for students, not schools. It does not pay for heat, light, building repair or the principal's salary, for example. In some impoverished areas, students receive remedial help, whether they go to a public school or parochial school. Again, such aid is for students, not schools. In fact, the money does not go directly to the Catholic school, but to a public school central office, earning interest for the public schools until the district meets its obligation to provide resources for needy students.

Who benefits from the Catholic schools?
The nation.

The National Catholic Education Association provides informative data, here from the 2010-2011 school year:

- Catholic schools help more than Catholics. Non-Catholic enrollment is 15.4 percent. In



the urban/inner-city, the percentage of non-Catholic students soars to 42 percent.

- Minority enrollment is 30.2 percent.
- The average per pupil tuition in parish elementary schools is \$3,673. That is approximately 62.4 percent of actual costs per pupil of \$5,367. About 93.9 percent of elementary schools provide some form of tuition assistance.
- The mean freshman tuition in a Catholic secondary school is \$8,182. That is approximately 80 percent of actual costs per pupil of \$10,228. About 97 percent of secondary schools provide some form of tuition assistance.
- An estimated 99 percent of Catholic secondary school students graduate, and 84

percent go on to college, compared to 44.1 percent of public school students.

How do Catholic schools meet the shortfall between actual cost and what families pay? Primarily through direct subsidy from parishes, dioceses, religious orders, development programs and fund-raising activities.

The Economist ought to be embarrassed. A little fact-checking would have gone a long way. When it comes to who is helping whom, the church's contribution to America is worth \$23 billion annually. Not exactly chump change.

[Sr. Mary Ann Walsh](#)

USCCBLOG

August 22, 2012



Is Private School Not Expensive Enough?

Any parent of a private-school child will tell you that tuitions are painfully high — and getting worse every year. Many New York City schools are approaching the \$40,000 mark. And it's not just New York: charges at many private secondary boarding schools are now touching \$50,000. Outrageous, many say.

But I would argue that, if anything, charges may be too low. At least for some of the customers.

Virtually every private-school parent has heard about “the gap” — the difference between tuition dollars received by the school and the actual costs of operating the institution. This information is usually delivered by the development (read fund-raising) office, along with a heartfelt plea to help plug that gap with a donation.

Fund-raising activity has become central to the life of these schools. Annual fund drives routinely run into the low millions of dollars for schools of fewer than 500 students. And endowments in the hundreds of millions of dollars are common at the more prestigious secondary boarding schools.

But the development model is [beginning to fray](#). Cost growth has consistently outstripped revenue growth year after year, for decades. At private day schools today, tuition receipts often cover only 70 to 80 percent of costs, while at boarding schools it is not unusual for tuition to cover 50 percent or less of actual costs.

For 10 years, I headed the development committee of the board of trustees at Groton

School, a secondary boarding school in Massachusetts, and ran two major capital campaigns there. I can attest that expenses have so far outstripped revenues that no amount of cost-cutting at such schools, healthy as that may be, can come close to solving the problem. We need to also look in the revenue side for solutions.

At private schools, the population of families paying full tuition contains a broad array of financial capabilities. Many are struggling just to pay the stated price. But a meaningful subset of families has the resources to pay substantially more and, in a good number of cases, the “full” cost of the product they are buying (that is, the actual cost of operation on a per-student basis).

In a perfect world we might hope that those with larger capability would voluntarily make up as much of the gap with donations as their resources allow. The problem is, they usually don't come close.

This brings us to a troubling conclusion: To the extent that any family with the wherewithal is paying less than the full cost of the product it is buying through combined tuition payments and donations, that family is effectively being subsidized by other current and past donors. Not only is this ethically unsupportable, but ultimately, it is also financially unworkable.

My proposal: Supplement the traditional development model with a new pricing model. During the admissions process, along with quoting the stated tuition, the school should inform all families of the real costs of operation on a per-student basis and, further, tell them that they will be expected to fill as



much of the gap between tuition and cost as they are able with a donation. To determine this number, the same level of financial disclosure currently asked of financial-aid applicants will be asked of them, and a means-testing exercise will be used to determine capability. Any family not willing to provide such disclosure would simply be told that the school expected the full gap to be met with a donation.

It is commonplace today for schools either to claim a “need blind” admissions policy or to aspire to one. I recommend replacing the term “need blind” with “means based.” (One school in New York City, the Manhattan Country School, is using such an approach.)

The numbers are purely speculative, but I have created a model using conservative assumptions that indicates that, for a small school like Groton (where tuition last year was \$49,810), the impact of the change I am recommending could be a net annual revenue gain of \$2 million. (And assuming a 5 percent draw rate on endowment principal, this would be the equivalent of raising an additional \$40 million of endowment.) Of course, the bump in revenue would be larger for larger schools.

A critic might worry that such a policy would drive applicants to competing schools offering the more forgiving standard tuition structure. But many of the more prestigious private schools routinely have applicant

pools that are many times larger than the number of slots available. (For day schools, this is largely a result of a stunning increase in affluence in many of the areas they serve. Boarding schools now market themselves to families not only across the United States, but worldwide.)

Given the strength of the educational product offered by these prestigious schools, not to mention the prestige itself, I think that for every affluent family scared off by the new policy, there would be another of equivalent means — with an equally desirable child in tow — willing to pay full cost.

Would this spell the end of traditional fundraising? I don’t think so. I have been on the receiving end of many pitches. If I heard that the playing field had been leveled and that each family was paying its fair share according to its means and that the institution I cared so much about still needed help — well, I would be inclined to give more, not less. I think others would join me.

R. Scott Asen
New York Times
August 23, 2012

R. Scott Asen, a graduate and former trustee of Groton School, is a private investor.



Private Scholarships Help African-American Students Increase High School Graduation Rates

We have some great news to report. A [groundbreaking new study](#) from Matthew Chingos and Paul Peterson finds that private scholarships, just like those CSF offers, significantly increase the chances that African-American students will go on to graduate from high school and enroll in college.

Released today, this is the first study using data from a randomized trial (considered the “gold standard” in research methodology) to look at the effects of partial scholarships on college enrollment. After gathering college enrollment information from the National Student Clearinghouse, which compiles enrollment data from more than 96% of students attending colleges and universities in the U.S., the researchers found that African-American students in New York who won and used a scholarship to attend private school in Kindergarten were 24% more likely to attend college than those who applied but didn’t win a scholarship.

The students in this study were awarded partial scholarships in 1997 from the School Choice Scholarships Foundation (SCSF), an

organization that pre-dated Children’s Scholarship Fund. SCSF scholarship recipients are almost identical to CSF families in New York City in terms of income levels, ethnicity, and neighborhoods. They attended the same private and parochial schools where CSF Scholars in New York use their scholarships today. (In fact, CSF actually took over the administration of SCSF scholarships in 2001.)

This new study confirms and complements earlier research showing improved test scores and higher graduation rates for CSF Scholars compared with their peers who attend public schools.

You can [download the Chingos and Peterson study here](#). You can also visit [CSF’s website for more studies](#) on CSF Scholars from CSF and our partner programs across the country.

August 23, 2012
<http://csfblog.wordpress.com/>



Paralympian Credits Family, Catholic School for His Success as Athlete

LAWRENCE, N.J. (CNS) — On Brian Siemann's first day at Notre Dame High School in Lawrence in 2004, Coach Joe McLaughlin invited the young man who required a wheelchair for his mobility to do something he had never before considered.

"You're coming out for the track team," McLaughlin recalled telling the then-perplexed student.

Paralyzed from the waist down at birth after a hospital accident, Siemann is a quadruplet, and was joined at Notre Dame by his sisters, Maria, Jessica and Amanda.

What happened since then is history in the making.

After competing in the 2011 International Paralympic Committee Athletics World Championships in Christchurch, New Zealand, the Millstone resident has qualified to represent the United States in track and field at the 2012 Paralympic Games, which begin Aug. 29 in London.

He is scheduled to compete in at least six races, including the 100 meter, 200 meter, 400 meter, 800 meter and the marathon, which is Sept. 9, the final day of the games.

"It is a huge honor to be representing Team USA," Siemann told *The Monitor*, newspaper of the Diocese of Trenton. "To me, making the team is not only an honor, but also is a testament to the amount of work that has gone into my training since I began racing."

He credits his family — his parents in particular — for their around-the-clock dedication, especially on the early morning

drives to races or late night drives home from extra practices. But it is his Notre Dame family, he said, that helped spark his racing career.

After McLaughlin made the seemingly impossible suggestion to the then-freshman student, the coach teamed up with fellow staff members and an organization, Project Freedom, and together they raised the \$5,000 necessary to purchase Siemann's first racing chair.

With his new equipment, Siemann hit the track and trained alongside the rest of the team.

"Coach McLaughlin and I had no idea what we were doing when we first started. I didn't even know the proper way to push in the racing chair," Siemann confessed, though he said he began to get better each day. "(McLaughlin) didn't see me as a disabled athlete — he saw me as an athlete with a disability and treated me like he would any of his other athletes."

After receiving a full scholarship to the University of Illinois, Siemann continued his training under a coach who is a three-time Paralympian, and who also made Team USA this year alongside some of his students

For McLaughlin, seeing a student he closely mentored make it to the international stage is nothing short of amazing.

"It is incredible," he said. "As a coach, those are the things you dream of."



"And Brian is nothing but one of the nicest kids you will ever meet," he continued. "It makes it that much better."

Siemann's road to London started three years ago when he committed to qualifying and embarked on a rigorous training schedule — typically twice a day, six days a week, and for two or three hours each session. It has been a challenge to balance training, academics and a social life, he said, but he credits his friends for embracing his commitments.

He plans to graduate next spring with a degree in English and a minor in secondary education, and to pursue a master's degree in education while continuing his training leading up to the 2016 Paralympic Games in Rio de Janeiro.

Despite the rigorous challenge ahead of him, the young athlete knows he has his Notre Dame family rooting for him.

"The generous community at Notre Dame provided me with my first racing chair and got me started on this path. Without their support and generosity I would not be where I am today," he said. "When I go to London in a few weeks, I look forward to pushing my hardest and representing the United States knowing that I have the Notre Dame community behind me supporting me in all of my races."

David Karas
August 22, 2012

[Catholic News Service](#)

Karas is a correspondent for The Monitor, newspaper of the Diocese of Trenton.



Maryland Catholic High School Cheers on Katie Ledecky, Its Golden Girl

BETHESDA, Md. (CNS) — Katie Ledecky will bring a gold medal home to Bethesda after winning the 800-freestyle swim race Aug. 3 at the 2012 London Olympics.

The 15-year-old, the youngest U.S. Olympian this year, attends Stone Ridge School of the Sacred Heart in Bethesda and is a parishioner at the Church of the Little Flower, also in Bethesda, where she attended elementary school.

With her Stone Ridge classmates, teachers and friends cheering her on during a viewing rally at the all-girls' Catholic high school where Ledecky is a rising sophomore, the teen swimmer touched the wall with a time of 8:14.63, nearly breaking the world record set in 2008.

"We are so proud of her and so inspired by her. This is such a great gift to us to cheer for a living example of what a young person can achieve with great talent, determination and heart," said Catherine Ronan Karrels, Stone Ridge's head of school, who led the gathering in a prayer for Ledecky before her race began.

Wearing "Ledecky Team USA" T-shirts and waving American flags, more than 300 members of the Stone Ridge community, including students, alumnae and school parents, turned out to watch Ledecky's race in an online live stream of Olympic coverage.

During the race, her enthusiastic fans loudly chanted, "Katie! Katie!" or "USA! USA!"

"I'm unbelievably proud of her," said Allie Rock, a rising junior at Stone Ridge. "She's

the perfect example of how hard work pays off, and she's worked so hard for this. She totally deserved this. We are so happy for her."

As Ledecky led at every turn and maintained the lead for the entire 16-lap race, her admirers roared with excitement, erupting in the wildest cheers and applause when she finished first to win the gold.

Many stayed around longer to watch Ledecky's gold medal ceremony and stand as an Olympic champion on the medal podium for the playing of the U.S. national anthem, "The Star-Spangled Banner."

"She's so great, and we all love her," said Martha Betubiza, one of Ledecky's fellow sophomores, adding that she and her classmates hope to be part of a "Welcome home Katie Ledecky" gathering at Dulles Airport when she returns from the Olympics, which end Aug. 12.

"She's so hard-working, modest and doesn't really talk about swimming," said classmate Ella Hartsoe, describing Ledecky. "She's just so nice to everyone."

In a pre-Olympic interview with the Catholic Standard, Washington's archdiocesan newspaper, Ledecky talked about how much her Catholic faith means to her and how she prays the Hail Mary before every race.

She also thanked all those who have supported her along the way.

"I couldn't have done any of this without everyone's support — my family,



teammates, coaches, everyone at Little Flower, Stone Ridge, and my neighborhood — all cheering me on and watching. It means so much to me," she said.

Maureen Boyle
Catholic News Service
August 3, 2012



St. Mary's Dedicates New Virtual High School

For the first time in 45 years, Lawton has a Catholic high school.

St. Mary's Catholic School officially dedicated its new virtual high school, which will welcome 10 freshmen, the Class of 2016 Aug. 13.

Archbishop Paul Coakley, of the Archdiocese of Oklahoma City, presided over the dedication.

"All disciplines, sciences and teaching about the world and about human life that we pursue must have as their final purpose to bring us to a knowledge of the truth and the worship of the true God," Coakley said. "Today, we ask God's blessing on this center of seeking, learning and teaching what is true. We ask that those entrusted with the

education of young people in this institution may teach their students how to join the discoveries of human wisdom with the truth of the gospel, so that they will be able to keep the true faith and to live up to it in their lives."

Coakley blessed the school's second floor, which will house the virtual high school.

Paolo Dulcamara, principal of St. Mary's, presided over a ribbon-cutting ceremony, after thanking everyone who helped make the virtual high school a reality.

Tyrell Albin
The Lawton Constitution
August 4, 2012



Catholic Education Owed to All

The Church's Response to the Universal Right to Basic Education

The Catholic Education System is one of the ways the Church enables not only her own members to survive and thrive in society but also every person throughout the world. The Church holds that a Catholic education is to be available to anyone who desires it, moreover, on account of Jesus' mandate: "Go therefore teach ye all nations" (Mt 28:19), and given that everyone is called to live a full and meaningful life, along with the principle of distributive justice, a Catholic education is, in fact, due to all.

The Church recognizes that the proper subjects of a Catholic education are all members of society because the proper end and object of education is the common welfare in the temporal order of society. The Church teaches: "In the certainty that the Spirit is at work in every person, the Catholic School offers itself to all, non-Christians included, with all its distinctive aims and means, acknowledging, preserving and promoting the spiritual and moral qualities, the social and cultural values, which characterize different civilizations" (Sacred Congregation for Catholic Education, 1977, n. 85).

Addressing the question of Christian education — given that "Catholic" necessarily implies "Christian," Pius XI asks: "Who are the subjects to be educated?" He answers that even though Christian education is firstly to be given to all the Faithful, it is to be given "equally to those outside the Fold, seeing that all men are called to enter the kingdom of God and reach eternal salvation" (*Divini Illius Magistri*, n. 26). The Church also

recognizes, therefore, that the virtue protecting a person's right to a basic education is distributive justice. This kind of justice, when dealing with faith communities and education, concerns the obligations that the Catholic Church has towards not only its own members but towards all members of society, whether they be baptized or not.

The Church's mandate to teach everyone comes from Jesus Himself: "Go therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." (Mt 28:19) This is the essence of Catholic Education and since the extent of the Church's educative mission is to embrace every nation and person without exception — according to the very command of Jesus: "Teach ye all nations"; then it follows that no one may be excluded from the benefits of this education. The wisdom of the Church's position on this matter is taken up in the Code of Canon Law: "The Church has in a special way the duty and the right of educating, for it has a divine mission of helping *all* to arrive at the fullness of Christian life." (Can. 794 §1, emphasis added).

Pius XI explains that Catholic educators have an obligation to safeguard even the good education of the Faithful who do not attend Catholic institutions. (Cf. *Divini illius magistri*, 23) This is on account of "the indispensable duty of the Church, to watch over the entire education of her children" (*Ibid.*). Education, in the broadest sense of



the term is, moreover, a natural right due to all because every human person is created *ad imaginem Dei* (in the image of God), that is, free and with reason and will; thus education is indispensable to the protection of human dignity. During his visit to Washington, D.C., in 2008 Benedict XVI stated: “The Church’s primary mission of evangelization, in which educational institutions play a crucial role, is consonant with a nation’s fundamental aspiration to develop a society truly worthy of the human person’s dignity.” It is in the depths of this dignity that a person’s fundamental right to education is founded.

Catholic educators thus recognize that all persons, by virtue of their very humanity, have a right to a basic education and that anyone who receives a poor education lives at a disadvantage all his life. They also recognize that poorly educated persons have less success providing themselves with the basic necessities of life. Yet Catholic education is not simply about providing the needs to survive and live a bearable existence, it deals with seeking to reach one’s full human potential, that is, to flourish. The Church knows that education and literacy are among the requirements for human progress, both individual and social.

Granted, the admission of non-Catholics into the Catholic Education System is a challenge for Catholic educators, however, this challenge is met by recognizing that the Catholic School’s primary task is to unite two orders of reality: the search for truth and the fount of truth. Recognizing, from the outset, that the truth already exists partially in every human person means that the Catholic educator’s task is already half done.

Society suffers when a Catholic school closes

In recent times, Catholic schools have had to close for financial reasons or integrate with the State or each other in order to remain open. Rising tuition costs and dwindling enrollment as a result of shifting demographics along with the increase in charter schools are the attributed causes. Yet the local population continues to grow. Since a Catholic school does not simply benefit the local Catholic community but extends to the good of the overall community with consequences for society-at-large, when one of these schools ceases to exist, the ramifications can be grave and widespread.

Whether within the poverty of a Zambian community or in the affluence of an American city center, the margin of difference in quality education varies little in the Catholic Education System. This is not because of the general egalitarian spirit of Catholicism, but because a balanced and uniform learning and formative process is offered worldwide according to a universal model, and because the Catholic Church recognizes that if it were to neglect basic quality education in any sector of society, it would not only put itself into jeopardy but the whole of society as well.

Distinctive and Inclusive

As the quality of standard education fluctuates around the world, the distinction of a Catholic education lies in the fact that, at least in principle, it caters uniformly to the integral formation of the whole human person. To this end, Catholic educators do not see education as simply the learning of facts or speculative truths. They see it as a synthesis of intellectual, moral, spiritual, physical, social and environmental formation in both theory and practice — a



process that entails seeking knowledge and understanding, and acting rightly because they know that the human person is fundamentally good, free, and social. This fact is summarized by Pius XI who states: “The subject of Christian education is man whole and entire, soul united to body in unity of nature” (Ibid., n.58). In this sense, a Catholic education is all-inclusive; yet it is inclusive on another level. It does not exclude anyone. This resistance to exclusivity is seen in the Church’s mission to provide an egalitarian quality education to all, and to the maximum extent possible, educating in the same overall learning environment.

To that end, the Church sees a Catholic school as a community, a microcosm of the worldwide community, a social unit comprising individuals of different races, backgrounds and beliefs. It shares common meanings and values within its educational system though it does not exclude anyone from partaking of those values. On the contrary, it encourages all people to share in its community because it knows that “Christian faith, in fact, is born and grows inside a community” (Sacred Congregation, 1977, para. 30). This tends towards faith and the fullness of life. In fact, Catholic social teaching obliges all Catholic schools to include and serve especially the most marginalized – those persons in poverty and

those with special needs. The teaching apostolate of Jesus which extends by necessity to Catholic educators is broad enough to deal with not only non-Catholic Christians but even believers of other religions as well. This is because education is, first and foremost, formation in the truth, and truth, like justice, is blind insofar as it does not and cannot discriminate. “I, the light, have come to the world that no one who believes in me shall abide in darkness” (Jn 12:46).

Conclusion

The Catholic Church recognizes that a basic education is indispensable and that it is the Church’s obligation to provide this to all. This principle rests necessarily on the fact that Jesus founded His Church for the eternal salvation of all. As this belief spills over into the realm of distributive justice it follows that no one – rich or poor, young or old, Christian or non-Christian – may be excluded from the means to obtain this salvation. In sum, a Catholic education is not only for the baptized but also for the unbaptized; and this education, based on justice and on the mandate of Jesus Himself, is not a choice but a right.

Dr. Christopher Evan Longhurst



Scholarship Recipient Inspires Crowd to "Fund a Scholar" at Leadership Awards Gala

At only 18 years of age, St. Dominic Academy (Jersey City) Senior Eugenee Del Rosario '13 has experienced some of life's hardest lessons with such grace, dignity and faith that it's difficult to believe she's only a teenager. In her address to the audience at the 14th Annual SDA Leadership Awards Gala, Eugenee gave a poignant account of how her life has changed since leaving the Philippines in search of better healthcare for her cancer-stricken mother.

"I will never forget my mother's words, 'a family that prays together, stays together,'" Eugenee recalled as she tended to her mother in her last days. "She was my rock and she was the one who kept me together. Now that she was gone, I had to be the mom of the family."

Eugenee found Saint Dominic Academy to be a second home for her as she grieved for her mother in her first months at SDA. "As I first walked through the halls of SDA, I was excited to meet new people as well as to be part of this wonderful community. I looked up to my female teachers as mothers since mine was deceased. My teachers and beautiful sisters have become my second family. They all made my years memorable and ones to cherish."

Despite working after school to help her dad pay household bills, the cost of her private education became too much of a hardship

and Eugenee thought about transferring to a public school. When Eugenee and her dad met with SDA administration, they learned she qualified for the Isabelle C. Wolfe Scholarship, a fund established by Dr. Beth Neary '73.

"Tears of joy came falling down..." Eugenee told the Gala crowd. "If it weren't for this scholarship, I would be going to a public school."

Following Eugenee's address, the "Fund a Scholar" auction segment of the Gala began where the audience, so moved by Eugenee's story, donated scholarship dollar amounts ranging from \$10,000 to \$100.

Eugenee closed her remarks in appreciation for her education. "This community has molded and shaped me into a better student, sister and daughter. I am blessed to have been one of the many to walk the halls of SDA. I hope that young women will continue to experience what Saint Dominic Academy has done for me." And thanks to the generosity of the SDA family and the Scholarship Fund, hundreds more will get that chance as SDA raised approximately \$75,000 from the event.

If you would like to read Eugenee's full address and/or donate to the Scholarship Fund, click here www.stdominicacad.com to access the SDA website.



Renewing the Church and Her Mission in the Year of Faith

Address at the Catholic Life Congress in Philadelphia

My comments today will be simple. I want to focus on just three points. The first point is where we are as a Church and as individual Catholics, given the current environment of our country. The second point is what we need to do about it. And the third point is who we need to be, or become, to live the kind of witness God wants from us. Before we get to that, though, I want to offer a few preliminary thoughts.

Language matters. It both expresses and shapes our thinking. Vulgar language suggests a vulgar soul. Obviously, lots of exceptions exist. A peasant can have a rough vocabulary and still lead a saintly life. And a political leader can have a golden tongue and still be a complete liar. But, in general, words are revealing. They have power because they have meaning. So we should take care to understand and use them properly.

The words of the Nicene Creed are the defining statement of Christian identity. They're the glue of the Catholic community. Jews are Jews by virtue of being born of a Jewish mother. But being a Christian has nothing to do with blood or tribe or ethnicity or national origin. Christian identity comes from the sacraments, Sacred Scripture and the Creed. What we believe and profess together to be true as Catholics is the foundation and the cement of our unity.

Every word in the Creed was prayed over, argued over and clarified by decades of struggle in the early Church. The words are precious and uncompromising. They direct us toward God and set us apart from the

world. When people sometimes claim that Islam and Christianity have so much in common, they need to read, or reread, the Creed. Catholics pray the Creed every Sunday at Mass as the framework and fundamental profession of our faith. Devout Muslims reject *nearly every line* of it.

Over a lifetime, a Catholic will recite the Nicene Creed or the Apostles' Creed thousands of times. But if we're honest, we need to admit that we often mumble the words without even thinking. That has consequences. The less we understand the words of the Creed and revere the meaning behind them, the farther away we drift from our Catholic identity and the more confused we become about who we really are as Christians. We need to give our hearts to what we hear and what we say in our public worship. Otherwise, little by little, we become *dishonest*.

Here's my purpose in saying all this. The theme we're here to talk about today is "Renewing the Church and Her Mission in a Year of Faith." Four of those words warrant some attention: *renewing*, *Church*, *mission* and *faith*.

Let's start with that first word: *renewing*. Over time even the strongest marriage can wear down with hardship or fatigue. Couples renew their vows to remember and reinforce their love for each other. The story of the Church is much the same. History has shown again and again that, over time, the life of the Church can become routine; then an afterthought; and then stagnant and cynical, or worse. God sends us saints like Bernard of Clairvaux, Francis of Assisi,



Teresa of Avila and Catherine of Siena to change that: to scrub the heart of the Church clean; in other words, to make her young again. They rekindle the “fire upon the earth” (Luke 12:49) that Jesus intended all of his disciples to be.

In our own day, we can see the same work of the Holy Spirit in the Neo-Catechumenal Way, the Christian Life Movement, Walking with Purpose, ENDOW, the Fellowship of Catholic University Students, and so many other new apostolic efforts. The new ecclesial movements are a very important moment of grace for the Church, including the Church in Philadelphia. We shouldn't fear them because this is exactly how the Franciscans and other religious communities once began. We should welcome the zeal behind these new charisms *wholeheartedly*, even as we test them. The Church is always in need of change and reform, but change and reform that remain faithful to Jesus Christ and the soul of Catholic teaching. Real renewal is organic, not destructive.

Let's turn to the second word: *Church*. The Church is not a “what,” but a “who;” not an “it,” but a “she.” Nobody can love the Church as an institution any more than they can love General Motors or the IRS. The Church has institutional *forms* because she needs to work in the legal and material structures of the world. But the essence of the Church is mother and teacher; guide and comforter; family and community of faith. That's how we need to think of her. And the Church is “his” Church, the bride of Jesus Christ, not “our” Church in any sense that we own her or have authority to rewrite her teachings.

The great third-century bishop St. Cyprian once said, “You cannot have God for your Father if you do not have the Church for

your mother.” We should belong to the Church as her sons and daughters. The Church should live in our hearts like our family does, and we should come together on Sunday to love and reinforce each other as a family, to praise our Father and to share the food he gives us in his Son. Our Sunday worship should be alive and full of faith and celebrated with conviction and joy. Bricks and mortar are a dead shell without a zeal for God and for the salvation of each other burning *inside* the parish walls.

The third word is *mission*. Our mission, our purpose and task as Christian disciples, is simple: “Make disciples of all nations” (Matthew 28:19). Jesus meant exactly what he said, and he meant those words of the Gospel for *all* of us, including you and me. We need to bring Jesus Christ to the whole world and the whole world to Jesus Christ. Our mission flows straight from the inner life of the Trinity. God sent his Son. The Son sends his Church. And the Church sends us.

Obviously, we can't convert the world on our own. We're not called to succeed. Success is God's business. *Our* business is *trying*, working together and supporting each other as believers and always asking God's help. God does listen. He'll handle the rest. But we do need to try. We need to be more than just maintainers of old structures. We need to be missionaries.

Fourth and finally, there's that word *faith*. Faith is not an emotion. It's not a set of doctrines or ideas, though all these things play an important part in the life of faith. Faith is confidence in things unseen based on the word of someone we know and love, in this case God. Faith is a gift of God. *He* chooses *us*. We can certainly *ask* for the gift of faith, and when it's offered, we can freely



choose to accept it or not. But the initiative is God's, and only a living encounter and a living relationship with Jesus Christ make faith sustainable.

Faith opens our eyes to God's real reality. Because we see with new eyes, we have reason to hope. And hope enables charity by allowing us to put aside fear and to look beyond ourselves to the suffering and needs of other people. History is shaped and life is advanced by people who believe in something more important than themselves. So faith is the cornerstone of Christian life because it enlarges us; it animates us; it's restless. It must be shared or it dies. It takes us outside ourselves and allows us to risk.

Now let's go back to the three points I mentioned at the start of this talk. The first point I want to talk about is *where we are as a Church and as individual Catholics, given the current environment of our country*. We need to know the facts of our pastoral terrain before we can renew or achieve anything.

Some of you here today probably saw the movie from a few years ago called *Cinderella Man*. It's based on a true story: the story of Jimmy Braddock, the Irish Catholic boxer who came from nowhere to win the 1935 world heavyweight championship. Out of work, injured and poor in the middle of the Great Depression, Braddock never betrays his wife. He never gives up on his duties as a father. He's honest, humble, grateful, hardworking, faithful to his friends, and he pays back every dime he receives in unemployment assistance from the state. Most of all, Braddock accepts the pounding that life gives him, both in and out of the ring. He endures it without bitterness. He never quits. And, in the end, he does something almost

miraculous: He wins the title from the great champion Max Baer.

People who love this film love it for a reason, despite its violence: In many ways, the character of Jimmy Braddock embodies the very best of American virtue. The trouble is: Less and less of that virtue now seems to survive in American life, except as a form of nostalgia. And nostalgia is just another thread in the same cocoon of unreality that surrounds us 24 hours a day on our TVs, in our theaters, in our mass marketing and on the Web.

In a sense, our political and economic power, our addictions to comfort, consumption and entertainment, have made us stupid. David McCullough, the Pulitzer Prize-winning writer, said recently that we've become "historically illiterate" as a nation. He told the story of a student at a prestigious university who attended one of his lectures and thanked him afterward. Until she heard him speak, she said, she had *not* known that all 13 of the original American colonies were located on the East Coast.

The illiteracy goes beyond history and other academic subjects. Notre Dame social researcher Christian Smith and his colleagues have tracked in great detail the spiritual lives of today's young adults and teenagers. The results are sobering. So are the implications. The real religion of vast numbers of American young people is a kind of fuzzy moral niceness, with a generic, undemanding God on duty to make us happy whenever we need him. It's what Smith calls "moralistic therapeutic deism." Or, to put it in the words of a young woman from Maryland, "It's just whatever makes you feel good about you." As Smith observes: "It's not so much that Christianity in the



United States is being secularized. Rather more subtly, either Christianity is [degenerating] into a pathetic version of itself or, more significantly, [it's] actively being colonized and displaced" by a very different religious faith.

This is the legacy — not the only part of it, but the saddest part of it — that my generation, the boomer generation, has left to the Church in the United States. More than 70 million Americans describe themselves as Catholics. But for all practical purposes, they're no different from everybody else in their views, their appetites and their behaviors. This isn't what the Second Vatican Council had in mind when it began its work 50 years ago. It's not what Vatican II meant by reform. And left to itself, our life as a Church is not going to get better. It's going to get worse. So if we want a real renewal of the Catholic faith in Philadelphia, in the United States and worldwide, it needs to begin with us, right here and right now.

That leads me to my second point: *what we need to do about the pastoral realities we face*. In calling for a Year of Faith, Pope Benedict said that "the renewal of the Church is ... achieved through the witness offered by the lives of believers." That means *all* of us — clergy, religious and lay. We *all* need repentance, and we *all* need conversion.

The clergy abuse crisis of the past decade has been a terrible tragedy. It's caused great suffering. It's wounded many innocent victims. It's turned thousands of good people away from the Church. As a bishop, I regret these things bitterly, and I apologize for them, especially to the victims, but also to our people and priests. God will hold all of us who are bishops to a hard accounting

for the pain that has resulted. And I accept that as a right judgment.

But if we're honest — and there can be no real reform, no real renewal, without honesty — we need to admit that the problems in American Catholic life today are much wider and much deeper than any clergy scandal. And they've been growing in our own hearts for decades. If young people are morally and religiously ignorant by the millions, they didn't get that way on their own. We taught them. They learned from *our* indifference, *our* complacency, *our* moral compromises, *our* self-absorption, *our* eagerness to succeed, *our* vanity, *our* greed, *our* lack of Catholic conviction and zeal.

We made this moment together — clergy, religious and lay. And God will only help us *unmake* the failures of the past and *remake* them into a moment of renewal, if we choose now to serve God's purposes *together*.

If we really want new life in the archdiocese, some of what we need to do is obvious.

We need to protect and educate our young people. We need to impress on their hearts that salvation is *not* just a pious fiction, but a matter of eternal consequence: a gift that cost God the life of his own Son. Our Catholic schools are vital in this work. St. John Neumann founded our schools 150 years ago to protect the faith of our young people from Protestant pressure in the classroom. But our same Catholic schools are even more important today in a time of aggressive secularism, moral confusion and bitter criticism of the Church.

We need to do much more to support the priests, deacons and religious who minister



so generously to our minority communities. Minorities bring a huge transfusion of new life into the Church. We also need to help our minority communities see that *they too* share God's call to be missionaries.

We need to use our material resources far more wisely, and then we need to be accountable for them.

We need to be eager again to invite young men to the priesthood, starting with parents who encourage their sons in the home. *Nothing* is more heroic as a way of life than a priesthood lived with purity and zeal. And we need to form our young priests to be more than just maintainers and managers, but real missionaries: new men for a new kind of mission field, with a hunger to bring the whole world to Jesus Christ.

Finally, we need to build a new spirit of equality, candor and friendship that weaves together every vocation in our Church. Priesthood, the diaconate, religious life and the lay vocation: Each has a distinct and irreplaceable importance. There are no "second class" Catholics and no "second class" vocations. *We need each other.*

In a way, being together today in mid-November to talk about the future of the Church is exactly the right time for our theme. November is the month of All Saints and All Souls [Days]. It's a time when the Church invites us to reflect on our own mortality and the universal call to holiness we all share. Life is short. Time is the one resource we can never replenish. Therefore, time *matters*. So does what we do with it.

In the end, renewal in the Church is the work of God. But he works through us. The privilege and the challenge belong to us, so we need to ask ourselves: *What do I want*

my life to mean? If I claim to be a Catholic, can I prove it with the patterns of my life? When do I pray? How often do I seek out the sacrament of penance? What am I doing for the poor? How am I serving the needy? Do I really know Jesus Christ? Who am I leading to the Church? How many young people have I asked to consider a vocation? How much time do I spend sharing about God with my spouse, my children and my friends? How well and how often do I listen for God's will in my own life?

The Church has many good reasons why people should believe in God, believe in Jesus Christ and believe in the beauty and urgency of her own mission. But she has only one *irrefutable* argument for the truth of what she teaches: the personal example of her saints.

And that brings me to my third and final point: *who we need to be and who we need to become.*

When we end our time together today, I have a homework assignment for you. Sometime over the Thanksgiving weekend, I want you to rent or buy or borrow a copy of the 1966 film about Sir Thomas More, *A Man for All Seasons*. I want you to watch it with your family. Here's why: More was one of the most distinguished scholars of his time, a brilliant lawyer, a gifted diplomat and a skilled political leader. Jonathan Swift, the great Anglo-Irish writer, once described him as "a person of the greatest virtue this kingdom [of England] ever produced."

Above all, More was a man of profound Catholic faith and practice. He lived what he claimed to believe. He had his priorities in right order. He was a husband and a father first, a man who — in the words of Robert Bolt, the author of the original play and the



1966 film — “adored and was adored by his own large family.”

A Man for All Seasons won Oscars for both "Best Picture" and "Best Actor," and it's clearly one of the great stories ever brought to the screen. But it captures only a small fraction of the real man. In his daily life, Thomas More *loved to laugh*. He enjoyed life and every one of its gifts. Erasmus, the great Dutch humanist scholar and a friend of More and his family, described More as a man of “amiable joyousness [and] simple dress ... born and framed for friendship ... easy of access to all,” uninterested in ceremony and riches, humble, indifferent to food, unimpressed by opinions of the crowd and never departing from common sense.

Despite the integrity of More's character, and despite his faithful service, Henry VIII martyred him in 1535. More refused to accept the Tudor king's illicit marriage to Anne Boleyn, and he refused to repudiate his fidelity to the Holy See. In 1935, the Church declared Thomas More a saint. Today — half a millennium after he died and a continent away — this one man's faith still moves us. That's the power of sainthood; that's the power of holiness.

Here's the lesson I want to leave you with: We're all called to martyrdom. That's what the word *martyr* means: It's the Greek word

for “witness.” We may or may not ever suffer personally for our love of Jesus Christ, but we're all called to be witnesses. In proclaiming the Year of Faith, Benedict XVI wrote:

“By faith, across the centuries, men and women of all ages, whose names are written in the Book of Life ... have confessed the beauty of following the Lord Jesus wherever they were called to bear witness to the fact that they were Christian: in the family, in the workplace, in public life, in the exercise of the charisms and ministries to which they were called.”

The only thing that matters is to be a saint. That's what we need to be. That's what we need to become. And if we can serve God through the witness of our lives by kindling that fire of holiness again in the heart of Philadelphia, then God will make all things new: in our Church, in our families and in our nation.

National Catholic Register
November 18, 2012

Archbishop Charles Chaput, OFM Cap., is the archbishop of Philadelphia.



Catholic High School Graduates Make Way More Money Than Everyone Else

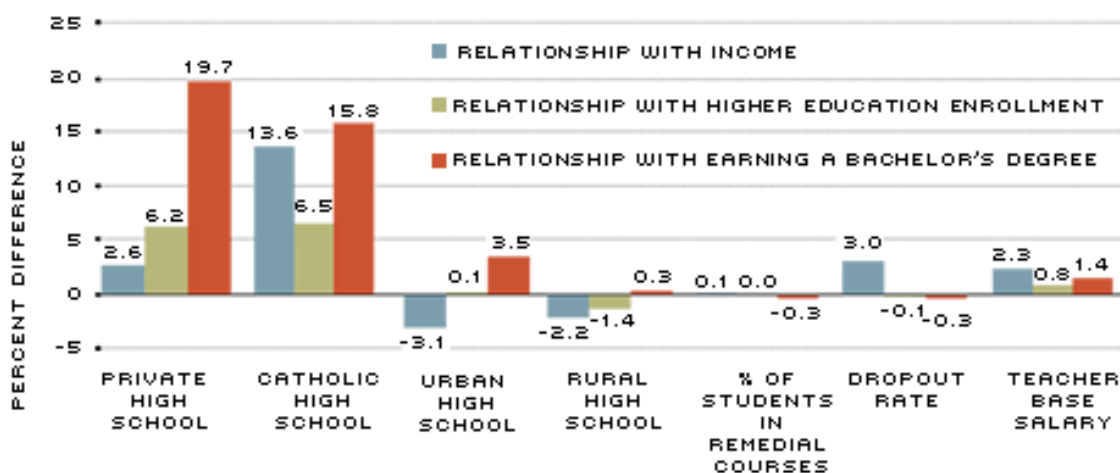
Michael T. Owyang and E. Katarina Vermann at the St. Louis Fed are out with [some fascinating research](#) looking at school types versus income.

They compared private schools, public schools and Catholic schools under various conditions (rural versus urban, high versus low drop-out rate and starting teacher salary) with future outcome for students.

Here's what they found: If you control for certain aspects of students' socioeconomic backgrounds, students who attended Catholic schools and schools that had high teacher salaries yielded higher incomes for students. Sending your kid to a private school was mostly a push in terms of future earnings:

Figure 3

The Relationship between High School Characteristics and Student Outcomes



[Click to enlarge](#)

SOURCE: National Education Longitudinal Study.

NOTES: The bars depict the relationship between earnings and long-term outcomes after controlling for differences in student backgrounds and other factors that would influence wages. For example, private high school graduates earned 2.6 percent more than their public school counterparts, were 6.2 percent more likely to attend college and were 19.7 percent more likely to earn a bachelor's degree. The sample used in our analysis is restricted to NELS participants who graduated from high school and have a job.



[St. Louis Fed](#)

Owyang and Vermann write:

According to our estimates, the wage premium associated with attending a private high school is much smaller than the summary statistics in the previous section suggest. After controlling for individual and job characteristics, private high school graduates earn 2.6 percent more than their public school counterparts. This increase, however, is not statistically significant.

In contrast, Catholic high school graduates earn a statistically significant 13.6 percent wage premium...This result could indicate that there are significant differences in unquantifiable aspects of school quality that could affect earnings later in life.

The pair cautions that correlation is merely suggestive, and that it does not follow that one ought to send their children to Catholic schools if they want them to end up with higher incomes.

Parental involvement, for instance, was not controlled for.

But the link is nonetheless revealing.

[Rob Wile](#)

Business Insider

Oct. 23, 2012



Serving Needy Schools, Brothers and Sisters of the 21st Century

TUCSON — On the Sunday night before his ninth week as a teacher, Daniel Ranschaert sat down to a communal dinner of tortilla casserole with his housemates. All eight of them had come to this desert city after finishing college in the Midwest. They share a rented home, modest paychecks and a commitment to educate the poor, the struggling and the striving in Tucson's Catholic schools.

Before eating, the young teachers made the sign of the cross, clasped hands and said grace. Then, as they dug into the casserole, they talked about the test on Mesopotamia, the lesson on root words, all the things Monday morning would bring in their various classrooms. Because that day would also be Columbus Day, they slid into a conversation about the Spanish explorers and conquistadors, a tender subject in schools filled with Latino and American Indian children.

For a time, as he was finishing his studies at Wabash College in Indiana, Mr. Ranschaert had thought about going into business. He kept hearing, though, about a program created nearby at the University of Notre Dame called the Alliance for Catholic Education, which put idealistic young teachers in especially needy schools. And he recalled what his own Catholic education had meant as a bulwark in a childhood marked by his parents' divorce and his brother's nearly fatal liver disease.

So now, 23 years old and five months past graduating, he was sitting at dinner in his gym shorts and tank top, looking very much the bro, but feeling a mixture of anticipation and anxiety. He wasn't moving through his lesson plans on schedule. He was having to

repeat so much material. Was he giving his fifth graders everything he meant to give?

"You try to trust that you have an impact," he said, "whether they learn every thing or some things."

In his imperfect way, Mr. Ranschaert and his housemates — Ruby Amezcuita, David Bernica, Kevin De La Montaigne, Matt Gring, Rachel Hamilton, Elizabeth Shadley, Caitlin Wrend — were filling not just an educational but a spiritual gap. Notre Dame was providing them with training in education and Catholic theology, especially the social teachings on service. They, in turn, had committed two years of their young lives.

Devoting themselves to society's overlooked and left-behind, voluntarily accepting a wage of \$1,000 a month that is roughly at the federal poverty line, living in intentional Christian households, the 1,600 teachers produced by ACE in its 19-year history have formed the 21st-century equivalent of the sisters and brothers from Catholic religious orders whose sacrifices for decades sustained the American parochial school system.

"Perhaps the ACers were an anticipation of what the religious life would look like in the next generation," the priest and author Andrew M. Greeley wrote in his novel "The Bishop at the Lake."

The Rev. Nathan Wills, a former ACE teacher who recently visited with the Tucson cohort, looked backward for an analogy. "It's a reflection of the disciples," he said. "This is what the apostles did when Jesus



sent them to teach. They set up communities in the midst of difficult circumstances.”

Thirteen hours after dinner, now wearing shirt and tie, Mr. Ranschaert stood before his students at a 150-year-old mission school on an Indian reservation south of Tucson. The second period of his day was for religion class, and today’s lesson was on the Beatitudes.

Weaving through the rows, Mr. Ranschaert guided a conversation about the values Jesus considered blessed and about the solace that faith can provide. “I want you to write about a time when you had to rely on God,” he said. “A time when you felt beat down, or there was something wrong, when your spirit was just down.”

A girl asked, “When someone died?” Mr. Ranschaert replied, “It could be that.” As if he could intuit how he looked to the reservation’s children—this white dude in glasses and nice clothes, what could ever have gone wrong in his life?—he talked a little bit about his brother’s illness and the recent death of the grandfather who had been more like a parent.

One pupil wrote, “When I was being bullied.” Another wrote, “When me and my BFF started fighting.” And a third wrote, “When my Dad went to jail.”

Mr. Ranschaert asked what you could do for someone feeling so hurt. He deflected the class clown, who said, “Beat him up,” and went on to the other answers. “Hug them.” “Invite them over.” “Give him a teddy bear.” Then he talked about the forgiveness and mercy Jesus bestowed.

The religion period was almost over. “When was a time,” Mr. Ranschaert asked, “when

you forgave someone or someone forgave you?” The children nervously giggled. It was the sound of conscience being stirred.

Back at the rented house that night, Father Wills came over to celebrate Mass in the den, joking about how he had bought the sacramental wine at a convenience store. Then came takeout pizza, and some Monday-night football on TV and the inevitable return to the inevitably waiting homework.

Lately, Mr. Ranschaert had gotten a tip from Ms. Hamilton and Ms. Amezquita, to assign his fifth graders to each write him a letter so he could then write back. The children told him about their favorite movies, what they did over the weekend, whom they had a crush on. They asked Mr. Ranschaert if he was married and had children.

One boy, who had been so especially shy in class, invited the teacher to come and watch his youth-league football game. Mr. Ranschaert wrote back to promise he would, just as his grandfather had always been there for his baseball games. By touching those children’s souls, he felt something within his own.

“My faith wasn’t always the strongest,” he said. “I didn’t go to a Catholic college. I’d go to Mass with my friends, but you get lost in everything else. But I did want to give something back. I did want to show thanks for the talents I was given. Doing this work, praying at dinner, it has forced me to grow, and to build these bonds.”

[Samuel G. Freedman](#)

New York Times

October 19, 2012



California Catholic School Wins \$1.1 Million for Religious Violation

A federal jury ruled that the city of San Diego, Calif., violated the religious rights of a Catholic school by denying it a permit for a modernization plan, awarding the faith-based institution more than \$1.1 million.

In a trial before U.S. District Judge Cathy Ann Bencivengo, the jury on Friday determined that the city broke federal law when some councilmembers refused to approve Academy of Our Lady of Peace's modernization plan, which had been approved by the city planning commission.

Dan Dalton, an allied attorney with Alliance Defending Freedom who represents the school, called the city council's act "illegal interference from politicians who won't place students first."

"It's irresponsible for city officials to abuse city zoning restrictions to shut down a religious school's ability to serve its students," Dalton said in a statement issued by Alliance Defending Freedom, an alliance-building legal ministry that advocates for the right of people to freely live out their faith.

The high school, the oldest in San Diego, submitted a plan to the city in May 2007 to build a new classroom building and parking structure on its own land. But some local residents opposed the plan, claiming that three homes on the school's land that would be removed to make way for the new buildings were historic and could not be destroyed.

The San Diego Developmental Service Department unanimously approved a con-

ditional use permit for the school in October 2008, citing 24,000 similarly styled homes that existed in the North Park community. The opponents then appealed the decision to the city council, which reversed that decision in 2009.

City Attorney Jan Goldsmith said in a statement, "This was not a conflict over the law, but over the City Council's exercise of its discretion... As it turns out the jury in this case agree with the Planning Commission and disagreed with the City Council."

The school filed its suit, Academy of Our Lady of Peace v. City of San Diego, in the U.S. District Court for the Southern District of California in May 2009. The lawsuit stated that the city violated the federal Religious Land Use and Institutionalized Persons Act, which protects faith-based organizations in land use disputes. The lawsuit also cited both federal and state constitutional violations.

"There's no justification for treating schools dedicated to serving the community in this way, but it's also illegal and unconstitutional," Dalton said. "The jury made the right call in putting a stop to the injustice that occurred here and in sending a clear message to any city that allows such a violation of constitutionally protected freedoms to occur."

The city council hasn't said if it will appeal the jury's verdict.

[Anugrah Kumar](#), Christian Post Contributor
Christianpost.com
October 21, 2012



In Praise of a Hidden Tradition of Catholic Women's Empowerment

As a practising Catholic and a feminist there are two refrains I have heard from friends over the years. One goes something like this, and tends to be a question asked by my Catholic convert friends: “How on earth did you manage to keep your faith intact through the spiritually thin Catholicism of the 1970s and 80s?” The second refrain is posed by my feminist friends: “Why on earth would you remain a Catholic?”

One answer to both questions lies in between the lines of Linda Woodhead's important [Tablet article](#) of two weeks ago (you can read a shorter version of her argument [here](#)). Linda, who is Professor of Sociology of Religion at Lancaster University, presented the counter-intuitive argument that the Catholic Church remains a better place to be a woman than the Church of England. There is a surprising truth in this statement (yes, despite the various church politics we can all quote). She painted part of a picture of the Catholicism in which I, and other women in our 30s and 40s were raised.

While many of my convert friends see only forms of liturgy, hymnody and catechesis that leave them cold, this same period was one in which the Catholic Church in this country was quietly managing a quite extraordinary feat. The fruits of an ordinary, local Catholic set of practices are only now becoming apparent: the education and formation of a generation of women confident in their faith, who have now taken their place in the world of work as well as within their families.

Many of these women came from first and second generation migrant backgrounds, had little to lose and much to gain, and found themselves being nurtured through what my colleague Julie Clague, a lecturer at Glasgow, named an “alternative civil society.” This alternative civil society was built around the matrix of lay, apostolic women's religious orders, the provision of Catholic (state and private) schooling, a “thick” practice of Catholic parish life (including wide social provision, the presence of Young Christian Workers, St. Vincent de Paul, Cafod and other social justice formation groups) and perhaps, too, a determination amongst migrant families to educate their girls.

It is impossible to understate the importance of the work that comprehensive Catholic schools have performed in creating a context for developing the confidence and academic achievement of Catholic women. Here we encountered powerful, articulate women, confident in their faith with a passion for social justice as for Scripture and liturgy. For many their experience of Catholic schooling was their experience of Church — a remarkable kind of Church-in-the-world experience. And it was one protected to a degree from some of the more hostile winds. I have become increasingly convinced that without much fanfare this “thick” community was nurturing something new in Catholic life in UK — the powerful, creative, public lay woman. This is a story that I think we have failed to celebrate or see for what it is — and must still be.

This hasn't happened (or perhaps better, has happened differently) for Anglican women



for two reasons: the first is that Church of England schools operate differently from Catholic schools with a less overt formational and catechetical culture and their women are therefore also less overtly formed in a counter-culture than Catholic have been.

The second reason is an extension of Julie Clague's observations: Anglicanism hasn't felt the need to build an alternative civil society because it was already part of one, and it assumed that this was sufficient. I spent five years working in an Anglican theological college with extraordinarily gifted women ordinands, this context was perhaps the one context where I have seen a deliberate attempt to provide such an effective counter-cultural space of formation in an Anglican context. But to wait until women are in their 20s, 30s and 40s to provide this is not enough, and it leaves younger Anglican lay women without a parallel experience. This can't be just about women who present for ordination, or else this becomes a narrowly clericalised feminism.

To make this case for the power of the local Catholic Church's commitment to its women is not to express a kind of tasteless Catholic triumphalism in a moment of weakness and sadness for Anglicanism (and goodness knows we do have problems enough of our own). But it is to do two things: to note that we have had — and must protect and continue to develop for the future — a pearl of great price in our Catholic communities. This is especially important at a time when faith schooling is seen by a wider culture as problematic. What does it mean for a new generation of Catholic schools and parishes to continue to develop this legacy of the 1970s, 80s and 90s? Secondly, we can note that the Church of England is no longer

coterminous with British civil society, which has become inflected with powerful and rich shades of different traditions. What kind of thick 'civil' practices might the Church of England construct to enable the development of flourishing communities in which it nurtures and forms its women as well as re-forms its own structures of leadership? Reflection on these questions matters to the daughters of both Church communities.

Dr. Anna Rowlands
14 December 2012
The Tablet Blog

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