



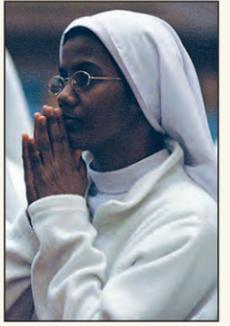
The

Criterion

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World Day for
Consecrated Life
Mass celebrated on
Jan. 31, page 20.



CriterionOnline.com

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Foreign doctors help Haitian staff in what remains of hospital

PORT-AU-PRINCE, Haiti (CNS)—In what remains of St. Francis de Sales Hospital, the doctors work under a pall of death.

Even as teams of foreign doctors met with Haitian staffers to develop treatment plans and organize medical supplies in late January, up to 100 bodies remained in the collapsed three-story pediatrics and obstetrics wing.

The hospital staff knows there were at least 25 child patients in the wing and a similar number of family members at their sides when the building tumbled during the magnitude 7 earthquake on Jan. 12. Staff members make up the rest of the list of victims.

Located a few blocks from the destroyed presidential palace, the hospital had few remaining functions operating in late January. The staff was depending on experts from around the world to help them treat earthquake victims.

Teams of trauma specialists from Belgium, Germany, Poland, Japan and the U.S. rotated in and out of the hospital in the weeks following the earthquake. Doctors from the University of Maryland Medical Center and Scripps Mercy Hospital in San Diego began working with patients on Jan. 30 in conditions they said were hardly adequate for victims with nonlife-threatening injuries, let alone the seriously injured.

Jean Marie Danielle, 19, and Loraus Bernaud, 27, suffered severe spinal cord injuries during the earthquake. Dr. Edgar Gamboa, one of a team of trauma specialists from Scripps Mercy Hospital, told Catholic News Service the two patients are paralyzed from the waist down, and the specialized care they need cannot be provided in Haiti, but is routinely available in the U.S.

Speaking from beside Danielle's bed in a tent set up outside the hospital, Gamboa said he had been frustrated while trying to find a way to airlift the two young victims to an American hospital.

"So far, we've really just hit a brick wall," he said on Jan. 30.

During a five-day suspension of medical evacuations from Haiti to the United States, doctors around Port-au-Prince insisted that the inability to evacuate paralyzed Haitians

See HAITI, page 13

'Supercentenarian'

At 110 years old, Emelie Weil says Catholic faith has sustained her through life's challenges

Photo by Mary Ann Wyand

By Mary Ann Wyand

MILAN—Three centuries, 10 popes and 20 presidents.

At 110, St. Charles Borromeo parishioner Emelie Weil of Milan has lived during the 19th, 20th and 21st centuries.

She was born on Nov. 20, 1899, in northern Kentucky and has lived during 10 papacies and 20 presidencies.

Throughout 11 decades, Emelie said on Jan. 17, her Catholic faith has sustained her through many difficult life challenges.

She has earned the distinguished title of "supercentenarian," and even survived a broken neck from a fall down a stairway in her former home at age 98. Now she uses a wheelchair and has a hard time hearing, but is still very astute.

One Internet source notes that there are as many as 300 people age 110 and older throughout the world out of 6.7 billion people, but the Gerontology Research Group in Los Angeles maintains an international list of only 75 living supercentenarians age 110 and older.

For the past 10 years, Emelie has lived with Bob and Marilyn Weil, her son and daughter-in-law, on their cattle farm located among gently rolling hills at the end of a scenic country lane near Milan, the home of the 1954 state high school basketball champions made famous by the movie *Hoisiers*.

"I have a wonderful family," she said, smiling at two of her great-grandsons as her primary caregiver, Marilyn, placed a pork roast, mashed potatoes, green beans canned from the garden, a tossed salad and peach cobbler on the table for their Sunday night dinner.

Father Francis Eckstein, a retired



St. Charles Borromeo parishioner Emelie Weil of Milan celebrated her 110th birthday on Nov. 20, 2009. During 11 decades, she has acquired skills in nursing, playing the piano, painting, tatting and basket weaving. When she was complimented on a beautiful handmade basket on Jan. 17, Emily smiled and replied, "Flatter me like that and it will go to my head."

diocesan priest who lives in Milan and brings Communion to Emelie on first Fridays, was invited to dinner.

Outside the dining room windows of the spacious farmhouse that Bob, a retired

veterinarian, designed and built, the winter sun was setting behind the western hills as the rosy dusk colored the evening sky.

Yet another day had passed in

See WEIL, page 10

'Super Bowl Sister' says: Colts 31, Saints 22

By John Shaughnessy

If you're an Indianapolis Colts fan—and please remember your Catholic teachings about forgiveness and evangelization when you encounter the lost souls who are not—you will be happy to learn about the prediction from the woman who is nationally known as the "Super Bowl Sister."

Marking her 25th year of predicting the Super Bowl winner, Providence Sister Jean Kenny believes the Colts will beat the New Orleans Saints on Feb. 7 by a score of 31-22.

"It didn't take me more than 15 minutes to pick the Colts. I'm very confident in Manning's leadership," says Sister Jean, referring to Colts quarterback Peyton Manning, the record-setting-four-time Most Valuable Player of the National Football League.

Speaking of records, Sister Jean has a record of 18-6 in choosing the winners of the

Super Bowl, including last year's game when she predicted the Pittsburgh Steelers would beat the Arizona Cardinals, 23-17—a game that ended 27-23.

One of her few misses occurred in 2007 when she predicted that her favorite professional football team, the Chicago Bears, would beat the Colts in Super Bowl XLI, a game the Colts won 29-17.

"I learned my lesson," says Sister Jean, a longtime subscriber to *Pro Football Weekly*, which she regards as the bible of the NFL. "This time, I know better."

Still, some people have questioned how the religious sister chose not to pick a team called the Saints.

"I'm usually with the saints, especially because of St. Mother Theodora Guérin being the eighth American saint," says Sister Jean, referring to the foundress of the Sisters of Providence of Saint Mary-of-the-Woods, who started the order in Indiana. "I'm with the real
See SUPER BOWL, page 2



For 25 years, Providence Sister Jean Kenny, left, has predicted the outcome of the Super Bowl. This year, she predicts the Indianapolis Colts will beat the New Orleans Saints. Here she is pictured on Sept. 7, 2008, at Lucas Oil Stadium with two close friends from Indianapolis, Providence Sisters Barbara McClelland, center, and Rita Wade.

SUPER BOWL

continued from page 1

saints, not the football Saints.”

Sister Jean’s Super Bowl predictions have made her a media favorite at this time of year, building a resumé that has included appearances with late-night talk show hosts Jay Leno and Conan O’Brien. She will once again give her Super Bowl prediction on CNN on the morning of this year’s game.

The fun tradition began in 1986 when the Bears made it to the Super Bowl and Sister Jean entered a poem-writing contest for a Chicago radio station. She wrote a poem about Bears’ player William “The Refrigerator” Perry that made her one of the contest winners.

“‘Monday Night Football’ heard about it and they brought a camera crew to my classroom,” recalls Sister Jean, who now is a substitute teacher and a rectory assistant at St. Francis Borgia Parish in Chicago. “They taped my students reading the poem with me. That’s how it started.”

She has been making predictions and writing poems about each Super Bowl ever since. This year’s poem is titled “Manning’s Miami Masterpiece.”

Her connections to Indianapolis and Indiana extend beyond her Super Bowl prediction.

In 2008, Sister Jean predicted that Indianapolis would be chosen by the NFL to host the 2012 Super Bowl. When her prediction came true, Colts’ owner Jim Irsay gave her three tickets to the Colts’ first regular season game in Lucas Oil Stadium on Sept. 7, 2008. Sister Jean attended the game with two friends, Providence Sisters Barbara McClelland and Rita Ann Wade, who are Colts fans.

Sister Jean also enjoys returning to the motherhouse at Saint Mary-of-the-Woods.

“I’m happy and proud to be a Sister of Providence,” she says. “I come to Indianapolis throughout the year. I’ll probably be there on President’s Day weekend. I’m sure you’ll still be celebrating then.” †

‘Manning’s Miami Masterpiece’

Welcome back fans to the Sunshine State,
See the galloping Colts sprint out of the
gate.

Sean Payton’s “Who Dat!” team is dealt
their bridesmaid fate,
While the “BLUE Dat!” winners go on to
celebrate.

The penalty-prone Saints are confused and
slow,

Drew Brees experiences a knock-out blow.
Gentleman Jim Irsay’s team is focused and
ready to go.

Coach Caldwell’s game plan unfolds well at
the NFL’s biggest show.

Freeney shows “Hoosier Hospitality” as he
inflicts some pain.

The saddened Saints fall from grace and are
sore and lame.

They played hard but could not live up to
their name,

The Colts stampede in Miami again and win
the big game! †

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Go Colts!

Submitted photo



Archbishop Daniel M. Buechlein rides in the sidecar of the motorcycle that led the Indianapolis Colts into Lucas Oil Stadium for their AFC Championship victory over the New York Jets on Jan. 24. Driving the archbishop is Forrest Lucas. The stadium is named after Lucas’ oil products company, which bought the naming rights to the stadium. Archbishop Buechlein rode with Lucas to show his support for the Indianapolis Colts “as strong examples of positive role models and community involvement.”

Shepherds place friendly wager on big game; schools out on the day after the Super Bowl

Criterion staff report

Archbishop Gregory M. Aymond of New Orleans and Archbishop Daniel M. Buechlein have entered the Super Bowl sweepstakes.

And Catholic school students in the Archdiocese of Indianapolis are getting a day off thanks to the Colts’ Feb. 7 Super Bowl appearance.

Archbishop Buechlein announced last week that he has declared Monday, Feb. 8—the day after the Super Bowl—as a free day for archdiocesan schools.

The Archbishop O’Meara Catholic Center in

Indianapolis will be closed on Feb. 8 as well.

Archbishop Buechlein said, in part, he wanted to acknowledge the Colts and the “strong examples of positive role models and community involvement” demonstrated by the team.

Archbishop Buechlein and Archbishop Aymond have a lot riding on the game. If the Indianapolis Colts win, Archbishop Aymond will send Archbishop Buechlein a shipment of New Orleans’ best gumbo.

If the New Orleans Saints win, Archbishop Buechlein will send Archbishop Aymond a shipment of southern Indiana pork chops. †

Priest to be a part of second Super Bowl as Colts’ chaplain

By Sean Gallagher

Father Peter Gallagher, the pastor of St. Lawrence Parish in Lawrenceburg, is making his second trip to the Super Bowl in four years as the volunteer chaplain of the Indianapolis Colts.

Father Gallagher talked about his excitement about his upcoming trip to Miami for Super Bowl XLIV in an interview with *The Criterion*.

“I would have never in my wildest dreams 17 years ago [when I was ordained] have thought, ‘Well, I’m going to end up being the pastor of St. Lawrence Parish in Lawrenceburg and chaplain for the Indianapolis Colts and, oh, make a second trip to the Super Bowl.’”

Being the Colts’ chaplain may not have been on Father Gallagher’s mind when he was ordained in 1992. But the late Father Patrick Kelly, the Colts’ chaplain for their first 20 years in Indianapolis, who died in 2003, was in his thoughts and prayers during the Jan. 24 AFC Championship game against the New York Jets when the Colts fell behind by 11 points.

“I said, ‘Pat, we need this,’” Father Gallagher said.

“I thought of Pat in both of the playoff games,” he said. “I kind of sensed that he knew that we were here, and that this was as much for him as it would be for anything that happens to me. It only happens because of his tapping me [to help him in his role as Colts chaplain] many years ago. I think, in his own way, he’s celebrating.”

Father Gallagher hopes to celebrate his second Super Bowl victory in a few days. But in the days leading up to the big game, he just couldn’t believe he was going to another Super Bowl.

“It’s humbling and surprising to me,” he said. “It certainly is unusual. [Catholic Athletes for Christ executive director] Ray McKenna and I have been talking about this. He can’t recall another chaplain that’s in this position of having gone twice.” †



Fr. Peter Gallagher

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Planned giving director is passionate about philanthropy and faith

By Sean Gallagher

Ellen Brunner is the new archdiocesan director of planned giving.

She comes to the position with more than a decade of experience in philanthropy and planned giving after having worked at Miami University in Oxford, Ohio, and the Columbus Regional Hospital Foundation in Columbus.



Ellen Brunner

Brunner is glad to come to the archdiocese because of the way her position will

bring her faith into direct contact with her professional life.

"This really will marry two things that I'm passionate about—philanthropy and my faith," said Brunner, a member of St. Bartholomew Parish in Columbus.

As the director of planned giving, Brunner will be working with parishes across the archdiocese to encourage their members to consider ways of supporting the Church. That, as her title suggests, usually requires a bit more planning than simply writing out a check.

"[Planned giving] is a good description because it requires a little bit more planning than maybe just your annual

giving," Brunner said. "My goal is to work with donors who may be looking a little bit more long term, and thinking about some more creative and unique opportunities for giving."

These opportunities can include various kinds of bequests, charitable trusts, charitable gift annuities, gifts of life insurance, and gifts of property and real estate.

David Milroy, executive director of the archdiocesan secretariat for stewardship and development, sees this kind of giving becoming more important in the years to come.

One reason for this, he said, is that the first members of the baby boom generation are starting to retire, and many of them are considering decisions about what to do with their wealth for the long term.

Another reason, Milroy pointed out, relates to the economic instability of the past few years.

"I think [it's] causing a lot of people to re-examine the role of money in their life and, in particular, how it relates to faith," Milroy said. "They're thinking about consumption or overconsumption and

financial instability versus the merits of having a well-disciplined financial life where you're also able to take care of other people and share some of your gifts with other people."

Milroy is excited about working with Brunner because he knows there has been a good planned giving program in the archdiocese in the past.

"There is a lot of work to do," he said. "Somebody with Ellen's experience and energy and faith will help us re-ignite that and move us to the next level."

— David Milroy,
executive director of the
archdiocesan secretariat
for stewardship and
development

Part of Brunner's experience included the challenge she faced in 2008 when

Columbus Regional Hospital received extensive flood damage and was closed for four months.

Looking back, she sees it as a time of grace that can benefit her in her new work in the archdiocese.

"The experiences that I had there would help me in any non-profit organization because we're all challenged to be good stewards of the resources that we have," Brunner said.

"I think when you're put in a position where your resources are even fewer



David Milroy

because of the situation, [you] work very creatively to encourage giving and think differently about how to communicate with donors, how to best meet the needs of the donors."

Brunner sees in her new position its own set of blessings and challenges.

"The challenge is that I want to be a resource around the archdiocese and there's only one of me," she said. "So I need to learn from our parishes how best to create a program that meets the needs of every parish."

"The blessings are that there are more people. There are more opportunities to talk about these terrific ways of being able to give to charity with having the rewards and benefits that come with making a charitable contribution."

(For more information about planned giving in the archdiocese, log on to www.archindy.org/ccf/planned.html or call Ellen Brunner at 800-382-9836, ext. 1427, or 317-236-1427.) †

Church opposes state proposal to delay school choice tax credit in Indiana

By Brigid Curtis Ayer

Should school choice be an option only for the wealthy?

The Church doesn't think so. This explains why the Indiana Catholic Conference is opposing a bill which would place a two-year delay on the implementation of a new parental choice tax credit which passed during the special budget session of the Indiana General Assembly last June.

Rep. Greg Porter, D-Indianapolis, chairman of the House Education Committee, unexpectedly inserted such language into House Bill 1367 during a Jan. 25 committee meeting. Rep. Porter's action, he explained to the committee, was due in part to a concern that funding for public education is being cut. The bill passed in the committee 6-5.

There is also a perceived fear among school choice opponents, including the Indiana State Teachers Association, the primary supporter of Rep. Porter's bill, that any reduction of state money—especially funds that could benefit non-public schools—could be detrimental to public education.

Rep. Robert Behning, R-Indianapolis, who serves as the ranking minority



Rep. Robert Behning

member on the House Education Committee, said, "I believe we need to be giving our parents and students more options, not fewer. This bill goes after charter schools, virtual charter schools which we

piloted, and it goes after the scholarship tax credit which we've worked long and hard to put in place.

"For the first time in history, Hoosier families have a real choice in education—especially those of lower incomes will have options they have never had before.

"The scholarship tax credit saves taxpayers money," Rep. Behning said. "The argument was made that those supporting the bill were looking for ways to help the state save money and help public schools. But there is no logical reason why these would be included on the list other than there is a

philosophical opposition to them."

In addition to concerns raised by the Indiana Catholic Conference, other groups testifying in opposition to the bill included the Charter Schools Association, the Indiana Chamber of Commerce, the Archdiocese of Indianapolis, the Indiana Non-Public Schools Association, the Friedman Foundation, the Indiana Department of Education and the Governor's Office.

"All children should have the opportunity to attend the school of their parent's choice regardless of the family's financial means," said Glenn Tebbe, Indiana Catholic Conference executive director, who serves as the official spokesman for the Catholic Church in Indiana on matters of public policy.

Since June 2009, education officials in each diocese in the state have been actively working with community members to create a Scholarship Granting Organization (SGO) so that children could be awarded scholarships beginning in the fall of 2010.

"If this bill passes, it will be a real setback to those who have been working to award scholarships to families who wish to attend a public or non-public school of



Glenn Tebbe

their choice," Tebbe said. "The bigger disappointment would be for the hundreds of families with school children who had hoped to receive a scholarship this fall [2010], and the chance at a better educational fit for their children."

In the Diocese of Evansville, Linda Cox, executive director for the Catholic Foundation for Southwestern Indiana, said, "All of the private accredited schools in southwestern Indiana have come together to form a SGO for our area called the Tuition Assistance Fund of Southwestern Indiana.

"We have established a formal corporation, have a board, advisory committees and volunteers to put this legislation into effect immediately," Cox said. "We are currently soliciting donations, working on applications for students and have communicated this information to the community within our 12-county

geographical area."

Cox said the organization is looking at awarding scholarships this first year at a maximum amount of \$3,000 to as many students as donations will allow.

"We have received calls from families who are already looking to apply for these scholarships," she said. "If this legislation is repealed or delayed, it will mean that hundreds of families will be denied the opportunity to attend their choice of private education."

The scholarship tax credit would offer a 50 percent tax credit incentive to corporations or individuals for donations made to qualified Scholarship Granting Organizations. These SGOs would then provide grants to qualifying families for school tuition or other school-related costs at the public or private school of the parents' choice.

Scholarship eligibility is based



The Church's position on school choice

The Church supports school choice.

Glenn Tebbe, Indiana Catholic Conference executive director, said, "The Church has long been an advocate for the economically disadvantaged and promoting the common good of all. We recognize that lower income families often have the fewest educational opportunities and in many instances are the group that needs them the most.

"Scholarship tax credits would provide access to a parochial education for low income families," Tebbe said. "We oppose any legislation that would delay this educational opportunity."

How would the scholarship tax credit program work?

According to School Choice Indiana Network, individuals and corporations who contribute to a qualified scholarship program would be able to deduct 50 percent of the amount of that donation from their state tax liability.

For example, a donor who gave \$5,000 to a participating scholarship program would be able to claim a \$2,500 credit against what they owed in state income tax liability.

The Scholarship Granting Organization program received \$5,000 in the private donation, which would then be used to fund

primarily on a family's income. Income eligibility is based on 200 percent or twice the income for the federal free and reduced lunch program.

For example, a family of four could have an annual maximum income of \$78,000. Larger families with higher income levels may also be eligible. A student must be enrolling in kindergarten or enrolled in a public school during the preceding school year to be eligible. If a student has received a scholarship in the previous year from a qualifying SGO, they may also be eligible.

House Bill 1367 is eligible for a second reading in the House. All bills must have been passed by their house of origin by Feb. 3 to move forward in the process.

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

scholarships for lower-income students.

A \$2,500 state tax credit helped leverage \$5,000 in private scholarship donations.

Scholarship Granting Organizations would establish their own eligibility rules, application procedures and scholarship amounts within the income limits and other administrative rules within the legislation. The state Department of Revenue would establish procedures for reporting and monitoring participation in the program as well as tax credit application processes for private donors to the Scholarship Granting Organizations.

What would this produce as far as scholarships?

The School Scholarship Tax Credit program is designed to provide a powerful incentive for charitable donations for education for lower-income children.

Consider the following example:

The program's \$5 million statewide cap would allow for \$5 million in total private contributions to participating Scholarship Granting Organizations (\$5 million in donations with a 50 percent credit equals a \$2.5 million program cap). †



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

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Editorial

On Sunday, count us among those who think the Tebow ad is 'super'

If you plan to watch the Super Bowl on Feb. 7 like millions of other people around the world, pay close attention to the television commercials this year. For some viewers, they are the highlight of what is supposed to be one of sport's grandest events.

Of course, we know most Indiana residents will be watching and pulling for our beloved Indianapolis Colts to win football's biggest prize for the second time in four years.

But we're hoping that plenty of insightful people will take the time to really examine what messages the advertisers are putting in front of us in 2010.

Will beer advertisements from Anheuser-Busch and other brewers introduce another alcoholic beverage with even less calories? What new vehicles are car makers bringing to the table for us to consider purchasing for a pretty penny in this shaky economy? Will there again be a GoDaddy.com ad or two featuring scantily clad women?

While many view Super Bowl Sunday, especially when our home team is involved, as a time to be with family, many of the advertisements have little or nothing to do with family values.

Which is why we were happy to read about CBS Corporation's recent decision to air Focus on the Family's pro-life advertisement titled "Celebrate Family, Celebrate Life" during Super Bowl XLIV. The ad features college football star Tim Tebow and his mother, Pamela.

Many of you probably know Tebow's story. The 2007 Heisman Trophy winner and recent University of Florida graduate was brought into the world because of his mother's courage and faith.

Pam and her husband, Bob, conceived Tim while serving as Christian missionaries in the Philippines. While pregnant, Pam fell into a coma after contracting amoebic dysentery, an infection of the intestine caused by a parasite found in contaminated food or drink.

Her treatment required a series of strong medications. As a result of those medications, doctors told Pam that the fetus had been irreversibly damaged. They strongly advised her to have an abortion.

But Pam refused because of her faith. She spent the last two months of her pregnancy on bed rest, and gave birth to a healthy boy—Timothy—on Aug. 14, 1987.

Tim Tebow has consistently used his platform as one of college football's most decorated players during the last four years to share his faith and life story. He puts references to Scripture passages on his eye black, patches football players wear under their eyes to prevent glare. And he openly has talked about how he thinks he has gotten some of his strength from his mom's convictions.

While Focus on the Family, a Christian advocacy group, has reportedly paid an estimated \$2.7 million for their 30-second spot, we think it is money well spent to affirm the Tebow family's life



University of Florida quarterback Tim Tebow looks to throw a pass during the NCAA Sugar Bowl football game in New Orleans on Jan. 1. Focus on the Family has purchased a 30-second spot on CBS during the Super Bowl to air a pro-life ad featuring Tebow and his mother, Pamela.

message.

Jim Daly, president and CEO of Focus on the Family, said in a press release that the chance to partner with the Tebows and lift up a meaningful message about family and life comes at the right moment in the culture because "families need to be inspired."

"Tim and Pam share our respect for life and our passion for helping families thrive," Daly said. "They live what we see every day—that the desire for family closeness is written on the hearts of every generation."

The timing of the advertisement seems providential, too, since an estimated 300,000 to 400,000 people—including thousands from Indiana—participated in the 37th annual March for Life in Washington, D.C., on Jan. 22. The number of people who take part in the March for Life continues to grow each year, and polls are showing society shifting more toward valuing life.

A poll commissioned by the Knights of Columbus released on Jan. 21 said that a majority of Americans called abortion "morally wrong" (see related story, page 19).

Last May, a Gallup Values and Beliefs survey found that a majority of Americans—51 percent—describe themselves as "pro-life" with respect to the abortion issue, while only 42 percent say they are "pro-choice." A separate daily Gallup poll conducted a few days later found a similar result: 50 percent of Americans described themselves as pro-life and 43 percent as pro-choice.

As this newspaper went to press, several groups, including the Women's Media Center, National Organization for Women, and Physicians for Reproductive Choice and Health were trying to get CBS to pull the pro-life and pro-family advertisement.

We encourage our readers—and all people who espouse pro-life causes—to let their voices be heard, too. Call CBS or send an e-mail to Les Moonves, chief executive officer of CBS Corp., at lmoooves@cbs.com and tell him you support their running of the Tebow advertisement.

As we cheer for the perfect ending to the Colts' season, let us also voice our support for the life-affirming victory of a parent, a child and a family.

—Mike Krokos

Indiana Knights/Robert Hartenstein

Indiana Knights of Columbus support survivors of Haitian earthquake

Members of the Indiana Knights of Columbus have joined with state and local councils from around the country, as well as Canada, in sending funds for Haitian earthquake relief.

Almost three weeks after the tragedy, \$144,000 has been donated for the relief effort, and that figure is expected to increase. This number includes \$50,000 from the Knights of Columbus Supreme Council in New Haven, Conn.

Catholic Relief Services has a large presence on the island nation. Churches have been destroyed in this mostly Catholic nation, and many priests—including Archbishop Joseph Serge Miot of Port-au-Prince—were killed or injured in the earthquake. Roads, schools and hospitals have been destroyed. This very well may prove to be the most costly natural disaster in lives and property in the Western Hemisphere in the last 100 years.

Hundreds of Catholic parishes from around the country have had long-standing relationships with Haitian parishes and continue to send aid. Members of the Indiana Knights of Columbus have also been actively supporting this relief effort.

In the past, we have responded after floods, tornadoes and ice storms here in Indiana without hesitation as well as assisting the victims of Hurricane Katrina on the Gulf Coast in 2005. We sent money and manpower to aid their rebuilding effort. It will take years to rebuild Haiti.

Indiana Knights might consider taking this tragedy and joining with

Catholic Charities in providing foster homes or adopting Haitian children left without parents or a roof over their heads.

We often speak about pro-life issues and usually associate its mission with the protection of the unborn. Here is an opportunity for Indiana Knights to reach out in love to protect at-risk Haitian children. As the dust settles and the number of homeless is better understood, the need will be greater for agencies to offer services to protect these children.

We Knights stand for charity, unity and fraternity, and the most important of these attributes is charity. The needs of the Haitian people—food, shelter and health care—will be ongoing for a long time, and members of the Indiana Knights of Columbus need to stand tall and be all that we can be in helping this most impoverished nation.

Try to imagine no sanitation, no running water or no electricity. Your home is destroyed and what little possessions you have are gone. You face the possibility of malaria, cholera and other dangerous diseases. Phones don't work, and roads are destroyed. You can't get to work, and you can't check on family members. Did I mention the rainy season is right around the corner?

Thank you, brother Knights, on behalf of the State Council, for all that you have done so far in relief efforts for Haiti. Keep up the badly needed prayers, and keep up the council involvement in this effort.

As the news begins to become background noise, we Indiana Knights must stay vigilant to the needs of the Haitian people.

(Robert Hartenstein is state communications director for the Knights of Columbus. He is a member of St. Joseph Hessen Cassel Parish in Fort Wayne, Ind.) †

Letters to the Editor

When there is a need, Christians are called to do the same as Jesus

Barbara L. Maness from Vevay wrote in a letter to the editor in the Jan. 29 issue of *The Criterion*: "I don't mind helping. My parents taught me to do just that. I mind doing it for someone else who will not even try to do for themselves."

Is this what Jesus taught in Matthew 14:13-21 when he fed 5,000 people? Also see John 6:5-13.

No, Jesus did not ask why. He only asked if there was a need, and he answered that need.

If we are to be called Christian, we must do the same. Is there a need? What can I do to help?

Robert Klingle
Indianapolis

Progress has been made and must continue in fulfilling Jesus' mission

In his Jan. 29 editorial in *The Criterion*, Daniel Conway asks whether any progress has been made in 2,000 years.

Yes, progress has been made in fulfilling Jesus' mission. Christianity has been spread throughout the world.

The Judeo-Christian ethic is now the world standard for nations and people. Even abortions and wars are trending

down.

Pope Benedict XVI points out how divine love generates love in our world, and Conway points out that Christian love is growing.

There is indeed hope that Jesus' pilgrims will continue to make progress in implementing the Good News even if it is necessary to grab people by their collars and drag them along the road to Emmaus. (See letters to the editor, Jan. 29 issue of *The Criterion*.)

Joann and Bill Wood
Indianapolis

Criterion staffer is able to tell stories which connect readers with his subject

For a number of years, I have thoroughly enjoyed the writings of John Shaughnessy.

His article last week in the Catholic Schools Week Supplement about Roncalli High School teacher Marilyn Miles was typical of the excellence of his writing style.

He is able to tell his stories with a warm and personal touch, which allows the reader to connect on a personal level with his subject.

He is so skilled in connecting us with the many facets of his subject's life.

I have been meaning to send this letter for a long time, and finally decided to not wait any longer.

Thank you, John Shaughnessy, for blessing us with your writing gifts!

Bob Degitz
New Palestine

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Catechesis and evangelization are key responsibilities for us all

Last week, I wrote about the importance of our Catholic schools. This week, I want to emphasize the importance of our parish religious education programs.

We offer religious education not only for our children, but also for young adults and adults.

In our recently updated archdiocesan leadership strategic plan, we named evangelization our No. 1 priority. A significant component of evangelization is catechesis, which is the fullness of religious education.

The aim of catechesis is not only to communicate knowledge about the Catholic faith and tradition, important as that it is.

But a further goal is through teaching and preaching to move our hearts as well as our minds. The goal of catechesis is to proclaim the person of Jesus Christ.

As Pope John Paul II once said, we need to do more than talk about Christ; we need to show Christ. It was in his letter introducing the new Christian millennium that he said like the Greeks who came to Philip and said we want to see Jesus, so in our day people want to see Jesus.

That is the goal of catechesis as it is the goal of evangelization. Every baptized Catholic, according to his or her state in life, shares in the Church's responsibility of making Christ visible.

Our catechetical programs are intended to provide the assistance all of us need to fulfill our role in evangelizing our world. We also need the opportunities for religious education so that we know our Catholic

faith. We need catechesis to help us understand why we believe what we believe.

And so our parishes provide catechetical programs. Some are offered on Sundays before or after Mass. Some are offered on weekday evenings. Some programs are geared for children, some for high school youths and some for adults.

Some programs are offered through youth ministry, some through our young adult ministry program. I encourage those parishes that are able to foster important adult catechetical programs.

Most of us have become familiar with the RCIA program, which prepares people who want to receive baptism in our Catholic tradition and become full members of our Church. Usually, the same program is offered for those already baptized in another Christian tradition, but who want to be confirmed and received into full communion with the Catholic Church.

We owe a debt of gratitude to those people of our parishes who administer and who teach in our catechetical programs. The number is huge. And these catechists offer many hours doing so, and they work hard to prepare our programs. I commend them and encourage all of us to support them with gratitude and prayers.

I also want to encourage participation in the various parish catechetical programs. All of them are important.

Programs offered for our children and for our high school youths are especially

important and helpful to our youths as they face the challenges of our secular culture. Our youths and young adults need help in understanding the content of our faith and also in explaining to questioning peers why we believe what we believe. The same is true for adults who need help in explaining and interpreting our Catholic beliefs to their children.

Most of us are aware that we live in an age that is critical of religious faith and moral practices. Our secular culture prefers to relegate faith and religious practice to the private sphere, and often ridicules Catholic doctrine and moral practices. In the early years of our nation, Catholics did not find a friendly reception. In some ways, in our own times, we face hostility if in somewhat different circumstances. All of us are helped by catechetical preparation.

Knowing Jesus Christ in a personal way gives us the courage to stand tall and proud for our Catholic faith and practices. We have the confidence of knowing Jesus if we participate in catechetical programs and also in the liturgical life of our Church. Jesus gave us the Church and the sacraments of the Church to nurture us, and make us strong on our pathway to the kingdom of heaven.

Besides our parish catechetical programs,

we have other resources to assist us as faithful Catholics. A couple of years ago, the U.S. Conference of Catholic Bishops published a substantial catechetical resource titled *The United States Catholic Catechism for Adults*. The teaching of our faith is presented in a reader-friendly manner.

Besides presenting our doctrine, each section offers a way to explain our beliefs in the face of secular criticism. The *Catechism of the Catholic Church* provides an in-depth explanation of our beliefs and moral practices. Of course, the Bible is always a great resource to bolster our faith.

Catechesis and evangelization are fundamental responsibilities of all of us. May God bless our efforts! †

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

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

Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.

La catequesis y la evangelización son responsabilidades básicas de todos

La semana pasada escribí acerca de la importancia de nuestras escuelas católicas. Esta semana deseo hacer énfasis en la importancia de los programas de educación religiosa de nuestras parroquias.

Ofrecemos educación religiosa, no solamente para nuestros hijos, sino también para jóvenes y jóvenes adultos.

En nuestro plan estratégico de liderazgo arquidiocesano actualizado identificamos la evangelización como nuestra primera prioridad. Un componente importante de la evangelización es la catequesis que representa la plenitud de nuestra educación religiosa.

La finalidad de la catequesis no es solamente comunicar los conocimientos sobre la fe y la tradición católica, pese a la importancia que éstas revisten.

Uno de sus propósitos más avanzados es tocar nuestros corazones y nuestras mentes, a través de enseñanzas y prédicas. El objetivo de la catequesis es proclamar la persona de Jesucristo.

Tal y como lo señaló una vez el papa Juan Pablo II: necesitamos hacer más que simplemente hablar de Cristo; debemos mostrarlo. En su carta de introducción al nuevo milenio cristiano dijo que, al igual que los griegos se acercaron a Felipe y le dijeron que querían ver a Jesús, así también en nuestros días la gente quiere ver a Jesús.

Esa es la meta que comparten la catequesis y la evangelización. Cada católico bautizado, de conformidad con la etapa de la vida en la que se encuentre, comparte la responsabilidad de la Iglesia de hacer que Cristo sea visible.

Nuestros programas catequísticos tienen como finalidad brindar la asistencia que necesitamos para cumplir con nuestro papel de evangelizar al mundo. Asimismo,

debemos contar con oportunidades de educación religiosa para poder conocer nuestra fe católica. Necesitamos la catequesis para que nos ayude a entender por qué creemos en lo que creemos.

Así pues, nuestras parroquias ofrecen programas catequísticos. Algunos se imparten los domingos antes o después de la Misa; otros, por las noches entre semana. Algunos programas están orientados a los niños; otros, a los jóvenes de secundaria y otros a los adultos.

Ciertos programas se ofrecen a través del ministerio para jóvenes; otros mediante nuestro ministerio para jóvenes adultos. Animo a aquellas parroquias que tienen la capacidad para promover importantes programas catequísticos para adultos.

La mayoría de nosotros está familiarizada con el programa RCIA que prepara a las personas que desean recibir el bautismo en nuestra tradición católica y convertirse en miembros plenos de nuestra Iglesia. Por lo general se ofrece el mismo programa a aquellos que ya han sido bautizados en otra tradición cristiana pero que desean confirmarse y ser recibidos en comunión plena con la Iglesia católica.

Tenemos una deuda de agradecimiento con aquellos parroquianos que administran y enseñan en nuestros programas catequísticos. La cifra es enorme. Y estos catequistas dedican muchas horas a esta labor y trabajan arduamente para preparar nuestros programas. Los aplaudo y exhorto a todos a que les brinden respaldo mediante la gratitud y las oraciones.

Asimismo, deseo alentar la participación en los distintos programas catequísticos parroquiales. Todos son importantes.

Los programas dedicados a nuestros niños y a los jóvenes estudiantes de secundaria son especialmente importantes y

útiles para nuestra juventud, a medida que se enfrentan a los desafíos de la cultura laica. Nuestros jóvenes y jóvenes adultos necesitan ayuda para comprender la esencia de nuestra fe, así como también para responder a las interrogantes de sus compañeros y explicar por qué creemos en lo que creemos. Lo mismo sucede con los adultos que necesitan asistencia para poder explicar e interpretar nuestra fe católica a sus hijos.

La mayoría de nosotros está consciente de que vivimos en una era que cuestiona la fe religiosa y las prácticas morales. Nuestra cultura laica prefiere relegar las prácticas religiosas y de fe al ámbito privado y con frecuencia ridiculiza la doctrina católica y las prácticas morales. En los primeros tiempos de nuestra nación los católicos no fueron recibidos con los brazos abiertos. En cierto modo, en nuestra propia época enfrentamos hostilidades en circunstancias un tanto distintas. Todos contamos con el respaldo de la preparación catequística.

Conocer a Jesucristo de forma personal nos brinda el valor para avanzar con la frente en alto y orgullosos de nuestra fe y prácticas católicas. Tenemos la confianza de conocer a Jesús si participamos en los programas catequísticos, así como también en la vida litúrgica de la Iglesia. Jesús nos dio la Iglesia y los sacramentos de la Iglesia para sustentarnos y fortalecernos en el camino al reino de los cielos.

Además de los programas catequísticos de nuestras parroquias, contamos con otros

recursos que nos brindan apoyo como fieles católicos. Hace un par de años la Conferencia de Obispos Católicos de EE.UU. publicó una obra catequística fundamental: el Catecismo Católico de Estados Unidos para Adultos. Las enseñanzas de nuestra fe se exponen mediante una lectura amena.

Además de presentar la doctrina, cada sección ofrece una forma de explicar nuestras creencias a la luz de la crítica laica. El Catecismo de la Iglesia Católica proporciona una explicación detallada de nuestras creencias y prácticas morales. Por supuesto, la Biblia constituye siempre un excelente recurso para reforzar nuestra fe.

La catequesis y la evangelización son responsabilidades fundamentales de todos. ¡Que Dios bendiga nuestros esfuerzos! †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Events Calendar

February 5

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

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

February 6

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

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

St. Michael School, 515 N. Jefferson Blvd., Greenfield. **"Day at the Museum," school carnival**, noon-5 p.m., free admission. Information: 317-462-6380.

February 7

Holy Name School, 21 N. 17th Ave., Beech Grove. **Open house**, 12:30-2 p.m. Information: 317-784-9078 or e-mail kdavis@holyname.cc.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **OASIS Booster Club, Super Bowl Sunday, "All You Can Eat" breakfast**, 7 a.m.-noon,

free-will offering. Information: 812-933-0737, ext. 244.

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

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

Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

February 8-10

St. Louis de Montfort Parish, 11441 Hague Road, Fishers (Lafayette Diocese). **"Do As I Have Done,"** Father Jim Farrell, presenter, after 8 a.m. Mass and 7 p.m. Information: 317-842-6778.

February 9

Lumen Christi School, 580 Stevens St., Indianapolis. **Open house**, 5:30-7 p.m. Information: 317-632-3174 or www.lumenchristischool.org.

February 10

Old Spaghetti Factory, 210 S. Meridian St., Indianapolis. **Theology on Tap, "Mary Is Full of Grace,"** Joshua Schaffner, presenter, 7 p.m. Information: 765-532-2403 or indytheologyontap@gmail.com.

February 11

Saint Meinrad Archabbey and School of Theology, Newman Conference Center, 200 Hill Drive, St. Meinrad. **"Black History,"** lecture, Notre Dame Sister Shawnee Marie Daniels Sykes, presenter, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

February 12

Atrium, 3143 E. Thompson Road, Indianapolis. **St. Mary Parish, Valentine's Day dinner and dance**, 7-11 p.m., \$25 adults, \$15 adolescents ages 13-17, \$8 children ages 4-12, under age 4 no charge. Information: 317-637-3983.

February 13

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

over. Information: 317-784-4207.

Culbertson West Ballroom, 904 E. Main St., New Albany. **St. Mary Parish, annual "Mardi Gras Gala,"** 7 p.m.-midnight. Information: 812-944-0417.

February 14

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Drive, Sunman. **Ladies Sodality, "Valentine Breakfast,"** 7:30 a.m.-noon, free-will offering.

February 15

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Valentine's Mass**, 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc. †

Retreats and Programs

February 8

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

February 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk-Life's Transitions,"** session one of five, 6-9 p.m., Dr. Margaret Pike, presenter, \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 12-14

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

February 13

Oldenburg Franciscan Center, Oldenburg. **"Five Love Languages-How Would I Like to Receive Love?"** Father Jim Farrell, presenter, 9:30 a.m.-2:30 p.m., \$35 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

February 14

Oldenburg Franciscan Center, Oldenburg. **"Evensong-Scripture, Taizé Music and**

Silence," 4-5 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

February 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Thomas Merton seminar, "Bridges to Contemplative Living-Traveling Your Road to Joy,"** four-part series, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple soup and bread supper, 6 p.m., session 6:30-9 p.m., \$65.95 for series. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 18

Oldenburg Franciscan Center, Oldenburg. **"Lenten Lecture Series-Called to Conversion,"** Franciscan Sister Barbara

Leonhard, presenter, 7-8:30 p.m., \$10 per person. Information: 812-933-6437 or center@oldenburgosf.com.

February 19-21

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. Sisters of St. Benedict, **"Come and See Vocation Retreat,"** women ages 18-42, no cost. Information: 317-787-3287, ext. 3032, or jennifermechtild@benedictine.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Renewed by Gospel Principles: A Weekend Lenten Retreat with Franciscan Father Charlie Smiech,"** Information: 317-545-7681. †

Saint Meinrad receives grant for youth liturgy program

Saint Meinrad School of Theology in St. Meinrad has been awarded an \$895,000 grant from Lilly Endowment Inc. in Indianapolis for supplemental support of the "One Bread, One Cup" youth liturgical leadership program.

The funds will underwrite a portion of the program's operating expenses for five years. During that time, Saint Meinrad will continue to build an endowment to replace the grant as

a source of operating revenue. Other program costs are covered by participant fees.

The youth liturgical leadership program sponsors three five-day conferences at Saint Meinrad each summer for parish and high school teams of teenagers and their adult leaders.

Called "One Bread, One Cup," the conference offers an opportunity for youths to learn more about the Mass as

well as develop liturgical skills that they can use in their parishes and high schools.

In addition, a six-week internship is offered for college students who are in a ministry preparation program or are discerning a call to ministry.

The college students serve as staff members at the summer conferences. During the other three weeks, the collegians take classes on theology and

spiritual topics, and participate in liturgies and community-building activities.

Nearly 3,000 high school youths, college students, and campus and youth ministers have participated in the program since 2000.

(For more information about the "One Bread, One Cup" program, log on to <http://oboc.saintmeinrad.edu>.) †



Pro-life memorial

Members of the Wabash Valley Teens for Life erect a pro-life display on Jan. 3 on the grounds of St. Patrick Parish in Terre Haute. The crosses in the display represented lives lost each year to abortion. A sign that accompanied the memorial read, "In Vigo County alone, 165 babies die each year from abortion. Choose life." Wabash Valley Teens for Life is a pro-life organization for youths in the Terre Haute Deanery.

Franklin parish to host play based on Gospel of John

Actor Frank Runyeon will perform his one-man play titled *The Gospel of John: The Book of Signs* at 7 p.m. on Feb. 26 at St. Rose of Lima Parish, 114 Lancelot Drive, in Franklin.

Runyeon starred in the daytime soap operas "As the World Turns" and "General Hospital" as well as in the prime-time shows "Santa Barbara," "Falcon Crest," "L.A. Law" and "Melrose Place." He also acted in the film *Sudden Death*.

In recent years, Runyeon has pursued a very different career. He has performed plays based on the Gospels for hundreds of thousands of people in almost every state in the U.S.

His newest performance, which is based on the Gospel of John, is set in darkness and candlelight with theatrical lighting. Its text is drawn from the first 11 chapters of John's Gospel, which is translated into contemporary American speech.

Runyeon tells the story in the present tense with entertaining audience

interaction. The play is appropriate for families, including grade-school-age children.

He will greet audience members after the performance. A free-will offering will be collected at the event. For more information, call the parish office at 317-738-3929. †



Frank Runyeon

VIPs

Don and Mary (Crays) White, members of St. Pius X Parish in



Indianapolis, celebrated their 60th wedding anniversary on Dec. 31, 2009.

The couple was married on Dec. 31, 1949, at St. Francis de Sales Church in Indianapolis.

They are the parents of eight children: Karen Delgado, Elaine Ford, Ann Hannant, Janet Method, Diane, Judy, David and Mark White. They have 11 grandchildren and seven great-grandchildren. †

Holy Spirit, women are prominent in Gospel of St. Luke

By Fr. Dale Launderville, O.S.B.

Jesus, at the beginning of his Galilean ministry, enters the synagogue in his hometown of Nazareth and reads from Isaiah concerning a servant to the poor, the oppressed and the marginalized (Lk 4:18-19, Is 61:1-2, Is 58:6). As he concludes, Jesus proclaims that this prophetic prediction is being fulfilled that very day as they listen to him.

Jesus makes known by his Good News and healing actions that the kingdom of God is upon them. While they are still amazed at him, Jesus counters their enthusiasm with the prediction that they will not allow him as one of their own to challenge them to reform. As with the prophets Elijah and Elisha before him, Jesus will find outsiders more receptive to his message.

Just as Jesus proclaims a Spirit-inspired message at the beginning of his Galilean ministry, so also his mother Mary prays the Magnificat in the home of her cousin Elizabeth after Mary learned from the angel Gabriel that she would conceive a child by the power of the Holy Spirit.

In St. Luke's Gospel, the Spirit plays a decisive role in realizing God's plan of salvation. Jesus is born as God's Son through the Spirit's presence in Mary (Lk 1:35). The Spirit filled Elizabeth when Mary visited her, stirring John the Baptist in the womb to acknowledge the yet-to-be-born Jesus as Lord (Lk 1:41-45).

This action of the Spirit as initiator of God's saving plan will continue throughout Jesus' ministry and into the period of the Church after Pentecost (Acts 2:1-4).

The Spirit is mentioned 18 times in Luke's Gospel and 57 times in the Acts of the Apostles, whereas in Mark's Gospel the Spirit is mentioned only six times and in Matthew's Gospel 12 times.

Just as Luke highlights the privileged roles that Elizabeth and Mary play in God's plan at the beginning of Jesus' life and ministry, so also he emphasizes the women from Galilee—including Mary Magdalene, Joanna and Mary, the mother of James—as the ones who convey the news of Jesus' resurrection to the Apostles (Lk 23:55-24:10).

Luke's acknowledgment of the important role of women in Jesus' mission reflects Jesus' practice of lifting up the lowly and breaking down barriers that exclude others, thus continuing and extending the practice of the prophets Elijah and Elisha, who had ministered to foreigners in distress.

The message of healing and restoration that Jesus brings to the marginalized makes demands on those well established in their own communities because they must make room for the excluded ones. The hostility of the Pharisees toward Jesus for dining with

sinners and prostitutes highlights the revolutionary character of the ministry Jesus carries out in a peaceful way.

When Jesus later ministers in Jerusalem, he observes a widow giving an overly generous offering to the temple treasury (Lk 21:1-4). He had previously lamented that the scribes were using their religious role to exploit the resources of widows (Lk 20:47).

By contrast, Jesus includes women who contribute to his ministry within the group that had followed him since his time in Galilee. Mary Magdalene, Joanna, Susanna and many others provided from their own resources for Jesus and the Twelve (Lk 8:2-3).

The picture that Luke presents of these women in this summary statement is that Jesus reaches out to them in their need, and they respond to him with gratitude and love.

This point is further illustrated by two stories in Chapter 7 of Luke's Gospel:

- When Jesus saw that the widow of the city of Nain had lost her only son, he had compassion on her and raised her son from his bier (Lk 7:13-15).

Jesus recognized the widow's vulnerability. He intervened to release her from the anguish of losing her son and to shield her from the threat of losing the family property by no longer having a male heir. Title to her property would have reverted to the clan.

- When Jesus was at dinner in a Pharisee's house, a woman regarded as a sinner anointed his feet with costly ointment. The Pharisee was surprised that Jesus would allow such a woman to touch him, but Jesus challenged the Pharisee's estimate of this woman by getting him to admit that the one to whom more is forgiven will show greater love (Lk 7:47).

Unlike Jesus' townsfolk at the synagogue in Nazareth who resisted his challenges to their status and way of life, these marginalized women who had suffered great losses responded to Jesus' care with great love.

Sandwiched between these two episodes in Chapter 7 of Luke's Gospel is the account of the messengers from the imprisoned John the Baptist. They came to ask Jesus if he is the one for whom they have been waiting.

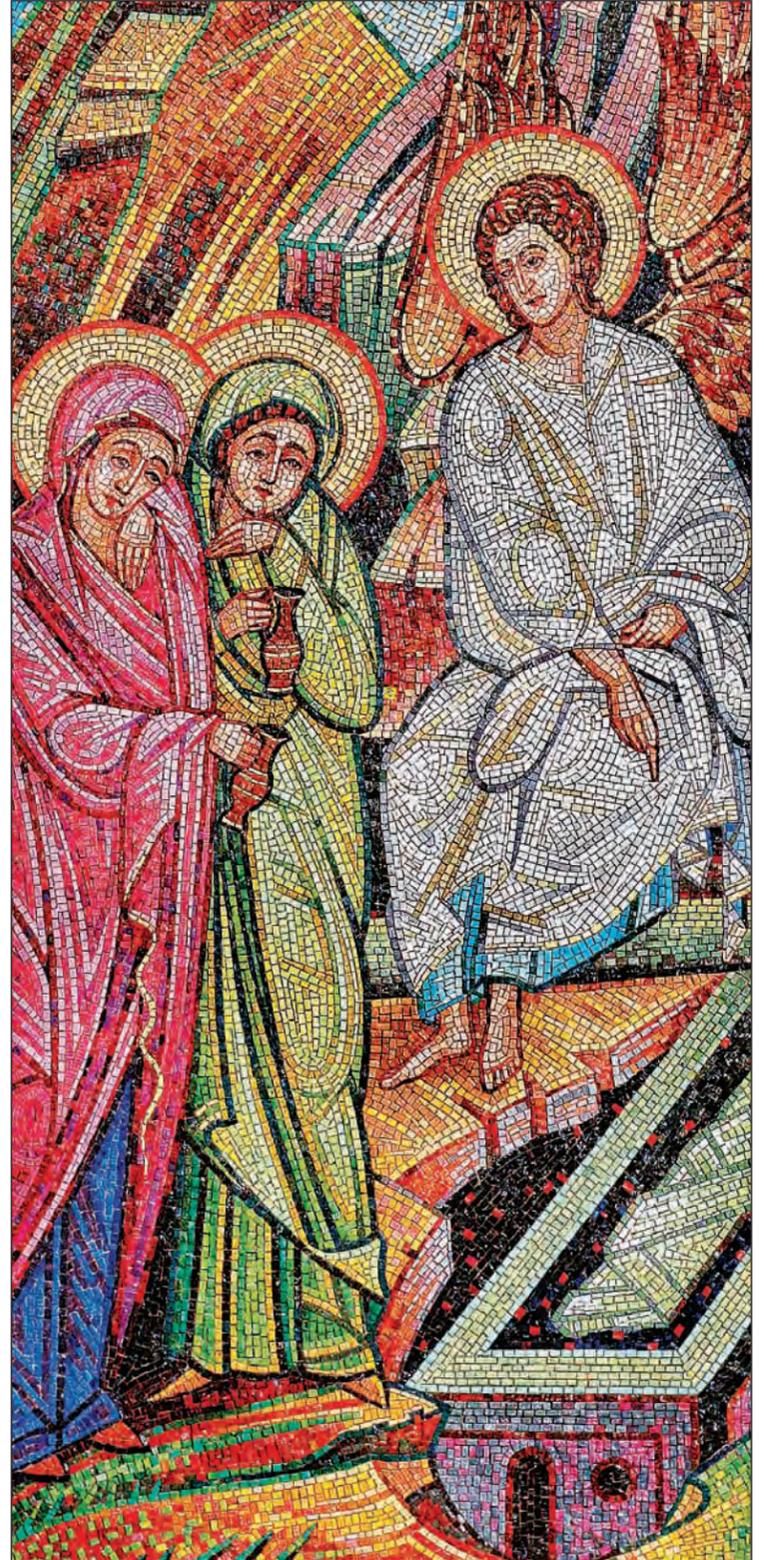
Jesus responds by pointing out that he has healed many and preached the Good News to the poor (Lk 7:21-23). Thus, he is the one whom the prophet Isaiah proclaimed would come to save the people of Israel (Lk 4:18-19, Is 35:3-7, Is 61:1-11).

Filled with the Spirit, Jesus concretely reveals the compassionate love of a God who breaks down barriers to reach out to those in distress.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Colleville, Minn.) †

Filled with the Spirit, Jesus concretely reveals the compassionate love of a God who breaks down barriers to reach out to those in distress.

CNS photo/Crossiers



St. Luke highlights the importance of women in Jesus' life, emphasizing that the women from Galilee are the ones who bring the news of Jesus' resurrection to the Apostles.

Discussion Point

Luke's Gospel shows Mary's significance

This Week's Question

What is your favorite passage from the Gospel of St. Luke? Why?

"When everyone saw the child Jesus (Lk 2:17-19), they were excited and astonished, and Luke tells us that Mary treasured all these things. ... The passage reminds us of the significance of Mary as a true mother. As a mother myself, I love all the Scriptures related to her and Jesus." (Christi Donahue, Athens, Ga.)

"Probably the most familiar verse in Luke's Gospel is (Lk 1:26-38), where God sent his angel Gabriel to tell Mary she would bear a son. ... Mary's willingness to answer God's call makes her truly the mother of the Church and also the first Christian disciple. I don't really have a favorite verse, but I find [in] Luke ... many themes of joy, overcoming fears and forgiveness, which are very uplifting." (Faye Morton, Akron, Ohio)

"Luke 1:37 says 'nothing is impossible with God' I like

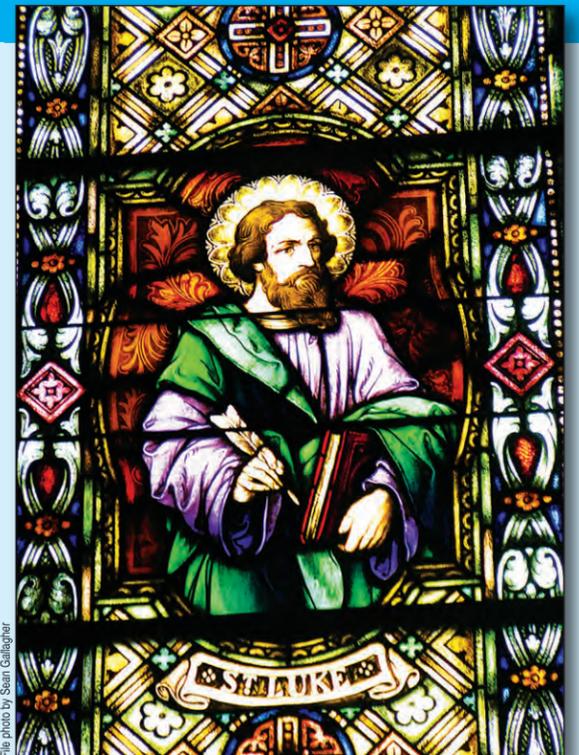
that verse because oftentimes in life we find ourselves in situations that seem impossible to us, but they are the perfect opportunity for God to show his glory." (Laurie Manhardt, Vero Beach, Fla.)

"In Luke 22:10-13, Jesus is telling Peter and John to go into the city and prepare for the Passover supper. He is very specific. Jesus speaks to us like this today and can tell us, if we stop to listen, what he wants us to enter in to, how to touch or speak to someone." (Patie Domalakes, Frackville, Pa.)

Lend Us Your Voice

An upcoming edition asks: What would it mean for you in your life to return to the Lord "with your whole heart"?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



File photo by Sean Gallagher

From the Editor Emeritus/John F. Fink

‘Charity in Truth’: Marriage and sexuality*(Ninth in a series of columns)*

Although there is much more in Pope Benedict XVI’s encyclical “Charity in Truth” (*“Caritas in Veritate”*) than I have been able to cover, I will conclude this series of columns by examining what he said about marriage and sexuality.

As is true of everything else in the encyclical, he wrote about those issues within the context of the Church’s social justice doctrines, and specifically concerning the development of peoples.

He wrote that, because of what is happening in many parts of the world, it has become both a social and economic necessity “to hold up to future generations the beauty of marriage and the family, and the fact that these institutions correspond to the deepest needs and dignity of the person.”

Because of this, he wrote, “States are called to enact policies promoting the centrality and the integrity of the family

founded on marriage between a man and a woman, the primary vital cell of society, and to assume responsibility for its economic and fiscal needs, while respecting its essentially relational character.”

And what is happening in many parts of the world to prompt the pope to come to his conclusions? He pointed out that, although some populous nations have been able to emerge from poverty thanks in part to the size of their population and the talents of their people, other formerly prosperous nations are in a state of decline because of their falling birth rates.

This has become a crucial problem for highly affluent societies, he said, obviously thinking mainly about countries in Europe where the birth rates are now well below replacement level. This creates an aging population that puts a strain on social welfare systems, increases their costs, reduces the availability of qualified workers, and, the pope said, “narrows the ‘brain pool’ upon which nations can draw for their needs.”

The pope disagreed with those who consider population increase as the primary cause of underdevelopment in poor countries. He pointed to “the significant

reduction in infant mortality and the rise in average life expectancy” in economically developed countries as contrasted with “the signs of crisis observable in societies that are registering an alarming decline in their birth rate.”

He called for “responsible procreation,” which, he said, “has a positive contribution to make to integral human development.”

Such development, he said, includes full respect for human values in the exercise of our sexuality.

Sexuality, he said, “cannot be reduced merely to pleasure or entertainment, nor can sex education be reduced to technical instruction aimed solely at protecting the interested parties from possible disease or the ‘risk’ of procreation. This would be to impoverish and disregard the deeper meaning of sexuality.”

He repeated that it is irresponsible to view sexuality merely as a source of pleasure or to regulate it through strategies of mandatory birth control. We must defend the fact that it is the family that has the primary competence in the area of sexuality, not the state. Parents, he said, must be suitably prepared to undertake their responsibilities. †



It’s All Good/Patti Lamb

The true reality of love shines through in many ways

Last week, I watched a segment of a popular reality show on television.



The premise of this matchmaking show is that a couple of dozen women are courted by one man until he whittles the crowd of his admirers down to one woman. This happens over the course of several months, and drama unfolds in every

episode until the conclusion of the season’s series. That’s when the man gives the woman a multi-carat diamond engagement ring.

The women from whom he chooses are gorgeous. Their teeth are bleached white, their skin is flawless and they never have a hair out of place. And, of course, their bodies are those of fitness models.

Why they call them “reality” shows is beyond me.

At one point in the show, a woman was telling her suitor, after just having met him, why she is qualified for the role of wife-to-be. The dreamy bachelor gazed into her eyes and listened intently as she talked about settling down—at age 23. Then the camera zoomed in on the couple, both in bathing

suits, as they embraced.

Agitated at the superficial display and the mockery it made of love, I called my husband into the room and spun into a tirade.

“Don’t these people know that there is more to a relationship than looks?” I spouted. “I hope they like what’s inside of each other once the wrapping comes off.”

The next afternoon, I visited my aunt and uncle, now in their 80s. The husband and wife, married 57 years, have seen their share of bumps over the course of their relationship. They lost a son at a young age. My aunt’s health has declined. She has poor eyesight, and her body is crooked from arthritis. Still, my uncle remains her biggest fan. He walks behind her like a shadow, taking care that she does not fall.

During our visit, I noticed their wedding picture on a table beside the sofa. They were the most glamorous-looking couple that I’d ever seen. My uncle was tall, dark and handsome, and my aunt looked like she was straight out of a fashion magazine.

As we age, our bodies change. That is the reality. Gravity sets in. Our bones weaken and curve. Our hair thins and our waistbands thicken. Wrinkles and age spots appear. Aches creep in. We slow down. Perhaps our memories and our eyesight

begin to fail us. All of this happens despite our attempts at restoration.

But we must remember: The body is merely a vehicle for the soul.

I realize there is a physical element to it all. But despite what the reality show editors claim, sex is not love, and love is not sex. That’s just one expression of love.

Love is manifested in so many more ways. It’s driving to three stores to find the perfect tie for your son’s first Communion. It’s bringing a milkshake home for your daughter after the surgical removal of her wisdom teeth. It’s spending your savings on a page magnifier so your wife can read her favorite books despite macular degeneration.

I don’t think love necessarily subscribes to the Valentine’s Day Club. Love is not as obvious as chocolate, roses and diamonds.

It’s a subtle elbow nudge between sisters when something funny is said.

It’s a yellowed, handwritten note from an old friend, a note that you run across in an old book.

The physical, what we can see, fades. But love remains.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Pro-Life Activism Contest offers Campus Impact Awards

Recently, a notice from Christian Newswire caught my attention about the second annual Pro-Life Activism Contest.



The Human Life Alliance (HLA) and Students for Life of America (SFLA) announced the Campus Impact Award challenge, which offers \$1,000 in prizes to student clubs promoting

pro-life activities during February and March.

How different the challenges are now compared to my years of campus life.

The most worrisome problem we protested was unladylike or immodest formal gowns being manufactured for proms. In order to ensure modesty, one company manufactured “Mary-like” dresses in honor of the Blessed Mother. For my first prom, I wore a secondhand gown that my paternal grandmother altered for modesty.

Today’s students are focused on much more critical issues. Students now are concerned with serious situations that are detrimental to modern society.

Among the most extensive interests for students are pro-life issues. Students are to be applauded and praised for their pro-life volunteer service and activism to promote respect for life.

According to Christian Newswire, “The current Campus Impact Award encourages students to act upon their pro-life beliefs. Marches for Life and other student ‘walks’ fuel their sparks of enthusiasm. Young people in the tens of thousands turn out for these local and national events.”

“We’re asking students to step up and be a catalyst for pro-life action,” said Joe Langfeld, the HLA deputy director. “When young people return from these powerful events, they’re inspired to stand up for life. The Campus Impact Award helps young people show their peers that pro-life values are alive and well on campuses.”

Students are asked to distribute pro-life literature and display educational posters on campus and even at sports events. However, for an extra incentive this second year, cash prizes will be awarded to the top three clubs that succeed in producing creative and extensive pro-life projects.

“This is the type of encouragement that students need to cultivate a pro-life presence

on campus,” said Kristan Hawkins, SFLA executive director. “In turn, the new opportunities developed through the challenge will launch pro-life clubs to a whole new level of activism.”

Last year’s Campus Impact Award winners were Purdue [University] Students for Life, first place; University of New Mexico Students for Life, second place; and the Carnegie Mellon University Respect Life Club, third place.

Through networking efforts, the New Mexico students were able to increase their club size by 79 percent.

Students are encouraged to contact Human Life Alliance or Students for Life of America for the official rules for the contest that runs through February and March. Students must document “Campus Impact” projects and submit presentation information for final judging by midnight on March 31. “YouTube” videos, digital photos and reports sent by e-mail will be accepted. More information is available at www.humanlife.org.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Faith, Hope and Charity/

David Siler

Helping those on ‘shaky ground’

I have never literally felt the Earth shift beneath me. I can only slightly imagine the fear that must be accompanied by the ground rumbling and shaking violently enough to crumble the foundations that we all come to count on.

One foundation that can never be destroyed is human generosity.

The outpouring of support from all over the world for the relatively tiny island nation of Haiti has been astounding.

Aid groups that have already been working in Haiti for many years cannot handle the offers for help and supplies.

We vividly witnessed the chaos following Hurricane Katrina in our own country, but everything is complicated many times over in a country already desperately poor with very little infrastructure.

There are so many lessons that can be learned in times of major crisis. Just like in our personal lives, where we find out what we are made of when we are tested under extreme pressure, we have a glimpse of what we are made of as a human family following the earthquake in Haiti. We are made up of some pretty good stuff!

When word of Haitian orphans arriving in the United States to be adopted by American families hit the news, the outpouring of offers to adopt these children was remarkable.

Although remarkable, I could not help but wonder where these parents have been all along. There are orphans all over the world every day—many right here in the state of Indiana!

Witnessing deep suffering compels us to want to relieve it. It touches something deep within us. We care. We open our hearts and our bank accounts to share our resources. We pray with intense fervor that God will bring peace and healing.

Why? I believe that deep down we know that we all belong to one another—regardless of race, nationality, income or anything else that we often use as an excuse to separate ourselves from others.

In fact, we now know with absolute scientific certainty that all human beings are 99.9 percent biologically the same. God designed us to be more alike than different or separate.

Nothing moves us to action more than horrific tragedies. Another lesson that I hope we can all take away from this situation is that individuals and families are suffering every day throughout the world. If we could just open our eyes to the mini “earthquakes” that happen all around us, we would have so much less suffering in the world.

I invite you to draw near to those who are experiencing mini-earthquakes. Their suffering won’t be displayed on national television or www.MSNBC.com, but it is no less a tragedy.

While horrific tragedies cause the media to pay attention, we are called to focus on the plight of the poor every day. Countries like Haiti, Nicaragua, Nigeria and Kenya have these lack of infrastructure problems each day. Their residents are dying from things we take for granted: food, clean water, medicines to heal malaria and simple vitamin supplements to stop the onset of AIDS. When the camera leaves, their suffering doesn’t stop.

Catholic Relief Services, on the ground in each of these countries, and Catholic Charities in our country do great work regardless of whether an area is affected by an earthquake, tsunami or monsoon. They always need our help to bring full dignity to our brothers and sisters across the globe, and in our own neighborhoods. We just need to witness the need.

I pray that we can keep our eyes and hearts wide open to the needs that don’t make CNN.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

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

The Sunday Readings

Sunday, Feb. 7, 2010

- Isaiah 6:1-2a, 3-8
- 1 Corinthians 15:1-11
- Luke 5:1-11

The Book of Isaiah is the source of the first reading this weekend.

It was composed in a time when tranquility prevailed in the southern Hebrew kingdom of Judah, but dark clouds were forming on the horizon.



Isaiah, believing that God had chosen him to call the people to obedience to the divine will, warned

that if the wayward and listless did not reform, and if the nation did not return to God, then disaster awaited them.

But no one wanted to turn away from the happy times and good living for the more restrained life that would be required if they all were faithful to God.

Isaiah, despite being, or perhaps because of being, in somewhat of a privileged position, was resented by the people.

It was not just that the prophet demanded that people mend their ways, but that he wrote with such determination, even fiery at times.

In this reading, Isaiah displays the fervor and power that are typical of the writing in all three sections of this ancient book.

St. Paul's First Epistle to the Corinthians provides the next reading.

Paul recalls the death of Jesus and then the Lord's resurrection. He reports that Peter, whom Paul calls "Cephas," using the Greek form of that name, saw Jesus after the Resurrection, that James saw Jesus, and that even 500 of those who believed in the Gospel saw the risen Lord.

The reading also is autobiographical. Paul declares that he is an Apostle, having been called by the Lord. However, he calls himself "least" among the Apostles since he, unlike the others, once persecuted Christ in the community of Christians.

Unrestrained by this sense of personal unworthiness, Paul wholeheartedly responds to this calling. Through him, God works the plan of redemption and mercy.

St. Luke's Gospel supplies the last reading.

This particular passage shows the fine literary hand at work in the composition of the Gospel of Luke, and by extension the other Gospels.

Here, Luke possibly uses the Gospel of Mark as a source, but then adds details drawn from a source possibly also used by John.

Of course, Jesus is the central figure in the story. But the next most important figure is Peter. A fisherman, Peter was in his boat with Jesus on the Sea of Galilee. The Lord began to preach to the people assembled on the shore.

Then Jesus told Peter to row into deeper water and put the nets in the water. Peter mildly protests, but does as he was told. The nets are so filled with fish that Peter and his companions have difficulty pulling the nets aboard the boat.

Humbly, aware of the Lord's power, Peter confesses his own sinfulness. Recognizing Peter's faith, Jesus tells Peter thereafter to fish for souls.

Reflection

Since Christmas, the Church has been introducing us to Jesus. The great feasts of the Epiphany and the Baptism of the Lord told us about Jesus.

Now, subtly but firmly, the Church tells us where we in our time meet Jesus. It is in and through the Church, in which reposes the memory and authority of Peter, given by Jesus.

We need God's guidance. We cannot wander from God. The readings firmly say this.

Isaiah, Paul and Peter all saw themselves as unworthy yet, fortified by God's help, they became instruments of redemption. They fulfilled holy tasks.

They are examples for us. Each person who hears the word of Christ, and is healed and strengthened by Christ's life in grace, has a holy task. Each believer has a role in the work of salvation.

Everyone is unworthy. Nevertheless, God calls us, and God will give us all that we truly need to be saved from our sins. †

My Journey to God

Remembering Msgr. Kavanagh

Jan. 20, 2010

I lost a friend this morning,
And I cried a great big smile.
He went to be with Jesus,
He'd been ready for a while.
His title was Monsignor,
That's a priest with lots of heart.
And the short time that I knew him,
He truly lived the part.
I learned he loved his mother dearly,
and his family and his friends,
And last he loved a group of us who
nursed him 'til the end.
He could have been a poster child at 98
for sure,
The Jesus in me loves you, his message
ever pure.
So as the days ahead unfold and troubles
get me down,
I plan to stop and listen for the whisper of
his sound.

A "Hi there, how we doin'?" or a
simple "Man o' war,"
A "Hey now, you hang in there" or an
"Oops," now what's that for?
A "Well now, ain't that something?" or a
"Hey now, wadda you know?"
I knew that with whatever he said his
smile was sure to show.
I know I'll miss the kindness of that
smile upon his face,
And his simple little message that he
shared with such a grace.
The Jesus in him loved us, with this we
all were blessed,
And when he simply waved his hand it
told us all the rest.
So now it's time to say goodbye.
I believe Joe Tuohy said it best,
"And thank you for everything, Father."
Now in peace we pray you rest.

By Suzette Phillips

(Suzette Phillips is a member of St. Barnabas Parish in Indianapolis. She works for Huser HomeCare and was a caregiver for Msgr. Richard T. Kavanaugh at St. Paul Hermitage in Beech Grove. Msgr. Kavanagh died on Jan. 20 at the age of 98 at the Hermitage. Joe Tuohy, who is mentioned in the poem, was a longtime friend from St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis. He called Msgr. Kavanagh every morning from Florida to say hello. They ended every conversation with Msgr. Kavanagh saying, "You hang in there, Joe," and Tuohy replying, "And thank you for everything, Father." Tuohy's brother was the late Msgr. Francis Tuohy.)

Daily Readings

Monday, Feb. 8
Jerome Emiliani, priest
Josephine Bakhita, virgin
1 Kings 8:1-7, 9-13
Psalm 132:6-7, 8-10
Mark 6:53-56

Tuesday, Feb. 9
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, Feb. 10
Scholastica, virgin
1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, Feb. 11
Our Lady of Lourdes
1 Kings 11:4-13
Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, Feb. 12
1 Kings 11:29-32; 12:19
Psalm 81:10-11b, 12-15
Mark 7:31-37

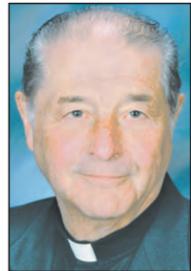
Saturday, Feb. 13
1 Kings 12:26-32; 13:33-34
Psalm 106:6-7b, 19-22
Mark 8:1-10

Sunday, Feb. 14
Sixth Sunday in Ordinary Time
Jeremiah 17:5-8
Psalm 1:1-4, 6
1 Corinthians 15:12, 16-20
Luke 6:17, 20-26

Question Corner/Fr. John Dietzen

Book of Revelation describes fall of the devil and his angels from heaven

Where in the Bible is the account of the fall of the angels and St. Michael's conquest over Lucifer?



I can't locate it.
(New York)

Catholic tradition speaks of angelic creatures who were created good by God, but who radically rejected God and by their free choice were

eternally separated from God.

Echoes of this mutiny against the Creator may be seen in the temptation of Adam and Eve.

As the Genesis story goes, the tempter assures them that, contrary to what God had told them, if they disobey they will not die, but will become like gods.

Christian teaching about the fall of the angels supposes some similar refusal to accept God's lordship over creation.

The Bible contains nothing conclusive about the angels' sin.

In the Old Testament, the condition of the "Satan" (adversary) drifts from being part of a heavenly assembly—for example, see Job 1:6—to serving as an instrument of God's punishment.

Satan—which in Greek is "diabolos" from which comes our word "devil"—turns up frequently, of course, in Scripture passages in the New Testament.

John alludes to the angels' sin (1 Jn 3:8).

Revelation (Rv 12:7-9), with its typical cryptic imagery, reports that Michael and his angels cast the great dragon, the devil, and his angels out of heaven, but it doesn't tell why.

In Jewish literature outside the Bible, Adam asks Satan why he so hates human beings. He was rejected, Satan replies, because he refused to worship man, who is created in the image of God.

But in the end, we don't really know the answer.

Are there various degrees of sinfulness?

A family member had an affair for many years. It was discovered early in the relationship that he was impotent.

Would the sin be less severe since no pregnancy could occur? (New Jersey)

As you imply, if our life of grace is a relationship with God, that relationship can be negatively affected, even seriously,

in varying degrees.

To answer your direct question first, in Christian moral tradition, to say that something is a mortal sin, assuming that all necessary reflection and intentions are there, does not imply that it is "just as bad" as any other serious sin.

Sin is not measured in pounds or inches. It involves actions and decisions that injure or sometimes destroy our relationship with God and our neighbor.

As in other aspects of faith, we learn much about our friendship with God by comparing it with our relationship with other human beings.

Some things weaken that relationship—a "venial sin"—and some actions can destroy it—a "mortal sin."

For example, a husband's serious sexual infidelity might destroy his relationship with his wife, at least until repentance and forgiveness follow.

A husband could also destroy that relationship by deliberate, vicious emotional abuse that strangles his wife's spirit and perhaps even her sanity—a tragedy not unheard of, by the way.

There's no question that the second circumstance is more destructive and therefore more sinful.

In biblical and traditional understanding of the Christian life, the same is true in our relationship with God. Some wrong actions, serious in themselves, may be objectively less destructive of our relationship with our Lord and with other people than are other sins.

Certain objectively sinful actions are also more subject to circumstances—fear, lack of awareness and so on—which can diminish or exclude actual personal sin.

Assuming you have your facts straight, this presumably sexual "affair" presents a most unusual scenario.

However, the impossibility of a pregnancy could perhaps make it less horrendous in its consequences for other people, and therefore affect the "degree" of serious sin.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

WEIL

continued from page 1

Emelie's amazing life. Her 110th birthday last November marked the 40,150th time that she awakened to a new morning.

Emelie still opens her well-worn prayer book and picks up her rosary each day to spend time in conversation with Jesus and Mary as well as pray for her late husband, Stephen, who was the love of her life.

"Every day, I say prayers," she said. "I love Jesus and Mary."

Emelie was 21 and an accomplished pianist when the 19th Amendment to the Constitution was ratified on Aug. 18, 1920, and gave women the right to vote. She met her future husband a year later.

After completing nursing school, Emelie worked as a registered nurse in Chicago, New York and Cincinnati. Many years later, she worked at Drake Hospital in Cincinnati and was promoted to nursing supervisor.

"I always wanted to be a nurse," she said. "I like to help people."

In 1932, a decade after they met, Stephen Weil and Emelie Seissiger were married when she was 32. He owned a trucking company, and she became a devoted mother.

But their happy life together was not destined to last very long.

Stephen died of pneumonia in 1943 after only 11 years of marriage, leaving her at age 43 with seven children to raise by herself. One son, John, died at 10 months.

Antibiotics were scarce during World War II because medicine was rationed for the war effort, and a severe respiratory infection claimed his life in a few days.

Their oldest child, Mary, was 10 years old at the time and their youngest child, Rita, was only 2 months old.

Emelie raised her children on a 15-acre farm at Mount Healthy, Ohio, now part of Cincinnati. She returned to nursing when Rita was in high school, and encouraged all of her children to go to college.

She misses Mary, who died a few years ago, and John, who died as an infant, as well



Father Francis Eckstein, a retired diocesan priest who ministers at St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, visits with Emelie Weil on Jan. 17 at the Milan farm of Bob and Marilyn Weil, her son and daughter-in-law. Despite a number of life challenges, the supercentenarian has lived her faith and been faithful to it. She also has kept her sense of humor. Emily is thrilled to have photographs taken of her with Archbishop Daniel M. Buechlein and retired Cincinnati Archbishop Daniel E. Pilarczyk.

as Stephen, a former Maryknoll missionary priest who still lives in Nicaragua. Ruth, Ann, Jane and Rita live in other cities, but are able to stay in touch with their centenarian mother.

It's been 67 years since her husband's death, and Emily said she misses him more than ever and is looking forward to seeing him again in heaven.

She often wonders why God hasn't called her to his heavenly kingdom.

Looking back at her miraculously long and healthy life, Emily said she loved raising her children. She enjoys spending time with her 25 grandchildren and 39 great-grandchildren.

During her lengthy retirement, Emily has kept busy painting colorful pictures of flowers, birds and other nature scenes, which her family members recently preserved in a self-published book.

She is an expert cook, taught her children how to prepare tasty German foods, and still peels potatoes to help her daughter-in-law in the kitchen.

With Father Eckstein there for dinner, the conversation turned to Catholic topics.

Pope Leo XIII was the shepherd of the Roman Catholic Church during the year of her birth. He was elected on March 3, 1878, and died on July 20, 1903.

He was succeeded by

Popes St. Pius X, Benedict XV, Pius XI, Pius XII, John XXIII, Paul VI, John Paul I, John Paul II and Benedict XVI.

Pope Pius XII was her favorite pope. His papacy lasted from 1939 until 1959.

President William McKinley, the 25th president of the United States, served from 1897 to 1901. He took the oath of office two years before her birth.

Ronald Reagan, who served from 1981 to 1989, was her favorite president.

She is reading a large-print edition of former Alaska governor and Republican vice presidential candidate Sarah Palin's book, *Going Rogue*, and likes to watch Fox News on cable TV to stay informed about national and international events.

Historical conflicts during her lifetime include two Russian revolutions, two Balkan wars, two World Wars, the Korean War, the Vietnam War and the Bay of Pigs invasion of Cuba.

Emelie said she was happy to see the fall of the Berlin Wall on Nov. 9, 1989, which led to the reunification of Germany.

She prefers to talk about God, her loved ones and family history.

During her childhood, she walked two miles to school and then home again on weekdays. Her father owned a grocery store next to their home in Kentucky. Emelie and her seven siblings helped with chores, including making German-style sauerkraut

in 50-gallon barrels. Emelie

is proud that her father donated money to the Catholic Church to buy land for a new parish in the Diocese of Covington, Ky. Decades later, she donated land to the Church in Cincinnati.

Her love for God and the Church has been passed on to her family.

The dinner conversation turned to the Jan. 12 earthquake which devastated Haiti because one of her great-grandsons, St. Charles Borromeo parishioner Chad Meinders, works in construction and is preparing for a mission trip there to help with relief efforts.

He said his prayer to God for the mission trip to Haiti is "Lord, show me your will and show me the way."

That prayer also describes Emelie's long life, which has been rooted in her devotion to God and strengthened by a lifetime of generous service to others.

"Emelie always wonders why the Lord lets her stay here," Father Eckstein said. "I tell her it's because she says a lot of prayers, and she's praying to keep the rest of us in line. For 110 years, she has kept the faith. That's pretty fantastic."

To find happiness in life, Emelie said, be faithful to God.

"I haven't done anything that anybody else couldn't do," she said. "Just say your prayers, and do the best you can." †



In recent years, Emily Weil has kept busy painting pictures of flowers, birds and other nature scenes. Family members recently published a book featuring her artwork.

Villanova wraps up filming for virtual tour of St. Peter's Basilica

VATICAN CITY (CNS)—In the enormous interior of Christianity's largest church, a tiny black camera perched on a tall tripod was quietly whirring, mapping bit by bit almost every detail inside St. Peter's Basilica.

While thousands of tourists streamed through the basilica on Jan. 27, a special team from Villanova University was cordoned off from the crowds, wrapping up the last day of shooting images for one of several virtual tour projects they have been producing for the Vatican.

"As the camera goes around, it's taking at each angle setting 30 pictures, then it'll tilt down and take another 30 pictures," explained Robert Beck, chairman of the department of computer sciences, and one of many Villanova staff members and students involved in the virtual tour project.

A battery-powered rig gently guides the camera, tilting it up and down in 180-degree arcs and then rotating it 360 degrees. In this way, the camera captures a series of images that will later be stitched together into a complete dome-like image.

Over two days of shooting, the rig was positioned in about 12 different parts

of the basilica and photographed the papal altar, the apse, both transepts, the nave and several of the chapels, Beck told Catholic News Service.

"To take the pictures is reasonably quick," said Frank Klassner, Villanova professor of computing sciences, who provided technical assistance in the development of the virtual tours.

"To stitch them together, to put them on the Web takes much longer," he said.

It takes from one to two weeks to process, color-correct and adjust distortions from the lens in the hundreds of photo images that are shot in one location "so everything has crisp, clear lines, so you can zoom in to high-quality" photographic images of the basilica's interior, he said.

Klassner and Beck predicted the virtual tour of St. Peter's Basilica would be completed for Vatican review and approval by early summer.

Two virtual tours are already on the Vatican's Web site—the basilicas of St. John Lateran and St. Paul Outside the Walls.

Viewers can choose a specific location and be transported inside one of the basilicas, turn in any direction and zoom in close—so close that the digital view is

clearer and steadier than the one a tourist on the spot would get using high-powered binoculars.

The project grew out of the ideas and proposals of a number of people, specifically Klassner, who showed a copy of a virtual tour DVD that he produced for his parish church in Pennsylvania to Father Fernando Vergez, director of the Vatican's telecommunications office. Villanova professor Paul Wilson, who has more than 40 years of experience in photography, is a key partner in the project.

The team from Villanova, a Catholic university based in Pennsylvania, includes students interning at the Vatican's Internet office and the Pontifical Council for Social Communications. It has already photographed the Sistine Chapel, the



Villanova University Professor Paul Wilson checks focus and exposure on a 21-megapixel digital camera while photographing a 360-degree virtual reality tour of St. Peter's Basilica at the Vatican on Jan. 27. The camera operates on an electronically guided rig that tilts it up and down in 180-degree arcs and rotates it 360 degrees to capture hundreds of images that will be stitched together.

Basilica of St. Mary Major and the Vatican's Necropolis of St. Rosa for the virtual tour project.

Klassner said the project was designed to bring the visual impact of the sites to a wider audience, and kindle their interest in the architecture, art and history of the sacred places. †

WEDDING ANNOUNCEMENTS

Alexander-Burton

Aubrey Meredith Alexander and Patrick Joseph Burton will be married on June 18 at St. Anthony of Padua Church in Clarksville. The bride is the daughter of Russell and Debbie Alexander. The groom is the son of Dan and Virginia Burton.



Cahill-Gibson

Emmaleen Christine Cahill and Chad David Gibson will be married on May 1 at St. Roch Church in Indianapolis. The bride is the daughter of John and Roberta Cahill. The groom is the son of David and Rebecca Gibson.



Hodde-Schaefer

Marcia Lynn Hodde and Duane Michael Schaefer were married on Sept. 5, 2009, at St. Paul Church in Tell City. The bride is the daughter of John and Mary Margaret Hodde. The groom is the son of Tom and Mary Jo Schaefer.

Jacobi-Koepfel

Jessica Ann Jacobi and James Michael Koepfel II will be married on June 19 at St. Mary-of-the-Knobs Church in Floyd County. The bride is the daughter of Mark and Elaine Jacobi. The groom is the son of James and MaryLynn Koepfel.

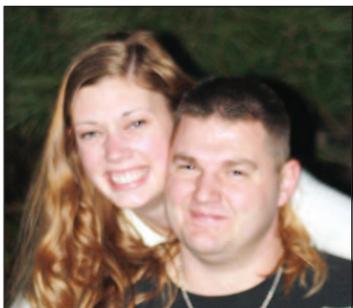
Kitley-Adams

Jessica Blaire Kitley and Robert Spencer Adams were married on Jan. 2 at Nativity of Our Lord Jesus Christ Church in Indianapolis. The bride is the daughter of John and Donna Kitley Jr. The groom is the son of Robert and Sharon Adams.



Gentry-McDowell

Emily Gentry and Luke McDowell will be married on April 23 at St. Roch Church in Indianapolis. The bride is the daughter of Stephen and Linda Gentry. The groom is the son of Rick and Nancy McDowell.



Kushman-Chowning

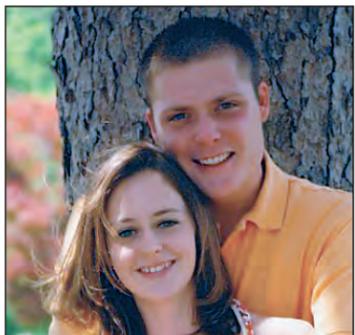
Christina Marie Kushman and David Lawrence Chowning will be married on June 12 at St. Louis Church in Batesville. The bride is the daughter of David and Leasha Kushman. The groom is the son of Lawrence and Priscilla Chowning.

Harrison-Kitley

Julie Ann Harrison and John Carl Kitley will be married on July 3 at Nativity of Our Lord Jesus Christ Church in Indianapolis. The bride is the daughter of Richard and Nancy Harrison. The groom is the son of John and Donna Kitley Jr.

Birt-Brown

Jennifer E. Birt and Anthony J. Brown will be married on June 26 at St. Paul the Apostle Church in Greencastle. The bride is the daughter of Eric and Judi Birt. The groom is the son of Don Brown and Gladys Allen.



Blankenship-Vogelgesang

Emily Page Blankenship and Christopher James Vogelgesang will be married on April 10 at St. Andrew Church in Richmond. The bride is the daughter of Richard and Sheila Blankenship. The groom is the son of Robert and Linda Vogelgesang.



Bliss-Martindale

Elizabeth Anne Bliss and Matthew Scott Martindale were married on Oct. 24, 2009, at St. Vincent de Paul Church in Bedford. The bride is the daughter of Charles and Rebecca Bliss. The groom is the son of Stanley and Tamara Martindale.

Riccardi-Kaufman

Maria Mercedes Riccardi and Ari Joseph Kaufman were married on May 23, 2009, at Santa Maria del Rancho Church in Bogota, Colombia. The bride is the daughter of Francisco and Maria Riccardi. The groom is the son of Myron Kaufman and Toni Friedman.



Ritter-Monceaux

Molly Kathleen Ritter and Brandon Joseph Monceaux were married on Nov. 7, 2009, at St. Mary Church in Indianapolis. The bride is the daughter of John and Jeanine Ritter. The groom is the son of Herman and Michelle Monceaux.

Rzepka-Staples

Katherine Ruth Rzepka and Brian Merrill Staples will be married on April 24 at Holy Spirit Church in Indianapolis. The bride is the daughter of Thomas and Barbara Rzepka. The groom is the son of Frank and Janice Staples.

Sudhoff-Boswell

Stacey Marie Sudhoff and Timothy Steven Boswell will be married on May 22 at St. Augustine Church in Minster, Ohio. The bride is the daughter of Robert and Roseann Sudhoff. The groom is the son of Mark and Kathleen Boswell.

Schultz-Hasty

Erin Kathleen Schultz and David Everett Hasty will be married on Feb. 13 at Nativity of Our Lord Jesus Christ Church in Indianapolis. The bride is the daughter of Allan and Mary Schultz. The groom is the son of Robert and Marilyn Hasty. †

Vist us online

www.criteriononline.com

Couples may announce their engagement or marriage in July

Engagement announcements for couples that are planning to be married at a Catholic church during the late summer, fall or winter months will be published in the July 16 issue of *The Criterion*.

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at www.criteriononline.com by clicking on the "Send us information" link then the "weddings" link.

An engagement or wedding photograph may be submitted by e-mail. Digital photos must be clear, high resolution images.

There is no charge for engagement or marriage announcements. †

Pre Cana Conference and Tobit Weekend prepare engaged couples for marriage

Two marriage preparation programs offered in the archdiocese—the Pre Cana Conference and Tobit Weekend—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Pre Cana Conference programs are scheduled on April 18, May 2, May 16, June 6, July 11, Aug. 1 and Oct. 17 at Our Lady of Fatima Retreat House,

5353 E. 56th St., in Indianapolis.

The program is presented by the archdiocesan Office of Family Ministries and Fatima Retreat House with a priest and trained volunteer couples. It begins at 1:45 p.m. and concludes at 6 p.m. on the Sundays listed above.

Registration is required. A \$40 fee per couple helps pay for the *Perspectives on Marriage* workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima. Tobit Weekends are scheduled at Our Lady

of Fatima Retreat House on May 14-16, June 4-6, July 30-Aug. 1 and Sept. 17-19.

The registration fee of \$280 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

Registration is required. A \$150 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

Early registrations are recommended because both programs fill up quickly. †

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U.S. bishops' new pastoral letter on marriage is available online

Criterion staff report

"Marriage: Love and Life in the Divine Plan" is the title of a new pastoral letter issued on Nov. 17 by the United States Conference of Catholic Bishops.

The bishops explain that they published the document as part of their ongoing commitment to "promote, strengthen and protect marriage" as well as help "those called to the vocation of married life to live it faithfully, fruitfully and joyfully."

The pastoral addresses the blessing and gift of marriage, marriage in the order of creation, natural family planning, male and female complementarity, the two ends or purposes of marriage, and fundamental challenges to the nature and purposes of marriage.

The document also discusses married life affected by original sin, marriage restored in Christ, Christian marriage as a sacrament, marriage as a reflection of the life of the Trinity, the family as the domestic Church, marriage as a vocation, growth in

Christian marriage, growth in the virtues, chastity, gratitude, growth toward perfection, marriage and the Eucharist, and marriage fulfilled in the kingdom of God.

The bishops also comment on Church teachings that oppose same-sex unions, the use of artificial contraception, divorce, and living together without marriage.

(To read the bishops' pastoral letter on marriage, log on to their Web site link at www.usccb.org/laity/LoveandLife/.) †

Catechetical leaders learn about the priesthood and how to support it

By Sean Gallagher

BLOOMINGTON—In one way or another, the ministry of parish administrators of religious education and youth ministers across the archdiocese is closely tied to the priests with whom they collaborate.

So during this Year for Priests, the archdiocesan Office of Catholic Education invited these catechetical leaders to reflect on the priesthood during a winter business meeting held on Jan. 12 at St. John the Apostle Parish in Bloomington.

Dominican Sister Mary Michael Fox, director of the catechetics program at Aquinas College in Nashville, Tenn., spoke about the priesthood at the gathering. She is a member of the Nashville-based Dominican Sisters of St. Cecilia.

Weaving together reflections on the Curé of Ars, St. John Vianney, and literary portraits of priests found in both Graham Greene's *The Power and the Glory* and Georges Bernanos' *Diary of a Country Priest*, Sister Mary Michael presented to her audience what is at the heart of the priesthood and suggested ways that they could support the priests with whom they work.

Ultimately, a priest's purpose is to continue Christ's ministry of redemption and help the people he serves to grow in holiness, she said.

"He does so simply because he is the instrument of the sacraments," Sister Mary Michael said. "No priest, no Eucharist. No Eucharist, no sacrifice on Calvary. No sacrifice, no grace. No grace, no eternal life."

"Are you following my syllogism? No priest, no eternal life. It really works that way."

She later explained that the Eucharist is the primary way that priests continue Christ's work of redemption.

"It's unreasonable that God would go

through all that trouble to send his Son and reconcile us to himself, and to not leave a way for you and I to have access to that reconciliation," she said.

According to Sister Mary Michael, a priest pours out his life for his parishioners in his sacramental ministry just as Christ died for us on the cross.

"It's the core of our understanding of the priesthood," she said. "We are not talking about a ministry in the Church. We are not talking about a job in the Church. The priesthood is a mystical and sacramental reality whereby the sacrifice of Christ remains present in you and in me."

Sister Mary Michael said that the confusion about the nature of the priesthood in the minds of some people in the Church and in the broader society is ultimately rooted in misunderstanding the identity of Christ and his saving mission.

"The incarnation, the redemption, the Eucharist, the priesthood, the Church—all that's the same mystical truth," she said. "Organically, they're all interrelated. You get one wrong, you get them all wrong."

Sister Mary Michael suggested ways that catechetical leaders could support the priests in their parishes.

One way was to invite priests to carry out their sacramental ministry in their religious education programs by hearing confessions, presiding over eucharistic holy hours, and leading children or adult students in prayer.

"Wherever you can, call your pastor into his priestly ministry because that's going to secure him," Sister Mary Michael said. "He receives abundant graces every time he acts as a priest."

Some catechetical leaders might hesitate to do this because they feel that their priest is overworked, and they don't want him to get burned out, she said.

Photo by Sean Gallagher



Dominican Sister Mary Michael Fox speaks with Theresa Shaw, center, the administrator of religious education at Holy Family Parish in New Albany, and Connie Sandlin, the director of religious education at St. Anthony of Padua Parish in Clarksville, on Jan. 12 at St. John the Apostle Parish in Bloomington during the winter business meeting for archdiocesan parish administrators of religious education.

"You don't get burned out because you're too busy," Sister Mary Michael said. "You get burned out because you get too busy about unnecessary things."

Therefore, she also advised her listeners to not feel the need to invite their priest to come to all catechetical planning meetings.

"Whatever you plan, please do your priests a favor and make sure that you invite him to that which is essential," Sister Mary Michael said. "And don't drive him nuts about the non-essentials."

Luci Welch, the coordinator of religious education at St. Anne Parish in New Castle in the Connersville Deanery, appreciated the presentation.

"She really gave some great perspective on the job of the priest," Welch said. "His job

is to bring us into communion with Christ, and we're doing a disservice to him and to our parishioners and our youths when we feel sorry for him and don't call him to be a priest because he's too busy."

Christa Dohmen, the director of religious education at St. John the Baptist Parish in Dover and St. Joseph Parish in St. Leon, both in the Batesville Deanery, said the presentation will help her encourage the children in her religious education program "to pray for our priests and also see what the priesthood really is because there's such a confusion out there."

"She got right to the heart of the matter in terms of the essentials of the priesthood," Dohmen said. "She went right to the Eucharist and the understanding of who Christ is." †

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Food cards are key for homeless quake victims in search of a meal

PETIONVILLE, Haiti (CNS)—Hundreds of people lined up in the center of Petionville early on Feb. 1 as the U.N. food distribution system began making its way into the neighborhoods and suburbs of Port-au-Prince.

Nearly three weeks after the Jan. 12 earthquake destroyed large portions of the metropolitan area and beyond, the U.N.'s World Food Program made its first visit to suburban Petionville, located in the hills overlooking the Haitian capital.

As hundreds of people flocked to the Petionville City Hall to register for cards entitling them to a 110-pound sack of rice, a slightly smaller group of people waited patiently for their allotment outside the National Police station fronting the town's central park.

"I'm very happy," said Daniel Jonel, 26, as he waited behind a security detail made up of U.N. peacekeepers from Nepal backed by members of the U.S. Army's 82nd Airborne Division. "I feel good."

Jonel told Catholic News Service that, a day earlier, he had waited in line for five hours to get the cherished food entitlement card. He planned to share the rice with friends staying in the tent camp that has filled every corner of the park.

Dozens of people waited in line as aid workers from GOAL, a humanitarian agency based in Ireland, checked cards and registered the people made homeless by the earthquake. The recipients then walked to the back of two panel trucks where Haitians hired to distribute food unloaded the sacks.

A GOAL worker, who asked not to be identified because he was not authorized to speak for the World Food Program, said the agency was helping to deliver four panel

truckloads of rice donated by Brazil and Spain. He said the program was aiming to feed 1,700 people a day at 15 distribution sites around

Port-au-Prince and its suburbs during a two-week period.

Some jostling was evident in the lines, and at least one fight broke out among a group of men over a bag of rice. A Haitian police officer stepped in to break up the altercation. No injuries were apparent.

U.S. Army Capt. Glen Carr said the hundreds who lined up were "amazingly calm" given their desperate situation.

Just yards away, dozens of people waited patiently for their chance to get food. Most said they had no cards, but that they hoped to get any rice that might be left over after the distribution to people with cards.

One woman stood on crutches in a designated area for pregnant women and people with disabilities. Mary Clare Eugene, 52, who lifted her skirt to show that her left leg had been amputated just above the knee years ago, said she was desperate to get a sack of rice. She was unsure of how she was going to carry the heavy load to her tent made of sheets in the park, about 200 feet away.

"I don't have any hope [of getting anything] because I don't have a card," Eugene said with tears welling. She said her husband died in the earthquake when their Petionville home collapsed.

"I'm hungry," she added.

On another side of the park, people gathered

at City Hall to await the card distribution. Some reported arriving as early as 6 a.m., just before sunrise. Most said they had returned to the line for several days, but were not able to obtain a card.

The line early on Feb. 1 extended for a full city block and a short distance around the corner. One line was for women and another for men. In both lines, people pressed tightly against each other, hoping to be admitted to the City Hall grounds when aid workers arrived.

Women easily outnumbered the men, although the men were the most vocal in expressing their frustration in not getting a card.

"They tell the people to come to get the cards, but they spend all day here and don't get any cards," said Junior Champagne, who arrived from Jacmel a week earlier to try to get assistance for his parents. He said he came to the Port-au-Prince area because aid to his hometown of Jacmel, southwest of the capital on the Caribbean Sea coast, was slow in being distributed.

"Everyone here needs help," he said. "I don't know what to do."

Regnesple Devilme said he had showed up for the card distribution every day since Jan. 26, but never got the piece of paper that would help him feed his wife and five children.

"They took my name, but gave no ticket," he said.

Marieloude Calix reported that despite being in line on three consecutive days, "I cannot get a card."

Even though her home received only minor damage from the earthquake, Calix said her family is afraid to return to it because they fear another massive earthquake. For now the family is living in the park.

For how long?

"I don't know," she said. †



People wait in line at a food distribution station in Petionville, a suburb of Port-au-Prince, Haiti, on Feb. 1. It was the World Food Program's first distribution to Petionville since the Jan. 12 earthquake.

HAITI

continued from page 1

posed serious obstacles to saving the patients' lives. The flights resumed on Feb. 1, and Florida Gov. Charlie Crist said an earlier letter he wrote saying the state's health care system was reaching the saturation point had been misunderstood.

Working in cooperation with Haitian colleagues, Gamboa was looking for a private donor to fly Danielle and Bernaud to an American hospital in Florida or elsewhere.

"We don't have the resources here to stabilize her [back] fracture," Gamboa said. "We don't even have the resources to rehabilitate her quickly, even get her up or moving. If she stays like this [without moving in bed], it almost guarantees she'll develop pneumonia or a urinary infection. Or she'll develop bedsores and she'll die from sepsis," a severe illness in which the bloodstream is overwhelmed by bacteria.

"She may not recover neurologically, but if we can get her out of here we can stabilize her and she can survive," said Gamboa, who is a member of Queen of Angels Parish in Alpine, Calif., and St. Mary's Parish in El Centro, Calif.

Bernaud, a civil engineering student, lies on his stomach around the clock, only able to move his head from side to side and move his arms. An infection has developed in a large lower back wound caused when a chunk of concrete fell on him as he tried to escape his home. The infection could spread to his spinal cord, dooming him, Gamboa said.

Dr. Thomas Scalea, a Catholic, heads the University of Maryland Medical Center's shock trauma unit, the busiest in the U.S. He led a team to aid earthquake victims in China in 2008 and told CNS as he made rounds at St. Francis de Sales on Jan. 30 that his team is limited by a lack of supplies and trained medical staff.

His team's presence was part of a joint initiative by the University of Maryland and the U.S. bishops' Catholic Relief Services

to lay the groundwork for a long-term emergency response at the hospital. CRS has a history of working at St. Francis de Sales because the hospital has been used by the AIDSRelief consortium—of which CRS is a member—to treat patients with HIV.

Since the earthquake, not all news at the hospital has been bad. Jean Louis Joseph, 44, suffered a crushed right foot. Working in primitive conditions, doctors amputated part of his foot and expect him to make a full recovery.

Letour Kadner Jean, 38, a computer systems manager at a local bank,

suffered a crushed right leg. Although the wounds he sustained will take a long time to heal, Gamboa said he will be fine. †



Dr. Edgar A. Gamboa, right, a trauma specialist from Scripps Mercy Hospital in San Diego, works with Haitian Dr. Theony Deshommes at St. Francis de Sales Hospital in Port-au-Prince, Haiti, on Jan. 30. With the help of medical teams from other countries, the hospital continued to care for the sick and injured more than two weeks after the earthquake destroyed most of the center's facilities.

Pope John Paul practiced self-mortification, postulator confirms

VATICAN CITY (CNS)—Pope John Paul II always took penitence seriously, spending entire nights lying with his arms outstretched on the bare floor, fasting before ordaining priests or bishops and flagellating himself, said the promoter of his sainthood cause.

Msgr. Slawomir Oder, postulator of the late pope's cause, said Pope John Paul used self-mortification "both to affirm the primacy of God and as an instrument for perfecting himself."

The monsignor spoke to reporters on Jan. 26 at the launch of his book, *Why He's a Saint: The Real John Paul II According to the Postulator of His Beatification Cause*.

Earlier in the day, two Italian news Web sites reported that an October date had been set for Pope John Paul's beatification, but Msgr. Oder said nothing could be



CNS photo/Losavatore Romano

Pope John Paul II leads the Stations of the Cross at Rome's Colosseum on Good Friday in 2002. In a new book about the late pontiff, Msgr. Slawomir Oder, postulator of his sainthood cause, said Pope John Paul practiced self-mortification "to affirm the primacy of God and as an instrument for perfecting himself."

confirmed until physicians, theologians and cardinals at the Congregation for Saints' Causes accept a miracle credited to the late pope's intercession and Pope Benedict formally signs a decree recognizing it.

Msgr. Oder's book, published only in Italian, is based largely on what he said he learned from the documents collected for the beatification process and, particularly, from the sworn testimony of the 114 people who personally knew Pope John Paul and testified before the Rome diocesan tribunal investigating his reputation for holiness.

Because of the reticence surrounding the process, the witnesses who served as the source for particular affirmations in the book are not named, although some are described loosely as members of the papal entourage or the papal household.

"When it wasn't some infirmity that made him experience pain, he himself would inflict discomfort and mortification on his body," Msgr. Oder wrote.

He said the penitential practices were common both when then-Karol Wojtyla was archbishop of Krakow, Poland, as well as after he became pope.

"Not infrequently he passed the night lying on the bare floor," the monsignor wrote, and people in the Krakow archbishop's residence knew it, even if the archbishop would mess up the covers on his bed so it wouldn't be obvious that he hadn't slept there.

"As some members of his closest entourage were able to hear with their own ears, Karol Wojtyla flagellated himself both in Poland and in the Vatican," Msgr. Oder wrote. "In his closet, among the cassocks, there was a hook holding a particular belt for slacks, which he used as a whip and which he also always brought to Castel Gandolfo," the papal summer residence south of Rome.

In the book, Msgr. Oder said Pope John Paul firmly believed that he was

doing what St. Paul professed to do in the Letter to the Colossians: "In my flesh I am filling up what is lacking in the afflictions of Christ" (Col 1:24).

He also said the pope, who had a notorious sweet tooth, was extremely serious about maintaining the Lenten fast and would lose several pounds before Easter each year, but he also fasted before ordaining priests and bishops and for other special intentions.

Msgr. Oder's book also marked the publication for the first time of letters Pope John Paul prepared in 1989 and in 1994 offering the College of Cardinals his resignation in case of an incurable disease or other condition that would prevent him from fulfilling his ministry.

For years, there were rumors that Pope John Paul had prepared a letter instructing cardinals to consider him resigned in case of incapacity.

But even a month before his death in April 2005, canon law experts in Rome and elsewhere were saying the problem with such a letter is that someone else would have to decide when to pull it out of the drawer and apply it.

Church law states that a pope can resign, but it stipulates that papal resignation must be "made freely and properly manifested"—conditions that would be difficult to ascertain if a pope were already incapacitated.

Msgr. Oder wrote that in Pope John Paul's 1994 letter the stressed syllables in spoken Italian are underlined, making it appear that the pope had read it or was preparing to read it to the College of Cardinals.

The 1989 letter was brief and to the point. It says that in the case of an incurable illness that prevents him from "sufficiently carrying out the functions of my apostolic ministry" or because of some other serious and prolonged impediment, "I renounce my sacred and canonical office, both as bishop of Rome as



Msgr. Slawomir Oder, postulator for the sainthood cause of Pope John Paul II, speaks during the presentation of his book on the late pope in Rome on Jan. 26. In the book, Msgr. Oder confirms that Pope John Paul II practiced self-flagellation and other forms of penance. Available only in Italian, the book is titled, *Why He's a Saint: The Real John Paul II According to the Postulator of his Beatification Cause*. Cardinal Jose Saraiva Martins, retired prefect of the Congregation for Saints' Causes, is at left.

well as head of the holy Catholic Church."

In his 1994 letter, the pope said he had spent years wondering whether a pope should resign at age 75, the normal retirement age for bishops. He also said that, two years earlier, when he thought he might have a malignant colon tumor, he thought God had already decided for him.

Then, he said, he decided to follow the example of Pope Paul VI who, in 1965, concluded that a pope "could not resign the apostolic mandate except in the presence of an incurable illness or an impediment that would prevent the exercise of the functions of the successor of Peter."

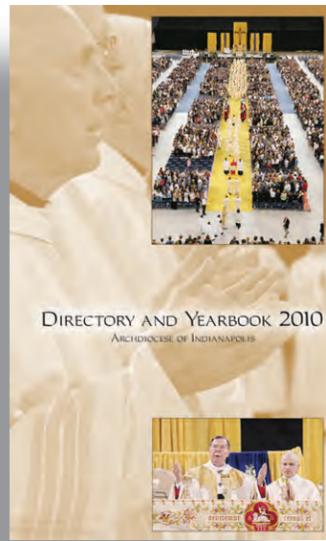
"Outside of these hypotheses, I feel a serious obligation of conscience to continue to fulfill the task to which Christ the Lord has called me as long as, in the mysterious plan of his providence, he desires," the letter said. †

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Language lessons: New media test Vatican's digital fluency

VATICAN CITY (CNS)—Pope Benedict XVI recently urged the world's priests to make better use of new media, but in his own backyard the digital revolution is still seen as a mixed blessing.

The Vatican Web site remains largely a repository of printed texts, displayed on pages designed to look like parchment. And despite more than a decade of discussion about making the site interactive, www.vatican.va continues to provide information in one direction only—from them to you.

Some Vatican agencies have embraced the digital possibilities, notably Vatican Radio, which offers online broadcasts, podcasts and RSS feeds along with photos and print versions of major stories.

Other departments prefer to fly below the radar. The Congregation for the Evangelization of Peoples, for example, has posted exactly one new piece of information on its Web page over the last three years.

The impression that the Vatican is slow on the draw when it comes to Internet possibilities was confirmed recently when a "Vatican" Twitter feed turned out to be someone impersonating the Vatican. It was a fairly innocent case of Twitterjacking, but begged the question: Why doesn't the Vatican have a real Twitter feed?

Among the few Vatican officials willing to tackle these issues head-on is Archbishop Claudio Celli, president of the Pontifical Council for Social Communications. He met with reporters to present the pope's World Communications Day message on Jan. 23, which called for better use of new media, and said it held lessons for everyone engaged in Church ministry.

"The risk is that our sites will merely be places where information is posted, and not a real meeting ground," he said.

Archbishop Celli has helped prod the Vatican toward more interactivity. Last year, his council designed and launched a special Vatican Web site, www.pope2you.net, to bring the pope closer to a younger audience. It includes iPhone and Facebook

applications, and visitors have used the site to send nearly 300,000 e-cards to their friends, each bearing a snippet of Pope Benedict's teaching.

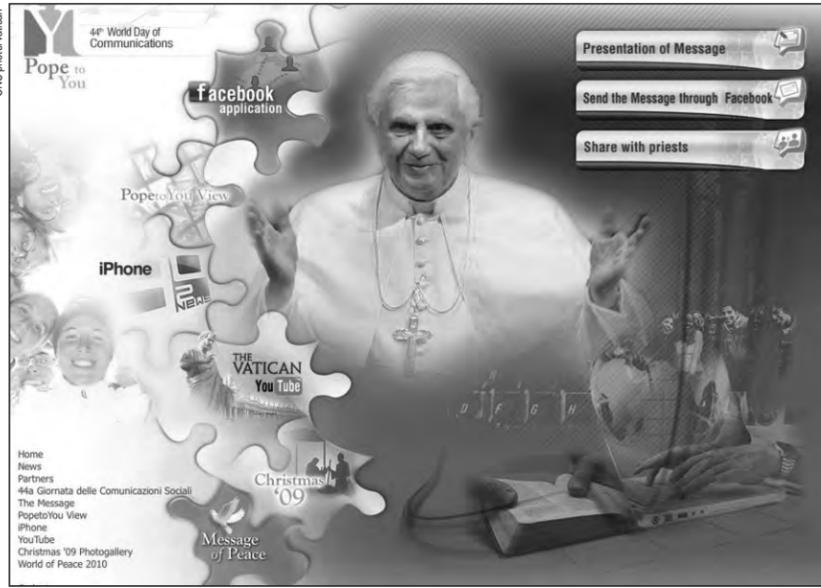
Last Christmas, pope2you.net invited people to send personal photo-and-text Christmas greetings to the pope, which were then posted to a linked Flickr account. The response was overwhelming, with messages from believers and non-believers all over the world. In January, Archbishop Celli was busy putting together a representative selection in dossier form for the pope.

When the pope released his communications day message urging priests to take advantage of digital media, Archbishop Celli did something that reversed the usual hierarchy of communication in the Church. His site encouraged young people, after reading the papal message, to click on a link and send it directly to their pastors.

Archbishop Celli, a 68-year-old Italian who has spent his entire career in the Roman Curia, knows that communication novelties are usually introduced very gently at the Vatican. He readily concedes that at his age, when it comes to new media, he may be part of the problem.

"We have our own digital divide. I think of myself. I was not born 'digital.' I belong to a certain era that feels more at home with a book," he told reporters. He said, for example, that he was amazed at the Kindle, but found it hard to imagine himself "sitting in a chair and watching the pages of a book stream past on a small screen."

The challenge for the Church is not to encourage young priests and seminarians to use digital media because they are already doing so, he said. The bigger problem is convincing middle-aged and older priests to embrace these possibilities.



This is a screen capture of the homepage of the Vatican's Web site for young people, www.pope2you.net. A link on the site enables young people to send Pope Benedict XVI's recent communications day message to their pastors. The pope's message urges priests to take advantage of digital media.

Archbishop Celli said his council is also willing to tackle an even more sensitive issue—in many ways, the core issue—of Vatican communications—the question of language.

"This is a topic we need to face in an explicit manner. Many times we speak, but in a language that is no longer comprehensible," he said. He said that is something that may be the focus of an upcoming plenary session of his council.

Speaking the language of new media is a delicate issue precisely because many Vatican officials do not trust these media to get it right about the Church or to engage people at a more than shallow level. They doubt whether the language of the Internet is compatible with the beauty and depth of Catholic theology and liturgy.

Msgr. Paul Tighe, secretary of the communications council, launched what might be called a trial balloon on the question of language in a recent article in *Cultures and Faith*, a publication of the Pontifical Council for Culture.

While acknowledging the risks of superficiality, he said people should

remember that the language of the digital culture would not substitute for dogma or theology, but would be employed primarily to make an initial point of contact with those who are far from the faith.

As things stand, he said, the Church relies too much on texts, which often use a vocabulary and forms of expression that are experienced as "unintelligible and off-putting even by sympathetic audiences."

He said the Church needs to recognize that today's younger audience is fluent in "a language rooted in the convergence of text, sound and images," and will quickly move on if their attention is not immediately engaged.

Msgr. Tighe said that, ultimately, the Church should look to the example of Christ, who spoke to his contemporaries with words, stories and parables as well as deeds and actions. The Church can also turn to its rich heritage of art and music, he said.

"Just as the stained-glass images of medieval cathedrals spoke to an illiterate audience, we must find forms of expression that are appropriate to a generation that has been described as 'post-literate,'" he said. †

Church has right to bring Gospel values to public debate, pope tells bishops

VATICAN CITY (CNS)—Catholic teaching and the truths of the Gospel have a right to be heard in public debate, especially in a country where so many people claim to be Christian, Pope Benedict XVI told the bishops of England and Wales.

However, the Church must recognize dissent within its own ranks and not accept it as being part of a balanced discussion, he said on Feb. 1 in an address to bishops who were making their "ad limina" visits.

The meeting with the bishops, who

were at the Vatican to report on the status of their dioceses, took place as Pope Benedict prepares to visit Great Britain in September.

Referring to the Equality Bill under debate in Britain's Parliament, the pope said some legislation designed to guarantee equal opportunity for all people actually would impose "unjust limitations on the freedom of religious communities to act in accordance with their beliefs."

Catholic bishops have said the bill means Churches could be sued by anyone who was turned away as a candidate for

the priesthood on grounds of gender or sexual lifestyle.

A recent vote in Britain's House of Lords, however, supported an amendment that protected the existing rights of Churches to insist that clergy and high-profile lay employees live in a manner

consistent with Christian moral teaching.

Pope Benedict urged the bishops to continue defending Church teaching in the public realm, adding that they have a right "to participate in national debate through respectful dialogue with other elements in society." †

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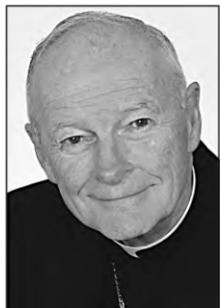
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Stronger relations urged between Catholic college presidents, bishops

WASHINGTON (CNS)—After a year of public clashes between bishops and some Catholic colleges, U.S. Catholic university presidents were urged to forge stronger relationships with their local bishop.

During his plenary address on Jan. 31 at the annual meeting of the Association of Catholic Colleges and Universities in Washington, Cardinal Theodore E. McCarrick told college presidents they



Cardinal Theodore E. McCarrick

should reach out to their bishops for more than just good will.

The 79-year-old retired archbishop of Washington—a former college president himself—told the presidents they would get better cooperation from their dioceses and experience less

friction with the hierarchy if they welcomed their local bishops onto campus and included them in the academic fold of their institutions.

Though he never mentioned the 2009 controversy over the commencement address by President Barack Obama at the University of Notre Dame in northern Indiana, Cardinal McCarrick alluded to it in his address. He said it is “naïve” for college presidents to believe they can invite to campus speakers who advocate divisive positions on abortion and same-sex marriage contrary to Church teaching and expect a productive debate.

The decision of Holy Cross Father John Jenkins, president of Notre Dame, to invite Obama to deliver the May commencement speech and present him with an honorary



Fr. John Jenkins, C.S.C.

law degree set off a firestorm of criticism by at least 70 U.S. bishops, and ignited a national debate on the university’s status as a Catholic institution.

Critics said Obama’s support of legal abortion and embryonic stem-cell

research made him an inappropriate choice to be commencement speaker at a Catholic university.

Bishop John M. D’Arcy, the recently retired bishop of Fort Wayne-South Bend, Ind., the diocese which includes Notre Dame, boycotted the commencement. It was the only one that he missed during his nearly 25 years as leader

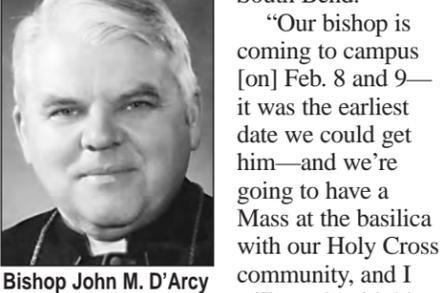
of the diocese.

Other public disputes between a bishop and a Catholic college included criticism by now-retired Bishop Joseph F. Martino of Scranton of Misericordia University’s decision to invite a gay rights advocate to speak on campus. Also, the University of San Francisco angered some Catholics by giving Irish President Mary McAleese an honorary degree. She has publicly supported gay rights and women’s ordination in the Catholic Church.

Cardinal McCarrick, who from 1965 to 1969 was president of the Catholic University of Puerto Rico, said the nation currently has a polarized “partisan society.” But the U.S. bishops should be optimistic about Catholic higher education, he said, and if they are not, they “don’t know what is going on” academically or spiritually on the campuses.

But he also said the college presidents should be making an effort to include the local bishops in the campus community. They would find the bishops to be formidable advocates if they felt like they belonged, he said.

Father Jenkins told Catholic News Service on Jan. 31 that Cardinal McCarrick was absolutely right on this point and set the “right tone” with the college presidents. The priest said he was laying the foundation for a solid relationship with newly installed Bishop Kevin C. Rhoades of Fort Wayne-South Bend.



Bishop John M. D’Arcy

“Our bishop is coming to campus [on] Feb. 8 and 9—it was the earliest date we could get him—and we’re going to have a Mass at the basilica with our Holy Cross community, and I will speak with him

at that time,” he said. “I think we will make every effort to build those bridges, to deepen that dialogue, to strengthen what is a common goal.

“I mean that’s the thing, we have a common goal,” he continued. “We may disagree on this or that particular, but the common goal and how we can achieve that goal more effectively is [for the greater]

CNS photo/Nancy Wiehac



Franciscan Sister Ann Carmen Barone, vice president for mission and ministry at Lourdes College in Sylvania, Ohio, distributes Communion during Mass at the annual meeting of the Association of Catholic Colleges and Universities on Jan. 31 in Washington.

good and I’m committed to it. I’m so pleased with Bishop Rhoades and his willingness to talk and engage.”

Father Jenkins acknowledged his relationship with Bishop D’Arcy had been strained in the last months of his tenure over the Obama controversy. But he also said they still agreed on more topics than they disagreed.

He said he regretted the dissension that the Obama address created. But he is convinced the president left Notre Dame with a deeper appreciation of the pro-life movement and that a small step may have been made in dialogue on the issue of abortion.

Other Catholic college presidents agreed that it is in their best interest to create meaningful relationships with the bishops of their dioceses. They said the 2009 public quarrels between

university leaders and bishops—most notably Notre Dame—was the topic most discussed at the Jan. 30-Feb. 1 ACCU meeting.

Mary Pat Seurkamp, president of the College of Notre Dame of Maryland in Baltimore, said her institution had been confused with the Indiana university during the Obama controversy and received many

angry e-mails about it. But she expressed confidence that any acrimony between the bishops and Catholic academic world will dissipate with time and that allegiances would flourish in the future.

“I think [all] of us know that when you are in highly charged arenas and when there are difficult issues to be discussed, the more public they are the more difficult it is to work through them,” Seurkamp said. “So if you can create the environment where people can really have serious conversation, where they are focused on trying to find a solution, that’s what was needed in [the University of Notre Dame] situation. Not to have all of this public attention and outcry on both sides, that really didn’t serve to help fruitful discussions in any way.”

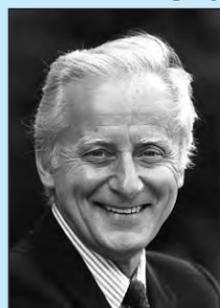
Richard Yanikoski, president of the Association of Catholic Colleges and Universities, said one lesson learned in 2009 is to keep frustration about political outcomes in its proper forum.

Internal Revenue Service restrictions bar tax-exempt organizations, including Churches, from speaking publicly about candidates in a campaign, though they can talk about issues, he explained.

“So, in a way,” he said, “the situation that arose at Notre Dame created the first national flash point for a whole lot of people who wanted to comment specifically on Barack Obama to do that at the expense of the commencement at Notre Dame.” †

Ralph McNerny, retired Notre Dame professor and author, dies at age 80

SOUTH BEND, Ind. (CNS)—Ralph McNerny, a retired University of Notre Dame professor and prominent Catholic author, perhaps best known for writing the Father Dowling mystery series, died on Jan. 29 of complications from esophageal cancer at Our Lady of Peace



Ralph McNerny

Hospital in Mishawaka. He was 80.

A funeral Mass was celebrated on Feb. 1 at the Basilica of the Sacred Heart at Notre Dame followed by burial at Notre Dame’s Cedar Grove Cemetery.

McNerny, a Notre Dame professor from 1955 until he retired last June, was the Michael P. Grace professor of medieval studies and a professor of philosophy. For many years, he directed Notre Dame’s Medieval Institute and the university’s Jacques Maritain Center.

McNerny, a Minneapolis native, held degrees from the St. Paul Seminary in Minnesota, the University of Minnesota and Laval University in Quebec.

An expert in the work of St. Thomas Aquinas and philosophers Maritain and Soren Kierkegaard, McNerny wrote and lectured extensively about ethics, philosophy of religion and medieval philosophy.

In 1982, he co-founded *Crisis* magazine with Michael Novak of the American Enterprise Institute. The publication, a journal of lay Catholic opinion, is now

known as *InsideCatholic*.

In 2006, McNerny published his autobiography: *I Alone Have Escaped to Tell You: My Life and Pastimes*.

McNerny also wrote more than 80 novels. His book *The Priest*, published in 1973, became a best-seller. His popular Father Dowling series included 29 books and aired as a television mystery series from 1987-91, first on NBC and then ABC.

In the series “Father Dowling Mysteries,” a Chicago priest played by Tom Bosley works with a nun to solve neighborhood crimes and murders.

In a 1978 interview with Catholic News Service, McNerny said his goal in writing was to “tell a story, to entertain people.”

“If you don’t tell a story, nothing else is going to come through. That’s the sense of the French expression ‘*Le style, c’est l’homme*.’ The style is the man. If you are someone, that’s going to come through if you do the main thing—tell a story.”

In addition to his written work, McNerny appeared on William F. Buckley’s “Firing Line” and was a member of President George W. Bush’s Committee on the Arts and Humanities.

Last year, McNerny wrote an essay for “The Catholic Thing,” a forum for Catholic commentary, criticizing Notre Dame’s decision to invite President Barack Obama to speak and receive an honorary doctor of laws degree at the 2009 commencement. He and other critics of the decision said Obama’s support of legal abortion and embryonic

stem-cell research made him an inappropriate choice by a Catholic university.

An obituary on McNerny in *The South Bend Tribune* stated that his “devotion to his Catholic faith and the Catholic intellectual life was an inspiration to countless students, colleagues and faithful throughout the world. His legendary wit, his charm, and the joyful confidence with which he pursued every aspect of his multi-faceted calling made him an extraordinary husband, father, teacher, writer and friend.”

McNerny “was an example of faith fully and joyfully lived,” said U.S. Ambassador to Malta Doug Kmiec in a statement. “Despite remarkable erudition, he never acted with the pretense, haughtiness or narrow-mindedness too often found in higher education today.”

He said it was “truly a delight” to be McNerny’s colleague in the 1980s and ‘90s at Notre Dame, where Kmiec served for almost two decades as a professor of law and director of the Center on Law and Government at the university’s law school.

“Ralph McNerny was a dear friend to thousands of Domers. His home on Portage Road in my day veritably spilled over with those in his constant, and constantly welcoming, conversation. The scholastic heavens are brighter tonight. Ralph’s passing in the arc of the feast of St. Thomas Aquinas hardly seems coincidence. ... At last, he is home.”

McNerny, a father of seven, is survived by six children and 17 grandchildren. His wife, Connie, died in 2002. †

Prince of Peace teenagers are embracing pro-life advocacy

By Mary Ann Wyand

MADISON—The 37th annual March for Life in Washington, D.C., is over, but their pro-life advocacy is just beginning for a group of teenage Prince of Peace parishioners.

Twenty students from three southern Indiana high schools, including one teenager who is homeschooled, focused on prayers for life before their pro-life pilgrimage to the nation's capital for the Jan. 22 march.

Father John Meyer, the pastor of Prince of Peace Parish in Madison, blessed the youths during a Jan. 17 prayer service at the historic St. Patrick Chapel on the hill above this scenic Ohio River community.

After the prayer service, three students said it was their first time to participate in the national pro-life demonstration.

"Abortion has always hit me hard," said Shawe Memorial Jr./Sr. High School junior Susan Goley of Madison.

Prayer is Susan's solution for ending legalized abortion in the United States.

She intends to focus on "prayers for all those who are affected by abortion," and will especially pray "that people who are thinking about abortion can make the right decision for life."

Susan said she would encourage a teenage girl facing an unplanned pregnancy to talk with an adult that is knowledgeable about pro-life assistance.

"I would introduce her to Father Meyer," she said, "or someone else who would be able to give her ideas for other options besides abortion."

Society and the entertainment media



Father John Meyer, right, the pastor of Prince of Peace Parish in Madison, blesses teenagers who were preparing to participate in the 37th annual March for Life in Washington during a Jan. 17 prayer service at St. Patrick Chapel in Madison. Youth ministry coordinator Joe Stilwell, second from right, also teaches religion classes at Shawe Memorial Jr./Sr. High School in Madison.

promote sexual promiscuity and make abortion seem acceptable, Susan said. "It's kind of hard to avoid [that message]. I definitely see the effects of that on other people, but it's not something I would do. I would think about what God and my parents would want from me. My parents raised me as a Catholic."

Homeschooled junior Ben Terpening of Madison has "always been against abortion since I learned about it."

He plans to discuss the importance of being pro-life with other teenagers in the future.

"Our society is against violence

except for abortion," Ben said. "Killing unborn children is really disgusting, and it's looked upon as something of the norm now. I would definitely say that the media has affected it hugely."

Madison High School junior Sam Campbell said he doesn't understand why abortion is legal.

"People outside the womb aren't supposed to be violent, but we can kill babies in the womb," Sam said. "It seems hypocritical to me."

Youth ministry coordinator Joe Stilwell of Madison said he is excited that the Prince of Peace teenagers are so enthusiastic about supporting respect for the sanctity and dignity of life.

"The kids are very adamant about their pro-life stance," he said. "[Participating in] the march helps them develop the skills to share their pro-life beliefs with

others."

Stilwell also teaches religion classes at Shawe Memorial Jr./Sr. High School.

"Abortion is the most frustrating hot topic in the news right now," he said. "We are living in perhaps the greatest country in the world, but abortion is legal here. For the youths to have to process why we allow something that is so horrible to happen is confusing to them. There's just no reason for abortion to be legalized."

"It's of the utmost importance for our youths to be pro-life leaders and speak out for those who can't speak for themselves," Stilwell said. "We all need to be voices for the voiceless. It's very important for the youths in particular to flex their muscles as far as being advocates for the unborn. I hope this experience will lead to a lifelong commitment for them to advocate for what is right." †



Susan Goley



Ben Terpening



Sam Campbell

Priest says God calls Christians to give a voice to those who have no choice

By Mary Ann Wyand

GREENWOOD—Every 23 seconds an unborn baby dies in an abortion, Augustinian Father Denis Wilde told Our Lady of the Greenwood parishioners on Jan. 23 during his homily for weekend Masses at the Greenwood church.

Abortion is the cause of the largest number of deaths in the U.S., he said. Statistics indicate that legal abortions have killed more than 54 million unborn babies in America since 1973.

"They are one of us," Father Wilde emphasized. "They are our brothers and sisters."

God calls Christians to work to end the killing of defenseless unborn babies, the associate director of Priests for Life, based in Staten Island, N.Y., emphasized in his homily.

He said *Roe v. Wade*, the 1973 Supreme Court decision that legalized abortion in the U.S. for any reason during all nine months of pregnancy, is an aberration of American laws, which should protect people and their right to life.

Legalized abortion is "a curse that came upon our country," Father Wilde said, and "the worst decision the United States Supreme Court ever made in its entire history."

The Book of Genesis tells us that God made man and woman in his image and likeness, he said. "We have a will, we have a mind and we have a body that is extremely complex ... with a spiritual dimension."

Father Wilde joined an estimated

300,000 pro-life supporters at the 37th annual March for Life on Jan. 22 in Washington, D.C., to peacefully and prayerfully protest abortion the day before he traveled to Indianapolis to preach at Masses and present a piano concert of classical and popular music.

Recent surveys and statistics indicate that the majority of Americans are pro-life, he said, in spite of what the abortion industry wants people to believe about the freedom to legally choose death for unborn babies.

"To be sure, the woman may not know or understand or really come to grips with the facts of the matter when she goes to have an abortion," Father Wilde said. "But she is carrying a child in her womb. Fear oftentimes gets in the way. ... It is not for me or you to condemn or to judge, but it is for all of us to recognize what an abortion is—and that is, of course, the taking of an innocent human life."

In every abortion, there are two casualties, he said, the baby who dies and the mother who has to live with what she did for the rest of her life.

Women who have experienced abortion cannot forgive themselves, Father Wilde said, so they separate themselves from the healing power of God's love, grace and mercy.

"We know that many people suffer from [the effects of having an] abortion," he said. "We need to let them know that the Church's doors are open for them. ... And we need to persuade others [to protect] life. As the [U.S.] bishops have said over and over, we have to get abortion out of health

care reform."

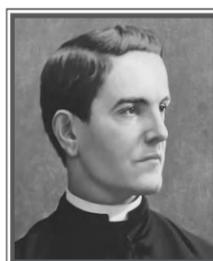
President Abraham Lincoln once said that, "We have no right to do what is wrong," Father Wilde said. "So we need to pray, and we need to persuade others [to protect life]. ... Let us show one another that we're made in the image and likeness of the Creator God, who is Love. Let us implore the Blessed Virgin Mary to strengthen and convert even as she converted a whole nation to Christ some 500 years ago in Mexico."

"And let us give voice to those who have no choice," he said. "The only decent choice is to return the people's right to live—born and unborn. We must pray, think, act and

vote pro-life. We cannot do any less for our future and in decent homage to the demands of our loving God." †



Augustinian Father Denis Wilde, associate director of Priests for Life, based in Staten Island, N.Y., preaches the homily during Mass on Jan. 23 at Our Lady of the Greenwood Church in Greenwood.



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Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ANDRIOT, Elizabeth A., 79, St. Joseph, Corydon, Jan. 11. Mother of Evelyn Fried, Peter Jr. and Robert Andriot. Grandmother of four. Great-grandmother of two.

BEESON, James W., 87, St. Mary, New Albany, Jan. 11. Husband of Rosemary (Warth) Beeson. Father of Vicki, David and James Beeson. Grandfather of nine. Great-grandfather of one.

BOVA, Paul Anthony, 95, St. Roch, Indianapolis, Jan. 18. Husband of Marie (Minasola) Hanka Bova. Father of Linda Stewart, Josephine and Michael Bova. Brother of Santana Gallamore, Rosie Polk, Anna Squillace, Joseph and Michael Bova Jr. Grandfather of 11. Great-grandfather of 36. Great-great-grandfather of four. Step-great-grandfather of five.

BRENT, Jonathan G., 58, St. Pius X, Indianapolis, Jan. 10. Husband of Janet Brent. Father of Jona and Jared Brent. Son of Monica Brent. Brother of Marilyn and Terry Brent.

CLEMENTS, Betty V., 84, Holy Spirit, Indianapolis, Dec. 17. Mother of Janice Hammans and Leo Clements III. Grandmother of four.

DAUENHAUER, Shirley Ann (King), 73, St. Michael the Archangel, Indianapolis, Jan. 19. Wife of Donald Dauenhauer. Mother of Linda Hancock, Lisa Leach, Mary, Teresa and Michael Dauenhauer. Sister of Larry King. Grandmother of six. Great-grandmother of two.

DEMING, Adela B., 96, Sacred Heart of Jesus,

Terre Haute, Jan. 7. Mother of David and L. Drake Deming. Grandmother of four.

DICKMAN, Debbie, 56, St. Pius V, Troy, Jan. 8. Wife of Joe Dickman. Mother of Jason and Jim Dickman. Daughter of Lois and Dave Braun Sr. Sister of Darla Hempfling, Dave Braun and Doug Wolf. Grandmother of one.

FITCHEY, Gesine Iola (Walker), 83, St. Michael the Archangel, Indianapolis, Jan. 16. Mother of Lorrie Demuth, Connie Mitchell, Lisa Summers, Theresa, Wanda, Carl and Kevin Fitchey. Sister of Alice Ewing. Grandmother of nine. Great-grandmother of 11.

FIWEK, Michael A., 60, St. Jude, Indianapolis, Jan. 9. Husband of Sue Fiwek. Brother of Chuck Nemeth, Don, Joe and Rick Fiwek.

GARTENMAN, Arthur J., 89, St. Louis, Batesville, Jan. 23. Father of Donna Feller and Dan Gartenman. Grandfather of nine. Great-grandfather of 19.

GARTIN, Dorothy Mae, 97, St. Andrew the Apostle, Indianapolis, Jan. 8. Mother of Theresa Leeke, Veronica Montgomery and Robert Gartin Jr. Sister of Joan Williams. Grandmother of 12. Great-grandmother of 12. Great-great-grandmother of two.

GOLAB, Danuta, 87, Holy Spirit, Indianapolis, Jan. 23. Wife of Tomasz Golab. Mother of Teresa Heil and Adam Golab. Grandmother of seven.

HAAS, Ileen M., 87, St. Joseph, Shelbyville, Jan. 26. Mother of Kathy Coffin, Judy Jones and Richard Haas. Sister of Betty Andrews and Helen Heine. Grandmother of 10. Great-grandmother of 16.

HARMON, David H., 87, Holy Spirit, Indianapolis, Jan. 22. Stepfather of Sharon Tabard. Grandfather of five. Great-grandfather of 12. Great-great-grandfather of two.

HOLDAWAY, Dorothy W., 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 17. Wife of Eugene Holdaway. Mother of Richard Holdaway. Sister of JoAn

Baldwin. Grandmother of three. Great-grandmother of two.

HONNERT, Lawrence, 67, St. Mary-of-the-Rock, Franklin County, Jan. 23. Husband of Lucille Honnert. Father of Dorothy Burkhardt, Theresa Davis, Emily Glardon, Rose Nuhring, Sarah Sizemore and Thomas Honnert.

HUBBARD, Audrey Mae, 91, St. Rita, Indianapolis, Jan. 18.

KENNEDY, Ralph Elwood, 69, Good Shepherd, Indianapolis, Jan. 25. Father of Victoria Jones, Carrie White and John Kennedy. Grandfather of six. Great-grandfather of two.

KIEFNER, James D., 61, St. Bartholomew, Columbus, Jan. 22. Husband of Sue (Terrell) Kiefner. Father of Maggie Donohue, Amy Kiefner-Hill, Amanda Lempke, Kara May and Jon Kiefner. Brother of Maryann Cobb, Susan Novinski, Kathy and Joe Kiefner. Grandfather of 11. Great-grandfather of two.

KLEEMANN, Jim, 64, St. Paul, Tell City, Jan. 12. Husband of Kathy Kleemann. Father of Natalie and Derek Kleemann. Son of Helen Kleemann. Brother of Trudy Powell, Judy Sumner, Joe, Kenny and Paul Kleemann. Grandfather of two. (correction)

KRYNICKI, Charlotte, 72, St. Vincent de Paul, Shelby County, Jan. 17. Wife of Thomas Krynicky. Mother of Cynthia Brattain, Ronda Hall, Robin Lysiak, Delana Myers, Dawn Runnebohm and Thomas Krynicky Jr. Daughter of Lorene Pramik. Sister of Robert and Ron Watkins. Grandmother of 18. Great-grandmother of six.

KUZEL, Norbert Raymond, 86, St. Andrew the Apostle, Indianapolis, Jan. 8. Husband of Helen Kuzel.

MAHOWALD, Charlotte, 73, St. Malachy, Brownsburg, Jan. 6. Mother of Suzanne Benson and John Mahowald. Sister of Lorraine Wierzbinski. Grandmother of three.

MATTINGLY, Michael Joseph, 49, Good Shepherd, Indianapolis, Jan. 18. Father of Katy Mattingly. Son of Mary Jane (Holloran) Mattingly. Brother of David, James, Raymond, Stephen and Thomas Mattingly.

MERK, Clarence A., Sr., 88, Most Precious Blood,

New Middletown, Jan. 14. Father of Donna Enlow, Mary Glover, Patricia, Teresa, Clarence Jr., Joe, John and Rich Merk. Grandfather of 18. Great-grandfather of four.

MESSMER, Phyllis, 85, St. Andrew, Richmond, Jan. 20. Wife of Robert Messmer. Mother of Jayne Thompson and Mark Messmer. Sister of Susie Warner. Grandmother of five. Great-grandmother of two.

MOORE, Gregory A., 61, St. Lawrence, Indianapolis, Jan. 15. Husband of Diane Moore. Father of Gina Snyder, Erich, Gregory and Steve Moore. Brother of Debby Clark, Suzy Hanna, Brian, Michael and Tracy Moore. Grandfather of eight.

MULVANEY, Geraldine K., 88, St. Pius X, Indianapolis, Jan. 25. Wife of Vernon Mulvaney. Mother of Michael Mulvaney. Grandmother of two. Great-grandmother of two.

ROBINSON, John W., 87, St. Pius X, Indianapolis, Jan. 23. Husband of Rosemary Robinson. Father of Mary Jane Arnett, Benedictine Sister Cathy Ann Robinson, Mark, Richard and Stephen Robinson. Brother of Joann Powell. Grandfather of eight. Great-grandfather of eight.

SCHAEFER, William E., 96, Good Shepherd, Indianapolis, Jan. 25. Father of Rebecca, Michael Raymond and William Schaefer. Grandfather of four. Great-grandfather of three.

SNYDER, Susan Lynn, 59, St. Roch, Indianapolis, Jan. 24. Wife of Randy Snyder. Mother of Meghan and Joe Snyder. Daughter of Jean Burton. Sister of Chris Burton.

TOTH, Allene Huntsinger, 89, St. Christopher, Indianapolis, Dec. 31. Aunt of several.

TREMPER, Orris S., 91, St. Paul, Tell City, Jan. 4. Brother of Joyce Baldwin and Velma Kleeman.

TURCO, Patricia (Flanagan), 51, St. Bartholomew, Columbus, Jan. 20. Wife of Joseph Turco. Mother of Jennifer Turco. Sister of Lawrence Flanagan.

WALSH, Cecelia Jane, infant, SS. Peter and Paul Cathedral, Indianapolis, Jan. 8. Daughter of Angela Walsh. Sister of Fiona Rose Walsh. Granddaughter of Jane Maher and Jim Walsh. †



Mosaic

A new mosaic of Pope Benedict XVI has been installed on an upper wall of the Basilica of St. Paul Outside the Walls in Rome. The basilica contains mosaics of all 265 popes.

Franciscan Sister Mary Sharon Raben directed former children's home

Franciscan Sister Mary Sharon Raben, a member of the Sisters of the Third Order of St. Francis in Oldenburg, died on Jan. 22 at St. Clare Hall, the health care facility at the motherhouse. She was 92.

The Mass of Christian Burial was celebrated on Jan. 25 at the motherhouse chapel. Burial followed at the sisters' cemetery.

Mary Raben was born on May 4, 1917, in St. Wendel, Ind. She entered the Oldenburg Franciscan community on Oct. 1, 1938, and professed her final vows on Aug. 12, 1944.

Sister Mary Sharon served as a grade school teacher and principal as well as superior during 47 years of ministry.

In the archdiocese, she ministered at St. Mary School in New Albany, Holy Name School in Beech Grove, the former Holy Trinity School in Indianapolis, St. Joseph School in Shelbyville, St. Louis School in Batesville and St. Paul School in New Alsace.

She served as director of the former St. Vincent's Home for children in Vincennes, Ind., for nine years and also taught at a Catholic grade school in Ohio.

From 1987-96, Sister Mary Sharon served as the director of domestic service at the motherhouse.

She also helped with the annual fundraising auction held in conjunction with the Sunman Volunteer Fire Department until 2000.

Surviving are two sisters, Rose Ann Nagy of Hammond, Ind., and Alice Craft of Hot Springs, Ark., as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, Box 100, Oldenburg, IN 47036. †

Franciscan Sister Jean Marie Linesch was a teacher, principal

Franciscan Sister Jean Marie Linesch, a member of the Sisters of the Third Order of St. Francis in Oldenburg, died on Jan. 16 at St. Margaret Mary Hospital in Batesville. She was 92.

The Mass of Christian Burial was celebrated on Jan. 20 at the motherhouse chapel. Burial followed at the sisters' cemetery.

The former Margaret Mary Linesch was born on March 22, 1917, in St. Bernard, Ohio.

She entered the Oldenburg Franciscan community on Sept. 8, 1936, and professed her final vows on Aug. 12, 1942.

Sister Jean Marie ministered as a grade school teacher and principal during 43 years of service in Catholic education from 1939-82.

In the archdiocese, Sister Jean Marie served at St. Gabriel School in Indianapolis, the former St. Mary School in Indianapolis and the former Holy Trinity School in Indianapolis.

She also taught at Catholic grade schools in Ohio and Missouri.

In 1982, Sister Jean Marie returned to the motherhouse, where she ministered as the communication office assistant then as the communication office manager.

In 1996, she retired from ministry and moved to St. Clare Hall, the sisters' health care facility.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, Box 100, Oldenburg, IN 47036. †

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Poll: More Americans, especially young people, say abortion wrong

NEW HAVEN, Conn. (CNS)—A poll commissioned by the Knights of Columbus and released on Jan. 21 said that a majority of Americans called abortion “morally wrong.”

Americans in all age groups made that judgment in the poll conducted by Marist College. The Knights paid the greatest attention in an announcement of the poll results to the “millennial” age group, those ages 18-29, because they were intentionally oversampled in the survey. Of the 2,243 Americans polled, 1,006 of them were in that age group, and 58 percent of the millennials called abortion morally wrong.

More than 60 percent of seniors ages 65 and up called abortion morally wrong, as did 60 percent of those from Generation X (ages 30-44) and 51 percent of baby boomers (ages 45-64).

By comparison, 19 percent of all those polled—and 20 percent of the millennials—said abortion was “morally acceptable.”

The overall margin of error was plus or minus 2 percent, and plus or minus 3 percent for the millennials.

Carl Anderson, supreme knight of the Knights of Columbus, based in New Haven, said the poll results mirror a survey conducted last July that indicated 86 percent of Americans wish to significantly restrict abortion, and an October 2008 poll which found that 71 percent of those who described themselves as “pro-choice” would restrict abortion.

Coupled with similar findings in Pew and Gallup polls last year, “we think that’s pretty significant,” Anderson said in a Jan. 22 telephone interview with Catholic News Service from New York.

Anderson pointed to two factors he said are at least partly responsible for the shift in public opinion.

“One is the dramatic evidence now of the biological humanity of the unborn child that 3-D ultrasound and other scientific advances are revealing,” he said. “The more pregnant women are able to see their children with 3-D ultrasound, the rate of women who do that and then have abortions is really very small.”

The other, according to Anderson, is that now “people know people who have had abortions and the consequences are not good. Obviously, the consequences are not good for the child, but for the mother and the father emotional consequences pop up.”

Anderson said the Knights of Columbus have an initiative in which “we’re paying for an ultrasound machine for crisis pregnancy centers. If we can get hundreds of ultrasound machines into those centers and women can see what’s happening inside [the womb], they’ll abandon abortion.”

The Knights are also helping to fund the Project Rachel post-abortion ministry, “and also open this up to the men,” Anderson said.

Some men are “really conflicted with guilt because they were involved with supporting the abortion,” he added, while others need support “because the abortion occurred over their objection.” †

Photo by Mary Ann Wyzanski



St. Luke the Evangelist parishioner Larisa Tuttle of Indianapolis carries a sign during the Right to Life of Indianapolis pro-life walk on Jan. 24 from the Indiana War Memorial to Monument Circle. She is the daughter of Marc and Dzintra Tuttle. The pro-life organization also sponsored a “Memorial Service for the Unborn” at the war memorial auditorium to remember and pray for the 54 million unborn babies killed in abortions since 1973. Participants prayed for unborn babies, legislators, the conversion of abortion industry workers, post-abortive mothers and fathers, pro-life volunteers, adoptive parents and children, parents who have experienced miscarriage and for a renewed respect for life.

World Youth Day 2011 launches English version of official Web site

VATICAN CITY (CNS)—Organizers of the 2011 World Youth Day celebration in Spain launched an English-language Web page offering registration information, schedules and social networks to help spread word about the event.



The World Youth Day Web site, www.madridwyd2011.com, created by and for young people, opened its English page on Jan. 29. It counts down to the Aug. 16-21, 2011, World Youth Day international gathering in Madrid.

The Web site introduces multimedia resources, including videos, audio, and social networking tools that allow young people from all over the world to stay connected and updated via Facebook, YouTube and Twitter.

Members and fans are encouraged to post pictures, video clips and comments, and to share experiences from past World Youth Day celebrations.

The site also offers a detailed schedule of the 2011 World Youth Day week, including events with Pope Benedict XVI, religious activities, catechesis sessions and cultural programs.

Six possible registration plans are offered to young pilgrims, with different options for housing and meals.

All registered participants will have accident insurance, access to public transportation, a pilgrimage backpack, free entrance to all World Youth Day cultural events, and priority access to all areas reserved for event participants and ceremonies. †

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Candidates must be professed and practicing Catholics with a minimum of 15 years of highly successful educational leadership experience. A master's degree in education and school administrator state certification are required. Participation in a wide variety of Catholic educational experiences and settings is essential, including familiarity with urban and rural populations, ethnically and racially-diverse communities, and faith formation of children, youth, young adults, and adults.

To apply, please mail or e-mail your cover letter, résumé, and list of references, in confidence, to:
OCE Search Committee
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: indyoc@archindy.org
Website: www.archindy.org/oce
Application deadline is February 15, 2010.
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PRINCIPAL
High School

Bishop Chatard High School, the North Deanery Catholic high school of the Archdiocese of Indianapolis, is seeking to fill the position of Principal in time for the beginning of 2010 – 2011 school year.

Applicants for this position must possess an administrator's license, be a practicing Catholic, and have a minimum of three years educational administrative experience or reasonably comparable educational leadership experience. The successful candidate will understand and embrace the Catholic mission of Bishop Chatard High School while demonstrating outstanding academic leadership in the areas of faculty and curriculum development. The principal leads a team of faculty and staff in providing our students an educational experience defined by faith, learning, leadership and service – the cornerstones of the Bishop Chatard mission.

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For additional information or to apply,
Send vita and cover letter to:

Mr. Rob Rash
Archdiocese of Indianapolis
Office of Catholic Education
1400 North Meridian Street
Indianapolis, IN 46202-2367
317-236-1544

World Day for Consecrated Life Mass celebrated on Jan. 31

Criterion staff report

More than 70 representatives from at least 10 religious orders that minister across the Archdiocese of Indianapolis gathered on Jan. 31 at SS. Peter and Paul Cathedral in Indianapolis for the annual World Day for Consecrated Life Mass.

Archbishop Daniel M. Buechlein was the principal celebrant of the Mass.

Those religious celebrating 25, 50 or 60 years of religious life this year were honored during the Mass.

Top, Sister Saima Mary, left, and Sister Rosalind Mary, both members of the Franciscan Sisters of the Immaculate Heart of Mary, kneel in prayer during the Jan. 31 World Day for Consecrated Life Mass at SS. Peter and Paul Cathedral in Indianapolis. Both sisters minister at St. Francis Hospital in Beech Grove.

Bottom left, Archbishop Daniel M. Buechlein receives offertory gifts from Franciscan Sister Mary Gloria Gallagher, left, and Benedictine Sister Theresine Will during the World Day for Consecrated Life Mass on Jan 31 at SS. Peter and Paul Cathedral in Indianapolis. Both sisters are celebrating 60 years of religious life this year. Sister Theresine, a member of Our Lady of Grace Monastery in Beech Grove, served as the housekeeper for Archbishop Buechlein from 1992 to 2006. Sister Mary Gloria is a member of the Oldenburg-based Congregation of the Sisters of the Third Order of St. Francis.

Bottom right, Sister Mary Satala, a member of the Daughters of Charity of St. Vincent de Paul, receives a certificate of appreciation from Archbishop Buechlein during the Jan. 31 World Day for Consecrated Life Mass at SS. Peter and Paul Cathedral in Indianapolis. Sister Mary, who ministers at the St. Vincent Stress Center in Indianapolis, is celebrating 50 years of religious life this year.

Photos by Sean Gallagher



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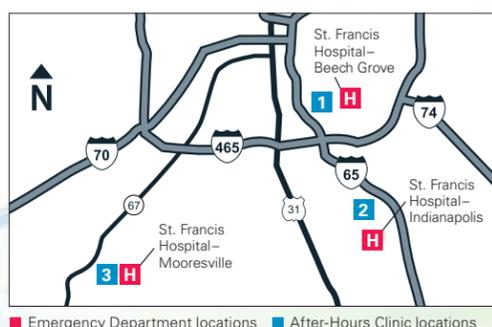
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