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 knew 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 say were hardly adequate for victims with nonlife-threatening injuries, let alone the seriously injured.

Jean Marie Daniele, 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.

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

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

By Mary Ann Wyand

MILAN—Three centuries, 10 popes and 20 presidents.

At 110, St. Charles Borromeo parishioner Emélie 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, Emélie 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, Emélie 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 famous by the movie “Hoosiers.”

“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 diocesan priest who lives in Milan and brings Communion to Emélie 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 the life’s challenges

See MILAN, page 13

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 you encounter the lost souls who are not—you please remember your Catholic teachings

Barbara McClelland, center, and Rita Wade. See WEIL, page 10

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.

See SUPER BOWL, page 2

‘Super Bowl Sister’ says: Colts 31, Saints 22

By 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.

“I 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 XLII, 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 Guerin 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.
chosen by the NFL to host the 2012 Super Bowl. When her "Manning's Miami Masterpiece." 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."

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." 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

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.

"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.

Report sexual misconduct

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator.

Jan Link, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
jlink@archindy.org

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name ____________________________
City ____________________________
State/Zip ____________________________________________________
Name ______________________________________________________
City ____________________________
State/Zip ____________________________________________________

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2010 Criterion Press Inc. ISSN 0574-4350.
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.

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 while they are still living 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.

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 a cause of 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 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. Somebody with Ellen’s experience and energy and faith will help us re-ignite that and move us to the next level,” Milroy said.

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

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

“The blessings are there that 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.”
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 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 as they inch closer to football’s biggest prize for the second time in four years. But we also hope plenty of insightful people will take the time to really examine what messages the advertisers are putting in front of us in 2010.

Will be advertisements from America’s favorite winter sport introduce another alcoholic beverage with even less calories? What new vehicles are making their way onto the table for us to consider purchasing for a pretty penny in this shaky economy? Will there again be a Tebow ad or two featuring scantily clad women?

While many view Super Bowl Sunday, especially when it involves family, 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 an ad on the pro-life front. The curious introduction: “An ad that some believe introduces another alcoholic beverage with less calories.” What new vehicles are making their way onto the table for us to consider purchasing for a pretty penny in this shaky economy?

There is much more to this/terrible dilemma than the profit motive. There is no substitute for being attentive to the advertisements 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. 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. A 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 members of the rainy season is right around the corner?

Thank you, brother Knights, on behalf of the State Council, for your effort of all for in far relief efforts for Haiti. Keep up the good work, and keep up the good work.

As the 1910 begins to become the background noise, we Indiana Knights must stay vigilant to the needs of the Haitian people.

(Rev. 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.)
La catequesis y la evangelización son responsabilidades básicas de todos

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a 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.

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

En nuestro plan estratégico de liderazgo, hemos identificado la catequesis y la evangelización como nuestra primera prioridad. Un componente importante de la evangelización es la catequesis: 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 estas tienen.

Un 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 verdadera verdad.

Tal y como lo señaló un vez el papa Juan Pablo II: necesitamos hacer más que simplemente hablar de Cristo; debemos mostrarles su fe católica y nuestra adhesión al nuevo milenio cristiano dijo que, al igual que los griegos se acercaron a Felipe y le dijeron que debe presentar a Jesús, también en nuestros días la gente quiere ver a Jesús.

Esa es la meta que compartimos la catequesis y la evangelización. Cada católico bautizado, de conformidad con la etapa de la vida en la que se encuentra, 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 como también para hacer con los programas catequísticos. Algunos se imparten los domingos antes o después de la Misa, otros, a lo largo de una semana. Algunas programas están orientados a los niños, otros son para jóvenes y adultos.

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

La mayoría de nosotros está familiarizada con los programas que preparan a las personas que desean recibir el bautismo en nuestra tradición católica y convertirse en miembros plenos de nuestra Iglesia. 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.

Tal vez la deuda de agradecimiento de aquellos parroquianos que administran y enseñan en nuestros programas catequísticos. La cifra es enorme. Y estos catequistas dedicamos muchas horas a este trabajo y trabajan arduamente para preparar nuestros programas. Los aplaudimos y agradecemos a todos a que les brindan respaldo mediante la gratitud y las oraciones.

A simismo, decidimos 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 moderna. Nuestros jóvenes y jóvenes adultos necesitan ayudas para comprender el sentido de nuestra fe y, así mismo también para responder con firmeza a los interrogantes de sus compañeros y explicar por qué creemos en lo que creemos. Lo más importanteces que uno de los jóvenes adultos necesitaría poder explicar e interpretar nuestra fe católica a sus iguales.

La mayoría de nosotros está convencido de que vivimos en un mundo que cuestiona la fe religiosa y las prácticas morales. Nuestra cultura cultiva la prefiere relegar las prácticas religiosas y de al ámbito privado y con frecuencia ridiculiza la doctrina católica y las prácticas morales. En los últimos tiempos de nuestro país la iglesia católica no fue recibida con los mismos brazos. En cierto modo, en nuestra propia época, enfrentamos hostilidades en circunstancias un tanto distritadas. 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 nuestros programas catequísticos, así también como en la liturgia de la Iglesia. Jesús nos dio a la Iglesia y los sacramentos de la misma para sustentarnos y fortalecernos en el camino al reino de los cielos. A diferencia 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. Los enseñanzas de nuestra fe se exponen mediante una lectura amena. A demás de presentar la doctrina, cada sección ofrece una forma de explicar nuestras creencias a la luz de la crítica. 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!

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

Arzobispo Buechlein’s
Prayer List
Archbishop Buechlein’s
Arzobispado de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

The Criterion Friday, February 5, 2010
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 IFIUU, presenter, 6:30 a.m., M as, breakfast and program in Priory Hall, 63 members, $30 non-members. Information: 317-635-3447 or lumen@isdbglobal.net.

Father Carl Hawver, presenter, 7-8:30 p.m., February 8.

February 6
Provide Providence Cristo Rey High School, 75 N. Belvedere Place, Indianapolis. “Trivia Night,” 6:30-11 p.m., $50 per person includes dinner. Information: 317-289-3324 or jennifermechtild@benedictine.com.

February 11

February 12-14

February 17
Benedictine Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Women Talk: Life’s Transitions,” session one of five, 6:30-9 p.m., D. Margaret Pike, presenter, $25 per person includes dinner. Information: 317-788-7581 or benedictinewed@benedictine.org.

February 18
Oldenburg Franciscan Center, Oldenburg. “Lenten Lecture Series: Called to Conversion,” Franciscan Sister Barbara Leonhard, presenter, 7:30-8:30 p.m., $10 per person. Information: 812-933-6437 or center@oldenburgosf.com.

February 19-21

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 conferences offer 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 colleagues 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://www.saintmeinrad.org.)

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 opera “As the World Turns” and “General Hospital” as well as in the crime-time shows “Santa Barbara,” “Falcon Crest,” “L.A. Law” and “Murderous 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 freewill-offering will be collected at the event. For more information, call the parish office at 317-735-3929.

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 M ethod, 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. Scripture scholar at St. John’s University in Collegeville, Minn., Benedictine Father Dale Launderville is a frequent contributor to Catholic News Service.

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 in the presence of Mary (Lk 1:35). The Spirit filled Elizabeth when Mary visited her, stirring John the Baptist in the womb to acknowledge his royal birth (Lk 1:41-45). This action of the Spirit as initiator of God’s saving plan was to 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 Jesus 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 (Lk 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 concretely reveals the compassionate love of a God who breaks down barriers to reach out to those in distress.

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

In St. 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 was filled with great joy. 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.” (Crista Donahue, Athens, Ga.)

“Probably the most familiar verse in Luke’s Gospel is Lk 1:37-38, 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 M. Eton, Akron, Ohio)

“Lk 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 M. Ankhardt, Vero Beach, Fla.)

“In Lk 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.)

This Week’s Question

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 coreen@Catholicnews.com or write to Faith Alive at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Pro-Life Activism Contest offers Campus Impact Awards

Faithful Lines/

From the Editor Emeritus/

‘Charity in Truth’: Marriage and sexuality

The physical, what we can see, fades.

Faithful Lines/

It’s All Good

Patti Lamb

The true reality of love shines through in many ways

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

Faithful Lines/

Perspectives

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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 tranquillity 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 some way 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 prophet. But he writes firmly, the Church tells us where we in our time meet Jesus. The Lord's resurrection, it is firmly stated, is our place to meet Jesus in our time.

Reflection

Since Christmas, the Church has been introducing us to Jesus. The feasts of the Epiphany and the Baptism of the Lord introduced us to Jesus. The great feasts of the Lord's resurrection, it is firmly stated, is our place to meet Jesus in our time.

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)

A 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.

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

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

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 to a relationship with our Lord and with other people than other sins.

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

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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-prayed 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 said. She 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.

A 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," she said. In 1932, a decade after they met, Stephen Weil and Emelie Seissiger were married when she was 22. She owned a trucking company, and she became a devoted mother.

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.

"To take the pictures is reasonably easy," said Paul Haring, who showed a copy of a virtual tour DVD that he has been producing for the Vatican. "The team from Villanova, a Catholic university with a strong interest in the architecture, art and history of the sites to a wider audience, and kindle their interest in the architecture, art and history of the sacred places."

PHOTO CREDIT: CNS/Paul Haring

VATICAN CITY (CNS)—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. "She was 21 and an accomplished pianist in 1920, married when she was 32. He owned a grocery store in Cincinnati. She returned to nursing when she was only 2 months old.

Stephen was a devoted mother.

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

She misses Mary, who died a few years ago, and John, who died as an infant, as well as Stephen, a former Maryknoll missionary who still lives in Nicaragua. Rudi, a nurse and Rita lived in nursing, 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 miraculous long and healthy life, Emily said she was happy she raised 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.

"Nothing is too big to discuss," said 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 on Jan. 17 at her home in Cincinnati. She has been a lifelong devoted Catholic who has attended Mass at least once a week at her local church. She has been a member of the Society of St. Vincent de Paul and the St. Vincent de Paul Society.

"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 22. She owned a trucking company, and she became a devoted mother.

"To take the pictures is reasonably easy," said Paul Haring, who showed a copy of a virtual tour DVD that he has been producing for the Vatican. "The team from Villanova, a Catholic university with a strong interest in the architecture, art and history of the sites to a wider audience, and kindle their interest in the architecture, art and history of the sacred places."

PHOTO CREDIT: CNS/Paul Haring

VATICAN CITY (CNS)—In the enormous interior of Christianity's largest church, a tiny black camera perched on an 8-foot tripod was quietly whirring, mapping bit by bit almost every detail inside St. Peter's Basilica.

But the hundreds of tourists streaming through the basilica on Jan. 27, a special team from Villanova University was cordonned off from the crowds, wrapping up the last day of making the virtual reality tour of St. Peter's Basilica at the Vatican on Jan. 27. The camera operates on a electronically guided rig that tilts it up and down in 180-degree arcs and then rotating it 360 degrees to capture hundreds of images that will be stitched together.

"The camera covers a series of images that will later be stitched together into a complete domelike 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 Klasse, Villanova professor of geological sciences and provided technical assistance in the development of the virtual tours.

"To stitch them together, 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. "As soon as you have a crisp line, then you can zoom in to high-quality" photographic images of the basilica's interior, he said. Klasse 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 it in any direction and zoom in—so close that the digital view is cleaner 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 Klasse, who showed a copy of a virtual tour DVD that he produced for his parish church in Pennsylvania to President of the Vatican's telecommunication 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 Basilica of St. Mary Major and the Vatican's Necropolis of St. Rosa for the virtual tour project. Klasse 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.

PHOTO CREDIT: CNS/Paul Haring

Villanova University Professor Paul Wilson check 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 a 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.
WEDDING ANNOUNCEMENTS

ALEXANDER-BURTON
Andrew 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.

BLESS-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 Starley and Tamara Martindale.

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.

CAHILL-GIBSON
Emmanuel 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.

CARR-MORRIS
Dannetra Catherine Carr and Tim Morris will be married on July 24 at St. Joseph Church in Jeffersonville. The bride is the daughter of Lawrence and Delores Carr. The groom is the son of Norm and Karen Morris.

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

JACOBI-KOEPPEL
Jessica Ann and Jacob and James Michael Koeppel II will be married on June 19 at St. Mary-of-the-Rocks Church in Floyd County. The bride is the daughter of Mark and Flaine Jacob. The groom is the son of James and Mary Lynn Koeppel.

JENKINS-VANLOO
Taylor Nicole Jenkins and Andrew Christopher Vanloo were married on May 30 at St. John the Baptist Church in Greensburg. The bride is the daughter of John and какае Jenkins. The groom is the son of Thomas and Mary Vanloo.

KITCHEN-DISHMAN
John Thomas Kitchen and Amanda Ellen Dishman will be married on July 3 at St. Peter Church in Salem. The bride is the daughter of Stephen and Liza Kitchen. The groom is the son of David and Dawn Dishman.

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 Patrick and Priscilla Chowning.

LIEBENDORF-VANLOO
Christopher Michael Liebendorf and Nichole Elizabeth Vanloo will be married on June 26 at St. Mary Church in New Albany. The bride is the daughter of Matthew and Susan Liebendorf. The groom is the son of builders and Tom and Jenny Vanloo.

RAEGER-ROSENBERG
Allison Elizabeth Raeger and Jordan Andrew Rosenberg will be married on May 29, 2010, at St. Mark Church in Indianapolis. The bride is the daughter of James and Tricia Raeger. The groom is the son of William and Jennifer Rosenberg.

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 Jeannie Ritter. The groom is the son of Herman and Michele Monceaux.

SCHAEFER-MARSHALL
Katherine Ann Schaefer and Matthew John Marshall will be married on May 15 at St. Thomas More Church in Kendallville. The bride is the daughter of John and Linda Schaefer. The groom is the son of John and Kathy Marshall.

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 Alan and Maly Schultz. The groom is the son of Robert and Marilyn Hasty.

STAPLES-WATSON
Brian Merrill Staples and Kaitlyn Elizabeth Watson will be married on May 22 at St. Joseph Church in Lawrenceburg. The bride is the daughter of Thomas and Barbara Watson. The groom is the son of David and Mary Watson.

WYETH-CABALLERO
Christopher Wyeth and Bria Caballero were married on May 22 at St. John the Baptist Church in Indianapolis. The bride is the daughter of Thomas and Marcella Wyeth. The groom is the son of Raul and Nancy Caballero.

ZEPKA-STAPLES
Katherine Ruth Zepka 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 Zepka. The groom is the son of Frank and Janice Staples.

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 in the previous date. The wedding announcement form is available online at www.criteriononline.com by clicking on the “Send us information” 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, 5335 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.

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

Cradle 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 the 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 compatibility, 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. The pastoral letter on marriage fulfills 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/bishops/evansville/"

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Graham Greene's portraits of priests found in both Curé of Ars, St. John Vianney, and literary Dominican Sisters of St. Cecilia.

A member of the Nashville-based about the priesthood at the gathering. She is a member of the Nashville-based Dominican Sisters of St. Cecilia.

Weaving together reflections on the Cure 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 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.

By Sean Gallagher

BLOOMINGTON—In one way or another, 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. J. 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 Cure 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 Fox presented to her audience what is at the heart of the priesthood and suggested ways they could support the priests with whom they work.

Ultimate, 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 Eucharist. No Eucharist, no sacrifice on Calvary. No sacrifice, no grace. No grace, no eternal life."

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.

"If it's the core of our understanding of the priesthood," she said. "We are not talking about a ministry 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 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."
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.

A 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 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.

“GOAL workers who asked not to be identified because they 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 Jordan 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 reported.

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 among those who 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 small 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 pressured 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 Jonel Champagne, who arrived at Jaccel 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 Jaccel, 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.”

Regnepelle 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.

Marilouette Calix said that despite being on line 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.†
Pope John Paul practiced self-mortification, postulator confirms

VATICAN CITY (CNS)—Pope John Paul II always practiced 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 confirmed until physicians, theologians and cardinals at the C.C.S. 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 reuse 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 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 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 1985, 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. I
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, 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?

Archbishop Claudio Celli, president of the Pontifical Council for Social Communications, said 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 he held lessons for everyone engaged in Church ministry.

“The risk is that they 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 site encouraged young people, after reading the papal message, to click on a link on the site to send personal photos and text directly to their pastors.

“We have our own digital divide. I think of myself as not being ‘digital.’ I belong to a certain era that feels more at home with traditional media,” he said.

The challenge for the Church is not to convince 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.

A chibshop 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 of the language of new media is a delicate issue precisely because many Vatican officials do not trust these media to get the 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.

Mgr. 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 that use a vocabulary and forms of expression that are experienced as “unintelligible and off-putting 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.

Mgr. 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 accept it as being part of a balanced discussion, he said on Feb. 1 in an address to bishops who were at the Vatican to report on 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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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 recent communications day message to their parents. That message urges priests to take advantage of digital media.
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 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 the “multiple” local college presidents 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 degree of Fort Wayne–South Bend, “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 as a basilica with our Holy Cross community, and I will speak with him and I think we will make every effort to build a bridge, 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 we can achieve that goal more effectively is [for the greater]

The priest said he was laying the foundation for a solid relationship with the university’s Jacques Maritain Center.

Ralph McInerny, a retired bishop of Fort Wayne–South Bend, Ind., the diocese which includes Notre Dame, boycotted the commencement speech. It was one reason he said he missed during his nearly 25 years as leader of the diocese.

Public disputes between a bishop and a Catholic college included criticism by now-retired Bishop Joseph F. Martino of Scranton of Saint Mary’s University’s decision to invite 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 1989 was president of the Catholic University of Puerto Rico, said the nation currently has a “polarized ‘parishioner’ 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.

Bishop John R. D’Arcy at that time, said “I think we will make every effort to build a bridge, 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 we can achieve that goal more effectively is [for the greater]

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 has 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 dissertation 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 public quarrels between university leaders and bishops—most notably Notre Dame—are the topic most discussed at the Jan. 30-Feb. 1 ACCU meeting.

Mary Pat Seurkamp, president of the University of Notre Dame in Maryland in Baltimore, said her institution had been only “tolerated” by 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 alliances would follow.

“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 focusing 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 criticism on both sides, that really didn’t serve to help fruitful discussions in any way.”

Richard Vankoski, 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 focal point for a whole lot of people who wanted to comment, especially on Barack Obama to do that at the expense of the commencement at Notre Dame.”

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

SOUTH BEND, Ind. (CNS)—Ralph McInerny, a retired University of Notre Dame professor and prominent Catholic author, perhaps best known for the Father Dowling mystery series, died Jan. 30 of complications from esophageal cancer at Our Lady of Peace Hospice 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.

In 1962, he co-founded Cissi magazine with Michael Novak of the American Enterprise Institute. The publication, a journal of Catholic opinion, is now known as InsideCatholic.

In 2006, McInerny published his autobiography: Alone I Have Escaped to Tell You: My Life and Pastimes. McInerny also wrote more than 80 novels. His book The Priest, published in 1973, became a best-seller. His popular series of books such as "The Father Dowling Mysteries" was an inspiration to countless Catholic university students, colleagues and faithful throughout the world. His legend, his charm, and the joyful confidence with which he met and inspired people spilled over with those in his constant, and constantly influential, Church family.

In addition to his written work, McInerny appeared on "Father Dowling Mysteries," a Chicago 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 1978, with interview with Catholic News Service, McInerny said his goal in writing was to "tell a story, to entertain people."

"I 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 the thing to come through if you do the main thing—tell a story.

In addition to his written work, McInerny 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, McInerny 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 McInerny 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."

McInerny was an example of faith fully and joyfully lived," said U.S. Ambassador to Malta Doug Kmiec in a statement. "Despite meritorious 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 McInerny'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 was a dear friend to thousands of Domers. His home on Portage Road in my day verbally spilled over with those in his constant, and constantly welcoming, conversation. The scholastic heavens are brighter tonight. Ralph's passing in the act of the feast of St. Thomas Aquinas hardly seems coincident. ... At last, he is home."

McInerny, a father of seven, is survived by six children and 17 grandchildren. His wife, Connie, died in 2002.
Prince of Peace teenagers are embarking 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 teen 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.

“A borzont has always bit 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.

“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 promote sex and 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 something I would do. I would think about what God and my parents would want from me. My parents raised me as a Catholic.

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

She would introduce her to the Youth Ministry Coordinator and “someone else who would be able to give her ideas for other options besides abortion.

A teenager who is 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.”

“The kids are very adamant about their pro-life stance,” 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. “A borzont 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 muscels 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.”

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 Jan. 23 during his homily for weekend Masses at the Greenwood church.

A borzont 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 our brothers and sisters,” 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 attack on 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 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 concerto 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.”

But Wilde said, “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 to 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 impute the Blessed Virgin Mary to strengthen and convert even as she converted a whole nation to Christ some 300 years ago in Mexico.

“And let us give voice to those who have no voice. 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.”

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FOUNDER Knights of Columbus

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.

Father John Meyer, right, the pastor of Prince of Peace Parish in Madison, blesses the youths 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.

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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 Catholics called abortion “morally wrong.”

Abortion in all age groups made that judgment in the poll conducted by Marist College. The Knights said the greatest attention in an assessment of the poll results was to the “millennial” age group, those ages 18-29, because they were intentionally oversampled in the survey. Of the 2,243 Catholics polled, 1,006 of the were in that age group, and 88 percent of the millenials called abortion “morally wrong.”

More than 60 percent of Senior’s ages 65 and up called abortion morally wrong, as did 60 percent of those 45-64, and 51 percent of baby boomers (ages 45-64). By comparison, 19 percent of all the polled—and 20 percent of the millenials—said abortion was “morally acceptable.”

The overall margin of error was plus or minus 2 percent, and plus or minus 3 percent for the millenials.

Carl Anderson, supreme knight of the Knights of Columbus, based in New Haven, Conn., released a survey conducted last July that indicated 86 percent of Abortionists with “to significantly restrict abortion,” and an October 2018 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, “that’s pretty significant,” Anderson said in a Jan. 22 telephone interview with Catholic New Service from New York. Anderson pointed to two factors he said are at least partly responsible for the 21st in public opinion.

“One is the dramatic evidence now of the biological, the undeniability 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, the emotional consequences pay.”

Anderson said the Knights of Columbus have an initiative in which “we’re paying for an ultrasound method for ferrals pregnancy centers. If we can get hundreds of ultrasound machines into these 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 them,” Anderson said.

Sotote 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.”

World Youth Day 2011 launches English version of official Web site

VATICAN CITY (CNS) —Launch of the 2011 World Youth Day celebration in Spain launched an English-language Web page offering registration information, social networking pages and links to help spread word about the event.


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.

Interviewees and fans are encouraged to post pictures, video clips and testimonies, and to share experiences forth with World Youth Day celebration.

The site also offers a detailed Schedule of the WYD 2011 events, including events with Pope Benedict XVI, religious activity, catechist set-film, and cultural programming.

Six portable registration plans are offered to young pilgrims, with different options and services.

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 relevant for the participants and certificates.

For additional information or to apply, visit www.wydmadrid2011.com.
More than 70 representatives from at least 10 religious orders that minister across the Archdiocese of Indianapolis gathered on Jan. 31 at St. 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.

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 St. 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 Theresa Marie Will during the World Day for Consecrated Life Mass on Jan 31 at St. Peter and Paul Cathedral in Indianapolis. Both sisters are celebrating 60 years of religious life this year. Sister Theresa Marie, 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 St. 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.