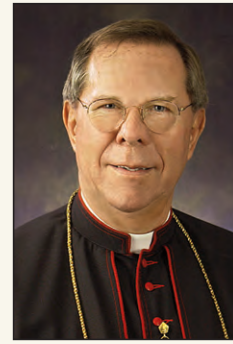




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Seeking the Face of the Lord

More than just giving consolation, Christ offers eternal life, page 5.

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Forming character, sportsmanship and faith

Building sports programs at smaller schools creates another foundation for life

Submitted photo



Seton Catholic High School basketball player Adam Schroeder directs his team's offense during a Feb. 19 game at Chuck Mosey Memorial Gymnasium in Richmond. In the past five years, Seton Catholic has made great strides in developing a sports program for its students.



Trent Tremain



Adam Schroeder



Elise Armstrong

(Editor's note: When it relates to sports, the approach of well-established Catholic high schools in the archdiocese has usually been marked by competition, character, sportsmanship and faith. In the past five years, two new Catholic high schools in the archdiocese—Seton Catholic High School in Richmond and Providence Cristo Rey High School in Indianapolis—have experienced the challenges and joys of starting sports programs for their students. These two stories focus on their efforts.)

By John Shaughnessy

It's a moment that Trent Tremain will never forget.

It's a feeling that Adam Schroeder savors every time he thinks about it.

Taken together, both situations offer a special glimpse of basketball-inspired March Madness and Hoosier Hysteria—complete with a touch of the Catholic approach to sports and life.

Both situations also provide a perspective of the challenges and joys that await a small Catholic high school trying to develop an Indiana High School Athletic Association sports program for its students.

The first splendid moment is shared by Tremain, the athletic director of Seton Catholic High School in Richmond, a

school that opened in 2002.

As the boys' basketball team prepared for the state tournament in 2009, the school had never won a sectional game in any sport. In fact, since the school first began playing sports in the 2004-05 school year, the boy's basketball team had a history of struggling, including losing one game 44-0. That's the background for Tremain's story.

"One of our players on last year's team had the ugliest free throw shot in Indiana high school history," Tremain begins. "I tell kids I'll come in and work with them at any time. He took me up on it. He came in the mornings to work on his shot. When we got to the first round of the sectionals, the game was tied with a few seconds left, and he got fouled. He ended up making both free throws, and we won the game. He came up

and thanked me for working with him.

"That's the one thing I value more than anything else at a small school. We have so many one-on-one opportunities with kids where they know we want them to succeed. They understand we care about them, and have their best interests in mind. That makes those moments that much more special."

Then there's the feeling that Adam Schroeder savors every time he thinks about it.

The feeling occurs when the 15-year-old freshman plays this season on the boys' varsity basketball team during home games at Chuck Mosey Memorial Gymnasium, Seton's athletic facility that opened during the

See SPORTS, page 8

Middle East religious leaders say dialogue is only hope for peace

ROME (CNS)—In a conference dedicated to promoting Christian-Muslim dialogue in the Middle East, an Iraqi archbishop quoted U.S. civil rights leader Rev. Martin Luther King Jr.: "We must learn to live together as brothers or perish together as fools."

Chaldean Archbishop Louis Sako of Kirkuk, Iraq, said the pressures of war and the general political situation in the Middle East lead many people to believe that the region "is destined to be emptied of Christians."

The archbishop was one of the participants in a conference in Rome on Feb. 22 sponsored by the Community of Sant'Egidio, a lay group.

Archbishop Sako told Catholic News Service that the atmosphere in Iraq in the days before the parliamentary elections, scheduled for March 7, is "an atmosphere of tension."

Five seats in the parliament have been set aside for the Christian community and the various political parties are courting Christians, trying to get them on their side, he said.

The archbishop said Iraq's Christian Churches must speak with a united voice in defending religious freedom and the full citizenship rights of all Iraqis, but it would be improper and ultimately futile to try to form a Christian political party.

"Religion is something personal" and is not an appropriate foundation for a party or for a state, he said.

The only way to improve people's lives and encourage Christians to stay in Iraq "is to improve security. We have a lot of freedom now," but the lack of safety and stability means "people cannot go out, cannot work and cannot live normally," Archbishop Sako said.

See MIDDLE EAST, page 2



Chaldean Archbishop Louis Sako

New Jersey couple celebrates birth of premature twin girls that doctors had advised they abort

WAYNE, N.J. (CNS)—Perhaps the birth of the De Mayo identical twins on Dec. 29 already might hint at the girls' personalities, now beginning to form: Natalia, the smaller of the two, announced her arrival into the world by screaming. Melania, the larger of the two, came out of the womb sleeping.

Several weeks later, the twin's parents, Stephania and Rich De Mayo of Immaculate Heart of Mary Parish in Wayne, beamed proudly as they took turns holding them, sleeping and swaddled, unaffected by the yapping of the couple's Yorkies, Bentley and Dolce.

For their parents, their birth is a miraculous ending to a "touch-and-go" pregnancy riddled with complications. Their births made medical history as 29-year-old Stephania became the first known heart transplant recipient in the world to give birth to healthy twins.

So many people involved call the twins' births a miracle, including the physicians and countless people far and wide who prayed throughout Stephania's pregnancy. Among them were Paterson Bishop Arthur J. Serratelli; one of the twin's grandmothers, Dr. Mary Mazzarella, who also serves as diocesan Respect Life consultant; and the Sisters of Charity at the order's motherhouse and a residence for retired religious sisters.

CNS photo/Michael Wojcik, The Beacon



Stephania and Rich De Mayo cradle their twin daughters, Natalia and Melania, in this undated photo. Their births made medical history as 29-year-old Stephania became the first known heart transplant recipient in the world to give birth to healthy twins.

See TWINS, page 2

MIDDLE EAST

continued from page 1

Restoring normal relations between different religious and ethnic groups "will take time," he said, "because the whole of Iraq was destroyed" in the war following the U.S.-led invasion.



Fr. Pierbattista Pizzaballa, O.F.M.

He also said Iraqis need to be educated in "open-mindedness and loyalty to the country" rather than just to their religious group.

Tarek Mitri, the minister for information in Lebanon's government and formerly coordinator of interreligious relations for the World Council of Churches, told the conference that interreligious dialogue is essential in the region.

"I do not claim that dialogue has

fulfilled many of its promises," Mitri said, but "without dialogue the situation would be much worse."

Mitri told the conference that dialogue is essential not only for getting to know each other and identifying common values, but is also needed around the world to counteract what he sees as one of the biggest dangers of globalization—giving global importance to local problems.

Especially since the 2001 terrorist attacks on the United States, he said, local communities of Christians or Muslims hear about something happening to their co-religionists in another part of the world and seem ready to take it out on their own Christian or Muslim neighbors.

"There has been a globalization of fear, a globalization of suspicion and a globalization of hostility," he said.

Local religious leaders, he said, must "refuse to be drawn in" to such a process, and must defuse local tensions before they generate problems in other parts of the world.

Mitri spoke at the conference just two days after Saad Hariri, Lebanon's

prime minister, met Pope Benedict XVI at the Vatican.

In a statement after the meeting on Feb. 20, the Vatican said the pope and prime minister expressed hope that Lebanon, "through the exemplary coexistence of the various religious communities of which it is composed, may continue to be a 'message' for the region of the Middle East and for the whole world."

Franciscan Father Pierbattista Pizzaballa, head of the Franciscan Custody of the Holy Land, told the conference that the fact that Christians and Muslims in the Holy Land are both Palestinians means "they have the same problems and the same hopes."

"The Israeli-Palestinian conflict absorbs almost all of their energy and leaves little room for conflict among them," he said.

Since 1809, he said, the Catholic schools in the Holy Land have been the primary places for promoting Christian-Muslim dialogue and for putting it into practice. For more than 200 years, Catholic schools have been open to Muslim students. The schools try to ensure a mix of

about 60 percent Christians and 40 percent Muslims, although in places like Jericho and Bethlehem the percentage of Muslim students is higher, he said.

The mixed schools create a space where children grow up knowing each another and learning and playing together, he said, and they also bring the children's parents together in a common project of creating a better present and future for their children.

Mohammed Esslimani, a Muslim theologian who lives in Saudi Arabia and in Rome, said religious and civic leaders "need to prepare the cultural groundwork for dialogue."

Too often, he said, "religion has been deformed" by fundamentalists on both sides who claim to speak for their faiths or by those who paint a false picture of the other's faith.

In addition, both Christians and Muslims "need to have a clear understanding of the differences between the truths held by the other religion and the actions—often erroneous—of the religion's followers," he said. †

TWINS

continued from page 1

"They are so beautiful and perfect," said 35-year-old Rich, a restaurant owner in Clifton, as he gazed at his two daughters, born at Newark Beth Israel Medical Center a minute apart and six weeks premature. "It's a miracle they are here. We weren't sure that they both would survive."

Their birth has even greater significance as a "miracle" story because both Stephania and Rich trusted in God, and rejected doctors who advised aborting both babies early on in what was a risky pregnancy.

Mazzarella, a retired pediatrician, acknowledged that Stephania's carrying twins posed increased medical risks for both the mother and babies, but when she heard the doctors had "mentioned abortion, I ran into the chapel," she told *The Beacon*, Paterson's diocesan newspaper.

In the chapel at the Paterson

Diocesan Center, where she has her office, "I was in tears, praying to God, 'How could this be possible? This can't happen.' To think of someone destroying a human life is just terrible," Mazzarella said.

"Then, Bishop Serratelli walked by. He came in. We prayed and talked about it. I asked the Sisters at St. Anne Villa [where she volunteers] and others to pray, too."

Bolstered by faith, the De Mayos refused to abort both babies.

Later on during a serious complication in the pregnancy, the couple refused one doctor's recommendation to abort one baby to save the other, Rich said.

"Abortion wasn't an option. These babies had a fighting chance," Rich told *The Beacon* when Natalia came home

after several weeks in the neonatal intensive care unit. Melania came home on Jan. 14. "We had faith—something greater to believe in from what the doctors were telling us."

The De Mayos' faith was tested when doctors discovered that Natalia's life was in danger from an unequal flow of blood and nutrients. That's when a doctor matter-of-factly suggested that the weaker Natalia be aborted to save the stronger Melania, Stephania said.

"In the medical evaluations, doctors found that the babies were 100 percent healthy. Their hearts and bodies were fine," Stephania said. "My children are everything to me. I have to be an advocate for them. I couldn't take one of their lives."

Another doctor suggested that a risky

type of laser surgery could correct the potentially fatal in utero blood-and-nutrient-supply problem. It was a success.

Bishop Serratelli kept the twins in his prayers during Stephania's pregnancy, among his other intentions for the sick. He also checked in on their progress, Mazzarella said.

"It's a great blessing to the family and to all of us," the bishop said. "Many people prayed for the babies. Credit [for their births] goes to God."

In August 2008, Stephania received a heart transplant. She had been diagnosed with restrictive cardiomyopathy, a condition that results in a stiffening of the heart muscle and, eventually, heart failure.

The heart came from 14-year-old Sean Clegg, killed by a car while riding his bike near his home. His mother, Gail, has since met the babies, and she believes her son is watching over them.

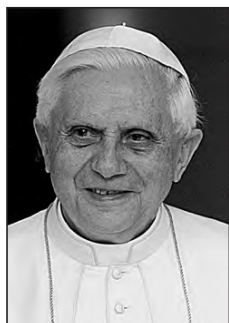
"For us, having kids was always the big thing. My husband loves children," said Stephania. "Now we want to teach our children to be giving people, and teach them about the good things in life." †

'We had faith—something greater to believe in from what the doctors were telling us.'

—Rich De Mayo

Lent is a time for spiritual training, pope says before beginning retreat

VATICAN CITY (CNS)—Before beginning his annual Lenten retreat, Pope Benedict XVI encouraged Catholics around the world to practice prayer and penance in the weeks leading up to Easter.



Pope Benedict XVI

The entire period of Lent should be like "a long 'retreat' during which people can return inside themselves and listen to the voice of God, in order to overcome the temptations of the Evil One," the pope said at his noon blessing on Feb. 21.

He described Lent as a time of spiritual training, undertaken not with an attitude of pride, but in an effort to live more closely with Jesus through prayerful reflection and penitential practices.

The importance of spiritual fortification in order to resist temptation was illustrated by the Gospel account of Christ's own temptations by Satan in the desert, the pope said.

"Christ came into the world to free us from sin and from the ambiguous fascination of designing our lives without God. He did so not with high-sounding proclamations, but by fighting personally against the tempter, right up to the cross," he said.

"This example is valid for everyone: the world is made better beginning with oneself, by changing, with the grace of God, whatever is wrong in one's own life," he said.

Later in the day, the pope began his weeklong retreat, which was being led this year by Salesian Father Enrico dal Covolo, an expert in early Christianity. Father dal Covolo was to offer 17 talks and meditations on the priesthood.

The pope cleared his schedule of audiences and public events during the week, including his general audience. †

Lenten activities, including Ash Wednesday homily, are online

During the Lenten season, we need to keep Easter daily before our eyes.

So said Father Patrick Beidelman, director of liturgy for the archdiocesan Office of Worship and vice rector of Bishop Simon Bruté College Seminary in Indianapolis, during his Ash Wednesday homily at SS. Peter and Paul Cathedral in Indianapolis on Feb. 17.



Fr. Patrick Beidelman

Father Beidelman's homily is available as our newest Lenten resource on *The Criterion's* Lenten Web page at www.archindy.org/lent.

The page consists of links to daily readings, a Lenten column by Archbishop Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †



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Speakers encourage teenagers to embrace pro-life service

By Mary Ann Wyand

COLUMBUS—Pro-life speaker Christine Harrington carefully placed five chairs in a row across the front of the room.

Then she smiled at 25 teenagers participating in “Keep the Fire Burning,” a pro-life youth rally on Jan. 30 at St. Bartholomew Parish in Columbus.

The chairs represent her family, Harrington told the young people.

She walked over to the last chair and sat down before sharing her emotional testimonial, often wiping tears from her eyes and pausing to take a deep breath before speaking again.

“Abortion is not a comfortable subject to talk about,” she said. “It takes a lot of courage to be a part of the pro-life movement. I’m here to bring you the face of the reality of abortion. I’m going to take you down a road that is not comfortable. It’s not going to be easy to hear my story. . . . Whenever I speak in front of young people or to pro-life groups, it’s always very painful because I relive the pain of abortion every time I talk about it.”

That pain “never, ever goes away,” Harrington said, even though she has experienced God’s mercy, love and healing grace through the Church’s confidential Rachel’s Vineyard abortion reconciliation ministry.

She is a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese.

“Every day of my life, I wake up with the pain,” she said. “Every night when I go to bed, I go to bed with the pain. What the pro-choice people don’t tell you is that you will live with that choice—the pain, the shame and the embarrassment—for the rest of your life.”

Twenty-one years ago, Harrington said, she began trying to convince herself that she made the right decision when she chose to have an abortion.

She was a successful Catholic businesswoman in her 30s at the time, but couldn’t talk about her “deep, dark, ugly secret” with anyone except her parents and sister.

“I couldn’t tell people that I was the face of abortion,” Harrington said, even during counseling sessions.

“When you have an abortion, you are then in spiritual conflict and you become detached from God,” she explained. “After I had an abortion, I couldn’t go to church anymore. I quit going to Mass. I couldn’t tell the priest. So I started rationalizing my decision and running away from it all the time. But you can’t justify this decision. It can’t be done. I had a very hard time dealing with abortion so I ate [a lot] to try to cover the pain.”

Eighteen years ago, after experiencing two abortions, she chose life during a third pregnancy and her son, Luke, was born.

“That’s when I truly knew what I had

done,” Harrington said. “You cannot have a child and watch your child grow up without thinking about how old your other child would be. As a mother, I was not able to be whole for him because I kept this ugly secret about myself so hidden. There were times that I was emotionally detached from my own son because of the pain that I carried within me. Throughout those years, I kept getting a calling from God to go back to the Church. But I resisted it.”

After 20 years of keeping her painful secret, Harrington finally said yes to God two years ago and spoke with a priest about her abortion experiences. He encouraged her to participate in the Rachel’s Vineyard program, which helped her start on the journey toward healing.

“Rachel’s Vineyard is designed to help women work through the pain of abortion,” she said. “You come to understand that God forgives you, but the hardest part is being able to forgive yourself. . . . My greatest shame came two years ago when I had to tell my son the truth. It’s not easy to admit to your own child that he could have had a brother or sister, especially when he was an only child. But I have a remarkable son because he was able to forgive me.”

Then Harrington introduced Luke, who walked to the front of the room, sat down in the chair next to his mother and smiled at her.

“This is my son, my precious gift from God,” she told the young people. “Luke has never been with me for one of my speeches before. He will be 18 in June.”

Walking behind the three empty chairs, Harrington said the third chair represents her daughter, Ashley, who would have been 21 years old, and the other two chairs represent her twin daughters, Sarah and Lauren, who would have been 19 years old if she had not chosen to have abortions.

“This is my family,” she said, blinking back tears. “My son had to grow up alone not knowing his family because of my decisions. This is the reality of abortion.”

Harrington thanked the teenagers for listening to her story then encouraged them to pray the rosary for the strength to practice abstinence until marriage.

“The answer to not going down the road to abortion is obvious,” she said. “It’s not to have sex. You have to remember that you are a sacred being and a gift from God. Sex was meant to be saved for marriage between you, your spouse and God. Marriage is a blessed union, but that’s not what society is saying to young people.”

St. Malachy parishioner Stephanie Engelman of Brownsburg, who also spoke at the rally, reminded the teenagers that Scripture teaches us to respect life from the womb to the tomb.

“To be truly pro-life involves how we live every moment of every day,” Engelman said. “It means placing value on the life of every single person—born and unborn. Whenever we have an opportunity to do something to help others, we are sharing our

love and showing God’s love to people.”

The pro-life youth rally was organized by St. Bartholomew parishioner Kayla McClaine of Columbus for her senior service project at Columbus East High School. It concluded with a candlelight prayer service, and an opportunity for the teenagers to share reflections and ways to “Keep the Fire Burning” with pro-life volunteer service.

After the rally, Harrington said she realized two years ago that God is blessing her pro-life ministry when she wrote a story about her abortion experiences and sent it to *The Criterion* for publication.

Harrington wrote the article because she felt called to try to help other women who are experiencing crisis pregnancies to choose life for their unborn children.

Her story, titled “Abortion—One Woman’s Journey,” was printed in *The Criterion*’s “Be Our Guest” column—amazingly on her son’s 16th birthday—which she believes is a blessing from God.

Listening to his mother’s presentation was “really intense,” Luke said. “I believe people were changed here today, especially the youths. Sharing this with my Mom has brought us closer. It has opened my eyes more to my faith.”

Photos by Mary Ann Wyand



St. Bartholomew parishioner Kayla McClaine, a Columbus East High School senior, passes out pro-life literature to teenagers during “Keep the Fire Burning,” a pro-life rally she organized for her community service project. Kayla said she hopes the teenagers will share the pro-life information with other young people, which could help save the lives of unborn babies.



St. John Vianney parishioner Christine Harrington of Fishers, Ind., in the Lafayette Diocese, holds her rosary as she shares her emotional abortion story during “Keep the Fire Burning,” a pro-life youth rally on Jan. 30 at St. Bartholomew Parish in Columbus.

(To read Christine Harrington’s 2008 “Be Our Guest” article, log on to <http://www.archindy.org/criterion/local/2008/06-13/guest.html>.) †

Rachel’s Vineyard Retreats are scheduled in March and July

Women and men affected by abortion are invited to participate in a confidential Rachel’s Vineyard Retreat on March 19-21 sponsored by the archdiocesan Office for Pro-Life Ministry.

The weekend retreat at an undisclosed location “addresses the deep spiritual wounds of abortion,” said Servants of the Gospel of Life Sister Diane Carollo, director of the pro-life office.

Rachel’s Vineyard programming is presented by a priest, therapists and other trained facilitators.

“Participants experience their sadness and grief in the company of others who share their pain,” Sister Diane said. “The

retreat focuses on God’s unconditional love and forgiveness in a confidential atmosphere. Memories of abandonment, pain and confusion are replaced by feelings of reconciliation and peace.”

The abortion reconciliation retreat will be presented again on July 16-18.

(To learn more about the archdiocesan Rachel’s Vineyard Retreat, Project Rachel, Rachel’s Companions, Rachel’s Network and Rachel’s Counselors, call Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521, or Bernadette Roy at 317-831-2892. All calls are confidential.) †

Parishioner appreciates priestly example and leadership of pastor

(Calissa Harvey is a member of St. Gabriel Parish in Connersville. She wrote to *The Criterion* to share her appreciation of Father Stanley Herber, her pastor.)

A few years ago, when Father Stan decided not to retire, the Holy Spirit breathed new life into him.

Opportunities for our entire parish community to be catechized have steadily increased these past few years. Liturgy of the Word for Children during the Sunday liturgy, “Living with Christ” Lenten retreats, Religious Education for Adults on the same evening the teenagers are receiving religious education are just a few of the programs he has established.

More than a year ago, Father Stan decided to dedicate a year to the devotion to the Sacred Heart of Jesus. His plans included teaching the history of the devotion, its scriptural foundations, its deeper spiritual meaning and relationship to the Eucharist, its application to us in the year 2009 and, ultimately, enthronement of the Sacred Heart into each household of our parish.



He decided to begin this study on June 19, 2009, the Feast of the Sacred Heart of Jesus. The Holy Spirit provided affirmation when several months later Pope Benedict XVI declared June 19, 2009, as the beginning of the “Year for Priests.”

Our parish is exceptionally blessed by Father Stan’s powerful homilies, his gentle strength, and his sincere wish to lead each of us directly into the arms and heart of Jesus Christ.

The following narrative was written by Father Stan and placed in our Sunday bulletin on Oct. 18, 2009. While most priests have likely had an experience similar to the one that Father Stan describes, his response to the incident is quite remarkable.

The Archdiocese of Indianapolis should be made aware of the treasure we hold in east central Indiana!

“Last Sunday, one of the smaller children on his way to the ‘Liturgy of the Word for Children’ passed me at the altar and said, ‘Hi God!’ I repeated his words for all in the church to hear.

“We all laughed.

“What did the parents of that child say to him when he returned at the end of Mass?

“Maybe, ‘He’s not God, silly! That’s just

Father Stan—someone like all of us!’

“Might I suggest a response? Something like this: ‘That’s Father Stan, Billy. He’s not God. He’s just an ordinary person like you and me. ‘But, he is special in one way—he takes the place of Jesus for us at Mass.

“‘He gathers us together, just like Jesus. He tells us of God’s love for us, just like Jesus. He takes the place of Jesus for us in the sacrifice by receiving our gifts and placing them on the altar, just like Jesus, by telling the story of the Last Supper, when the bread and wine become the Body and

Blood of Jesus, by breaking the holy bread and pouring the consecrated wine, so all can receive, by giving us holy Communion, when Jesus comes into our hearts, and by sending us out as good Catholics to love everyone, just like Jesus.

“‘So you see, Billy, Father Stan is just like us, an ordinary person. But he has some pretty big shoes to fill—the sandals of Jesus, our Savior!’” †



Fr. Stanley Herber



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

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher
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Editorial



Bishop James A. Tamayo of Laredo, Texas, speaks during a meeting with Senate Democrats on Capitol Hill in Washington on Sept. 17. At right is Auxiliary Bishop Edgar M. da Cunha of Newark, N.J., and Bishop Ricardo Ramirez of Las Cruces, N.M. They discussed a range of topics, including health care and immigration reform.

Liberal or conservative?

The secular media, and perhaps most Americans these days, tend to consider the Catholic Church as part of the “far-right.” That perception was strengthened when the U.S. bishops opposed the health care bill unless it prohibited funds going to pay for abortions.

The public knows that the Catholic Church opposes abortion, so-called same-sex marriage, euthanasia and federal funding of embryonic stem-cell research—all issues considered “conservative” in American politics.

But if the Obama administration gets around to trying to reform our immigration laws, as the president has said he intends to do, it will suddenly seem that the Church is part of the “far-left.” The effort to make it easier for immigrants to come into the United States legally is seen as a “liberal” position.

The Catholic Church also opposes the death penalty in nearly all cases, and favors legislation that will help the poor, also considered liberal positions.

So which is it? Is the Catholic Church liberal or conservative?

The answer is that the Church is consistent. The Catholic Church is always in favor of human rights.

American political parties are inconsistent. Why doesn't the political party that opposes abortion, euthanasia and same-sex marriage also oppose the death penalty and favor more rights for immigrants in search of better lives, and programs that will help the poor and promote social justice? Or vice versa?

In the future, it seems assured that many will perceive the Catholic Church to be conservative on moral issues and liberal on social justice issues.

In our Jan. 8 issue, our editorial examined where Catholics are in the world. They are quickly becoming more numerous in the southern hemisphere—meaning Africa, Latin America and Asia—while they are becoming less numerous in the north—mainly Europe and Canada. Catholics in the south are more conservative on moral issues and more liberal on social justice issues than are Catholics in the north.

Since there is greater poverty in Africa, Latin America and Asia, the Church in those areas of the world is seen as aligning with the Western left on matters of international economic structures and the proper role of the state in promoting an equal distribution

of resources.

John Allen is convinced, and convincing, that the Church will continue to be morally conservative and liberal on social issues. He is the Vatican correspondent for the *National Catholic Reporter* as well as a Vatican analyst for CNN and National Public Radio. He is widely respected for his accurate and balanced reporting.

In his most recent book, *The Future Church*, he examines 10 trends that he believes will be characteristic of the future Church.

One of them is what he calls “evangelical Catholicism.” Ever since the election of Pope John Paul II in 1978, he says, “Catholicism has become steadily more evangelical—uncompromising and unabashedly itself, more interested in evangelizing culture than accommodating it.”

These are the defining features of evangelical Catholicism, according to Allen:

- “A clear embrace of traditional Catholic thought, speech and practice, the usual word for which is ‘orthodoxy.’”
- “Eagerness to proclaim one’s Catholic identity to the world, emphasizing its implications for culture, society, and politics.”
- “Faith seen as a matter of personal choice rather than cultural inheritance.”

The action of the U.S. bishops in lobbying for changes in the health care bill over the issue of abortion seems to be an example of Allen’s evangelical Catholicism. They weren’t content to just sit back and hope for the best. They were asserting that Catholics’ belief in the sanctity of human life was too important for that. They were evangelizing, which means “spreading the Gospel.”

We expect to see the bishops continue to become involved in political matters when they touch on religious and human rights issues. However, it shouldn’t be only the bishops who are doing so. It’s first and foremost the Catholic laity who should be doing so.

The fact that the future Church is likely to be characterized as evangelical Catholicism doesn’t mean that there won’t continue to be Catholics who describe themselves as liberal politically. We need Catholics who are willing to fight for liberal positions when it comes to justice issues.

Is the Catholic Church politically liberal or conservative? It depends on the issue.

—John F. Fink

Reflection/Sean Gallagher

A lesson behind the lessons in the Tiger Woods scandal

When professional golfer Tiger Woods appeared on television on Feb. 19 to apologize for being unfaithful to his wife, Elin, much of the world seemed to stand still.



Trading on the New York Stock Exchange slowed dramatically during Woods’ 13-minute statement. Major television networks interrupted their regular programming to broadcast the statement live. People around the world stopped to watch arguably the greatest player in the history of golf say he was sorry.

Sports reporter and author Jeremy Schaap said the moment was a small version of the way in which the world watched Neil Armstrong become the first person to set foot on the moon in 1969.

While there are good lessons for all of us to be reminded of in Woods’ troubles, it is important to step back and consider why so many people—including myself—gave so much attention to those troubles in the first place.

It is a striking symbol of how much value our society places on celebrities, whether in sports, entertainment or politics.

Many people see these famous people as messiahs, saving them not so much from their sins as from the boredom that they think everyday life is filled with or the (at best) mediocrity that they think they are destined for.

Such exaltation of celebrities is not new. In one way or another, it has happened throughout history. But the way in which today’s media can make stars ubiquitous, however, has changed the equation.

In 1966, John Lennon said in an interview that the Beatles were “bigger than Jesus.” As you might imagine, his comment caused an uproar in the United States.

Beatles fans might not have gone to a church on Sunday morning to worship

John, Paul, George and Ringo, but, in essence, Lennon was right. He and his fellow Beatles were effectively more important in many peoples’ hearts than the Savior of the world.

The same can be said for people today who hold Tiger Woods or other sports figures, actors or rock stars in such high regard.

And what happens when these secular saviors show themselves through their faults and foibles to be human like everyone else?

Well, then we try to tear them down through the tabloids and Internet as quickly as we lifted them up.

In saying this, I am not arguing that these celebrities have no place in a well-ordered society.

Much good can be learned through sports. Actors and singers can inspire us through their artistic talents.

But there needs to be balance in the attention we give to them. We need to have our priorities in order.

Jesus needs to be the most important person in our lives, not just when we step back and really think things out—for most believers who are fans of sports and movie stars would acknowledge as much in the final analysis.

But our Lord needs to be first in our minds and hearts in the immediacy of our everyday lives when so many other things and people are competing for our attention.

When we open ourselves to a relationship with our Lord that is far deeper than we’ll ever have with any celebrity, we’ll experience some truths that might just shock us.

Our relationship with him can make our ordinary, boring days transfigured with his glory. And we’ll see that Jesus has destined us, not for mediocrity, but to be great saints in heaven, shining like the brightest star in the sky—or on the Hollywood Walk of Fame.

When we experience these truths for ourselves, then our celebrity culture will lose a good bit of its glitz and glam.

(Sean Gallagher is a reporter for The Criterion.) †

Letters to the Editor

Prayerfully seek God’s guidance in all of life’s challenges

Regarding the article in the Feb. 12 issue of *The Criterion* in which Cardinal Francis E. George denounced New Ways Ministry, I feel moved to say something.

Is there a right or wrong side in this battle? Cardinal George seems quite concerned that others will see the views and actions of New Ways Ministry as not authentically Catholic.

New Ways Ministry, while no doubt doing much good, is determined to continue to perform the ministry that they feel called to regardless of what Church authority thinks.

The shots have been fired. Who will win the battle? Should we really care?

I am not an authority on Church law. I know several gay people, and am trying to get past the point where I even need to label people.

Whether it be gay people, illegal immigrants, the poor or the rich, all Catholics are called by God to minister to their needs. Jesus seemed to spend a lot of time with the marginalized, the tax collectors, the poor, lepers, etc.

Often through history, people have knocked heads with Church authority. St. Joan of Arc comes to mind. I am certain that there is common ground to be found as long as both sides prayerfully seek God’s guidance. Me? Obviously, I have given the matter

some thought, but I refuse to take sides.

The Lenten season is a good time for us to give of ourselves. Let us pray that, in Jesus’ name, all Catholics will seek first to serve God’s call.

To do that, we must pray daily and often. We may be called to step out of our comfort zone or perhaps to step on some toes in doing God’s will.

We must be willing to pay the consequences. Jesus did.

Keith Byerley
Georgetown

Letters Policy

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

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

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

Send letters to “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

More than just giving consolation, Christ offers eternal life

The ordinary picture of Jesus in the New Testament is a human one.

Jesus is the son of the carpenter. He is the Son of Mary. He was a man who tired, a man who lost his patience. He had friends like us, and when his friend Lazarus died, Jesus wept. Jesus was a man who suffered. He was mocked and scourged. He died on the criminal's cross. But he is also God.

The disciples of Jesus were upset and discouraged to hear from Jesus that he must suffer and die at the hands of the chief priests, elders and scribes. And so to encourage them, Jesus gave them a glimpse of his glory.

Unlike the disciples, our recollection of Christ as a suffering and courageous person is a source of consolation to us. We, in our joys and sorrows, easily identify with him, and we are encouraged to pray to him for help.

Yet it is a good thing for us too that the Church brings to our attention the mystery of the Transfiguration on the second Sunday of Lent. Christ is more than a suffering, patient and brilliant teacher. Like the disciples, we need to know he is divine. We need him to be God.

Pope Benedict XVI makes an important point when he reminds us that more and more we live in a secular culture that prefers to exclude God from ordinary human discourse and public life.

The prevailing culture asserts that faith is not scientific. God belongs in private

devotion.

The example the Holy Father cites is the intentional exclusion of God and reference to Europe's Christian roots in the Constitution of the European Union. Closer to home, in Indiana, in the recent past, we had the court ruling that our state legislature should no longer make reference to Christ in its formal prayer. It is politically incorrect.

The hazard we face is this: The exclusion of God and the absence of Christ from public discourse can affect our daily consciousness of God. There is plenty of historical evidence that a world without God becomes a dangerous one. Besides, it is not truthful.

There is an internal reason why we Catholics and Christians need to restore our understanding that the Christ of our faith is the God man. In recent times, catechetical instruction has overly emphasized the humanity of Jesus in order to have us identify with him more closely.

Yet we need a divine Savior. Christ's glory must shine through and give us confidence in our prayer. We can be grateful today that, in our times of trouble and need, we have someone who can offer us even more than consolation. We have the Christ to whom all power in heaven and on Earth has been given.

And so it is timely that the mystery of the Transfiguration takes us to the mountain and helps us remember, once more, what is

important about life and what is important about death.

As it did for Peter, James and John, the showing of the Lordship of Jesus for one brief, shining moment assures us that the fullness of love indeed wins out over the pain and power of evil.

Day after day, we look at the many faces of evil. Next Sunday, we are dramatically reminded to seek the face of Jesus. We are reminded that we share in the glory and fullness of God's love. We are reminded that there is much more to life and reality than meets the eye.

But how easy it is for us to become forgetful in our culture. Like Peter, James and John, we can get confused. The face of the Lord Jesus gets lost in the crowd. Pain and suffering and all kinds of painted masks veil the simple glory of God's face and presence all around us.

Both the Christ of human sorrow and the Christ of joyful power are present to us in this sacrament of the Eucharist. As Christians, we need to contact the human and the powerful Christ.

The Lenten celebration of the Lordship of Jesus in the midst of suffering gives us a

chance to renew our faith in the constancy of God's love. And we have the opportunity to refresh our Christian mission to carry Christ to others—the Christ who suffers and the Christ of joy. What a marvelous Lenten grace—to remember more clearly that we have a God who loves us.

Let's act on that grace. I add a final recommendation for our reflection during Lent. I encourage us to intentionally express our faith and dependence on the divinity of Christ on a daily basis.

And when given the opportunity, I encourage us to stand up for God in the public forum. †

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.

Más que simplemente brindar consuelo, Cristo nos ofrece vida eterna

La imagen común de Jesús en el Nuevo Testamento es muy humana.

Es el hijo del carpintero. Es el hijo de María. Se trataba de un hombre que se fatigaba, que perdía la paciencia. Tenía amigos como el resto de nosotros y cuando su amigo Lázaro murió, Jesús lloró. Fue un hombre que sufrió. Fue objeto de burlas y fue azotado; murió en la cruz como un delincuente. Pero también es Dios.

Los discípulos de Jesús se sintieron turbados y desalentados cuando Jesús les contó que debía sufrir y morir a manos de los sumos sacerdotes, los ancianos y los escribas. De modo que, para animarlos, Jesús les permitió entrever su gloria.

A diferencia de lo que ocurrió a los discípulos, recordar a Cristo como un ser penitente y valiente es una fuente de consuelo para nosotros. En nuestras alegrías y en nuestras penas podemos identificarnos fácilmente con él y se nos exhorta a rezarle para pedir su auxilio.

A pesar de ello, resulta beneficioso también que la Iglesia dirija nuestra atención al misterio de la Transfiguración en el segundo domingo de la Cuaresma. Cristo es más que un maestro sufrido, paciente y brillante. Al igual que sus discípulos, debemos saber que es divino. Necesitamos que sea Dios.

El Papa Benedicto XVI señala un punto importante cuando nos recuerda que cada vez más vivimos en una cultura secolar que prefiere excluir a Dios del discurso humano común y de la vida pública.

La cultura predominante asevera que la fe no es algo científico. Dios se relega a la devoción particular.

El ejemplo que cita el Santo Padre es la exclusión intencional de Dios y las referencias a las raíces cristiana de Europa en la Constitución de la Unión Europea. Más cerca de casa, en Indiana, en el pasado reciente, se pasó un mandato judicial mediante el cual en la legislación estatal ya no debe hacer referencia a Cristo en su invocación formal. No es políticamente correcto.

El riesgo que corremos es el siguiente: la exclusión de Dios y la ausencia de Cristo en el discurso público puede afectar nuestra conciencia diaria de Dios. Existe suficiente evidencia histórica que indica que un mundo sin Dios se torna peligroso. Además, no es real.

Existe una razón interior por la cual los católicos y los cristianos necesitamos restituir la comprensión de que el Cristo de nuestra fe es Dios hecho hombre. En época reciente la instrucción catequística ha hecho muchísimo énfasis en el carácter humano de Jesús para ayudarnos a identificarnos más estrechamente con él.

No obstante, necesitamos un salvador divino. La gloria de Cristo debe brillar y brindarnos confianza en nuestra oración. Hoy en día podemos estar agradecidos de que, en estos tiempos de tribulaciones y necesidad, tenemos a alguien que nos ofrece más que un simple consuelo. Tenemos a Cristo a quien se le ha otorgado todo el poder en el Cielo y en la Tierra.

Y por consiguiente, resulta oportuno que el misterio de la Transfiguración nos transporte a la montaña y nos ayude a recordar, una vez más, aquello que es importante tanto en la vida, como en la

muerte.

Al igual que ocurrió a Pedro, Santiago y Juan, ver la divinidad de Jesús por un breve y resplandeciente instante nos asegura que la plenitud del amor, en efecto, vence sobre el dolor y el poder del mal.

Día tras día vemos las distintas caras del mal. El próximo domingo se nos recuerda con vehemencia que debemos buscar el rostro de Jesús. Se nos recuerda que compartimos la gloria y la plenitud del amor de Dios. Se nos recuerda que la vida y la realidad van mucho más allá de lo que podemos ver.

Pero, ¿qué fácil resulta olvidar en nuestra cultura! Podemos confundirnos, como les sucedió a Pedro, a Santiago y a Juan. El rostro del Señor Jesús se pierde en medio de la multitud. El dolor y el sufrimiento, así como todo tipo de máscaras pintadas, esconden la gloria sencilla del rostro y la presencia de Dios que nos rodean.

En el sacramento de la Eucaristía se nos presenta tanto el Cristo del sufrimiento humano, como el Cristo del poder gozoso. Como cristianos debemos establecer contacto con el Cristo humano y poderoso.

La celebración de la Cuaresma de la divinidad de Jesús, en medio del sufrimiento, nos brinda la oportunidad de

renovar nuestra fe en la constancia del amor de Dios. Y tenemos la oportunidad de renovar nuestra misión cristiana para llevar a Cristo al prójimo, el Cristo que sufre y el Cristo jubiloso. ¡Qué gracia tan maravillosa de la Cuaresma: recordar más claramente que tenemos a un Dios que nos ama!

Actuemos guiados por esa gracia. Agregó una recomendación final para nuestra reflexión durante la Cuaresma: los animo a expresar intencionalmente y a diario nuestra fe y la dependencia de la divinidad de Cristo.

Y cuando exista la oportunidad, los exhorto a defender a Dios en público. †

¿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 26

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary, 6 p.m., Mass, 6:30 p.m., Stations of the Cross, Benediction, 7 p.m.** Information: 317-283-5508 or marivelli@aol.com.

St. Matthew the Apostle Parish, gymnasium, 4100 E. 56th St., Indianapolis. **Lenten fish fry, 5:30-8 p.m.** Information: 317-257-4297.

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **"The Gospel of John,"** actor Frank Runyeon, presenter, 7 p.m., free-will offering. Information: 317-738-3929.

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave.,

Indianapolis. **Stations of the Cross and Lenten fish fry, 5:30 p.m.** Information: 317-631-2939.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry, 5-7 p.m., \$6 adults, \$3 children.** Information: 317-638-5551.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Lenten fish fry, 4:30-7 p.m.** Information: 812-364-6173.

February 27

Reilly Auditorium, Owens Hall, Saint Mary-of-the-Woods. **"Eating Close to Home—The Importance of Local Food Markets and**

Simple Ways to Extend the Growing Season," Jane Bush, presenter, 7 p.m., organic and fair-trade coffee and desserts served, \$10 in advance, \$15 at door. Information and registration: candace@terregoods.org.

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **"Discerning God's Voice—Day of Reflection on Religious Vocations,"** Father Patrick Beidelman, presenter, 9:30 a.m.-3:30 p.m., conference, adoration of the Blessed Sacrament, opportunity for reconciliation and lunch, men and women ages 18 to 38. Information and registration: Little Sisters of the Poor, Sister Marie Cecilia Fausto, 317-872-6420.

February 28

Hindel Bowling Lanes, 6833 Massachusetts Ave., Indianapolis. Guardian Angel Guild, **"Bowl-athon" fundraiser, \$100 per team.** Information and registration: guardianangels@archindy.org.

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.

March 3

Our Lady of the Most Holy Rosary Parish, 520 Stevens St.,

Indianapolis. **Spaghetti and Spirituality, Mass, 5:45 p.m.,** pasta dinner. **"Did Darwinism Lead to Euthanasia, Eugenics and Abortion?"** Benjamin Wiker, Ph.D., presenter, suggested donation \$5. Information: www.holyrosaryindy.org.

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

March 5

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting, Matthew Will,**

economist, University of Indianapolis, presenter, 6:30 a.m., Mass, breakfast and program in Priori Hall, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

March 5-6

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Rummage sale, 10 a.m.-4 p.m.** Information: 317-872-6420.

March 7-9

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Parish stewardship retreat, "More than Silver or Gold,"** Father Daniel Mahan, presenter, 7 p.m. Information: 317-638-5551. †

Retreats and Programs

February 26-28

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women's Retreat—Women Clothed in Grace."** Information: 317-788-7581 or benedictinn@benedictinn.org.

Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). Sisters of St. Benedict, **"Come and See Weekend,"** high school girls are invited to learn about religious life. Information: 800-734-9999 or vocation@thedome.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Date Night at Fatima Retreat House—The Five Love Languages,"** Father Jim Farrell, presenter, 5 p.m., registration, Mass, 5:30 p.m., followed by dinner and presentation, \$40 per couple. Information: 317-545-7681 or spasotti@archindy.org.

March 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Our Lady of Fatima Retreat House and Benedict Inn Retreat and Conference Center, **"Drinking from the Well—Renewing Our Desire for Eternal Life with the Women of John's Gospel,"** Benedictine Sister Kathleen Yeadon and Rev. Callie Smith, presenters, Mass, 5:30 p.m., dinner, presentation, \$30 per person. Information: 317-545-7681 or spasotti@archindy.org.

March 4

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.

March 5-7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Finding a Friend Among the Saints—A Weekend Lenten Retreat with Father Jim Farrell."** Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Book of Job,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Jeffersonville parishes to host ValLimar Jansen

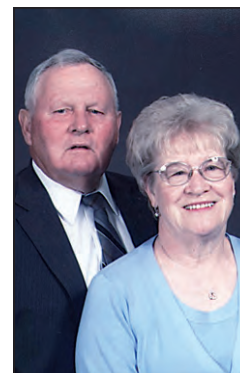
Most Sacred Heart of Jesus Parish and St. Augustine Parish, both in Jeffersonville, will host two performances by internationally recognized recording artist, inspirational speaker and storyteller ValLimar Jansen at 7 p.m. on March 5-6.

The March 5 event at St. Augustine Church, 315 E. Chestnut St., in Jeffersonville is a Lenten gathering for people of all ages titled "You Gotta Move." Jansen's main performance will take place on March 6 at St. Augustine Church.

Free-will donations will be accepted. To learn more about ValLimar Jansen, log on to www.afwmusic.com. For more information about the events, call the Catholic Community of Jeffersonville at 812-282-1231. †

VIPs

Joseph and Judith (Powers) Hagedorn, members of St. Mark Parish in Perry County, will celebrate their 50th wedding anniversary on Feb. 27.



The couple was married on Feb. 27, 1960, at St. Paul Church in Tell City. They are the parents of three children:

Jo Ann and Theresa Smith and Jerome Hagedorn. They have five grandchildren and two great-grandchildren. †

Society of St. Vincent de Paul starts speakers' bureau

The Indianapolis chapter of the Society of St. Vincent de Paul, an all-volunteer organization dedicated to helping the poor, has organized a speakers' bureau.

Speakers are now available to present programs on the mission of the Society of St. Vincent de Paul, and the services that it provides to the area's needy individuals

and families.

The speakers are prepared to give a short program, illustrated with scenes from the society's food pantry and distribution center in Indianapolis, and answer questions about the increasing need for volunteers and donations. The programs will be adapted to the needs of

the audience.

For more information about the Society of St. Vincent de Paul's speakers' bureau, call 317-923-6775 or send an e-mail to john@shermanandcompany.net. For more information about the Indianapolis chapter of the Society of St. Vincent de Paul, log on to www.svdpindy.org. †



Catholic Schools Week Mass

Catholic school students from across the archdiocese fill SS. Peter and Paul Cathedral in Indianapolis on Feb. 2 for a special Mass during Catholic Schools Week. More than a dozen priests joined Archbishop Daniel M. Buechlein to concelebrate the liturgy.



Birthline ministry in Madison

Prince of Peace parishioners and Birthline volunteers Jean Zubaty and Charisa McMahon of Madison sort donations of baby clothes and layette supplies on Jan. 17 at the parish center. The infant items will be given to expectant mothers that are experiencing crisis pregnancies in southern Indiana. Madison-area Catholics have been volunteering for the parish's Birthline ministry since 1982.

Archdiocesan parishes schedule Lenten penance services

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of penance services that have been reported to *The Criterion*.

The entire schedule is also posted on *The Criterion Online* at www.CriterionOnline.com.

Batesville Deanery

March 1, 7 p.m. at St. Lawrence, Lawrenceburg
 March 3, 7 p.m. at St. Joseph, Shelbyville
 March 3, 7 p.m. at St. Mary-of-the-Rock, Franklin County
 March 4, 7 p.m. at St. Mary, Rushville
 March 10, 7 p.m. for St. Martin, Yorkville, and St. Paul, New Alsace, at St. Paul, New Alsace
 March 15, 7 p.m. at St. Peter, Franklin County
 March 15, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 15, 7 p.m. at St. Louis, Batesville
 March 26, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 3, 7 p.m. at St. Charles Borromeo, Bloomington
 March 9, 7 p.m. at St. Agnes, Nashville
 March 23, 7 p.m. at St. Paul Catholic Center, Bloomington
 March 25, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

March 4, 7 p.m. at St. Mary, Rushville
 March 4, 7 p.m. at St. Bridget, Liberty
 March 10, 7 p.m. at St. Gabriel, Connersville
 March 11, 7 p.m. at St. Andrew, Richmond
 March 16, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 March 23, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery

March 3, 7 p.m. at Holy Spirit
 March 8, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at St. Therese of the Infant Jesus (Little Flower)

March 10, 1:30 p.m. at St. Philip Neri
 March 17, 7 p.m. at St. Thomas, Fortville
 March 23, 7 p.m. for St. Mary, Holy Cross and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
 March 25, 7 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

March 14, 2 p.m. deanery service at St. Andrew the Apostle
 March 15, 7 p.m. deanery service at Immaculate Heart of Mary
 March 16, 7 p.m. deanery service at Immaculate Heart of Mary

Indianapolis South Deanery

March 3, 7 p.m. at St. Mark the Evangelist
 March 4, 7 p.m. at Holy Name of Jesus, Beech Grove
 March 9, 7 p.m. at St. Roch
 March 10, 7 p.m. at St. Jude
 March 15, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 25, 7 p.m. at St. Ann
 March 29, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

March 1, 7 p.m. at St. Thomas More, Mooresville
 March 4, 7 p.m. at St. Malachy, Brownsburg
 March 10, 7 p.m. at St. Christopher
 March 15, 7 p.m. at St. Gabriel the Archangel
 March 16, 7 p.m. at St. Monica
 March 20, 10 a.m. for Holy Trinity and St. Anthony at St. Anthony
 March 24, 7 p.m. at St. Joseph
 March 24, 7 p.m. at St. Michael the Archangel
 March 25, 7 p.m. at Holy Angels

New Albany Deanery

March 2, 7 p.m. at St. Michael, Bradford
 March 7, 4 p.m. at St. Mary, New Albany
 March 8, 7 p.m. at St. Anthony of Padua, Clarksville
 March 9, 7 p.m. at St. Joseph, Sellersburg

March 10, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 11, 6:30 p.m. at St. Paul, Sellersburg
 March 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 15, 7 p.m. at St. Mary, Navilleton
 March 17, 7 p.m. at St. Joseph, Corydon
 March 18, 9 a.m.-9 p.m. at Our Lady of Perpetual Help, New Albany
 March 18, 7 p.m. at St. Frances Xavier, Henryville
 March 21, 4 p.m. at St. Mary, Lanesville
 March 28, 4 p.m. at Holy Family, New Albany

Seymour Deanery

March 7, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 9, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 March 10, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 March 11, 7 p.m. at St. Bartholomew, Columbus
 March 16, 6 p.m. at American Martyrs, Scottsburg
 March 17, 6 p.m. at St. Patrick, Salem
 March 29, 6:30 p.m. for St. Anne, Jennings County; St. Joseph, Jennings County; and St. Mary, North Vernon, at St. Joseph, Jennings County

Tell City Deanery

March 7, 5 p.m. at St. Augustine, Leopold
 March 21, 4 p.m. at St. Paul, Tell City
 March 24, 6:30 p.m. at St. Meinrad, St. Meinrad

Terre Haute Deanery

March 3, 7 p.m. at St. Paul the Apostle, Greencastle
 March 4, 7 p.m. at St. Patrick, Terre Haute
 March 14, 7 p.m. at St. Joseph, Rockville
 March 16, 7 p.m. at St. Benedict, Terre Haute
 March 18, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute †

Retreat can help make Lent more meaningful experience, priest says

By Mary Ann Wyand

To experience a more meaningful Lenten season, Father Jim Farrell said, set aside more time to spend with God.



Fr. Jim Farrell

Father Farrell also recommends scheduling a spiritual day of reflection or weekend retreat at one of the six retreat centers located in the archdiocese.

"In Indiana, northern Kentucky and western Ohio," he said, "there are at least 22 Catholic retreat houses."

The director of Our Lady of Fatima Retreat House in Indianapolis said spiritual enrichment programs enable people to renew their focus on prayer and strengthen their relationship with God.

He said retreat participants often tell him that they have gained a deeper desire to grow in their faith and share their faith with others as well as practical ideas on how to do that.

"Sometimes we need a spark, a spiritual boost, to reawaken in us the desire to stay close to Christ, the desire to live our faith," Father Farrell said. "Day or weekend retreat experiences give us time to separate ourselves from all the tangible stuff in life."

The archdiocesan retreat center is celebrating its 60th anniversary this year, he said, as a place for spiritual renewal set apart from the busyness of life where people can

Six retreat centers are located in archdiocese

• **Archabbey Guest House**
 Saint Meinrad Archabbey
 200 Hill Drive, St. Meinrad
 812-357-6585
 800-581-6905
www.saintmeinrad.edu

• **Benedict Inn Retreat and Conference Center**
 1402 Southern Ave., Beech Grove
 317-788-7581
www.benedictinn.org

• **Mother of the Redeemer Retreat Center**
 8220 W. State Road 48, Bloomington
 812-825-4642

fitheotokos@bluemarble.net

• **Mount Saint Francis Center for Spirituality**
 101 St. Anthony Drive, Mount St. Francis
 812-923-8817

• **Oldenburg Franciscan Center**
 Sisters of St. Francis Motherhouse
 Olivia Hall, Oldenburg
 812-933-6437
www.oldenburgfranciscans.org

• **Our Lady of Fatima Retreat House**
 5353 E. 56th St., Indianapolis
 317-545-7681
www.archindy.org/fatima

"come away and rest a while" with God.

"People need opportunities to get away from the routine of their lives in order to have some quality time for prayer at a place where there is silence and solitude," Father Farrell said, "so they can grow in their relationship with God, deepen their understanding of their faith, and consider the challenges that Jesus offers them in the Gospel and

how they can respond to them in their daily living." †

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Providence Cristo Rey athletes learn about motivation and leadership

By John Shaughnessy

Michelle Stevens smiles as she talks about what makes playing high school sports so special for her.

"It's just about the experience," says Michelle, a 17-year-old junior at Providence Cristo Rey High School in Indianapolis. "You win, you celebrate. You lose, you still have fun as a team. The biggest parts of athletics are communication and teamwork."

Sitting nearby, Jude Okpalannaka nods at Michelle's answer and then offers his own perspective from playing basketball the past two years at Providence Cristo Rey.

"What I really like is I never stop learning about the game," says Jude, a 17-year-old senior. "Before last year, I had never been in a regulation basketball game. With street ball, it's all about you. With our team, it's all about what we do as a team. We have people who never touched a basketball before. This has taught us motivation and leadership. It's fun."

When Jude made that comment in early February, his basketball team had a record

of four wins and 10 losses.

Welcome to the sports program at Providence Cristo Rey, a private Catholic school that opened three years ago in Indianapolis and now has about 75 students in four grades. It's a sports program that's still essentially in its infancy, a program whose main concern is giving students an opportunity to experience high school athletics.

"I don't think we push wins or losses here," says Andrew Dishman, the boys' basketball coach and the school's athletic director. "We want them to have the experience [of playing sports in high school], enjoy it and get those leadership skills that all athletic programs hope for."

It's a hope that comes with challenges and disappointments.

The disappointments come in telling a student who has an interest in playing a sport that there are not enough other students who have an interest in that sport.

"I have a girl who likes tennis, but there's not enough interest from other students," Dishman says.

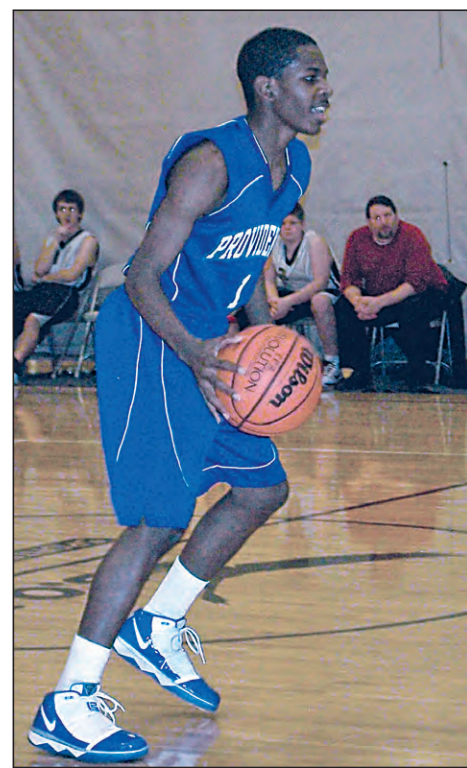
Since Cristo Rey opened in the summer of 2007, Dishman has had the responsibility of creating an athletic program at a school where students also work one school day a week in a business setting to help pay for their education.

"Initially, the biggest challenge is the interest of the students—what they want to do," Dishman says. "Then it's going out and making those contacts to get the schedule together to provide what they really want to do."

So far, Dishman has established a girls' volleyball team, a co-ed soccer team and a co-ed cross country team during the fall season. Boys' and girls' basketball are played during the winter season, and there's hope of having a girls' softball team this spring.

The girls' volleyball team offers a prime example of the trials and triumphs of starting a sports program at a new school.

"Our first year, we only had six volleyball players," Dishman says about a sport that needs six players on the court at a time. "The second year, we had 12. This year, we had eight. The girls took their lumps, but they came back every day to practice and worked to improve. I'm always impressed that our kids never give up. We have great kids, and they work hard and they balance a lot. To play a sport takes a lot of dedication."



Providence Cristo Rey High School basketball player Terry Majors is one of the students who has taken advantage of the small, private Catholic school's efforts to build an athletic program.



Coach Shane Tyree diagrams a play for members of the girls' basketball team at Providence Cristo Rey High School in Indianapolis. In its third year in existence, Providence Cristo Rey continues to develop its sports program to give students the experience of learning life lessons from athletics.

Even with all the challenges, Michelle Stevens says her two years on the volleyball team have provided a valuable experience with her teammates.

"Just knowing you have someone to relate to in terms of work, school and sports," she says. "My teammates know what it's like to have a busy schedule, and to schedule studying and homework around games and practices. With this being a new school, we were still learning the techniques of volleyball, but we were learning and trying a new thing."

Alonzo Webb has enjoyed a similar experience as part of the boy's basketball team.

"I really like it," says Alonzo, a 15-year-old sophomore. "I come from a

rough neighborhood, so to speak. We all come from the same place. We all know what each other is going through. I like going on away games and having fun, and seeing the competition and the sportsmanship from other teams."

Then there are the special moments when everything comes together for a team. Dishman beams when he recalls a come-from-behind win for the boys' basketball team this year. Still, another kind of success is even sweeter to him.

"I always enjoy the phone calls and e-mails from parents at the schools we play," Dishman says. "They say, 'I was really impressed by the way your athletes competed and the respect they showed.' That's what I enjoy overall." †

SPORTS

continued from page 1

2008-09 school year.

"Our stands are nearly full at most of our games," says Adam, a member of St. Andrew Parish in Richmond. "The environment is amazing. The crowd cheers when you go on and off the court. It brings out the best in all of us. A lot of our crowd is from the Richmond Catholic Community. It's nice to see them at the game and then at Mass on Sunday."

Building a sports program

Those moments are part of the joy for the Seton Catholic community, but there are also challenges in trying to create a sports program for a high school that has about 75 students in its four grades.

"There have definitely been some challenges," Tremain says. "It's getting smoother now. One of the challenges you have is when kids say, 'Yeah, I'm going to do this,' and then you set it up and they back out. The first year we tried girls' basketball, I got us a coach and a schedule. About 11 girls said they would play, but when practice started, just three showed up."

"One of the biggest challenges is getting all the students and parents to understand what it takes to build an athletic program."

Tremain's approach comes from playing sports at Helias High School in Jefferson City, Mo.—a Catholic high school of about 900 students known for winning state championships.

"I know what it takes to be successful at a high level," Tremain says. "The feeling here sometimes is everyone wants to have fun. That's good, but as far as a competitive spirit, it wasn't there program-wide. At some point, our coaches expect more than that. At some point, we have to be successful. It's been hard to get our students to understand the importance of their out-of-season efforts. They're starting to understand what it takes."

Another challenge is scheduling for the seven sports for boys and the seven sports for girls.

"You really have to know the level of each team you're scheduling for," he says. "We're obviously a 1A school [the smallest class, based on a school's enrollment, in the Indiana High School Athletic Association]. For the boys, we have enough talent and experience to schedule some of the larger schools. With the girls' program just starting, we have to travel to Indianapolis and Ohio to play small schools. You have to know the skill level of the students to let them taste success, yet also to let them know there's a lot of work to be done."

Creating another foundation for life

Elise Armstrong has experienced the joys and challenges as a volleyball player and a tennis player at Seton Catholic.

"If you were at a bigger school, you would have to try out for the team," says Elise, a 16-year-old sophomore and a member of St. Mary Parish in Richmond. "At Seton, if you want to play, you're on the team. The negative is, if you like to be on a team, you can't always find enough players. For



Fans from the Richmond Catholic community often pack Chuck Mosey Memorial Gymnasium during games played by the girls' and boys' teams of Seton Catholic High School in Richmond. Student-athletes acknowledge the importance of fan support at their games.

volleyball this year, we were really hurting for players. We asked everyone if they wanted to play. We only had eight girls on the team this year."

Still, Elise's experiences have taught her to look beyond the win-loss record, and focus on the tight bonds and the valuable life lessons she has gained from playing high school sports.

"Not only do you get to play, it teaches you people skills," Elise says. "You learn to communicate well with others. It teaches you to be patient and humble as well. It also teaches you your strengths and your weaknesses—and to hone in on your strengths and improve your

weaknesses. With our smaller size, you really get to know people. You get to be really close to your teammates. You're respected. I really feel that the coaches here generally care about you, too."

Similar to Tremain and Adam, Elise also has a defining moment in sports to savor. "Our first game of the volleyball season was a home game," she recalls. "It was just being on the court, looking at your teammates and seeing the excitement on their faces. The crowd was really supporting us, cheering us on like a crowd should."

"It really made us work and try our best." †

Influence of John Paul II helped nurture priest's vocation

(Editor's note: In conjunction with the Year for Priests, The Criterion is publishing a monthly feature titled "Faithful Fathers." We plan to profile a priest from each deanery during the next four months.)

By Sean Gallagher

BEECH GROVE—Father Stanley Pondo is the pastor of Most Holy Name of Jesus Parish in Beech Grove in the Indianapolis South Deanery.



He was ordained in 1998 and is 50. Father Pondo was born and grew up in East Chicago,

Ind., in the Gary Diocese, where he was a member of St. Stanislaus Parish.

Polish roots—Three of Father Pondo's grandparents were Polish immigrants. Growing up in a strongly Polish parish, where Mass is still celebrated daily in Polish, Father Pondo came to appreciate his ethnic roots.

When he was a freshman at DePauw University in Greencastle in the fall of 1978, he was pleased when his mother called to tell him that a Polish pope had been elected.

"I was in my room studying and I got a phone call," he said. "It was from my mom. She was just all excited. 'We've got a Polish pope!' There was a lot of excitement back home. I was very excited about it, too."

As the years passed, Father Pondo's appreciation for Pope John Paul II extended beyond the fact that he was from Poland.

"John Paul is one of the reasons why I ended up finally responding to the call to the priesthood," he said. "I had such an admiration for his intellect, and the value I saw in him as a teacher and leader and as someone who lived out the Gospel in his life."

Slowly responding to the call—Father Pondo said he felt the call to the priesthood in his early childhood.

"If I think back as far as I can fairly reliably think, I remember telling my Aunt Stella—even before I was in kindergarten—that I was going to be a priest," he said. "It was always part of my thinking about myself as a possibility. I had a lot of respect for priests."

Father Pondo spent one semester at a high school seminary founded by the Society of the Divine Word.

But the idea of committing to a life of celibacy was hard for him to accept at the time and throughout his college years.

"I think it was more an aspect of the time," Father Pondo said. "Not being married was certainly not the norm at that particular time."

God's persistence—Father Pondo said that he "tried to elbow God out of the way for 19 years."

"I was pretty studiously trying to avoid listening to his voice for a long time," he said. "Eventually, it starts to soak in, I think. There is a persistence with the call."

That persistence manifested itself in strange moments. On the day of his college graduation, Father Pondo was congratulating a young woman whom he had once dated. She was a vocalist who was then engaged to be married.

"I kind of said to her half seriously, 'Well, maybe when I get married, you can sing at the wedding,'" he said. "And she looked me square in the eyes and said, 'Stan, I don't think it will be your wedding. I think it will be at your ordination.'"

Other unexpected invitations to consider the priesthood happened during the eight years that Father Pondo worked as an attorney. They eventually helped him to be open to a possible priestly vocation.

"When they happened, I had always thought that they were these isolated, weird things," Father Pondo said. "But now I kind of see them as part of a pattern."

The gift of obedience—When Father Pondo entered the seminary in 1993, he thought that he "had left law for good."

"In fact, when I first went to the seminary, I was pretty resistant to the idea of doing canon law," he said.

But by the end of his seminary days, he was committed to accepting whatever Archbishop Daniel M. Buechlein assigned him to do.

In 2002, Father Pondo made plans to study canon law in Rome after the archbishop asked him to do this.

That summer, he became frustrated while studying Italian near Venice.

It was in that difficult time, however, that Father Pondo came to realize that, for him, obedience had only been "a favor" he did for God.

"I began to think that if I was there studying canon law, it was because it was what God wanted me to be doing," he said. "And if that's what he wanted me to do, this was the best thing for me to be doing."

Days of sadness—Because he was obedient, Father Pondo was blessed three years later with the opportunity to be in St. Peter's Square when Pope John Paul II died on April 2, 2005.

He had been the pope who had shared his



Residents of the Beech Grove Meadows Nursing Home in Beech Grove pray while Father Stanley Pondo celebrates Mass on Feb. 10. Father Pondo is the pastor of Most Holy Name of Jesus Parish in Beech Grove.

ethnicity but, more importantly, had inspired him to respond to his priestly call.

During the pope's funeral, he was seated about 75 feet from his casket.

"In some ways, it was like losing a parent," Father Pondo said. "For almost all of my adult life, I had had one pope—and one very, very good pope. He had been a great leader, a great teacher. He affected my life on a very personal level."

Days of joy—Later that April, Father Pondo and some priest friends were watching coverage of the papal election in their home at the Casa Santa Maria, about a half hour's walk from the Vatican.

When they realized that a new pope had been elected, but before the announcement was made, they quickly made their way to St. Peter's Square.

"As we got close and got to a cross street, you'd look and see that there were rivers [of people] converging," Father Pondo said. "The closer you got [to the Vatican], the more [people] there were."

He also was there in the square for the installation Mass of Pope Benedict XVI.

"We were right in front of a bunch of German high school kids," Father Pondo said. "They were just as excited about it as I [was] when John Paul was elected."

When he feels most a priest—First, celebrating Mass.

"I don't think you can be a priest and not experience your priesthood most fully there," Father Pondo said.

He also highly values his priestly role as

a teacher in preaching, assisting in faith formation programs and even leading parish book clubs where he has served.

But hearing confessions has become a treasured moment for Father Pondo, although he dreaded it the first time he heard confessions during his first assignment at St. Malachy Parish in Brownsburg.

"I was more scared about hearing confessions than I have ever been about going in and having to confess stuff, no matter what it was that I had to confess," he said.

But Father Pondo said that the sacrament of reconciliation has become a priestly task where he intensely sees the effect his priestly ministry has on others.

"To see the relief of the person when they can finally put [a] burden down and walk away from it—it's one of those moments in the life of a priest where you see grace," he said. "It's become one of the most meaningful parts of the priesthood [for me]."

Advice for those considering the priesthood—"Give the vocation a chance," Father Pondo said. "... If God is calling a man to the priesthood, that's the thing that's going to make him really happy.

"God gives each of us a purpose in life, and not just a general purpose. There's a specific way that we're called to know, love and serve him. It's in finding that specific way that we really find ourselves."

(To read previous installments in the "Faithful Fathers" series, log on to www.CriterionOnline.com.) †

Bishop urges Catholics to return to sacrament of penance during Lent

WORCESTER, Mass. (CNS)—Bishop Robert J. McManus of Worcester urged Catholics in his diocese to take part in a pastoral initiative called "Come Home to God's Mercy," and to return to the sacrament of penance during Lent.

In a pastoral letter, he said he asked all priests in the diocese to preach on the sacrament of penance before and during Lent to help Catholics reacquire themselves with the sacrament. Beginning on Feb. 23, a priest was to be available every Tuesday from 7 p.m. to 8:30 p.m. in every church in the diocese to hear confessions.

"My hope is that by making the sacrament of penance more available, more of our Catholic people will avail themselves of this spiritually healing and renewing sacrament," the bishop wrote.

Citing a recent survey of U.S. Catholics, the bishop noted what he called an unsettling statistic—45 percent of Catholics who attend Mass weekly never receive the sacrament of penance. He said the reasons for this are varied, but "an explanation of this disconcerting pastoral situation has to include to a significant degree a loss of the sense of sin among contemporary Catholics."

He quoted St. John the Evangelist, who wrote: "If we say, 'We are without sin,' we deceive ourselves, and the

truth is not in us." A central theme of Christ's ministry was the need for people to repent to be able to enter the kingdom of God, the bishop wrote.

Conversion, the continual turning away from sin and—under God's grace—turning back to God, is essential to the Christian life, Bishop McManus said in his pastoral.

"We need the powerful grace of God to assist us in living the Christian life in an authentic way. Indeed, it is impossible to live the Christian life without the help of God's grace, and that grace is made available to us every time we receive the sacrament of penance," he wrote.

Bishop McManus said he has asked teachers in Catholic schools and religious education programs for children and adults "to give special attention to providing catechesis and instruction on this sacrament during the days and weeks ahead."

Bishop McManus said some curious and often mistaken notions about penance "have contributed in recent years to the decline of going to confession. ... In the aftermath of the Second Vatican Council, the importance and necessity of receiving the sacrament of penance were sometimes minimized or, sad to say, even denied."

He wrote that priests rarely preached about the crucial

role of the sacrament in living the Christian life. Some people believed that when the priest called upon the congregation at Mass to recall their sins before receiving Communion this "imparted sacramental absolution or the forgiveness of their sins," he said.

Bishop McManus said he believes some Catholics have forgotten how to go to confession. Some have told him they don't know what to confess, or they have forgotten the act of contrition, or they are embarrassed.

A brochure titled "How to Go to Confession" was being provided to all parishes in the diocese with the bulletin inserts during Lent, he wrote.

"What is fundamental in 'making a good confession' is an appropriate examination of conscience," Bishop McManus wrote. "Before we actually enter the reconciliation room or confessional, we should spend some time reflecting seriously on how we are living our daily lives in relation to the Ten Commandments, the beatitudes, ... and the corporal and spiritual works of mercy.

"Asking the guidance of the Holy Spirit, we should honestly look at how we are living out the commitment and responsibilities of the state of life to which we have been called," he said. †

'Asking the guidance of the Holy Spirit, we should honestly look at how we are living out the commitment and responsibilities of the state of life to which we have been called.'

— Bishop Robert J. McManus of Worcester, Mass.



Bishop Robert J. McManus

Scholarship tax credit gets tangled in education funding debate

By Brigid Curtis Ayer

With dwindling state revenues, funding cuts hit school corporations hard, causing



some to do what Department of Education officials told them to do

“only as a last resort”—lay off teachers.

Lawmakers headed into the 2010 legislative session hoping to give school corporations the ability to dip into other education funding sources like capital projects money, currently prohibited by law to use for salaries, to prevent additional teacher layoffs.

The House and Senate each offered proposals to restore some of the \$300 million education funding cuts.

House Bill 1367, authored by Rep. Greg Porter, D-Indianapolis, covered numerous education matters, including a delay in the scholarship tax credit, but did allow school corporations to use their capital projects funding to make up the shortfall provided that teachers received no pay raise. However, it excluded the automatic incremental pay raise that teachers have in their contracts. The incremental raise has been one of the major sticking points in the negotiations.

Senate Bill 309, authored by Sen. Ron Alting, R-Lafayette, allows school corporations to transfer funds from their school corporation budgets, but stipulated a pay freeze for teachers, including the incremental raise. The Senate version also placed stricter limits on the amounts of funding shifts and prohibits funding transfer from the debt service fund.

When House Bill 1367 moved to the Senate, Republicans removed all the contents of the bill, including the scholarship tax credit delay, and added their version of the education funding solution, the contents

of Senate Bill 309 and Senate Bill 258 requiring reading proficiency standards.

Two members of the House Education Committee, Rep. David Cheatham, D-North Vernon, and Rep. Robert Behning, R-Indianapolis, hammered out a bipartisan amendment to attach to Senate Bill 309. The compromise amendment prevented teacher layoffs and instituted a one-year pay freeze.

When Rep. Porter, who is House Education Committee chairman and the author of House Bill 1367, realized Senate Republicans stripped his bill in the Senate, he

offered a surprise amendment to reinstate the contents of House Bill 1367 into Senate Bill 309 during a Feb. 17 committee hearing. The Democrats, who hold a slim majority on the committee, voted in support of Rep. Porter's amendment and it passed.

Glenn Tebbe, Indiana Catholic Conference executive director, said, “What was so upsetting and surprising about this was the House Republicans and House Democrats had worked out a compromise. When the language to House Bill 1367, including the scholarship tax credit delay, came back into the bill, it really threw a wrench into the whole education funding debate.

“The scholarship tax credit, which saves the state money and will offer hundreds of children better educational opportunities, unfortunately has become a

political football in the education funding debate,” Tebbe said.

Rep. Behning stood by the compromise amendment.

“The single most important thing in the classroom for the success of Hoosier children is a highly qualified, dedicated teacher,” he said. “Our goal is to keep these teachers on the job, and that's what my compromise amendment did.”

In 2009, Indiana teachers earned on average nearly \$50,000. As part of their contract, teachers automatically get on average a 2.6 percent salary increase and may receive salary raises on top of the incremental raise. Democrats support a “pay freeze” as long as it doesn't include the incremental pay increase. Republicans want a total pay freeze.

Rep. Behning said the one-year incremental teacher pay freeze would save the state \$60 million to \$90 million. The state could also save approximately \$30 million to \$70 million annually if school corporations would accept the state health plan rather than their own private health insurance, the state lawmaker said.

“Indiana is facing one of the worst economic times since the depression. State employees have been under a pay freeze for three years, and they get no incremental raise either,” Rep. Behning said. “Teachers are quasi-state employees. What we are asking is reasonable—a pay

‘Indiana is facing one of the worst economic times since the depression. ... Teachers are quasi-state employees. What we are asking is reasonable—a pay freeze for [the] 2010-11 school year so that teachers can stay on the job, and we prevent further teacher layoffs.’

— Rep. Robert Behning



Glenn Tebbe



Rep. Robert Behning

freeze for [the] 2010-11 school year so that teachers can stay on the job, and we prevent further teacher layoffs.”

Shortly after Rep. Porter's amendment passed the House Education Committee, his amendment was challenged by House Republicans. Rep. Porter's failure to give proper notification on his amendment violated House Majority rules. As a result, House Speaker Rep. B. Patrick Bauer, D-South Bend, ordered another hearing on Senate Bill 309, which was scheduled for Feb. 22.

“The educational goals of the Republicans and Democrats will have to be ironed out in conference committee,” Tebbe said.

During the Feb. 22 hearing, Rep. Porter deleted several sections of House Bill 1367, including the delay of the scholarship tax credit. According to Tebbe, the amended version of Senate Bill 309 now includes some aspects of the funding flexibility that was agreed to by lawmakers on Feb. 17. The revised bill, Senate Bill 309, passed committee in a bipartisan vote of 9-3 and moves ahead for a final vote.

The Indiana General Assembly must adjourn by March 14, but is expected to end the first week of March.

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

CNA/ACTIVITY PROGRAM SPECIALIST

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Jesus' transfiguration dramatically reveals God's beauty

By Fr. Gerald O'Collins, S.J.

When St. Luke tells the story of Christ's transfiguration, he specifies that Jesus "went up the mountain to pray." It was "while he was praying" that his face changed, his clothing shone brilliantly, and Moses and Elijah appeared "in glory" and spoke with him about his "exodus" or coming death, resurrection and ascension (Lk 9:28-31).

Peter, James and John had climbed the mountain with Jesus for some quiet prayer and now found themselves sharing an intense religious experience.

Right there in their presence, Jesus was transfigured and he had been joined by two persons who went the distance for God—Moses, the great liberator and lawgiver, and Elijah, the great prophet.

The three disciples saw the glory of Jesus and of the two heavenly visitors who stood talking with him. The Bible has much to say about the "glory" or radiant splendor of God, something that is very close to the divine beauty.

When the psalmist declares "the heavens declare the glory of God," that amounts to saying, "the heavens show forth the beauty of God" (Ps 19:1).

After the destruction of Jerusalem, Isaiah promises that, when it is restored, the luminous beauty of God will appear over it (Is 60:1-5). The beauty of God can be seen both in the heavens above and in the holy city here on Earth.

Peter, James and John saw in advance something of the glorious beauty that would shine forth from Christ when he was risen from the dead. Their hearts were on fire.

Hardly knowing what he was saying, Peter volunteered to preserve and prolong this enthralling vision of beauty by making three dwellings—one for Jesus, one for Moses and one for Elijah.

Peter reacted the way we all do when we are carried away by some enchanting experience.

Years ago, at the Salzburg

Easter Festival, the young Claudio Abbado set on fire the hearts of a huge audience by the brilliant way he conducted Ludwig van Beethoven's "Symphony No. 7." Along with thousands of others who had come from around the world, I did not want that experience of beauty to end.

We can all remember such intense experiences that made us incredibly happy, experiences that we wanted to last forever.

But more was to come for Peter, James and John. A cloud swept over them and terrified them. From the shining cloud came the voice of God: "This is my chosen Son; listen to him" (Lk 9:35).

Before the three disciples had time to inwardly digest their awesome experience, it suddenly ended. Moses and Elijah disappeared, the cloud was gone, the divine voice fell silent, and the radiant beauty slipped away from the face and body of Jesus.

Quite abruptly, Peter, James and John found themselves alone with their master on the mountain.

Overwhelmed by their awe-inspiring and fascinating experience,

the three disciples kept it to themselves for some time. They had been uniquely privileged. They had seen the coming beauty of Christ unveiled before their eyes, and they had heard the very voice of God.

When they came down from the mountain, they took to heart the vision of Christ's divine beauty. From now on, they could focus their attention only on the glorious Son of God, and they gave him their lifelong obedience.

Not just during our Lenten journey, but every now and then throughout the year we may be tempted to feel like a character in Saul Bellow's novel *The Victim*. He found life to be a nightmare during which he was trying to get some sleep. Or, to quote a question from the Roman philosopher Seneca, "Why weep for the end of life? The whole of it deserves our tears."

But Jesus deals with our tears and nightmares. We enjoy the sure knowledge of his triumph over death on the cross, the "exodus" of which Moses and Elijah spoke.

What Jesus experienced on the mountain promised that such a transformation would be his destiny and the destiny of those who follow him.



Jesus' transfiguration revealed the beauty and glory of God to Peter, James and John. It also prefigured Jesus' own destiny and the destiny of those who follow him.

It became Jesus' passage to a glory that will never end.

The last book of the Bible, the Book of Revelation, fills out the glimpse of glory conveyed by Jesus' transfiguration. God will make a home among human beings and will "wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the older order has passed away." A cosmic transformation will bring "a new heaven and a new earth" (Rv 21:4, 1).

What Jesus experienced on the mountain promised that such a transformation would be his destiny and the destiny of those who follow him. The God

who spoke to the three disciples at Christ's transfiguration is utterly faithful to all who lean on him as their light and salvation.

During our Lenten journey, let us go up the mountain to pray with Jesus. May we, too, see something of his divine beauty that will set our hearts on fire. If we do, we will be enabled to focus our attention on him and give him our lifelong allegiance.

(Jesuit Father Gerald O'Collins has taught theology at Pontifical Gregorian University in Rome. He is the author of 48 books, including *Jesus Our Redeemer*, Oxford University Press, and *Pope John Paul II: A Reader*, Paulist Press.) †

Discussion Point

Love God and others in prayer and charity

This Week's Question

What are some examples of turning from self-love to love of God and others?

"Often, we pray for ourselves and our immediate family. It's important to extend those prayers to other people—those you casually pass down the street, even those you don't know at all, asking God to help them with what they need." (LeAnn Aubrey, Athens, Ga.)

"Catholic social teaching principles—the call to family and community ... care for God's creation ... [mindfulness of the] dignity of life, dignity of work and the rights of workers, human rights and responsibilities, preferential option for the poor and solidarity—remind us of who we are as followers of Christ and give us examples of how we can help those in need and build community." (Cynthia Norris, Gwynn Oak, Md.)

"Praying daily and including others, especially family members, makes it a habit. Also attending daily Mass and receiving the sacraments as often as possible takes

the focus off of us, puts it more on God and makes us stronger." (Marc Leaderstorf, Alden, N.Y.)

"During Lent, I try to do something rather than deny myself something. For example, ... one morning ... at a convenience store ... a young man in front of me holding a package of doughnuts and a carton of milk was anxiously looking out the window at the bus stop. Sensing his fear that he'd miss his bus, I touched his arm and said, 'Run, catch your bus. I'll get those for you.' His smile and sincere 'You will? Thanks!' paid for those doughnuts a thousand times over! God's love and teachings helped me show love that morning." (Lark Saad, Phoenix, Ariz.)

Lend Us Your Voice

An upcoming edition asks: If you could present a gift to God in thanksgiving for Jesus taking your place on the cross, what would it be?

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. †



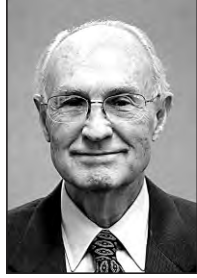
CNS photo/Reuters

From the Editor Emeritus/John F. Fink

The penitential psalms are suitable for Lent

(Third in a series of columns)

Two weeks ago, I wrote that St. Thomas More had a great love of the psalms and particular devotion to the seven penitential psalms. These are seven psalms that traditionally have been grouped together for both liturgical and private use. They are especially appropriate for Lent.



Five of the seven penitential psalms are attributed to King David, all except Psalms 102 and 130.

Psalm 6 is the prayer of a man in tremendous distress who asks God for pity because "my body is in terror; my soul, too, is utterly terrified." He prays, "Every night I flood my bed with weeping; I drench my couch with my tears."

Having prayed so earnestly, he is confident that God has heard him: "The Lord has heard my plea; the Lord has

accepted my prayer." We might not be in danger of death as David was, but there are times when we feel great distress.

Psalm 32 was one of St. Augustine's favorites. It describes the happiness of one who has had his sins forgiven. The psalmist felt terrible for having sinned and at first did not confess his sin, but then, "I acknowledged my sin to you, my guilt I covered not ... and you took away the guilt of my sin."

Now that he has had his sin forgiven, the penitent exhorts others to be submissive to God's will.

Psalm 38 is the prayer of an afflicted sinner. He feels miserable because he believes God is punishing him. He acknowledges his guilt and pleads, at the end of the psalm, "Forsake me not, O Lord; my God, be not far from me! Make haste to help me, O Lord my salvation!"

Psalm 51 is known as the Miserere, the most famous of the penitential psalms. The Church includes it in the Liturgy of the Hours' morning prayer on Fridays. It is believed to have been written after

Nathan went to David and told him that he knew about David's adultery with Bathsheba followed by his sending her husband, Uriah the Hittite, to his death. We might not have such serious sins, but, like David, we can sincerely confess our sins and be restored to grace and purity.

Psalm 102 is another prayer in time of distress. The pray-er pours out his anguish before the Lord and asks him to hear his prayer. The last part of the psalm is a meditation on the brevity of human life compared to God's unchanging eternity.

Psalm 130, which begins, "Out of the depths I cry to you, O Lord," is known by its first two words in Latin, *De Profundis*. The Church uses it in the liturgy as a prayer for the faithful departed. The psalmist begs pardon for his sins as he trusts in God's mercy.

Psalm 143 is still another prayer of a penitent in distress. He asks God not to judge him for his sins, but to rescue him from his enemies. And he asks, "Teach me to do your will." †

Cornucopia/Cynthia Dewes

One of the vocations that lasts forever

As we prayed beside the casket of Father Albert Ajamie during the viewing before his funeral last month, I thought of the words, "Thou art a priest forever."



Because he was, and he is.

The pope has proclaimed this the Year for Priests in order to bring attention to the vocation of those

ordained as the principal sacramental ministers to the rest of us. Like every vocation, theirs is unique, holy, and worthy of examination and gratitude. It is one of the essential pieces in the human puzzle which God designed so cleverly.

Father Ajamie was a great example of the priesthood. You never doubted his faith or his determination to do God's will. And these were reflected in his chief interests—social justice and liturgy. The large crowd at the funeral of this 86-year-old man testified to his influence in these and many other areas.

Father Al was of Lebanese descent, and permitted to say Mass in both the Roman and Melkite rites. The Eastern Church's emphasis on music and chant and incense contributed to Father Al's interest in creating good liturgy.

And as he told his priest support group more than once, the Eastern view of things was different from the Western in other ways. It often emphasized the spirit of Church rather than the practical problems of it.

Vatican II also encouraged Father Al's belief that liturgy was one of the chief ways to help people grasp the mysteries of faith. He was the first person I ever heard say, "He who sings, prays twice," and he would sometimes interrupt Mass to urge us to "Sing! Sing!"

He was interested not only in good music, but also in the selection of appropriate Scripture readings, inspiring church decoration and meaningful sermons. He understood the importance of ritual, but he also believed in that of parish community.

The ladies' club at St. Monica Parish in Indianapolis discovered this the first time they invited Father Al to their annual pitch-in dinner. Usually, the priest/guest would attend, say grace, be given a plate and utensils, and turned loose on the vast array of good food. But unlike his predecessors, Father Al brought a delicious Lebanese salad he had made to share, which naturally contained a lot of mint, his favorite herb. The ladies were enchanted.

Social justice was a major concern for Father Al, who championed the cause of

blacks long before that was considered fashionable. He was the pastor of Holy Angels, a largely black parish in Indianapolis, and encouraged its young people like Father Kenny Taylor to enter religious life.

When St. Bridget School in Indianapolis closed, he invited its mostly black students to come to St. Monica School. Several families left the parish in protest, taking their contributions with them, but Father Al and his remaining parishioners stood firm because it was the right thing to do.

On another occasion, Father Al was correct, if not tactful. During a Fourth of July Mass, he presented a slide show depicting homeless people, slums, poverty-stricken families and other American social ills. This was not well-received by those who felt insulted on a day devoted to patriotism.

Father Al's funeral liturgy was beautiful, moving and faith-filled. When I told Charles Gardner, the archdiocesan director of liturgy and worship who led the funeral music, that, "Father would've loved this," he replied, "He does love this."

Indeed, Father Ajamie was, and is, a priest who lives out his vocation joyfully and passionately. It continues to inspire us.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

Try it today ... will you let God bless you?

Hurrying to get my shopping done, I pulled into a space in the parking lot of a department store, turned off the car and hopped out. As I did, I heard a commotion.



"Quit crying," a man roared. I looked, and in the aisle across from me stood a burly man hovering over a little boy. The man, his face twisted in rage,

shook his fist at the child. "Only girls cry," he shouted. "Are you a stupid girl?" The little boy stood rigid, hands at his side.

"Get back in the car," the man screamed. The child scrambled into the vehicle.

Before I finished locking my car, the man hollered again. "Stand here," he bellowed, pointing at the pavement beside himself. The child scuttled into place and stood there, shaking.

Anger and fear rushed over me as I witnessed the scene. My mind was racing, struggling with options. If I said something, it could just aggravate the situation. If I called the police, what could they do? I couldn't overpower the man or take the boy home with me.

I was halfway to the store when I heard the tyrant chide the boy. "Don't you dare speak," he shouted. "If you say anything, I'll break your jaw."

A young couple exiting their vehicle glanced toward the uproar, and I hurried to them. "There's a little boy with him," I said. "What can we do?" They paused for a moment, but the guy tugged his girlfriend's hand and they quickened their steps toward the store.

Disappointed, I couldn't believe they chose to ignore the situation when suddenly I realized that I was doing the same thing. Appalled, I decided I had to do something.

I turned on my heel and moved toward the troubled pair. "Please God," I whispered. "Give me the words."

Immediately, an overwhelming feeling of love filled me and overflowed toward the disturbed man and the terrified child. Surprisingly, I felt no fear, anger or revenge. I felt bubble-wrapped in love.

As I approached, I extended my hands. "Sir, can I help you?" I heard myself say.

The man cast a glance at me. "He is my business," he grumbled, "and I am taking care of what I need to take care of. You would do well to take care of your business."

He pushed the boy toward the store.

I wanted to say we are all each other's business, that we are all here to help one another, that we are all in this together, but I knew it would fall on deaf ears. Instead, I chose silence and offered a prayer. "God bless you," I said, as they passed by.

They didn't look my way, but I know they heard me. The man slowed his steps and released his grip on the child. I watched them enter the store, somewhat relieved that once inside he would be held to a certain level of accountability. At least for now, the tumultuous situation was alleviated.

My only hope is that they, too, sensed the love that surrounded me on my approach. Hopefully, the child knew he was not alone. Maybe the man realized he was accountable to others.

I did what I could. It wasn't much, but it was the best I could offer. In return, I received an incredible blessing. For, in so doing, I experienced the unconditional love of God.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Broaden your spiritual horizons during Lent

It's been interesting for me to watch my 8-month-old son, Philip, sit up and play with some toys.



My wife, Cindy, and I will put him on the floor and place some toys around him to occupy him.

As Philip plays with a rattle or a small stuffed animal, he will almost always eventually toss the toy

just out of his reach.

Then the fun starts.

I'll see him slowly and patiently stretch his arm to try to reach the toy. He will lean forward with his eyes intently focused on his goal.

Sometimes he will grab the toy and bring it back to himself. At other times, it's too far away, which is to say it's a foot or two from him.

But even though Philip's world seems pretty circumscribed, it's bigger now than when he could only lay on the floor. And pretty soon, he will be crawling and then toddling along on two feet, making his world so much bigger.

Thinking about this reminded me of when I was in grade school. I had a friend who lived a couple of neighborhoods away. He invited me to his house once and I rode there on my bicycle.

But on my way home, I took a wrong turn and got lost. Boy, was I scared. I eventually traced my way back to my friend's house, where I breathlessly asked for help in getting home.

Of course, as an adult, I feel confident going just about any place. My world has expanded to be, well, the world.

What is true in the ever-broadening horizons in the material world for my infant son, Philip, and myself is also true in the spiritual world.

God wants us to have a relationship of love with him. And he probably wants it to be deeper and more loving than it is at present.

Few of us—myself very much included—have a mystical prayer life that could be compared to St. Teresa of Avila or St. John of the Cross.

This Lenten season is a perfect time for all of us to grow closer to the Lord. During this special season, his grace flows out to us in abundance.

As the second reading on Ash Wednesday boldly told us, "Behold, now is a very acceptable time. Behold, now is the day of salvation" (2 Cor 6:2).

For a long time in our lives of faith, we may have stayed sitting on the floor like little Philip with a relatively narrow spiritual horizon.

There's nothing inherently wrong with this. God gives great blessings to many people in simple lives of faith.

And if that is as far as we can grow in our relationship with God in this life with the gifts that he has given us, then we should be satisfied with where we're at—just like how Philip can stay on the floor happily playing with his toys for a long time. We're not all called to be like the mystics I mentioned above.

But God has placed in all of our hearts a yearning to be ever closer to him. As St. Augustine once said, "You have made us for yourself, O Lord, and our hearts are restless until they rest in you."

Don't be satisfied with your life of faith if you know, in the bottom of your heart, that you were made for more.

God's grace is right there in front of you—just like the toys that are at the tip of Philip's reach.

But if you take the risk to grab hold of it, you won't pull that grace back to you like a rattle in Philip's little hand.

That grace will pull you into spiritual realms, and a deeper and more loving relationship with our Lord than you could have ever imagined. †

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 28, 2010

- Genesis 15:5-12, 17-18
- Philippians 3:17-4:1
- Luke 9:28b-36

The Book of Genesis is the source of the first reading.

The central figure is Abraham, who is highly important to understanding the Hebrew sense of self-identity and to the unfolding of salvation itself.

Jews regard Abraham to have been the father of their people. It is not just that he was an ancestor in human biological terms. He solidified within the Hebrew concept of nationhood the notion of faith in God and loyalty to God. Indeed, Abraham is regarded as the great exemplar of faith.

Obliquely referring to Abraham's faith, and to the course of salvation, Pope Pius XI said that Christians essentially are Semites, descendants of Abraham in a spiritual sense. He is a special figure in the religious traditions of Muslims.

Scholars believe that Abraham was an actual person. He is not a figment of someone's imagination nor a figure constructed in some literary effort. He actually lived.

In this reading, God communicates with Abraham. God is in Abraham's world, but God is above and beyond Abraham's world. Therefore, Abraham does not relate to God as if God were an equal.

God has command over nature and the living beings of nature. God can order Abraham to capture animals and then to sacrifice them.

Since the animals that Abraham captured were sacred, as they were intended for sacrifice to praise God, Abraham protected them from being taken by birds of prey.

It is not as if birds of prey were inherently evil, although Jewish tradition later would proscribe eating the flesh of any bird of prey or any other predator. Rather, they simply were victims of their own instincts and unaware of the most important of all realities—that God is and that God lives.

Abraham himself is vulnerable. Darkness overtakes him. The sun sets. He is terrified. Without God, he is at risk, powerless before the elements, helpless before whatever might come.

The second reading is from the Epistle to the Philippians.

Philippi was one of those cities, Greek by background, its name honoring the father of Alexander the Great, in which a Christian community had formed.

Paul wrote to these early Christians to direct and encourage them by deepening their knowledge of Jesus. He insists that human beings are imperfect even without their willful sinning. He declares that human bodies are "lowly," but Christ elevates and restores humans.

In Jesus, by the grace of God, human beings never die if they earnestly follow the Lord.

St. Luke's Gospel provides the last reading. It is Luke's story of the Transfiguration, a story that is also found in the Gospels of Mark and Matthew.

Brilliant and powerful, the story explains that three Apostles—Peter, James and John—were with Jesus at a very important moment. They certainly saw the humanity of Jesus. Yet, in this situation, they saw the divinity of Jesus.

The Lord showed them this divinity. On their own, they were unable to see it. Strong symbols from Hebrew tradition conveyed the reality of this divine identity. God spoke from a cloud, and gleaming light surrounded Jesus.

Finally, Jesus was depicted as the tradition of salvation. On either side of Jesus were the prophets Moses and Elijah.

Reflection

As we progress in Lent, the Church offers us several important lessons.

First, as humans, we are limited.

Second, in our human limitation, we are shortsighted.

Third, we all shall die some day.

Finally, we are promised life in Jesus, the Son of God.

Jesus is our only hope. He is our only access to true and eternal life.

Jesus does not trap us into union with God. We must turn to God. Abraham is our model. Jesus is the key.

This process of facing facts, of conversion and of turning totally to Christ is the purpose of Lent. †



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terms. He solidified within the Hebrew concept of nationhood the notion of faith in God and loyalty to God. Indeed, Abraham is regarded as the great exemplar of faith.

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Daily Readings

Monday, March 1

Daniel 9:4b-10

Psalm 79:8-9, 11, 13

Luke 6:36-38

Tuesday, March 2

Isaiah 1:10, 16-20

Psalm 50:8-9, 16bc-17, 21, 23

Matthew 23:1-12

Wednesday, March 3

Katherine Drexel, virgin

Jeremiah 18:18-20

Psalm 31:5-6, 14-16

Matthew 20:17-28

Thursday, March 4

Casimir

Jeremiah 17:5-10

Psalm 1:1-4, 6

Luke 16:19-31

Friday, March 5

Genesis 37:3-4, 12-13a, 17b-28a

Psalm 105:16-21

Matthew 21:33-43, 45-46

Saturday, March 6

Micah 7:14-15, 18-20

Psalm 103:1-4, 9-12

Luke 15:1-3, 11-32

Sunday, March 7

Third Sunday of Lent

Exodus 3:1-8a, 13-15

Psalm 103:1-4, 6-8, 11

1 Corinthians 10:1-6, 10-12

Luke 13:1-9

Question Corner/Fr. John Dietzen

Communicants receive the host first before the blood of Christ

QWe are extraordinary ministers of Holy Communion in our parish. For special occasions when we need more Communion ministers, the priests always

require that they take the vessels with the hosts.

Our understanding is that our Lord is equally present under both forms.

However, the priests make such a point about this "priority" that we wonder if there really is some special dignity in ministering the hosts.

We had confirmation recently and were told that the bishop must give the hosts, not the cup.

It is a great privilege to minister our Lord under either form. But as one of our Communion ministers said, maybe the priests know something that we don't. (New York)

AI really cannot answer your question. For some reason, the custom in most parishes seems to be that the priest or deacon ministers the hosts.

Yet I and other priests have ministered the cup while the extraordinary ministers of Holy Communion gave the hosts.

Perhaps it is simply that usually the hosts are ministered before the cup or that the hosts are still often ministered without the cup.

Or maybe it results from the fact that, in the eyes of many Catholics, Communion under both species is still seen as something of a liturgical "fringe."

QWe purchased an old altar from a parish church that closed recently. My husband wants to make a bar from the wood.

Isn't that a sacrilege? An altar is much more sacred than a crucifix or statue, which we're not supposed to throw away. (Missouri)

AAn altar should never be used for such a common purpose.

Your husband would likely agree that it would be wrong to take sacred chalices and start using them as beer mugs.

When anything sacred is taken apart, melted or otherwise radically changed, the Church no longer considers it blessed.

Thus, while it would be wrong to use an altar as a bar, there is nothing sacrilegious about using materials from an altar for something else, including a bar, as long as common sense is used.

It is, after all, the altar as such that is blessed, not the wood and nails.

A saint's relic preserved in the altar would have been removed by a priest before the sale.

The same advice applies to other blessed items. There is a limit to how many rosaries, candles, statues or prayer books a person can keep at home.

Their purpose as blessed sacramentals is to increase our faith, and assist our spirit of prayer and devotion.

These religious items may be donated to a diocesan mission office to distribute them to Catholic missionaries serving in developing countries.

If the sacramentals are frayed or broken, they may be taken apart so they lose their identity and then discarded. When they have served their purpose, there is no irreverence in disposing of them appropriately.

A similar principle applies to church buildings. For a variety of reasons—such as changing populations or deterioration of the building—a bishop may decide to close a church. Canon law provides the way to handle this.

The bishop can "relegate it to profane [non-sacred] but not sordid use" (Canon #1222), meaning that the particular building is no longer a place where official communal Catholic worship and liturgy will be celebrated.

The building may then be sold for worship by another denomination or for other appropriate uses.

QRecently, a man was ordained to the priesthood in my parish. He was married twice and had several children.

His first wife died and his second marriage ended in divorce. His second marriage was annulled before he entered the priesthood.

Since an annulment, as my friends and I understand it, means that there was never a true marriage, does that make his children illegitimate? (Nebraska)

AIf a man and woman were free from any impediment at the time of their marriage—if, for example, neither of them were validly married to someone else—Church and civil law consider children born during their marriage as legitimate even if that marriage is annulled later.

Such unions are called putative marriages. This means that everyone, including probably the couple themselves, thought it was a marriage and there was no public reason to think otherwise.

The fact that some condition was present at the time that the wedding vows were exchanged that caused it to be annulled years afterward does not affect the legitimacy of their children. †

My Journey to God

Receiving God

Standing in line,
The host raised to those before me,
I bow, holding my hands
In preparation to receive Jesus.

My eyes search for the
Warm eyes of the priest
As he says the familiar words.

The Body of Christ rests
In the cradle of my uplifted hands,
Holding Him as Mary had,
Reaching to receive the broken body
As those taking his body
From the cross.

"Whoever receives me receives the
one who sent me"
Resounds in my mind.
I am staggered by the thought.

How profound that I,
In this life,
May receive the heart of God.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis. She wrote this poem after reflecting on a Scripture passage from the Gospel of Matthew, which reads, "Whoever receives me receives the one who sent me" (Mt 10:40). Joy Kusel prays while processing in the Communion line during Mass on Ash Wednesday, Feb. 17, at St. Bernard of Clairvaux Church in Tulsa, Okla.)



CNS photo/Dave Crenshaw, Eastern Oklahoma Catholic

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.

BAIBA, Stanislav, 85, St. Lawrence, Indianapolis, Jan. 19. Brother of two sisters and one brother.

CALLAHAN, Maurice, 75, St. Joseph, St. Leon, Feb. 6. Husband of Anna Mae Callahan. Father of Tammy Bischoff, Debbie Bruns, Jackie Gaynor, Brenda Ratz, Darren, Greg, Jamie, Jeff, Jerry, Kevin and Randy Callahan. Brother of Marlene Laker and Dennis Callahan. Grandfather of 37. Great-grandfather of three.

CARLOCK, Attilia V. Fellmeth, 90, St. Charles Borromeo, Bloomington, Jan. 6. Grandmother of two. Great-grandmother of six.

CHASTAIN, Mckayla L., infant, St. Vincent de Paul, Bedford, Feb. 2. Daughter of Justin Chastain and Danielle Childs. Sister of Joslynn Tarr. Granddaughter of Viola Childs, Tobin Beyers and Jamie Chastain. Great-granddaughter of Daniel and Colleen Childs, Rick and Cathy Van Meter, Pete and Lucille Pearson, and Ozella Arthur.

CORY, Mary H. (Tully), 95, St. Mary, New Albany, Feb. 5. Mother of Mary Pat Wilson, Sue Yingling and Walter Cory Jr. Grandmother of 11. Great-grandmother of 16.

DIETZ, Marilyn J. (Ferguson), 78, Holy Name of Jesus, Beech Grove, Feb. 10. Wife of Ralph Dietz. Mother of Maureen Klekar, Janice Self and Kathy Westerfield. Sister of Lois Ferguson and Dorothy Fogerty. Grandmother of four. Great-grandmother of five.

DLUGOSZ, Donna Kay (Haygood), 50, St. Monica, Indianapolis, Feb. 16. Wife of Stephen Dlugosz. Mother of Rebecca Stadler and Michael Dlugosz. Daughter of Mary Elizabeth (Dolick) Haygood. Sister of John Farmer, Terry, Ronnie and Jimmy Haygood. Grandmother of two.

EDER, Josephine P. (Kirchner), 96, St. Mary, North Vernon, Feb. 7. Mother of Pat Hahn, Mary Taylor, David, Henry Jr. and Jerome Eder. Sister of Norman Kirchner. Grandmother of 14. Great-grandmother of 23. Great-grandmother of three.

ELLIS, Donna Catherine, 56, St. Malachy, Brownsburg, Feb. 1. Wife of Jay Ellis. Mother of Gregory Ellis. Daughter of Mary Duncan. Sister of Brenda Brickler, Karen Earhart, Paula Medjeski, Stephanie Woodson, Craig, Donnie, Doug, Rick and Steve Duncan.

KEEHN, Vivian R. (Cox), 78, St. Mary, New Albany, Feb. 14. Mother of Janet and Pat Cook,

Dee Daugherty, Marva Eddings, Jodi and Mark Keehn. Sister of Martha Barth, Jeanie Gwaltney, Mary Johnson, Janice Rauck and Richard Cox. Grandmother of 22. Great-grandmother of 26. Great-grand-grandmother of one.

LARION, David James, 48, St. Lawrence, Indianapolis, Feb. 1. Son of Carol Larion. Brother of Camille Bryan, Clarise, John and Steve Larion.

LEKSE, James Gerald, 67, St. Christopher, Indianapolis, Feb. 7. Husband of Kathryn L. (Kinnick) Lekse. Father of Katie Reynolds and James Lekse. Brother of Diane Pella, David and Mike Lekse. Grandfather of two.

MARSH, Cora Anne, infant, St. Pius X, Indianapolis, Jan. 18. Daughter of Joshua and Kathryn Marsh. Sister of Nina and Gavin Marsh.

NOBBE, Isabelle Marie, infant, St. Mary, Greensburg, Feb. 10. Daughter of Steven and Julie Nobbe. Sister of Claire, Emma, Rachel and Sophie Nobbe. Granddaughter of Leon and Carol Nobbe and Jerry and Paulette Duerstock.

ROBERTSON, Bernard T., 80, St. Joseph, Indianapolis, Feb. 5.

Father of Therese Davidson and Paul Robertson. Grandfather of two.

SCHRIMPF, Anna M., 84, Holy Spirit, Indianapolis, Feb. 10. Wife of William Schrimpf. Mother of Karen Kinning, Earl Jr., John and Patrick Phillips. Sister of Minnie Young and Myron Snyder. Grandmother of 12. Great-grandmother of 14.

SHEEHAN, Clarence J., 85, St. Mary, New Albany, Jan. 29. Husband of Verona (Longest) Sheehan.

SLOANE, Nan E., 87, St. Malachy, Brownsburg, Feb. 13. Mother of Dian Fant, Angela Snyder and Nicholas Sloane Jr. Sister of Maxine Kinser, Dorsa, Dewey and Ray Shockey. Grandmother of three. Great-grandmother of one.

THORNBURG, Darren James, 31, St. Roch, Indianapolis, Jan. 31. Fiance of Rachel Schaad. Father of Faith Schaad. Son of George and Susan (Schoettle) Thornburg. Brother of Derrick Thornburg. (correction) †



Dusting of snow
Snow decorates a statue atop the colonnade in St. Peter's Square at the Vatican on Feb. 12. Rome was treated to a rare snowfall that morning. Snow stuck to the ground in Rome for the first time since 1986—a break of 24 years.

Grief specialist will discuss healing on March 24

"The Art and Practice of Being a Healing Presence," an educational workshop for caregivers presented by Dr. Jim Miller, is scheduled on March 24 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The nationally known grief ministry specialist and author from Fort Wayne, Ind., will discuss ways to become a more empathetic caregiver and healing listener.

The workshop begins at 9 a.m. and concludes at 4 p.m. at the archdiocesan retreat center.

Presentations are intended for clergy, pastoral and bereavement ministers, funeral directors, cemetery staff members, chaplains, lay ministers, doctors, nurses, social workers, counselors, educators, hospice personnel,

spiritual directors, and others caring for grieving family members and loved ones.

The workshop will help participants examine their experiences as caregivers, and learn ways to be a healing presence in their volunteer and professional ministries.

It is sponsored by the archdiocesan Office of Family Ministries and the Catholic Cemeteries Association.

(The registration fee of \$30 per person includes lunch and workshop materials. For registration information, contact Mary Williams at Our Lady of Peace Cemetery in Indianapolis at 317-574-8898 or by e-mail at mwilliams@buchanangroup.org.) †

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New bishop says prayers, vitality of local Church will help him lead

OWENSBORO, Ky. (CNS)—Bishop William F. Medley, ordained as the fourth bishop of the Owensboro Diocese on Feb. 10, seemed to slip easily into his new role as bishop and shepherd of Catholics in western Kentucky.

After completing the ordination rite during the ceremony at the Owensboro Sportscenter arena, Archbishop Joseph E. Kurtz of Louisville, the principal ordaining bishop, led Bishop Medley to the cathedra, the bishop's chair. As he took his seat, the congregation of more than 5,000 people gave him a standing ovation.

When the new bishop spoke to the crowd, he joked that they had almost missed his opportunity to speak.

"They almost didn't let me talk!" he said, explaining that he was instructed to keep his remarks brief.

Bishop Medley's opening remarks were sprinkled with humor as well as humility and gratitude.

"I speak what every person on Earth should say every day—to God be the glory," he said.

"I'm strengthened in confidence with all these holy people praying for me. The size and enthusiasm of this gathering tells of the vitality of the Church of western Kentucky," he continued. "This gathering evidences that this Church has been well led."

He thanked his predecessor, retired Bishop John J. McRaith, for his 26 years as head of the diocese.

"If my ministry as bishop in some small way mirrors yours," Bishop Medley told him, "it will indeed be fruitful."

He spoke about the importance of family, acknowledging family members who were in the congregation, including his mother, Dorothy.

"The family is where faith is nurtured and grows," he said. "My mother embodies that Catholic spirit. ... I get in trouble every time I do this, but I'm going to ask her to stand up." She did stand, prompting an extended round of applause.

Bishop Medley's voice was choked with emotion as he mentioned his late father. "My father left us 35 years ago. I've missed him a lot the past few weeks, more so than usual," he said.

"I have been humbled and overwhelmed by the welcome I have received," Bishop Medley continued. "I embrace this calling with faith and confidence. I must be a good listener

and a good student. I must listen and learn from you and to the wisdom the Holy Spirit has imparted on this Church."

He acknowledged the growing Hispanic community in the diocese. Until his appointment to Owensboro, he said, he had not had the opportunity to minister to Hispanics.

"That changes today," he said. Poking fun at his ability to speak Spanish, he added, "I will make a feeble attempt to greet you," and offered some words in Spanish.

Then-Father Medley was a pastor in Louisville when he was named a bishop on Dec. 15. His episcopal motto is "Holy is God's name."

A native of Marion County, Ky., he was ordained for the Louisville Archdiocese on May 22, 1982. Before his ordination, he was a social worker for the commonwealth of Kentucky for four years. As a priest, he held several positions in the archdiocese in addition to being a pastor.

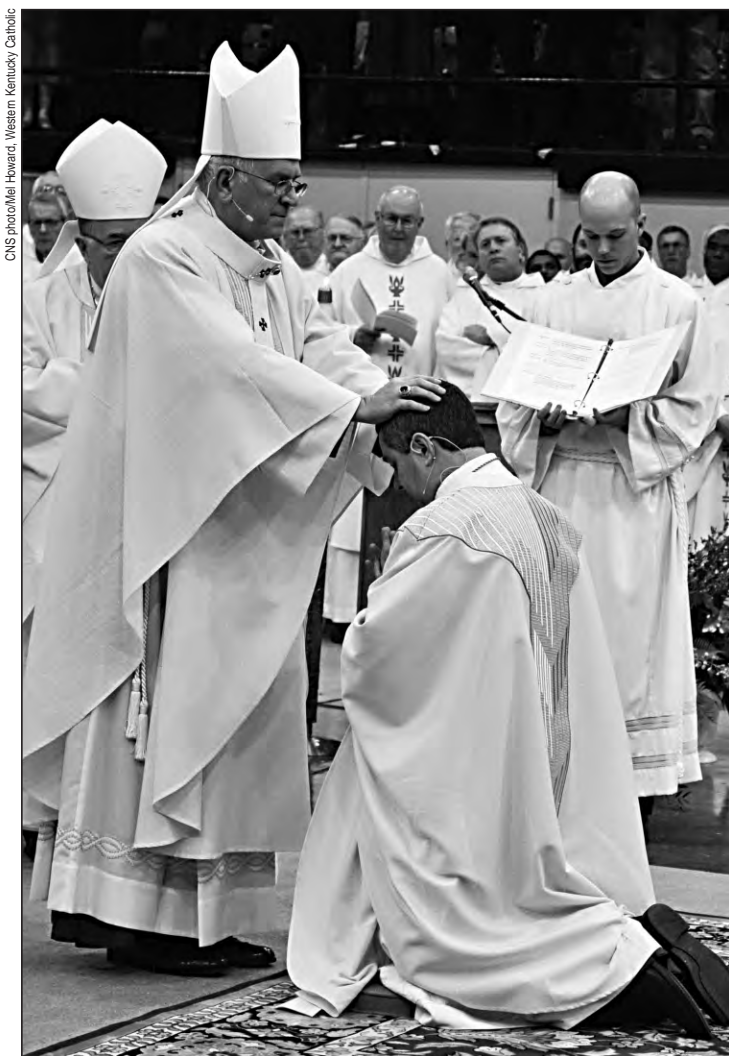
In concluding his remarks, Bishop Medley said, "I am happy to be your shepherd and your servant. I love you and will serve you as long as I am able, to the greater glory of God."

In the homily before the ordination rite, Archbishop Kurtz said the new bishop's formation in faith "began in Loretto, Ky., and at the table of the Medley family," whom he called a "great source of faith."

With a chuckle, the archbishop quoted what Bishop Medley's mother said after her son received the call about his appointment from Archbishop Pietro Sambi, papal nuncio: "I have always known that Bill was special, I just didn't know anyone else knew."

Archbishop Kurtz urged Owensboro's new spiritual leader to recall the gifts God has given him and to use them boldly. "Be faithful and lead others to be faithful to the sacraments," he said.

The archbishop instructed him to act not like a weather vane, simply reflecting the current condition of the Church, but to be "a compass that leads to Christ, who is the way, the truth and the light." †



Archbishop Joseph E. Kurtz of Louisville, Ky., lays hands on Bishop William F. Medley, the new head of the Diocese of Owensboro, Ky., during his episcopal ordination Mass on Feb. 10 in the Owensboro Sportscenter arena. Msgr. Joseph F. Schaedel, center, vicar general of the Archdiocese of Indianapolis, concelebrated the ordination Mass. He and Bishop Medley were classmates at Saint Meinrad School of Theology.

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Catholic churches, schools continue outpouring of relief for Haiti

WASHINGTON (CNS)—In the weeks since Haiti's Jan. 12 earthquake, major Catholic relief organizations have been on the ground in Haiti helping with medical care and food provisions, and financial donations have been pouring in from Catholic dioceses, schools and colleges.

But also scattered throughout the Caribbean country are small groups of volunteers—many from U.S. parishes and small aid groups—doing what they can to help it get back on its feet.

One of these groups, a medical mission team from St. Matthew Parish in Franklin, Tenn., spent two weeks in Port-au-Prince setting up roadside clinics for Haitian earthquake victims.

Lynn Blair-Anton, a nurse with the team, said that even with international medical personnel spread throughout Haiti's capital city, there were few professional counselors available, something she said was "very much in need by everyone who survived this horrific disaster."

"There is far too much death here. Too many lives turned upside down and shaken around. Too much destruction," Blair-Anton told the *Tennessee Register*, newspaper of the Nashville Diocese.

And the hardships were not limited to Port-au-Prince.

Deacon Jim McKenzie from the Cathedral of the Incarnation in Nashville arrived in Haiti in late January with food and medical supplies for the cathedral's sister parish, St. John the Baptist in LaVallee, about 50 miles west of Port-au-Prince.

Although the village is far from the earthquake's epicenter, he said many people there said they could not sleep or eat and were nervous about going back into buildings.

During his long working days in the outskirts of Port-au-Prince, Deacon McKenzie, who is a nurse anesthesiologist, treated injuries and comforted patients.

Ursula Heitz, a registered nurse and leader of the St. Matthew team, noted that "all resources have to be stretched, and they're almost at the breaking point now." She said international aid remains focused on the hardest hit area of Port-au-Prince, but "the rural areas really suffer."

Pam Charles, a nurse and parishioner of Our Lady of the Assumption Parish in Beloit, Wis., was in Haiti with a group of six women volunteering for Health Ministries for Haiti, a nonprofit Christian group, when the earthquake struck.

Since then she has been trying to raise money for the group's orphanage in Croix des Bouquets, near Port-au-Prince. Charles told the *Catholic Herald*, newspaper of the Diocese of Madison, Wis., that the walls of the orphanage building collapsed during the quake.

The 56 children at the orphanage—ranging in age from 18 months to 16 years—survived, although they are now sleeping outdoors. Health Ministries for Haiti—whose Web site is www.healthministriesforhaiti.org—hopes people will send donations to sponsor children at the orphanage each month, but currently needs donations to purchase food until there is a permanent food distribution plan in the country.

Many groups that were already working in Haiti have continued to do so since the earthquake. Members of a Philadelphia-based charity called Father Chuck's Challenge visited Haiti last year and planned to visit again this winter to develop a fishing project in Haiti.

Msgr. Francis Schmidt, coordinator of the charity, said the group is working through Food for the Poor, a Florida-based international Christian relief organization, to convert Neply, a coastal village near Port-au-Prince, to a fishing village using a \$60,000 grant to supply boats, gear, training and an on-land storage facility. The project was designed to provide jobs, and also to contribute part of the fish catch to the poor and elderly.

After the earthquake, plans for the fishing village changed to another location, the village of Bausan, and now may also include housing. Neply was heavily damaged, the partially built storage facility was destroyed, and many of the villagers left after the quake.

Across the United States, Catholics have contributed to smaller-based relief efforts and to Catholic Relief Services, the U.S. bishops' overseas relief and development agency. By early February,



Ives Saint-Ilma ladles Haitian Freedom Soup into bowls during a sit-down fundraising dinner for Haiti earthquake relief on Feb. 5 at St. Stanislaus Kostka Parish in Sayreville, N.J. The dinner fed more than 400 people and raised \$10,300.

CRS had raised more than \$38 million for its emergency response in Haiti.

Parishes have reported generous second collections for Haiti relief. Catholic colleges and universities responded immediately by setting up special Web sites, and Catholic schools held special Masses, prayer services, concerts and fundraisers.

St. Bridget School in Philadelphia, which has 206 students in preschool through eighth grades, raised more than \$767 toward relief efforts in one day, according to principal Susan Canio. Kindergartner Taron Stokes, 5, donated the \$5 he had received from the tooth fairy.

"I'm going to give it to Haiti to help the kids," said the youngster, who added that he would buy the children clothes, shoes and other items if he could.

Catholic schools across the archdiocese raised more than \$135,000, and the archdiocese overall raised more than \$1.2 million for Haiti through parish collections.

Parishioners and students in the Archdiocese of Newark, N.J., contributed \$1 million to Haiti relief.

In the Diocese of Metuchen, N.J., St. Stanislaus Kostka Parish in Sayreville held a soup-night fundraiser that drew 440 people and raised \$10,300.

The parish served Haitian Freedom Soup, or soup joumou, typically served by Haitian families on the first day of the new year. It is a pumpkin soup that Haitian slaves prepared for their French masters, but were forbidden to eat themselves until Jan. 1, 1804, when they rose up and overthrew the French colonists, creating an independent nation.

Other fundraising efforts have included:

- "Hats for Haiti" week in late January coordinated by the Holy Childhood Association in the Archdiocese of Los Angeles. Students raised \$350,000 by paying to wear hats to school for a week.

- "Hounds for Haiti" donations, named for the Greyhounds athletic mascot at Assumption College in Worcester, Mass.

- Benefit concert for Haiti at St. Michael's College in Colchester, Vt.
- "Streaming Hope for Haiti," a 24-hour fundraising broadcast on the radio station of Cabrini College in Radnor, Pa. †

Love will help culture of life triumph over evil of abortion, priest says

By Tom McBroom and Mary Ann Wyand

TERRE HAUTE—Love, the heart of the culture of life, will triumph over the evil of abortion, Father Frank Pavone told 350 pro-life supporters during his keynote speech at the fourth annual Wabash Valley Right to Life fundraising dinner on Jan. 28 in Vigo County.

Father Pavone is the founder and national director of Priests for Life, based in Staten Island, N.Y., and the pastoral director of the Rachel's Vineyard post-abortion reconciliation ministries.

He also serves as president of the National Pro-Life Religious Council, an interdenominational organization started in the late '80s to promote Christian unity and bring faith communities together to work to end abortion.



Father Frank Pavone, left, the founder and national director of Priests for Life, based in Staten Island, N.Y., and pastoral director of the Rachel's Vineyard post-abortion reconciliation ministries, talks with Msgr. Lawrence Moran, a retired diocesan priest, during a pro-life radio program on WHOJ, an Eternal Word Television Network station in Terre Haute, in late January.

"When we talk about fighting abortion," he said, "when we talk about preserving, protecting, advocating for and defending the lives of the tiniest, weakest human beings, ... this is a response that is the most basic and fundamental in the human heart and conscience. We're protecting our children. ... How much more basic can it get? We're rising up and saying, 'Don't kill that baby.' It comes from inside of us because [God's] law is written on our hearts."

His speech addressed "Working in Collaboration for the Culture of Life," and was both a motivational message and an expression of thanks to pro-life supporters for their life-saving volunteer service in west-central Indiana.

During the fundraiser, Msgr. Lawrence Moran was honored for his many years of distinguished pro-life service with the organization's Thomas J. Marzen Respect for Life Award.

The pastor emeritus of St. Patrick Parish in Terre Haute also serves as chaplain for the Carmelite nuns at the Monastery of St. Joseph and chaplain of John Paul II Catholic High School.

Msgr. Moran is a tireless participant in pro-life activities, and also co-hosts a Catholic radio program on WHOJ, an Eternal Word Television Network station in Terre Haute.

The pro-life movement is already victorious, Father Pavone explained, because Jesus Christ won the victory over death for us.

"I'm proclaiming the victory of life," the priest said about his pro-life ministry.

"We start with victory because the

kingdom of death has been conquered," he said. "Jesus Christ is risen. ... It's my full-time job to go around and say to people, 'Live baby good. Dead baby bad.'"

The pro-life movement arises "in the hearts and minds of people who, from the youngest ages, understand that it's wrong to kill a baby," Father Pavone said. "This is the most basic insight of the human heart, mind and conscience. That's why the movement brings such diverse groups of people together. Jesus Christ alone is the Lord of human life. This we proclaim, and must proclaim together."

A baby's body is torn apart in abortion, he said, and we must work ceaselessly to stop this legal bloodshed of defenseless unborn children.

"We are the brothers, we are the sisters, of those victims," Father Pavone said. "We are the followers of the One who said, 'Whatever you do to the least of these, you do to me'" (Mt 25:45).

People of faith know that every human person is made in God's image and likeness, he said, and must work together to end the culture of death in society by defending the lives of voiceless unborn babies.

"The heart and core of social justice is precisely the right to life and the dignity of the human person," Father Pavone said. "We must first help those who have the greatest need and then take care of the rest."

That help must include ministering to women and men wounded by the trauma of abortion, he said, through 600 Rachel's Vineyard Retreats each year and ongoing Rachel's Companions programming that offers God's love and healing mercy to women and men struggling with post-abortion distress.

"We are winning this battle," Father Pavone said. "We are closer to victory over abortion than we realize. ... In the last 15 years, over half of the abortion mills in our country have closed. ... We are winning ultimately because abortion destroys itself."

God is the source of all truth, he said, and pro-life supporters uphold the truth about the sanctity and dignity of life.

"The world is getting weary of its covenant with death," Father Pavone said. "[The late] Archbishop Fulton Sheen once said, 'The world is tearing up the photographs of what it means to be human, but the Church, God's people, are keeping the negatives.' ... You are giving yourself away in love, in service, in generosity, inspired by the greatest human rights cause of our time and of all time."

After the banquet, Jennifer Buell, the chairperson of Wabash Valley Right to Life, said Father Pavone "reminded us that all pro-life organizations must work as if we are part of the same body. Each pro-life organization plays a role in moving the pro-life cause forward. No one organization can be all or do all."

"We need organizations that assist parents in an unplanned, crisis pregnancy," Buell said. "We need organizations that help to educate the public on alternatives to abortion, and we need organizations that lobby legislators to pass pro-life legislation. We can do more—and be more effective—by working together."

(Tom McBroom is a member of St. Patrick Parish in Terre Haute.) †