



The criterion

Serving the Church in Central and Southern Indiana Since 1960



Growing in faith

Hundreds of archdiocesan Scouts receive religious awards, page 16.

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Coming together in community

Fish fries are a combination of faith, food, fun and fundraising



Holy Angels parishioner Reggie Ash of Indianapolis displays a tray of "whole cats," breaded catfish that he deep-fried during the Indianapolis West Deanery parish's Lenten fish fry on Feb. 8 at the Holy Angels School cafeteria.

By John Shaughnessy

Step inside the parish hall on a Friday in Lent and pick up a piece of homemade apple, blackberry or pumpkin pie—desserts that some people call a taste of heaven.

And make sure you get the side orders of cole slaw and baked macaroni-and-cheese, both made from scratch.

Then make your choice between fish, cheese pizza and spaghetti.

Now that your tray is full at a parish fish fry in your area, look for a seat among your friends as Father Brian Esarey shares the most important ingredient of this growing trend across the archdiocese—a trend that is hooking Catholics from Indianapolis to Tell City and from Batesville to Terre Haute.

"When we sit down and break bread together and eat fish, we are reminded of the first community around the Lord and the call to love and serve one another," says Father Esarey, the pastor of St. Martin Parish in Yorkville and St. Paul Parish in New Alsace in the Batesville Deanery. "It reminds us of our Lord coming together with his disciples. He taught them and they came together to enjoy each other's company."

So sit back and savor a fish fry's combination of faith, food, fun and fundraising as we offer a sampling of these events from across the archdiocese.

Angels among us

Alison Culpepper always noticed the hard work and the sacrifice that her parents' generation made for the Church and Holy Angels Parish in Indianapolis. She especially saw the devotion that longtime parishioner

Adelaide Long gave to the parish's Lenten fish fry. So when Long's health started to suffer a few years ago, Culpepper agreed to help her as a gesture of her admiration.

"For at least 50 years, it's been a tradition that the children of parishioners are groomed to help from an early age," says Culpepper, 48, the chairperson of the parish's fish fry. "This is my generation's time to step up."

For Culpepper, that means using the fish fry to give the larger Indianapolis community a display of Catholic faith in action every Friday during Lent from 3 p.m. to 7 p.m. Serving platters of perch, whiting and catfish serves a greater purpose to her.

"The Lenten season is about sacrifice and connecting with our community of faith—not only our fellow parishioners, but the community at large," she says.

— Fr. Brian Esarey

"This is a strictly volunteer effort. Most of us have 40-hour work weeks and we have to fit this into our schedules. But

you should do whatever you can to help the Church.

"Doing this gives you time to pause and do more reflection about this whole season and what being Catholic means. It allows you to strengthen your relationship with God and your bonds with others in your community of faith."

An unusual reminder

In her first week of work in the Terre Haute Deanery in early January, Providence Sister Mary Montgomery received an unusual and loud reminder as she met with parish leaders to plan the deanery's Lenten calendar.

"We were getting the dates and times for liturgies and Stations of the Cross and reconciliation services," recalls Sister Mary, the director of the deanery's pastoral center. "I was making sure I had everything right and someone yelled out, 'Don't forget the fish fries!' I said, 'OK! OK!'"

See FISH FRY, page 2

In U.S., pope will find multicultural Church marked by stronger laity

WASHINGTON (CNS)—What kind of Catholic Church will Pope Benedict XVI find when he arrives in the United States in April? How similar or different will it be from the U.S. Church community that greeted Pope John Paul II on his first papal visit in 1979 or his last trip to the U.S. in 1999?

Scholars and experts contacted by Catholic News Service at Catholic universities around the country did not always agree on the answers to those questions, but several themes emerged.

They saw a Church dealing with parish consolidations or closings and a declining availability of priests, but also experiencing a new vibrancy in lay ecclesial ministry. They saw what one called "a chastened Church" after the clergy sex abuse scandal, but a Church that has learned important lessons about accountability. And they saw a Church already more than one-third Hispanic and still learning how to adapt to the realities of multiculturalism.

There's no doubt that the United States that Pope Benedict will visit has more Catholics than the country to which Pope John Paul came in 1979 or 1999.

The Catholic population in the 50 states was less than 50 million in 1979, but grew to more than 59 million in 1999 and 64.4 million today, according to the *Official Catholic Directory*. That growth has roughly mirrored the rise in total U.S. population, from 218.6 million in 1979 to 232.4 million in 1999 and 300.7 million in 2007.

The number of U.S. parishes has remained relatively steady over those years, with 18,695 parishes in 1979, a slight rise to 19,186 in 1999 and a drop back down to 18,642 last year. But the number of diocesan and religious-order priests serving U.S. Catholics has sharply declined, from 58,430 in 1979 to 46,355 in 1999 and 41,446 in 2007.

See VISIT, page 9



Pope Benedict XVI

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See VISIT, page 9

FISH FRY

continued from page 1

An interesting quality about fish fries in the Terre Haute Deanery is that parishes take turns each Friday throughout Lent holding the events.

Some of the Terre Haute parishes in the fish fry rotation are St. Ann, St. Benedict, Sacred Heart of Jesus and St. Joseph University. Other parishes in the deanery that have a fish fry include Annunciation in Brazil, Sacred Heart in Clinton and St. Joseph in Rockville.

"It just said to me how valuable that tradition is in the Catholic community here," Sister Mary says. "They're supportive of each other. It builds funds and friends in a lot of the parishes."

It's also a part of the way faith is developed during Lent.

"Lent is built into our faith as a time-out to focus on the discipleship we're called to," Sister Mary says. "Jesus invites us to walk closely with him. He wants us to do that all our lives. Lent can be a time of revival for our faith, touching back into those core values we hold dear."

A flair for the different

The fish fry at St. Simon the Apostle Parish in Indianapolis has always been a little different.

Part of the difference is that the weekly Lenten get-together is run by men because the fish fry is an effort of the parish's men's club. There's also the different batter that the men of the parish use, a "wet" batter that has beer as an ingredient.

Then there's the different menu. Besides the fried cod, the St. Simon fish fry offers baked salmon and penne pasta with marinara sauce. This year, there are also weekly specials that include crab cakes, baked tilapia, peel-and-eat shrimp and calamari.

Just as special, there's a group of children who actually volunteer to wash dishes at the fish fry.

"Me and several guys get together on Thursday nights to prep the product, and we start at 1 or 2 on Friday afternoon to get everything going," says Blaine Powers, vice president of the parish's men's club, who also works for a food service company. "I'm in restaurants all day long. That's how I got roped into this. They knew I was involved in food."

The reality is that Powers enjoys the involvement in

Submitted photo



From left, Kerry Boyd, Imelda Dudley and Ann Rider prepare food plates at St. Ann Parish in Terre Haute during a recent Friday fish fry.

the fish fry that often serves about 800 meals a night and made more than \$8,000 for the parish last year.

"I like to make good food, and I enjoy giving that to the parish," he says. "And it's a good time for the guys in the men's club. We have a lot of fun doing it."

A surprising benefit

Diana Lain can't hide her delight when she shares an unexpected benefit from the fish fry at St. Michael Parish in Cannelton in the Tell City Deanery in far southern Indiana.

"We get people who are Baptists and Methodists who come in and eat with us," says Lain, one of the organizers of the weekly Lenten dinner. "They come a few times during Lent."

Creating a connection with people of other faith traditions is a nice extra of an already bountiful meal of fish, cole slaw, baked beans, cornbread, a drink and a dessert—all for \$6.

"The fish fry was my husband's way of getting people involved in our Church," Lain says. "Norman loves to cook. He said everybody eats fish on Friday, and he sees the fish fry as his way to give back to the Church."

Like many parishes that have fish fries, St. Michael's is connected time-wise to its Stations of the Cross.

"We have the Stations of the Cross at 5 [p.m.] and people come to the fish fry at 5:30," Lain says. "It brings more people to both. The fish fry has been successful. We make over \$3,000 during Lent. We'd like to make more, but that's not our goal. We want people to come to the church."

A slice of pie and heaven

Anita Back enjoys the slower pace that is part of life in the rural parishes of St. Martin in Yorkville and St. Paul in New Alsace in the Batesville Deanery.

Yet every Friday in Lent, Back and her friend, Rosemary Hoffmeier, seldom have a quiet moment as they prepare for the fish fry, where their volunteer staff will serve about 200 meals.

"We get together every Friday morning to make the cole slaw and the macaroni-and-cheese from scratch," says Back, the president of the parish council at St. Martin Parish. "Then we get the hall set up for the fish fry. Friday afternoon, we come back at 3 o'clock. We have men who fry the fish and we bake the macaroni-and-cheese. People bring homemade desserts, mostly pies—blackberry, peach, apple and pumpkin. I make a couple of blackberry pies every week."

By 7:30 p.m. on Fridays, Back acknowledges that she is worn out, but says the effort is worth it.

Photo by Mary Ann Wyand



Holy Angels parishioner Alison Culpepper of Indianapolis serves fish dinners on Feb. 8 at the Holy Angels School cafeteria in Indianapolis. The menu included breaded and deep-fried catfish, whiting and perch. Father Kenneth Taylor, pastor, led Catholics in the Stations of the Cross at the church as part of the parish's Lenten Friday observance.

"It creates a sense of community," she says. "I ask people to help, and we have a lot of fun doing it. It's work and yet it's a way of serving our community. It's good to get together and visit."

After the fish fry ends at 7 p.m., Stations of the Cross begin at 7:30 p.m. on alternate Fridays at St. Martin and St. Paul parishes.

"We grow in faith when we come together," says Father Esarey, the pastor of both parishes. "It's a good way in Lent to prepare for our Lord's resurrection. We belong to a larger Church, but each parish is a true Church in miniature. Together, we can do good things."

(For more Lenten resources, log on to the archdiocesan Web site at www.archindy.org/lent.) †



Father Brian Esarey, pastor of St. Martin Parish in Yorkville and St. Paul Parish in New Alsace in the Batesville Deanery, says "When we sit down and break bread together and eat fish, we are reminded of the first community around the Lord and the call to love and serve one another."

The Criterion

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Archdiocesan strategic planning process now under way

By Mike Krokos

The leadership. Our mindset, approach and values. Our parishes. Our schools and colleges. Our history and institutions. This list encompasses many of the blessings that Catholics see in the Archdiocese of Indianapolis.

And as Church officials begin developing a new leadership plan for the archdiocese from now through 2011, those gifts and many others, along with various challenges, will be discussed in the coming weeks and months.

"Our work today is for the common good of the Archdiocese of Indianapolis," Archbishop Daniel M. Buechlein noted at an archdiocesan strategic planning meeting held on Feb. 14 at Our Lady of Fatima Retreat House in Indianapolis.

"It is the work of the Holy Spirit manifested in a variety of ways for the good of the local Church."

Archbishop Buechlein launched the first strategic plan for the archdiocese shortly after he was installed as archbishop in 1992, and the plan has been updated regularly since then.

Archdiocesan officials have spent the last several months gathering information to be used in this strategic planning process. Groups consulted include priests and parish life coordinators, Archdiocesan Finance Council, Catholic Community Foundation, Management Council, Archdiocesan Education Commission, Catholic Charities Advocacy Council, Council of Priests, and parishioners at large through

The Criterion and archdiocesan Web site.

The Archdiocesan Strategic Planning Leadership Team includes 25 people, most of whom are members of various advisory bodies and consultative groups that work with the archdiocese. A few team members were chosen for their particular skills in ministry, noted Suzanne Yakimchick, chancellor, who staffed the effort on behalf of Archbishop Buechlein.

Holly McKiernan, senior vice president and chief counsel for Lumina Foundation and a member of the Catholic Community Foundation board of trustees, left, leads the facilitation process for the archdiocese's strategic planning meeting held on Feb. 14 at Our Lady of Fatima Retreat House in Indianapolis.

At the Feb. 14 meeting, McKiernan told committee members that thinking about the archdiocese's blessings is a good way to start the planning process.

She added that Archbishop Buechlein is encouraging "new thinking" where planning for the future is concerned.

Five top issues were identified from the responses received from groups consulted about the newest strategic planning process. They included faith and spiritual formation, ministry



staffing, stewardship and governance, care of the poor, and Catholic schools.

Strategic planning committee members were broken into the five issue groups and spent the better part of the day developing goals, objectives and action steps for each issue.

"Try and set some long-term goals," said McKiernan, a member of Immaculate Heart of Mary Parish in Indianapolis. "Where do we need to focus our time and energy the next three years?"

Holly McKiernan, senior vice president and chief counsel for Lumina Foundation and a member of the Catholic Community Foundation board of trustees, left, leads the facilitation process for the archdiocese's strategic planning meeting held on Feb. 14 at Our Lady of Fatima Retreat House in Indianapolis. Connie Zittnan, director of Mother Theodore Catholic Academies, listens to her presentation.

Criterion Online Edition adds new features and weekly newsletter

By Brandon A. Evans

The Internet home of *The Criterion* has added some new features.

While you can still get expanded national, world and Vatican news coverage at www.CriterionOnline.com, you can now also get the following features each week:

- More "Catholic News Around Indiana," including an archive.
- An improved search engine.
- The text of the weekly "Sunday Readings" column by Msgr. Owen Campion.
- Links to both the text and audio of the daily readings, as provided by the U.S. Conference of Catholic Bishops.
- Easy access to three years of our most popular supplements.
- The ability to add your name to our e-newsletter subscription list.
- A modified layout for the homepage to make browsing easier.

Msgr. Campion's weekly reflection

on the Sunday readings is one of the most popular features. Placing it online with the author's generous permission now gives readers the chance to look back over previous columns, check the feature when they are away from home, or print extra copies for friends or a Bible study group.

The improved search engine compensates for the rapid growth of the Web site over the past few years. Thousands of new stories and other features are posted online, including nearly 10 years of special condensed files of entire issues of the print edition of *The Criterion*.

Given the popularity of "Catholic News Around Indiana" and the limitation of how much news can be printed in the newspaper, more news from the other four Indiana dioceses has been added to the Web site—including photos.

The Criterion will also try each week to choose one story in particular

and post additional, special features online, such as a photo gallery, audio of a homily or other resources.

Readers can find out about these special features—as well as get a preview of each issue and links to select stories—by signing up for our new e-newsletter. Links to the daily readings for that week will also be included.

Each week—typically one or two days before getting the newspaper in their mailbox—readers can receive the newsletter in their e-mail inbox and read advance news about the upcoming issue. Any breaking news alerts will also be sent to the same list.

(All these features, along with local news archives and expanded national and world news coverage, can be found 24 hours a day at www.CriterionOnline.com.) †

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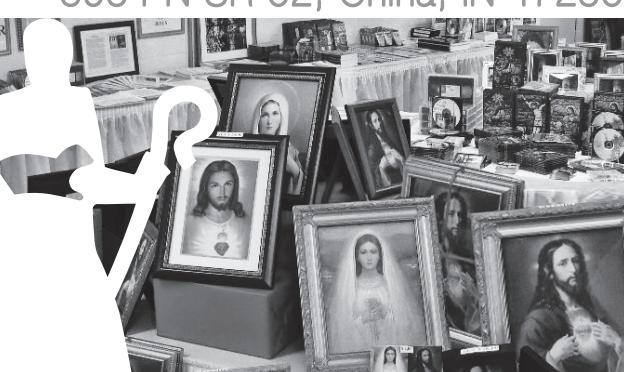


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OPINION



The Criterion

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Mike Krokos, EditorGreg A. Otolski, Associate Publisher
John F. Fink, Editor Emeritus**Editorial**

What is this world coming to? Turn to God for the answer

What is this world coming to?

That question is on the lips of plenty of folks of good conscience as more senseless tragedies, more examples of losses of innocent human life, appear on front pages and lead newscasts nearly every day.

Another college massacre, children killed by parents, and a U.S. Marine accused of killing a fellow Marine and her unborn child are among the tragic news headlines we have heard from Illinois, Indiana and North Carolina in recent weeks.

We can point to the 24-hour-news cycle for sharing these tragic events so quickly. Pundits can debate whether that is good or bad for society, but the bottom line is that news outlets are primed to bring us the news today as quickly as possible.

The harder reality to grasp is to understand why, in some cases, people who seem to have lost their moral compass or cannot grasp responsibility—or individuals who seemed to have snapped—feel the need to end others' lives.

For those of us who regularly find ourselves bemoaning our lot in life—a higher heating bill, children who don't understand the challenges they present to us as parents or a boss at work who doesn't understand life's complications all come to mind—the tragic news of others can quickly puts things into perspective.

As people of faith, we probably also begin to ask life's tough questions: What drove 27-year-old Stephen Kazmierczak to buy weapons and ammunition, storm a school auditorium at Northern Illinois University, and kill and wound innocent college students? Why did Marine Cpl. Cesar Laurean feel he needed to allegedly kill Lance Cpl. Maria Lauterbach and her unborn child then flee to Mexico?

The questions come so easily after the

Memo to Planned Parenthood: Leave our young people alone

Recent news in Indiana also included the story of local Planned Parenthoods offering free emergency contraception in cities with large college populations.

According to Planned Parenthood, the "Free EC Day," which begins later this month, was timed to remind young people of the importance of responsible sexual behavior as spring break nears for students at many Indiana colleges and universities.

Thankfully, Indiana Right to Life executive director Mike Fichter stepped to the plate last week and said that he believes the actions by Planned Parenthood are "irresponsible." We couldn't agree more.

Fichter pointed out that the emergency contraception fails to protect people from sexually transmitted diseases. There also is little evidence that it has any significant impact on abortion or unintended pregnancy rates, he noted.

As parents concerned for our young people, we thank Fichter for his on-the-mark assessment.

Fichter also criticized Planned Parenthood for perpetuating a self-serving message.

"This is all about Planned Parenthood gaining free advertising to build its customer base among sexually active



A young woman sheds tears while attending a memorial service on Feb. 15 at the Newman Center at Northern Illinois University in DeKalb, Ill.

fact, don't they? The answers, sadly, may never come to light.

We, as people of faith, first and foremost, pray for the victims and their families. And yes, we pray for the perpetrators, too. Though their motivations may never be known, they leave behind a grieving family, too.

What we know as Catholics, and what people of many faith traditions believe as well, is that we must have the wisdom to learn from others' tragic circumstances.

Nothing in life is easy. No matter what your walk in life, there are challenges you will inevitably face.

We must be able to embrace whatever comes our way and turn to God when needed.

Our Creator is there waiting in our hour of need. What these tragedies consistently teach us is that we must never forget that.

—Mike Krokos

teens," Fichter said. "When Planned Parenthood's message of sex without consequences results in a new life that is not terminated by the EC drug, the next step is the selling of more profitable surgical abortions at one of Planned Parenthood's three abortion clinics in Indiana."

As people of faith, we are again appalled by Planned Parenthood's brashness in dealing with this serious issue where our young people are concerned.

Though Planned Parenthood has a First Amendment right to give out information, no one should have the right to mislead others.

We encourage college students to take responsibility for their actions. They are, after all, adults now. We also suggest they get all the facts, and we strongly encourage Catholic students to simply live out their faith. We realize chastity and abstinence are challenging words to live by in today's society.

It's all about business for Planned Parenthood. But as far as we're concerned, it's about time they stop lying and misleading our teens and young adults.

—Mike Krokos

Be Our Guest/Susan McCarthy

We need to resolve the tangled mess of immigration laws, policies and human situations

Recently, while I was waiting for a doctor, a man in the waiting room started a conversation with a stranger across from him.

In very harsh terms, the man talked about immigration. I thought he probably in the past had received good support from this line of discussion because he continued the harangue for about five minutes.

When the speaker didn't get any response, he asked the stranger across from him, "What do you think about immigration?"

The stranger quietly said something to the effect that we have been studying this issue at Church, and I have a very different opinion. The stranger's soft answer ended the discussion.

Just as the diatribe about immigration in the waiting room, the rhetoric around the issue of immigration has become relentlessly severe.

In the Jan. 18 issue of *The Criterion*, Bishop John C. Wester of Salt Lake City, the new chairman of the U.S. bishops' migration committee, said one of the most frustrating aspects of the public debate about what to do about immigration is the shock-jock approach of talk radio that dismisses the complexities of the issue with sound bites like "what part of illegal don't you understand" or "send them back to their own countries."

We, on the other hand, as Christians, because of the love that we bear for our fellow man, are required to use loving expressions when we discuss the complex issues of immigration. Our point of view as Christians will be

As we discuss the best approach to the extremely complex immigration issues, it is good that we keep in mind our Christianity because, isn't it true, we are talking about human beings who are suffering greatly.

different from those who consider only their own interests.

It seems there are many people who consider only their own interests.

At a meeting last month in Terre Haute, I had the opportunity to speak to a congressman personally about immigration.

I had just received a flyer about immigration. I told the congressman that I am Catholic, and described what the bishops have said about immigration, stressing compassion.

The congressman said he is compassionate, but added that he is not hearing compassion from his Catholic constituents.

I wondered how he identified the Catholics.

I know the Sisters of Providence, who I see at his town meetings, wouldn't speak other than with compassion. The congressman probably mostly hears from people with harsh views, similar to the man in the doctor's waiting room who spoke so callously while sharing his views.

We need to resolve the tangled mess of immigration laws, policies and human situations. Everyone agrees that something must be done.

As we discuss the best approach to the extremely complex immigration issues, it is good that we keep in mind our Christianity because, isn't it true, we are talking about human beings who are suffering greatly.

(Susan McCarthy is a member of St. Patrick Parish in Terre Haute.) †

Letters to the Editor

Archbishop's immigration column leaves reader with lots of questions

In Archbishop Daniel M. Buechlein's column in the Feb. 8 issue of *The Criterion*, he quoted Leviticus 19:33-34 in referring to the Israelites as being aliens in Egypt and comparing them to the aliens we are dealing with here in the United States.

Did not some of the Israelites (Joseph's brothers) migrate to Egypt and end up as slaves? And were they not kept in Egypt against their will until the time of Moses? Isn't that a little different from the aliens sneaking across our borders today?

On page 14 of that same issue is the Church's position on immigration reform.

When will the words "respects the right of nations to control their borders" be backed up with words to

those here illegally that this is what they should do—respect the borders of this country? When will the Mexican bishops stand and be counted to bettering the conditions for their people in Mexico?

Also, I do not understand the last paragraph of the archbishop's column. What "situation of our ancestors" had to be handled in the last two centuries that compares to what is happening today?

There are a few other statements in this column that also beg for an explanation, but I think many good, caring, loving Catholics would very much appreciate, at the very least, answers to the above.

Barbara L. Maness
Vevay

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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 criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Underestimating the value of discipline in teaching our youth about the faith

As I thought about what I wanted to write for this second week of Lent, my thoughts flashed back to my childhood—way back! (If I have mentioned these thoughts before, forgive me.)

In my early years of grade school—and before our pastor persuaded my parents to send me to our parish school—I attended a public, one-room school out in the country near our home. (One of my uncles was the teacher.)

In those days in southern Indiana, religious instruction for those who attended public schools was held on Saturday mornings at our parish school, which was in town.

Most of us who lived in our rural neighborhood were cousins, and one of our families would get us to town for the instruction. But if the weather was good, we would walk home afterward (only a couple of miles).

I think all of us were usually given a nickel to spend at a corner store in town for a candy bar, which we enjoyed on that walk home after the instruction.

During Lent, at the encouragement of our religion teachers and at the insistence of our parents, almost all of us would give up candy and gum as a Lenten penance.

But we still got the nickel. And we still bought the candy or gum, which we saved in a box (under our beds) until Easter.

What a challenge it was to walk home and not eat the candy on the way! Those of

us who did not meet the challenge were roundly chastised by our peers. And what a challenge it was not to sneak some of the candy from the box under my bed before Easter. Mom kept an eye on that temptation!

Yes, I guess I could look back on that Lenten practice critically and see all kinds of things wrong with it.

We could have given the nickel as alms. (By the way, as children, we did have Sunday envelopes for Church and, reluctantly, part of our meager allowance went into the collection basket. It was a good and early teaching about stewardship and our need to give.)

Was it really that much of a Lenten penance if we were still buying the candy and saving it for an Easter gorging? You better believe it was!

In a small but very meaningful way, we learned something about Lent as a season for fasting. And yes, we had a sense of why it was good to give up something that we wanted.

We were taught about the sacrificial love of Jesus for us. And we were being taught to learn how to sacrifice. And being allowed to feast when the long-awaited Easter arrived made a tangible statement about the importance of Jesus' victory over sin and death.

I remember other things about Lent as a child.

Our family attended the Stations of the Cross, and my childhood imagination was

captured by the drama of Christ's suffering and the different people on the Way of the Cross. Many of you know that particular devotion continues to mean a lot to me.

I also remember, while the Easter bunny would come to lots of other children, he didn't come to our house until Easter and we knew why.

Then there was Good Friday. From noon until 3 o'clock—until we were old enough to go to church—my brother and I were not allowed the usual time to go outside and play. And we were told why.

We didn't like it at all, but we learned a deep respect for the suffering and death of Jesus. And we really enjoyed Easter!

To this day, I have a feeling for Lent and a feeling for Easter deep in my bones. This deeply engrained sense of our Catholic devotional observances was learned early, more so by the practices than by words, although both went together.

I mention all of this because these days I think we tend to underestimate the importance of external devotional practices and plain old discipline in teaching our youth about our faith.

I recount my experience to show that

there is nothing at all complicated about it. I also mention it because I have a deep concern for the lack of self-discipline among some of our youth.

Self-discipline is learned early on, and it is learned through even-handed and consistent discipline, not sporadic and severe episodes. We learned self-discipline, and as peers, we even affirmed and monitored that challenge amongst ourselves.

If you think about it, what meant a lot to me as a child has just as much meaning for me now and, perhaps, for all of us as adults.

I still need and value the devotional practices of Lent. I'm glad I remember. †

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

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

Archbishop Buechlein's intention for vocations for February

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

La subestimación del valor de la disciplina en la enseñanza de la fe a nuestros jóvenes

Mientras pensaba en qué quería escribir para esta segunda semana de la Cuaresma, mis pensamientos se remontaron a mi niñez, ¡bien atrás! (Discúlpennme si he mencionado estas evocaciones antes.)

Durante mis primeros años de la escuela elemental, y antes de que nuestro pastor persuadiera a mis padres para que me enviaran a nuestra escuela parroquial, asistía a una escuela pública rural de una sola aula, localizada cerca de nuestro hogar. (Uno de mis tíos era el maestro.)

Por aquellos días en el sur de Indiana la educación religiosa para los estudiantes que asistían a escuelas públicas se impartía los sábados en la mañana en nuestra escuela parroquial que se encontraba en el pueblo.

La mayoría de los que vivíamos en barrios rurales éramos primos y alguien de nuestras familias nos llevaba al pueblo para recibir las lecciones. Pero si hacía buen clima, caminábamos a casa después (tan sólo un par de millas).

Por lo general, creí que a todos nos daban cinco centavos para comprar golosinas en la tienda de la esquina del pueblo, las cuales comíamos caminando de regreso a casa después de la lección.

Durante la Cuaresma, alentados por nuestros maestros de religión y por insistencia de nuestros padres, casi todos dejábamos de comer golosinas y goma de mascar como penitencia cuaresmal.

Pero de todos modos nos daban los cinco centavos. Y seguimos comprando las golosinas o la goma de mascar, las cuales guardábamos en una caja (debajo de la cama), hasta la Pascua.

¡Qué difícil era caminar de vuelta a casa y

no comernos las golosinas por el camino! Aquellos de nosotros que no lográbamos vencer el desafío éramos duramente reprendidos por nuestros compañeros. Y qué difícil era no sacar algunas de las golosinas de la caja debajo de la cama antes de la Pascua. ¡Mamá vigilaba esa tentación!

Sí, supongo que podría criticar en retrospectiva esa práctica de la Cuaresma y ver todo tipo de cosas malas sobre ella.

Podríamos haber entregado los cinco centavos como limosna. (Por cierto, de niños, teníamos sobres dominicales para la Iglesia y, a regañadientes, parte de nuestra escuela mesada iba para la cesta de la colecta. Fue una enseñanza buena y precoz sobre la mayordomía y nuestra necesidad de dar.)

¿Era verdaderamente una penitencia cuaresmal si de todas formas comprábamos las golosinas y las guardábamos para atiborrarnos en la Pascua? ¡Por supuesto que lo era!

De una forma diminuta pero muy significativa, aprendimos sobre la Cuaresma como una temporada de ayuno. Y por supuesto, entendímos por qué era bueno sacrificar algo que queríamos.

Se nos enseñaba sobre el amor inmolatorio de Jesús por nosotros. Y aprendímos sobre el sacrificio. Y que nos dejaran atiborrarnos cuando llegaba la tan esperada Pascua, era una declaración tangible de la importancia de la victoria de Jesús sobre el pecado y la muerte.

Guardo además otros recuerdos de niño sobre la Cuaresma

Nuestra familia recorría las Estaciones del Vía Crucis y el drama del sufrimiento de Cristo, así como las distintas personas del camino a la cruz, capturaban mi imaginación

infantil. Muchos de ustedes saben que especialmente esa devoción sigue significando mucho para mí.

También recuerdo que, si bien el consejo de Pascua llegaba para muchos niños, no llegaba a nuestro hogar hasta la Pascua y sabíamos por qué.

Y además estaba el Viernes Santo. Desde el mediodía hasta las tres de la tarde, hasta que tuvimos edad suficiente para ir a la iglesia, mi hermano y yo no podíamos salir a jugar en el horario normal. Y se nos explicaba por qué.

No nos gustaba para nada, pero aprendimos a tener un respeto profundo por el sufrimiento y la muerte de Jesús. ¡Y de veras disfrutábamos la Pascua!

Hasta el sol de hoy albergo un sentimiento profundamente arraigado por la Cuaresma y por la Pascua. Se me inculcó a temprana edad ese sentido sobre nuestras costumbres devocionales católicas, más por medio de la práctica que por las palabras, pese a que ambas iban juntas.

Menciono todo esto porque pienso que hoy en día solemos subestimar la importancia de las prácticas devocionales externas y la disciplina tradicional a la hora de enseñar a nuestros jóvenes sobre nuestra fe.

Relato mi experiencia para demostrar que no es nada especialmente complicado. También lo menciono porque me preocupa profundamente la falta de disciplina que

observo en algunos de nuestros jóvenes.

La autodisciplina es algo que se aprende a temprana edad y se aprende con mano firme y disciplina constante, no por medio de episodios esporádicos y severos. Aprendimos la autodisciplina y como compañeros, reafirmábamos y supervisábamos ese desafío entre nosotros mismos.

Si me detengo a pensar, aquello que significaba mucho para mí de niño tiene la misma significación para mí hoy en día y, quizás, para todos nosotros como adultos.

Aun hoy día necesito y valoro las prácticas devocionales de la Cuaresma. Me alegra recordarlo. †

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

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
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 ser vicio en la iglesia, especialmente como sacerdotes y religiosos.

Events Calendar

February 22

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Archdiocesan Pro-Life Youth Council of Indianapolis, "Dinner with Pope John Paul II,"** pasta dinner, 6:30 p.m., movie to follow dinner, \$10 per person before Feb. 14, \$15 per person until Feb. 19. Information and reservations: 317-636-4478.

Good Shepherd Parish, 1109 E. Cameron St., Indianapolis. **Stations of the Cross followed by soup and bread dinner,** 6 p.m., no charge. Information: 317-783-3158.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Lenten fish fry,** 4:30-8 p.m. Information: 317-546-1571.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Lenten lecture series, "The Real Teaching of Vatican II,"** Benedictine Father Matthias Neuman, presenter, 7:45-9 p.m., fish fry, 5-7:30 p.m., Way of the Cross, bilingual service, 7 p.m. Information: 317-291-7014.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary, Mass with Benediction, Stations of the Cross,** 6 p.m. Information: 317-283-5508.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N.

Bosart Ave., Indianapolis. **Lenten fish fry,** 4:30-7:30 p.m., Information: 317-357-8352.

SS. Frances and Clare Church, 5901 Olive Branch Road, Greenwood. **"Voices of Easter" of those who were there with Jesus during his ministry and Passion,** 7 p.m., child care available. Information: 317-859-4673.

St. Mary of the Immaculate Conception Parish, 203 4th St., Aurora. **School PTO fish fry,** 4-7 p.m. Information: 812-926-1558.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Wellness community seminar for cancer patients,** noon-2 p.m., lunch included for registered participants, no charge. Information: 317-782-4422.

Batesville High School, auditorium, 1 Bulldog Blvd., Batesville. March 1 one-day conference on the Holy Spirit and evangelization, **"Go and Make Disciples of All Nations,"** Father Gregory Bramlage, presenter, **registration deadline Feb. 22.** Information: 812-623-8007 or www.healingthroughthepowerofjesuschrist.org.

February 22-24
Saint Mary-of-the-Woods College, St. Mary-of-the-Woods.

Quilters and quilt display. Information: 812-535-2810 or e-mail media@spsmw.org.

February 22-March 7
Marian College, 3200 Cold Spring Road, Indianapolis. **Art exhibit, "Back to My Roots,"** Julie Ball, artist. Information: 317-955-6213 or www.marian.edu.

February 22-March 30
Saint Meinrad Archabbey Library, 200 Hill Drive, St. Meinrad. **Exhibit of quilts by Marti Plager.** Information: 800-682-0988 or www.saintmeinrad.edu.

February 23
Cathedral High School, 5225 E. 56th St., Indianapolis. **"ShamrAuction,"** 5:30 p.m., \$125 per person. Information: 317-968-7311.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Concert,** Dr. Marilyn Mason, guest organist, presenter, 7 p.m., no charge. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

February 24
MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., Mass, 2 p.m.,** 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.

Our Mother of Sorrows Parish, cafeteria, 770 Eastern Parkway, Louisville, Ky. (Diocese of Louisville). **Midpoint of 40 Days for Life prayer campaign, pot luck dinner,** 5 p.m. Information: 502-897-3982 or e-mail jhutch1216@aol.com.

February 25
St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **"Recognizing the Cultural War We Catholics Are In,"** George Maley, former president of Serra International, presenter, 7 p.m. Information: 317-872-6420, ext. 211.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mass,** 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Sponsor Couple Training Sessions,** 6:30-9 p.m. Information: 317-236-1595 or e-mail dsarell@archindy.org.

February 27
Holy Cross Church, 125 N. Oriental St., Indianapolis. **"Scripture and Our Environment," group lecture and dialogue,** 7:8:15 p.m.,

free-will offering. Information: 317-637-2620, ext. 402.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality" speaker series, "Being Catholic in a Secular Age,"** Dr. Robert Royal, presenter, Mass, 5:45 p.m., meatless pasta dinner, 6:30 p.m., presentation, 7:15 p.m., \$5 suggested donation. Registration due Feb. 18. Information and reservations: 317-636-4478.

February 29
Knights of Columbus Hall, Council #6138, 695 Pushville Road, Greenwood. **"Veterans of Valor and Operation Care Package," Web site unveiling and open house, dinner,** 5-8 p.m., \$7.95 per person. Information: 317-535-5632.

March 1
St. Michael Parish, Parish Life Center, 519 Jefferson Blvd., Greenfield. **Annual retreat, "Living the Virtues of Faith, Hope and Charity,"** 8 a.m.-3:30 p.m. Information: 317-462-5010.

Batesville High School, auditorium, 1 Bulldog Blvd., Batesville. One-day conference on the Holy Spirit and evangelization, **"Go and Make Disciples of All Nations,"** Father Gregory Bramlage, presenter, registration deadline Feb. 22. Information: 812-623-8007 or www.healingthroughthepowerofjesuschrist.org.

March 2
Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Father and Son Breakfast,** Patrick Henry Hughes, inspirational speaker, 10 a.m., \$10 per person, reservations required. Information: 317-783-7053.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. The African Catholic Ministry, **African Mass,** 3 p.m., African attire encouraged. Information: 317-269-1276 or e-mail Africancatholic_ministry@yahoo.com. †

Retreats and Programs

February 23

Oldenburg Franciscan Center, Oldenburg. **Women at the 'Burg, "Poems, Prayers and Promises,"** 9-11:30 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lectio Divina: A Contemporary Connection to an Ancient Form of Christian Prayer,"** 10 a.m.-6 p.m., registration deadline Jan. 28, \$60 includes lunch. Information: 317-788-7581 or e-mail benedictinn@benedictinn.org.

February 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Program"** for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

February 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mass,** 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima.

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Temptation,"** Father Christopher Weldon, presenter, 6:30 p.m.-9 p.m., \$15 per person. Information: 317-545-7681 or www.archindy.org/fatima.

February 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent reflection day, "Make Time for the Quiet Moments for God Whispers and the World Is Loud,"** 8 a.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or www.healingthroughthepowerofjesuschrist.org.

February 29-March 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat, "Reflections on the Life and Message of Jeremiah the Prophet,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lovers Leap! Twists and Turns of Married Life,"** Father Clem Davis, pastor of St. Bartholomew Parish in Columbus, and Small Church Community Team presenters from St. Monica Parish in Indianapolis, registration deadline Feb. 15, \$280 per couple. Information:

317-788-7581 or e-mail benedictinn@benedictinn.org.

March 1

Batesville High School, auditorium, 1 Bulldog Blvd., Batesville. One-day conference on the Holy Spirit and evangelization, **"Go and Make Disciples of All Nations,"** Father Gregory Bramlage, presenter, registration deadline Feb. 22. Information: 812-623-8007 or www.healingthroughthepowerofjesuschrist.org.

March 8

St. Christopher Church, 5301 W. 16th St., Indianapolis. Sixth annual **Catholic Women's Convocation, "God's Work of Art,"** 8 a.m.-3 p.m., \$40 per person. Information: 317-241-6314, ext. 122, or e-mail nmeyer@saintchristopherparish.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Fully Alive! Fully Franciscan!,"** 9-11:30 a.m., Franciscan Sister Diane Jamison, presenter, \$20 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 9

Oldenburg Franciscan Center, Oldenburg. **"Evensong,"** 4-5 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 13

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Lenten Lecture Series, "Bread Blessed,"** Franciscan Sister Olga Wittekind, presenter, 2-3:30 p.m. and 7-8:30 p.m., \$10 per session. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 14-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **A Lenten Retreat with Dominican Sister Romona Nowak."** Information: 317-545-7681 or www.archindy.org/fatima. †

VIP

Charlie and Dorothy (Kirchgessner) Hatley, members of Christ the King Parish in Indianapolis, will celebrate their 65th wedding anniversary on Feb. 22.

The couple was married on Feb. 22, 1943, at the Post Chapel in Fort Sam Houston, Texas. †

Our Lady of Lourdes School is searching for alumni

In 2009, Our Lady of Lourdes Parish in Indianapolis will celebrate the centennial of its founding.

The parish's 100th anniversary committee is seeking information about the alumni of Our Lady of Lourdes School in order to include them and their stories in the parish's celebrations.

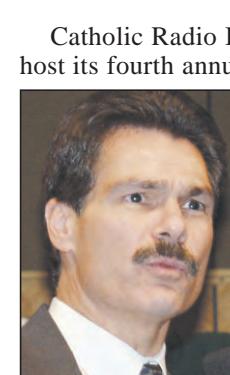
If you are a graduate of Our Lady of Lourdes School, please send your name, maiden name if applicable, address, e-mail address, telephone number and the year of your graduation to Alumni Director, Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis, IN 46219.

This information can be sent to the parish by fax at 317-356-2358 or by e-mail to lmalander@ollindy.org or ollalumni@ollindy.org. †



Sweetheart Dance

Our Lady of the Greenwood parishioners Sharon and Hugh Gartrell of Greenwood dance during the Valentine Sweetheart Dance on Feb. 15 at St. Paul Hermitage in Beech Grove. The dance was sponsored by the Ave Maria Guild for the residents of the hermitage and their families. The Wayne Dunlap Band provided the Big Band sounds of the '50s and '60s for the dance. Sharon Gartrell's mother, Honore Dunsmore, is a resident of the hermitage. The Ave Maria Guild assists the hermitage's staff in helping make the lives of the residents more meaningful.



Dr. Ray Guarendi

Catholic radio show "The Doctor Is In," will be the keynote speaker.

Reservations are \$55 per person or \$400 for a table of eight by March 20 then \$60 per person or \$450 for a table of eight.

Call 317-842-6583 for reservations.

For more information about Catholic Radio Indy, log on to www.catholicradioindy.org. †

Legislature passes bill to aid homeless youths in Indiana

By Brigid Curtis Ayer

On a cold winter night, most Indiana residents can simply turn up the furnace by pressing a button, but a growing number of homeless Hoosiers—including an estimated 10,000 youths—roam the streets, sleep in cars or resort to “survival sex” to get out of the cold.

Rep. Dennis Avery (D-Evansville), author of House Bill 1165, the proposal to improve the life of homeless children, said he was contacted by the Vanderburgh County Homeless Youth Task Force prior to the 2007 legislative session, and they outlined the problem for him. Rep. Avery's bill recently passed the Indiana House and Senate.

“I was shocked to learn there were 362 homeless youths in Vanderburgh County,” Rep. Avery said. “I simply had no idea this kind of problem existed. I thought there were people already serving these children.”

During the 2007 session of the Indiana General Assembly, Rep. Avery authored legislation calling for an interim study committee to examine the problem.

“The bill passed, and I was made chairman of the study panel,” Rep. Avery said.

Because there is not a single agency responsible for keeping track of the number of homeless people in Indiana, exactly how many homeless children there are in the state is unknown.

Rep. Avery said that estimates based on numbers from local school corporations and federal sources range from 7,000 to 15,000 homeless youths.

During the time before the opening of the 2008 Indiana General Assembly, Hoosier lawmakers serving on the Interim Study Committee on Missing Children stated that every child has the right to safe harbor.

Many provisions recommended by the study panel to the Indiana General Assembly were included in House Bill 1165.

“The object of this legislation is to address the causes and consequences of youth homelessness,” Rep. Avery said.

“There are a number of problems that these children encounter,” Rep. Avery said. “If a child runs away and ends up at an emergency shelter which does not specifically serve youth, under current law, the shelter cannot house, feed or give basic medical care to them without parental consent.”

Under Senate Bill 1165, unaccompanied youths aged 16 to 18 could be provided food and shelter services without parental consent.

Some emergency shelter workers have told Rep. Avery that they put out food for a runaway child like they would for a stray dog as a way to get around the law.

“We shouldn't force people who work in shelters to choose between breaking the law or feeding and caring for a homeless child,” Rep. Avery said.

Another shocking reality facing young runaways is the problem of “survival sex.” Girls and boys are forced into prostitution as a means to survive so they can find a warm place to sleep and get a meal.

“There are nine emergency shelters that serve unaccompanied youths in Indiana. But many of our large cities in Indiana, including Evansville, do not have one,” Rep. Avery said.

He added that Evansville is a little bit worse than the rest of the state in terms of the number of homeless youths because of this, but said it is still a statewide problem.

“Children living in foster homes that have run away

may have run away for a very good reason, possibly because of physical or sexual abuse,” Rep. Avery said.

House Bill 1165 extends the time frame in which youth-serving shelters are required to notify parents of unaccompanied youths to a maximum of 72 hours. This would allow the Indiana Department of Child Services (DCS) time to investigate the child's circumstances and determine if the home is suitable for the child to return there.

Sen. Vaneta Becker

(R-Evansville),

Senate sponsor of

the bill, said, “Preventing homelessness, meeting the needs of vulnerable children without homes and protecting the many children in foster care homes cannot be solved with one, simple solution. These proposed



initiatives could help various agencies enhance their

services and improve the lives of many children who are homeless and in foster care,” said Sen. Becker, who also served as vice chairman of the interim study panel examining missing children.

House Bill 1165 requires the Indiana Housing and Community Development Authority to collect data to determine the number of homeless youth in the state, includes provisions to strengthen educational opportunities for

foster care and homeless youth, and provides provisions to restore family bonds by allowing visitation to siblings who are in foster care.

House Bill 1165 passed the Indiana House by a 92-0 vote

and the Indiana Senate by a 45-2 vote.

Since House Bill 1165 was amended in the Senate, it returns to the House for a

concurrence then goes to the governor's desk for approval.

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



Rep. Dennis Avery



Sen. Vaneta Becker

Go online to learn what is happening in the legislature

The Indiana Catholic Conference publishes a weekly legislative news brief called the *I-CAN Update*, which summarizes legislation of concern to the Church. It is also available on the ICC Web page at www.indianacc.org.

In addition to the *I-CAN Update*, archived updates, ICC positions and other background information are also at the ICC Web page. More detailed information regarding the bills and legislative process are available on the Web at <http://www.state.in.us/legislative/session/calendars.html>.

To learn about legislative initiatives proposed by Gov. Mitch Daniels, log on to his Web page at www.in.gov/gov. The home page for the Indiana General Assembly is www.in.gov/legislative.

Catholic Radio 89.1 FM, based in Indianapolis, broadcasts a report on legislative activity from ICC executive director Glenn Tebbe twice a week. It can be heard on Saturday and Sunday at 11:05 a.m. following Archbishop Daniel M. Buechlein's weekly broadcast.

Catholic Radio Indy can be heard statewide by logging on to www.catholicradioindy.org and clicking on the “Listen Now” button. †



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ST. FRANCIS CANCER CARE SERVICES

Lenten day of reflection focuses on forgiveness

By Mary Ann Wyand

"Forgive and you will be forgiven." That Scripture passage from the Gospel of Luke (Lk 6:37) doesn't always work with people, but God's love, mercy and forgiveness are available to everyone.

That message of divine mercy was the theme for "Return to God," a Lenten day of reflection presented by Father Joseph Moriarty on Feb. 11, the feast of Our Lady of Lourdes, at Our Lady of Fatima Retreat House in Indianapolis.

Lent is the perfect time to turn to God in prayer, he explained, and ask for forgiveness, reconciliation and healing.

The first reading for the Ash Wednesday liturgy, which was taken from the Old Testament Book of Joel, reminds us that God awaits our prayers and petitions, Father Moriarty said, and wants us to turn to him for help right now.

He said that Scripture passage includes timeless advice: "Yet even now, says the Lord, return to me with your whole heart, with fasting, and weeping, and mourning; Rend your hearts, not your garments, and return to the Lord, your God. For gracious and merciful is he, slow to anger, rich in kindness, and relenting in punishment" (Jl 2:12-13).

"In this reading, there is a great urgency that says to us—as the season of Lent beckons to us—that now is the time," Father Moriarty said, to return to God and seek conversion of heart in order to be reconciled and have a more intimate relationship with him.

"God says, 'Return to me now. This is the time. This is the most important thing that you need to do right now,'" he explained. "There is great urgency for us to return to

God, to make things right."

For three years, Father Moriarty has served as associate director of spiritual formation at Saint Meinrad School of Theology in St. Meinrad and sacramental minister of Our Lady of the Springs Parish in French Lick and Christ the King Parish in Paoli.

Our spiritual relationship with God must be a celebration of love, he said, not a sense of obligation.

"I used to tell the kids when I taught at Cardinal Ritter High School [in Indianapolis] that, 'You can't cheat God. You're not allowed to keep anything back from God.' With your whole heart, God asks us to give over anything that we know that stands in the way [of a relationship with him]."

He said spiritual conversion, forgiveness and healing can only happen when people completely open their hearts to God, who first loved us and—from the moment of our conception—formed us and called us by name.

"It demands openness," Father Moriarty said. "It demands a sense of transparency.... The key for anyone's life, in order for us to grow in relationship with God, is to open our hearts and return to God. We have to stand transparent before God."

To do that, he said, we must forgive others—even if they do not forgive us—and also forgive ourselves.

"I believe that forgiveness is one of the greatest tools for good in our world, in our nation, in our parishes, in our families and in our personal life," he said. "I also believe it is one of the least used tools."

Forgiveness is the essence of married love, he said, explaining that Redemptorist Father Jack Dowd of Chicago recommended during a parish mission that married couples make the commitment to say to each other, "I'm

sorry. I love you. Forgive me. I forgive you."

As a young priest, Father Moriarty read a "Homily Helper" about spiritual reflection that shaped his ministry.

"Imagine that you have died and you find yourself in a large room,"

Father Moriarty told the retreat participants. "There are no windows and no doors in the room. The room is very bright.... You have been infused with the knowledge, so you know this already, ... that what waits for you beyond this room is the life of heaven. You know that once you are out of

this room that's where you will go. There are two chairs in the room. You're seated in one of the chairs, and there across from you is the person that you least love. Beyond knowing that heaven, the glory of God, participating in that beatific vision, lies beyond this room, you also know that the key to both of you getting out is being reconciled with one another."

Smiling, Father Moriarty asked, "Who is sitting there? Is it a family member? Is it a friend? Am I looking at myself? Do I need to forgive myself for something?"

After sharing this reflection a few years ago, he said, a parishioner asked him, "Is there only one other chair? ... Father, I was thinking of bleachers!"

Particularly in their individual relationship with God, Father Moriarty said, people often put more energy into defining themselves by the notion of their

Photo by Mary Ann Wyand



Father Joseph Moriarty elevates the Eucharist during a Feb. 11 Mass at the Our Lady of Fatima Retreat House chapel in Indianapolis on the feast of Our Lady of Lourdes and in observance of the World Day of the Sick. The Mass was also celebrated for the intention of Archbishop Daniel M. Buechlein, who is undergoing chemotherapy treatments for Hodgkin's lymphoma. The day of reflection included instructions on the Spiritual Exercises of St. Ignatius of Loyola.

sins rather than by the notion of God's abundant grace.

"I think God is less concerned about beating us up for the sin, for the disobedience," he explained, "and more concerned about our taking responsibility for what we have done, such that we can participate in God's abundant grace. ... You are not this sin. You are not this brokenness.

... That's a part of your past, but here is your future, a future full of hope, a future of abundant grace. ... You have been claimed for Christ through baptism and belong to God. This is how God loves us."

In his homily, Father Moriarty noted that, "We do what we do because of who we are in belonging to Christ. ... We pray to God that we will be nourished by the sacrament [of the Eucharist] and it will be efficacious—effective—in our life." †

Inspirational talks, Mass to highlight 'Coaching for Christ' event

By John Shaughnessy

Ed Tinder calls it a perfect night of fun, faith and inspiration for every coach in the Catholic Youth Organization—and for everyone interested in sports for Catholic young people.

There will be free food and refreshments at the event that's called "Coaching for Christ."

There will also be an inspirational talk by Bill Lynch, the head coach of the Indiana University football team, about how he makes his Catholic faith a part of his coaching efforts.

And most importantly, Tinder notes, the free event on March 4 will begin with the celebration of the Mass.

"The night is perfect," says Tinder, the CYO's executive director. "It's starting off with the Mass. That's the center of everything in our Catholic Church. There's nothing more important than celebrating the Eucharist together."

Still, Tinder hopes that the people who

attend will also leave the "Coaching for Christ" program with an important message to remember.

"A lot of times, CYO coaches perceive themselves as working to advance athletic careers," Tinder says. "We have to change that mindset—that they're working to change souls. They're working for the same goals of our Catholic schools and parishes. Coaching kids is not so much about developing them athletically, but developing them in mind, body and spirit, and developing their faith."

While the event will begin at 6 p.m. at Bishop Chatard High School in Indianapolis, the first annual event is also being sponsored and paid for by the three other archdiocesan high schools in the city: Cardinal Ritter Jr./Sr. High School, Father Thomas Scecina Memorial High School and Roncalli High School.

"I was looking for ways for all our deanery high schools to be more engaged and become more of a resource for our parishes so we're all identified as part of

those schools' programs," says Bill Sahn, the president of Bishop Chatard. "Even though we're competing against each other, we're still the Church together, still the body of Christ."

Besides Lynch, Roncalli head football coach Bruce Scifres will also speak on the topic "Coaching for Christ."

"All of us need to hear from people who are successful in coaching, but have a strong faith and have a way of integrating that faith into their programs," Sahn says. "Bill Lynch is the perfect choice as our first keynote speaker because of the faith-filled Catholic he is. Bruce Scifres has a great message, too. He's invited to coaching clinics and conferences all over the country for how he integrates his faith into his entire program."

That approach is often a challenging one for people who coach youth sports, Tinder says.

"I tell the coaches they are youth ministers," Tinder says. "They get nervous about that. But why does the Catholic

Church pour so much money into athletic programs? Why are there so many volunteers? It's another way of communicating the important message of the Gospel. It's an important way of communicating the traditions and teachings of the Catholic faith."

Keep the focus on Christ and you'll always leave the field and the court as a winner, no matter what side of the score you are on, say Tinder and Sahn.

"It's so much more satisfying and gratifying when you do have success on the field when you do it as part of God's plan for your life," Sahn says. "The way we conduct ourselves, the sportsmanship we show, the examples we set, the way we treat people is a wonderful way to pass on the faith and develop the faith."

(The "Coaching for Christ" program is free, but registrations are requested by Feb. 29. To make a reservation, contact the CYO office at 317-632-9311.) †

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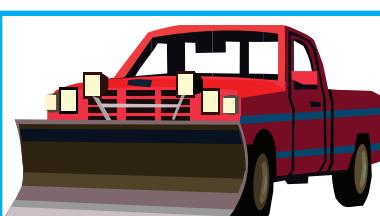
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VISIT

continued from page 1

Alan Schreck, chairman of the theology department at the Franciscan University of Steubenville in Ohio, said the alarming drop in the number of priests also has had a happy consequence in the rising number of Catholic laypeople involved in Church ministries.

At Franciscan University alone, there are more than 500 undergraduate theology students, "the vast majority of them laypeople," he said, and more than 100 graduate each year with the training once given only to clergy.

Schreck believes Pope Benedict will find "a greater maturity, a greater sense of direction and mission" among American Catholics today than Pope John Paul did 28 years ago.

"For me, the most positive thing in 2008 is that laypeople are immensely more aware of their responsibility for the Church present and future," said Paul Lakeland, director of the Center for Catholic Studies at Fairfield University in Connecticut.

Lakeland said the clergy sex abuse crisis had one positive result: It convinced Catholics that "we need to have more of a voice in our Church."

"It didn't matter if you were on the left or the right," he added. "You were equally scandalized."

Michael O'Keeffe, a theology professor at St. Xavier University in Chicago, said he hopes Pope Benedict will acknowledge during his visit that the issues raised by the sex abuse scandal are not over.

"I believe that the pope would be well served by speaking to people about this issue and becoming more engaged in helping the Church to heal," O'Keeffe said.

"I might also ask the pope to take the time to hear about the health of the American Catholic Church, not simply from the bishops, but from the people, especially those people that feel they have been pushed to the margins," he said.

Charles Zech, professor of economics at the business school at Villanova University, near Philadelphia, and director of the

school's Center for the Study of Church Management, said the sex abuse scandal brought "pressures at all levels to be more transparent."

And the decline in the number of priests led more and more laypeople to take on "responsibility for the things priests and nuns used to do," he said.

Together, those trends have left many laypeople in need of "the skills to run a faith-based nonprofit," Zech said, adding that the 2-year-old National Leadership Roundtable on Church Management is working to fill those gaps.

Msgr. Kevin Irwin, dean of the school of theology and religious studies at The Catholic University of America in Washington, said Pope Benedict will find "a higher awareness of the multicultural reality of the Church" than Pope John Paul might have seen on any of his U.S. visits.

Hispanics now make up an estimated 35 percent of the U.S. Catholic population, and more than half of all U.S. Catholics under age 25 are Hispanic or Latino. With Mass celebrated in more than three dozen languages around the United States, "there's lots of work being done" to promote multiculturalism, "and more that needs to be done," Msgr. Irwin said.

Eileen C. Burke-Sullivan, director of the master's program in ministry at Creighton University in Omaha, Neb., said she has heard little advance publicity about

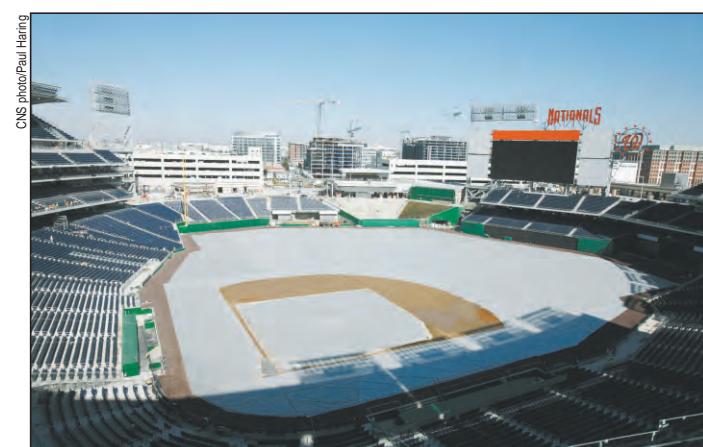
the upcoming papal trip, in sharp contrast to Pope John Paul's 1979 visit, "which stirred enthusiasm and excitement all over the country, but especially here in the heartland."

"It strikes me that the gap between the bishops and ordinary Catholics has so widened in this country that even if the bishops are excited about Benedict's coming they are not in a position to stir up the energy of lay Catholics to care a great deal," she said.

Although there are some exceptions to "this enduring malaise," Burke-Sullivan said, most U.S. Catholics today are "willing to work on their own faith, be loyal to their own local clergy if they feel attended to by them," and are "somewhat uncaring about the universal expression of the Church."

Schreck hopes Pope Benedict will inspire

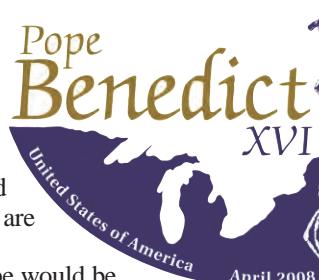
Worshipers pray after receiving Communion during a Spanish-language Mass at Transfiguration Church in the Williamsburg section of Brooklyn, N.Y., on Feb. 3.



A white turf cover protects the field at the Washington Nationals' new ballpark on Feb. 14. Pope Benedict XVI will celebrate Mass at the stadium in Washington on April 17.

"a revitalization" that will help American Catholics resist "the increasing pressure toward secularization, to be part of the mass culture."

"Catholics in America do need to be reminded we are in a struggle" against the prevailing cultural norms, he said. "They have to understand this is really a battle." †



Fifth annual Indiana Women's Catholic Conference set for March 15

By Mary Ann Wyand

Two nationally known pro-life advocates are among the speakers for "Treasuring Womanhood," the fifth annual

Indiana Catholic Women's Conference, on March 15 at the Indiana Convention Center in Indianapolis.

"A Woman Clothed in Truth, Star of Hope" is the Marian theme for this year's conference, which begins at 8 a.m. and concludes at 4:45 p.m.

Patricia Pitkus Bainbridge, director of the Respect Life Office in the Diocese of Rockford, Ill., and Erika Bachiochi of Boston, a Catholic theologian and lawyer, are

among the keynote presenters.

"Our Lady of Guadalupe: Our Model for Life" is the theme for Bainbridge's presentation, which will address the Blessed Mother's behavior and beliefs as perfect examples for living a Christian life.

Bachiochi will discuss "Women, Sex and the Church: A Pro-Woman Defense of Controversial Catholic Teachings," which is also the working title of her book in progress on the same topic.

Bainbridge also serves as chairman of the board for Human Life International, the largest pro-life, pro-family and pro-woman organization in the world, and is the co-founder and executive director emeritus of Life Decisions International.

Without the right to life, she said, all the other life issues are moot.

"Today, the role of woman ... has been so distorted," Bainbridge said, "not only by radical feminists, but also by the secular media, who obviously are influenced by the radical feminists. Many women no longer understand who they are and what their role is [in life]."

"Our Church is so emphatic about saying that the woman's role is so important," she said. "I think coming together in a time of prayer about Our Lady—and what our Mother has to

say to us and how that impacts our lives—is marvelous."

Bachiochi is a stay-at-home mother of four children and also finds time to write and speak about feminism, the family, abortion and the Church.

"After exploring Pope John Paul II's teaching on the dignity of women, or the New Feminism, I will proceed to make the case for Church teaching on abortion, contraception, the indissolubility of marriage and the all-male priesthood from a pro-woman perspective," she said. "On the sexual teachings, I will look at the harm [that] women have faced by straying from Church teaching as revealed especially by recent sociological and medical data."

Bachiochi said she also plans to discuss how Church teaching on the priesthood "is rooted not in sexist understandings of women—as is so often claimed by feminists and the media—but in the centuries-old tradition of the Church and sacramental theology."

Other conference speakers are Msgr. Joseph F. Schaedel, vicar general, who is the principal celebrant and homilist for the liturgy, and Dominican Father Emmerich Vogt, prior of St. Albert's Priory, Chapel and Seminary in Oakland, Calif., and director of the Shrine of St. Jude in San Francisco.

Father Emmerich will discuss the spiritual and moral life of Christians in terms of the challenges encountered in everyday life experiences.

He served as a retreat presenter for Blessed Teresa of Calcutta and her Missionaries of Charity for 20 years and also has appeared on EWTN television programs.

Music minister Elizabeth Welch of Indianapolis, who serves as a choir director and youth ensemble leader at three parishes in the archdiocese, will sing during the conference.

The Marian Center of Indianapolis and archdiocesan Office for Pro-Life Ministry are sponsoring the conference.

Servants of the Gospel of Life Sister Diane Carollo, director of the pro-life office, said the conference will be

an important catechetical experience for Catholic women during Lent.

"Women who are serious about their spiritual formation should seek opportunities that provide a balanced and wholesome approach to Christian femininity," Sister Diane said. "Participation in the 'Treasuring Womanhood' conference is one example of such an opportunity for women to grow in their faith and spiritual life."

(Registrations for 'Treasuring Womanhood' include lunch and cost \$40 per person before March 5 then \$45 per person. Registrations for high school and college students are \$20 per person. For more information or to register online, log on to www.indianacatholicwomen.com.) †

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Archdiocesan parishes schedule annual 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*.

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week's newspaper. However, the entire schedule is posted on *The Criterion Online* at www.CriterionOnline.com.

Batesville Deanery

Feb. 26, 7 p.m. at St. Martin, Yorkville
March 3, 7 p.m. at St. Louis, Batesville
March 4, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
March 5, 7 p.m. at St. Lawrence, Lawrenceburg
March 12, 7 p.m. at St. John the Baptist, Osgood

Lenten Dining Guide



LUNCH
Mon-Fri 11:30 a.m.-2 p.m.
Sat & Sun 12:00-2:30 p.m.
DINNER
Mon-Thurs 5 p.m.-9:00 p.m.
Fri & Sat 5 p.m.-10:00 p.m.
Sun 4 p.m.-9 p.m.

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March 12, 7 p.m. at St. Mary-of-the-Rock, Franklin County
March 12, 7 p.m. at St. Vincent de Paul, Shelby County
March 13, 7 p.m. at St. Anthony of Padua, Morris
March 14, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

Feb. 26, 7 p.m. at St. Martin of Tours, Martinsville
Feb. 28, 7 p.m. at St. Paul Catholic Center, Bloomington
March 4, 7 p.m. at St. Mary, Mitchell
March 6, 7 p.m. at St. Charles Borromeo, Bloomington
March 11, 7 p.m. at St. Agnes, Nashville

Connersville Deanery

Feb. 26, 7 p.m. at St. Andrew, Richmond
March 5, 7 p.m. at St. Gabriel, Connersville
March 11, 7 p.m. for St. Rose, Knightstown, and St. Anne, New Castle, at St. Anne, New Castle
March 13, 7 p.m. at St. Bridget, Liberty
March 13, 7 p.m. at St. Mary, Rushville

Indianapolis East Deanery

Feb. 27, 7 p.m. at St. Thomas, Fortville
March 13, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
March 13, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
March 14, 7 p.m. at St. Thomas the Apostle, Fortville

Indianapolis North Deanery

March 5, 7 p.m. deanery service at St. Pius X
March 6, 7 p.m. deanery service at St. Pius X
March 9, 2 p.m. deanery service at St. Pius X

Indianapolis South Deanery

Feb. 25, 7 p.m. at Nativity of Our Lord Jesus Christ
Feb. 26, 7 p.m. at St. Jude
March 4, 7 p.m. for Good Shepherd and St. Roch at St. Roch
March 8, 9:30 a.m. at St. Barnabas
March 10, 7 p.m. at Our Lady of the Greenwood, Greenwood
March 11, 7 p.m. at St. Mark
March 12, 7 p.m. for St. Joseph and St. Ann at St. Ann

Indianapolis West Deanery

Feb. 25, 7 p.m. at St. Thomas More, Mooresville
Feb. 26, 6:30 p.m. at St. Monica
Feb. 28, 7 p.m. at St. Malachy, Brownsburg
March 1, 9:30 a.m. for St. Anthony and Holy Trinity at St. Anthony
March 3, 7 p.m. at St. Gabriel the Archangel
March 5, 7 p.m. at St. Christopher

March 11, 6:30 p.m. at St. Susanna, Plainfield
March 12, 7 p.m. for St. Joseph and St. Ann at St. Ann
March 13, 7 p.m. at Holy Angels

New Albany Deanery

Feb. 24, 4 p.m. for Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany, at St. Mary, New Albany
Feb. 27, 7 p.m. at St. Joseph, Corydon
Feb. 28, 7 p.m. at St. Michael, Charlestown
March 3, 7 p.m. at St. Mary, Navilleton
March 6, 6:30 p.m. at St. Paul, Sellersburg
March 6, 7 p.m. at St. Joseph, St. Joseph Hill
March 8, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs

Seymour Deanery

Feb. 24, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
Feb. 26, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
Feb. 26, 6 p.m. at Church of the American Martyrs, Scottsburg
Feb. 27, 6 p.m. at St. Patrick, Salem
Feb. 27, 7 p.m. at St. Mary, North Vernon
March 6, 7 p.m. at St. Bartholomew, Columbus

Tell City Deanery

March 9, 2 p.m. deanery service at St. Paul, Tell City
March 11, 6:30 p.m. deanery service at St. Meinrad, St. Meinrad

Terre Haute Deanery

Feb. 17, 7 p.m. at St. Joseph, Rockville
Feb. 20, 7 p.m. at St. Benedict, Terre Haute
Feb. 21, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
Feb. 28, 7 p.m. at St. Patrick, Terre Haute
March 5, 7 p.m. at St. Paul the Apostle, Greencastle †

Lenten activities available online

Be sure to visit *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. †

Lenten Dining Guide

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Literary styles affect how messages are conveyed in the Bible

By Fr. Lawrence Boadt, C.S.P.

The Bible is a treasury of great literature. Being aware of its rich and diverse forms of literary art offers many ways of picturing God's relationship with human beings and helps us to see more clearly the original intentions of its inspired authors.

Thus, the artistic beauty and power found in the Bible's large range of literary styles in every book enhances the glory and majesty of the infinite God.

If we read the books of the Bible as though they were all the same—

commands for life gathered like recipes in a cookbook or directions for assembling a bookcase—we will think only of commandments and miss much of their ability to lift our minds and imaginations to the wonderful mystery of what God has revealed about himself.

Likewise, if we do not recognize the different rhetorical strategies and modes of writing commonly used by ancient writers, we are likely to misunderstand the message that the human author intended to communicate.

The Bible uses poetry, legal codes, letters, oracles, proverbs, historical records, stories, fables, fiction and apocalypses, among others, but sometimes Christians treat them all as if they are supposed to be historical chronicles of the past.

It can lead to an unhealthy fundamentalist reading of the Bible to mistake a parable for a historical record or to treat a myth as though it is a misguided or garbled history of an event.

What we should see is that each literary form reveals God in a different way to us.

Comparing the literary forms used by the prophets and the wisdom writings of the Old Testament in particular can illustrate this well. Writers use those literary styles that best capture the truth they want to express. Prophets were deeply concerned with calling the Israelites back to their God and urging them to recommit themselves to loyalty to God alone, and to keep his commands faithfully.

This required persuasion so prophets chose those literary techniques that

emphasize changing people's minds. Their primary form was the oracle, in which the message for reform was stated in God's own voice, and the prophet was merely the messenger.

The typical oracle communicated the urgency of the message by combining a description of God's personal concern with warnings of disaster ahead if people do not heed the divine word.

Good examples of this are found in the Books of Micah (Mi 6:1-14), Amos (Am 2:6-16), Hosea (Hos 6:1-11) and Malachi

(Mal 2:10-17).

But prophets could also use moral lessons, telling the stories of those who heeded or refused. Consider Ezekiel's powerful description of the father and son (Ez 18:1-32) or Isaiah's comparison of the disobedience of King Ahaz (Is 7-8) with the obedience

of his son, Hezekiah (Is 36-37).

They also loved to use images from the cosmic order of the universe that show God's goodness and generosity to persuade their hearers to trust that God will show his goodness by coming to save them. See the soaring examples in Isaiah (Is 35:1-10 and Is 40:12-31) and in Jeremiah (Jer 31:1-14).

Wisdom writers, however, were not trying to reinforce the commandments or proper obedience to the traditional Torah of the Pentateuch. They were instead asking questions about the difficulties of belief, examining the lessons of human experience, borrowing insights from other cultures and exploring the limits of human knowledge.

One of the literary forms they favored was the proverb. It pronounces a common truth that all should know in a pithy, parallel, poetic two-line verse as in, "A wise son makes his father glad, but a foolish son is a grief to his mother" (Prv 10:1).

They also loved the riddle because it expresses the mystery of life. Thus, "Three things are too wonderful for me, yes, four I cannot understand: The way of an eagle in the air, the way of a serpent upon a rock, The way of a ship on the high seas, and the way of a man with a



Old Testament prophets like Isaiah were deeply concerned with calling the Israelites back to their God and urging them to recommit themselves to loyalty to God alone.

maiden!" (Prv 30:18-19).

Wisdom writers often question the certainty of knowing God's ways. Both Job and Ecclesiastes point to experience that contradicts people's certitudes: Does God always reward the just? (See Eccl 3:9-15, Eccl 4:1-6, Eccl 6:10-12, Jb 9:13-22 and Jb 19:7-11.) All ask whether God treats us fairly or not.

Wisdom writers also use the "mashal," a short story or parable to teach a lesson about life. So Ecclesiastes' poem on "A time to be born, and a time to die ..." (Eccl 3:1-15) wonders if we can ever know what the future will bring.

Finally, wisdom writers will use the form of a father addressing his son (or a professor speaking to his students) with advice for a good life. All of Proverbs 1-9

and most of the Book of Sirach are shaped this way.

By choosing their literary forms of expression, prophets and wisdom sages clearly distinguish their different purposes. The prophet needs to convince us to hear, obey and trust in God's ways, while the sage wants to question our judgmental and smug certitudes by challenging us to see that God's ways are always mysterious and beyond human understanding.

Truly, as Canadian author, professor and philosopher Marshall McLuhan wrote, "The medium is the message."

(Paulist Father Lawrence Boadt is the publisher of Paulist Press in Mahwah, N.J.) †

Discussion Point

Wisdom helps us to live out the truth

This Week's Question

What does the word "wisdom" mean to you?

"Relating it to biblical literature, I consider wisdom to be the insight, articulation and deep understanding of the truth about God and our lives in God." (Michael Hovey, Detroit, Mich.)

"Being able to read a situation and apply truth to it." (Katherine Karas, Nashville, Tenn.)

"Right relationships. That's where it comes from. God in his wisdom decreed [right relationships] and as long as we keep to them, things will be wonderful." (Leonard Campbell, Laconia, N.H.)

"Wisdom is ... knowing the right thing to do. As a side note, I'm recalling Solomon [when a baby was claimed by two mothers]. He knew how to determine which mother truly loved the baby." (Patricia Traynor, Devil's Lake, N.D.)

Lend Us Your Voice

An upcoming edition asks: What does the pope's visit to the U.S. mean to you?

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



From the Editor Emeritus/John F. Fink

Biblical women: Elizabeth, wife of Zechariah

(Twenty-eighth in a series)

Chronologically, Elizabeth (her name means "worshiper of God") is the first woman named in the New Testament, in Chapter 1 of the Gospel according to Luke. She was the wife of Zechariah and the mother of St. John the Baptist.

In his account of the Annunciation, Luke has the angel Gabriel refer to Elizabeth as Mary's relative, nothing more specific.

Earliest traditions say that she was a younger sister of Ann, Mary's mother, so she would have been Mary's aunt. Ann, though, doesn't appear in the Gospels so she technically was not a biblical woman. Her name comes from the early writing known as the *Protevangelium of James*, which tells of events that occurred before those in the Gospels.

Elizabeth and Zechariah lived in the hill country of Judea, in modern Ein Karem, a



suburb of Jerusalem. Like some of the great women of the Old Testament (Sarah, Rebekah, Rachel, the mother of Samson, Hannah), Elizabeth was childless and had reached menopause. Then the angel Gabriel appeared to Zechariah, and told him that he and Elizabeth would have a child and that the child should be called John.

Elizabeth did become pregnant shortly after that. As was customary, she went into seclusion, but she rejoiced that the Lord "has seen fit to take away my disgrace before others" (Lk 1:25). Jews at the time considered barrenness as punishment for sin.

When Elizabeth was in the sixth month of her pregnancy, she had a surprise visit from her niece, Mary. This scene, the Visitation, has been painted by many great artists.

Miraculous things occurred when Mary, pregnant with Jesus, greeted Elizabeth.

First, as Elizabeth told her, "the infant in my womb leaped for joy" at the presence of Jesus (Lk 1:44). Some theologians have taught that this was a sign that John had been cleansed of original sin. (Only Jesus and Mary were *conceived* without original sin.) This fulfilled the promise made to Zechariah by

Gabriel, who said about John, "He will be filled with the Holy Spirit even from his mother's womb" (Lk 1:15).

Then Elizabeth herself was cleansed from original sin since Luke says that she, too, was filled with the Holy Spirit. She cried out to Mary, "Most blessed are you among women and blessed is the fruit of your womb" (Lk 1:42), words that would become part of the Hail Mary.

Mary stayed with Elizabeth for three months so it is assumed that she was there to assist at John's birth. It would be strange for her to stay with Elizabeth up to the time the birth was imminent and then leave.

Eight days after the baby's birth, friends and neighbors gathered for his circumcision. They were surprised when Elizabeth announced that his name would be John. They even argued with her, pointing out that no one in the family had that name.

Zechariah, who had been unable to speak since Gabriel appeared to him, settled the matter when he wrote on a tablet, "His name is John" (Lk 1:63).

We know nothing more about Elizabeth and Zechariah. †

The Bottom Line/Antoinette Bosco

New wave of popularity for Catholic saints

Every time I turn around these days, I hear about yet another book on the lives of saints!



Some have unusual themes. One is titled *Saints in Love: The Forgotten Loves Between Holy Women and Men and How They Can Make Our Relationships Divine*. Written by Carole Hallundbaek and published by Crossroad, the author links divine love with human love in her stories.

Hallundbaek's God lovers are well-known saints—Claire and Francis of Assisi, Teresa of Avila and John of the Cross, Catherine of Siena and Pope Gregory XI, and Francis de Sales and Jane de Chantal. Quoting British Christian writer C.S. Lewis, Hallundbaek reveals her theme: "Human loves can be a glorious image of divine love." Her stories underscore this.

Consider too another new book with a catchy title, *Saints Behaving Badly: The Cutthroats, Crooks, Trollops, Con Men and Devil Worshippers Who Became Saints* (Doubleday). The author, Thomas J. Craughwell, acknowledges this "rogues gallery of sinners-turned saints" presents a number of people most Catholics have probably never heard of.

Craughwell says, "The point of reading these stories is not to experience some tabloid thrill, but to understand how grace works in the world. Every day, all day long, God pours out his grace upon us, urging us, coaxing us to turn away from everything that is base and cheap and unsatisfying, and turn toward the only thing that is eternal, perfect and true—that is, himself."

Then we find an extensive marketing of saints in a selling venture called *Ordinary People, Extraordinary Lives*. These brightly illustrated pages of a saint and a brief description of each saint's life also offer a connection to a person or group today who could be said to be following in the saint's footsteps.

These pages are a bit costly, but considering the picture credits come from prestigious places, such as the "National Gallery Collection by kind permission of the trustees of the National Gallery, London," they are eye-catching, not your everyday illustrations.

I discovered St. Oengus, whose feast day is on March 11, which is my grandson Gabriel's birthday.

An eighth-century saint, Oengus was an Irish scholar and writer who became known as the "most virtuous man in Ireland."

I'll tell Gabe on his birthday about this saint and his writing talents, "just like your grandmother!"

Ah, but then I discovered St. Zachary, who descended from a Greek family living in Calabria, Italy. Wow, one of my ancestors, no doubt. My father, who came from Calabria, told me all his life that our roots were Greek because the people who had settled in his Calabria all came from Greece.

St. Zachary was a gentle peacemaker, elected pope in December of 741. He intervened with kings to prevent the outbreak of wars in the Western World. St. Zachary "quelled internal dissent within the Church and secured the papal territories from attack. ... He was always seeking peace and negotiation rather than war and confrontation."

As my father would say, "That's our relative!" And boy, could we use St. Zachary in today's world!

I think books on the saints will continue to be written, thank God, because we need to remember that we are not alone, no matter what new force threatens us or our world. We can count on the saints to keep us company and inspire us to never give up on making this God's world.

(Antoinette Bosco writes for Catholic News Service.) †

Cornucopia/Cynthia Dewes

Centuries apart in fact, but not in spirit

Despite the fact that we already celebrated it on President's Day earlier in the week, today is George Washington's actual birthday. It is also the birthday of our granddaughter, Hannah, which brings me to mull over the different eras that the two birthday people live(d) in.

Does Hannah live in the same country? George did—or even the same world? Hmm. We all think we know the answer to that, but it's something to consider without revisionist attitudes. That is, remembering that (George) was then, and this (Hannah) is now, how do their lives compare?

Of course, George was a man in a man's world. He could be a surveyor, a soldier, an active patriot, while his wife and other women could only be wives, mothers, spinster aunts and maybe governesses. Period.

Hannah has more options in every area than women had in George's time, including domestic, professional and political.

Physical existence was harder in George's day. The basic requirements of living—as in food production and preparation, laundry, heating the home and so on—were all labor-intensive, time-consuming tasks.

Faithful Lines/Shirley Vogler Meister

Angels of God: guardians near and dear

Since childhood, I have frequently thought or said the Guardian Angel prayer. Most Catholics know it:

"Angel of God, my guardian dear, to whom His love commits me here, ever this day be at my side to light and guard, to rule and guide. Amen."

Although I do not have an angel collection, I have received angel mementos that I proudly display, and angels are shown in large, framed replicas of well-known art masterpieces (one is the Annunciation, the other is the Nativity). I even have a metal angel, a gift from my daughter, which I hang from a lamp.

Recently, after the unexpected death of a next-door neighbor, her husband, Frank, came by to give me something that Charlene had previously asked her California sister to get for me and her granddaughter. It is "The Original Angel Star Worry Stone" with this message:



Today, in Hannah's world, technology and machinery perform most of our basic chores.

This might lead some to conclude that people are rather superfluous now compared to the old days.

Families needed lots of boys to work the family farm or send down the mine, and lots of girls to keep up the house or care for the chickens and garden. Eking out even a basic existence required many hands. Now, we battle a trend toward Zero Population, aiming only for "wanted" children.

Communication back in the 18th century was slow and undependable. By the time a courier arrived with a vital message, a battle could be over or a government overthrown.

Today, we watch on television at the very moment that terrorists destroy skyscrapers in New York. But whatever despair that George felt when he heard about the latest bad turn of events, Hannah may feel also, although she hears the news sooner.

During George's time, interaction with the rest of the world was necessarily limited by poor communication as well as by physical distance. The "old countries" of England, France and Spain were chiefly political and trade foils, while most of the world was still beyond our attention. In Hannah's day, we are part of worldwide governing bodies and a global economy.

When George was around, religion was a

"Give your worries to the angels
"It is time to heal your heart.
"Every day's a new beginning
"Where love and hope can start.
"Give your worries to the angels
"Release your doubt and fear
"Trust in God to always be there
"With angels always near."

When I hold the "angel stone" in my hands, a warm, peaceful calm comes over me—as though Charlene is saying, "Don't worry. I am fine."

No, I am not superstitious. I simply believe strongly that God's grace—whether through angels or saints or the beauty of nature or pets or even an angel stone—can be comforting.

Also comforting was knowing how well Frank and Charlene's son, Drew, and his wife, Sally, and family—and their extended family who are members of Immaculate Heart of Mary Parish in Indianapolis—rallied to help everyone in such untimely sorrow.

As I go through Lent in times of prayer, I not only remember Charlene and her family, but also the widow of another neighbor, Marian. Her husband, Art, also died unexpectedly.

After services at the Good Shepherd

major force in most people's lives. This included Puritanism in New England, deism among the intelligentsia and Catholicism in Maryland, not to mention several versions of Native American beliefs.

Today, Hannah is probably part of a much smaller population who claim faith and attend religious services regularly.

Still, despite the differences between centuries, it seems to me that George and Hannah experience American life in similar ways that really count.

The first of these has to be the concept of personal freedom. George was one of the first Americans to believe in freedom for all—and to help establish it—while Hannah is a present-day American still enjoying that democratic freedom.

George worked to offer justice to all citizens through the rule of law, a law by which Hannah and her peers still live.

I think events like the current increased interest in our national elections, especially among the young, prove that such similarities exist.

Somehow, despite two centuries of change, George and Hannah still live by the unique U.S. Constitution.

God still blesses America.

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

Lutheran Church, whose members are also wonderfully supportive to Marian, the pastor spoke with my husband and me.

I was surprised that he remembered a "shepherding" column I once wrote about Art and his dog, and that the pastor often reads *The Criterion*.

These are only a few of the serendipitous moments that I experienced before the beginning of Lent, and I treasure them.

As Christians, we practice penance and sacrifice for 40 days, but that doesn't mean we must be doom-and-gloomers.

God brings beautiful blessings and joys for us to cherish even during Lent.

Although we are in the penitential mode, we can still give thanks for what is right and good despite fasting, abstinence or deep sorrow.

Next week, I will share more observations about angels, some from children.

Meanwhile, let's count our blessings.

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

Third Sunday of Lent Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 24, 2008

- Exodus 17:3-7
- Romans 5:1-2, 5-8
- John 4:5-42

The Book of Exodus provides the first reading.

As might be presumed from its name, this book concentrates on the journey of the Hebrews across the Sinai Peninsula from Egypt, where they had been enslaved, to the land that God had promised them.

The Sinai Peninsula was, and still is, unforgivingly bleak and sterile. Water was a very critical problem then as it would be a problem now. Without water, thirst became a genuine issue for the people. Thirst leads to death.

In this reading, the people are desperate. Moses is at a loss. Amid all this anxiety and serious need, Moses begs God for assistance. Mercifully, God commands Moses to go with some of the elders to a rock on the mountain of Horeb. They should strike the rock.

Moses obeyed God. The rock gave forth water, and the people did not die of thirst.

For its second reading, the Church offers us a passage from St. Paul's Epistle to the Romans.

Death was as much a reality for the people in the first century A.D. as it has been real for everyone in every age anywhere. Paul stressed that earthly death awaits every human being, indeed every living thing. However, for humans who have given themselves to God in Christ, earthly death merely is a stage in an ongoing chain of events. Much more importantly, eternal life with God, in and through Christ, is in store for the faithful.

Paul stresses the point that only by truly bonding with Jesus, in firm faith and complete obedience to God's holy law, will anyone possess everlasting life.

St. John's Gospel furnishes us with the last reading.

The setting is Samaria, roughly speaking the territory mentioned in today's newscasts

as the West Bank. It was home to a people quite despised by pious Jews, the Samaritans.

This Jewish distaste for the Samaritans was the result of the fact that the Samaritans had collaborated with the foreigners who long ago had conquered the land. They had toyed with the foreigners' paganism, and even had intermarried with the foreigners, thereby defiling the pure ethnic blood of the Chosen People.

It is instructive in itself that Jesus passed through Samaritan territory. It is even more startling that he deigned to converse with Samaritans, let alone offer them salvation.

Also startling is the fact that he spoke to a woman, which was never acceptable. After all, Jesus was an unmarried man.

The encounter with the woman is at the well. In those days, small communities usually had only one common water supply.

Jesus tells the woman that the water that she draws from the well will only temporarily quench thirst. However, the water that will come from Jesus actually will end all thirst and give people everlasting life.

When the disciples insist that Jesus take food for nourishment, the Lord refers to food of which they know nothing. It is a reference to Christ's divinity and divine mission.

Reflection

Both the first and the third readings capitalize on water, clearly presented as essential to life, as indeed it is, but the readings go further than this fact of nature.

In the last reading, Jesus speaks of water that will achieve much more than sustaining earthly life. He promises water that will give eternal life.

The first reading recalls that God alone is the source of life. If we turn to God, as Moses turned to God, then God will assist us and give us life.

These readings are very much in the context of Lent, the time when people wishing to join the Church are completing the process. The message, however, also is for Christians who even long ago united with Christ. They need to be reaffirmed. They need to recommit themselves. The Church reminds them that everlasting life is possible only by being with the Lord. †

It stands on the shelf,
The alabaster jar,
Filled with sweet nard,
Waiting, saved
For the Holy One.

Head covered, wrapped in purple,
Hands shaking,
The valued ointment is
Taken down with care.

He is near,
His shadow passing the door.
Heat and dust blow in
As others follow.

The alabaster jar
Now rests in nervous hands.
Bracelets jingling,
As the watcher waits for His recline.

Softly walking, almost crawling,
Jar seal broken,
Tears falling on holy feet,
Hair drying the wetness away.

Room filled with the scent of perfume.
Sins forgiven
As the Holy One is bathed in the
Contents of
The alabaster jar.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis.)

CNS photo/Karen Callaway

Daily Readings

Monday, Feb. 25

2 Kings 5:1-15b
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, Feb. 26

Daniel 3:25, 34-43
Psalm 25:4-5b, 6, 7bc, 8-9
Matthew 18:21-35

Wednesday, Feb. 27

Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, Feb. 28

Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, Feb. 29

Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 1

Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 2

Fourth Sunday of Lent
1 Samuel 16:1b, 6-7, 10-13a
Psalm 23:1-6
Ephesians 5:8-14
John 9:1-41
or John 9:1, 6-9, 13-17, 34-38

Question Corner/Fr. John Dietzen

Fatima visionary insisted that all secrets had been revealed

Q A publication we picked up recently at our parish church raised some new

questions about our Blessed Mother's appearances at Fatima.

There is a fourth secret that was revealed there, according to the article, but the Church has refused to disclose it because it foretells an approaching

massive apostasy when thousands of Catholics, including many high Church leaders, will leave the Catholic faith.

Do you think it will be released so all Catholics can read it? How are we to know what to believe or do? (Missouri)

A n English writer remarked some months ago that the secrets of Fatima seem like *Star Wars* movies: There's always another one!

The truth is that there is no new undisclosed "secret."

For decades, Fatima devotees demanded that the Church publish the third and final Fatima message, which Catholic officials were allegedly hiding because it supposedly predicted horrific cataclysms soon to be unleashed on the world.

Humans were to be punished, so it was claimed, for not sufficiently obeying Mary's requests, especially for prayer and fasting for world peace, which she delivered in several appearances to three children near Fatima, Portugal, in 1917.

Apparently in an effort to stifle these rumors, Pope John Paul II published the contents of the "third secret" in 2000 with a commentary by Cardinal Joseph Ratzinger, then prefect of the Congregation for the Doctrine of the Faith and now Pope Benedict XVI.

To read the text of the secret and Cardinal Ratzinger's commentary, use the Google search engine and type in "third secret of Fatima."

According to the apparition rumor mills, there is, as you read, a fourth secret predicting a gigantic apostasy, a colossal departure from the Church.

Cardinal Tarcisio Bertone, Vatican secretary of state, who participated in the publication of the third secret nearly eight years ago, recently published a book-length interview that he held with Sister Lucia, one of the Fatima children, who died in 2005.

According to Cardinal Bertone, she was annoyed with those who still were not satisfied with the publication of the Fatima

messages.

Cardinal Bertone states in his book—which is titled *The Last Fatima Visionary: My Meetings with Sister Lucia*—that "the most diehard 'Fatimists,' like those who follow Father Nicholas Gruner's *Fatima Crusader* magazine, remain disappointed."

The Fatima Crusader has consistently challenged the Vatican about the reported messages, insisting that there is more that the Church still refuses to reveal.

In his commentary accompanying the 2000 publication of the third secret, then-Cardinal Ratzinger attempted to place private revelations—which apparitions and messages like Fatima are—in their proper perspective.

He called the secret a symbolic prophecy of the present struggles with evil political systems and of the ultimate triumph of good.

As with any private revelation, the cardinal said, the Fatima message offers a help for living our faith, but it creates no new obligations for Catholics.

The message of Fatima invites us to trust in God's promise that the final victory is his.

Pope Benedict's introduction to Cardinal Bertone's recent book reflects a similar assessment.

The confusion and speculation on the subject circulating in the Church, the pope said, end up "upsetting the faithful rather than asking for prayers and repentance" as Our Lady of Fatima requested.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Send questions to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †



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.

BARNETT, Joan B., 79, St. Matthew the Apostle, Indianapolis, Jan. 28. Wife of Max Barnett. Mother of Lynn Tingle, Ann Tully, Scott Barnett and Michael Workinger. Sister of Virginia Busby. Grandmother of seven.

BERG, Mary T., 72, St. Pius V, Troy, Jan. 22. Mother of Teresa Beiser, Liz Blinzing, Jody, Don, Lee, Mike and Tom Berg.

Sister of Herman Reutman. Grandmother of 19.

CAPPA, Mary, 90, St. Mary, Richmond, Jan. 30. Mother of Carol and Dan Cappa. Sister of Minnie Albano. Grandmother of one. Step-grandmother of two. Great-grandmother of three.

CONSOLINO, Giovanni, 85, St. Mary, Richmond, Jan. 30. Husband of Betty Consolino. Stepfather of Helen Reimers, Michelle Tejkl, Mark and Mike Medley. Step-grandfather of several.

FISHER, Sylvia, 88, St. John the Evangelist, Enochburg, Feb. 5. Mother of Bonnie Harmeyer and Judy Werner. Grandmother of eight. Great-grandmother of 23.

FREYER, Patricia M., 82, St. Pius X, Indianapolis, Feb. 7. Mother of Barbara Laughner, Andy and Richard Freyer. Sister of Mary Ann Wirth. Grandmother of three.

GILLMAN, Elizabeth, 91, St. Nicholas, Sunman, Feb. 1. Mother of Betty Lou Andres, Jo Ann Fry, Mary Ann Lehr, Darlene Lewis, Lavonne Moorman and Tony Gillman. Sister of Alma Miller and Angela Probst. Grandmother of 19. Great-grandmother of six.

GRANDE, Virginia A. (Connor), 81, St. Christopher, Indianapolis, Jan. 30. Wife of John Grande. Mother of Gregory and John Grande. Sister of Lawrence Connor. Grandmother of eight. Great-grandmother of four.

GREULICH, Leo F., 94, St. Meinrad, St. Meinrad, Feb. 1. Father of Connie Schmidt and Eric Greulich. Brother of Melvin Greulich. Grandfather of five. Great-grandfather of four.

HENKEL, Richard Henry, 89, St. Luke the Evangelist, Indianapolis, Feb. 1. Father of Dr. Susan Hooke, Ellen Kingston, Amy, Clare, Dan and John Henkel. Grandfather of 13. Great-grandfather of two.

HOWARD, Darrell W., 60, St. Anthony, Indianapolis, Jan. 18. Husband of Marilyn Howard. Father of Michael Howard. Brother of Carolyn Mason, Linda Peace, Carlie, Dwight, Joe and Steve Howard.

HILDEBRAND, Betty, 78, St. Andrew, Richmond, Feb. 2. Mother of Thelma Tegeler and Michael Hildebrand. Sister of Tillie McFarland. Grandmother of four. Great-grandmother of 10.

HOFF, Carolyn L., 76, St. Michael, Brookville, Feb. 2. Mother of Joyce Bennett, Donna Mobley, Mark, Phillip, Robert and Ronald Hoff. Sister of Kathleen Lorenz, Charlie and Robert Geis. Grandmother of 15. Great-grandmother of four.

MIDDLETON, James Patrick, 64, St. Paul, Sellersburg, Jan. 30.

JACKSON, Marion, 61, Holy Spirit, Indianapolis, Feb. 2. Wife of Ronald Jackson. Mother of Michael and Dr. T. Ryan Jackson. Sister of Kathryn Harris and Janet Herrick. Grandmother of two.

KAISER, Harold W., 94, St. Lawrence, Lawrenceburg, Feb. 6. Brother of Eileen Dugle.

KLEIN, Bertha, 92, St. Andrew, Richmond, Jan. 29. Mother of Betty Reisert. Grandmother of one. Great-grandmother of one. Great-great-grandmother of one.

KLUESNER, Alice (Hildenbrand), 71, St. Paul, Tell City, Jan. 27. Mother of Donna Davis, Pat and Tim Kluesner. Grandmother of four. Step-grandmother of one.

KRAMER, Dorothy H., 78, St. Paul, Tell City, Jan. 22. Sister of Margaret Maison and Charles Hattenback.

LaGRANGE, Carroll F., 84, St. Paul, Tell City, Feb. 2. Husband of Ruth (Taylor) LaGrange. Father of Sally Hill, Kay Robertson, Ginger West, Rachel, Dan, Kent and Ovalee LaGrange. Brother of Shirley Feldpausch, Darlene Hubert, Etta Rose Patton, Jerry, Kenny and Robert LaGrange. Grandfather of four.

MAYER, Leonara, 95, Sacred Heart of Jesus, Indianapolis, Feb. 4. Mother of Edward and Thomas Mayer.

MC GUIRE, Wilma, 77, Holy Name of Jesus, Beech Grove, Feb. 10. Mother of Anne Privette, Teresa Stanley, Kevin, Michael and Tim McGuire. Sister of Doris Guyon and Jeri Herr. Grandmother of 10. Great-grandmother of eight.

MIDDLETON, James Patrick, 64, St. Paul, Sellersburg, Jan. 30.

Husband of Margaret Middleton. Father of Amy Ramsey and Scott Middleton.

NORTHAM, Merrill D., 70, St. Mary, Rushville, Feb. 5. Husband of Virginia (Land) Northam. Father of Janice Hartwell and Jennifer McAtee. Grandfather of five.

ODLE, Ira C., 83, St. Rose, Knightstown, Feb. 9. Husband of Catherine (Mader) Odle. Father of Patricia Graft, Abigail, Jennifer and Stanley Odle. Grandfather of three.

PELSOR, Emma H. (Bischoff), 90, St. Michael, Brookville, Jan. 29. Mother of Bruce, Dr. Donald and Dr. Frank Pelsor. Grandmother of eight. Great-grandmother of four.

PHELPS, Paul G., Jr., 82, St. Mary, New Albany, Feb. 2. Husband of Thelma Phelps. Father of Mary Holz, Jennifer Pangburn, Theresa Simmons, George and Tom Bledsoe. Grandfather of eight. Great-grandfather of five.

PROCTOR, Andrew Patrick Sean, 19, St. Mark the

Evangelist, Indianapolis, Feb. 8. Son of David and Judith (Chapman) Proctor. Brother of Christopher and Jonathan Proctor. Grandson of Eileen Proctor.

QUINN, Mary Elizabeth, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 25. Mother of Louise Earlywine, Helen Hobson and Susie Salumunek. Grandmother of seven.

WATSON, Lillian M., 77, St. Joseph, Indianapolis, Jan. 25. Mother of Elaine and David Watson. Sister of Arlene Rice. Grandmother of three.

WIWI, Ralph B., St. Andrew, Richmond, Jan. 21. Husband of Jacqueline Wiwi. Father of Ann Guthrie, Pamela Kirk, Denise Meador and David Wiwi. Stepfather of Patricia Benson, Marantha Garfield, Kathleen O'Toole, Joseph, Rodney and Timothy Miller. Brother of Ethel Heyob. Grandfather of nine. Step-grandfather of nine. Great-grandfather of several. †

Providence Sister Margaret Sullivan taught school for 54 years

and Florida.

In the archdiocese, Sister Margaret taught mathematics and physics at the former Schulte High School in Terre Haute from 1961-67 and at Saint Mary-of-the-Woods College from 1968-69, 1970-87, 1991-93 and 1996-97.

She also taught at St. Mary School in Richmond in 1945, Holy Cross School in Indianapolis from 1946-49 and at two schools in the Evansville Diocese.

In 1999, Sister Margaret moved to the motherhouse and began her ministry of prayer with the senior sisters.

Surviving are a brother, Daniel Sullivan of Creswell, Ore.; a sister, Eileen McNamara of Jupiter, Fla.; and several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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March 21 – Good Friday

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2:30 p.m. Liturgy of the Lord's Passion

March 22 – Holy Saturday

9 a.m. Morning Prayer

7:30 p.m. Easter Vigil,
with "breakfast" following

March 23 – Easter Sunday

9 a.m. Morning Prayer

11 a.m. Mass of the Resurrection

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Application deadline is March 5, 2008.

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Elementary School Principal

Saint Joseph Parish in Cold Spring, Kentucky is conducting a search for a principal to begin July 1, 2008 for its traditionally graded K-8 grade elementary school; current enrollment is 555 students. Cold Spring is a growing suburban community 10 minutes from downtown Cincinnati.

St. Joseph School enjoys strong support from the parish community and a high degree of parental involvement. It has a dedicated staff and 45 highly qualified teachers (full-time and part-time) with an average of 14 years teaching experience. St. Joseph students are challenged to reach for academic excellence and integration of faith and knowledge.

A candidate for principal must be a practicing Roman Catholic committed to the values of Catholic education, and able to obtain Kentucky certification upon beginning. Compensation will be commensurate with qualifications.

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Growing in faith

Hundreds of archdiocesan Scouts receive religious awards

By Mike Krokos

For Eddie Peterson, the lessons of Scouting include hard work and perseverance.

The recognition, like the *Ad Altare Dei* Award, comes from learning more about Catholicism and getting closer to God.

"It [the *Ad Altare Dei* Award] shows you are growing in the faith," said Eddie, an Eagle Scout and member of St. Malachy Parish in Brownsburg who was among the more than 300 Boy Scouts and Girl Scouts honored during a special ceremony on Feb. 17 at SS. Peter and Paul Cathedral in Indianapolis.

One of the biggest things that Eddie, a junior at Brownsburg High School, said he has learned from Scouting is, "You have to really work for what you want."

Msgr. Joseph F. Schaedel, vicar general, presided at the annual religious emblems ceremony for Archbishop Daniel M. Buechlein, who last week underwent his second chemotherapy procedure to treat Hodgkin's lymphoma, a cancer affecting the lymphatic system.

Although Archbishop Buechlein was not able to attend, Msgr. Schaedel said the archbishop—an Eagle Scout himself—was thinking about and praying for the Scouts.

While Boy Scouts could earn the

Ad Altare Dei Award or the Pope Pius XII Award, Girl Scouts like Kiarah Chrisman of St. Lawrence Parish in Lawrenceburg could earn the Marian Award or the I Live My Faith Award.

Kiarah received the Marian Award.

"We studied the life of Mary, and visited churches and cathedrals," said Kiarah, an eighth-grade student at St. Lawrence School.

"She lived through a lot. It would be hard."

Cub Scouts can receive the *Parvuli Dei* Award or the Light of Christ Award, and Brownies can receive the Family of God Award.

The awards program included music, Scripture readings and a homily by Msgr. Schaedel. Father Thomas Schliessmann, archdiocesan chaplain of Scouts and pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, served as master of ceremonies.

In his homily, Msgr. Schaedel told the Scouts that they need to have confidence in all aspects of their life, including their life of faith.

"Jesus wants full confidence. Jesus asks each of us for faith," he said. "And that includes faith in scary situations. Jesus wants to be our friend—someone we can depend on."

There will be trials in life, Msgr. Schaedel said, and at those times "Jesus will be the one who carries us through deep water."

"In the Gospel, Jesus tells his Apostles, 'Do not be afraid. Do not be afraid'" (Mt 14:27), Msgr. Schaedel said.

That phrase—those four words—appears in the Bible 365 times, he added.

"Every single day, we are called to trust. Trust God," Msgr. Schaedel said.

Faith is a risk, he added,



Msgr. Joseph F. Schaedel, vicar general, blesses the religious emblems he presented to hundreds of Scouts and Scout leaders on Feb. 17 at SS. Peter and Paul Cathedral in Indianapolis. Assisting him is Michael Kubancsek, a member of Our Lady of the Greenwood Parish in Greenwood.

Father Thomas Schliessmann, archdiocesan chaplain of Scouts and pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, served as master of ceremonies.

and we won't get anywhere in life unless we jump into what God wants us to do.

Whether it is telling the truth, working to earn a Scouting award, striving to make the honor roll or even considering a vocation to the priesthood or consecrated religious life, we need to have the courage to give our life to God, Msgr. Schaedel said.

"... It's a jump into uncharted waters. Yet, if we want to be happy, we can't just stand still," he said. "We have to move in faith."

"It's a jump into unknown territory, but it's a move we make holding God's hand," he said.

"Trust is what God asks from each of us. Confidence 365 days a year," Msgr. Schaedel said. "God wants childlike trust in big matters or small matters. It's all the same to God." †

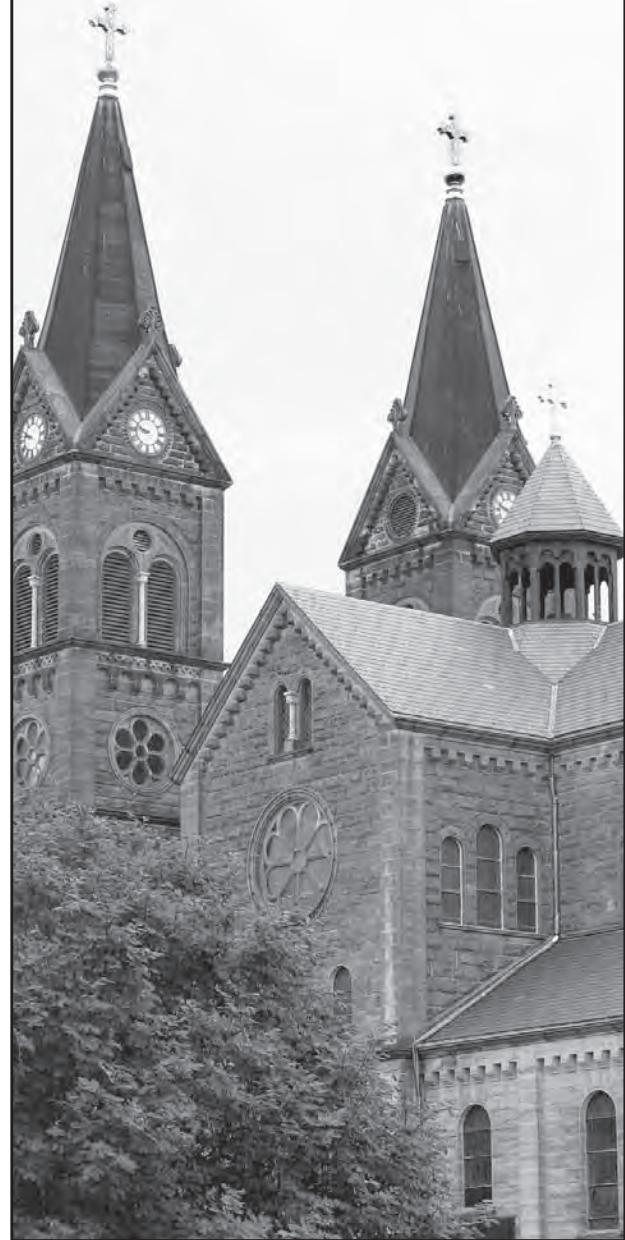


Billy Payne of Sacred Heart of Jesus Parish in Jeffersonville receives the *Ad Altare Dei* Award from Msgr. Joseph F. Schaedel. Assisting Msgr. Schaedel is Kim Wickizer of the Catholic Committee on Scouting. She is a member of St. Joseph Parish in Shelbyville.



Girl Scouts from St. Lawrence Parish in Lawrenceburg pose for a picture with Msgr. Joseph F. Schaedel after receiving their religious awards.

Give and receive.



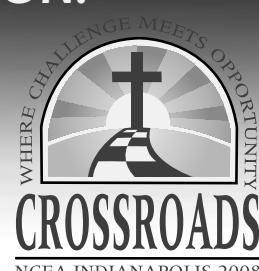
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