Coming together in community

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

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 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 Batesville Deanery. “It reminds us of the first community that our Lord and brothers and sisters 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 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.

“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.”

— Fr. Brian Esarey

“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 30 million in 1979, but grew to more than 50 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.

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See VISIT, page 9

Growing in faith

Hundreds of archdiocesan Scouts receive religious awards, page 16.
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 fried cod, the St. Simon fish fry offers baked salmon and
calamari.

"The reality is that Powers enjoys the involvement in 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 people to help, and 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 Castleton in the Tell City Deanery in far southern Indiana.

"We get people who are Baptists and Methodists who come in and eat with us," Lain says, 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 made 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.

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'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 theology is that Powers enjoys the involvement in the fish fry 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."

(Fore more Lenten resources, log on to the archdiocesan Web site at www.archindy.org/lent )
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 meeting held on Feb. 14 at Our Lady of Fatima Retreat House in Indianapolis.

“Is it 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 included priests and parish life coordinators, Archdiocesan Finance Council, Catholic Community Foundation, diocesan advisory bodies and consultative groups that work with the archdiocese. A few team members were chosen for their particular skills in ministry, noted Suzanne Vukich, 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, led the facilitation process.

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?”

Intense brainstorming followed with each group reporting at the end of the day various ideas on how their respective issue could be addressed in the new strategic draft plan.

The worksheets that the groups completed, McKiernan said, will be refined then further developed and tested with consultative groups.

The group will reconvene in late April to discuss the draft plan and make any other necessary revisions, she added.

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.

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The Leadership.
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The Internet in the 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:

• "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 Catholic News Service national and world news coverage, also be sent to the same list.
• Easy access to three years of our 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.

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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 list of discussion, because he continued the harangue for about five minutes.

When the speaker didn’t get any response, he asked the stranger 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 debate 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 dismises 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 Catholics, because of the love that we bear for our fellow man, are required to use loving expressions which discuss the complex issues of immigration. Our point of view as Christians will be needed.

“Turn to God for the answer” — Mike Krokos

Let us be informed, relevant, well-expressed and freely-held and expressed opinion among fellow man, are required to use loving expressions which discuss the complex issues of immigration. Our point of view as Christians will be needed.

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“Turn to God for the answer” — Mike Krokos

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “provide an exchange of freely-held and expressed opinion among the People of God.”

Letters from readers are welcome and every effort will be made to include letters from as many people as possible regardless of views as many viewpoints as possible. Letters should be well-written, 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 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 better the conditions for their people in Mexico?

I do not understand the last paragraph of the archbishop’s column. “What situation of our ancestors” had to be handled in 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, the answers to the above.

Barbara L. Maness

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 19:13-14 in referring to the Israelis 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 “respect the rights of nations to control their borders” be backed up with words to...
A mí me gustaba pensar en mis propias maestras de religión y por insistencia de nuestros padres, casi todos de nuestras escuelas públicas fueron alentados a pagar el sueldo de una maestra de religión. (Uno de mis títulos era el maestro.)

Por aquellos días en el sur de Indiana, las escuelas eran una sola aula, localizada cerca de nuestro hogar. (Uno de mis títulos era el maestro.)

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 títulos era el maestro.)

Podríamos haber entregado los cinco centavos en un box (under our beds) until Easter. Those of us who did not meet the challenge were reprimanded by our peers. And what a challenge it was to not sneak some of the candy from the box under my bed before Eastertime!
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 center@deforces.org


February 24
Our Lady of Fatima Retreat House. 5335 E. 56th St., Indianapolis. "Pre-Cana Program," for engaged couples. Information: 317-236-1596 or 800-582-8936, ext. 1596.

February 25
Our Lady of Fatima Retreat House. 5335 E. 56th St., Indianapolis, Mass. 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.oldenburgosf.org

Our Lady of Fatima Retreat House. 5335 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. 5335 E. 56th St., Indianapolis. "Silent reflection day, "Make Time for the Quiet Moments for God Whispering and the World is Loud." 8:30 a.m.-5 p.m. $25 per person includes continental breakfast and lunch. Information: 317-545-7681 or www.oldenburgosf.org

February 29-March 2
Saint Meinrad Archabbey, 200 Hill Drive, Saint Meinrad. "Lenten Lecture Series, "Bread of Life", Benedictine Father Eugene Hensell, presenter. Information: 812-933-6437 or e-mail center@saintmeinrad.edu

March 8
Saint Christopher Church, 501 W. 16th St., Indianapolis. "Sixth annual Catholic Women's Convocation, "God's Work of Art," 8 a.m.-3 p.m., $50 per person. Information: 812-541-6314, ext. 122, or mwerner@saintchristopherparish.org

March 9
Oldenburg Franciscan Center, Oldenburg. "Evening," 4 p.m. Information: 812-933-6437 or center@deforces.org

Our Lady of Lourdes School is searching for alumni

In 2009, our Our Lady of Lourdes Parish in Indianapolis will celebrate its 100th anniversary.

At the parish’s 100th anniversary celebration in June for its centennial, the Parish will celebrate their 65th wedding anniversary of Fr. Ray Guarendi and co-host of the Catholic Radio Indy show "The Doctor Is In," will be the keynote speaker. "Substance Addiction Ministry," training session, 10 a.m.-3 p.m., Mass, 4 p.m. Information: 317-236-1595 or e-mail jhutch1216@aol.com


March 13
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. "Lenten Lecture Series, "Bread of Life," Benedictine Sister Olga Wittkend, presenter, 2-3 p.m. and 7:30-8:30 p.m., $10 per person. Information: 812-933-6437 or center@deforces.org

March 14-15
Our Lady of Fatima Retreat House. 5335 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 (Kirchgesner) Hatley, members of Christ the King Parish in Indianapolis, will celebrate their 65th wedding anniversary on Feb. 22. The couple were married Feb. 22, 1943, at the Post Chapel on Fort Sam Houston, Texas.

Sunday, Feb. 25
2:30 p.m. Information: 317-872-6420, ext. 211. Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis, Mass. 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima

For more information about Catholic Women's Convoction, "Go and Make Disciples of All Nations," Father Christopher Weldon, presenter, 2-3 p.m. and 7-8:30 p.m., $10 per person, reservations required. Information: 317-783-7053.

St. Rita Church, 1713 Dr. Martin Luther King Jr. Blvd., Indianapolis. The African Catholic Ministry, African Mass, 3 p.m., "Tell Me a Story," African art encourages prayer. Information: 317-269-1276 or e-mail africanurc@verizon.net

Our Lady of Lourdes Parish, 5335 E. 56th St., Indianapolis. "A Lenten Retreat with Dominican Sister Romona Nowak." Information: 317-545-7681 or www.archindy.org/fatima

Ray Guarendi to speak at Catholic Radio Indy dinner

Catholic Radio Indy 89.1 FM will host its fourth annual reception and dinner at 6 p.m. Thursday, March 20 at the Riverwalk Banquet Center, 6720 Westfield Blvd., in Indianapolis.

Dr. Ray Guarendi, a clinical psychologist, author, parent educator and co-host of the Catholic Radio Indy 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.com.
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.

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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 to 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 your God. For gracious and merciful is he, slow to anger, rich in kindness, and relenting in punishment” (If 2:12-13).

“arcking to us—that now is the time,” he explained. “That Scripture passage from the Gospel of Luke beckons to us—that now is the time.”

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 everything 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 other people—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 know. 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 person? … Father, I was thinking of thieves!”

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

Church offers so much money into athletic programs? Why are there so many coaches? 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 win the field and the court as a winner, no matter what side of the score you are on, say Tinder and Sahm.

“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,” Sahm 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.”

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 registered 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 take with them.

“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, the first annual event is also being sponsored and paid for by the three other area high schools in the city—Cardinal Ritter Jr./Sr. High School, Father Thomas Seccima Memorial High School and Roncalli High School.

“I was looking for ways for all our 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.”

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Five 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 Women’s Catholic Conference, on March 15 at the Indianapolis 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 challenges facing the pro-life movement.

Bachiochi will discuss “Women, Sex and the Church: A Catholic Approach to the Church,” which is also the working title of her book in progress on the same topic.

The conference will be sponsored by the Marian Center of Indianapolis and archdiocesan Office of Religious Education.

Registrations for high school and college students are $20 per person. For more information or to register online, log on to www.indianacatholicwomen.com.

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.”

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Don’t be afraid to begin the healing process...
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 TheCriterionOnline.com.

### Lenten activities available online

Lenten activities are available online at www.archindy.org/lent. The page consists of links to daily readings, a Lenten column by Archbishop Daniel M. Buechlein, The Criterion and our weekly newspaper. Be sure to visit The Criterion’s Lenten Web page at www.archindy.org/lent.

### Lenten Dining Guide

Lenten Dining Guide

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**Lenten activities available online**

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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.

### Church Addresses and Times

#### 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,<br>Bright<br>March 5, 7 p.m. at St. Lawrence, Lawrenceburg<br>March 12, 7 p.m. at St. John the Baptist, Osgood

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. deenery service at St. Pius X
March 6, 7 p.m. deenery service at St. Pius X
March 9, 7 p.m. deenery 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 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 5, 7 p.m. at St. Gabriel the Archangel
March 5, 7 p.m. at St. Christopher

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

#### 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, Nauvoo
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
March 9, 7 p.m. at St. Mary, Lanesville
March 10, 7 p.m. at St. Michael, Bradford
March 10, 7 p.m. at St. Anthony of Padua, Clarksville
March 12, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs

#### Seymour Deenery

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, 6:30 p.m. at Church of the American Martyrs, Scottsburg
Feb. 26, 7 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 Deenery

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

#### Terre Haute Deenery

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 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 were 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. 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 commandments 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 3:1-17).

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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 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 Ecc 3:9-15, Ecc 4:1-6, Ecc 6:10-12, Jb 9:13-22 and Jb 9:7-11) 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 Kuras, 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, Lacomia, 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 cpreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Biblical women: Elizabeth, wife of Zechariah

Chronologically, Elizabeth (her name means “worshiper of God”) is the first woman named in the New Testament. She is the mother of St. John the Baptist. The name comes from the early writing known as The Proverbsium of James, which tells of events that occurred before those in the Gospels.

Elizabeth and Zechariah lived in the hill country of Judah, in modern Ein Karem, a suburb of Jerusalem. Like some of the great women of the Old Testament (Sarah, Rebekah, Rachel, the mother of Solomon, Hannah), Elizabeth was childless and had reached menopause. Then the angel Gabriel appeared to Zechariah and told him and Elizabeth would have a child and that the child should be called John. Elizabeth did become pregnant shortly after that. As customary, she went into seclusion, but she rejected that the Lord “has seen fit to take away our disgrace among 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 depicted by 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.” Then Elizabeth herself was cleansed from original sin since Luke says that she, too, was filled with the Holy Spirit when she reached menopause. “Most blessed are you among women and blessed is the fruit of your womb” (Lk 1:43). Words that would become part of the Hail Mary.

Mary stayed with Elizabeth for three months, as she had promised that she would be 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. 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.

Cornucopia/Cynthia Deves

Centuries apart in fact, but not in spirit

Today, in Hannah’s world, technology and machinery perform most of our basic chores. This might lead some to conclude that people are now superfluous. But Hannah was not born in the same country George did—or even the same world? Hmmm. We all have a metaphor for the answer to that, but it’s something to consider without revisionist attitudes. That is, remembering when Hannah was—now, how do their lives compare? Of course, George was a man in a man’s world. He could be a soldier, a sailor, an activist, while his wife and other women could only be wives, mothers, spinster aunts and maybe governors. 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 time, interaction with public 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 routes, while most of the work was still done right where one lived. In Hannah’s day, we are part of worldwide governing bodies and a global economy. When George was around, religion was a major force in most people’s lives. This included Puritanism in New England, desom among the intelligentsia and Catholic churches in Maryland, not to mention several versions of Native American beliefs. This Hannah probably is part of a much smaller population who can 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 only 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, by law which Hannah and her peers still benefit. 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. Still god bless America.

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

Faithful Lines/Shirley Vogel 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 God’s love commits me entirely, ...” Although I do not have an angel collection, I have received angel mementos that I proudly display, and angels are shown in larger-than-life size in well-known art masterpieces (one is the Virgin Mary holding the Christ Child). Heating the home and so on—were all labor-intensive, time-consuming tasks. During George’s time, interaction with public events, although 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 routes, while most of the work was still done right where one lived. In Hannah’s day, we are part of worldwide governing bodies and a global economy. When George was around, religion was a major force in most people’s lives. This included Puritanism in New England, desom among the intelligentsia and Catholic churches in Maryland, not to mention several versions of Native American beliefs. This Hannah probably is part of a much smaller population who can 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 only 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, by law which Hannah and her peers still benefit. 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. Still god bless America.

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

Perspectives

From the Editor Emeritus/John F. Fink

New wave of popularity for Catholic saints

Every time I turn around these days, I hear about yet another new saint! Some have unusual themes. One is titled Saints Behaving Badly: The Cathars, Cruoks, Teutons, Con Ment and Devil Worshipers Who Became Saints ( Doubleday). The author, Thomas J. Craughwell, acknowledges that 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 religious freedom for 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, by law which Hannah and her peers still benefit. 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. Still god bless America.

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The Bottom Line/Antoinette Bosco

There are many things that we should be more optimistic about. The fact that we are still discussing the concept of angels should be one of them. Although we are in the penitential mode, it is a great time to reflect on the angels who are present in our lives. One of the many things that we can do is to remember the “angels of God” who are near and dear to us. This prayer is a great way to do that. It is a reminder that we are not alone in this world, and that there is a higher power watching over us.

Antoinette Bosco writes for Catholic News Service.
The Sunday Readings

Sunday, Feb. 24, 2008

• Exodus 17:3-7
• Romans 5:1-2, 5-8
• John 4:42-45

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 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 distance 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 are 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 reconnect themselves. The Church reminds them that everlasting life is possible only by being with the Lord.

Question Corner/Fr. John Dietzen

Fatima visionary insisted that all secrets had been revealed

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 with 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)

An 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 famous 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 sentiment.

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.

(Appear photo 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 3515, Peoria, IL 61612. Send questions to Father Dietzen at the same address, or e-mail in care of jdietzen@wicu.net.)

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 our “My Journey to God” column.

Seasonal reflections also are appreciated. Please include an 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.

My Journey to God

The Alabaster Jar

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.)

Daily Readings

Monday, Feb. 25

2 Kings 5:1-13b
Psalm 42:2-3, 43:3-4
Luke 4:24-30

Tuesday, Feb. 26

Daniel 3:25, 34-43
Psalm 25:4-5b, 6, 7b, 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 1:40-48 or John 9:1, 6-9, 13-17, 34-38

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CNS photo/Karen Callaway
Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Garage Sale

Cathedral Ritter Garage & Bake Sale Saturday, March 1, 2008 8:00 A.M. to 3:00 P.M.

Children’s Boutique

Cathedral Ritter H.S. Cafeteria 1840 W. 30th St., Indianapolis Very large west side garage sale and yummy bake sale! Clean and nice children’s clothing, household items, electronics, appliances, furniture, large and small items. Some West Deanery school uniforms. A little bit of everything! Fundraiser for Prom events.

Donations accepted. Call Marsha for more information at 317-298-7414.

Positions Available

Director of Religious Education & Youth Ministry St. Mary’s Catholic Church

Frankfort, IN

An opportunity awaits a qualified individual at the new Pope John Paul II Education Center to lead the religious education of Saint Mary’s parish children and youth. To find out more about this opportunity, contact Arlene Bowyer at 765-777-3765 or stmarysbowyer@gmail.com. To apply forward your resume by email to’all[.BACKSPACE]APOSTROPHE kete@skbglobal.net.

To apply forward your resume by email to all[k.e]sourc[es]com or FAX to 765-654-7838, or mail to St. Mary’s, 600 St. Mary’s Ave., Frankfort, IN 46041.

Application deadline is March 5, 2008.

Business Manager

The Conventual Franciscans at Mount St. Francis, Indiana are seeking an experienced business manager. Responsibilities of the business manager include property and risk management, payroll management and overseeing of the accounting function, financial analysis for the sake of long-term planning and preparing the annual budget. The person hired for this position will have excellent organizational skills, be able to work with a broad range of people and issues, have a firm foundation in reviewing and understanding the financial data, and will have had success in serving in a similar capacity in previous employment. A B.S. degree in Business Management or related field is preferred. Resumes with salary requirements may be sent to:

Search Committee c/o Provincial Office 101 Anthony Drive Mount St. Francis, IN 47146

Or via e-mail to: mscfundolc@oad.org

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 55 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.

To begin the application process contact Mr. Stephen Koplay at 859-932-1543 or skoplay@conventionoflou.org.
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. Malachi 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.

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