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Steve Angrisano to perform at archdiocesan youth rally, page 18.

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'A long and unbroken tradition' Seminararian makes Lenten pilgrimage to Roman station churches

By Sean Gallagher

Lent is often viewed as a journey where the faithful spiritually accompany Christ on his way through Calvary to the empty tomb of Easter.

But this pilgrimage is manifested in a rather physical way in Rome, where scores of English-speaking Catholics daily make their way through the streets to participate in an early morning Mass at the "station church" assigned to each day of Lent.

This tradition is rooted in the early history of the Church. In the fourth and fifth centuries, the bishop of Rome began visiting his parish churches on a regular basis.

There are more station churches than there are days of Lent so some churches are assigned days during other parts of the liturgical year.

But Lent is a season where the station churches are given special attention.

The pope continues to celebrate Ash Wednesday Mass at the Basilica of Santa Sabina, the first of the station churches, and he will sometimes visit other parishes on the Sundays of Lent, as he did on Feb. 24.

Meditate on the Stations of the Cross, pages 10-11.

Over the years, archdiocesan seminararians and priests studying in the Eternal City have participated in this devotion of visiting the station churches.

Seminararian Sean Danda is in his third year of studies at the Pontifical North American College in Rome (NAC), and came to value the station churches after his first Ash Wednesday visit to Santa Sabina.

"I began to see how the past touched upon the present, and just how our faith developed over the centuries like an acorn that grows into an oak tree," he said in an e-mail interview. "Santa Sabina is part of a long and unbroken tradition. The beauty, the quiet and the prayer possible in that church drew me into the faith that existed past, present and future at that place."

Although the tradition is in many ways unbroken, it hasn't always been as strongly attended to as it is at present.

When Msgr. Frederick Easton, archdiocesan vicar judicial, was studying canon law in Rome during the late 1960s, it was more difficult to make it to the churches for Mass in English. But he at least made the effort to visit many of the churches sometime during the day.

"It was almost like a symbol of Lent," Msgr. Easton said. "It linked me back to the earlier Church. And it gave me a sense of being connected back to the history of the whole Lenten praxis of the Church."

See PILGRIMAGE, page 2



Seminararian Sean Danda stands in front of the Basilica of Santa Maria in Trastevere in Rome on Feb. 21. The basilica is one of the station churches in Rome assigned to each day of Lent. Seminararians from the Pontifical North American College and other English-speakers in Rome celebrate Mass early each morning of Lent at the churches.

He cited some promising signs, too, including new forms of religious life marked by simplicity and austerity. But he said the Church's oldest religious orders have experienced "a difficult crisis due to the aging of members, a more or less accentuated diminishing of vocations, and even sometimes a spiritual and charismatic fatigue."

Those were the quotes highlighted in many reports on the meeting. The pope's words were seen as reflecting deep Vatican dissatisfaction with mainstream religious orders in general.

But as usual, the view from the inside

See POPE, page 2

Vatican official asks Cuban leaders for 'gestures of reconciliation'

HAVANA (CNS)—The Vatican's secretary of state said he had asked Cuban leaders for "gestures of reconciliation" and confirmed he would be the first foreign official to be received by the island-nation's new president, Raul Castro.



Cardinal Tarcisio Bertone

Cardinal Tarcisio Bertone, who arrived on Feb. 20 for an official and pastoral visit, met on Feb. 25 with Foreign Minister Felipe Perez Roque.

At a press conference after that meeting, he said he hoped his encounter with Castro would be one of "clarity, sincerity and sharing of ideas." Raul Castro was chosen on Feb. 24 to lead the country after his brother, Fidel Castro, resigned.

He also called the U.S. embargo against Cuba "ethically unacceptable" and said the Vatican is trying "to push the United States to eliminate it."

"It is a violation of the independence of the people," the cardinal said. "The Vatican confirms this position."

The cardinal also said he personally had asked "the United States government to facilitate the reunification of families" with members in Cuba and in the United States. "It is a humanitarian instrument."

"We will do everything possible in this direction," the cardinal said.

The Archdiocese of Indianapolis and Archdiocese of Camaguey in Cuba have maintained a Global Solidarity Partnership Project through Catholic Relief Services for seven years.

Sources at the Cuban bishops' conference told Catholic News Service that Cardinal Bertone and the new president would meet on the afternoon of Feb. 26, just hours before the prelate was to end his visit, which marked the 10th anniversary of Pope John Paul II's trip to Cuba in January 1998.

The cardinal said he had arrived in Cuba "at a special, extraordinary moment," and said he believed that "Raul Castro will continue ... with a vision ... of development," both in Cuba and in Cuba's relations with other countries.

Cardinal Bertone said that "relations with Cuban authorities are excellent" and expressed his thanks for "all the assistance" they

See CUBA, page 16

Pope offers encouragement to religious orders

VATICAN CITY (CNS)—When Pope Benedict XVI met with the superiors of religious orders recently, most media coverage focused on the pope's description of the "difficult crisis" that religious life is facing.

But like many papal talks and encounters, his realistic assessment of problems was matched by appreciation, encouragement and some advice for the future.

At the end of the 90-minute session, participants left feeling encouraged and even

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See PILGRIMAGE, page 2



Pope Benedict XVI

He cited some promising signs, too, including new forms of religious life marked by simplicity and austerity.

But he said the Church's oldest religious orders have experienced "a difficult crisis due to the aging of members, a more or less accentuated diminishing of vocations, and even sometimes a spiritual and charismatic fatigue."

"The crisis, in some cases, has reached worrisome proportions," he said.

Those were the quotes highlighted in many reports on the meeting. The pope's words were seen as reflecting deep Vatican dissatisfaction with mainstream religious orders in general.

But as usual, the view from the inside

See POPE, page 2

PILGRIMAGE

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By the early 1970s, however, the seminarians at the NAC had started to follow the tradition more closely.

Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, was a seminarian there at the time.

"It wasn't a time to go touring," he recalled. "As a matter of fact, we were all in such a hurry to get to school, it was a rush to get there in time for Mass. So it was clearly a Lenten devotion. ..."

The NAC seminarians usually walk together to the churches, some of which can take an hour to reach on foot.

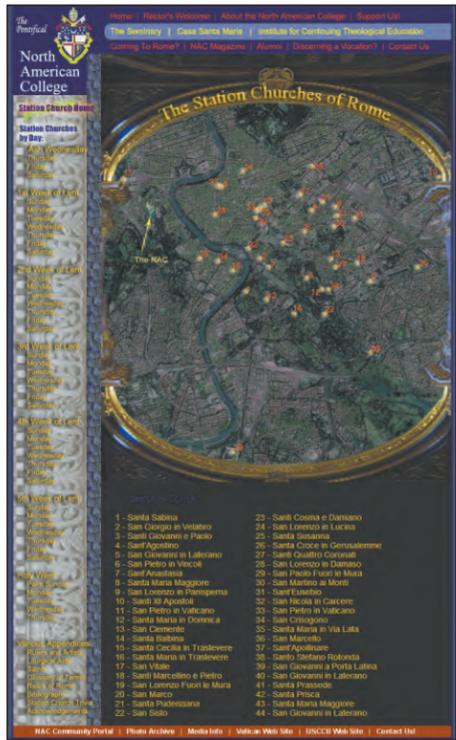


Photo courtesy Pontifical North American College

"There is something about 'making the journey' together," Danda said. "As Christians, we share the path of following Christ together. This builds brotherhood and charity."

"Plus, Rome is a different world before the Italians, the tourists, and the *ragazzi* ['Italian children'] wake up. There is a peace and quiet to this eternal city which reminds us of God's presence despite the inevitable sirens, *motorinos* and car fumes."

Father James Bonke, defender of the bond in the archdiocesan Metropolitan Tribunal, studied canon law in Rome in the early 1990s.

He recalled that the early morning pilgrimages to the station churches had a penitential nature to them.

"It could be rainy and it could be cold," Father Bonke said. "And the cold in Rome is a damp cold. It kind of seeps through you."

"And, of course, none of these churches had heating in them. So oftentimes, you'd be there bundled up in a heavy coat while trying to participate in Mass."

Msgr. Svarczkopf had a particular memory of a puddle in front of Santa Sabina.

"When it rains, the pavement there has a puddle in front of the main steps," he said. "It's like eight inches deep. It goes right up over the tops of your shoes."

Despite such hardships, often recalled with a chuckle or wry smile, Father Bonke fondly remembered being the celebrant for the English Mass at Santa Cecilia in Trastevere, the station church for the Wednesday of the second week of Lent.

"My mother had a great devotion to St. Cecilia," he said. "And I was aware that Santa Cecilia was the church where [deceased archdiocesan priest]

Msgr. Raymond Bosler celebrated his first Mass. Msgr. Bosler was someone that I kind of looked up to. So, in his honor, I celebrated Mass there."

Msgr. Svarczkopf returned to the NAC as a member of its faculty from 2000-03. During that time, it was his responsibility to make sure the English-speaking community had an altar available in the station churches at which they could celebrate Mass.



Members of the English-speaking community in Rome pray during Mass at the church of Santa Cecilia in Trastevere in the city on Feb. 20. Santa Cecilia is the station church for Wednesday of the second week of Lent.

By that point, various language groups in Rome were following the tradition closely.

"Somebody was always wanting to weasel in on that great time that we had just before school," Msgr. Svarczkopf said. "We'd have to fight off the Germans. We'd have to tell our homilists that we only had 25 minutes so they couldn't go long."

As a seminarian, Danda isn't bothered with such details. He has the time to appreciate the beauty of each station church and how they are a living testimony to so many who died for the faith and made the faith what it is today.

"These churches teach us that it is a

beautiful faith and one worth dying for," Danda said. "I think about the millions upon millions of pilgrims who have come to pray at these holy places."

"I also think of the parishioners who have poured their lives, hearts and souls into building up a proper place for worshiping the Triune God. And I think about us praying there today, who will be part of the remnant of those churches tomorrow."

(For more information on Rome's Lenten station churches, log on to www.pnac.org/station_churches/station_index.htm.) †

Archdiocesan priests who are alumni of the Pontifical North American College

- Father James Bonke
- Msgr. Frederick Easton
- Father Paul Etienne
- Father James Farrell
- Father Robert Gilday
- Father Christian Kappes
- Father Herman Lutz
- Father Daniel Mahan

- Father Jonathan Meyer
- Father Thomas Murphy
- Father Stanley Pondo
- Father Lawrence Richardt
- Father William Ripperger
- Father Robert Sims
- Msgr. Mark Svarczkopf
- Father Joseph Villa

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was far different.

"It's certainly an entirely wrong perception to say that this was a dressing-down of the superiors general for any kind of failings or wrong leadership," said Father Glen Lewandowski, master general of the Crosier order and a participant in the meeting.

"The pope had many inspirational things to say, and words of appreciation. It was very positive, and nothing like, 'Why are you guys doing these things wrong?'" Father Lewandowski said.

The pope seemed tired at the beginning of the session, but got "wound up" and was charming and cheery as it progressed, Father Lewandowski said.

The pontiff answered questions with ease, noting that bishops reporting about their dioceses inevitably underline the active and passionate contributions of men

and women religious in their dioceses.

What impressed the religious superiors most was that the pope approached the issues not with a checklist of errors or problems, but from a theological perspective, urging a renewed focus on their commitment to Christ.

"He said what we're looking for among religious is not so much what they do and what functions they serve in the Church and in society, but a radical witness to Christ," Father Lewandowski said.

"He mentioned this several times: It's so simple. It entails meditation, reading of the word of God, silence and loving God with your whole heart and soul. And he told the group, that's what you need to do. You need to go back not only to the roots of your founders, but to the roots of starting fresh from Christ," he said.

The religious superiors left the room encouraged and inspired, in part because this was not just another strategy meeting about how to increase numbers.

Of course, the numbers do matter to

some extent.

According to official Church statistics, from 1978 to 2005 the number of religious priests worldwide declined from 158,000 to 137,000, while religious brothers decreased from about 75,000 to 55,000. The sharpest drop was in the number of women religious, which went from 985,000 to 783,000.

The situation is clearly going to get worse in coming years, mainly because of the aging population of the largest religious orders.

There are other problems, too, including the increasing defection rate of new entrants. In many places, 40 percent to 60 percent of those entering religious order formation programs leave before making their final commitment.

Father Lewandowski said his own Crosier order has projected that its membership will decline by half over the next 10 years.

Every order is trying to tackle the problem and attract new vocations, he said,

mainly by focusing on "better clarity about identity." New entrants need to have a better understanding of the individual charism of each religious order and a clearer idea of what religious life is all about, he said.

Father Lewandowski also suggested that religious orders may have life cycles, and that those emerging in one social age may naturally die out in another.

For example, he said, many orders formed over the last 200 years were based on the secular principle of being useful to society in educational, health care or other social roles, which have now been largely taken over by government organizations or by lay Catholics.

"All of these orders are now in significant crisis," he said.

He also said the decline in religious life is usually measured against statistics from before the Second Vatican Council. But that was an exceptional period of flourishing for religious orders, and those numbers should probably not be used as a base line, he said. †

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Media is watching evangelicals, but Catholic votes still key

WASHINGTON (CNS)—All the punditry about religion in this year's presidential election seems to be about evangelical Republicans.



WASHINGTON LETTER

Will the evangelicals vote for former Arkansas Gov. Mike Huckabee because he is a Baptist minister? Would they not vote for former Massachusetts Gov. Mitt Romney, out of the race since Feb. 7, because he is a Mormon?

Will the conservative evangelicals who made up the GOP base that won the last two presidential elections line up behind Sen. John McCain of Arizona?

It was only four years ago that pundits were consumed with the political leanings of Catholics. Would they back Democratic Sen. John Kerry of Massachusetts, the first Catholic major-party nominee since John F. Kennedy? Would the election outcome be affected by the statements of some bishops who said Kerry's support for keeping abortion legal meant he should be denied Communion, and a few who suggested Catholics should not vote for him?

But in this year's lively primary election season, there has been little attention to Catholics as a voting bloc—at least not in the mainstream news media. There are, however, some trends apparent in how Catholics are voting.

According to exit polling, Sen. Hillary Clinton of New York has been getting a majority of the votes of Catholics in nearly every Democratic primary, no matter who won. Only in Louisiana and Georgia did Sen. Barack Obama of Illinois get more votes from Catholics than Clinton did. In his home state of Illinois, which he won with 65 percent of the vote, Obama took only 48 percent of the votes of Catholics, to Clinton's 50 percent.

Even in states such as Maryland, where Obama took 60 percent of the vote, Clinton was supported by a majority of Catholic Democrats.

In Wisconsin, according to a CNN Democratic exit poll, Clinton and Obama just about split the overall Catholic vote, 50 percent and 48 percent, respectively.

Among Republicans, McCain has been a favorite with Catholics since the beginning, but Romney also did better in counties where the Catholic population is high.

Pollster John Zogby argues that there really isn't a "Catholic vote" in the sense of an identifiable bloc that votes on the basis of shared religious beliefs.

Nevertheless, he sees patterns in why some Catholics are voting in certain ways this primary season.

While Clinton also has done well among Hispanic Catholics in most states, the Catholic majorities that she has enjoyed and who have supported McCain over his Republican rivals come primarily from older voters, he told Catholic News Service.

In Clinton's case, Zogby said he thinks those are what pollsters classify as "white ethnics," or people whose parents or perhaps grandparents were immigrants and who feel strong ties to their family's ethnic heritage.

For one thing, this segment of voters was happy with the presidency of Bill Clinton and tends to have favorable views of the senator for that reason, he added.

"White ethnics also skew older," he said. "They may have concerns about a younger candidate and maybe a

little about electing an African-American."

The same demographic slice of Catholics among Republicans likely supports McCain for the same issues related to the Arizona senator's age and experience as well as his military veteran status, suggested Zogby.

"McCain has done very well with Catholics right from the beginning," he said.

John Green, a senior fellow in religion and American politics at the Pew Forum on Religion and Public Life and a political science professor at the University of Akron in Ohio, sees not one but several segments of a "Catholic vote" in typical American politics.

What he describes as an ethnic segment of Catholics is made up primarily of Hispanics and other recent immigrants or first-generation Americans, he said. Especially when they are new to the United States, they overwhelmingly favor Democrats.

"As they become assimilated and move up the economic ladder, they become more Republican," he noted.

Green divides the "white Catholic" voters often cited by pollsters into three subgroups:

- Those who are very conservative Republicans, frequent Mass-goers who hold more traditional views of the Church.
- Political liberals who vote Democratic and who also hold more liberal views about the Church and may be less likely to attend Mass weekly.
- Political centrists who may vote either Republican or Democratic and who are neither traditionalist nor particularly modernist about their religion. He believes they are the largest segment, perhaps as much as 40 percent or 50 percent of white Catholic voters.

Green said those centrist Catholics are the true swing voters whose electoral choices are one of the most powerful predictors of how a presidential election will go.

"Those are the folks who see both sides of the issues," he said.

This year, they are also very much "in motion," according to Green, and that fact is not lost on candidates in either party.

While media attention has focused on the role of evangelicals in the Republican race, Green said both Democrats and Republicans have been working hard at outreach to Catholic voters and other faith groups.

CNS photo/Paul Haring



A man casts his ballot in the presidential primary at a building at Christ the King Parish in Silver Spring, Md., on Feb. 12.

Alexia Kelley, executive director of Catholics in Alliance for the Common Good, said issues of concern to people of faith have been much more front and center in this year's political debate than in recent elections.

Providing health care, addressing poverty, protecting workers' rights and generally working to protect the common good—all components of the Catholic Church's social justice teachings—are themes that have been heard from candidates of both parties, Kelley said.

The language of the candidates, including references to the "common good," indicates at least an awareness of its importance to "Gospel voters," Kelley told CNS. Her goal is to see that the verbal outreach to people of faith is more than just words.

"We have work to do to make sure that 'common good' is not just a buzz word," she said, "that it's not superficial interest, pandering to us." †

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Editorial



Photo by Sean Gallagher

From left, members of the Daughters of Mary Mother of Mercy and the Franciscan Sisters of the Immaculate Heart of Mary process into SS. Peter and Paul Cathedral in Indianapolis on Feb. 2 at the start of the World Day for Consecrated Life Mass. Members of other religious orders that minister in the archdiocese also participated in the Mass.

Got a minute? Make time to pray for vocations every day

"Vocations to the ministerial priesthood and to the consecrated life can only flourish in a spiritual soil that is well cultivated."—Pope Benedict XVI in his message for the World Day of Prayer for Vocations, which will be observed on April 13 in most countries. The 2008 theme is "Vocations at the Service of the Church on Mission."

The request has come dozens of times—maybe more—if you stop and think about it.

It may have been a priest at your parish who asked.

Or a visiting priest or religious from mission territory.

Or here in the Archdiocese of Indianapolis, the request may have come from Archbishop Daniel M. Buechlein himself.

How many times have you been asked to pray for vocations to the priesthood and consecrated life?

In a world where we take so much for granted—a roof over our heads, a living

Bishop Simon Bruté College Seminary welcomes parents and pastors, page 20.

wage that helps put food on the table and a loving family, among other things for

most of us—our faith empowers followers of Christ to do much with the gifts that our Creator has given to each of us.

What bigger gift can we offer to others than our gift of prayer?

While people of faith take to heart Lent's message of prayer, fasting and almsgiving, what prevents us from taking a moment each day, outside the Lenten season, to offer a prayer for vocations?

It would be so simple, we have heard priests or religious tell us on occasion. As people of faith, why not make time each day to pray a Hail Mary or another simple petition for an increase in vocations to the priesthood and consecrated life?

The question we should be asking ourselves this Lenten season and beyond is how many times have we followed through on that simple request? And why, with apologies to Nike and its advertising catchphrase,

can't we "Just Do It?"

In his message for the World Day of Prayer for Vocations, which will be observed on April 13 in most countries, Pope Benedict XVI reminds us that parish communities with a real sense of obligation to spread the Gospel are places where vocations to be priests and religious, including as missionaries, thrive.

"There have always been in the Church many men and women who, prompted by the action of the Holy Spirit, choose to live the Gospel in a radical way, professing the vows of chastity, poverty and obedience," he said.

Pope Benedict said that those on the front lines of the Church's work in missionary territories almost always are the priests and religious women and men who consecrate their whole lives to serving God and humanity.

Look around the archdiocese. Where are seeds of vocations being planted and flourishing? In parishes with "spiritual soil," as our Holy Father puts it.

Churches that have perpetual adoration like Our Lady of the Greenwood Parish in Greenwood, where individuals are committed to praying for vocations, can see their petitions bearing fruit. There are currently six men from the parish at either Saint Meinrad School of Theology in St. Meinrad or the Bishop Simon Bruté College Seminary at Marian College in Indianapolis studying for the priesthood. Other members of the parish have in recent years entered religious orders or are currently discussing a call to consecrated life.

While the Holy Father's 2008 vocations message includes a special focus on the missionary aspect of our Church and a reminder that all Christians have an obligation to support missionaries materially and with our prayers, he reminds us that we must also pray for more vocations to the priesthood and religious life.

Don't let anyone tell you differently: Prayer makes a difference.

What's stopping you?
"Hail Mary, full of grace ..."

—Mike Krokos

Looking beneath the surface of heated rhetoric on immigration reform

By Sr. Diane Carollo, S.G.L.

The culture of death has a most profound impact on American society.

The mentality it generates suggests that human life should be viewed as anything less than sacred and inviolable. When this mentality takes hold, human life becomes negotiable and loses its inestimable value in the legal system. It is no surprise then that individuals and society become spiritually bankrupt.

A society that is spiritually bankrupt establishes laws, policies and agendas that promote such things as abortion, reproductive cloning, embryonic stem-cell research, euthanasia, assisted suicide and the death penalty. This is not to say that this list exhausts all the assaults on the dignity and sanctity of human life in our society.

In recent years, and especially during this election year, the plight of undocumented immigrants has forced voters to evaluate the opinions of various candidates running for political office on immigration reform.

Unfortunately, much of the discussion on immigration reform focuses on punishing undocumented immigrants and building walls to prevent them from gaining access to the United States. What is ignored is the necessity of exercising Christian charity to those who live marginal and vulnerable lives precisely because they are desperately poor.

If we take seriously the words of our Lord, "whatever you did for the least of these my brothers of mine, you did for me" (Mt 25:40), then the political rhetoric that labels undocumented immigrants who cross our borders as criminals unworthy of charity must be vigorously rejected by the Christian.

A few weeks ago, I sat in the chapel of SS. Peter and Paul Cathedral in Indianapolis during eucharistic adoration. I overheard a young Mexican father speaking to our Lord with great simplicity. He spoke in Spanish and had no idea that I am bilingual.

This young man, whose little boy sat silently at his side, cried out to God for mercy. I believe he may have been an undocumented immigrant experiencing extreme personal hardship.

In his vocal prayer, he told God about the awful state of affairs of his people

Letter to the Editor Thank you to our many holy priests who guide us on the path to salvation

I am writing this letter to express my heartfelt appreciation to the many holy priests of our archdiocese who valiantly labor to guide their flocks along the path to salvation.

They continue to emphasize the truth of the Church's teachings—many times in the face of much resistance and hard-heartedness on the part of us Catholics. Anecdotal evidence suggests that some Catholics even feel that a one-hour Sunday Mass is too long.

It must take a truly exaggerated sense of self-importance to argue that 0.6 percent of a week's time is somehow too long to spend in front of the tabernacle!

Unfortunately, too many of us seem to have developed a sense of smug self-reliance and entitlement to the detriment of the spiritual development our priests are trying to encourage.

Humble acceptance of God's will and our Church's teachings are necessary for

who cross the border in the hope of securing a better life. He lamented that many Americans saw them as enemies, but he insisted that we are brothers and sisters in Christ.

At one point, this man began to cry. I couldn't hold myself back and moved up behind him and placed my hand on his shoulder. Again, he cried out to God for mercy. I wanted this man to know that he wasn't alone.

Clearly, the United States must pursue a policy that shows humanity and Christian compassion to the people who wish us no harm, but only desire to secure basic needs for their families.

As we try to resolve the present immigration crisis in our country, let us prayerfully consider the outlined principals for immigration reform found in the January 2003 pastoral statement of the U.S. Catholic bishops titled *Strangers No Longer: Together on the Journey of Hope*.

What is stated in this document is that "any just immigration reform proposal should address the root causes of migration, such as global poverty, and should include the following elements: 1) a broad-based legalization of the undocumented; 2) a temporary worker program with appropriate protections for both U.S. and foreign workers; 3) changes to the family-based immigration system to reduce waiting times for family reunification; and 4) restoration of due process for immigrants."

Our Indiana bishops, including Archbishop Daniel M. Buechlein, also released a pastoral letter on immigration in 2007 that shares their thoughts and offers good guidance concerning this difficult issue. It can be found online at www.archindy.org/archbishop/pastoral-2007.html.

In his memoirs, former U.S. president Ulysses S. Grant said that the most immoral thing he ever did was to take part in the war against Mexico. Those who speak of the right to maintain the integrity of our borders should remember that the present border with Mexico is the result of an unjust war waged against that country by the slave interests of the United States.

Let us learn a moral lesson from Grant's remorse and resolve to avoid the guilt of a cruel harshness toward our southern neighbors.

(*Servants of the Gospel of Life*
Sister Diane Carollo is director of the archdiocesan Office for Pro-Life Ministry.) †

our salvation.

I thank our many dedicated priests who struggle to point us in that direction.
Dr. David A. Nealy
Greenwood

Letters Policy

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

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

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

A profound 'thank you' to all for your support and prayers

I guess this week's message could be titled "Reflections from chemo land."

First of all, my intention is to find a way to say a profound "thank you" to all of you who have sent cards, notes and e-mails of support and prayers. I certainly experience the strength of your prayers and good wishes.

Chemotherapy promises a positive prognosis. Judging from the effects of the first two treatments, getting there is going to be quite a ride. In my case, the chemo injection is about two hours in length, which provides time for extra prayer and reflection.

There are anonymous booths in the oncology center and truly caring nurses who administer the injections.

One elderly gentleman was expressing for anyone who would listen how lucky he was feeling to have such a good wife and sons and daughters. He repeated his thoughts several times, and that led me to reflect on the goodness of my mom and dad.

I remembered that in the back of my favorite Bible I have kept a note written to me by Mom as she was recovering from replacement of a broken hip. She wrote:

"Dear Mark, Aunt Mary says her accident happened for a reason. I'm sure mine did, too. I can't tell you how much it made me realize what our family means to me."

"I'll never forget [after causing everyone so much misery] I awoke and saw you

knelling by my bed!! (I had been in Arizona.) I couldn't realize how much extra effort it took to get you there.

"Thank you for all the nights you slipped in to comfort me in my misery. We don't really know how lucky we are for having such a fine family."

"May God bless you, and we thank you for all the prayers and help."

I quote mom's note because it says what I would like to say to all of you. Be assured of my truly grateful prayers.

I've been thinking a lot about my dad, too. He was the strong one, always in the background taking care of mom in her illnesses.

And what strikes me so strongly these days is that my dad never, never asked for a thing. I can't remember a time that he wasn't self-effacing—even when he was in his own final illness. His life was given to hard and steady work, and presence for his wife and sons and, also, members of our extended family.

It occurs to me how our dads who are like that make it so easy to take them for granted. I must admit that with hindsight I regret that I couldn't spend more time with him in his last year or so, even though he wouldn't have remembered. Of course, he is very much with me in my thoughts and prayers now.

I could never respond to all the cards, notes and e-mails that I have received. Here, I would like to pick and choose from

hundreds of homemade cards and notes that I have received from children in our schools and parish religious education programs.

My favorite homemade card was cut out of red construction paper. It was a cleverly created monster-type figure yelling in bold letters, "Hail Mary!" That was it. It not only amused me; it was the right message in two words.

Another fellow by the name of Myles wrote next to a big yellow star: "A little light is a lot of hope."

Alaina wrote: "Hope you get better in time for spring. I'll send you a letter; you are almost like a king."

Anthony wrote: "Hope you feel better soon because you are the greatest."

Jennifer wrote: "God's love illuminates everything no matter what."

Danielle wrote: "My mom has cancer, too. I would like for you to pray for her, and I will be praying for you!"

Lucas wrote before the Super Bowl: "I hope that you get well soon. We have been praying for you." Then, in caps, he wrote, "GO G-MEN a.k.a. the Giants."

John wrote: "My mother also has a form of cancer. She has breast cancer. If

anything, it has drawn her closer to God. Hopefully this experience will draw you even closer to God."

He quoted Psalm 121:1-2: "I raise my eyes toward the mountains. From where will my help come? My help comes from the Lord, the maker of heaven and earth."

Ethan wrote: "I am very concerned about you. ... Our whole school is praying for you many times a day. That shows how much we pray for people. We all hope you get well really soon so that you can get back to teaching God's word."

With your prayers and God's help, I will. †

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.

Mi más profundo agradecimiento por todo su apoyo y sus oraciones

Supongo que el título del mensaje de esta semana podría titularse "Reflexiones desde el mundo de la quimioterapia."

Primero que nada, mi intención es hallar una forma de expresar mi más profundo agradecimiento a todos aquellos que han enviado tarjetas, notas y correos electrónicos en apoyo y oración. Ciertamente experimento la fortaleza que me brindan sus oraciones y sus buenos deseos.

La quimioterapia promete una prognosis positiva. A juzgar por los efectos de los dos primeros tratamientos, llegar a la meta va a ser toda una experiencia. En mi caso, la inyección de la quimioterapia dura dos horas, lo cual me permite dedicar tiempo adicional para la oración y la reflexión.

En el centro de oncología hay cubículos anónimos y enfermeros verdaderamente dedicados que administran las inyecciones.

Un caballero mayor le contaba a todo aquel que quisiera escuchar, lo afortunado que se sentía al tener una esposa y unos hijos tan buenos. Repitió sus pensamientos varias veces y eso me hizo reflexionar sobre la bondad de mi mamá y mi papá.

Recuerdo que en la parte posterior de mi Biblia preferida tengo guardada una nota escrita por mi mamá para mí mientras se recuperaba de la cirugía de remplazo de una cadera fracturada. Escribió:

"Querido Mark: La tía Mary dice que su accidente ocurrió por alguna razón. Estoy segura que el mío también. No puedo saber a ciencia cierta cuánto me ha hecho entender lo mucho que significa nuestra familia para mí."

"Nunca olvidaré [después de haberle

causado tanto sufrimiento a todos] ¡que desperté y te vi arrodillado junto a mi cama! [Yo venía de Arizona]. No podía darme cuenta de todo el esfuerzo adicional que supuso que llegaras hasta allí."

"Gracias por todas las noches que pasaste ahí para consolarme en medio de mi sufrimiento. Verdaderamente no sabemos lo afortunados que somos de tener una familia tan magnífica."

"Que Dios te bendiga y te damos las gracias por todas las oraciones y la ayuda."

Cito la nota de mamá porque expresa lo mismo que me gustaría decirles a todos ustedes. Pueden contar con mis oraciones de agradecimiento.

También he estado pensando mucho sobre mi papá. Él era la figura fuerte, siempre en segundo plano, cuidando a mamá durante su enfermedad.

Y lo que últimamente me impacta mucho es que mi papá nunca jamás pidió nada. Y no puedo recordar una sola vez que no fuera humilde, aun cuando estaba en su hora final. Su vida estaba dedicada al trabajo arduo y constante, y a estar allí para su esposa y sus hijos, y además, para los miembros de nuestra familia extendida.

Se me ocurre que a los padres que son así es muy fácil considerarlos como lo más natural del mundo. Mirando hacia atrás, debo admitir que lamento no haber podido pasar más tiempo con él durante el último año, pese a que él no lo habría recordado. Por supuesto, lo tengo muy presente en mis pensamientos y mis oraciones hoy en día.

Nunca podría llegar a responder a todas las tarjetas, notas y correos electrónicos que he recibido. Aquí me gustaría escoger al

azar entre los cientos de tarjetas y notas hechas a mano que he recibido de los niños de los programas de educación religiosa de nuestras escuelas y parroquias.

Mi tarjeta hecha a mano preferida está elaborada con un recorte de cartulina roja. Se trata de una figura creada ingeniosamente, similar a un monstruo, que grita en letras oscuras "¡Avemaría!" Eso es todo. No sólo me divirtió; transmitía el mensaje acertado en dos palabras.

Otro compañero llamado Myles escribió junto a una gran estrella amarilla: "Una pequeña luz trae mucha esperanza."

Alaina escribió: "Espero que se mejore para la primavera. Yo le voy a mandar una carta; usted es casi como un rey."

Anthony escribió: "Espero que se recupere pronto porque usted es lo máximo."

Jennifer escribió: "El amor de Dios ilumina todo, sin importar qué."

Danielle escribió: "Mi mamá también tiene cáncer. Me gustaría que usted rezara por ella ¡y yo voy a rezar por usted!"

Lucas escribió antes del Súper Tazón: "Espero que se recupere pronto. Hemos estado rezando por usted." Y a continuación, en mayúsculas, escribió: "ÁNIMO G-MEN, es decir, los Giants."

John escribió: "Mi mamá también tiene una forma de cáncer. Tiene cáncer de seno.

Al menos la ha acercado más a Dios. Espero que esta experiencia lo acerque aun más a Dios."

Citó Salmos 121:1-2: "Alzo mis ojos a los montes, ¿de dónde vendrá mi auxilio? Mi auxilio viene de Yahvé que hizo el cielo y la tierra."

Ethan escribió: "Estoy muy preocupado por usted. ... Todo el colegio reza por usted varias veces al día. Eso demuestra cuánto rezamos por la gente. Todos esperamos que se mejore muy pronto para que pueda volver a enseñar la Palabra de Dios."

Con sus oraciones y la ayuda de Dios, lo haré. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en febrero

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

Events Calendar

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.

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.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Men's Club, **fish fry**, 5-7:30 p.m. Information: 317-784-5454 or e-mail tduell@holyname.cc.

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.

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.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **"Substance Addiction Ministry," training session**, 11 a.m.-4 p.m., Mass, 4 p.m. Information: 317-236-1595 or e-mail dsarrell@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop-INNsired "Spring Shoppportunity,"** 9 a.m.-3 p.m. Information: 317-788-7581.

Our Lady of Grace Parish, 9900 E. 191st St., Noblesville, Ind. (Diocese of Lafayette). **"A Woman's Day of Reflection and Renewal,"** Anne Ryder, keynote speaker, 8:15 a.m.-3 p.m., \$35 per person. Information: 317-877-4058.

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. African Catholic Ministry, **African Mass**, 3 p.m., African attire encouraged. Information: 317-269-1276 or e-mail Africancatholicministry@yahoo.com.

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Secular Franciscan Order, People of Peace meeting**, Mass in the chapel, 11 a.m., meeting, noon-2 p.m., guests welcome. Information: 317-955-6775.

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.

March 3

St. Francis Hospital, 1201 Hadley Road, Mooresville. **"Look Good, Feel Better Workshop" for women with cancer**, noon-2 p.m., registration required. Information: 317-782-4422 or www.StFrancisHospitals.org/cancer.

March 5

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, "Ransomed from Darkness: The New Age, Christian Faith and the Battle for Souls,"** Moira Noonan, 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.

March 8

Sheraton Indianapolis City Centre Hotel, 31 W. Ohio St., Indianapolis. **Catholic Pro-Life Dinner**, 6 p.m. registration, 7-9 p.m. dinner, \$45 per person, \$35 per student. Information and reservations: www.archindy.org/prolife/index.html.

St. Christopher Parish, 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!"** Franciscan Sister Diane Jamison, presenter, 2-3:30 p.m. and 9-11:30 p.m., \$25 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

St. Elizabeth Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **Morning of Reflection for Separated and Divorced Catholics, "Can You Drink the Cup?"** 9 a.m.-noon. Information: 317-236-1586 or e-mail mhess@archindy.org.

March 9

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"St. Joseph's Table,"** Italian meal, \$8 adult, \$4 child age 2-11, children under 2 free. Information: 317-636-4478.

Holy Cross Parish, Kelley Hall, 125 N. Oriental St., Indianapolis. **St. Patrick's Party**, 4-7 p.m., \$5 per person, adults only. Information: 317-926-3324. †

Retreats and Programs

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.

March 14-16

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat, **"Marvelous Mozart,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

March 15

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Mother-Daughter Day of Reflection,"** Franciscan Sister Ann Vonder Meulen and Joan Van Skaik, presenters, 9:30 a.m.-4 p.m., \$25 per person includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Outdoor Stations of the Cross,"** 4:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

March 18-23

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Holy Week Retreat,"** Franciscan Sisters Janet Born and Barbara Leonhard, presenters. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 19-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Holy Week retreat, **"Reflections on the Triduum,"** Benedictine Father Denis Robinson, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

March 20-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Lenten Triduum Retreat, "Silence Is the Language Spoken Here,"** registration due March 12, \$200. Information: 317-788-7581 or e-mail benedictinn@benedictinn.org.

March 28-30

Rachel's Vineyard Retreat, Indianapolis. **Post-abortion healing for women and men, confidential location, all calls are confidential.** Information: 317-236-1521, 800-382-9836, ext. 1521.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Monastic Practices: Drawing Everyday Wisdom from the Monastic Life,"** Benedictine Brother John Mark Falkenhain,

presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

March 29

Oldenburg Franciscan Center, Oldenburg. **Women at the 'Burg, "Disciplines of a Beautiful Woman,"** 9-11:30 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 31

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.

April 3-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Ministry of Co-Ordination," parish administrative staff retreat**, Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

April 4-6

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.

April 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation program for engaged couples.** Information: www.archindy.org/fatima. †

NCEA convention to feature dedicated days

The National Catholic Educational Association will hold its annual convention from March 25-27 in Indianapolis.

During the convention, there will be special days dedicated to various groups in the Church that are involved in education and catechesis.

Priests are invited to concelebrate at the convention's opening liturgy, which will start at 10:45 a.m. on March 25 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis.

A lunch for priests will follow the conclusion of the Mass.

In the afternoon, Archbishop Donald Wuerl of Washington will present a conference for priests at St. John the Evangelist Church, 126 W. Georgia St.,

in Indianapolis.

Priests interested in participating in this day are asked to contact Ford Cox by e-mail at fcx@archindy.org or call him at 317-236-1403 or 800-382-9836, ext. 1403.

Catholics in the archdiocese who are involved in catechesis, including volunteer catechists and parents who work to hand on the faith to their children, are invited to take part in the convention's Catechist Day on March 27.

Registration costs \$25. The program, which starts at 8 a.m. and ends at 6 p.m., will include presentations by national leaders in catechesis, a concert featuring songwriter David Haas of Eagan, Minn., and vocalist Lori True of Golden Valley, Minn., and the convention's closing Mass.

For more information about the convention's Catechist Day, log on to www.archindy.org/ncea/catechist.html or call 317-236-1431 or 800-382-9836,

ext. 1431.

A special "College Day" will be featured during the convention on March 27. Catholic college students will learn about various challenges and opportunities facing Catholic educators. Students may register for the special price of \$25 for all sessions.

For more information about the convention's College Day, log on to www.archindy.org/ncea/college.html or call 317-236-1444 or 800-382-9836, ext. 1444.

On March 26, a health fair and blood drive will be part of the day's activities. Through the generosity of St. Vincent Indianapolis Hospital and St. Francis Hospital and Health Centers, in cooperation with the Indiana Blood Center and the Archdiocese of Indianapolis, participants will receive free health screenings and health education as well as have an opportunity to donate blood to the Indiana Blood Center. †

Parishes offer Easter bread

Members of St. Athanasius the Great Byzantine Catholic Parish in Indianapolis, a parish of the Byzantine Catholic Eparchy (diocese) of Parma, Ohio, are baking Easter rolls and Pascha breads, an Eastern European tradition, for sale to the public.

The loaves are baked with sweet nuts, poppy seeds, apricots, berries or apples.

To place orders, call 317-860-7884 and leave a message with your name, address, telephone number, and preference of flavor and loaf size.

For more information about the Easter rolls and bread for sale at St. Athanasius Parish, log on to <http://r-fol.com/st.athanasius/> and click on "order form."

Members of Holy Trinity Parish in Indianapolis also bake *poticas*, a traditional Eastern European bread, throughout the year.

To learn more about *poticas* for sale at Holy Trinity Parish, call 317-638-9509. †



Bill to regulate pornography passes House, heads to Senate

By Brigid Curtis Ayer

While delivering property tax relief to Indiana residents remains the dominant issue at the state Capitol, one lawmaker is working to address another problem facing Indiana communities—the sale of pornographic materials.

State Rep. Terry Goodin (D-Crothersville), author of House Bill 1042, which passed the Indiana House of Representatives by an 88-5 vote, said, “This bill is in response to a situation in my district where a store gave residents the impression it would be selling books, movies and snacks. Instead, the store opened selling sexually graphic materials.

“Had the residents been notified, they could have petitioned to keep the retailer out.”

Rep. Goodin said he also has noticed an increase in the number of stores that sell pornography in rural areas, particularly on interstates which span several counties.

“The problem is the state of Indiana has a hodgepodge of zoning laws,” he said.

While many counties have ordinances to regulate this type of retailer, this legislation is geared toward those areas without county protection.

House Bill 1042 would require that a person or business intending to sell sexually explicit materials, products or services register and file a statement with the Secretary of State.

“This registering requirement triggers a mechanism to give the local municipalities the heads-up that this kind of business is getting ready to open up in their area,” Rep. Goodin said. The zoning board would be in a better position to take action to stop the business from opening, he added.

“This is a problem that has been fought across the United States,” Rep. Goodin said. “Once a business that sells pornography is open in a community, it is very difficult, to near impossible, to get it closed.”

Rep. Goodin said the Senate amended the proposal to improve the definition of sexually explicit, and made some technical corrections to strengthen the bill to stand up in court if it is challenged.

Rep. Goodin is not aware of any other state that has enacted legislation similar to his proposal, but said the concept for his bill was based on a summation of ideas given to him by constituents.

Rep. Goodin said he was excited about passage of the bill by a Senate committee, and is hopeful the full Senate will pass the bill when it gets to the floor.

Sen. Brent Steele (R-Bedford), Senate sponsor

of the legislation, said the bill will help counties that don't have any county zoning.



Sen. Terry Goodin



Rep. Brent Steele

“What these shops do is they will find counties that don't have any county zoning with an interstate running through it,” Sen. Steele said. “Then they set up shop there. Or if there is any zoning, it is very loosely written zoning so when the shop registers, it will just file as a ‘retail establishment.’

“What we say in the bill is, if you're going to sell this stuff—which we can't stop them from doing under the

First Amendment—they have to register with the Secretary of State's office.”
The filing fee is \$250.

“There will be an actual declaration of the business’

intent to sell sexually explicit materials,” Sen. Steele said. “Then zoning boards and county commissioners will be able to keep apprised of these kinds of businesses.

“Right now, there is no way of knowing that these kinds of shops are starting up until after they are already open for business,” Sen. Steele said. “Hopefully, this bill will slow these people down or stop them entirely.”

House Bill 1042 provides that selling sexually explicit material, such as pornography, without proper registration could result in a Class B misdemeanor charge. A Class B misdemeanor charge can result in up to 180 days in jail or a \$1,000 fine.

The bill will apply to businesses established after

June 30, 2008, or to any existing business that moves to a new location. It is not retroactive to existing businesses that remain in the same location.

According to Top Ten Reviews, an Internet research company, the revenue generated from pornography in the United States in 2006 was \$13.33 billion. The

revenue generated from the sale of pornography by category includes video sales and rentals, \$3.62 billion; Internet, \$2.84 billion; cable, PPV (pay-per-view), in-room and mobile/phone sex, \$2.19 billion; exotic dance clubs, \$2 billion; novelties, \$1.73 billion; magazines, \$.95 billion.

House Bill 1042, which the Indiana Catholic Conference supports, was approved by the Senate

Committee on Corrections, Criminal and Civil Matters on Feb. 20 by a 6-0 vote.

The bill now moves to the full Senate for second and third reading. If the bill passes the Senate by Feb. 26, it will go back to the House for a concurrence on the Senate amendments to the bill.

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



Archdiocese of Indianapolis working on anti-pornography initiative

To address the issue of pornography on a diocesan level, Daniel Sarell, director of Family Ministries for the Archdiocese of Indianapolis, said his office is in the midst of a licensing agreement with the Archdiocese of Kansas City, Kansas, to adopt their archdiocesan anti-pornography initiative for the Archdiocese of Indianapolis.

The initiative, “As For Me and My House, We Will Serve the Lord,” will provide parishes with educational and liturgical resources to help address the problem of pornography.

The program is designed to foster awareness and reconciliation.

Sarell said he hopes to launch the program in parishes by the end of this summer. †



Daniel Sarell



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ST. FRANCIS CANCER CARE SERVICES

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

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
 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

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

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

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

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

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

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

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
 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
 March 16, 4 p.m. at Holy Family, New Albany

Seymour Deanery

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

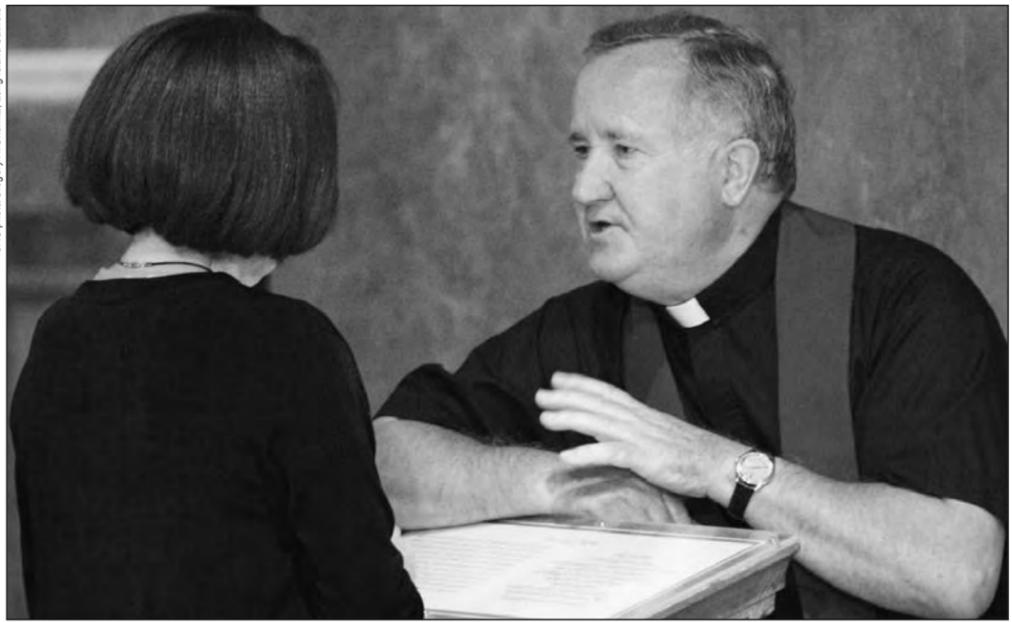
March 5, 7 p.m. at St. Paul the Apostle, Greencastle †

Lenten activities are 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. †

CNS photo/Gregory A. Shemitz, Long Island Catholic



Msgr. Pablo Rodriguez administers the sacrament of reconciliation at the Basilica of the National Shrine of the Immaculate Conception in Washington on Sept. 23, 2006.

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Class rank is becoming a thing of the past at many high schools

By John Shaughnessy

Chuck Weisenbach knew he had a situation that was hurting a growing number of academically talented students at Roncalli High School in Indianapolis—a situation that has also plagued many students at Catholic high schools across the archdiocese.



Chuck Weisenbach

So after the Roncalli school community spent a year studying the situation from all sides, Weisenbach, Roncalli's principal, announced in January that the interparochial high school for the Indianapolis South Deanery would no longer provide "class rank" for its students.

In changing its long-standing tradition of providing class rank based on a student's grade-point average, Roncalli became part of a growing movement across the country and the archdiocese.

About 55 percent of the high schools in the United States don't use or provide class ranks, according to the National Association for College Admission Counseling. That choice has been made by seven of the 11 Catholic high schools in the archdiocese.

Besides Roncalli, those seven schools include Brebeuf Jesuit Preparatory School, Cathedral High School and Providence Cristo Rey High School, all in Indianapolis. Providing class ranks has also been abandoned by Father Michael Shawe Memorial Jr./Sr. High School in Madison and Oldenburg Academy of the Immaculate Conception in Oldenburg.

Bishop Chatard High School in Indianapolis provides its students with their class rank at the end of their junior year, but it doesn't share that information with colleges.

The four schools that still provide class rank are Cardinal Ritter Jr./Sr. High School in Indianapolis, Father Thomas Scecina Memorial High School in Indianapolis, Our Lady of Providence Jr./Sr. High School in Clarksville and Seton Catholic High School in Richmond.

"There are reasons for both," says Tom Davis, the principal at Scecina. "We continue to rank students in the traditional way. We want kids to compete. We want them to work for their highest rank. Our feeling is, 'If it ain't broke, don't fix it.'"

The feeling at Roncalli was different. In recent years, school officials noticed that its use of class rank was limiting the options and opportunities of its students to get certain scholarships or get into certain colleges, especially since some state universities began accepting only the students who were in the top 50 percent of their high school class.

"Our kids were really getting cheated"
"We were seeing an increasing trend of

very strong academic students being turned down by universities where, in previous years, we had sent similar students who had been successful in those colleges," Weisenbach says. "When we inquired about it, the school said they weren't in the top 50 percent."

In at least one case, that college told Roncalli to re-submit the student's application but omit the class rank. The student was admitted, graduated from that university and now has a successful career, Weisenbach says.

Father Michael Shawe Memorial Jr./Sr. High School faced similar situations before it dropped its use of class rank two years ago.

"We felt it was hurting a lot of our kids who were excellent students," says Jerry Bomholt, Shawe's principal. "It seemed to have a negative effect on how our students were considered for scholarships. We felt our kids were really getting cheated."

As an example, Bomholt noted that to be considered for some scholarships, students had to be in the top 10 percent of their class. Because Shawe has small graduating classes, that requirement has worked against its students.

"We recently had a graduating class of 30," Bomholt recalls. "To be in the top 10 percent of the class, you'd have to be one or two or three. We had seven kids with a G.P.A. over 4 [an A average]. Those kids were at a tremendous disadvantage."

If more high schools are moving away from using and providing class ranks, how do colleges measure a high school student's performance and his or her ability to succeed at the next level?

Part of that answer comes from a student's results on standardized tests, such as the SAT and the ACT. More selective colleges also emphasize leadership ability, community service and a commitment to extracurricular activities. A major emphasis is also placed on the academic difficulty of the courses that a student takes in high school and how well the student does in those courses.

"Colleges look at the academic rigor of your program," says Benedictine Sister Louise Hoeing, the director of guidance at Bishop Chatard High School. "We try to get our students into an academic mode where they're taking the most challenging courses for them."

Removing undue stress and competition

At Bishop Chatard, the Class of 2008 will be the last one to know their class rank throughout their high school career. The current freshmen, sophomores and juniors won't be provided with that information until the end of their junior year, and even then the information is just provided for the individual student's knowledge. It's a decision that school officials believe frees the students to select courses that will prepare them best for college and life.

"They take the classes where they want to excel, and they want to prepare themselves for college and not worry if they have a

class rank that's less than their friends," says Sister Louise.

The change from an emphasis on class rank to a focus on class selection has been positive so far, according to officials at secondary schools that no longer use or provide class rank.

Students are less likely to "manipulate" their choice of courses to maximize their class rank, school officials say. It also removes undue stress and competition among students, some of whom saw their health suffer as they strived to be number one in their class or in the top 10 of their class.

When Cathedral High School still used class rank, a new counselor to the school "really noticed the stress level of our students in terms of competition," says Mike Jaskoski, Cathedral's director of guidance and college advising. "In the past three years [since Cathedral stopped providing class rank], there's been a reduction of that, without question."

Before it made its decision to not provide class rank, Cathedral checked with admission officers at the top 30 colleges where its graduates attended. None of the university officials said it would have an effect on Cathedral students being admitted to their college, Jaskoski notes.

"The more selective the college is in the admission process, the less they care about class rank," says Roncalli's Weisenbach, who

also polled college admission officials in Indiana and outside the state.

Even at many high schools that no longer provide class rank, that information still exists. While it isn't available to students and their parents, school administrators and counselors have it available as a way of helping determine the valedictorian and salutatorian of the class. The information is also available when certain scholarships absolutely require a class rank.

Roncalli's approach states, "If the scholarship application requires a specific class rank, the student will complete all components of the application with the exception of class rank. They will submit the application to their guidance counselor, who will complete the class rank component and then mail the application."

Whether their school does or doesn't provide class rank, students are encouraged to put their emphasis on their education in all its forms.

"Class rank, although it may be important, is not the end-all. Gaining a good knowledge base is important," says Joseph Gressock, the principal of Oldenburg Academy of the Immaculate Conception. "Students are in high school to learn from a multitude of ways. The proper focus for any high school student is to gain a well-rounded experience, to experience all things." †



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These depictions of the Stations of the Cross are located in the church of the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese. Monastery Immaculate Conception is the motherhouse of Our Lady of Grace Monastery in Beech Grove.

The stations were designed and molded in plaster by sculptors Joseph and Charles Horcher of Munich, Germany, in approximately 1923. The monastery church was completed in 1924.

The reflections on each station were taken from a text written in 2005 by then-Cardinal Joseph Ratzinger—now Pope Benedict XVI—for a Stations of the Cross prayed at the Colosseum in Rome on Good Friday.

(For the full text of this version of the Stations of the Cross and larger images, log on to www.CriterionOnline.com.)



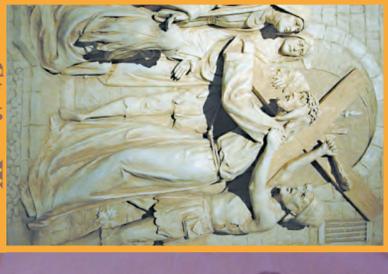
Station I
Jesus is condemned to death
“The Judge of the world, who will come again to judge us all, stands there, and points out to us the way which leads to true life....”



Station II
Jesus takes up his Cross
“... He takes up the Cross, our cross, the burden of being human, the burden of the world. And so he goes before us and points out to us the way which leads to true life....”



Station III
Jesus falls for the first time
“... In Jesus’ fall beneath the weight of the Cross, the meaning of his whole life is seen: his voluntary abasement, which lifts us up from the depths of our pride....”



Station IV
Jesus meets his Mother
“... at the hour of the Cross, at the hour of the world’s darkest night, you became the Mother of all believers, the Mother of the Church....”



Station V
The Cyrenian helps Jesus carry the Cross
“... Lord, you opened the eyes and heart of Simon of Cyrene, and you gave him, by his share in your Cross, the grace of faith. Help us to aid our neighbors in need, even when this interferes with our own plans and desires....”



Station VI
Veronica wipes the face of Jesus
“... At first, Veronica saw only a bruited and pain-filled face. Yet her act of love impressed the true image of Jesus on her heart....”



Station VII
Jesus falls for the second time
“... Lord Jesus Christ, you have borne all our burdens, and you continue to carry us. Our weight has made you fall. Lift us up, for by ourselves we cannot rise from the dust....”



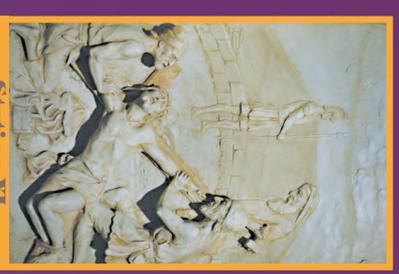
Station VIII
Jesus meets the women of Jerusalem who weep for him
“... Grant that we may not simply walk at your side, with nothing to offer other than compassionate words. Convert us and give us new life.” (cf. Jn 15:1-10).



Station IX
Jesus falls for the third time
“...When we fall, we drag you down to earth, and Satan laughs, for he hopes that you will not be able to rise from that fall.... But you will rise again. You stood up, you arose and you can also raise us up!”



Station X
Jesus is stripped of his garments
“... Lord Jesus, you were stripped of your garments, exposed to shame, cast out of society.... Give us a profound respect for man at every stage of his existence, and in all the situations in which we encounter him....”



Station XI
Jesus is nailed to the Cross
“... Lord Jesus Christ, you let yourself be nailed to the Cross, accepting the terrible cruelty of this suffering, the destruction of your body and your dignity....”



Station XII
Jesus dies on the Cross
“... Lord Jesus Christ, at the hour of your death the sun was darkened.... Help us to believe in you and to follow you in our hour of darkness and need....”



Station XIII
Jesus is taken down from the Cross and given to his Mother
“... Help us not to leave you alone. Give us the fidelity to withstand moments of confusion and a love ready to embrace you in your utter helplessness, like your Mother, who once more holds you to her breast!”



Station XIV
Jesus is laid in the tomb
“... Lord Jesus Christ, in your burial you have... become the lifeless grain of wheat which produces abundant fruit for every age and for all eternity....”

Embracing the Franciscan way

Marian College speech and debate coach uses faith-based approach

By John Shaughnessy

The sign attached to the office door of the Rev. George LaMaster seems to be an unusual one for a former national champion for public speaking.

And yet the head coach of the speech and debate team at Marian College in Indianapolis says the sign accurately reflects the approach to life that he is seeking for himself and the members of his young team.

The sign on his door quotes St. Francis of Assisi: "Always preach the Gospel and when necessary use words."

"Since I've been here, I've tried to embrace the Franciscan way," said LaMaster, 37, an assistant professor of communication who is also a Presbyterian minister. "I'm taken with Francis. I appreciate the commitment to solidarity with the poor and the oppressed. I'm struck by Francis' irrepressible joy in the face of suffering. And I love celebrating the eminent presence of God in all things. I'm making a pilgrimage to Assisi this summer."

It's one of the interesting perspectives that LaMaster shared as he talked about the philosophy he uses while leading Marian's speech and debate team in its second year of competition.

The Criterion: You've said that Marian College is unusual among college speech teams because you practice "faith-based forensics." Talk about that approach.

LaMaster: "Students express their faith and values in the speeches they give and their performances. There's one woman who's writing an informative speech

about the life of Mother Teresa.

"Mother Teresa encouraged adoption. This student has a brother and a sister who are adopted. The family has a picture in their living room of Mother Teresa.

"Another one that comes to mind is a student who has a speech on the need to provide better mental healthcare for veterans returning from Iraq. When she performs it, you can tell she's speaking out of her deepest convictions."

The Criterion: What do you love about speech and debate?

LaMaster : "I think it transforms the students first and then the world. I was in Princeton Theological Seminary from 1993 to '96. At the time, I was moonlighting as a speech and debate coach. I found I was doing more meaningful ministry as a speech and debate coach. I saw lives transformed as they found their voice to speak out. They find their own vocabulary for what they want to say about the world.

"I also met my wife, Jen, on the speech team at Bradley University."

The Criterion: What's it like for you teaching and coaching at a Catholic college?

LaMaster: "I never thought I'd have a speech team where I could start a competition with a prayer. That's a wonderful thing. It gives a character to



Marian College speech and debate coach the Rev. George LaMaster, right, prays with his team before a tournament at Ball State University in Muncie, Ind., in October 2007. "I never thought I'd have a speech team where I could start a competition with a prayer. That's a wonderful thing," LaMaster said. "It gives a character to the whole experience. It holds the competition in perspective."

the whole experience. It holds the competition in perspective. So students aren't first and foremost out to win. They're there to express themselves and have fun. To them, speech is a gift. They want to share it, hone it and celebrate it."

The Criterion: What do you hope the team members ultimately gain from the experience?

LaMaster : "Confidence, integrity, a close community, certainly communication skills. They get to do something excellent and beautiful in front of other people. Every kid gets a chance to stand in the center of the stage. And they get to talk about their core values in really critical and meaningful ways.

"Building community is important to me. The team is really important to me. I've had seniors say, 'This team has changed my life. These are my best friends.'"

The Criterion: Any favorite moments in coaching?

LaMaster : "When we're driving a 15-passenger van back from Michigan [after a competition] at 2 in the morning. Students share their stories. They talk about their lives. That's sacred to me. I really value that."

The Criterion: What effect, if any, has this faith-based approach in coaching the speech team had on your own faith journey?

LaMaster : "I never get tired of the questions college students ask. They ask the really big, hard questions. A typical journey through college, if there is one, begins with a naive confidence in the faith I inherited, travels through questioning that faith—maybe even turning from it—and then ends by recommitting to the faith and holding it in a new way.

"When I have a student for four years, I get to walk alongside them during that journey. In my own faith, I'm comfortable with questions, living with tensions and not holding answers too tightly.

"College is the place where we question and explore." †

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Coaching for Christ

Bishop Chatard, Cardinal Ritter, Roncalli, and Seccina Memorial High Schools are sponsoring a wonderful evening of faith, food and fellowship for all CYO coaches. This event is free of charge as a way of saying Thanks to all CYO coaches

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6:00 - Mass at Bishop Chatard High School
6:45 - Hors d'oeuvres & refreshments
7:15 - "Coaching for Christ" by Roncalli Football Coach Bruce Scifres
7:35 - Discussion featuring a panel of high school coaches
8:10 - Keynote address by IU Coach Bill Lynch
8:45 - Closing Prayer

Coaching for Christ is free of charge, but R.S.V.P. is requested by Feb. 29, 2008. To reserve your place at this exciting event, contact the CYO Office (317)632-9311.



Bishop Chatard



Cardinal Ritter



Roncalli



Seccina

Old Testament Book of Psalms is God's love poetry

By James Schellman

Anyone who has ever been in love knows how important it is to be in the company of the object of that love. The need to be in her or his presence is constant and seemingly inexhaustible.

The literature of love is full of ruminations about that experience. Recurring throughout this literature is the theme of the importance of the face of the one who is loved. The face is variously a thing of beauty, a guide to personality or a means to come to deep knowledge of another.

The Scriptures offer many instances of a similar fascination with the face. In the Bible, the pre-eminent face that attracts us is God's. This is nowhere more evident than in the psalms. And this should come as no surprise since the Book of Psalms is nothing less than some of the most epic love poetry of all time—God's love poetry!

The psalms present us with a faithful-across-millennia love story between God and his covenant people. In the language of every human emotion imaginable, the psalms offer us a conversation of adoration, petition, hope, despair, longing and more.

It is in the psalms that are focused on God's face that the language of deepest longing is at its very best, for example:

• "Many say, 'Oh, that we might see better times!' O Lord, let the light of your countenance shine upon us!" (Ps 4:7).

• "Of you my heart speaks; you my glance seeks. ... Hide not your face from me" (Ps 27:8-9).

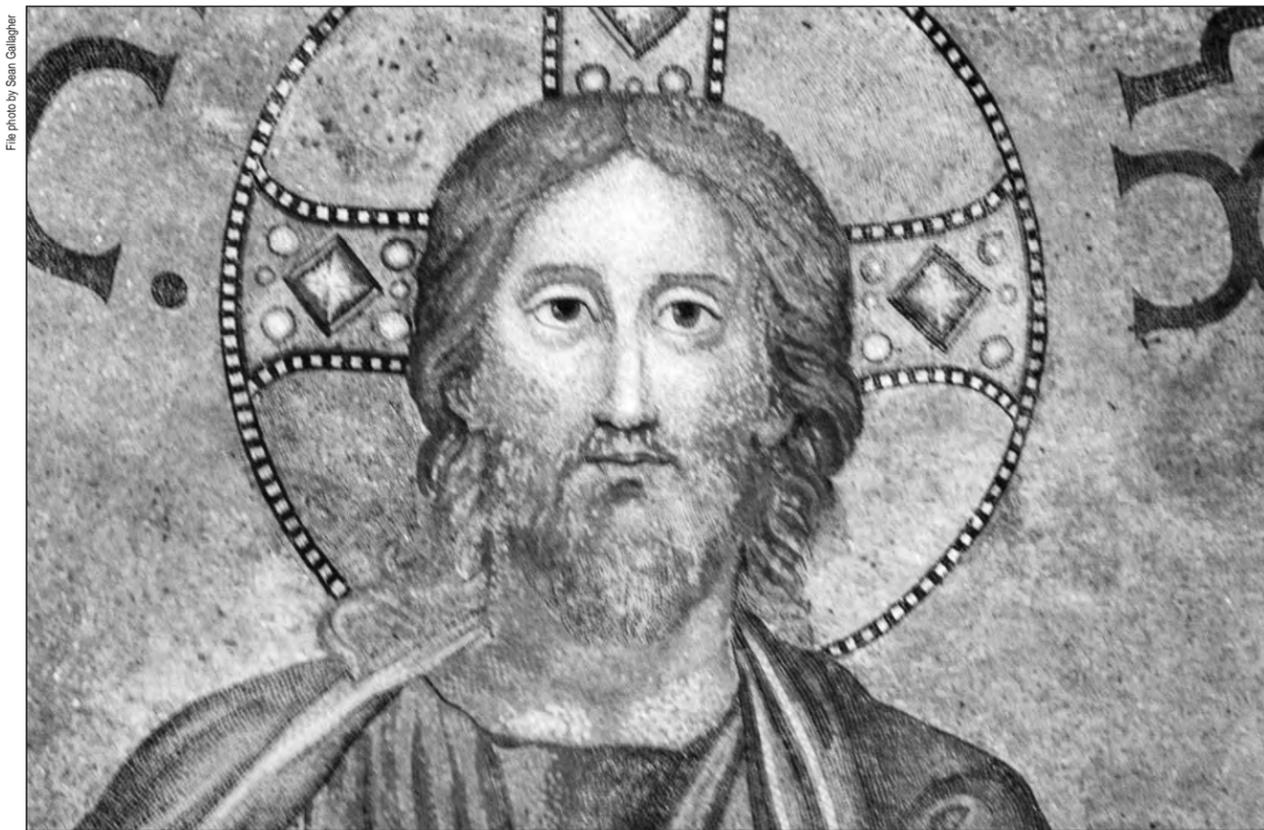
• "Let your face shine upon your servant; save me in your kindness" (Ps 31:17).

• "Athirst is my soul for God, the living God. When shall I go and behold the face of God?" (Ps 42:3).

In this love poetry, we come to the heart of biblical understanding that the face of someone and his or her very person are indistinguishable. In other words, the face is a metaphor for the full disclosure of another in intimate and loving communion.

The longing to see God's face so acutely expressed in the psalms is a longing to know God intimately.

We begin to grasp how profound the psalms are as love poetry when we realize that Jesus prayed them in synagogue and



File photo by Sean Gallagher

This portrayal of the face of Christ is depicted on the ceiling of the apse of the Basilica of St. Paul Outside the Walls in Rome. Our ancient forebears saw Jesus everywhere in the grammar of the psalms.

temple, and no doubt as he worked and walked, for he was immersed in the liturgical worship of his people.

The Scriptures attest to Jesus' participation in this worship and often place words from the psalms on his lips—for example, on the cross, "My God, my God, why have you forsaken me?" (Ps 22:2).

It is simply beyond our imaginations to be able to grasp how the psalms would have done their work in the life of God in the flesh.

• The psalms of Jesus—In his humanity, Jesus must have come to know that he shared an intimacy with God by learning the psalms'

language of longing. They offered him a privileged, divinely inspired dialogue where he came to know his divinity and his sacrificial mission to bring all into that communion of love that he uniquely shared with the Father in the Spirit.

• The psalms of the Church—The

earliest generations of Christians adopted and adapted Jewish use of the psalms. Early on, these psalms were used during worship in central parishes known as cathedrals.

The psalms were a part of the community's Morning and Evening Prayer and its eucharistic worship. A little

later, the psalms were adopted by the fledgling monastic and hermitic movements.

This worship has come down to us today in the Liturgy of the Hours prayed in many settings by the laity and those religious communities and clergy bound to this Divine Office.

The early development of the psalms are still only partially understood, but it is clear that for the fledgling Church the Book of Psalms was above all else prophetic poetry fulfilled in the life, death, resurrection and ascension of Jesus Christ.

'The longing to see God's face so acutely expressed in the psalms is a longing to know God intimately.'

—James Schellman

Discussion Point

The psalms offer mercy and comfort

This Week's Question

What is your favorite psalm? What does it express for you?

"Psalm 51:12, which says 'Create in me a clean heart, O God.' It makes me think how nice it is to know we're forgiven. It also reminds us to keep our hearts clean and stay close to God." (Sheila Wiggins, Casper, Wyo.)

"Psalm 118:24: 'This is the day the Lord has made, Let us rejoice and be glad.' ... Even today when the Northeast is experiencing a snowstorm, and schools and offices are closed, I thank the Lord for the beauty of his creation." (Phyllis Mays, Needham, Mass.)

"Psalm 23:1: 'The Lord is my Shepherd.' I think it offers comfort and hope, and so much hope of comfort." (Richard Hass, St. Clair Shores, Mich.)

"The lamentation of David [Psalm 51:1]: 'Have mercy Lord in your kindness.' ... I relate to Psalm 51 as a

sinner who is given hope that we're never beyond God's mercy." (Kayser Swidan, Carmel, Ind.)

"The one that says, 'You have called my name.' ... It expresses how each one of us is different and individual to him." (Sibyl Schug, Laurel, Mont.)

"Psalm 121:1: 'I lift up my eyes to the mountain; from where shall come my help; my help shall come from the Lord, who has made heaven and earth.' It is a simple summation of what my faith means to me and how our Lord God walks with me every day." (Janice Hummel, Evansville, Ind.)

Lend Us Your Voice

An upcoming edition asks: What do you view as two essential steps toward a lasting marriage?

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



CNS file photo/Nancy Wiechec

From the Editor Emeritus/John F. Fink

Biblical women: Mary, the mother of God

(Twenty-ninth in a series)

Mary, the mother of Jesus, is the greatest of all the biblical women. It's more than fitting, therefore, that there is more about her in the Bible than any of the other women. I will, therefore, devote three columns to her.

Although there are legends about Mary's birth and childhood in the *Protevangelium of James*, we first meet her in the Gospels in Matthew and Luke when she is a teenager living in Nazareth. She was betrothed to Joseph; that is, they were married, but had not yet had the celebration at which Joseph would take her to his home.

One day, the angel Gabriel appeared to her and told her that, of all the women in the world, she had been chosen to be the mother of the Son of the Most High. Mary was curious, though, to know how that could be since she had taken a vow of chastity.



Joseph, believed to be older, apparently agreed not to have sexual relations with her.

Gabriel replied that Mary would remain a virgin because the Holy Spirit would come upon her and her son would be the Son of God. Obviously, therefore, she would be the mother of God. She must have been satisfied because she accepted: "Behold, I am the handmaid of the Lord. May it be done to me according to your word" (Lk 1:38). With her *fiat*, she became pregnant.

The angel had also told her that her relative Elizabeth (believed to be her aunt) was also pregnant. Mary trusted the angel's word and immediately set out to visit her. How did she tell Joseph that she had to take a trip to Judea, a trip of five to seven days, and that she would be gone three months? Did she, a teenage girl, travel alone in one of the caravans that made the trip? Luke doesn't tell us, but it's pretty apparent that Mary was a very self-sufficient young woman.

When she arrived at Elizabeth's home, Elizabeth was inspired by the Holy Spirit to praise Mary: "Most blessed are you among women, and blessed is the fruit of your

womb" (Lk 1:42). She recognized Mary as "the mother of my Lord." Then Luke inserts Mary's *Magnificat*, a hymn of praise that might have been a Jewish Christian hymn. In it, Mary says, "From now on all ages will call me blessed" (Lk 1:48).

Mary presumably remained with Elizabeth until Elizabeth's son, who would become John the Baptist, was born, then returned to Nazareth. It was probably at this time that Joseph learned that Mary was pregnant. How could he not believe that she had been unfaithful to him? He knew that he wasn't the father, so what other explanation could there be? He decided to divorce her quietly.

Then, in a dream, Joseph learned that there was indeed another explanation. An angel appeared and told him that "it is through the Holy Spirit that this child has been conceived in her" (Mt 1:20). That was enough for Joseph, who took Mary into his home.

(Next week: More about Mary) †

Cornucopia/Cynthia Dewes

If a human did it, it's probably in error

Today, Feb. 29, is an oddity. It's a day which only exists every



four years: Leap Day. At least, I think we should call it Leap Day since it's the reason we call this a Leap Year.

And the reason for Leap Year is that in trying to calculate time, someone way back when made an error according to celestial

movements or something. So they had to add a day every fourth year to make it up. Sounds so human, doesn't it?

People spend lifetimes making errors and then correcting them, all because we're human. History and its events back to Adam and Eve prove this point. Of course, we make good decisions as well, but it's the bad ones that are so aggravating and inevitable. Some of them aren't even our own fault.

For example, how many times have we taken a medication because we were told we needed to by an "expert"? And how many times have we then been told, also by experts, that the medication is not only ineffective, but will probably kill us? This is so depressing, especially to pharmaceutical

companies who are depending upon the medication to make a profit.

Sometimes we're assured as a nation that it's necessary to go to war for some altruistic reason or other. After all, we'd never go to war if the reasons for it were not altruistic, right? Then, sad to say, we find out later that we're in: a) a war we can't win; b) a war we had no business starting in the first place; or c) a war that will destroy our claim to the moral high ground. Or, as the World War II general said, "Nuts!"

Everyday things also illustrate the imperfection of human actions. Cooks trying to use up leftovers, a worthy goal, may produce something truly inedible. Oops! Or moms and dads hoping to establish peace and justice in the family may punish the wrong kid or impose too strict a penalty, leading to counterproductive results that are worse than the problem.

Retail stock buyers may fill their stores with products they judge to be trendy and popular, only to find their choices banished to Big Lots or somewhere because they don't sell. In fact, articles of all kinds advertised in those early morning infomercials as beautiful, useful, clever or the latest thing could probably be sold only to insomniacs anyway.

People sometimes marry the wrong people for the right reasons or the right people for the wrong reasons. This may or may not lead to marital happiness. In fact, relationships of all kinds seem especially prone to human error, including those in families, at work or among friends. That's one reason self-help and self-improvement tools, courses and gurus flourish.

We understand when we err because of the pain it inflicts upon us. We get physically sick or emotionally battered. We lose jobs, spouses, friends or our own self-respect. We suffer embarrassment or punishment or rejection, and we know why. The problem does not lie in realizing that we're imperfect, but rather in avoiding its results as much as possible.

Lent provides us with the perfect time to meditate on human error. And while our inclination is to dwell on the errors of others, which is so darn satisfying, we must pull ourselves together and think about our own mistakes.

Happily, we have the promise of Easter to motivate us.

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

Faithful Lines/Shirley Vogler Meister

Angels: From the sublime to childish views

Last week, I briefly wrote about angels within the context of a personal



experience. This week, I share more about angels, but still merely a smidgen of the information that is available about these pure spirits created by God.

In the earliest times—notably in both the

Old Testament and New Testament in the Bible—the existence of angels was acknowledged.

Angels were created by God, but Scriptures do not mention when this actually happened.

However, they are often "on the scene"—even in the Old Testament.

Angels were at the entrance of the Garden of Eden. An angel intervened to stop Abraham from sacrificing his son. An angel saved Lot and his family when they were fleeing from Sodom and Gomorra. Angels also accompanied the people of Israel throughout the Exodus, and they aided the prophets.

In the New Testament, they appear

five times, and have a special role during the conception and birth of Jesus.

In both the Old Testament and New Testament, some angels are mentioned by name. Jesus spoke of angels. They have even been identified in this order: Angels, Powers, Principalities, Dominions, Thrones and Archangels. The Old Testament mentions two others: Seraphim and Cherubim.

According to *Catholic Online*, accessed at both www.catholiconline.com and www.catholic.org, "God created angels because the Creator himself is so powerful and glorious that He cannot be approached in person by human beings. ... Angels do not have man's shortcomings and can therefore act for God. ... Angels were made immortal. ... Their eternal quality was spoken of by Jesus in Luke 20:35-36."

According to the same source, angels watch and safeguard everyone, and many have been given special names, such as St. Michael the Archangel and St. Gabriel the Archangel.

Of course, angels who did not return God's love became "fallen angels," better known as demons, but I choose not to dwell on that.

Last week, I promised to share thoughts

about angels as seen through the minds of children. Who among us can remember our own misconceptions, such as, "We hear thunder because angels are bowling in heaven?"

I believe even Jesus, who suggested that we be more like children, would smile at these youngsters' ideas about angels, which were gleaned from the Internet.

"I only know the names of two Angels, Hark and Harold."

"Everyone's got it wrong. Angels don't wear haloes anymore. I don't know why, but scientists are working on it."

"Angels work for God and watch over kids when God has to do something else."

"What I don't get about angels is why, when someone is in love, angels shoot arrows at them."

"Some angels are in charge of helping heal sick animals and pets, and—if they don't make them get better—they help the kid get over it."

"Angels live in cloud houses made by God and his son, who's a very good carpenter."

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

Faith and Family/Sean Gallagher

See the sick and caregivers as Christ

Earlier this month, the archdiocese observed a novena of prayer that led up to the World Day of the Sick on Feb. 11.



It was inspired, in part, by the fact that Archbishop Daniel M. Buechlein was recently diagnosed with Hodgkin's lymphoma, a cancer affecting the lymphatic system.

However, prayer for all who are sick and suffering was also encouraged during the nine-day novena.

Praying for the sick is certainly an important part of Catholic spirituality.

But giving physical care to those who are ill is also a key aspect of what it means to be Catholic. Indeed, it can be understood to fit within the corporal work of mercy of visiting the sick.

Giving a sick loved one constant attention over the course of his or her illness is a real act of love. But it is also hard work.

My wife, Cindy, recently had the flu. At the same time, I battled an intestinal virus. Thankfully, a kind neighbor lady cared for our two oldest sons during the day—another act of real love—when our illnesses were at their worst.

But almost as soon as my wife, who is a registered nurse, was recovering from her illness, our youngest son, Victor, and I caught her flu. For nearly a week, my wife wasn't able to leave our home as she was still contagious and was caring for others in the house.

At times, impatience got the best of her because she had to wipe one runny nose after another, keep the medicine flowing and respond to a seemingly endless litany of demands from our boys—and, ahem—me.

But I'm sure that if I were in her position, I would have blown my stack more quickly and more often.

By and large, though, she was a real example to me of Christ, who said, "I have come to serve and not to be served" (Mt 20:28).

But if, through the eyes of faith, we can see our caregivers as a figure of Christ, it is also possible for them to see the ailing in the same way.

Some 1,500 years ago, St. Benedict wrote to his fellow monks that "care of the sick must rank above and before all else, so that they may truly be served as Christ, for he said: 'I was sick and you visited me' and 'What you did for one of these least brothers you did for me'" (*Rule of St. Benedict*, 36:1-3, quoting Mt 25:36).

Putting love into action to care for the sick is hard. Caregivers need God's grace to get them through the day many times.

They also need a little cooperation and understanding from those they are caring for as St. Benedict wisely pointed out: "Let the sick on their part bear in mind that they are served out of honor for God, and let them not by their excessive demands distress their brothers who serve them" (*Rule of St. Benedict*, 36:4).

Whether we who are sick seek to find the face of Christ in our caregivers or our caregivers treat us who are sick as Christ, this is something that can have nothing but a positive impact upon our families.

There is something bigger at stake here. What St. Benedict wrote so long ago is a radical statement in our own day when those who are terminally ill, far from being seen as Christ in disguise, are viewed by many in our society as dead weight that needs to be cast off.

In the view of a growing number of people, those who are terminally ill have not so much a "right to die," but an obligation to do so.

Real love is shown by caring for the sick, not in actively hastening their death. †

Fourth Sunday of Lent/Msg. Owen F. Campion

The Sunday Readings

Sunday, March 2, 2008

- 1 Samuel 16:1b, 6-7, 10-13a
- Ephesians 5:8-14
- John 9:1-41

The First Book of Samuel is the source of this weekend's first reading.



The two Books of Samuel once were a single volume. During the long history of compiling and translating the Bible, the one volume was divided.

Little is known about the origins of the Books of Samuel.

The title does not imply authorship, but rather the central figure in these volumes. It is not known, at least not with certainty, when these books were written.

The history of God's Chosen People unfolds in the books of Samuel.

In this reading, a major development occurs. It is the selection of David to become the king of Israel. God's prophet makes this selection. David's selection by a prophet is important. David became the king of Israel not because of personal cunning or luck, but because God chose him for the chief purpose of bringing the people closer to God and God closer to them.

Symbolizing the choice is the outward gesture of anointing. Millennia before Jesus, anointing was an important and symbolic religious act.

The Church uses this ancient act in its liturgy. Candidates for baptism are anointed as are priests and bishops during the rites of Holy Orders. Anointing is also an integral part of confirmation.

None of the modern Catholic monarchs was crowned. However, in the past, the Church anointed kings and queens when they were crowned.

For its second reading, the Church presents a passage from the Epistle to the Ephesians.

The epistle presents Jesus as the light of the world. Without the Lord, all is in darkness. It is a complete and total darkness. Nothing is visible. People are utterly lost and helpless.

St. John's Gospel supplies the last reading.

When the Gospels were written, the Christian community was facing considerable hostility. The prevailing

culture certainly was against Christianity. The legal system of the Roman Empire had turned against Christians. It was a very dangerous time to be a follower of Jesus.

Followers must have found the story in this weekend's reading both instructive and inspiring.

The blind man had to cope with criticisms of Jesus. The blind man had to cope with prejudice.

Several themes emerge in this story.

The first is blindness. Even today, in a society much more generous to people who are physically challenged and in a time when medicine can sometimes heal or treat blindness, loss of vision is not to be lightly dismissed in society.

Another theme is the ancient Jewish notion that blindness somehow resulted from personal sin.

Yet another theme is that Jesus is Lord, merciful and almighty. By faith, the blind man receives from God, through Jesus, his vision.

Reflection

On this weekend, the Church celebrates Laetare Sunday, the name drawn from the first word in Latin of the Entrance Antiphons—"Laetare!" The word means "rejoice!"

The approaching end of Lent, with its fasting and somberness, is not the reason for rejoicing. Rather, we rejoice because, if we have been sincere in using Lent to our spiritual advantage, we personally are nearer to the Lord.

Certainly, the candidates for baptism at the Easter Vigil are nearer to their goal of becoming Christians.

However, while the Church rejoices—and the rose color of the priest's vestments symbolize that the dawn of Easter is not far away—we still have weeks of Lent ahead of us. We cannot relent in purifying ourselves and in focusing ourselves on our journey to God.

To encourage us as we pass into Lent's remaining weeks, the Church reminds us that God always has come to rescue the faithful. He came for this purpose in selecting David to be king of Israel. He came for this purpose in Jesus.

We live in darkness. We are limited. We can be quite blind. Sin weakens us and clouds our vision. Jesus is God. He restores our sight if we are sincere and humble. He is the light. †

Daily Readings

Monday, March 3

Katherine Drexel, virgin
Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13ab
John 4:43-54

Tuesday, March 4

Casimir
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 5

Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 6

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 7

Perpetua, martyr
Felicity, martyr
Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, March 8

John of God, religious
Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, March 9

Fifth Sunday of Lent
Ezekiel 37:12-14
Psalm 130:1-8
Romans 8:8-11
John 11:1-45
or John 11:3-7, 17, 20-27, 33b-45

Question Corner/Fr. John Dietzen

Church offers help and healing for women and men after abortion

QLast Sunday at Mass, Father spoke about God's all-forgiving love.



When I was 16 years old, I discovered that I was pregnant. I was frightened and had no one to turn to.

My family was Catholic, but rarely went to Mass and was all messed up. Our parents fought a lot, and when my older

sister went through a bitter divorce my mother went off the deep end and tried to kill herself. I was the one who found her.

I had never discussed abortion with anyone, but my boyfriend and I felt that we had no choice. I had no idea that I was taking a life.

I'm married now to this same boyfriend. We have two beautiful children, who are both baptized, and we go to Mass faithfully.

Even if there is no hope for my forgiveness, I'm writing this letter hoping that some parents will speak more frankly to their children and maybe someone in my shoes will be glad that I'm asking this question.

Can I ever be fully accepted back into the Church again? Am I excommunicated?

I've been through hell the past several years. I'm afraid to go to the priest in our parish, and my family knows nothing about all this.

With all the publicity today, young women would probably weigh their options more heavily. If I knew then what I know now, I would never have done it.

I hope parents, no matter how depressed they may be, will watch for stress in their children. Their problems can be bigger than you think. (Indiana)

AIn the name of all the people who may read this column, I thank you for what must have been a painful letter to write. I think it will be helpful for lots of people, even for those whose spiritual fears and concerns may not be exactly the same as yours.

Yes, you can be forgiven and accepted fully back into the Church. In fact, it seems to me that this has already happened.

We open our hearts to God's forgiving love by trustingly acknowledging our sinfulness and telling him we are back, which you have done and are doing.

Your deep regret and sorrow—and your sincere love for yourself and God and other people—shine through in your letter. So be calm and peaceful about it.

The way for you is simple. The first requirement for forgiveness any time is that we accept responsibility for the wrong we have done and desire forgiveness. Apparently, you have passed this point long ago.

You should receive the sacrament of penance, if not with your parish priest then with another priest. There are several priests in your area.

After that, return to holy Communion and continue your Catholic life as faithfully as you are now and grow in it.

In this process, it's not necessary to attempt to dissect the past. In fact, when we sin seriously, it is generally impossible to unravel all the good, bad and doubtful motives that influenced us. It is usually not even healthy to try to do so after the fact. God does not expect or want this.

Finally, for a variety of reasons, you are not and have not been excommunicated. To mention only one major reason, the possible excommunication for acquiring an abortion is one of what are called automatic ("latae sententiae") excommunications. No automatic excommunication applies to anyone who was under age 17 when the offense was committed. Therefore, it does not apply to you. (For those interested, see Canon #97 and Canon #1323.1.) †

My Journey to God

Carrying My Cross

I do not carry my cross
As a weight upon my shoulders.
Rather, it is, as Mary,
The body laying across my
Lap of the dead Jesus.

His head hanging back,
Eyes open in non-seeing slits,
Hand limp, touching the ground,
Making all things holy,
His full weight draped over
Me in the profound moment
Of the deep sleep of death.

My heart shattering with the knowledge
That the divine broken, blood-covered
body

Is an act of unconditional love.
This is the cross that

(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. The Pietà is at Sacred Heart of Jesus Church in Indianapolis.)



Photo by Mary Ann Wyard

Peals through myself in
A bone crushing way.

By Trudy Bledsoe

Project Rachel retreat ministers to women and men after abortion

Abortion has touched so many lives. Has abortion changed your life?

The archdiocesan Office for Pro-Life Ministry is sponsoring a confidential Rachel's Vineyard Retreat on March 28-30 in Indianapolis for women and men who are suffering from the aftermath of abortion.

The retreat focuses on God's unconditional love and forgiveness in a confidential atmosphere. As part of this process of post-abortion healing, the participant's memories of abandonment, pain and confusion are replaced through reconciliation with God for peace of mind and heart. All calls are confidential. The retreat is held at a confidential location.

(For more information about the Rachel's Vineyard Retreat, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, at 317-236-1521 or 800-382-9836, ext. 1521, or Bernadette Roy at 317-831-2892.) †

CUBA

continued from page 1

provided during his travels around the island. He said he had the chance to "discuss various problems face to face and to share various goals" with Cuban leaders, and he said it was important that he had never before been able to "speak with Cuban authorities as much as during this third visit."

The cardinal visited Cuba in 2001 and 2005 before he became secretary of state. He said he hoped that relations between the Church and the Cuban government would "continue to mature," and said "there is a visible way forward" in relations.

He also conveyed a "respectful greeting to [retired] President Fidel Castro," recalling that "he has spoken so highly of [Pope] John Paul II, [Blessed] Mother Teresa of Calcutta and [Pope] Benedict XVI."

On Feb. 19, Fidel Castro, who had led Cuba since the 1959 revolution, announced that he was stepping down. He has not appeared in public since a serious illness and surgery in July 2006 forced him to hand over affairs of state to his brother, Raul.

Cardinal Bertone said the recent release of some political prisoners by the Cuban government was a positive gesture, and said the Church had not asked Cuban officials for amnesty, but for "gestures of reconciliation."

In mid-February, Cuban officials freed seven prisoners, including four members of a group of 75 dissidents jailed in 2003. The freed prisoners traveled to Spain after their release.

"Good gestures, like those it made in the time of [Pope] John Paul II, like those it made ... with the release of some prisoners, are positive gestures that help reconciliation, that give signs of hope," the cardinal said.

He said the Vatican asks for "gestures of reconciliation among all parties, all forces here in Cuba." He said the Church has asked to be allowed to provide spiritual aid to "prisoners of all types," saying that "is not a political problem for us—it is a humanitarian problem, a matter of spiritual assistance."

Earlier, Cardinal Bertone traveled to the Diocese of Santa Clara, in the center of the island, and the eastern Archdiocese of Santiago de Cuba and Guantanamo-Baracoa, Cuba's newest diocese. In Santa Clara, he

dedicated and blessed the first monument built in Cuba in honor of Pope John Paul, saying that the message the pope carried to the island in 1998 is still relevant today.

The monument, donated by the Vatican, is located on a thoroughfare popularly known as "Pope Street."

From there, the cardinal traveled to Santiago de Cuba, the island's second-largest city, and visited the sanctuary of Our Lady of Charity of El Cobre, the patroness of Cuba, and prayed the rosary with several thousand pilgrims.

Cardinal Bertone urged Catholic youths to "work for the good of all, and for those who need it most: the poor, the marginalized, the excluded, the ill and those of your age, who are often, because of their youth, the most vulnerable."

He offered a message of encouragement and hope, telling Cubans that they can "count on the closeness" of Pope Benedict.

The trip through eastern Cuba, following in Pope John Paul's footsteps, ended in Guantanamo, where the cardinal presided at an outdoor Mass, and dedicated and blessed the



Women with the Cuban human rights group Ladies in White hold hands as they sing during a Mass celebrated by Cardinal Tarcisio Bertone, Vatican secretary of state, outside the cathedral in Havana on Feb. 21. The cardinal said he hopes for a new level of Church relations with Cuba after Fidel Castro's resignation as president.

new diocesan offices.

On Feb. 25, Cardinal Bertone gave a talk at the University of Havana. On Feb. 26, his last day in Cuba, he was scheduled to meet with Salesians and visit the Latin American Medical School before meeting with the country's new president. †

Cuban bishops hope new president will respond to demands of citizens

HAVANA (CNS)—Cuba's Catholic bishops expressed hope that the country's new president, Raul Castro, and the governing council he heads will respond decisively to the demands of the island-nation's citizens.

In a statement released on Feb. 25 in Havana, the Cuban bishops' conference said it prayed that the legislature, known as the National Assembly of People's Power, the governing Council of State and the president would move ahead "decisively [with] transcendental measures that we know must be progressive."

The bishops said they hoped the moves "can begin to satisfy the longings and concerns expressed by Cubans."

The statement referred to the call made by the island's "top authorities" in September and October for Cubans to debate "the most urgent problems of all kinds" that were affecting the people.

"They called for this to be done with clarity and courage," the bishops said. "We also want to renew our vote of confidence and with Christian hope express these desires

to the new president, Raul Castro, the Council of State and the National Assembly of People's Power, keeping before us always the common good of the Cuban people, whom we serve."

Raul Castro was chosen on Feb. 24 to replace his brother, Fidel Castro, who resigned because of illness after nearly half a century in power. Fidel Castro temporarily handed his duties over to Raul Castro on July 31, 2006.

The bishops said they prayed, as they did in 2006, that "nothing will perturb the greater good of peace."

They said that the official designation of Raul Castro as president and the coinciding official pastoral visit to Cuba by the Vatican secretary of state, Cardinal Tarcisio Bertone, were events "of an exceptional nature."

Cardinal Bertone's Feb. 20-26 trip was 10 years after Pope John Paul II's historic 1998 visit to Cuba.

Before leaving on Feb. 26, Cardinal Bertone was scheduled to become the first foreign official to meet with the nation's new president. †

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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.

BOHANNON, Jacqueline A., 72, St. Roch, Indianapolis, Jan. 26. Wife of Wayne Bohannon. Mother of Laurie Burnett, Babbie Pitcock, Jill Shanley, Amy, Dennis and Patrick Bohannon. Sister of Patricia Stonebraker. Grandmother of 13. Great-grandmother of three.

CORDER, William E., 78, Holy Name of Jesus, Beech Grove, Feb. 14. Husband of Lucy (Ernstes) Corder. Father of Ruth Perkins, Therese Pitzer, Mary, David, Donald, Matthew and William Corder. Brother of Patti Dietzler, Alfred and Donald Corder. Grandfather of 10. Great-grandfather of four.

DE LAS ALAS, Dr. Vicente N., 84, St. Mark the Evangelist, Indianapolis, Feb. 14. Husband of Purificacion de las Alas. Father of Susan Dillard, Alice, Dr. Robert and Dr. Vincent de las Alas. Grandfather of 13.

DEOM, Viola, 89, St. Paul, Tell City, Feb. 7. Mother of Helen Etienne, Mary Moses, Margaret Pace, Joyce Van Hoosier, Dennis and Paul Deom. Sister of Rita and Irvin Harpenau. Grandmother of 15.

DUFFY, Madonna J., 75, Our Lady of Lourdes, Indianapolis, Jan. 22. Sister of Mary Collins, Therese Duffy and Margaret Smith.

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

HALL, Phillip L., 81, Prince of Peace, Madison, Feb. 7. Husband of Joan Hall. Father of Leslie Kucek, Christopher, Matthew and Thomas Hall. Brother of Wilma Embree, Glenna Plummer, Martha Weaver, Clare and Glenn Hall. Grandfather of 10. Great-grandfather of one.

HOOTEN, John David, 89, St. Louis, Batesville, Feb. 14. Husband of Margaret A. Hooten. Father of Peggy Engelke, Carolyn Griffin, Debbie Kramer, Pattie Wuestefeld, John, Larry and Ronald Hooten. Brother of Geneva Humphrey and Glenn Hooten. Grandfather of 15. Great-grandfather of 14. Great-grand-grandfather of one.

KISER, Maurice Clifton, 78, St. Barnabas, Indianapolis, Jan. 27. Father of Cindy Crawley, Beth, Jane, Daniel, Jeff and Larry Kiser. Brother of Jaunice Baril, LaVena Court and Mary Etta Evans. Grandfather of five.

McGUIRE, Wilma L., 77, Holy Name of Jesus, Beech Grove, Feb. 10. Mother of Anne Privette, Teresa Stanley, Kevin, Michael and Timothy McGuire. Sister of Doris Guyon and Geraldine Herr. Grandmother of 10. Great-grandmother of eight.

McLAIN, Gerald, 70, Holy Name of Jesus, Beech Grove, Feb. 1. Father of

Ted McLain. Brother of Betty Curtis. Grandfather of three. Great-grandfather of two.

MICHAEL, Samuel, 93, St. Andrew, Richmond, Feb. 3. Father of Linda Awong, Diana Charles, Esther Mack, Phillip, Roland and Stephen Michael. Grandfather of 13. Great-grandfather of 13. Great-grand-grandfather of one.

MORRIS, Deborah L., 50, Holy Angels, Indianapolis, Jan. 29. Daughter of James Morris Sr. and Virginia Ryder. Stepdaughter of Connie Morris. Sister of several. Grandmother of two.

MORRIS, Janice C., 61, St. Jude, Indianapolis, Feb. 16. Wife of Paul Morris. Mother of Julie Parker, Brian, Jason and Kevin Morris. Daughter of Mary Catherine Matthews. Sister of Diane Brunner, Pam Karns, Bill and Danny Matthews. Grandmother of 13.

MUSSIO, Marian E. (Guerrini), 73, St. Jude, Indianapolis, Feb. 19. Wife of Victor Mussio. Mother of Debra Duke and Vicki Teverbaugh. Sister of Leonora Agnelneri, Sandra Bayless and Tina Myers. Grandmother of two. Great-grandmother of one.

PERCELL, Brian, 50, St. Vincent de Paul, Shelby County, Feb. 10. Father of Kenneth Percell. Brother of Pam Clawson, Beth Doddridge and Rosalie Miller.

PERCELL, Susan M., 51, St. Vincent de Paul, Shelby County, Feb. 10. Mother of Heather Baxter. Stepmother of Kenneth Percell. Daughter of Patricia Graves. Step-daughter of Donald Graves. Step-sister of Alec and Barry Graves. Grandmother of four.

PESCI, Mario, 92, St. Lawrence, Lawrenceburg, Feb. 14. Husband of Edith Pesci. Father of Marie Christakos, Sandra Martin and Michael Pesci. Brother of Edith and Rose Pesci. Grandfather of five. Great-grandfather of two.

PICH, James N., 69, Holy Name of Jesus, Beech Grove, Feb. 11. Father of Maria, James, John and Tom Pich. Brother of Rita Babbitt, Mary Feinfeld, Ruth Kurrasch and Bernice Roberts. Grandfather of six.

RICHARDS, Angel Marie, infant, St. Mary, Rushville, Feb. 5. Daughter of Steve and Anna Jo Richards. Granddaughter of Loren and Linda Richards and Jane Fry.

RIEGEL, Joseph Thomas, 70, St. Malachy, Brownsburg, Feb. 15. Husband of Juliellen Riegel. Father of Kathleen Golden, Mary Hauser, Donna and Nancy Matson, Ann, Julie and Tom Riegel. Brother of Delores Keller, Helena Noel, Bernard, John and Robert Reigel. Grandfather of 11.

ROGIER, Helen, 90, St. Paul, Tell City, Feb. 10. Mother of Barbara Durcholz, Mary Foley, Gene and Larry Rogier. Sister of Gertrude Amos and Agnes Ramsey. Grandmother of 10. Great-grandmother of 11.

SCHOLL, Mary Elizabeth (Fischer), 87, St. Mary, New Albany, Feb. 4. Mother of Verona Wolfe and John Scholl. Grandmother of two. Great-grandmother of one.

RISSELMAN, Freda C. (Snyder), 92, St. Gabriel, Connerville, Feb. 5. Mother of Mary Paris, Arnold, David and Duane Risselman. Sister of Mary

Bunyard and Laurena Snyder. Grandmother of 10. Great-grandmother of 22. Great-grand-grandmother of three.

SCHOENTRUP, Catherine E., 88, St. Joseph, Shelbyville, Feb. 1. Mother of Michael and Steve Schoentrup. Sister of Mary Jane Walton and Jim Snyder. Grandmother of four. Great-grandmother of 10.

SEIFRIED, Catherine E., 89, Sacred Heart, Jeffersonville, Jan. 17. Mother of Cathy Frazier and William Seifried. Sister of John LaFever. Grandmother of nine. Great-grandmother of nine.

SEYFRIED, Margie, 73, Sacred Heart, Jeffersonville, Feb. 2. Mother of Ellen and Mike Seyfried. Sister of Betty Belker. Grandmother of seven. Great-grandmother of 10.

SHANKLAND, Valerie Anne (Wilmotte), 71, St. Monica, Indianapolis, Feb. 8. Wife of Paul Shankland. Mother of Megan Gillispie. Sister of Suzette Trainor, James, Steve, Thomas and William Wilmotte. Grandmother of one.

THOMAS, Geraldine (Tate), 75, St. Thomas Aquinas, Indianapolis, Feb. 1. Mother of Geraldine Lovelace. Sister of Helen Butler and George Tate. Grandmother of three.

TOLEN, Wayne, 86, St. Andrew, Richmond, Jan. 27. Husband of Mary Kaye Tolen. Father of Louise Melander, Kathleen Mulroony, Elizabeth Sperling, Mary Ann Stienbarger, Frederick, James and John Tolen. Brother of Vivian Stanton. Grandfather of 19. Great-grandfather of one. †

Charles Craig Jr. was the father of Father Christopher Craig

Charles Willis Craig Jr., a member of Prince of Peace Parish in Madison and the father of Father Christopher Craig, died unexpectedly on Feb. 20 at King's Daughters' Hospital in Madison. He was 67.

The Mass of Christian Burial was celebrated on Feb. 25 at Prince of Peace Church in Madison. Burial followed at St. Patrick Cemetery in Madison.

He was born on Oct. 28, 1940, in Madison and graduated from Father Michael Shawe Memorial High School in Madison. He married Carol Anger on Sept. 4, 1961.

From 1981 until his retirement in 2005, he was employed as a salesman for

Koehler Tire Company in Madison.

He was a member of the Knights of Columbus, Fraternal Order of Police Stacks of Power Lodge and Washington Fire Company No. 3.

Surviving are his wife, Carol Craig; three sons, Charles Craig of Madison, Father Christopher Craig, pastor of St. Joseph Parish in Shelbyville, and Michael Craig of Hanover; one sister, Marsha Craig of Madison; and three grandchildren.

Memorial gifts may be sent to the Prince of Peace Catholic Church New Building Fund or Friends of Shawe and Pope John Schools, 413 E. Second St., Madison, IN 47250. †

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Steve Angrisano to perform at archdiocesan youth rally

(Editor's note: This story is part of an occasional series on Catholic musicians with connections to the Archdiocese of Indianapolis.)

By Mary Ann Wyand

"Have guitar—will travel and evangelize" could be internationally known Catholic musician, composer and storyteller Steve Angrisano's motto.



His Web site describes him as "a true road warrior [who] travels most of the year, bringing his exhilarating ministry to parishes and youth groups from coast to coast," north to Canada, and abroad for World Youth Day concerts.

"Live: Songs from the Road," "Welcome Home," "Set Free," "Live It," "You Are the Way" and "Make a Difference" are among his high-energy Christian music CDs.

In the 2006 Unity Awards, Angrisano earned "Artist of the Year" honors as well as "Song of the Year" and "Songwriter of the Year" for "Mighty King."

Faith, family and music are so closely intertwined in Angrisano's life that he lives his calling from God as a parent, youth minister and music minister every day. His wife, Jenni, and their three children—Julia, Joshua and Joseph—often travel with him from their home in Highlands Ranch, Colo., to weekend youth ministry conferences in other states. They pray as a family every day and often sing together.

Angrisano is the keynote presenter for "Infinite," the 2008 Archdiocesan High

School Youth Rally on March 2 at Bishop Chatard High School in Indianapolis.

He will also present a Lenten reflection and renewal concert which is open to the public at 7 p.m. on Feb. 29 at St. Jude Parish, 5353 McFarland Road, in Indianapolis.

Angrisano has many Catholic friends in the archdiocese that he met while serving as the keynote presenter for several archdiocesan youth conferences and parish missions as well as the National Catholic Youth Conference (NCYC) held in Indianapolis in 2001.

In recent years, he also has presented youth and young adult ministry programs at Marian College and St. Matthew the Apostle Parish in Indianapolis.

Young Catholics from many countries have heard him sing during World Youth Day concerts in Rome in 2000 and Germany in 2006. He will also present a concert during World Youth Day in Sydney, Australia, in July.

Angrisano is known for his unique blend of laughter, songs, stories and humorous audience interaction skits that have earned him four NCYC concert invitations and keynote presentations at hundreds of diocesan youth rallies since he began his ministry 11 years ago.

Father Jonathan Meyer, director of youth ministry for the archdiocese, said Angrisano composed the music for the closing song, "Go Make a Difference," sung at NCYC in Indianapolis six years ago.

"His ability to draw young people to prayer, to silence and to conviction is very impressive," Father Meyer said. "He brings the core of his presentation and places it before the young people and asks, 'What are you going to do now?' He turns a talk into a conviction and incorporates it into a song or prayer, which is a gift and is not easy for a lot of people to do."

Angrisano shares compelling stories about his faith and family during youth ministry presentations.

As part of his testimony, he occasionally mentions some of his experiences ministering to Columbine High School students in Littleton, Colo., after two boys with guns killed a teacher and 12 teenagers, wounded dozens of other teens then killed themselves on April 20, 1999.

Angrisano started playing the guitar and singing during Mass at his parish church



Catholic musician Steve Angrisano of Highlands Ranch, Colo., sings during a youth ministry gathering on Feb. 20, 2007, at St. Matthew the Apostle Church in Indianapolis. He is the keynote presenter for the 2008 Archdiocesan High School Youth Rally on March 2 at Bishop Chatard High School in Indianapolis. Teenage musicians from St. Mark the Evangelist Parish in Indianapolis will assist Angrisano as the house band for the youth rally.

when he was 12 years old, and as a young adult realized that God was calling him to youth ministry and music ministry.

Five hundred high school students are expected to participate in the youth rally this weekend, Father Meyer said, and Angrisano will help lead them in reflections on God's infinite mercy, the infinite sacrifice of the Mass, the infinite presence of Jesus in the Eucharist and the infinite love of God, which Christians are called to share with others.

"Steve will lead us in beautiful prayers—in praise and worship—in front of the Blessed Sacrament," he said. "Steve has the ability to be in the moment and to lead people to Christ, and that's a gift."

Angrisano smiles often and always wears a cross.

During a 2007 interview at St. Matthew Parish, Angrisano said he strives to be a modern disciple of Christ and uses contemporary Christian music to bring young people closer to God.

He wrote the song "Mighty King" as "an expression that we have a God who is bigger

than the difficulties in our life—bigger than the hurts—and in the end is victorious."

It is "a pretty upbeat song that talks about allowing God to be part of our lives," Angrisano said, which is the goal of his music ministry.

"At its heart, it is Catholic evangelization," he explained, "that helps us know God and have a faith that we can live out every day with love."

He attributes the phenomenal growth of youth ministry in the U.S. during the last two decades to the work of the Holy Spirit, World Youth Day gatherings started by the late Pope John Paul II in 1989 then continued by Pope Benedict XVI, and both diocesan and parish efforts to welcome young people into the life of the Church.

"Music speaks a language that words alone do not," Angrisano said. "It helps you pray with your head and your heart. I've always experienced that, and that's why I am a musician." †

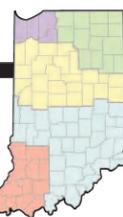
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DIocese OF LAFAYETTE

Speaker explores 'Growing Up Catholic' in the mid-20th century

By Kevin Cullen

The Catholic Moment

LAFAYETTE—Millions of middle-age and older Catholics remember Sister Mary Margaret, their third-grade teacher.



Robert Orsi

She told gory stories about the martyrs, lived and breathed *The Baltimore Catechism*, and made you hold your nose to the blackboard if you didn't do your homework.

Fuel for some funny stories, yes. But noted Catholic scholar Robert Orsi says that sister provided fervent religious formation and helped transform Catholics into one of the most educated, most successful segments of American society.

Teaching nuns in 1960 were "the most educated

sisters in all Catholic history," he said in a lecture at Purdue University on Feb. 8. "They had been going to summer schools since the 1920s. ... The idea that these were ignorant women who knew nothing about the world was simply not the case."

Orsi, who earned a doctorate from Yale, holds the Grace Craddock Nagle Chair in Catholic Studies at Northwestern University. His talk, titled "Growing Up Catholic: A Case Study of Catholic Children in Mid-20th Century America," drew a crowd of approximately 150 people. It was based on the research he did for a book on the social and cultural history of 20th-century Catholic childhoods, which will be published by Harvard University Press.

"My dad is Irish-Catholic so it's interesting to hear how he grew up," said Michael O'Neill, a Purdue economics major from Indianapolis. "I grew up in Catholic schools, too. Our sisters said they would pray for us students."

Orsi previously taught at Fordham, Indiana University and the Harvard Divinity School. He is past-president of the American Academy of Religion. The author of several books, he is an expert on Catholicism in the United States.

His research focused on Catholic children between 1925 and 1975. During that 50-year period, Catholics caught up with Protestants and Jews educationally, and by the 1970s they were more educated, and earning more, than either group, he said.

"These children were prepared for the world, and did very well in it," he said.

Catholic children, especially those taught in Catholic schools, tended to be disciplined and extremely well-versed in their faith, Orsi said. To them, supernatural things were real. Guardian angels were real. Souls in purgatory were really released. The saints depicted on religious cards shed real blood.

"Before World War II, if the crayon makers made colors just for Catholic children, they would come mostly in shades of red," said Orsi, whose study involved interviewing adults across the country about their

Catholic childhoods.

In addition to teaching academic subjects, school sisters wanted to ensure that the souls of their students were saved, he said. They made them memorize their catechisms. They stressed the sacraments, and expected them to understand complex theological concepts at an early age.

Because Catholic high schools were relatively rare, "the nuns and priests knew they had children until eighth-grade," Orsi said.

Catholic rites were solemn, and that intensified the imaginations of children. There was no such thing as a "children's Mass."

Some interview subjects admitted that they didn't understand transubstantiation, and were terrified when they entered a confessional for the first time. They worried about the souls of unbaptized children in limbo, too.

Some kids tried to invent ingenious ways to "get around" Church prohibitions, especially those concerning fasting. All sorts of rumors and superstitions arose about Catholic sisters.

Still, Catholic children learned that evil was real and that the forces of grace offered protection and care, Orsi said. They saw themselves as embodied beings, and they often accepted heroic challenges. They knew that much was asked of them, both on Earth and in heaven.

Today, those long-ago children are adults. Often, they like to emphasize the distance they have traveled, intellectually and spiritually, since they memorized the questions and answers of their little catechisms.

Still, they received a priceless gift. Thanks to adults who taught them their faith, Orsi said, "the world made sense."

The Catholic Church today is "very healthy," he said, but few Catholic children are molded as they were when Sister Mary Margaret taught school.

"It was a very powerful formation," Orsi said. "I can't imagine it today. ... It was a striking way of engaging children's minds and hearts." †

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Application deadline is March 5, 2008.

Elementary School Principal

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For application packet contact:
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3. Responsible for serving as institutional advancement staff liaison to the Office of Alumni and ensuring that the "Make History" campaign is a focal point for alumni.

Qualified candidates must have a bachelor's degree and annual fund experience preferred; or one to two years related experience. The incumbent must have the ability to define problems, collect data, establish facts and draw valid conclusions and incorporate into strategic and tactical plans. Strong computer skills and outstanding communication, both oral and written a must. Must display strong organization skills, be a self-starter, collaborative planner and have the capability to work in a team environment.

Interested applicants may apply by submitting a letter of interest, résumé and list of three references to:

Anita Herbertz, Director of Human Resources
Marian College
3200 Cold Spring Road
Indianapolis, IN 46222
fax: 317-955-6428 or electronic submissions to: hr@marian.edu
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Bishop Simon Bruté College Seminary welcomes parents and pastors

By Sean Gallagher

A seminary community is primarily made up of the men who are being formed for the priesthood, and the faculty and staff who are directing that formation.

But an important part of that community that provides support for the Church's future priests are the seminarians' family members and pastors.

Bishop Simon Bruté College Seminary at Marian College in Indianapolis paid tribute to these people recently at their second annual Parents and Pastors Day on Feb. 23.

Many of the parents and important priests in the lives of the 18 seminarians at Bishop Bruté gathered for Mass and brunch on Marian's campus that day.

Msgr. Joseph F. Schaedel, vicar general, was the primary celebrant of the Mass. Ten other priests, including clergy from the archdiocese, the Evansville Diocese and the Lafayette Diocese, were on hand as concelebrants.

Becky Cope, mother of seminarian Andrew Cope, attended the day for the second straight year.

"This is one of the times when we get to have fellowship with each other, to become almost like a family," Becky Cope said.

"The seminarians are already a family. We're kind of on the outskirts. But now we can meet with the other families and get to know the other seminarians a little bit better."

Becky Cope and her family are members of Our Lady of the Greenwood Parish in Greenwood, where she serves as the parish's coordinator of religious education and volunteer coordinator.

Andrew Cope, in his second year at Bishop Bruté, appreciates the support he and other seminarians receive from their parents.

"I think the most important thing to understand is that they will always be there to support all of the seminarians, no matter what happens," he said. "They obviously love the Church enough to give up a child for it."

"It's about support. It's about praising God for the gift of vocations."

Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish, knows the importance of families to seminarians from his seminary days and his time as a member of the faculty at the Pontifical North American College in Rome.

"One of the things about seminary is fraternity," Msgr. Svarczkopf said. "And one of the things that really does exist is the fraternity among the parents. My mom still hangs out with the parents of guys who went to [the former] Saint Meinrad College with me [in the late 1960s]."

Father Robert Robeson, rector of Bishop Bruté, thinks it is especially important in this day and age for a seminary to show its support for seminarians' parents.

"Certainly, it's not easy in our culture to make the commitment to study for the priesthood," Father Robeson said. "Nor is it easy for the parents sometimes to accept or embrace the fact that their sons have a calling to the priesthood."

"So I think the parents get to see [in the Parents and Pastors Day] that the environment their sons are in is truly filled



A choir of seminarians enrolled at Bishop Simon Bruté College Seminary at Marian College in Indianapolis sing a four-part a cappella setting of the traditional hymn "O Santissima" during a Mass on Feb. 23 at Marian College's main chapel. The seminarians are, from left, Brandon Kern, of the Lafayette Diocese, and archdiocesan seminarians Benjamin Syberg, Daniel Bedel, Andrew Proctor, Greg Lorenz and Aaron Thomas. The Mass was part of the seminary's second annual Parents and Pastor's Day.

with joy and deep faith and a desire to grow, and that they're happy in the seminary."

Seminarian Tim Wyciskalla is in his second year at Bishop Bruté and appreciates how the Parents and Pastors Day makes the bond between home and school more tangible.

"It's great for all of the people who are back home praying for us to come and see what it's like for us to be here," he said. "It's their chance for them to come and see all of us in action. And it's nice for us to be re-connected with home."

Part of "home" for many of the seminarians is their parish and the support they receive from it.

Representing their home parishes during the day were many of the pastors and associate pastors serving those parishes.

Father Randall Summers is the associate pastor of St. Barnabas Parish in Indianapolis, the home parish of Wyciskalla.

Father Summers was ordained to the priesthood less than a year ago. He remembers well the importance of support for seminarians from families and parishes.

"Sometimes you can get lost in school and wonder why we do what we're doing," he said. "And it's nice to have these kinds of occasions to have your pastor be there for support ..."

Archbishop Daniel M. Buechlein, who is currently undergoing chemotherapy treatments for Hodgkin's lymphoma, was on hand during the brunch to show his support for the seminarians and their families.

"When I got the first notice of the cancer, I said, 'God's will be done,' and I was offering it up for our seminarians and for vocations," Archbishop Buechlein said with emotion in his voice.

"Let me tell you, chemo is everything they



Seminarian Andrew Proctor, in his fourth year at the Bishop Bruté College Seminary at Marian College in Indianapolis, exchanges the Sign of Peace with his father, David Proctor, a member of Our Lady of the Greenwood Parish in Greenwood.

say it is," he said with a chuckle. "But the prognosis is good."

Some of the parents and priests on hand for the special day had in the back of their minds the day when the young men they came to visit are no longer seminarians but priests.

Mary Bedel, a member of St. John the Evangelist Parish in Enochsburg in the Batesville Deanery, enjoys getting to know the other seminarians who spend so much time with her son, seminarian Daniel Bedel, who is in his second year in the seminary.

"They're really good friends with Danny. I think Danny has really found his niche in life," Mary Bedel said. "And they're just really nice guys, and it's just really good to know them and pray for them."

"We feel that our future Church is in good hands."

(For more information about the Bishop Simon Bruté College Seminary, log on to <http://www.archindy.org/bsb>.) †



Archbishop Daniel M. Buechlein speaks to the seminarians, parents and priests gathered for brunch on Feb. 23 at the Allison Mansion on the campus of Marian College in Indianapolis.

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