



The

Criterion

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Nourishing the soul

Potter's vessels help transform the world through beauty

By Mary Ann Wyand

As she sits at her potter's wheel, forming wet clay into bowls or mugs or plates or vases or blessing cups, St. Joseph Sister Karen Van De Walle likes to reflect on the first few verses of Chapter 18 in the Book of Jeremiah.

"Rise up and be off to the potter's house; there I will give you my message. I went down to the potter's house and there he was, working at the wheel. Whenever the object of clay which he was making turned out badly in his hand, he tried again, making of the clay another object of whatever sort he pleased" (Jer 18:2-4).

Sister Karen has printed this Scripture verse—with the potter's pronouns changed to the feminine form to reflect her ministry—on a postcard that she gives to people who visit The Potter's House at 6503 Carrollton Ave. in Broad Ripple Village on the north side of Indianapolis.

With the wheel spinning quickly and the clay warm in her hands, she also likes to think about the next few verses of that Old Testament passage.

"Then the word of the Lord came to me: Can I not do to you, house of Israel, as this potter has done? says the Lord. Indeed, like clay in the hand of the potter, so are you in my hand, house of Israel" (Jer 18:5-7).

A native of South Bend, Ind., Sister Karen attended St. Matthew School there and felt called to join the aspirancy program offered by the Sisters of St. Joseph of Tipton after getting to know the sisters who taught at her grade school.

She attended the former St. Joseph Junior College in Tipton, Ind., then was assigned to teach at St. Joan of Arc School in Kokomo, Ind.

"I felt God calling me to religious life," she said. "I believed at that time that was the way I could become a better person."

Sister Karen discovered her vocation as an artist after realizing that she was incorporating art into all her lesson plans. She fell in love with ceramics while studying for a bachelor's degree in art education at Indiana State University in Terre Haute.

Photos by Mary Ann Wyand



Above, St. Joseph Sister Karen Van De Walle forms a stoneware vessel on a pottery wheel at The Potter's House, 6503 N. Carrollton Ave., in Indianapolis. She needs a new kiln to continue her ministry as a potter, which helps support the ministries of the Sisters of St. Joseph of Tipton, Ind.

Right, Sister Karen examines her work after forming and trimming a stoneware vessel on a pottery wheel. Her ministry combines art and spiritual direction.

She taught art at Saint Mary-of-the-Woods College west of Terre Haute for five years, but felt God calling her to integrate art with spirituality. She studied spiritual formation and completed additional art classes at the University of Notre Dame, north of South Bend.

"The arts, above all, free the human spirit in terms of nourishing the soul," she explained in a brochure about her ministry as an artist and spiritual director at The Potter's House.

"It is through beauty that we are enriched," she wrote. "The more beauty that comes into our lives, the healthier we are."

See POTTER, page 10



Calls for prayer, rallies, boycott mark heated immigration debate

WASHINGTON (CNS)—The immigration-related rallies and marches of the last month will be capped off by an April 10 rally in Washington and a planned one-day work boycott on May 1.

Meanwhile, Los Angeles Cardinal Roger M. Mahony called for April 5 to be observed as a special day of prayer and fasting for just and humane immigration reform.

"Let us pray for our legislators and for all those who would be affected by the legislation under consideration," said Cardinal Mahony's statement. "Let us fast in solidarity with those members of our community, especially the undocumented, who often endure lives of deprivation and hardship."

Cardinal Mahony quoted from Pope Benedict XVI's first encyclical, *Deus Caritas Est* ("God Is Love"), which said,

"Only my readiness to encounter my neighbor and to show him love makes me sensitive to God as well. Only if I serve my neighbor can my eyes be opened to what God does for me and how much he loves me."

For the second weekend in a row, cities around the country saw thousands of people gather to advocate for immigration law reform that offers current illegal immigrants a chance to legalize their status and includes a guest worker program.

Rallies in California, Oklahoma, New York, Indiana, Arizona and Wisconsin followed those of the previous week, which drew more than half a million people in Los Angeles and thousands more in other cities. Across the country, thousands more students staged protests during the school day.

Those at the events also protested the provisions of a House-passed immigration bill that would criminalize the 11 million to 12 million people in the country illegally, as well as make it a crime to provide assistance to them.

Both that bill and a version passed by the Senate Judiciary Committee on March 27 include provisions to expand the Border Patrol and other enforcement measures. The Senate was continuing debate

See IMMIGRATION, page 19

Pope Benedict calls his predecessor 'rock of faith'

VATICAN CITY (CNS)—Pope John Paul II was a "rock of faith," communicating the Gospel even when he could no longer speak and suffering racked his body, Pope Benedict XVI said, celebrating a memorial Mass for the late pope.

Just as he did a year earlier when he lay dying, Pope John Paul drew tens of thousands of people—mainly young people—to St. Peter's Square to mark the first anniversary of his death with an April 2 nighttime vigil and an April 3 evening Mass.

In his homily at the Mass, Pope Benedict said, "Those who were able to associate with him close up could almost touch that pure and solid faith of his," a faith that also impressed huge crowds as he traveled the world.

Pope Benedict was speaking from

personal experience as one of Pope John Paul's closest collaborators for more than two decades as head of the Congregation for the Doctrine of the Faith.

Among the dozens of cardinals celebrating the Mass was one who knew Pope John Paul even better: Cardinal Stanislaw Dziwisz of Krakow, Poland, who served as his private secretary for almost 40 years.

Addressing some 30,000 people—including Italian actress Sofia Loren—gathered in St. Peter's Square for the Mass, Pope Benedict said his predecessor had a "convicted, strong and authentic faith, free of fear and compromise, which touched the hearts of many people," particularly at the moment of "his agony and his death."

See ANNIVERSARY, page 19

CNS/Giancarlo Gullini, Catholic Press photo



Women join tens of thousands of pilgrims at a vigil in St. Peter's Square on the first anniversary of the death of Pope John Paul II on April 2.

Parishes reach out to non-practicing Catholics during Easter season

By Sean Gallagher

When you attend Easter Mass at your parish in a little over a week, you may notice people there that you don't usually see at church from Sunday to Sunday.

That's because Catholics who have left the practice of their faith frequently return for Mass on this most important of feasts.

Parishes in New Albany and Indianapolis are seeing this as an opportunity to reach out to these people and welcome them back to the Church.

In the weeks following Easter, Our Lady of Perpetual Help Parish in New Albany and St. Simon the Apostle Parish in Indianapolis will offer the Catholics Returning Home program to help those who have been away from the Church make it a more important and regular part of their lives.

Elayne Arididon came back to the Church in 2004 through the program at St. Simon the Apostle Parish.

Now a member of the parish, she is also a part of the team that leads the Catholics Returning Home program.

In a recent interview with *The Criterion*, Arididon said that the program was key to her returning to the faith.

"It was just a door opening to really get in and get your feet wet and get acquainted with people, too," she said. "You kind of bond when you see other people coming back. When you see them in church, you can speak with them. They're on the same road you are."

The program consists of six sessions.

Our Lady of Perpetual Help Parish will host its first session at 7:30 p.m. on Easter

Monday, April 17, and will continue to meet each Monday evening for five more weeks.

St. Simon the Apostle Parish starts its program at 7 p.m. on April 27 and will meet each Thursday evening for five more weeks.

Judy McNulty, a member of Our Lady of Perpetual Help Parish's Catholics Returning Home team, said that in its first session, the participants are given the opportunity to write about what led them to leave the Church, and their current questions and concerns about the faith.

She said many participants have identified being divorced and remarried, and having difficulties with particular priests as reasons why they left the Church.

Team members read the participants' responses after the session and make sure that their needs are addressed in the meetings to come.

McNulty said the writing that participants are asked to do in the first session is an "invitation to vent a little bit."

"A lot of times that's all they need," she said. "They just need to know somebody cares, and that they are welcome back."

Jeanie Fentz, pastoral associate and director of faith formation at St. Simon the Apostle Parish, oversees her parish's Catholics Returning Home program.

She said that simply reaching out and inviting non-practicing Catholics back to the Church is vital to bringing them back.

"People need to be invited," she said. "They need to feel a part of [a community]. They need someone to lean on for a while to get them in."

Photo by Sean Gallagher



Elayne Arididon, a member of St. Simon the Apostle Parish in Indianapolis, stands in her parish church on April 4. After being away from the Church for several years, Arididon returned to it through the parish's Catholics Returning Home program. She is now a member of the program's team.

That is what happened to Arididon. A co-worker she befriended was a member of St. Simon the Apostle Parish and learned that she was no longer practicing her Catholic faith. She then invited Arididon to come to Mass there.

Arididon said that she and her husband had left the Church because their previous parish wasn't filled with the kind of spiritual vitality they were looking for.

A few years later, though, found Arididon having difficulties in her marriage and convinced that a return to the faith was crucial to its rehabilitation.

"The only way we were going to be able to deal with it was to have a third party and that would be God," Arididon said.

She and her husband, Nestor, said their positive experience in Catholics Returning Home helped them develop a vibrant faith life. They're now very involved at St. Simon the Apostle Parish.

Elayne Arididon is also looking forward to having her daughter, who has been away from the Church, participate in the program.

"It's awesome," she said. "I can't tell you what it does for you. She is so excited about getting back into the Church."

Although she has never left the Church, McNulty finds great fulfillment in helping those less active in the faith to embrace it again more fully.

"When you see these people being at Mass again, it's so rewarding to you

spiritually, that they are on their way with the rest of us," she said. "They're back in the community of the Church."

(To learn more about Catholics Returning Home at St. Simon the Apostle Parish in Indianapolis, call 317-826-6000, ext. 188. To learn more about the program at Our Lady of Perpetual Help Parish in New Albany, call 812-945-3112.) †

Official Appointments

Rev. Joseph Feltz to dean of the Batesville Deanery while continuing as pastor of St. Lawrence Parish in Lawrenceburg, effective March 15, 2006.

Rev. Adrian Burke, O.S.B., to dean of the Tell City Deanery while continuing as pastor of St. Boniface Parish in Fulda, St. Meinrad Parish in St. Meinrad and St. Martin of Tours Parish in Siberia, effective March 15, 2006.

Rev. Guy Roberts, ordained for the Archdiocese of Santa Fe, New Mexico, and currently in the process of incardination into the Archdiocese of Indianapolis, appointed associate pastor of St. Joan of Arc Parish in Indianapolis, effective April 1, 2006.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Knights hosting annual Way of the Cross

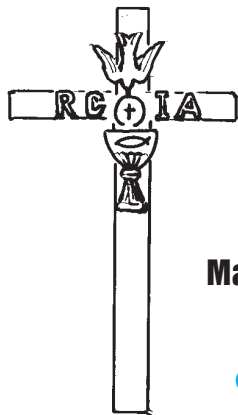
The Indianapolis chapter of the Knights of Columbus is sponsoring its annual "Outdoor Way of the Cross" at 12:15 p.m. on Good Friday, April 14. It will be held on the American Legion

plaza at North Street between Pennsylvania and Meridian streets.

The public is encouraged to attend.

For more information, call 317-445-6701. †

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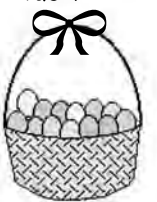
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Catholic women's conference to feature nationally known speakers

By Mary Ann Wyand

"Journey in Trust, Called to Trust, Courage to Trust," the third annual Treasuring Womanhood Conference on April 22 at the Indiana Convention Center in Indianapolis, will feature two nationally known speakers who will discuss the truths of the Catholic faith, Divine Mercy, and Mary's gifts to the Church and the world.

Rosalind Moss, a staff apologist with Catholic Answers, a non-profit organization based in El Cajon, Calif., which is dedicated to promoting the Catholic faith, will discuss her decision to leave her Jewish upbringing and embrace Catholicism.



Rosalind Moss

Annie Karto, a Catholic singer and songwriter who grew up in Indianapolis and now lives in Treasure Island, Fla., will share stories about the healing mercy of God and sing several Marian songs.

The conference is sponsored by the archdiocesan Office for Pro-Life Ministry and the Marian Center of Indianapolis.

Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, will be the celebrant and homilist for the eucharistic liturgy.

Franciscans of the Immaculate Father Michael Gavreau, superior of the religious order's priests at Mother of the Redeemer Retreat Center in Bloomington, will lead a reflection during the conference. He is the author of *The Providence of God and*

the Existence of Evil, a philosophical thesis on the problem of evil and suffering in the world.

The conference, which is open to women of all ages, also will focus on the gift of the great treasure of womanhood.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said that in order "for contemporary Catholic women to deepen their spiritual lives, there must be an authentic understanding of what it means to be a woman of faith. The conference is designed to provide that understanding."

Sister Diane said the Treasuring Womanhood Conference offers sound spiritual principles, practices and Catholic theology through its presenters and activities.

"Unlike some spiritual programs in vogue today that are tainted by New Age philosophies or embedded with non-Christian approaches that invoke energies and life forces that are channeled, the Treasuring Womanhood Conference is totally Catholic in its identity," Sister Diane said. "It is the Holy Spirit of God that we invoke to be our ultimate life-giving energy and force, who will bring us to spiritual perfection."

Kathy Denney, a member of Our Lady of the Greenwood Parish in Greenwood and a coordinator of the Marian Center of Indianapolis, helped organize the Catholic women's conference.

"We're really excited to have Rosalind Moss from Catholic Answers," Denney said. "The Marian Center's mission is evangelization, and she is what's called an apologist. She really explains our Catholic faith. She was Jewish, and I don't think ever knew she would become Catholic. Once she did, she embraced it,

and she can explain our faith to anyone."

Denney said Karto has a beautiful voice and her songs are inspirational.

"Her mission is Divine Mercy," Denney said. "She talks about different events that happened in her life that have led her deeper and deeper into her re-conversion to the [Catholic] faith. We're



Annie Karto

really excited to have her speak. The conference is [on] Divine Mercy weekend, and this is her life mission."

During a telephone interview, Karto said she grew up in the former Assumption Parish and later attended St. Ann Parish, both in Indianapolis.

"My mom and dad, Bill and Nita Reuter, were both singers," she said. "My mom sang with the Indianapolis Symphonic Choir. ... Sometimes she would fill in for the organist at St. John the Evangelist Church downtown."

One of eight children, Karto grew up singing with family members. "We were soaked in music," she said.

"We sang all the time."

Karto said she experienced a "deep conversion" in 1989 while praying in front of the Blessed Sacrament during a visit to Catholic musician John Michael Talbot's Little Portion Hermitage in Eureka Springs, Ark. Talbot is a family friend.

"It was a turning point in my life," she said. "I just felt like the Lord could see right through me. I felt so broken [inside] and cried tears of repentance."

Karto went to confession, and realized that God was offering her healing and forgiveness. Now she spreads the message of God's healing mercy through her music, which also promotes love for the sacraments and religious vocations.

"Divine Mercy is the heart of my music ministry," she said. "... I will also have a tribute to Pope John Paul II, who died on the vigil of Divine Mercy Sunday last year."

(For more information or to register for the Treasuring Womanhood Conference, call the Marian Center of Indianapolis at 317-924-3982 or 317-888-0873. The conference fee is \$35 per person and includes lunch if received by April 19. Registrations will be accepted on the day of the conference, but the \$35 fee will not include lunch.) †

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Editorial



Bishop William K. Weigand of Sacramento, Calif., is joined by attorney James Sweeney and trial counsel Andrea Miller for the Diocese of Sacramento at a press conference last summer announcing the diocese's sexual abuse settlement of \$35 million for 33 alleged victims.

We've had enough

It's time for the media and the courts to stop singling out the Catholic Church for its role in the sexual abuse of children by priests. The people who are being hurt are the Catholics in the pews and the beneficiaries of Catholic institutions, and the people who are cashing in are, principally, the trial lawyers.

Yes, of course, we believe that the sexual-abuse scandal was terrible. We feel sorry for the victims, and we join in the anger over the priests involved and the bishops who moved the guilty priests from parish to parish. In justice, there should be punishment for the guilty and reasonable compensation to the victims. But we believe that this compensation must be in line with what the public schools and other institutions have been forced to pay.

Perhaps this viewpoint would be expected for a newspaper owned by an archdiocese. But we are individuals who are beginning to feel victimized for being Catholics. It's our money that is being used to pay for claims.

We also are not anti-lawyer. The author of this editorial has two children and a brother who are lawyers. But the fact is that lawyers are getting up to 40 percent of damages that the courts award. In the Diocese of Orange, Calif., where \$100 million in damages were awarded to 90 victims, the plaintiffs' attorneys collected \$40 million, much more than any of the victims. They therefore have an incentive to reach back as far as they can, sometimes up to 70 years, to find victims, and why there's an effort to change the rules on statutes of limitation.

Our Sunday Visitor is an independent national Catholic newspaper, not owned by a diocese. It devoted considerable space in its Feb. 19 and Feb. 26 issues to making its readers understand "how the judicial and legislative systems have been manipulated so as to plunder the coffers of dioceses and parishes." Those were the words of its president and publisher, Greg Erlandson.

In some places, parish properties are now at risk. Because of the sexual abuse scandal, some dioceses have been forced to declare bankruptcy. Last

August, a bankruptcy judge in Spokane, Wash., ruled that Spokane's parishes and schools are assets of the diocese and could be used to pay its debts. Another judge in Portland, Ore., made a similar ruling last Dec. 30.

Canon law says that the parishioners own their parishes and bishops own only common funds, but, unfortunately, sometimes dioceses have been organized as corporations sole as if the bishops owned the entire dioceses.

In his column in the Feb. 26 issue of *Our Sunday Visitor*, Erlandson pointed out that no other institution has undergone the scrutiny the Catholic Church has—or taken the steps to remedy the problem that the Church has. Yet, he says, "It is estimated that the number of abuse cases in one year in the nation's public schools is larger than the total number of alleged cases in the Church in the past 50 years."

He wrote that it's time for Catholics to get angry because "the Catholic Church is being singled out. You are being singled out. It is your pocket that is being picked clean. It is Catholic schools, Catholic aid programs, Catholic charities, Catholic parishes that are being bled dry."

We have long recognized that the media's attention to the Catholic scandal has dwarfed similar attention to other scandals. We also know that most perpetrators of sexual abuse are not priests, but rather teachers, medical personnel, day care workers and step-parents. But the Catholic Church is singled out.

Some of this is undoubtedly lingering anti-Catholicism. In one of the articles in the Feb. 26 issue of *Our Sunday Visitor*, Mary DeTurris Poust quotes William Bassett, law professor at the University of San Francisco. He said that plaintiffs' attorneys use anti-Catholic measures to dig into what they consider the "deep pockets" of the Catholic Church. "Their whole argument is a very profoundly anti-Catholic hatred of the Church," he said. "That's what they present to the jury. They're trying to punish the Church. That's how they make their money."

We are the Church. It's time to say that we've had enough.

— John F. Fink

Faith and Society/Douglas W. Kmiec

Can society punish the Church for a belief?

"Where a matter of the common good is concerned, it is inappropriate for



Church authorities to endorse or remain neutral toward adverse legislation, even if it grants exceptions to Church organizations and institutions. The Church has the responsibility to promote family life and the public morality of the entire civil society on the basis of fundamental moral values, not simply to protect herself from the application of harmful laws."

Cardinal Joseph Ratzinger wrote those words in 1992 to caution against legislative proposals that would add sexual orientation to civil rights laws that preclude discrimination on the basis of race, gender and national origin.

What a difference a decade and a half, and a demoralizing Church scandal make.

Today, those legislative proposals are the law in 17 states and many more municipalities. Most of these laws exempt religious institutions, but increasingly there are calls to punish religious and other groups that raise objections, for example, to same-sex marriage or adoption.

The Church cannot be mandated by law to change its teaching. That would violate the Free Exercise Clause of the First Amendment, and a host of speech and association rights as well.

But can the Church be punished for its belief—say, by a denial of access to a public park for a parish picnic or even a denial of the Church's tax-exempt status?

It is well accepted in constitutional law that government has no obligation to subsidize the exercise of constitutional rights. On this bedrock principle, for example, Congress can refuse to pay for abortions, even though the Supreme Court declared that a woman has that tragic "right." No faithful Catholic would want it otherwise. An argument that because Congress pays for some medical procedures under Medicaid it must pay for them all, including abortion, would force Catholic taxpayers to underwrite the killing of the unborn.

But what happens if government decides it no longer wants to continue the tax-deductibility of donations to churches that preach against same-sex marriage or

adoption? Is that different?

Some legal scholars at prominent schools now are claiming it isn't. If the government is not obligated to support abortions, say these scholars, it is not obligated to support religious organizations who won't let John and Harry wed.

Losing this tax benefit wouldn't be the Church's "death knell." Political parties and candidates survive, they say, without tax benefits. Given the American Church's precarious financial health, this survival prediction seems more casual than credible. But more fundamentally, Church leaders need to challenge this pernicious legal theory before it takes greater root.

Yes, the government need not fund anyone's rights, but it has an obligation not to punish the rights of others.

It is settled that when the government refuses to fund abortions, it cannot be because the government wants to punish those who think abortion legitimate. So too, if the government exempts nonprofits from taxation generally, it ought not be able to deny that exemption to the Catholic Church because the government wants to penalize the Church's faith-based refusal to marry gays.

Proponents of punishing the Church respond that refusing funding or benefits is viewpoint neutral; the Church isn't being singled out for its doctrinal belief that homosexual practice is "intrinsically disordered," but because it won't include within its orthodox married ranks individuals without regard to sexual orientation.

This is a distinction without a difference.

Nevertheless, it is built upon the same logic that labels sexual orientation a civil right equivalent to race or gender.

Cardinal Ratzinger (now Pope Benedict XVI) noted that it was only a short step from there to promoting homosexuality legislatively. He said, "It is not unjust discrimination to take sexual orientation into account in the placement of children for adoption or foster care, in employment of teachers or athletic coaches, and in military recruitment."

It is not clear that American Catholics took his advice to heart, but the Church may soon face the prospect of defending itself against public punishment if it wants to contemplate the advice further.

(Douglas W. Kmiec writes for *Catholic News Service*.) †

Letters to the Editor

Parents banding together can make a difference

An amazing thing happened this past week.

Parents spoke out on behalf of their religious beliefs and they were heard.

Wednesdays have traditionally been respected as "Church Day" in the Batesville area. Many of the area churches have either religious education classes or services on Wednesday evenings.

Although things have become a little lax within the past few years, it is still generally agreed that no major school programs, sporting events, practices, etc., be planned for Wednesday evenings.

Inadvertently, a music program was scheduled by the intermediate school for the Wednesday of Holy Week. Perhaps it was thought that with the importance of the religious services scheduled for Holy Thursday and Good Friday that Wednesday would not pose a conflict.

Parents immediately reacted to this turn of events, and by the time we, as

religious administrators in our respective churches, learned about it, the problem was already resolved.

The program was rescheduled to a non-conflicting time because of the many phone calls.

May parents everywhere realize that, by banding together and sticking up for their religious beliefs and rights, they can make a difference in the secular culture in which we live.

Theresa Bedel, administrator of religious education, Holy Family Parish, Oldenburg

Terri Meyer, coordinator of religious education, St. Louis Parish, Batesville

Human interest stories very much appreciated

What a joy to read John Shaughnessy's well-crafted human interest stories in *The Criterion*!

They portray vivid examples of people who try to follow Christ in today's world.

How inspiring!
Margaret Nelson, Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Catholic social teaching obliges us to seek justice for newcomers

The controversy around the immigration situation in our country is as painful as it is complex.

On the one hand, it is true that to condone breaking the law of the land can in fact weaken, if not undermine, a country's legal system. It is objectively wrong to break the law.

On the other hand, it must be admitted that immigrants are illegally crossing the U.S. border because employers are welcoming them and are quite willing to hire them. Employers have told me that without these workers their enterprise cannot survive. Employers tell me that the immigrants working for them are reliable and hard workers, willing to go the extra mile.

If one is to evaluate the illegal reality of the immigration situation we face, another question needs to be raised. In view of the fact that the illegality of a massive immigration movement has been occurring for years, why have our government leaders looked the other way—until now?

In fairness, it needs to be said that welcoming employers and our government's benign neglect in enforcing the law have, in fact, encouraged illegal immigration.

Arguably, the law has been rendered moot for years. I believe that under these circumstances, it is doubtful that those who have crossed our borders illegally have reason to feel morally culpable.

Meanwhile, we have a large population of reliable and hardworking people who

are a substantial factor in the development of the U.S. economy, so much so that their sudden departure from the United States would create an economic crisis.

Immigrants contribute to the economic vitality of our country. Nearly 60 percent of newly created jobs between 1996 and 2000 were filled by immigrants; these rates were higher for service and construction jobs.

Many immigrants work in professional highly skilled jobs, while others perform the often thankless necessary work that serves the common good and benefits us all. A study conducted by the Urban Institute found that immigrants paid \$70.3 billion in taxes per year and received only \$42.9 billion in services.

The fear of terrorists entering our country is infused into the debate about security of our borders, especially our southern border. Has any data been provided that would indicate this has been an avenue for terrorists? Will building a wall be an effective deterrent?

I believe we need to ask ourselves why people leave their homes to risk their lives to cross our southern border. The conditions that compel them are desperate: The immigrants of today need opportunities to provide for the utter necessities of life for themselves and their families.

Arguably, most of our ancestors came to this country for the same reasons. Catholic social teaching obliges us to seek

justice for newcomers. Our history as a faith community in the United States has been as an immigrant Church in an immigrant nation. By 1920, immigrants constituted 75 percent of U.S. Catholics.

These were our ancestors. In response, the Church created, adapted or expanded ministries to meet the needs of this immigrant population.

The Church's biblical experience of migration has taught us to empathize with migrants. Jesus, Mary and Joseph were migrants. Jesus was born in a manger on a journey, he and his family fled to Egypt, and in his ministry "he had nowhere to lay his head." We have been taught by him to seek him in the faces of migrants and to welcome the stranger.

As a nation largely built by migrants, there is a lot of public support for providing immigrants an opportunity to legalize their status. A December 2005 *Washington Post/ABC News* poll found that three in five Americans said undocumented workers should be given the opportunity to stay and become citizens.

In June 2004, the U.S. Conference of Catholic Bishops' Committee on Migration and The Catholic Legal

Immigration Network Inc. resolved to make comprehensive immigration reform, with special emphasis on legalization, a major public policy priority within the Church. The campaign, "Justice for Immigrants: A Journey of Hope," aims to reach beyond the networks of the participating national agencies, and seek the support of all of us as individuals and institutions in dioceses throughout the country.

I learned recently that Indianapolis has the fifth fastest growing Hispanic population in the United States. I remind us that these immigrants are our sisters and brothers. Most of them share our Catholic faith. They not only join the work force that substantially supports our local economy, they also bring with them a beautiful and enriching devotion to Jesus and our Blessed Mother Mary and the saints.

During this coming Holy Week and Easter season, let's pray fervently for the betterment of their lives among us. Let's be sure we become part of the resolution of the immigration situation, not part of the problem. †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

La enseñanza Católica social nos obliga a procurar justicia para los inmigrantes

La controversia sobre la situación de la inmigración en nuestro país es tan dolorosa como compleja.

Por un lado, es cierto que perdonar la infracción de la ley en una tierra puede, de hecho, no sólo debilitar sino socavar el sistema legal de un país. Es incorrecto objetivamente quebrantar la ley.

Por otro lado, debe admitirse que los inmigrantes están ilegalmente cruzando la frontera de Estados Unidos porque sus empleadores les están dando la bienvenida y están dispuestos a contratarlos. Hay empresarios que me han dicho que sin estos trabajadores su empresa no podría sobrevivir. Estos empresarios me dicen que los inmigrantes que trabajan para ellos son confiables y que trabajan duro, deseosos siempre de hacer un esfuerzo extra.

Al evaluar la realidad ilegal de la situación de inmigración que enfrentamos, surge otra pregunta. En vista del hecho de que la ilegalidad de un movimiento migratorio masivo ha estado ocurriendo durante años, ¿por qué los líderes del gobierno han estado haciéndose de la vista gorda hasta ahora?

Es justo decir que entre los empresarios que emplean a estas personas y la negligencia benigna del gobierno en la aplicación de la ley han, en efecto, incentivado la inmigración ilegal. El tema se ha debatido durante años.

Creo que bajo estas circunstancias, es dudoso que quienes han cruzado nuestras fronteras ilegalmente tengan motivos para sentirse moralmente culpables.

Mientras tanto, tenemos una gran población de gente confiable y luchadora

que son un factor sustancial en el desarrollo de la economía de EE.UU., y tanto así que su partida repentina de los Estados Unidos crearía una crisis económica.

Los inmigrantes contribuyen a la vitalidad económica de nuestro país. Cerca del 60 por ciento de los empleos recientemente creados entre 1996 y 2000 fueron ocupados por inmigrantes; estos índices son más altos en las áreas de servicio y construcción.

Muchos inmigrantes trabajan en empleos profesionales de alta clasificación, mientras otros desarrollan el trabajo ingrato pero necesario que sirve al bien común y nos beneficia a todos. Un estudio conducido por el Instituto Urbano reveló que los inmigrantes pagaron \$70.3 billones en impuestos por año y recibieron solamente \$42.9 billones en servicios.

El temor de que los terroristas entren a nuestro país se ha incorporado al debate sobre la seguridad de nuestras fronteras, especialmente en nuestra frontera sureña. ¿Existe información que apoye que ésta ha sido una vía de entrada para terroristas? ¿Construir un muro será un factor disuasivo realmente efectivo?

Creo que necesitamos preguntarnos a nosotros mismos por qué la gente deja sus hogares para arriesgar sus vidas cruzando nuestra frontera sureña. Las condiciones que les apremian son desesperadas: Los inmigrantes de hoy necesitan oportunidades para satisfacer necesidades urgentes de la vida para ellos mismos y para sus familias.

Podríamos argumentar que la mayoría de nuestros ancestros vinieron a este país por las mismas razones. La enseñanza Católica social nos obliga a procurar justicia para los

inmigrantes. Nuestra historia como comunidad de fe en los Estados Unidos ha sido como Iglesia para inmigrantes en una nación de inmigrantes. En 1920 los inmigrantes constituían el 75 por ciento de los Católicos en Estados Unidos.

Estos fueron nuestros ancestros. En respuesta la Iglesia creó, adaptó o desarrolló ministerios para satisfacer las necesidades de esta población de inmigrantes.

La experiencia bíblica de la Iglesia sobre la inmigración nos ha enseñado a tener empatía con los emigrantes. Jesús, María y José fueron emigrantes. Jesús nació en un pesebre en un peregrinaje, él y su familia escaparon a Egipto y en su ministerio "no tenía donde recostar su cabeza." El nos ha enseñado a buscarle en los rostros de los emigrantes y a dar la bienvenida a los extraños.

Como nación mayormente edificada por emigrantes, hay mucho apoyo público para proporcionar a los inmigrantes la oportunidad de legalizar su condición. Una encuesta realizada en el 2005 por el *Washington Post/ABC News* reveló que tres de cada cinco americanos expresaron que debía dárseles a los trabajadores indocumentados la oportunidad de permanecer y convertirse en ciudadanos.

En junio de 2004 el Comité de Obispos Católicos sobre Emigración de la Conferencia Católica de Estados Unidos y

la Red Legal de Inmigración Católica Inc. acordó hacer una reforma migratoria integral, con especial énfasis en la legalización, una prioridad de política pública principal dentro de la Iglesia. La campaña "Justicia para Inmigrantes: Una Jornada de Esperanza" se propone llegar más allá de las redes de organismos nacionales participantes, y procurar el apoyo de todos nosotros como individuos e instituciones en diócesis por todo el país.

Me enteré recientemente de que Indianapolis tiene el quinto lugar de más rápido crecimiento de población hispana en los Estados Unidos. Esto nos recuerda que estos inmigrantes son nuestros hermanos y hermanas. Muchos de ellos comparten nuestra fe Católica. Ellos no sólo se incorporan a la fuerza laboral que sustancialmente apoya nuestra economía local, sino que también traen consigo una hermosa y enriquecedora devoción a Jesús y nuestra Bendita Madre María y los santos.

Durante esta venidera Semana Santa y Pascua, oremos fervientemente por el mejoramiento de sus vidas entre nosotros. Asegurémonos de ser parte de la resolución de la situación de migratoria, no parte del problema. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Events Calendar

April 7
St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Rosary and Stations of the Cross**, rosary, 7 p.m., stations, 7:25 p.m. Information: 317-283-5508.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Stations of the Cross, communion service, 5:30 p.m., **Lenten fish fry**, 4:30-7:30 p.m., \$6.25 per person, discount for seniors and children. Information: 317-357-8352.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Fish fry**, 4-6 p.m. Information: 317-546-1571.

St. Joseph Parish, 2607 St. Joe Road West, Sellersburg. **Fish fry**, 5:30-7:30 p.m. Information: 812-246-2512.

Marian College, St. Francis Hall

Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, Mass, praise, worship, healing prayers, 7 p.m. Information: 317-797-2460.

April 7-8
Marian College, Peine Theatre, 3200 Cold Spring Road, Indianapolis. Department of Performing and Visual Arts, **"The Wit of the Leprechaun and Other Tales of Irish Lore,"** Fri. 7 p.m., Sat. 2 p.m. and 7 p.m., \$5 per person. Information: 317-955-6588.

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Drama Club, Dead Man Walking**, 7 p.m., \$5 adults, \$3 high school and college students. Information: 812-934-4440.

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. **Spring open house**, Information: 812-535-6106 or 800-926-SMWC or www.wmwc.edu.

April 8
Marian College, Allen Whitehill Clowes Amphitheater, 3200 Cold Spring Road, Indianapolis. **Catholic Committee on Scouting, spring retreat**, open to all Boy Scouts and Girl Scouts, 8 a.m.-1:15 p.m. Information: 317-236-1451 or e-mail steve.james@archindy.org.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar Society, annual spring rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning classes (NFP)**, 9-11 a.m. Information: 317-228-9276.

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. **Performing and Visual Arts Department auditions**. Information: 812-535-6106 or 800-926-SMWC or www.smwc.edu.

April 9
Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **His Last Days, musical passion play**, 4 p.m., free-will offering. Information: 317-546-1571.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext 151, or e-mail mheck@saintsimon.org.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south

of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

April 10
Knights of Columbus Council 6923, Fishers, Ind. (Diocese of Lafayette). **Deadline to sign up for Catholic men's bowling league**. Information: 317-595-8814 or franciscke@sbcglobal.net.

April 12
St. Augustine Home for the Aged, chapel, 2345 W. 86th St., Indianapolis. Lenten prayer series, seven-week series, **"Lenten Lectio,"** 7:30 p.m. Information: 317-872-6420 or e-mail voctindianapolis@lspusa.org.

April 14
Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Stations of the Cross**, 2 p.m., **Prince of Peace Mausoleum, dedication and groundbreaking**, 3 p.m. Information:

317-574-8898.
St. Mary Church, 415 E. Eighth St., New Albany. Hispanic Ministry, **outdoor Via Crucis**, 6:30 p.m. Information: 502-494-3264.

April 15
St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Blessing of the first foods of Easter**, noon. Bring an item or small basket of food to be blessed. Information: 317-485-5102.

Holy Trinity Church, 2618 W. St. Clair St., Indianapolis. **Blessing of the first foods of Easter**, 5:30 p.m. Information: 317-631-2939.

April 17
Our Lady of Perpetual Help Parish, Parish Center, St. Joseph Room, 1752 Scheller Lane, New Albany. **Catholics Returning Home series**, 7:30-9 p.m. Information: 812-945-3112 or 812-949-7685. †

Retreats and Programs

April 7-9
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** Benedictine Father Eric Lies, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

SS. Peter and Paul Home, 1028 Benton Ave., Pittsburgh, Pa. Little Sisters of the Poor, **"Weekend Discernment Retreat,"** women ages 18-35. Information: 412-307-1100 or e-mail voepittsburgh@lspusa.org.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Retreat for men and women, "Meeting Jesus in the Passion,"** Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

April 8
Oldenburg Franciscan Center, Oldenburg. **"Single Moms, Unite!"** Franciscan Sisters Jannette Pruitt and Ann Vonder Meulen and single parent Mary Hamilton, presenters, 9:30 a.m.-3:30 p.m., \$15 includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 8-12
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"A Monastic Observance," experience the monastic life**, men age 18 and older. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

April 9
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Bible 101,"** Karl Schultz, presenter, 7-9:30 p.m. Information: 317-545-7681.

April 10
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Praying with the Gospels,"** Karl Schultz, presenter, 8:30 a.m.-2:30 p.m. Information: 317-545-7681.

April 11
Oldenburg Franciscan Center, Oldenburg. **"Holy**

Week Retreat," Franciscan Sisters Janet Born and Barbara Leonhard, presenters. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 12-16
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reflections of the Triduum,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

April 13-16
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Holy Week Triduum Silent retreat**. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

April 13-May 4
Oldenburg Franciscan Center, Oldenburg. **"Pottery and Beyond,"** four sessions, Franciscan Sister Ann Vonder Meulen, instructor, 9 a.m.-noon, \$140 early registration, \$150 after March 30. Information: 812-933-6437 or center@oldenburgosf.com.

April 14
Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **SpiritPro retreat, "Good Friday Way of the Cross,"** Christian Brother Barry Donaghue, facilitator, 11 a.m.-noon. Information: 812-535-4531 or e-mail movotne@spsmw.org.

April 17
St. Bartholomew Parish, 1306 27th St., Columbus. **"Divorce and Beyond" classes**, session 1, 7-9 p.m., \$15 per person includes supplies. Information: 812-378-9822 or e-mail parishnurseone@yahoo.com.

April 20
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Building a Champion,"** joint effort between Our Lady of Fatima Retreat House and the Catholic Youth Organization, dinner, six state championship coaches from Indianapolis area Catholic high schools as guest speakers, 6:30 p.m., \$40 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 20-May 11
Oldenburg Franciscan Center, Oldenburg. **"Watercolor 101,"** four sessions, Deb Ward, instructor, 6-9 p.m., \$95 series. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 21
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Businessman's or Businesswoman's Luncheon,"** lunch served at noon, program 12:30 p.m., Daniel Elsener, Marian College president, presenter, \$20 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

April 21-23
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend for**

engaged couples. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reading the Old Testament for Understanding and Meaning,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

April 22
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spirit of the Seasons" retreat**, Benedictine Sister Antoinette Purcell, presenter, 8:30 a.m.-4 p.m. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

Michaela Farm, Oldenburg. **"Indiana Beekeepers Association Clinic,"** Jerry Brelage, presenter, 10 a.m.-noon. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

April 24
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**, 9 a.m. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

April 27-June 1
St. Simon the Apostle Parish, Youth Ministry Office, 8155 N. Oaklandon Road, Indianapolis. **"Catholics Returning Home,"** 7-8:30 p.m. Information: 317-826-6000, ext. 5.

April 28-30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retreat for separated and divorced Catholics, "Being and Belonging,"** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

April 29
Oldenburg Franciscan Center, Oldenburg. Women's Conference, **"Embracing Your**

Dream," Jeanne Hunt, presenter, 8:45 a.m., \$20 includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Michaela Farm, Oldenburg. **"Sheep to Shawl,"** 1 p.m.-4 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

April 30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **SpiritPro retreat, "Labyrinth: Working through Grief,"** Christian Brother Barry Donaghue, presenter, 1-3 p.m., \$10 per person. Information: 812-535-4531 or e-mail movotne@spsmw.org.

May 1
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection with the Archbishop,"** Archbishop Daniel M. Buechlein, O.S.B., presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

May 5-6
Oldenburg Franciscan Center, Oldenburg. Men's golf retreat, **"Can God Meet You on the Golf Course?"** Erik Hanson, presenter, \$86 per person includes golf fees and meals. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

May 5-7
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Vehemence of Violence,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu. †

Summer camp registration now open for two camps

Registration for two youth summer camps in the archdiocese is now open.

CYO Camp Rancho Framasa in Brown County is offering a variety of overnight and day camping opportunities for families and youth of all ages. They start in early May and continue into October.

For more information, call 888-988-2839 or log on to www.cyoarchindy.org or www.camranchoframasa.org.

Saint Mary-of-the-Woods College at St. Mary-of-the-Woods is offering its overnight Summer Camp at the Woods for youth ages 7-14 in three sessions on June 11-16, 18-23 and 25-30.

For more information, call 800-926-7692 or log on to www.smwc.edu. †



Helping homeless children

Members of Girl Scout Troop #875 from Our Lady of Lourdes Parish in Indianapolis pose at Holy Family Shelter in Indianapolis on March 25. While working to earn their Bronze Awards, the Girl Scouts collected goods needed by the clients of the shelter, including child car seats. In the front row, the Girl Scouts are, from left, Ashlee Crawford, Abby Okerson, Rebecka Harney, Emily Gibbons, Josselyn Boreilly, Kiley Budreau and Shelby Boles. In the second row, members of the troop are, from left, Mary Kate Kenney, Melissa Miles, Lauren Smith, Colleen Asher, Suzannah Therber, Jade Humble-Schimmel and Leeann Sausser. Angie Freeman, back row, Holy Family Shelter's childcare and children's services coordinator, joins the girls for a photo.

Holy Week schedules set at SS. Peter and Paul Cathedral, Saint Meinrad Archabbey

The following are the Holy Week schedules for SS. Peter and Paul Cathedral in Indianapolis and Saint Meinrad Archabbey in St. Meinrad. All liturgies are open to the public.

Due to space constraints, *The Criterion* is only able to list these two schedules. For information about liturgies at parishes or other religious communities, please contact them individually.

SS. Peter and Paul Cathedral

- April 8, 5 p.m.—Vigil Mass for Palm Sunday
- April 9—Palm Sunday
10:30 a.m.—Mass
5 p.m.—Vespers
- April 11, 7 p.m.—Chrism Mass
- April 13—Holy Thursday
7 p.m.—Mass
- April 14—Good Friday
1 p.m.—Liturgy of the Passion and Death of the Lord

- 7 p.m.—Vespers
- April 15—Holy Saturday
9 p.m.—Easter Vigil
- April 16—Easter Sunday
10:30 a.m.—Mass
5 p.m.—Vespers

Saint Meinrad Archabbey

- April 8, 5 p.m.—Blessing of Palms and procession followed by Vespers
- April 9—Palm Sunday
9:30 a.m.—Palm Sunday Mass
5 p.m.—Vespers
- April 13—Holy Thursday
5 p.m.—Mass
- April 14—Good Friday
3 p.m.—Liturgy of the Passion and Death of the Lord
- April 15—Holy Saturday
5 p.m.—Vespers

- 8:30 p.m.—Beginning of the Easter Vigil
- April 16—Easter Sunday
5 a.m.—Conclusion of the Easter Vigil
5 p.m.—Vespers †



High school students stage a dress rehearsal of the "shadow Stations of the Cross" at St. Robert Bellarmine Parish in Union Grove, Wis., on March 30. Twenty young people presented two performances of the religious pageant, now in its eighth year.



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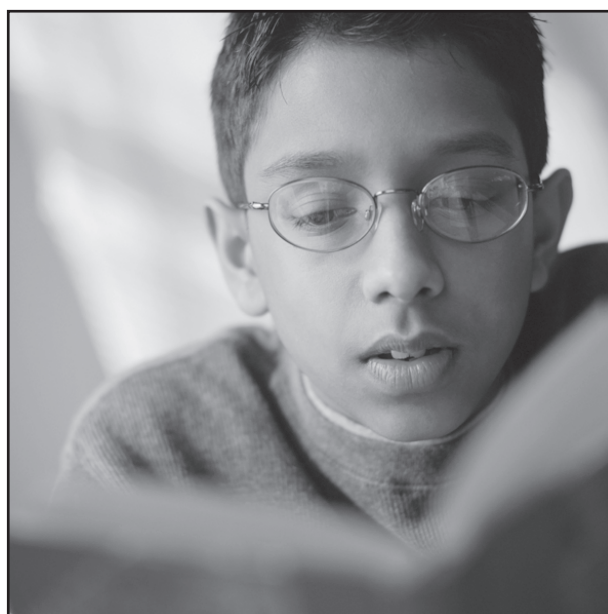
EVERY STUDENT HAS VALUE. That belief is one building block behind Project EXCEED and Catholic education in the Archdiocese of Indianapolis.

The conviction is visible in places such Holy Spirit School in Indianapolis, where master teacher Heather Hacker has monitored Project EXCEED's pilot Teacher Advancement Program (TAP) over the past three years. Project EXCEED and the introduction of TAP methods are building new standards for Catholic school students, who are demonstrating steady improvement in the Indiana Statewide Test of Educational Progress (ISTEP).

"These tools are helping us affirm the things we should be doing in the classroom as well as the things we can let go of," Hacker said. "I would love to see more schools get involved in the TAP program. It's incredible to see it helping us improve the way we teach and help students learn."

TAP is an outgrowth of an archdiocesan partnership with the Milken Family Foundation, which supports education programs and medical causes. As the flagship program of Project EXCEED, TAP is helping the archdiocese explore the future of Catholic education by evaluating the impact of instruction on student achievement. TAP also assists educators in the discovery of professional development opportunities and monitoring of student progress and school achievement.

Ron Costello, associate executive director of Catholic education and school improvement, directs the Project EXCEED



—♦—

"I would love to see more schools get involved in the TAP program. It's incredible to see it helping us improve the way we teach and help students learn."

—♦—

program. Costello says educators and administrators in the Office of Catholic Education believe early improvement in state testing is just one of the positive trends behind rising achievement in Catholic schools.

The Office of Catholic Education has established a road-map to help navigate Project EXCEED's future path. This includes progress in school improvement, general planning

processes, accreditation programs and expectations for overall school improvement. Support from the *Legacy for Our Mission* campaign—combined with initial support from Lilly Endowment Inc. and the Milken Family Foundation—will enable strong implementation of the plan to expand the positive influence of Project EXCEED.

For Hacker and other teachers at Holy Spirit, the efforts are already yielding results. The TAP initiative is helping them ascertain a more complete view of student assessment. Teachers now have a scientific way to evaluate students as individuals and determine where they're headed.

That approach to assessment struck Hacker recently as she observed a sixth-grade student who had fallen behind. With his teacher's help, the student has grown so enthusiastic about catching up to grade level that he will probably close that gap within the next few years.

"Now this student is so excited about learning that he's tracking and monitoring his own progress," Hacker said. "He's even asking his teacher when he can take the next test so he can score higher."

Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic schools. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to implement and expand Project EXCEED in Catholic schools.

Champions dinner to benefit Catholic Youth Organization

By John Shaughnessy

Only someone with a wild imagination—or great faith—could have believed this team could win a state championship.

Heading into the Indiana High School Athletic Association state football tournament, the seniors on this Catholic high school team had won seven games and lost 23 during their three years of varsity play. So the goal of winning six straight games to become Class 2A state champions seemed unrealistic—except to head coach Ott Hurrle and the players on the 1990 football team at Father Thomas Seccina Memorial High School in Indianapolis.



Ott Hurrle

That championship team fills Hurrle's thoughts as he prepares his talk for the Building-A-Champion Dinner at Our Lady of Fatima Retreat House in Indianapolis on April 20—an event that will benefit the Catholic Youth Organization.

"It was their closeness. They held together and got on each other to do the right thing. They never lost confidence in each other and they started to click at the right time," said Hurrle, who will share the spotlight and the microphone with five other coaches who have led Catholic high school teams in Indianapolis to state championships.

"If they had not been of the character of people they are,

Photo courtesy Bishop Chatard High School



Above, Bishop Chatard High School team members display their plaque after winning the 2004 Class 3A girls' state volleyball championship.

Right, Roncalli High School football coach Bruce Scifres addresses players and fans after the Rebels earned a 2005 sectional championship in Class 4A with a win over Cathedral High School. Both schools are in Indianapolis.

I'm not sure we would have been able to achieve what we did. They're still all real close to this day."

Closeness, confidence, character. Those qualities kept getting mentioned in interviews with Hurrle and the other coaches who will talk at the dinner: Linda Bamrick, girls' basketball coach at Cathedral High School; Jim Boswell, football coach at Cardinal Ritter Jr./Sr. High School; Leo Klemm, boys' basketball coach at Brebeuf Jesuit Preparatory School; Bruce Scifres, football coach at Roncalli High School; and Jill Starliper, former volleyball coach at Bishop Chatard High School.



Jill Starliper

Faith is also a key factor in championship teams, Starliper said.

"Our student-athletes all have faith, which means that they have beliefs," said Starliper, whose Chatard team won the Class 3A volleyball state championship in 2004. "A person has to have beliefs in order to be driven. The difference is that our student-athletes are spiritually driven—which, I



Photo courtesy Roncalli High School

believe, helps them in every aspect of their lives."

Scifres tells the story of a former Roncalli football player who defined what it means to be a champion.

"Nate Ashworth was the best athlete in his class," recalled Scifres, whose Roncalli football teams have won six state championships, the most recent in 2004. "He was ranked fourth in his class, too. As a sophomore and a junior, he started on both the varsity football team and the varsity basketball team."

Yet tragedy struck Ashworth as a junior when he suffered a stroke on Mother's Day in 2003.

"He had to sit out of school that next year," Scifres continued. "He came back the following year to play on

See CHAMPION, page 9

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What qualities make a champion?

By John Shaughnessy

What qualities make a champion? That question was posed to six coaches who have led Catholic high school teams in Indianapolis to state championships: Linda Bamrick, girls' basketball coach at Cathedral High



Jim Boswell

School; Bruce Scifres, football coach at Roncalli High School; and Jill Starliper, former volleyball coach at Bishop Chatard High School.

Here is a list of "champion" qualities drawn from their insights.

Faith—"Faith is the foundation of being a champion," said Scifres, who has coached Roncalli to six state championships in football. "Faith in yourself, faith in your teammates, and then the thing that ties them all together—faith in God. One of the big advantages that we have as a Catholic school is we have a common bond of being Christians, of being young men and young women of faith. That bond is a tremendous source of motivation and inspiration."

Intelligence—"I don't think it's an accident that 90 percent of the time

you'll find that teams that win state championships have pretty high GPAs (grade-point averages)," said Hurrle, who led Sceecina to football state championships in 1990 and 1991. "I tell the players that everything carries over from school. It's not a simple game. Adjustments have to be made on the fly, and that takes intelligence."

Work ethic—"You have to work extra hard to be the best that you can be," said Starliper, who coached Bishop Chatard's volleyball team to a state championship in 2004. "Our kids basically go the extra mile. Whatever drill they're running, they're not just going through the motions. They knew I wasn't going to accept going through the motions, and they didn't accept that in themselves either. Just because you're putting in the time doesn't mean you're getting everything out of it."

Resiliency—"No matter what happens, you keep coming back. You continue on the path you set," said Klemm, who led Brebeuf Jesuit to a state championship in boys' basketball in 2000. "It's so important. If we go off in one direction, we'll go off center from where we want to be."

Character—"I've always liked the saying, 'Adversity doesn't build character, it reveals it,'" Scifres said. "Adversity in our lives helps us not to take things for granted. It also teaches us lessons about who we are. Character carries into all aspects of our lives. The way you treat people and use the gifts God gives you ultimately leads to success."

Loyalty—"When you're on a team, you have to be 100 percent loyal to each other," said Boswell, who coached

Cardinal Ritter to a state championship in football in 2003. "If you're not backing one another, if you're not looking out for one another, you're not going to have success."

Leadership—"I firmly believe your team is only as good as your senior leadership," Starliper said. "The kids are going to listen to the coach, but they're really going to listen to their peers. The seniors had to be able to communicate with me, tell me what the team was thinking and, even in adversity, go back and



Leo Klemm

lead. When the seniors do something, the other classes will do that with them."

Desire—"You have to have an appreciation for the gifts God has given you," Scifres said. "You have to have the desire to make the most of those gifts—and the desire to make those who love you proud, including God."

Self-discipline—"Athletics is difficult," Hurrle said. "In order to be a really good competitor, you have to have good self-discipline. It's not easy to practice in 95-degree weather or when it's 20 degrees. It's not easy to get up to lift weights in the morning or shoot baskets or get in the batting cage or putt on the green. Self-discipline keeps you from giving up. It keeps you getting out of bed to get better. Down the road, it always pays off." †

CHAMPION

continued from page 8

the 2004 team. He had 50 to 60 percent of the use of the right side of his body, but he was determined to come back and play for us. He went through the weight training and the conditioning. He got into a few games. A couple things stood out. He always was friendly to everybody. And he never showed any signs of feeling sorry for himself."



Bruce Scifres

That inner drive is crucial in making a champion, according to Boswell, who coached Cardinal Ritter to a Class 2A state football championship in 2003.

"Internal conditioning is more important than physical conditioning," Boswell said. "You have to condition the soul to be spiritually strong. You have to know your priorities and keep them in order. For us, the priorities are faith, family and football."

All the coaches agree that the qualities that lead to success in sports lead to success in life, too.

"When I hear the word 'champion,' I think of a human being who gives their best every day, not just on game day," said Klemm, who led Brebeuf's boys' basketball team to a Class 3A championship in 2000. "Every day, you give what you can from the core of your being. It becomes part of a flow in your life."

(The Building-A-Champion Dinner will start at 6:30 p.m. on April 20 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The cost is \$40 a person or \$300 for a table of eight. For more information, call 317-545-7681.) †

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POTTER

continued from page 1

Sister Karen especially likes a quotation that she has framed on the wall of her studio: "The soul that beholds beauty itself becomes beauty."

She enjoys contemplating a shell, a flower or a clay form right after she takes it off the wheel, which she describes as "glimpses of grace" and "ordinary experiences of the extraordinary."

And she is especially grateful for Pope John Paul II's "Letter to Artists," published on April 23, 1999, which affirms the Catholic Church's esteem for artists and the spiritual value of art.

"Even beyond its typically religious expressions, true art has a close affinity with the world of faith," the pope wrote, "so that, even in situations where culture and the Church are far apart, art remains a kind of bridge to religious experience."

In the letter, Pope John Paul explained that those who perceive art as a vocation or "divine spark ... feel at the same time the obligation not to waste this talent but to develop it, in order to put it at the service of their neighbor and of humanity as a whole."

Citing the Book of Genesis, the pope said, "... all men and women are entrusted with the task of crafting their own life: in a certain sense, they are to make of it a work of art, a masterpiece."

Sister Karen enjoys creating clay forms and watching their beauty unfold as she fires them in a kiln, then glazes them and fires them again.

But now she has a problem with her 22-year-old kiln, which can no longer safely generate a high enough temperature to fire glazed pottery.

As a result, Sister Karen must carry her porcelain and stoneware creations to the Indianapolis Art Center in Broad Ripple for firing. Not long ago, she dropped a

box of pottery and broke all the pieces.

A new kiln costs \$20,000, but she needs one to continue her ministry as a potter.

With the help of her religious community, which sponsors her ministry, as well as financial support from friends and patrons, she has been able to raise \$12,000 through donations and the sale of T-shirts created for The Kiln Project. Contributions are tax-deductible.

The T-shirt sells for \$20 and features an open kiln with pottery inside. The message reads "Support your local potter. I did. ... Magical, mystical fire."

St. Joseph Sister Marty McEntree, president of the congregation at Tipton, said it has always been Sister Karen's dream to integrate art and spirituality, which she has done at The Potter's House.

"She creates beautiful vessels," Sister Marty said. "The name [of her ministry] uses Scripture to talk about how God forms each of us as the potter forms the clay, so [Sister] Karen's work there in creating beauty for people to appreciate goes hand-in-hand with the work that she does in spiritual direction. She's done a good job of integrating that in her life and making that available to others."

Sister Karen's creations also are sold at the St. Joseph Center in Tipton.

"There's a great appreciation for [Sister] Karen's work as they see it on display at the conference center," Sister Marty said. "The sale of her pieces benefits the ministries of the congregation, including The Potter's House."

Recently, Sister Karen presented a day of reflection at the congregation's motherhouse in Tipton for confirmation students from St. John Parish in Tipton. She used the passages about the potter from the Book of Jeremiah for the theme.

"I think that's an incredible image for life," Sister Karen said. "How many of us live life and everything turns out right the first time? Every day, we run into

situations where we need to stop and think about if we need to do [things] differently. And the Scriptures are very clear about starting over and creating a new vessel. The passage means so much to me in terms of starting over and listening to what the clay is saying to me."

Society is so fast-paced, she said, and just keeps getting more hectic.

"That's why, it seems to me, that the whole contribution of the arts is more crucial now than ever before," she said. "It's a very different experience to pick up a handmade mug and drink your coffee or tea. You can feel the marks of the potter. ... There's a personal connection, an esthetic connection, a connection with beauty."

Art reminds us to stop and pay attention to what's important in life, Sister Karen said. "In his letter to artists, Pope John Paul talked about transforming our world through beauty, about how the world needs beauty."

Working with clay has taught her a lot about faith and patience.

"You have to be attentive to the process of the clay because if it dries too fast it's going to crack," she said. "You have to trim [off] the excess clay, and if it gets too dry you can't do that. If you're going to add any decoration, you



St. Joseph Sister Karen Van De Walle's creations include ceramic bowls, mugs, plates, vases, platters and blessing cups.

Photo by Mary Ann Wyand

need to do it while the clay can still be carved, but it can't be so soft that you destroy the shape because the clay isn't ready.

"One of the things that clay has taught me is that there's a time for everything," Sister Karen said. "That goes back to [the Book of] Ecclesiastes [Eccl 3:1-8]. There's a time to reap and there's a time to sow. You have to respond to the clay, and for me that's no different than responding to God. It's like when God is speaking to you. Then you need to listen, you need to pay attention, you need to be aware of God's voice."

(For more information about The Kiln Project or St. Joseph Sister Karen Van De Walle's ministry, call The Potter's House at 317-251-0688.) †

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We can transform the world through the light of Christ

By Fr. John W. Crossin, O.S.F.S.

The truth is that we are vulnerable. Living in Washington on Sept. 11, 2001, was frightening. I saw smoke billowing from the Pentagon, roads deserted and Reagan National Airport closed. Would something else happen?

For months, every sonic boom triggered memories and fears. Even a simple ride on the subway called for caution.

Oceans and affluence had kept violence at a distance, but now our human vulnerability was apparent. The illusions we had of control and complete safety were gone. Life was changed. Now dreams of total security are in the past.

Accidents and aging often present our vulnerability in a more familiar, but similarly frightening, form.

Three months ago, a friend was in a serious accident. In less than two minutes, she went from "heading out for a nice dinner" to the emergency room then to rehabilitation. She is recovering slowly.

The other day, my boyhood friend called from Boston. He is also in rehabilitation. His ailments—some the same ones his dad had—have caused him to value handicapped parking. We reminisced about playing baseball as boys and tagging my brother out.

Our present vulnerability can make us appreciate past blessings. We can also come to value the blessings of the present more profoundly.

How do we cope with fears and the sense that we are vulnerable?

Sharing feelings of fear and fragility with a trusted spouse or friend is one important way of coping. Just talking about our fears can help to relieve them.

Our fears of terrorism, crime, aging and death can be magnified by televised reports. Sharing our fears can bring them back to earth.

This is not to say that our fears will disappear. We must be realistic. We live in a world that is basically good, but which is marred by sin and suffering.

Personally, I try to avoid thinking about all this too much. I don't want to focus on sin and suffering. This little method of avoidance is not all bad, but it cannot be my overall mode of living.

I also sometimes succumb to a little fatalism: If it's going to happen, it's going to happen. This is realistic. In the big picture, we are not in control. Yet I do not think that this is the best Christian attitude. We put our trust in God, not in fate.

We need to pray daily for deeper trust and inner peace.

As humans, we are inconsistent. On some days, we act out of inner peace. On other days, our actions reflect our fears of harm and suffering.

Physical suffering can often be relieved. We can and should take the prescribed medicines that relieve pain caused by accidents and aging.

On a deeper level, I believe that what my friend and I learned as boys attending a parochial school in Philadelphia is correct. We are to join our sufferings, physical or emotional, to Christ's sufferings.

Holy Week reminds us that Jesus took on our humanity and died for our sins. We place our trust in him, and in his forgiving and healing power.

Christ brings his light into this world's darkness. Most of his disciples fled in fear, but later they experienced him as risen and went out to transform the world.

We join ourselves to Christ in prayer. As we open ourselves more in prayer, we move from ardent prayers of petition to silence. We speak less and listen more.

Gradually, the impulses of divine grace become clearer. With the peace that these impulses bring, we are able to deal with the situations at hand. Grace, the work of the Holy Spirit, enables us to deal with difficult and impossible situations.

As we go deeper into prayer, our fears, compulsions, hurts and sins can come to the surface as well. Divine grace can heal these deep fissures of our human hearts.

As we come closer to Christ, as we give our lives over in prayer, the Holy Spirit heals us. Simultaneously, the Spirit enables us to approach life with a positive and creative attitude.

The Spirit propels us forward to do good. Each one of us is here on earth for a purpose, called to share Christ's light. We are to do the good and use our talents for others.

One acquaintance of mine works on affordable housing for low-income people. Another friend brings Communion to the sick on Sundays. A third friend instructs new immigrants about the nation's history.

We cannot give in to our fears.

With divine assistance, we can accomplish our mission here on earth. Like the disciples, we can transform our little part of the world through the light of Christ.

And we can live our lives looking forward to eternity. The ultimate reality is the healing love of Jesus Christ. Our faith in him calms our fears.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †

Faith helps us to overcome our fears

By Jean Sweeney

How do we live with the anxieties of our times?

The question is important because many people are experiencing an underlying lack of security in their lives, especially since Sept. 11, 2001.

Health problems, fear of terrorism, job layoffs, pension plan losses, the future of Social Security, the expansion of war, crime, housing costs and earning a living wage trouble them.

All these issues poison the atmosphere of the soul, leaving people fearful.

Holy Week—from Palm Sunday to Holy Saturday—is a good time to ponder this concern.

Jesus' proclamation, "I have come to bring fullness of life," is like the difference between death and



Flowers rest on a Sept. 11 memorial in Smithtown, N.Y. Divine grace can heal these deep fissures of our human hearts. Holy Week reminds us that Jesus took on our humanity and died for our sins. We place our trust in him, and in his forgiving and healing power.

resurrection.

How do we cope with fear in daily life?

Consider this idea, which has worked well for others: Carry a line of Scripture with you, such as "I have the strength for everything through him who empowers me" (Phil 4:13) or "Be brave and steadfast. ... I myself will be with you" (Dt 31:23). By repeating these or other Scripture passages many times during a day, your mind can be transformed.

We know that it takes new neurological patterns to reprogram old fears.

Faith-wise, we are reminded that Christ has lived through the darkest of times and has overcome them. He now gives us the power to do this in our own lives.

(Jean Sweeney is a pastoral counselor in Arlington, Va.) †

Discussion Point

Hope grows from faith, family, friends

This Week's Question

In the face of contemporary world threats, do you remain a hopeful person? Why?

"Yes. I teach kids in kindergarten through the sixth-grade, and there's always hope with young children. I see them work through stages, sometimes going through a whole transformation then turning around again." (Suellen Pavlik, Lenexa, Kan.)

"When you read the Bible, you see that terrible things happened to God's people, and he was there for them. I believe that God will be with us now and in the future." (Mayme Hofland, Douglas, Wyo.)

"I am hopeful basically because of the community I belong to. I find hope in relationships in the family, in the community, in Jesus our God. I believe the more we lean on each other, the more those

relationships will spread and grow." (Beth Trunzo, Bridgeport, W.Va.)

"I think terrorism has united our country—bringing us together. I believe our faith and the many faiths in our country will bring us through. We must be faithful, though, to God, ourselves and our country." (Ed Creamer, Pawtucket, R.I.)

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From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Condemned to death

See Matthew 27:1-32, Mark 15:1-21,
Luke 23:1-32, John 18:28-19:17

Pontius Pilate, the Roman procurator, lived in Caesarea Maritima on the Mediterranean coast, but he had made it a practice to go to Jerusalem during Passover because he had learned from experience that riots might break out and he would be needed there.

But he was less than pleased when Caiaphas and his cohort brought Jesus to him.

All four Gospels report Pilate's opening question to Jesus: "Are you the king of the Jews?" When Jesus replied that his kingdom did not belong to this world and that he came to testify to the truth, Pilate concluded that he was dealing with some kind of visionary or mystic.

Pilate wasn't dumb. He knew that, for whatever reason, these Jewish leaders

wanted him to do their dirty work for them. His first inclination was to resist them. He didn't like Jews, and particularly didn't like being manipulated by them. He had had three other conflicts with these leaders, one of which had gone all the way to Emperor Tiberius, ending in a censure for Pilate.

He thought of a couple ways to get out of doing what Caiaphas wanted. First, he offered to release Jesus in accordance with his custom of releasing a prisoner every Passover because it commemorated the release of the Israelite people from Egypt. But Caiaphas was able to manipulate whatever crowd there might have been to demand Barabbas, a real revolutionary.

When that didn't work, Pilate decided to put the onus on Herod, a political enemy, since he was tetrarch of Galilee and Jesus was a Galilean. Earlier, he had executed John the Baptist. Herod, too, was in Jerusalem for Passover.

Herod was glad to see Jesus. He had wanted to for a long time. But their meeting was disappointing for Herod because Jesus wouldn't play along. In anger or frustration, he and his soldiers began to

mock Jesus. Herod put a bright robe on him and sent him back to Pilate. Herod's mockery was the signal for his soldiers to weave a crown of thorns and put it on Jesus' head.

Now Caiaphas turned up the screws on Pilate. If he didn't condemn Jesus to death, he was no friend of Caesar, he said. Pilate understood the threat: They would report him to Tiberius as they had before. He had Jesus scourged, a cruel Roman scourging that the movie *The Passion of the Christ* depicted so realistically.

Then Pilate presented Jesus to the crowd one last time. "Ecce homo," he proclaimed—"Behold the man." But the crowd demanded that Jesus be crucified. Crowd? How large? We don't know, but it was a tiny fraction of the Jewish people.

Finally, Pilate relented and washed his hands of the whole matter. The crossbeam of a cross was laid on Jesus' shoulders, but it was obvious that he was too weak to carry it and Simon of Cyrene was pulled out of the crowd to help.

And Jesus was led away to be executed with two other men. †



Cornucopia/Cynthia Dewes

Being struck from our horse by Lenten conversion

We hear it all the time in sermons, retreats and Bible studies: Lent is a time for conversion. Lent is a six-week focus on soul-searching in the hope of turning away from our sins, a time of purgation so that we're freshly joyful at Easter.

Now, most of us won't be struck off our horse, as St. Paul was in a painting depicting his conversion experience. To tell you the truth, I'm not sure I'd want to be thrown off my horse for any reason. But it's true that most of us probably won't experience some kind of dramatic change or revelation, despite worthy spiritual intentions and efforts.

Since our Church is usually a bit more conservative than some others, the idea of throwing ourselves at the foot of the altar in a religious ecstasy of faith is not appealing. We prefer the Rite of Christian Initiation of Adults approach to that of finding God in the heat of a moment.

This is not to say that St. Paul was not converted in that way, or that others who come to Christ suddenly are just emotionally needy folks who get carried away by

the religious fad of the moment. Conversion can be, has been and will continue to be swift for some. After all, it's God who's behind it.

But in the end—for most of us—conversion is a slow process of change in our hearts and minds that comes in fits and starts, encounters here and there, daydreams and inexplicable inspirations. In the human, everyday world, we're usually not preoccupied at every moment with prayer or reflection, examination of conscience or purposeful virtue.

Besides, we might just wonder why we need conversion at all since we're already believers. What does conversion really mean? Is it only deciding to believe in God, or accepting the truth of a certain Church or denomination?

To me, conversion is a continuing process of "giving in" to God, resting in his love and allowing God to work through me in the world. If we live long enough, we should learn that although we may first come to the Lord through our own will, we continue to grow in faith because God showers us with graces. As an adult received into the full communion of the Roman Catholic Church, I can vouch for this.

The vague unease, which dogged me

until I entered the Church, disappeared and I felt at home in the new practice. But as cradle Catholics do, I found that faith continues to grow far beyond its inception, if only we allow ourselves to accept it.

We're "converted" when we see a baby smile, smell the first lilacs in spring or listen to Gregorian chant. We grow in faith when we see God's hand in happy life events or feel his comfort in tragic ones. We continue to convert when we find God in each other. Seeking God and discerning God's will is a private journey, but it's also in some sense a public effort.

An adolescent grandson who's going through the usual and, indeed, necessary doubt and examination of faith told me he's not sure he believes in God. I said, "That's O.K. because God believes in you. Don't give up on God because he certainly won't give up on you. Give it some time."

Indeed, that's what Lent is: A time to convert, a time to slow down from being human long enough to "let go and let God."

We can will it to happen, and only God can complete it.

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



Faithful Lines/Shirley Vogler Meister

Understanding and retaining a childlike spirit

Last month, the Meister family gathered around a "birthday boy."

Like an ancient Greek chorus, we read in unison these lines from one of A.A. Milne's famous Christopher Robin and Winnie the Pooh children's books:

"When I was One, I had just begun.
When I was Two, I was nearly new.
When I was Three, I was hardly Me.
When I was Four, I was not much more.
When I was Five, I was just alive.
But now I am Six, I'm as clever as clever.
So I think I'll be six now for ever and ever."

Sam's bright eyes and smile told us he was pleased with how his sixth birthday party began.

The following Monday, my husband, Paul, and I went into his kindergarten class to mark his new age—as we had

also done during his pre-school years. With the teacher's permission, I read Milne's poem then an appropriate book about "building words," which I donated to the class. At the end, Paul photographed the children with their teacher just as he'd done in previous years.

We don't see Sam as often as we did our 22-year-old grandson, David, because David lived closer in northern Indiana. Sam, however, lives in northern Ohio.

Paul and I attended as many school and sports events as we could when David was younger. In fact, I sometimes made the trip myself at times when my husband could not. We especially relished Grandparents' Day each year during David's lower school years as well as the special times when our family celebrated his early birthdays.

As our grandsons and daughters and we age, family get-togethers become more and more precious. They are also more difficult to plan and attend, but they are essential in keeping the bonds of love and appreciation healthy.

Naturally, special events—such as

wedding or graduations—are wonderful but it is during the more relaxed gatherings that we really get to know one another better.

Turning 6 or 16 or 60—and any number before, in between, or after—is a time to celebrate and renew family ties.

Still, families are more than those who are related to each other. In similar ways, our friends and neighbors can be considered extended family, too.

This is especially true in parishes that foster working together toward a variety of goals, whether spiritual, practical, financial, social or outreach. A parish is strongest when all ages of life are taken into consideration.

But because children are the nation's future, we should concentrate on their physical, emotional and spiritual well-being as well as their education. And as adults, we need to retain a youthful spirit in us—as suggested by Christ in Matthew 18.

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

Faith, Hope and Charity/

David Siler

We are all created in the image and likeness of God

The first principle of Catholic social teaching, often referred to as the principle upon which all others are based, is the sanctity of life and the dignity of the human person.

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. Every human being is made in the image and likeness of God, and therefore is entitled to all that life has to offer—beginning with life itself, from the moment of conception to natural death.

We find this principle in the very beginning of God's Word, where we read in Genesis, "So God created us in God's own image, in the image of God they were created; male and female God created them" (Gn 1:27). Just ponder that for a moment—if you ever doubt your own or another's value, deeply consider that you and I were made in the very image and likeness of God. Could there ever be anything more wonderful?

'The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society.'

Psalm 139 paints a beautiful and poetic picture of God as the weaver of life: "You knit me together in my mother's womb. ... When I was woven together in the depths of the earth, your eyes saw my unformed body" (Ps 139:13, 15).

Not one of us, born throughout history or yet to be born, is unintended by our Creator. Although many around the world are born as a result of or into extremely difficult circumstances, each of us is called to be a reflection of something wonderful about God. Although none of us (save for our blessed Mother Mary and Christ himself) never fully realize all that we were created for, we are each called to strive to reflect God's glory and help others reflect that same glory.

The principle of the sanctity of life and the dignity of the human person is relatively easy to state. However, it has profound implications for how we are to act as human beings, Catholic Christians and as an institutional Church. We are called to regard all with respect and dignity.

This "all" includes AIDS orphans in Africa, the mentally ill, the physically challenged, the man on death row, the 16-year-old single mother living in the center-city of Indianapolis and the chief executive officer of a large corporation. This principle does not allow us to discriminate based on race, religion, color, education, wealth or any other measure that we humans place on one another.

With this challenging principle before us, we are compelled to measure our own individual actions and the actions of our Church, government, corporations and all institutions by whether they threaten or enhance life and the dignity of the human person.

Imagine a world where this principle is practiced by everyone—imagine the peace, the joy and the freedom. It all begins with you and me, guided by the wisdom, love and strength of the Holy Spirit. Join me in praying for the grace to live lives worthy of the fact that we are all created in the image and likeness of God.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.) †



Plam Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 9, 2006

- *Isaiah 50:4-7*
- *Philippians 2:6-11*
- *Mark 14:1-15:47*

This weekend, the Church celebrates Palm Sunday, to use the older term, or the Sunday of the Lord's Passion.



As the rite of the procession of the palms begins, a selection from the 11th chapter of Mark's Gospel is read.

These reflections will examine the readings in the Liturgy of

the Word itself.

For the first of these readings, the Church presents a passage from the third part of the Book of Isaiah.

It is one of the four Songs of the Suffering Servant, the four poetic and highly moving compositions that form one of the great glories of Third Isaiah.

Over the centuries, Christians have seen the image of Christ, the innocent Lamb of God, in these Suffering Servant Songs.

Scholars debate the identity of the Suffering Servant. Was he the prophet himself? Was he a collective identity for the people of Israel? Did he represent the devout and faithful among the people? Was he someone else?

In any case, the message is clear. Despite outrages brought against him, the Suffering Servant is true.

The second reading comes from the Epistle to the Philippians.

One of the most eloquent sections in the New Testament, this reading had its origins, scholars think, in an ancient Christian liturgy dating from the times of the Apostles. It is excited in its proclamation of faith, and appealing in its call to faithfulness.

Palm Sunday's liturgy shares with that of Good Friday a powerful and dramatic reading of a Passion Narrative from the Gospels. The Gospel of John always provides the reading for Good Friday. The reading for Palm Sunday alternates among the Synoptic Gospels—Matthew, Mark and Luke. This weekend, the Church presents the Passion Narrative of Mark.

While all the Gospels go into considerable detail telling the story of the Lord's trial and crucifixion, they differ from each other. After all, each is the work of a distinct Evangelist, and the imprint of the respective Evangelist's sense of the meaning of what happened on the first Good Friday is clear.

Without doubt, the death of Jesus occurred as a result of a horrendous process of torture and humiliation. Even setting the Gospels aside, it is obvious that Jesus would have died under such circumstances since the Romans dealt with convicted traitors with ghastly cruelty and viciousness.

It loses sight of the Gospel's message, however, to see the awfulness of these events and nothing more. Of course, the story is about the love of God, manifested in Jesus, who endured all to redeem humanity. Such was God's loving plan. It would not be thwarted.

However, Mark's insight was that, despite all, Jesus was vindicated. His Apostles, human as they were, either missed the point or outright denied Jesus, as did Peter in Mark's Narrative. All around, cynicism—a cover for insecurity and inadequacy—as well as self-interest surround Jesus.

Yet, Jesus prevails. He does not succumb. When it is over, God identifies Jesus, just as God identified Jesus at the Jordan during John the Baptist's baptism, and at the Transfiguration.

In the first verses of Mark, the Gospel declares Jesus to be the Son of God. In the Passion, Mark saw this identity as brilliant and undiminished.

Reflection

The majesty of the Gospel reading speaks for itself, but its message should not be sidetracked even if the diversion is not untrue.

This Palm Sunday's profound reading from Mark calls us to hear what Mark is saying. We are inclined to the fearfulness and scheming exhibited by others in the story of the Passion. We are sinners. We are flawed.

Nothing that humans can mount can overwhelm God.

God's love will not be outdone. It will endure. Sinners and stumbling, we need God's love. It awaits us endlessly, if only we earnestly seek it. †

My Journey to God

God and Me Together in the Storm

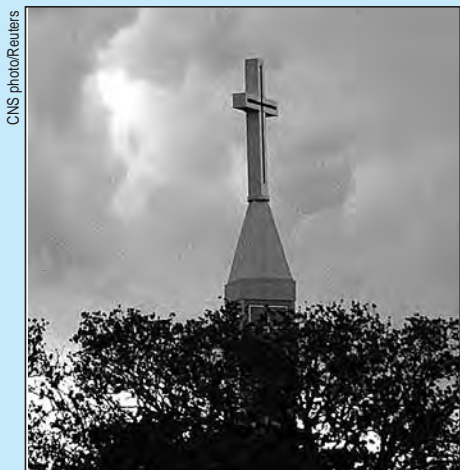
Lightning and thunder in the storm.
Could God be Lightning?
Could I be thunder?
God and me together in the storm?

God, like Lightning—brilliant illumination,
electrical, awe-inspiring,
sometimes seen, sometimes unseen.
Always preceding, always awaiting the thunder ...

Lightning causes thunder.
Without it,
thunder wouldn't be.

Lightning flashes, sheds its light.
When and what will thunder's answer be?
A delayed, distant, rolling rumble?
Or an immediate clap! crack! boom!
My answer to
You can be like that too,
delayed, unsure,
or
immediate, forceful.

(Cathy Dearing is a member of St. Barnabas Parish in Indianapolis.)



It's when Lightning and thunder are in harmony
in the sky,
God is near
and I am hand in hand with You
together
in the storm.

By Cathy Dearing

Daily Readings

Monday, April 10
Isaiah 42:1-7
Psalms 27:1-3, 13-14
John 12:1-11

Tuesday, April 11
Isaiah 49:1-6
Psalms 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38

Wednesday, April 12
Isaiah 50:4-9a
Psalms 69:8-10, 21bcd-22, 31, 33-34
Matthew 26:14-25

Thursday, April 13
Holy Thursday
Mass of Chrism
Isaiah 61:1-3a, 6a, 8b-9
Psalms 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Holy Thursday evening
Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalms 116:12-13, 15-16bc, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 14
Good Friday of the Lord's
Passion
Isaiah 52:13-53:12
Psalms 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, April 15
Holy Saturday

Holy Saturday night
The Easter Vigil
Genesis 1:1-2:2
or *Genesis 1:1, 26-31a*
Psalms 104:1-2a, 5-6, 10, 12-14, 24, 35c
or *Psalms 33:4-7, 12-13, 20, 22*
Genesis 22:1-18
or *Genesis 22:1-2, 9a, 10-13, 15-18*
Psalms 16:5, 8-11
Exodus 14:15-15:1
(Response) *Exodus 15:1-6, 17-18*
Isaiah 54:5-14
Psalms 30:2, 4-6, 11-12a, 13b
Isaiah 55:1-11
(Response) *Isaiah 12:2-3, 4bcd, 5-6*
Baruch 3:9-15, 32-4:4
Psalms 19:8-11
Ezekiel 36:16-17a, 18-28
Psalms 42:3, 5bcd; 43:3-4
or, when baptism is celebrated,
Isaiah 12:2-3, 4bcd, 5-6
or *Psalms 51:12-15, 18-19*
Romans 6:3-11
Psalms 118:1-2, 16ab-17, 22-23
Mark 16:1-7

Sunday, April 16
Easter Sunday
The Resurrection of the Lord
Acts 10:34a, 37-43
Psalms 118:1-2, 16ab-17, 22-23
Colossians 3:1-4
or *1 Corinthians 5:6b-8*
John 20:1-9
or *Mark 16:1-7*
or, at an afternoon Mass,
Luke 24:13-35

Question Corner/Fr. John Dietzen

Private confession wasn't practiced in early centuries

Our parish has communal penance services two or three times a year.

Most of us find them beautiful and meaningful. With the homily, music and examination of conscience together then the individual confession, it gives a new way of thinking about the sacrament.

When our pastor announced this year's Lenten schedule with the penance service, he said the Church did not have confession "in the confessional," which we all grew up with, for centuries.

That's a surprise. If it's true, when did private confession start? (Michigan)

It is true that individual confession as we've known it was not practiced in the Church for a very long time. In early centuries, the process of forgiveness, especially for very serious sins, was rather public. It required a long time, sometimes several years, and took place under the direction of the bishop.

The move toward private confession to a priest extended over several hundred years, beginning for the most part in Ireland, perhaps around the time of St. Patrick, who died in 461.

Monks from the numerous Irish monasteries, most of them not priests, traveled the countryside preaching and baptizing. They frequently conducted a simple rite of forgiveness similar to the

counseling that the monks experienced in their own spiritual lives.

Eventually, penitential books began to appear, providing monks and other religious or clergy with lists of appropriate penances for various sins.

As the Irish monks extended their evangelization and monasteries over other parts of Europe, they took these rituals with them, using them in penitential rites for the people with whom they settled.

This "new" practice of confession and forgiveness, however, took hold very slowly. Several bishops and regional Church councils condemned what one council, at Toledo in Spain, called the "abominable presumption" of "asking a priest to forgive them as often as they wished to sin."

Officials insisted on a return to the ancient and accepted penitential disciplines. Even as late as the ninth century, the practice of private individual confession apparently was unknown in Rome.

Gradually, however, bishops adopted the new rite and moved from condemning the practice to trying to regulate it. By the time of the Fourth Lateran Council (1215), private confession had become pretty much "the" way that the Church ritualized forgiveness of sin.

There is no question that in its understanding of penance the Church is turning to an approach centered more on Scripture, liturgy and conversion of the heart. The focus is more that of the penitential disciplines during earlier centuries, but with many insights offered by our experiences of faith and spirituality today. †

Charity proposal fails in Illinois; Catholic hospitals affirm efforts

CHICAGO (CNS)—Catholic hospital administrators across Illinois are breathing sighs of relief as the state legislative session draws to a close, with no new requirement to provide a set level of charity care—a requirement that could have made it impossible for many institutions to survive.

Catholic and other not-for-profit hospitals had mobilized to oppose Attorney General Lisa Madigan's proposal to require them to provide charity care equal to 8 percent of their expenditures or lose their tax-exempt status.

Part of the difficulty is making people understand how devastating such a law would be, said Philip Karst, executive

director of the Illinois Catholic Health Association. There are 47 Catholic hospitals in Illinois, roughly a quarter of the total.

They provide all kinds of services, from St. Anthony Hospital in Chicago investing in a community health center to serve the underinsured and uninsured, and running health education and screening programs that reach 13,000 people a year, to Little Company of Mary Hospital in Evergreen Park offering spa services like massage to cancer patients, and reaching out into the community with support groups and counseling, in addition to treating patients who cannot pay for care.

"The hospitals do provide charity care," Karst said. "And all of them have reviewed and revised how they do that to make sure they have policies in place."

But none of them can afford to provide charity care at the level Madigan suggested, in part because they are providing so much other uncompensated care, he said.

The bill also unfairly targets hospitals, which are only one link in the health care chain, when the whole system is broken, said Bob Gilligan, executive director of the Catholic Conference of Illinois. The conference is the public policy arm of the Church in Illinois.

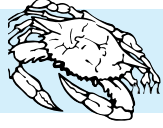
"There's no doubt there are too many

people who are uninsured and too many people who are underinsured," he said. "But since when did a hospital become an insurance company?"

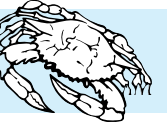
Gilligan said the proposal was defeated because the hospitals were able to convince legislators that it would force many of them to close.

"If hospitals closed, it would make it harder for all people, including those without insurance, to get access to health care.

"As you well know, you can't get something for nothing," Gilligan said. "Eventually, somebody has to pay. Hospitals just can't meet this requirement the way it's defined in the bill." †



Lenten Dining Guide





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Some churches to distribute organic palms for Passion Sunday

WASHINGTON (CNS)—About 30 Catholic churches are among the 280 Christian congregations nationwide that will be distributing certified organic palm fronds on Passion Sunday.

The palm fronds, which come from the Upper Peten region of Guatemala and Chiapas state in southern Mexico, were marketed by the University of Minnesota's Department of Forest Resources.

According to RaelLynn Jones Loss, program coordinator for the forest resources department, about 80,400 palm stems were to be shipped in time for services on April 9.

"Next year, we'll be able to ship more," Jones Loss said. This year, there were only three suppliers. "Next year, we hope to be able to have four or maybe five."

The fronds are cut within regional forests.

"They don't fertilize forests," so the fronds are certifiably organic by the Rainforest Alliance and its affiliate, the Forest Stewardship Council, Jones Loss told Catholic News Service in a telephone interview from St. Paul, Minn.

The communities that cut the palm fronds do so year-round, she added. The palms are placed in water, then cut about

two weeks before shipment to the United States. A family-owned St. Paul company then distributes the imported fronds to churches.

The idea for organic palm fronds came from Dean Current, head of the Center for Integrated Resource and Natural Management at the University of Minnesota, after he attended a conference on the sustainable harvesting of timber and nontimber products.

After it was decided to sell organic palm fronds, Catholic Relief Services included ordering information in its "Work of Human Hands" catalog of indigenous products from countries where CRS has a presence.

The National Catholic Rural Life Conference also advertised the palms' availability in a weekly e-mail it distributes to about 3,000 people nationwide.

Most of the palms, though, are headed to Lutheran and Methodist congregations. Jones Loss said churches in 34 states purchased the fronds.

But if you're looking to order some eco-friendly palm fronds in time for Passion Sunday, think ahead to 2007. The last orders for 2006 were taken on March 28, Jones Loss said. †



A woman ties and tags certified organic palm fronds in Uaxactun, Guatemala, in January. Organic palms from Guatemala and Mexico were shipped to the United States for use on Passion Sunday by 280 Christian congregations—including 30 Catholic parishes.

Parishes schedule final 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*.

Batesville Deanery
April 7, 7 p.m. at St. Mary, Greensburg

Indianapolis South Deanery
April 10, 7 p.m. for SS. Francis and Clare, Greenwood, and Our Lady of

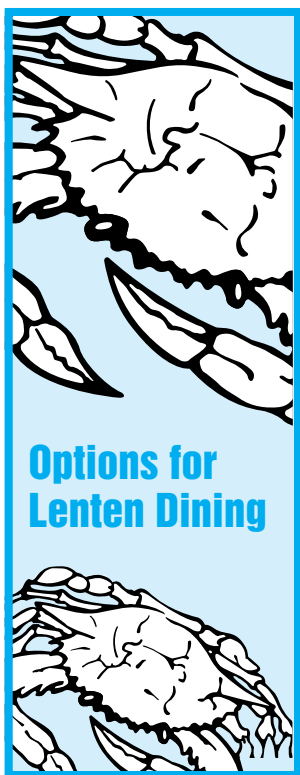
the Greenwood, Greenwood, at Our Lady of the Greenwood, Greenwood

New Albany Deanery
April 9, 4 p.m. at Holy Family, New Albany

April 10, 7 p.m. at St. Anthony of Padua, Clarksville

Tell City Deanery
April 12, 7 p.m. at St. Meinrad, St. Meinrad †

Lenten Dining in Southern Indiana



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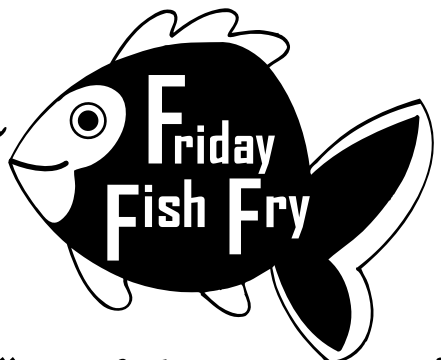
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Costs skyrocket, but clergy sex abuse cases fall sharply in 2005

WASHINGTON (CNS)—Clergy child sex abuse allegations dramatically declined in 2005 over the previous year, but costs skyrocketed, according to the yearly audit on how the U.S. Church is applying child protection policies.

Dioceses, Eastern-rite eparchies and religious communities paid out \$467 million in child sex abuse-related costs in 2005, \$309 million more than in 2004, while new credible allegations dropped by 28 percent to 783, said the audit report made public on March 30.

Most of the money, \$446 million, was paid out by dioceses and eparchies, with 49 percent covered by insurance. The payouts involved many cases reported in prior years.

When added to previously released costs, the U.S. Church has paid out more than \$1.3 billion on clergy sex abuse-related issues, mostly in settlements to victims, since 1950.

Besides allegations, the number of alleged victims and abusers dropped significantly.

The 783 allegations involved 777 people who said they were abused by 532 clergymen, almost all priests. Males made 81 percent of the allegations, and over half of the cases occurred prior to 1980. About half of the accusers said the abuse started when they were between the ages of 10 and 14.

In 2004, there were 1,092 allegations by 1,083 people who said they were abused by 756 clergymen.

The audit also showed a drop to 88.5 percent in the percentage of participating dioceses and eparchies in full com-

pliance in 2005 with the bishops' policies in the Charter for the Protection of Children and Young People. In 2004, 96 percent were in full compliance.

The 2005 drop was mostly due to tighter criteria for implementing training classes in child sex abuse prevention. The other main problem area was conducting background checks on clergy, employees and volunteers.

The audit report was released at a March 30 news conference in Washington by the U.S. Conference of Catholic Bishops, the USCCB Office of Child and Youth Protection, and the National Review Board, composed of 13 laypeople and established by the bishops to monitor compliance with the charter.

"It is clear that the Church is moving forward and will continue to move forward," said Bishop William S. Skylstad of Spokane, Wash., USCCB president, in a preface to the report.

"The clergy abuse crisis has challenged us in many ways, one of which called for a spiritual assessment of who we are as shepherds of the Church," he said.

In separate cover letters to the report, Teresa Kettlekamp, executive director of the Office of Child and Youth Protection, and Patricia O'Donnell Ewers, National Review Board chairwoman, said future audits should shift from focusing on implementation to concentrating on judging the effectiveness of the programs.

At the news conference, Ewers said having good policies in place is not enough if they are not carried out effectively.

Among her recommendations were estab-

lishing quality standards for compliance with charter policies and providing access to personnel files.

Kettlekamp said the money spent on sex abuse issues in 2005 may well have been a record for one year.

A lot of cases were settled last year involving large sums of money, she said.

The diocesan audits were done by the Gavin Group of Boston, and the statistics on costs and new allegations were compiled by the Center for Applied Research in the Apostolate, known as CARA, at Georgetown University in Washington.

The report said 191 of the 195 U.S. dioceses and eparchies participated in the audit. The Diocese of Lincoln, Neb., and the Melkite Eparchy of Newton, Mass., refused to participate, it said.

At the news conference, Bishop Skylstad said that aside from the power of persuasion he had no authority to force a bishop to participate in the audit process.

The Archdiocese of New Orleans and the Diocese of Beaumont, Texas, were exempted because of the damage they suffered in hurricanes Katrina and Rita, the report added.

For the CARA statistics, 94 percent of the dioceses and eparchies responded and 67 percent of the 221 religious communities responded.

The report said 22 dioceses were non-compliant with at least one of the 17 articles in the charter. Of these, 21 were non-compliant in implementing sex abuse prevention education and five failed regarding background checks. The Armenian Exarchate of the United States, based in Brooklyn, N.Y., was non-compliant with five articles, more than any other diocese or eparchy.

Regarding allegations deemed credible when made, 695 were against 463 diocesan clergy with one-third involving a

clergyman who had no prior allegations against him.

Of the allegations against diocesan clergy, 90 percent were still deemed credible at the end of the year. More than half of the allegations were made against clergymen who were dead, missing or already removed from ministry.

For clergy in religious orders, new allegations declined by 55 percent since 2004 and the number of alleged offenders dropped by 49 percent. In 2005, there were 87 people making 88 allegations against 69 religious clergymen.

Most of the diocesan noncompliance involved training classes in child sex abuse prevention for clergy, lay employees, volunteers and children in Church programs. The number of dioceses that were found noncompliant in this area jumped to 21 from 7 for 2004.

This reflected a stricter 2005 criteria requiring dioceses to complete training by the end of the year. In 2004, dioceses were compliant if they had selected and scheduled training even if the classes had not been completed.

Overall, dioceses significantly upped the number of people trained in 2005 in child sex abuse prevention.

Almost 95 percent of the 7.7 million people needing training in 2005 received it, said the report.

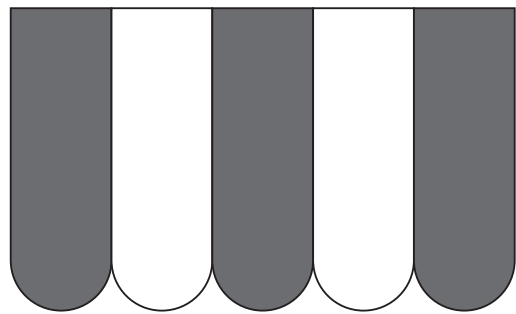
In a cover letter accompanying the report, William Gavin, head of the Gavin Group, said the "most impressive statistic" in the audit is the number of children who received sex abuse prevention classes.

There were 5.8 million children trained in 2005 as compared to 3.1 million in 2004, he said.

Five dioceses were found noncompliant regarding background checks on clergy, employees and volunteers, the same as in 2005. †

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Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ALBRECHT, Carolyn Janet (Herr), 65, St. Anthony, Indianapolis, March 14. Wife of Paul E. Albrecht. Mother of Douglas, Mark and Paul Albrecht. Sister of Judy Yust, Mary Jo, Toni and Stephen Herr. Grandmother of three.

BACK, LeRoy A., 50, Sacred Heart of Jesus, Jeffersonville, March 9. Father of Ashley and Emily Back. Son of Betty (Bader) Back. Brother of Geraldine Allgeier, Lois Hunn, Mary Heitzman, Denise Schott, Dessie Seibert, David, Gerald and Patrick Back.

BASS, Kenneth, Sr., 88, Annunciation, Brazil, March 21. Father of Mary Kathryn Lanham, Jim, Paul and Tom Bass. Grandfather of 11. Great-grandfather of 17.

BECHT, Francis E., Sr., 83, St. Mary, Navilleton, March 23. Husband of Dorothy C. (Banet) Becht. Father of Mary Jacobi, Veronica Messmer, Suzanne, Francis Jr., John, Lawrence and William Becht.

BECKMAN, Everett Joseph, 80, Our Lady of Perpetual Help, New Albany, March 15. Husband of Marie Rose Beckman. Father of Beverly Leonhardt, Pam Stephens, Cynthia Stevanson, Lynn Timmons, Gary, James, Richard and Steven Beckman. Brother of Lois Muiener, Shirley Schnell, Jerome, Victor and Vincent Beckman. Grandfather of 20. Great-grandfather of seven.

DAVIS, Phillip, 56, St. Pius V, Troy, March 16. Father of Siobhan Davis. Son of Irmina (Kuntz) Davis. Brother of Sue, Bruce, Joe, John and Steve Davis.

DONATONE, Nicholas A., Sr., 43, St. Joseph, Indianapolis, March 14. Father of Nicholas Donatone Jr. Brother of Anthony, Matthew and Steve Donatone.

GRIMES, Jesse, 48, SS. Peter and Paul Cathedral, Indianapolis, March 23. Son of Jerry Grimes. Stepson of Geneva Grimes.

HELLMICH, Charles W., 60, St. Mary, Greensburg, March 28. Husband of Rita Hellmich. Father of Amy Vanderbur and Tim Hellmich. Brother of Ruth Ann Bishop and Shirley Gang. Grandfather of four.

HENKEL, Margery (Laughlin) Johnson, 86, St. Luke, Indianapolis, Feb. 8. Mother of Ellen Kingston, Dr. Susan Johnson Hadler, David Johnson III, Amy, Clare, Dan and John Henkel. Grandmother of 13. Great-grandmother of one.

HORN, Dorothy, 82, St. Vincent de Paul, Bedford, March 19. Mother of David, Lawrence, Louis and Robert Horn. Grandmother of four.

ILICH, Anna, 91, St. Martin of Tours, Martinsville, March 21. Mother of Mary Ann Brinkman and Anthony Ilich. Sister of Frances Little.

KELLER, Charles J., 66, Our Lady of Perpetual Help,

New Albany, March 17. Husband of Mary Keller. Father of Lori Gettelfinger, Cindy Happel, Missy Huff, Nicki Strunk, Eric and Keith Keller. Brother of Carol Helmcamp, Dick, Jerry and Jim Keller. Grandfather of 12.

KRAMER, Elenora I., 90, St. Mary, Greensburg, March 23. Mother of Kathryn and Marilyn Berkemeier, Carol Bishop, Jean Campfield, Clara Dwenger, Frieda Hellmich, Rita Meyer, Alvin, Harold, James, Michael and Norbert Kramer. Sister of Rita Kramer, Gertie Riedeman and Henrietta Stein. Grandmother of 63. Great-grandmother of 78.

KRUER, Martina J., 49, St. Mary-of-the-Knobs, Floyds Knobs, March 24. Daughter of John and Mary Ann Krueer. Sister of Amy Lindsey, Nancy McGarvey, Laura Sweney, Denis, John and Mark Krueer.

LEE, David Anthony, 74, St. Matthew, Indianapolis, March 17. Father of Susie Homan, Kathy Huston, Christopher and Michael Lee.

Brother of Sister Mary of Jesus Lee and Lawrence Lee. Grandfather of nine.

McCANN, Michael T., 67, St. Vincent de Paul, Bedford, Jan. 14. Father of Mark McCann. Brother of Suzanne Eikenberry. Grandfather of one.

MURRAY, Paul D., 80, St. Joseph, Indianapolis, March 14. Husband of Maxine Murray. Father of Teresa Newby and Peter Murray. Brother of Jo Murra, Mary Frances Woods, Pat and Wray Murray. Grandfather of seven. Great-grandfather of 16.

PATRICK, Gladys Lavene, 93, Annunciation, Brazil, March 24. Mother of Patricia Janz, Veronica Lawson, Rita Rothrock and Barry Patrick. Sister of Leona Philabaum. Grandmother of six. Great-grandmother of 10.

PETER, Nora, 94, St. Paul, Tell City, March 22. Mother of Mary Elaine Reisz, Allen and Larry Peter. Sister of Edwin Goffinet. Grandmother of 21. Great-grandmother of 36. Great-great-grandmother of four.

PETERS, Carol, 58, St. Michael, Cannelton, March 18. Wife of James Peters. Mother of Jeremy and Stephen Peters. Sister of Ruth Embry and Dorothy Weedman. Grandmother of two.

STAROST, Luzia I., 83, St. Anne, Hamburg, March 25. Mother of Rose Kinker, Lucy Mayer, Veronica, Bernhard, Eberhard, Gerhard, John and Reinhard Starost. Grandmother of 19. Great-grandmother of eight.

STRIEGEL, Aloysius L., 87, St. Mary-of-the-Knobs, Floyds Knobs, March 24. Husband of Martha Striegel. Father of Christine Baumann, Shirley Harbeson, Debbie Page, Barbara Vance, Jeanette, Marty, Marvin, Robert and Tony Striegel. Grandfather of 29. Great-grandfather of 38. Great-great-grandfather of two.

STUHRENBURG, Robert H., 84, St. Mary, Greensburg, March 15. Uncle of several.

TAYLOR, Dorothy Christina, 92, St. Anthony, Indianapolis, March 16. Mother of Elnora Stidham, Barbara, Larry and Robert Taylor. Sister of Helen Lee and Carl Sanders. Grandmother of eight. Great-grandmother of 12. Great-great-grandmother of three.

WISEMAN, Mandi, 21, St. Joseph, Corydon, March 15. Mother of Elizabeth Burke. Daughter of Mary Covele and Scott Wiseman. Sister of Kara Wiseman. Granddaughter of Sally Covele.

WOERTZ, Margaret (Davis), 82, St. Peter, Buena Vista, March 20. Mother of Cheryl Quebbeman, Donald and Douglas Woertz. Grandmother of seven. Great-grandmother

of seven.
ZIEGLER, William D., 94, Holy Family, Oldenburg, March 25. Stepfather of Sharon Disney. Brother of Gertrude Monnig. Step-grandfather of two. †

Providence Sister Mary Anselm Coppersmith taught for 39 years

Providence Sister Mary Anselm Coppersmith died on March 3 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on March 8 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Christina Gertrude Coppersmith was born on Jan. 25, 1913, in Clyde, Mo.

She entered the congregation of the Sisters of Providence on Feb. 11, 1937, professed first vows on Aug. 15, 1939, and professed final vows on Aug. 15, 1945.

During 69 years as a Sister of Providence, she taught at schools staffed by the sisters in Indiana, Illinois, Maryland, New Hampshire and Missouri.

In the archdiocese, Sister Mary Anselm taught at St. Philip Neri School in Indianapolis from

1939-41, the former Holy Trinity School in New Albany from 1945-49, Holy Family School in New Albany from 1954-56 and Our Lady of the Greenwood School in Greenwood from 1956-62.

She also taught at St. Patrick School in Terre Haute from 1964-66, St. Joan of Arc School in Indianapolis from 1966-67 and St. Matthew School in Indianapolis from 1987-91.

Sister Mary Anselm returned to the motherhouse in 1991 and ministered in residential services. In 2004, she retired and began her prayer ministry.

Surviving are many nieces and nephews, including Providence Sister Miriam Clare Stoll of Saint Mary-of-the-Woods.

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IMMIGRATION

continued from page 1

on various versions of immigration legislation during the first week in April.

In Oklahoma, Tulsa Bishop Edward J. Slattery joined Cardinal Mahony in saying that if a law is passed criminalizing the act of aiding illegal immigrants "then I will become a criminal.

"When it becomes a crime to love the poor and serve their needs, then I will be the first to go to jail for this crime, and I pray that every priest and every deacon in this diocese will have the courage to walk with me into that prison," he said on April 2 at St. Francis Xavier Church in Tulsa.

Cardinal Mahony, at the beginning of Lent, said he would ask the priests of his archdiocese to join him in defying any law that made it illegal to offer social services and other assistance to illegal immigrants.

In a March 27 interview with the *Catholic Herald*, Milwaukee archdiocesan newspaper, Auxiliary Bishop Richard J. Sklba also said he would not obey such a law. "Immoral legislation cannot bind anyone," he said.

In articles published in diocesan and secular newspapers, two New York bishops wrote columns calling for a broad approach to immigration reform.

Bishop William F. Murphy of Rockville Centre said in a column that appeared in both the *Long Island Catholic* diocesan newspaper and *Newsday* that, while immigration laws are important to protect the country, "laws and practices should not be

so draconian that they effectively close our borders to the still large numbers of immigrants who seek political or economic asylum or who wish to begin new lives with renewed hope."

Bishop Nicholas DiMarzio of Brooklyn said in a column in *The Tablet*, his diocese's newspaper, that "it has been proven many times that the overwhelming majority of people who enter the United States pose no threat whatsoever to our security. It has also been demonstrated clearly that their presence and their labor, which takes nothing away from American citizens, [are] actually a major contribution to our economy."

The bishops of New Mexico issued a pastoral letter that said more than 80 percent of agricultural workers are foreign-born, as are a majority of laborers in the meatpacking and poultry industries, and more than a third of dishwashers, janitors, maids and cooks.

"If all undocumented workers were to be deported, the impact on our economy would be severe," said the joint statement by Santa Fe Archbishop Michael J. Sheehan, Gallup Bishop Donald E. Pelotte and Las Cruces Bishop Ricardo Ramirez.

In a March 27 statement, the bishops of the six Illinois dioceses issued a joint statement denouncing the current immigration system and outlining elements they said should be included in a new law.

The statement said the vitality and economic success of the United States come, to a great extent, as a result of immigration. They said they recognize that the homelands of people who wish to come to the U.S. also have a responsibility to



Thousands of people gather to walk across the Brooklyn Bridge as part of the Great Walk in Solidarity With Immigrants in New York on April 1. This march was one of many around the United States in recent weeks calling for changes in U.S. immigration law.

improve life for them. "Yet as immigrants do continue to come here, we also know that their vitality, work and presence have made and will continue to make our nation even greater," they said.

The statement was jointly issued by Chicago Cardinal Francis E. George and Bishops Joseph L. Imesch of Joliet, Thomas G. Doran of Rockford, George J. Lucas of Springfield, Daniel R. Jenky of Peoria and Edward K. Braxton of Belleville.

During April 3 press conferences in Washington, San Francisco, Los Angeles, Seattle, Chicago, Boston and New York,

speakers outlined a whole range of issues that could be affected by immigration legislation, including the barriers people currently face if they try to immigrate legally and how making it a crime to be in the country illegally (it currently is a violation of civil law) would affect immigrants and their families.

An April 4 press conference was planned to announce a May 1 Great American Boycott of 2006. The boycott was being organized by the Los Angeles-based groups that organized the March 25 rally that drew more than half a million people. †

ANNIVERSARY

continued from page 1

On April 2, the actual anniversary of his death, some 80,000 people gathered in St. Peter's Square to recite the rosary, sing hymns and remember the vigil kept by thousands of people as the pope lay dying a year earlier.

"He continues to be in our minds and in our hearts," Pope Benedict told the crowd gathered for the candlelight vigil.

"He continues to communicate to us his love for God and his love for humanity," Pope Benedict said.

A group of young Romans in the square when the pope died returned with a banner addressed to the late pope: "We are here with you. We are here to thank you."

The banner-maker, 27-year-old Bindu

Casalini, said, "There were so many moments when he made us feel important."

"Rereading the words of John Paul, I feel he's still close. He's still important to me," she said.

Her friend, Marco Iannotta, said, "It was like losing a member of the family. But he left us so much written down that it's like we can still dialogue with him."

Pope Benedict knelt in the window of his studio overlooking the square, reciting the rosary with the crowd.

As the clock approached 9:37 p.m., the hour of Pope John Paul's death, the rosary concluded and Pope Benedict addressed those present and thousands of Catholics watching by satellite in Poland.

Pope Benedict said that, especially in how Pope John Paul accepted his weakening physical condition and death, "he gave suffering dignity and value,

testifying that a person does not have worth because of his efficiency or appearance, but for his self, because he was created and loved by God."

Jerzy Zolc of Lublin, Poland, was one of thousands of Poles who traveled to Rome to mark the anniversary by praying at the tomb of the Polish pope.

"I was here last year and when I left I wondered if I ever would come back. But I promised myself to be here on this night," he said. Pope John Paul "showed us the way to live."

Jay Mello of the Diocese of Fall River, Mass., was one of dozens of seminarians from the Pontifical North American College who were praying in the square when Pope John Paul died; they returned for the anniversary vigil.

"At Mass, when we pray for 'Benedict, our pope,' it still seems strange," he said. "It seemed right to come here tonight."

Pope John Paul, who served almost 27 years, was the only pope many of the seminarians ever knew.

Pope Benedict also dedicated his midday Angelus address on April 2 to Pope John Paul.

The late pope's last hours, he said, were "a pilgrimage of faith, love and hope, which left a profound mark on the history of the Church and humanity.

"John Paul II died as he always lived, animated by the indomitable courage of faith, abandoning himself to God and entrusting himself to the Blessed Virgin Mary," he said.

"In his last years, the Lord gradually stripped him of everything," Pope Benedict said. "When he could no longer travel and then not walk, and finally not even speak, his gesture, his proclamation was reduced to the essential: to the gift of self until the last." †

Classified Directory, continued from page 18

Positions Available

Principal

Applications are being accepted for the leadership position of Principal at Saint Mary's Catholic Community School in Crown Point, Indiana. Crown Point is a popular residential community in northwest Indiana, a short one-hour drive to the cultural and recreational opportunities in nearby Chicago, Illinois.

Saint Mary's School has been serving the Catholic community since 1872, and presently serves 540 children in pre-Kinder-garten thru 8th grade. The school has a rich history of educating students to serve as future leaders of the Catholic Church and community. The school enjoys an outstanding academic program, an exceptional teaching staff and a supportive parish.

We are seeking a dynamic and visionary Catholic educational leader to serve as principal, beginning in Summer 2006. The preferred candidate will be humanly competent and competently human - one whose life is in harmony with the Catholic Faith Tradition at its best. Candidates will document their experience of leadership in an educational setting and their capacity to manage a nearly two million dollar operating budget. Professional licensing is a must.

Letters of application should be accompanied by a résumé, transcripts, and three letters of recommendation. Application materials should be sent to:

Kim Pryzbyski, Ph.D.
Superintendent of Schools, Diocese of Gary
9292 Broadway
Merrillville, IN 46410
Deadline for applications: Friday, April 14, 2006

Catechetical Associate for Evangelization and Adult Formation

The Diocese of Joliet, Illinois, is seeking a Catechetical Associate. The position provides service and direction for parish leadership in matters of adult faith formation, with a particular attention to evangelization, parish renewal and the implementation of the *National Directory for Catechesis*.

This is an Exempt full-time position with benefits. Office hours to be maintained with some flexibility. Night and weekend work as necessary.

A job description and application are available at www.dioceseofjoliet.org.

For questions, please contact:

Michael A. Svach
St. Charles Center
402 S. Independence Blvd.
Romeoville, IL 60446
815-834-4077
msvach@dioceseofjoliet.org

CATHOLIC HIGH SCHOOL PRINCIPAL

Lima Central Catholic, a 382 students (grades 9-12) school, invites qualified applicants for principal position, beginning July 1, 2006.

Major responsibilities include:

- Administering day-to-day school operation, management of resources, including revenue, expenditures, facilities, equipments and all programs.
- Educational and faith leader - ensuring the highest quality educational and faith development experience for students
- Generating strategic and operating plans in collaboration with staff, board and families
- Serving as lead Development Officer for the school that seeks to raise operating and endowment funds for fiscal viability

Interested applicants must be practicing Roman Catholics, hold valid Ohio Principal license and have taught for at least three years.

For more information, visit the school's web site at www.lcchs.edu.

Please send résumé, including e-mail address and phone numbers, cover letter of interest, contact information for three references, transcripts and licenses to:

Theodore J. Wallace, President,
The Paremos Group Consultants
143 Woodbury Drive, Dayton, Ohio 45415
tjwallace@paremosgroup.org • 937-657-4932

An aggressive compensation package is included. Application deadline is April 26, 2006.

Mass manners

Couple aims to raise awareness of Sunday-best behavior at Mass

BALTIMORE (CNS)—When people are guests in someone's home, they most likely practice their best manners and teach their children to do the same. If they are guests in God's house, their manners might be 10 times better.

It is easy to surmise how Jesus would behave in his Father's house: He would dress appropriately, he would refrain from gossip and he would listen to God as a young child hangs onto his father's every word.

But what would God say about your manners after you left his house?

John and Joan Scornaienchi, members of St. Louis Parish in Clarksville and Church of the Resurrection in Ellicott City, both in Maryland, are etiquette and protocol consultants. It's their mission to raise awareness of personal behavior in social and professional interactions through their company, Ambassador Protocol.

"We view our mission to advance civility as a calling from God and welcome the opportunity to do his work," said John Scornaienchi.

They are in the planning stages of offering training to places of worship and other Catholic organizations that will include tips on Mass etiquette.

Although they witness many well-mannered families and well-behaved children in church, the Scornaienchis believe that more support and attention need to be directed to the way things are supposed to be.

Sometimes a Mass is filled with distractions: latecomers, talkers, misbehaving children and people leaving early.

"Everything in life has rules, including Church," said Joan Scornaienchi.

"How can we pray if we are also

watching children run up and down the aisle?" she asked. "We need to remind adults what we learned as children, and then teach our children to treat God with respect. If we do not teach children respect in God's house, how can we expect them to behave at school, in sports or while driving?"

As public speakers, the Scornaienchis are familiar with distractions from an audience. They offer protocol and etiquette training at corporate sites, schools, restaurants, civic meeting places and churches.

"Proper etiquette is about relationship building and can apply to all areas of your life," said Joan Scornaienchi.

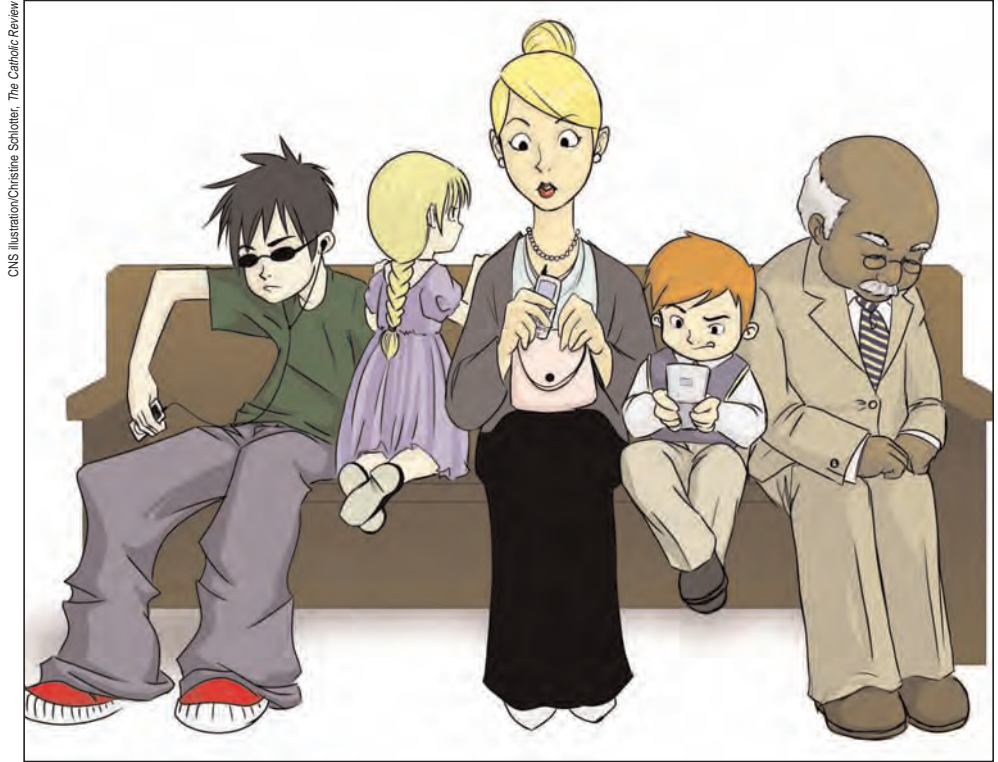
Here are some of the guidelines offered by the couple:

- **Attire**—The idea of "Sunday best" should be honored; churchgoers of all ages should dress conservatively. Coat and tie are appropriate for men, but not required. Women should wear modest dresses, skirts and slacks; no tank tops, short skirts or tight-fitting clothing.

- **Arrival**—Arrive at least 10 minutes before Mass begins. This helps reduce distractions and provides time to get settled. Latecomers should wait to be seated by ushers so as not to disrupt the service and the congregation.

- **Entering the church**—It is optional to bless yourself with holy water, but as a sign of respect for the Blessed Sacrament, genuflect before taking your seat. Slide over to the center of the pew to accommodate others who arrive after you.

- **Quiet time**—The liturgy is not the time to socialize with friends or prepare the offering envelope. Instead, sit quietly or pray. Turn off cell phones and pagers.



A Maryland couple who serve as etiquette and protocol consultants offer some advice for Sunday-best behavior at Mass. Among their recommendations are that churchgoers should sit quietly or pray, and have cell phones and pagers turned off.

- **Kneeling**—Respect for the Eucharist demands that we kneel without leaning back on the pew. Be careful not to drop or bang the kneelers. If ill or disabled, it is acceptable to sit.
- **Sign of peace**—People usually shake hands or exchange a quick kiss, but if you have a cold or cough, you can politely say "Peace be with you" without shaking hands.
- **Communion**—Receive the Eucharist with reverence, bow slightly and

respond "Amen." If receiving the host by hand, place the left hand over the right (or opposite if you are left-handed) and raise your arms slightly. Gum or candy should never be in your mouth when receiving the host.

- **Leaving the church**—The final part of Mass is singing a closing hymn. Leaving before the hymn ends is inappropriate. Genuflect toward the altar before leaving the pew or at the end of the pew. †

Support Our Lady of Fatima Retreat House! A Marian Feast

A Marian Feast is the primary fund-raising event for Our Lady of Fatima Retreat House.

In addition to a silent auction and door prizes, guests will be treated to...

- cocktails, hors d'oeuvres and a fabulous dinner
- beautiful music by Christian contemporary artist Tony Avellana
- a program emceed by Bob McLain that includes words of wisdom from Fr. Jim Farrell and presentation of our 'Spirit-Driven' Awards

A sampling of door prizes

(chances included in cost for the evening)

- Art glass from Fox Studio
- Items from the Pacers, Colts, IU and more
- Free retreats at other Indiana retreat houses
- Wine basket
- Jewelry

...and much more!

A sampling of silent auction items for you to bid on

- Sit in with Pat Sullivan and Dick Crum as they host their Saturday morning radio show on WIBC
- Dinner for four with Msgr. Schaedel at Hollyhock Hill
- Attend any Fr. Jim Farrell event for the next three years!
- Camp Rancho Framasa week-long campership
- In-home cooking demonstration and dinner for six prepared by chef Tony Hanslits
- Served dinner for up to 40 people at Our Lady of Fatima

...and much more!

Date: May 4, 2006

Time: 6:00 Cocktails and hors d'oeuvres
Silent auction tables open

7:00 Dinner

8:00 Program begins
Silent auction tables close

9:00 Evening concludes

Place: Marian, Inc.
1011 E. St. Clair Street
Indianapolis, IN 46202

Why: To support Our Lady of Fatima Retreat House and its ministry of spirit-driven renewal

Cost: \$100.00 per person includes cocktails, dinner and ten door prize tickets

Call 545-7681 or e-mail
rwagner@archindy.org to register!

