Pope Benedict calls his predecessor ‘rock of faith’

VATICAN CITY (CNS)—Pope John Paul II was a “rock of faith,” communicat-ing the Gospel even when he could no longer speak and suffering racked his body, Pope Benedict XVI said, celebrating his predecessor’s memory.

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.

Benedict said from his predecessor’s body, Pope Benedict XVI said, celebrating the longer speak and suffering racked his faith that also impressed huge crowds as he traveled the world.

“Rose up and be off to the potter’s house, so are you in my hand, 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 aspiration program offered by the Sisters of St. Joseph of Tipton after getting to know the sisters who taught her at grade school.

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.”

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

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., 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.

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 set 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.

“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.”

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., 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.

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

Call 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 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 mea-sures. The Senate was continuing debate...
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 Sunday, 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 Fenzl, 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.

“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,” Arididon said.

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

“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.

“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. Enough 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 in New Albany, call 812-943-3112.)

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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Catholic women’s conference to feature nationally known speakers

By Mary Ann Wyand

“Journey in Trust. Called 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.

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 Greenwood Parish in Greenwood and a coordinator of the Marian Center of Indianapolis, will be the celebrant and homilist for the eucharistic liturgy.

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. “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 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 grew up in a musical family. 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.

“They talked about different prayers and the Marian Center mission is evangelization, and she’s what’s called an apostolic 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.”

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“The road to recovery starts with knowing who to call. With the merger of Jewish Hospital HealthCare Services and CARITAS Health Services, the region’s leading psychiatric hospital has changed its name from CARITAS Peace Center to a new name you already know and trust: Our Lady of Peace, once again. Welcome to Our Lady of Peace, once again.

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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 traditionally have 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, Batesville

Human interest stories very much appreciated

What a joy to read John Shahnghessy’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

Faith and Society

Douglas W. Kmiec

Can society punish the Church for a belief?

“We’re so sure that a Catholic school [in New York] could not make religious discrimination based on sexual orientation valid.”

— Vatican’s reaction to NYC’s law

"Where a matter of the common good is concerned, it is inappropriate for Church authorities to avoid or resort to a neutral toward adverse legislation, even if it gives exceptions to Church organizations and institutions."— Cardinal Joseph Ratzinger (now Pope Benedict XVI)

Cardinal Joseph Ratzinger wrote those words in 1992 to caution against legisla-
tive proposals that would add sexual ori-
tentation 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 moralized 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-racism, 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.

Can the Church be punished for its beliefs—say, by denying access to a public park for a parish picnic or even a denial of the Church’s tax-exempt status?

It is well accepted by constitutional law that government has no obligation to sub-
sidize 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 all, is among the reasons someone who has not been cogent 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.

Let’s get together, make a difference in the secular culture in which we live.

Douglas W. Kmiec

writes for Catholic News Service.
La enseñanza Católica social nos obliga a procular justicia para los inmigrantes

ARCHBISHOP/Arzobispo Daniel M. Buechlein, O.S.B.

La controversia sobre la situación de los inmigrantes en nuestro país es tan dolorosa como compleja. Por un lado, es cierto que perjudican la imagen de nuestra ciudad de América. En segundo lugar, se dice que de hecho, no sólo debilitan sino socavan el sistema legal de un país. Es incorrecto objetivamente hablar de la ilegalidad de una inmigración que, en realidad, es legal y benévola del gobierno en la aplicación de la ley.

Retreats and Programs

April 7-9
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Pray Your Passion,” Benedictine Father Eric Lies, presenter. Information: 812-357-6611 or e-mail vince@smar.edu

April 8
Oldenburg Franciscan Center, Oldenburg. “Single Moms, Unite!” Benedictine Sisters Jennifer Fruit and Anna Vondel Muder, single parent Mary Hamilton, presenters. 9:30 a.m.-3:30 p.m. $15 includes lunch. Information: 812-933-6437 or e-mail center@oldenburg.com

April 8-12
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “A Monastic Experience,” experience the monastic life, men age 18 and older. Information: 812-357-6611 or e-mail vince@smar.edu

April 9
Our Lady of Fatima Retreat House, 5535 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,” Benedictine Sisters Janet Bom and Barbara Leinhard, presenters. Information: 812-933-6437 or e-mail center@oldenburg.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 vince@smar.edu

April 13-16
Benedictinum Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Weekend Tridium Silent retreat,” information: 317-788-7581 or e-mail benedictum@yahoo.com

April 13-May 4
Oldenburg Franciscan Center, Oldenburg. “Pottery and Beyond,” four sessions, Franciscan Sisters Anna Vanderlan, instructor. 9 a.m.-noon, $40 early registration, $150 after March 30. Information: 812-933-6437 or e-mail center@oldenburg.com

April 14
Saint Mary-of-the-Woods, Providence Center, 3200 Cold Spring Road, St. Meinrad. “Good Friday Way of the Cross,” Christian Brother Barry Donoghue, facilitator, 11 a.m. Information: 812-933-5451 or e-mail moveotune@spsm.edu

April 17
St. Simon the Apostle Parish, 1306 27th St., Columbus. “Divorce and Beyond” classes, session 1, 7-8:30 p.m.; session 2, 8 a.m.-3 p.m.; session 3, 8 a.m.-3 p.m.; session 4, 8 a.m.-3 p.m. Information: 812-933-5451 or e-mail moveotune@spsm.edu

April 20
Our Lady of Fatima Retreat House, 5535 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. 5 p.m.; 6 p.m.; 8 p.m. Information: 317-545-7681 or e-mail webmaster@archindy.org

April 27-June 1
St. Simon the Apostle Parish, Youth Ministry Office, 855 N. Oakland Road, Indianapolis. “Catholics Returning Home,” 7-8:30 p.m. Information: 317-626-8600, ext. 5

April 28-30
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Retreat for separated and divorced Catholics. “Being and Belonging.” Information: 317-545-7681 or e-mail center@oldenburg.com

April 29
Oldenburg Franciscan Center, Oldenburg. Women’s Conference, “Embracing Your Dream,” Jeanne Hunt, presenter. 8:45 a.m.-2:45 p.m. includes lunch. Information: 812-933-6437 or e-mail center@oldenburg.com

May 1
Our Lady of Fatima Retreat House, 5535 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 person. Information: 317-545-7681 or e-mail webmaster@archindy.org

May 5-6
Oldenburg Franciscan Center, Oldenburg. Men’s weekend retreat, “Labyrinth: Walking Through Grief,” Christian Brother Barry Donoghue, presenter, 1:30 p.m.-3 p.m. Information: 812-933-5451 or e-mail moveotune@spsm.edu

May 22
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Venerement of Violence,” Bishop M. J. Joseph, presenter. Information: 812-357-6611 or e-mail center@oldenburg.com

May 23
Oldenburg Franciscan Center, Oldenburg. “Holy Week,” Benedictine Sister Jennifer Bom and Barbara Leinhard, presenters. Information: 812-933-6437 or e-mail center@oldenburg.com

May 25-26
Oldenburg Franciscan Center, Oldenburg. “The Spirit in These Times” monthly retreat, 8 a.m.-4:30 p.m. $30 series, $8 per session, Franciscan Father Carl Harvey, presenter. Information: 812-933-6437 or e-mail center@oldenburg.com

May 28-30
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@oldenburg.com

May 31
Oldenburg Franciscan Center, Oldenburg. “Our Lady of Fatima Retreat House, 5535 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, 5 p.m.; 6 p.m.; 8 p.m.; 9 p.m. Information: 317-545-7681 or e-mail webmaster@archindy.org

Helping homeless children

Members of Girl Scout Troop #257 from Our Lady of Lourdes Parish in Indianapolis pose at Holy Family Shelter in Indianapolis on March 25. While working to earn their Bronze Award, the Girls Scouts collected needed goods by the clients of the shelter, including chair car seats. In the front row, the Girl scout are, from left, Ashley Crawford, Abby Okerson, Rebecka Harley, Emily Gibbons, Jossalin Boryniak, Kiley Bedoua and Shelby Rose. In the second row, members of the troop are, from left, Mary Kate Kenney, Melissa Miles, Lauren Smith, Colleen Asher, Suzanne Larkins, David Hubbe-Schmel and Leann Sauser. Angie Freeman, back row, Holy Family Shelter’s children 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.—Chrys 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
5 p.m.—Stations of the Cross—followed by Vespers
• April 15—Holy Saturday
9 p.m.—Easter Vigil
• April 16—Easter Sunday
5 a.m.—Conclusion of the Easter Vigil
5 p.m.—Vespers

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Project Exceed helps students, teachers reach new heights

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).

“TAP is an outgrowth of an archdiocesan partnership with the Millen 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,” said Jim Sorg, founder of the TAP program. Costello says educators and administrators in the Office of Catholic Education believe early improvement in 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 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 Millen 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 learning that he’s catching up to grade level so he can score higher. Hacker said. "I even asked his teacher when he can take the next test so he can score higher.

"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 Scecina Memorial High School in Indianapolis.

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

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 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 Ashworh 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.

“After that tragedy, we needed a champion,” Scifres said. “It was time for Roncalli to deliver and Ashworth delivered when he needed to.”

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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 School; Jim Boswell, football coach at Cardinal Ritter Jr./Sr. High School; Ott Hurrle, football coach at Father Thomas Seccina Memorial 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.

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 Seccina 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,’” said Scifres. “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 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,” said Scifres. “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 put 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.”

**Work ethic**—“Every day, you give your best every day, not just on game day,” said Klemm, who led Brebeuf’s boys’ basketball team to a Class 3A championship in 2004. “Every day, you give what you can from the core of your being. It becomes part of a flow in your life.”

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 2004. “Every day, you give what you can from the core of your being. It becomes part of a flow in your life.”
Sister Karen especially likes a quota-

tion that she has framed on the wall of her

studio: “The soul that beholds beauty

itself becomes beauty.”

It will help you practice good stewardship

and create a lasting legacy to help

the poor overseas.

This is 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 benef-
fits the ministries of the congregation, including ‘The Potter’s House.’”

Recently, Sister Karen presented a day of reflection at the congregation’s mother-

house 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.

POTTER

The kiln costs $20,000, but she

needs one to continue her ministry as a

potter.

With the help of her religious commu-
nity, 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 mes-

sage 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

forms each of us as the potter forms the

clay, so [Sister Karen]’s work there is cre-

ating 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 mak-

ing that available to others.”

Sister Karen’s creations also are sold at

the St. Joseph Center in Tipton.

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house 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 each day 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] differ-

tently. 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 contri-

bution 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 per-

sonal connection, an esthetic connection, a connection with 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 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 [Ecc 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.”

“Van De Walle’s ministry, call The Potter’s House at 317-251-0688.”

(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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Faith Alive!

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. 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. Thus 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.

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 Joan 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 threaten too often 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 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” (De 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 Cremer, Pawtucket, R.I.)

Lend Us Your Voice

An upcoming edition asks: What support do you as a parent find in parish life for your family?

To respond for possible publication in an upcoming edition, send your response to cgws.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Condemned to death

Cynthia Dewes

From the Editor Emeritus/Cynthia Dewes

We're “converted” when we see a baby smile, sharpen the first nails in spring or listen to Gregorian chant. We grow in faith when we see God’s inspirations in happy 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 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.)

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 founded, is the principle of the dignity of the human person and the human community.

The Catholic Church proclaims that “Each person is a moral end 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 His own image, in the image of God they were created; male and female God created them” (Gn 1:27). Just ponder for a moment—if you ever doubt your own or another’s value, deeply consider that you and we were made in the very image and likeness of God. Could there 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. I am aware that your ordinances are so wonderful, that depths of the earth, your eyes saw my unformed body” (Ps 139:13, 15). Throughout history or yet to be born, is unintended by our Creator. Although many around the world go “child-free” in an effort to avoid the very immoral and difficult situations, each of us is called to be a reflection of something wonderful about God. Every one of us (save for our blessed Mother Mary and Christ himself) never fully realize all that we were created for until we 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 pro-

Faithful Lines/Shirley Vogler Meister

Understanding and retaining a childlike spirit

Last month, the Meister family gathered for Grandparents’ Day. “B’day day,”

Like an ancient Greek, we read in unison these lines from one of Aeschylus’ tragedies: “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 nearly there / But now I am Six, I’m as clever as a child.”

So I think I’ll be six now for ever and ever.”

Sam’s bright eyes and smile told me he was pleased with his sixth birthday party.

The following Monday, my husband, Paul, and I went into our kindergarten class to mark his new age—as we had also done during his pre-school years. With the ten-classroom immersion,Ed and Milne’s poem then an appropriate book about “building words,” which I donated to the class. At age five, Paul photographed the children with their teacher just as he’d done in previous years.

We’ve sipped tea, sipped coffee as often as we did our 22-year-old grandson, David, because David lived closer in northern Indiana. So we especially celebrated Grandparents’ Day each year during David’s lower school years as well as the specific weeks when we accompanied his early birthdays.

As our grandchildren 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 building all the friends of love and appreciation healthy.

Naturally, special events—such as weddings or graduations—are wonderful but in my opinion the more relaxed gatherings that we really get to know one another better.

The 3rd or 6th or 60—and any num-

ber before, in between, or after—is a time to celebrate and renew family ties.

So families have a need to do things together and celebrate life with the others who are related to each other. In similar ways, our friends and neighbors can be consid-

ered an expanded family.

This is especially true in parishes that foster working together toward a variety of goals that might be spiritual, practical, social, financial, spiritual, 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 growth in addition to 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.)
The Sunday Readings

Sunday, April 9, 2006

- Isaiah 50:4-7
- Philippians 2:5-11
- Mark 14:15-147

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 poetical 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, and 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 devotion and 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 different 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 is lost 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 Passover, 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 divisor 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 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.

Monday, April 10

Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 11

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

Wednesday, April 12

Isaiah 50:4-9a
Psalm 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
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 14:6-21
Holy Thursday evening
Mass of the Lord’s Supper
Exodus 12:12-1, 11-14
Psalm 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
Psalm 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

Daily Readings

Holy Saturday night
The Easter Vigil
Genesis 1:1-22
or Genesis 1:1, 26-31a
Psalm 104:1-2a, 5-6, 10-12, 24, 25
or Psalm 33:4-7, 12-13, 20, 22
Genesis 21:18
or Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Exodus 14:15-15:1 (Response) Exodus 15:1-6, 17-18
Isaiah 34:5-14
Psalm 30:2, 4-6, 11-12a, 13b
Isaiah 61:1-5 (Response) Isaiah 12:2-3, 4bc, 5-6
Baruch 3:9-15, 32-44
Psalm 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 Psalm 118:12-13, 18-19
Romans 6:3-11
Psalm 118:1-2, 16ab-17, 22-23
Mark 16:7-17

Sunday, April 16

Easter Sunday
The Resurrection of the Lord
Acts 10:34-37, 43-44
Psalm 118:19-22, 25, 28
Colossians 3:1-4

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)

A

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 an approach centered more on Scripture, ritualized forgiveness of sin.

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 discipline. 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 confessing 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 the 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 discipline of 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.

As you well know, you can't get some-thing for nothing," Gilligan said. "Eventually, somebody has to pay. Hospitals just can’t meet this requirement the way it’s defined in the bill." †
WASHINGTON (CNS)—About 30 Catholic churches are among the 280 Christian congregations nationwide that will be distributing certified organic palm fronds for 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 RaeLynn 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 said. This year, there were only about 80,000 fronds cut within regional forests.

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 non-timber 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.†

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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 756 clergymen.

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 establishing 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 Skyldstad 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 noncompliant with at least one of the 17 articles in the charter, while 31 were noncompliant 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 noncompliant with five articles, more than any other diocese or eparchy.

Regarding allegations deemed credible when made, 695 were against 463 diocese-sanction 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 clerics 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 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, the report said.

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.
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 and religious sisters and brothers are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


KREUZ, Martha J., 49, St. Mary-of-the-Knobs, Floyd's Knobs, March 24. Daughter of John and Mary Ann Kreuz. Sister of Amy, Lindsey, Nancy McGarvey, Laura Snehey, Denis, John and Mary Kreuz.


STUHRENBERG, Robert H., 94, St. Mary, Greensburg, March 15. Uncle of several.


WOETZ, Margaret (Davis), 82, St. Peter, Buxton. March 20. Mother of Cheryl Quebbelman, Donald and Susan. Great-grandmother of seven. Great-grandmother of 38. Great-great-grandmother of 83.

PROVIDENCE SISTER MARY ANSELM COPPSMITH TAUGHT FOR 39 YEARS

PROVIDENCE SISTER MARY ANSELM COPPSMITH 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 Coppsmith 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 1943-49, the Holy Trinity School in New Albany from 1949-54, and The Sisters of Providence 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 Soll of Saint Mary-of-the-Woods.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, IN 47876.
**Youth Minister**

Our Lady of Lourdes Parish, in the East Deanery of the Archdiocese of Indianapolis, is seeking a full-time Youth Minister. The Youth Minister will be responsible for developing and administering a parish-based pastoral ministry for youth. The ideal candidate will have a Bachelor’s Degree in a relevant field, prior experience in Youth Ministry, and (or currently working toward) the National Certification in Youth Ministry Studies, and prior experience working toward) the National Certification in Youth Ministry, have (or currently administering a parish-based pastoral ministry of youth. The ideal candidate will have a

**Positions Available**

- Bachelor’s Degree in a relevant field
- Prior experience in Youth Ministry and/or currently working toward National Certification in Youth Ministry Studies
- Prior experience working with and training youth and adult volunteers

Interested applicants should submit a cover letter and resume to:

**Beverly Hansberry**
Our Lady of Lourdes Catholic Church
5555 E. Washington St.
Indianapolis, IN 46219

Fax: (317) 356-2358
E-mail: bhansberry@oldlindy.org

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**ATTENTION**

The Village Dove, a Catholic gift and book store with three locations, has served the community for 30 years. The owners are preparing to retire and are seeking interested buyers who have a vision of carrying on the ministry and mission of The Village Dove. Please contact Beth Kuczowski or Cathy Papesh at 317-253-9592.
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 may be maintained with some flexibility. Night and weekend work as necessary.

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

For questions, please contact:
Michael A. Svach
St. Charles Center
402 S. Independence Blvd.
Romeoville, IL 60446
815-834-4077
msvach@dioceseofjolit.org

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 Chicago, Illinois.

Saint Mary's School has been serving the Catholic community since 1872 and presently serves 540 children in pre-kindergarten through grade 8th. The school has a rich history in 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 humansely competent and comfortable with one whose life is in harmony with the Catholic Faith Tradition. To be considered for this position, the candidate should 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 Przybylski, Ph.D.
Superintendent of Schools, Diocese of Gary
9292 Broadway
Merrillville, IN 46410

Deadline for applications: Friday, April 14, 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 Scornaienchi family 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 Scornaienchi family 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.
- **Kneeling**—Respect for the Eucharist demands that we kneel without leaving back on the pew. Be careful not to drop or bungle 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.

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**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...

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- Camp Rancho Framas week-long campership
- In-home cooking demonstration and dinner for six prepared by chef Tony Hanslits
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...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.  
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Indianapolis, IN 46202

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