



The

Criterion

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The Mystery of Creation



A world made for evolution

By Brandon A. Evans
Second in a series

Understanding that the Book of Genesis does not teach science is only the first hurdle in reconciling the concept of evolution with Catholic theology.

One of the greatest difficulties is that though the theory of evolution is firmly established and is given accolades by even the pope, no one is quite sure *how* it actually works.

The answer that Charles Darwin found, and that many scientists subscribe to, is called natural selection.

Richard Miller, a professor of biology at Butler University in Indianapolis, explained the idea by means of three key facts.

“All species exhibit variation,” he said.

Miller means that within a certain species there are always differences—a litter of puppies will

See **EVOLUTION**, page 2

Shroud of Turin continues to puzzle scientists

By Brandon A. Evans

It's been more than 25 years, and Barrie Schwartz is still bringing the image of the Shroud of Turin to the world.

Not only does he run the informational Web site www.shroud.com, but he will also be featured in *Secrets of the Dead: Shroud of Christ?* at 8 p.m. on April 7 on PBS affiliate stations. (Check local PBS listings to verify the program date and time.)

Schwartz was the official documenting photographer for the Shroud of Turin Research Project in 1978—the first extensive scientific examination of one of the holiest relics of Christendom, which is housed in the Turin Cathedral in Italy.

The 15-foot cloth, which features the image of a man, has long been believed to be the linen in which the body of Christ was wrapped when he was taken down from the cross.

It is an image unlike any other in the world—the 1978 research project proved that it was no work of art.

Nor is it a medieval “photograph” on linen, or a burnt image, or the effect of radiation, Schwartz said.

The image of the man—scourged, crowned with thorns, crucified and lanced in the side—is so extraordinary that all the efforts to duplicate it have fallen drastically short, even with all the technology available today.

Not only does the man on the shroud appear in “negative,” as if he were on film, but there is also blood in various places and a unique spacial coding.

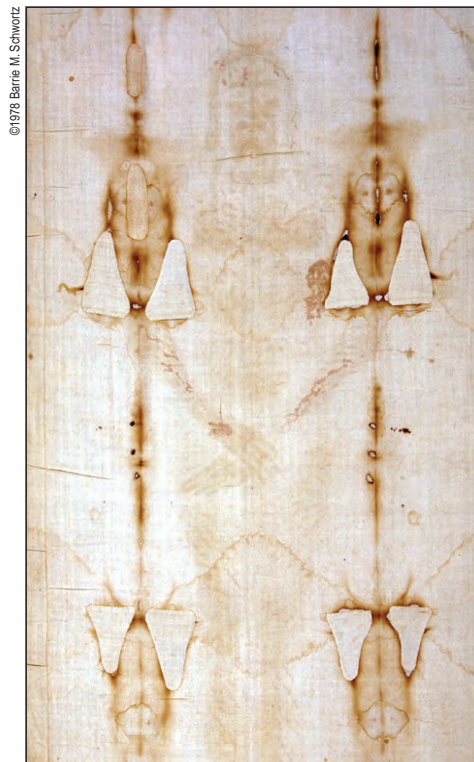
When seen in “negative,” those parts of the body closest to the cloth are the brightest, and the other details get darker and darker, until about 4 cm from the cloth, in which the details disappear.

The markings on the linen, under scientific scrutiny, also seem to be only at the very surface of the fibers, which were discolored by some unknown process.

Though many have their theories about how the image got there—and some are featured on the upcoming PBS special—Schwartz considers it a mystery.

He had once thought that by now science would have unlocked the secret, but it is just as elusive as ever and probably always will be, he said.

See **SHROUD**, page 9



The Shroud of Turin is shown as it appeared when photographed by Barrie Schwartz in 1978.

U.S. Senate passes Unborn Victims of Violence Act

WASHINGTON (CNS)—Passage of the Unborn Victims of Violence Act by the U.S. Senate drew praise from pro-life groups and criticism from advocates of keeping abortion legal.

“We applaud the Senate for voting for justice for women and their children,” said Cathy Cleaver Ruse, director of planning and information for the U.S. Catholic bishops’ Secretariat for Pro-Life Activities.

“No woman should ever be told she lost nothing when she loses her child to a brutal attacker,” Ruse added.

The Senate approved the bill by a vote of 61-38 on March 25. It had passed in the House on Feb. 26 by a vote of 254-163.

President Bush said he looked forward to signing it into law.

“Pregnant women who have been harmed by violence, and their families, know that there are two victims—the mother and the unborn child—and both victims should be protected by federal law,” he said.

Massachusetts Sen. John Kerry, the presumptive Democratic candidate for president in this fall’s election, voted against the bill.

The Unborn Victims of Violence Act is also known as “Laci and Conner’s Law” after Laci Peterson and her unborn son, Conner, whose disappearance and death drew national attention. The California woman was nearly eight months pregnant when she disappeared in December 2002. Laci and Conner’s bodies were found the following April on a beach.

Under the law, anyone who harms a woman’s unborn child while committing a federal crime, such as assaulting the woman on federal property, commits a distinct federal crime against the child in addition to the crime against the woman.

Sen. Dianne Feinstein, D-Calif., lost by a 50-49 vote on her attempt to replace the measure with a “single victim” substitute bill which would have eliminated language defining an unborn child as “a member of the species *homo sapiens*, at any stage of development, who is carried in the womb.”

Her substitute proposal would have increased penalties for an attack on a pregnant woman by adding a second charge of harm to the pregnancy, avoiding

See **UNBORN**, page 7

CNS photo from NASA via Reuters, image of Earth from 1972 Apollo 17 mission

EVOLUTION

continued from page 1

produce different colors, different sizes. No two animals are ever the same genetically, save examples of twinning.

“There are more individuals born than survive,” he said as his second point. Many species live under the constant threat of predators who will hunt the weakest—in this case, the newly born.

“Every species has the capability of producing an excess number of offspring,” he said. And many species, in particular insects, do have a very large number of young at a time.

When one puts those three statements together, they form the framework for natural selection. The logic seems to flow from it: If an animal parent has many offspring, and some will inevitably die from environment or predators, and the young are all different, then the ones that survive will be the ones that are the strongest—and have the genes to back it up.

The children of those survivors, while exhibiting variations (or mutations) themselves, will still all be mostly like their parents. Essentially, the strongest always survive and they have strong children. Genetic flukes become big time advantages.

This idea was adopted in a philosophical way by the robber barons of the early 20th century to justify their monopolist ways.

They simply appealed to natural selection as the law of nature—proposing that societal success is a matter of survival of the fittest. It is a justification of the “looking out for No. 1” mentality.

This philosophy is described by John Haught, a professor of theology at Georgetown University, as “an attempt to define what is humanly good in terms of some ‘natural’ aspect of the world.”

Philosopher G.E. Moore called it a “naturalistic fallacy.”

Natural selection does make the process of nature seem cruel, but what really muddies the theological waters is that it makes the evolution of God’s creation seem to be completely random.

Miller said that natural selection does not work to find the best overall genetic code, but rather only the best for a certain situation and environment. When those things change, the strong suddenly become weak and their subsequent generations must adapt to survive.

This would mean that in the long haul evolution was not working to bring about any “ideal” species, but rather only the best for the circumstances.

“We happen to be one of tens of millions of species living,” Miller said. “We’re all survivors.”

Other theories of evolution, such as genetic drift theory, also do not give evolved humans any special place in evolution.

Besides that, early evolution is built on the idea that the original life forms were brought into being by a stroke of luck—by the right chemicals being in the right place at the right time.

Haught said that perhaps what appears to be chance is really creation glorifying its maker.

“It does not diminish God’s providential role at all if the natural world is so extravagantly gifted that, at relevant moments in its unfolding, random events open the door abruptly to a creativity that gushes forth in astonishingly new and unpredictable ways,” he once wrote.

“Only an independent cosmos could dialogue or be truly intimate with God,” he wrote. “From this point of view, therefore, the epic of evolution is the story of the emerging independence and autonomy of a world awakening in the presence of God’s grace.”

Haught cites in his writing the late Jesuit Father Pierre Teilhard de Chardin for his unique ideas about evolution and natural selection. He considers the priest, who was also a scientist, as someone “who has probably thought more deeply about [evolution] than anyone else.”

Teilhard lived in the first half of the 20th century and tried to bring Catholicism and evolution together.

He believed that evolution has a direction, and that it tends toward more complex organic beings and more complex consciousness. This process is guided to the ultimate end of evolution—what he called the Omega. For Christians, that would mean God. It is by God drawing near to creation that this process occurs.

This idea, embraced by many because it brings together God and evolution, is not without its flaws.

One of those flaws is to assume that evolution, and within it, natural selection, is as solidly and absolutely proven as our articles of faith, which it is not.

The primary difficulty, though, is that Teilhard promotes a world—a people, a Church—that is in constant evolution, and places evolution at the center of the explanation of who man is.

“Some imprudently and indiscreetly hold that evolution, which has not been fully proved even in the domain of natural sciences, explains the origin of all things,” wrote Pope Pius XII in his 1950 encyclical *Humani Generis*, “and audaciously support the monistic and pantheistic opinion that the world is in continual evolution.”

He warned that these ideas “repudiate all that is absolute, firm and immutable.” In other words, these ideas threaten the objectivity of truth.

“Truth is not truth if it is ever changing,” said the late theologian Dietrich von Hildebrand.

“[Teilhard’s] ideas tend toward an anthropological view of man, which in turn fosters a sociological view of religion,” said Michael D. O’Brien, Catholic artist and the author of the novel *Father Elijah*. He said that this “fuels the heresy of modernism,” which states that all truths are in a continual movement.

O’Brien affirmed that a contemporary form of this heresy can be seen in some people—such as proponents of female ordination and homosexual “marriage”—who see their dissent from Church teachings as a necessary force to bring truth to its next stage.

In 1962, the Sacred Congregation of the Holy Office—now the Congregation for the Doctrine of Faith—issued a *monitum* (or “warning”) concerning the works of Teilhard and his followers. The *monitum* said that



Photo from the Science Museum of Minnesota

A chimpanzee holds her infant. The theory of evolution states that as life evolved on Earth, human beings eventually evolved from a line of chimpanzees in Africa. This image was taken from *Jane Goodall’s Wild Chimpanzees*, a film currently playing at the Omnimax theater in the Museum of Science and Industry in Chicago.

though the works in question had been met with great success, that they “abound in ambiguities, and even serious errors, as to offend Catholic doctrine.”

It further advises all bishops and teachers of the faith to protect the minds of the young against his writings—though it is not specific about what parts of his writings are good and what parts are questionable. This warning has not been revoked.

O’Brien said that the influence of Teilhard is far-reaching likely because of his poetic brilliance and sincerity, and also because there is an urgent need to reconcile science and religion.

While many may find Teilhard too extreme, parts of what he said may have validity.

Miller, for example, said that life does tend to become more complex over time. The very first form of life will always be, by necessity, simple. The only way for it to evolve is upwards.

But he did say that that does not necessarily mean that it will continue into the evolution of human life.

“Humans are one of the current products of evolution, but, under other circumstances, we might not be here,” Miller said. “Human are present now as a result of historical processes, in the same way, for example, that we are speaking English [mostly] in Indiana.”

If the asteroid that killed the dinosaurs hadn’t struck when it did, he said, the line of mammals might not have risen up.

“In other words, humans are here for a reason [actually a series of historical reasons], but not for a purpose,” he said.

“Scientific theories never use purpose as an explanation,” he said. “Purpose is not a legitimate explanation in science because one can never test for purpose.”

“Of course, a religious answer is that it’s God’s purpose to produce humans,” he said.

This is one way to look at the emergence of human life that lets science explain the details of evolution and theology explain the reasons why it happened.

Perhaps it is the case that natural selection did work to produce humans and that God designed it that way.

Benedictine Father Damien Dietlein, a professor of Old Testament theology at Saint Meinrad School of Theology in southern Indiana, said he thinks that it is more marvelous that creation would have the power to evolve than if, say, people, were just plunked down on Earth from nothing.

Many people, though—some scientists included—believe that natural selection and genetic drift are not satisfactory to explain the complicated and sophisticated mechanisms that exist, say, within normal cells.

“Recently ... more than a hundred scientists signed a full-page advertisement, published in the *New Republic* and elsewhere,

declaring that they are ‘skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life,’” wrote Father Richard John Neuhaus, editor of *First Things* magazine, in the March 2002 issue.

Father Neuhaus said that such scientists and Christians who advocate a “Designer” in creation are eager not to associate themselves with creationists.

“The long overdue scientific and philosophical challenge to Darwinism is not in the defense of a literal reading of Genesis; it is in the service of clear thinking,” Father Neuhaus wrote.

How science can deal with these questions may answer how God worked in evolution to produce such intricate creatures, but then again the answer may be more hidden and supernatural than earthly science can explain, especially when it comes to questions of divine design.

Dominican Father Benedict Ashley, a visiting scholar at the Pope John Paul II Cultural Center and adjunct professor at the Center for Health Care Ethics at St. Louis University, offered his own ideas about how God may have guided evolution to the point that humans emerged.

His answer: angels.

“There must be intelligences at work in the world that produce living things,” he said. “Only God can produce the spiritual soul, that’s the teaching of the Church. But intelligence using material forces can produce any kind of material effect we can imagine.”

Angels, he said, can be like chemists in the lab, working with creation to modify it, to bring forth new creatures.

Biblically, angels serve as messengers to humans, but that does not limit them to that task—and they were created before humans existed.

Father Benedict stressed that evolution does not take away from God’s work as Creator, because evolution is not claiming to create, but is rather modifying the creation. God was the first cause, the One that created everything from nothing.

“God set the whole thing in motion,” said Msgr. Joseph F. Schaedel, vicar general.

Regardless of the way that evolution worked, one thing that is agreed upon is that sooner or later humans as we know them emerged.

But even at that point, there is confusion and wrangling among theologians and Church officials as to what exactly happened when the first human, or humans, were created and how original sin plays into that.

(Next week: *The first couple, the Fall of man and the nature of original sin.*) †



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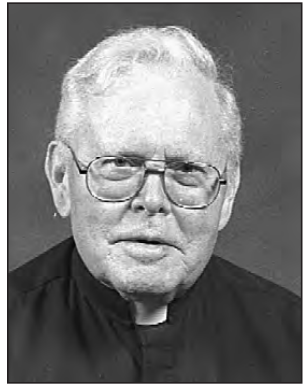
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Father Joseph Dooley enjoyed Hispanic and deaf ministries

By Mary Ann Wyand

Father Joseph W. Dooley, a retired priest who enjoyed participating in



Father Joseph Dooley

Hispanic and deaf ministries in the archdiocese, died suddenly on March 29 at St. Augustine Home for the Aged in Indianapolis. He was 87.

He had been walking with a friend in a hallway at the home operated by the Little Sisters of the Poor when he said he felt tired then sat down in a chair and died unexpectedly.

Archbishop Daniel M. Buechlein will celebrate the Mass of Christian Burial at 11 a.m. on April 2 at SS. Peter and Paul Cathedral in Indianapolis. Father Albert Ajamie, a retired priest who serves in

retreat ministry, will be the homilist.

The reception of his body is scheduled at 3 p.m. on April 1 at the cathedral. Calling will continue until 8:30 p.m., and the cathedral will remain open until 9 p.m. A prayer service is planned for 7 p.m. in the cathedral.

Burial is scheduled in the Priests' Circle at Calvary Cemetery in Indianapolis.

In addition to his parish ministry, Father Dooley served on the staff of the archdiocesan Metropolitan Tribunal from 1957 until he retired to the St. Augustine Home for the Aged in June 2001.

Father Dooley enjoyed traveling throughout the world, especially by train. He often invited people to join him on his travels.

His priest friends remember him as "a priest's priest" who was very tolerant of people's opinions yet upheld Church teachings.

Father Ajamie said his longtime friend was "dedicated to teaching and was a really good pastor" who had "a tremendous sense of tolerance in his parish ministry."

Father Dooley loved God and the

Church, Father Ajamie said. "Loving the Church meant he was a good son of the Church and worked for and with the Church and the thinking of the Church."

Father Ajamie said his memories of Father Dooley center on their longtime friendship.

"He was a wonderful friend, a good confidant, somebody I could talk with about anything and always get good counsel," Father Ajamie said. "He accomplished a lot, almost in the background. That showed his humility."

Father Dooley told humorous stories, Father Ajamie said, and was very kind to the homeless people who came to St. Mary Parish for help.

"He would ask the transients, who came to the parish asking for food, to work for it," Father Ajamie said. "He kept a broom outside and asked them to sweep the sidewalk."

Father Ajamie said he will miss his good friend, but he is "consoled that he's up there praying for me. He died after sitting down, a marvelously peaceful death."

Father Richard Mueller, a friend since childhood, attended Cathedral Grade School, Saint Meinrad Minor Seminary,

Saint Meinrad Major Seminary and the Theological College at Catholic University with Father Dooley.

"We were at Saint Meinrad together for five years," Father Mueller said. "When he finished the minor seminary, he went on to Washington to the Theological College at Catholic University. He was a Basselin Scholar there. He was very smart."

"We ended up in the same theology class in Washington," he said. "When we came home, we were ordained by Bishop [Joseph] Ritter on the same day at Saint Meinrad."

All four Dooley brothers studied for the priesthood at Saint Meinrad and were ordained there, Father Mueller said. "Joe was the oldest of the four, then Francis was next. Paul was in the following class and then James. Paul and James resigned from ministry in the sixties or seventies."

Father Dooley and Father Mueller served together on the staff of the Metropolitan Tribunal for many years.

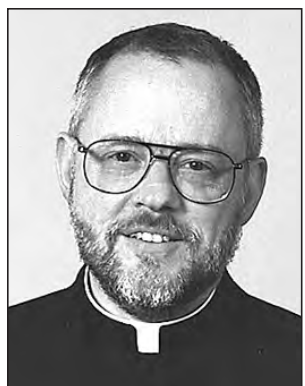
Father Dooley was fluent in Spanish, French, German and sign language.

See DOOLEY, page 7

Father Lawrence Borders taught in Japan and Saudi Arabia

By Sean Gallagher

Father Lawrence D. Borders, who was ordained to the priesthood four years ago, died on March 27 of pancreatic cancer. He was 53.



Father Lawrence Borders

Father Borders was the pastor of St. Maurice Parish in Napoleon and the sacramental minister of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings

County. He had served in those parishes since July 2002.

The Mass of Christian burial was celebrated by Archbishop Daniel M. Buechlein on April 1 at St. Maurice Church in Napoleon.

Father Donald Schmidlin, senior priest in residence at the St. Paul Catholic Center in Bloomington since his retirement in 2001, was the homilist.

Burial followed at Salem Cemetery in Cross Plains.

Father Schmidlin first met Larry Borders some 25 years ago when he was the pastor of St. Joan of Arc Parish in Indianapolis. It was after Mass one day.

"I was in the vestibule of the church and a young man of about 30 came up to me and asked, 'Can you help me become Catholic?'" Father Schmidlin recalled.

Over the course of the next several months, Father Schmidlin met with Borders often, helping him to learn more about the Catholic faith.

He eventually received him into the Church just before Christmas 1979. This was before the Rite of Christian Initiation of Adults was fully implemented in the archdiocese.

Borders had been baptized as a teenager at Shelby Christian Church near his home in Cross Plains. But he had been exposed to Catholicism from an early age through his two sisters, both of whom had married Catholics.

At the time that he had prepared him to be received into the Church, Father Schmidlin said he felt that Borders was a possible candidate for the priesthood.

"I told him that he should start thinking at some point in his life about becoming a priest," Father Schmidlin said.

The topic of the priesthood continued to be brought up through their correspondence over the course of the next 15 years while Borders taught English as a second language in Japan.

Finally, near the end of his time there, Borders decided that he wanted to investigate the possibility that God was calling him to a religious vocation.

Upon returning to the United States, Borders visited Father Schmidlin to talk with him about his interest.

"He came to see me and said, 'I'm ready to consider becoming a priest,'" Father Schmidlin said.

Borders began studies as a lay student at Saint Meinrad School of Theology then became a seminarian for the archdiocese after the end of his first year.

Nearly 21 years after Father Schmidlin first suggested that Borders think about becoming a priest, he was able to witness Borders' ordination on June 3, 2000, at SS. Peter and Paul Cathedral in Indianapolis.

"I was very happy about the whole thing," Father Schmidlin recalled.

Father Borders served as associate pastor of St. Bartholomew Parish in Columbus under Father Clement Davis, the pastor of the more than 1,500-household faith community.

Father Davis remembered him as a good homilist.

"People really enjoyed his homilies. He brought considerable erudition to it," Father Davis said. "He brought a dry and acerbic humor to them as well."

Father Davis also noted that Father Borders' background in foreign languages helped him get St. Bartholomew's Hispanic ministry started four years ago.

Lawrence Dean Borders was born on April 17, 1950, in Batesville.

He attended Cross Plains Grade School and Cross Plains High School before graduating from South Ripley High School in 1968.

He earned a bachelor's degree in Spanish as well as a master's degree in

applied linguistics at Indiana University in Bloomington, eventually ending his studies there in 1975.

He taught English as a second language during two periods at Marian College in Indianapolis, in between which he spent in the Middle East, where he taught in Saudi Arabia and traveled in several countries in Europe and Asia.

He was ordained to the diaconate by Auxiliary Bishop Robert W. Donnelly of Toledo on Oct. 30, 1999, at the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad Archabbey.

Following his ordination to the priesthood in 2000, Father Borders was assigned as associate pastor of St. Bartholomew Parish in Columbus.

His first Mass was celebrated on June 4, 2000, at St. Magdalen Church in New Marion.

In July 2002, he was appointed administrator of St. Maurice Parish in Napoleon as well as sacramental minister of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County. He was named pastor of St. Maurice Parish in Napoleon in July 2003.

Surviving are one brother, Sherrill Borders; six nephews; and five great-nieces and nephews.

Memorial gifts may be sent to the St. Maurice Parish Future Building Fund, P.O. Box 17, Napoleon, IN 47034.

(A series about Father Larry Border's life, faith and cancer journey will be published in April.) †



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Editorial



Actor Jim Caviezel portrays Jesus on the cross in a scene from *The Passion of the Christ*.

The Passion of Christ

As we listen to the Gospel accounts of the Passion and death of Christ on Passion Sunday and Good Friday, images of scenes in the movie *The Passion of the Christ* will undoubtedly come to our minds. For those of us who have seen this movie, our contemplation of Christ's suffering will never be the same.

We have long been convinced that most of the crucifixes in our churches, and the Stations of the Cross and stained-glass windows, are much too sanitized. (We quickly note that this is not true in some Central and South American churches, where depictions of Christ's Passion are much bloodier than in churches in the United States and in Europe.) Crucifixion was not a bloodless, or only minimally bloody, execution. And a Roman scourging was indeed as it was shown in the movie.

The Shroud of Turin is believed by many to be Jesus' burial cloth. Although it is true that its authenticity has been questioned, the shroud shows that the body it covered received more than 100 lashes, many with torture instruments that tore large chunks of flesh from the body. The Romans didn't have a law, as the Jews did, that scourging should not exceed 40 lashes.

Although we have some reservations about parts of Mel Gibson's movie, we are convinced that its overall effect is good. It is a shocking portrayal of the extent of the physical sufferings that the Son of God, the second person of the Trinity, experienced because of his love for humanity.

He died out of obedience to his Father ("not my will, but yours be done"), who had decided that this was the way humanity was to be redeemed. Only he who was without sin could atone for our sins. No mere human could do it, but only he who was both God and human.

Perhaps Gibson showed this best at the end of the film, when Mary, holding the dead body of Jesus, looks directly into the camera at the viewers as if to say, "He did this for you. It was for your sins that he was scourged and crucified."

Much has been made about the possibility that *The Passion of the*

Christ might stir up anti-Semitic sentiments. Not being Jewish, perhaps we have no right to comment on that possibility because we know that Passion plays in the past, and even the former Good Friday services of the Church, have inflamed anti-Semitism.

However, we don't believe that will happen this time. Yes, Caiaphas was portrayed as a villain, but it would be impossible to tell the story of Christ's Passion without showing his role. But for every Jew portrayed villainously, other Jews were shown to be sympathetic to Jesus.

We must remember that the early Christians considered themselves still to be Jews. The debates in the early Church were whether non-Jews, the Gentiles, could become Christians without first accepting the laws and practices of Judaism.

Yes, the leaders of the Jews in Jerusalem were the ones who delivered Jesus to the Roman authorities and demanded his death. They considered Jesus a rabble-rouser who might encourage the people to revolt against the Romans and thus force Pontius Pilate to take ruthless action against them. And yes, it was the Roman soldiers, portrayed as sadistic torturers by Gibson, who carried out the torture and crucifixion. But, as Catholic theology has always taught us, Jesus died for our sins.

Perhaps some of those who viewed *The Passion of the Christ* will have nightmares because of the excessive violence and gore of the movie.

Gibson meant his film to shock us, and he succeeded. We can understand why the early Christians did not have crucifixes—only crosses. They realized, as perhaps many 21st-century Christians did not, exactly what execution by crucifixion entailed. As generations followed that usually didn't witness crucifixions, Christians began to put a body on their crosses, but not the mutilated body of a real crucifixion. Thus, the sanitized version in our churches.

Thanks to Mel Gibson, we can now understand what Jesus went through for our salvation. It's a lot for us to meditate about.

— John F. Fink

Letters to the Editor

Catholics need to stay faithful to Church

I read with interest the report of Brandon A. Evans on the presentation titled "The Crisis in the Church and Her Response" given by Jesuit Father Joseph Fessio on March 3 at Holy Rosary Parish in Indianapolis. It brought a "flashback" to the 60's of what we Catholics experienced and lived through. We are now experiencing the consequences of that era.

We need to return to our Catholic "roots" and live a holy life, fidelity to the truth. We have lost the core element of our beliefs. You are indeed fortunate to have Archbishop Daniel M. Buechlein at the helm for your archdiocese. He is truly a man of God, a holy priest, a masterful teacher and a prolific leader. He

will never lead you astray.

Nadyne Stumpf Capone,
West Haven, Conn.

Habitat for Humanity story highlighted 'true Christianity' in action

The article "Students help give family needed 'miracle'" (*The Criterion*, March 12, 2004) was excellent.

Everyone involved—students, Churches of many denominations—should be congratulated. The whole endeavor is a demonstration of true Christianity.

Thank you for making my day. I'm a Habitat for Humanity supporter and have been for many years.

Best wishes to the Glover family.

Ada L. Kukurisas, Brazil

Letters Policy

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

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

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

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

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

The Bottom Line/Antoinette Bosco

Message for Mel Gibson: A sequel to *The Passion*

After months of publicity about Mel Gibson's film *The Passion of the Christ*, I was anxious to see it—curious to see for myself how this film presents the truths of the Gospel. When I saw it, I must say honestly that I was deeply disappointed.

We see the torment, the torture and the death of Jesus. But I believe that unless one is very familiar with the Gospels, the violence on the screen, depicting the excruciating pain that Jesus willingly accepted, cannot really be understood.

Many people I have talked to about this film agree and believe there should be a next step for Gibson. Cal Samra, the man who founded the Fellowship of Merry Christians, is one of them. He thinks the actor/director should do an even more challenging sequel titled *The Resurrection of the Christ*.

I spoke to Samra, and it struck me that he was onto something important.

Samra acted on his proposal by seeking out Gibson's company, Icon Productions, in Santa Monica, Calif., and sending them a framed print of the painting *The Risen Christ by the Sea* with a letter that said: "We think it is important that we not only experience the redemptive power and the suffering of the Passion of Christ, but also God's great power, victory and eternal joy in an equally compelling movie production of his resurrection."

In our conversation, Samra was very clear in saying why he contacted Gibson.

"There's a major hole here," he said. "My thinking is that you can see what the Lord suffered and that really impacts you. But that's only half the story. I'm suggesting something extremely challenging: Do a sequel on the Resurrection. There's so much more that goes on later. Can anyone ignore Christ's presence down the centuries?"

Samra told me that he has witnessed a new phenomenon that should be getting attention. Many modern Churches are reviving the very old Christian tradition of Resurrection celebrations.

"One day is not enough to celebrate the Resurrection," he explained.

He spoke of early Christians, naming the Greeks, Slavs and Italians, who had Easter celebrations that lasted a week, ending in "Bright Sunday," which was seen as the beginning of Christ's permanent presence in the world.

"These have died out over the last 1,000 years, but now a revival is happening," he said, mentioning several Churches nationwide from Florida, Indiana and North Carolina to California.

At the First Presbyterian Church of Winter Haven, Fla., Bright Sunday has been celebrated for the past five years.

"Butterflies, a Christian symbol for the Resurrection, were adopted as a decorating motif," he said. "People are invited to dress in their brightest colors for worship that Sunday. Last year, fiber optic lights were strung throughout the Church. Included in each bulletin was a bookmark in the shape of a cross, with a butterfly and these words imprinted on it: 'Because I live, you also will live.'"

Samra's mission began 19 years ago after a traumatic experience catapulted him into a new understanding of God's love and goodness for each of us, revealed in the life, death and Resurrection of his son, Jesus.

The fellowship that Samra began, with the help of his wife, Rose, was sorely needed because it focuses on the light, laughter and joy that Jesus gave to the world. The name of their publication says it well: *The Joyful Noiseletter*. I hope to read in it one day that Gibson was inspired to act on Samra's suggestion with a sequel titled *The Resurrection of the Christ*.

(Antoinette Bosco is a columnist for *Catholic News Service*.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

What *The Passion of the Christ* can teach us about faith

With the fifth Sunday of Lent, our thoughts turn toward the Passion of Christ and the Paschal Mystery to be celebrated poignantly during the following Holy Week.

I think that those who viewed the movie *The Passion of the Christ* earlier in Lent may experience the reading of the Gospel accounts of the Passion on Palm Sunday and Good Friday a bit more vividly than usual. One left the theater realizing that the depth of human suffering and agony of Jesus was beyond belief. One could not leave without realizing that he suffered evil because of our sins. By his Passion, death and resurrection, Jesus conquered the Evil One in obedience to the Father of mercy because he loved us.

The movie featured the roles of participants and observers of the Passion in ways that enrich one's imagination and reflection and prayer. The role of Satan, the Evil One, in contest with Jesus, especially as he was communicating in prayer with his Father, was graphic. The ruthless crowds and soldiers provided a suggestive image of how all of us add to the Passion of Christ by our sins—even with righteous conviction.

But I was struck most of all by "agents of good" in the film. Those who

caught my attention were Pontius Pilate's wife; Mary Magdalene; Mary, the mother of Jesus; Veronica; the Apostle John and Simon of Cyrene. It occurred to me that these agents of charity model attitudes and behavior fitting for our imitation during these last weeks of Lent 2004.

Pilate's wife not only opposed the conviction of Jesus, she was shown to have sympathetic eyes for his mother. It was a touching scene when, surreptitiously and at risk, she brought what appeared to be towels to Mary. It was a gesture of kindness by someone who understood the suffering of a mother who witnessed horrible cruelty inflicted on her innocent child; and she was to watch him die, ignominiously at that. It is a great grace for us to intentionally keep an eye out for those who suffer helplessly in the shadows of life.

Simon of Cyrene came on the bitter scene with his small son. As he tried to steer his son from witnessing the brutality, he was spotted by the Roman soldiers and forced to help Jesus bear the cross. One could sense Simon's concern and respect grow along the tortuous uphill climb to Calvary. He fled the scene of crucifixion in harried dismay. We know from Scripture that his son, Rufus, would eventually become a respected member

of the early Christian community. I don't think it is a stretch to believe that his father, Simon, led the way. As a parent, though not by choice at first, he modeled concern for a suffering victim. We all have opportunities to do likewise.

By tradition, Veronica did the same. At her own risk, this young adult also stepped forward to offer the touch of human consolation to Jesus, who collapsed repeatedly on the way to his execution. She could not stand by and do nothing. She dashed to him and cleansed the blood and sweat from the face of the fallen Christ with her own veil. She did what she could and surely was touched by the grateful look of Jesus.

It was difficult to watch Mary, the mother of Jesus, as she witnessed the entire criminal proceedings of trial, inhuman punishment and execution. What a disturbing yet touching moment after the bloody scourging of Jesus at the pillar when Mary got down on her knees and, with the towels given her by the wife of Pilate, methodically began to wipe up the sacred blood spilled by her

son. What a dramatic moment of witness for all that is sacred about human life. It was the love of a mother for her son, but also a dramatic gesture against the evil that was being perpetrated against human dignity.

And Mary Magdalene never left the side of Mary, the mother of Jesus. And she too got down on her knees, removed her veil and helped wipe up the blood of Christ. She who loved much was forgiven much and loved even more.

The beloved Apostle John alerted Mary that the time had come. He accompanied the Mother and Mary Magdalene the entire bloody way. He wept for his friend and master tormented so cruelly. Tearfully, he accepted Christ's charge just moments before he died on the cross to look after his Mother. His was an act of loyal faith. At that difficult moment, he could hardly be certain of the outcome of the paschal mystery.

Loyal faith and saying yes to Jesus is a grace for which we can pray fervently on the way to Holy Week. †

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 lección de fe de *La Pasión de Cristo*

Con la llegada del quinto domingo de la Cuaresma volcamos nuestro pensamiento hacia la Pasión de Cristo y el Misterio Pascual que celebraremos intensamente durante la Semana Santa que le sigue.

Considero que aquellos que vieron la película *La Pasión de Cristo*, a comienzos de la Cuaresma experimentarán más vívidamente que de costumbre la lectura de los relatos del evangelio sobre la Pasión del Domingo de Palmas y el Viernes Santo. Uno sale de la sala de cine con la percepción de que la dimensión del sufrimiento humano y la agonía de Jesús sobrepasan los límites de lo creíble. Uno no puede salir del cine sin darse cuenta de que sufrió horrores debido a nuestros pecados. Gracias a su Pasión, muerte y resurrección Jesús venció al Inicuo obedeciendo al Padre misericordioso porque nos amaba.

La película presenta el papel que jugaron participantes y testigos de la Pasión de modo tal que nos enriquece la imaginación, nos llama a la reflexión y a la oración. El papel de Satán, el Inicuo, desafiando a Jesús, especialmente cuando Él se comunicaba con su Padre, es muy gráfico. Las masas y los soldados despiadados proporcionan una imagen sugestiva de cómo todos contribuimos a la Pasión de Cristo con nuestros pecados, aun con convicciones justificadas.

Pero lo que más me impactó de la película fueron los "agentes del bien". Entre los que me llamaron la atención se

encuentran la esposa de Poncio Pilatos; María Magdalena; María, la madre de Jesús; Verónica; el Apóstol Juan y Simón Cirineo. Se me ocurre que estos agentes de caridad representan actitudes y comportamientos dignos de ser imitados durante estas últimas semanas de la Cuaresma 2004.

La esposa de Pilates no solamente se opuso a la condena de Jesús, sino que también demostró ser compasiva con su madre. Es una escena conmovedora cuando subrepticamente y arriesgándose le lleva a María lo que parecen ser toallas. Fue un gesto de amabilidad de parte de alguien que entendía el sufrimiento de una madre que presenciaba la horrible crueldad inflingida sobre su hijo inocente. Y debía verlo morir ignominiosamente en tales circunstancias. Resulta una enorme bendición para todos nosotros poder velar intencionalmente por aquellos que sufren irremediabilmente en las sombras de la vida.

Simón Cirineo llegó a la amarga escena con su pequeño hijo. Mientras trataba de evitar que su hijo presenciara la brutalidad, uno de los soldados romanos notó su presencia y lo obligó a ayudar a Jesús a cargar la cruz. Se puede sentir cómo aumenta la preocupación y el respeto de Simón a lo largo de la tortuosa subida de la cuesta al Calvario. Desaparece de la escena de la crucifixión con gran consternación. A través de las escrituras sabemos que su hijo, Rufus, se convierte en un miembro

respetable de la comunidad cristiana temprana. No creo que resulte exagerado pensar que su padre, Simón, guió su senda. Como padre demostró preocupación por una víctima que sufría, aunque inicialmente no fuera por su propia voluntad. A todos se nos presentan oportunidades para hacer lo propio.

Según la tradición, Verónica hizo lo mismo. Bajo su propio riesgo, esta joven adulta también se prestó para ofrecer el toque del consuelo humano a Jesús quien se desplomó varias veces en el camino a su ejecución. No pudo quedarse quieta y no hacer nada. Corrió hacia Él y limpió la sangre y el sudor del rostro del Cristo caído con su propio velo. Hizo lo que pudo y ciertamente se sintió conmovida por la mirada de agradecimiento de Jesús.

Fue difícil observar a María, la madre de Jesús, mientras presenciaba el proceso criminal del juicio, el castigo inhumano y la ejecución. Qué escena tan impactante y a la vez conmovedora después del azote sangriento de Jesús en el pilar, cuando María se arrodilla y, con las toallas que le entregó la esposa de Pilates, empieza a limpiar metódicamente la sangre sagrada derramada por su hijo. Qué momento tan dramático que da testimonio de todo lo que es sagrado para

la vida humana. Se trataba del amor de una madre por su hijo, pero también es un gesto dramático contra el mal que se perpetraba en contra de la dignidad humana.

Y María Magdalena nunca abandonó a María, la madre de Jesús. Y ella también se arrodilló, se quitó el velo y ayudó a limpiar la sangre de Cristo. Ella que amó tanto fue igualmente perdonada y amada aun más.

El querido Apóstol Juan le avisó a María que había llegado el momento. Él acompañó a la Madre y a María Magdalena durante toda la senda sangrienta. Lloró por su amigo y maestro ante la crueldad de su tormento. Con lágrimas en los ojos aceptó la encomienda de Cristo momentos antes de que muriera en la cruz, de velar por su Madre. El suyo fue un acto de fe leal. En ese momento tan duro difícilmente podía estar seguro del desenlace del misterio pascual.

La fe leal y decirle "sí" a Jesús es la gracia por la que debemos rezar fervientemente en nuestro camino hacia la Semana Santa. †

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!

Check It Out . . .

The Passion of Our Lord Jesus Christ will be presented at 7 p.m. on April 2 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The St. John Passion Choruses by Tomás Luis de Victoria have been sung during the chanting of the Good Friday Gospel at the Sistine Chapel for 400 years. For more information, call the Cathedral Parish office at 317-634-4519.

The Indianapolis Chapter of the Knights of Columbus is sponsoring its **67th annual Outdoor Way of the Cross** at 12:15 p.m. on April 9, Good Friday, on the American Legion Plaza at North Street between Pennsylvania and Meridian streets. The event was first held in 1937. For more information, call Richard Pape at 317-445-6701.

There will be a **blessing of the first foods of Easter** at noon on April 10, Holy Saturday, at St. Thomas the Apostle Parish, 523 S. Merrill St., in Fortville. The blessing of food to be eaten on Easter Sunday is a Slavonic Easter tradition. People are encouraged to bring an item, or a small basket, of food to have blessed during the short prayer service. For more information, call 317-485-5102.

The youth ministry members of St. Mary Parish, 212 Washington St., in North Vernon, will present **"The Living Way of the Cross"** at 2 p.m. on April 4, Palm Sunday, and at 1 p.m. on April 9, Good Friday. The drama, which depicts the last hours of Jesus Christ's life on earth, has been presented by teens from the North Vernon area in Jennings County since 1980. This year, there will be about 40 young people from the eighth-through the 12th-grade involved in the re-enactment. For more information, call the parish office at 812-346-3604.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, will host **"Women in the Bible"** on May 2. The performance will be

presented by Sisterhood, a Christian drama ministry that has worked in Indiana and Kentucky for more than seven years. Before the performance, the audience will be able to enjoy a chocolate buffet prepared by The Bay Window. The buffet begins at 2 p.m., and the performance starts at 3 p.m. The cost of the event is \$30, with \$10 off per ticket for two or more. Registration is required before April 20. For more information, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

There will be a course about the **Book of Revelation** on April 19 and 26 and May 3 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. The course will begin immediately after the 5:45 p.m. daily Mass, and will discuss how the book speaks to us today and what the imagery and symbols in the book mean. The cost is \$5 per person. For more information or to register, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

SS. Peter and Paul Cathedral Parish in Indianapolis will have its **2004 Inaugural Gala Fundraiser** on April 25 at The Marian Building, 1011 E. St. Clair St., in Indianapolis. The event will feature a lunch, silent auction, music and raffle. The proceeds will benefit the ministries of Cathedral Parish. The cost is \$25 per person, or \$200 for a table of eight. For more information, call the parish office at 317-634-4519.

Marian College, 3200 Cold Spring Road, in Indianapolis, will host Michelle Stevens, who will speak at 7 p.m. on April 5 in the Allison Mansion on **"Rebuilding Peace for All Living Things: Eco-Cultural Restoration in Mesopotamian Marshes of Southern Iraq."** Stevens has been the project manager for Eden Again for the past 10 months, having taken a leave of absence from her job at the California Department of Water Resources. She is

also a part-time faculty member at California State University in Sacramento. The address is part of the senior seminar/convocation lecture series. For more information, call Marian College at 317-955-6000.

Cathedral High School, 5225 E. 56th St., in Indianapolis, will present **Jesus Christ Superstar** at 7:30 p.m. on April 22-25 and also at 3 p.m. on April 25. For more information, call the high school office at 317-542-1481.

The Frog Prince, based on a tale by the Brothers Grimm, will be presented at 7 p.m. on April 23-24 and also at 2 p.m. on April 24 in Peine Theatre in Fisher Hall at Marian College, 3200 Cold Spring Road, in Indianapolis. The presentation will combine song, dance and comedy with the story of a young prince who has been turned into a frog by an evil witch. Tickets are \$3 per person. For more information or for reservations, call 317-955-6588.

Rachel's Companions is a confidential, Catholic spiritual support group for those affected by abortion and in need of healing. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521. †

Holy Week liturgies

(Editor's note: Due to space constraints, The Criterion is only able to list the Holy Week schedules of the archdiocesan cathedral and Saint Meinrad Archabbey. All are invited to attend the events at either location. For more information about specific parish liturgies and events, contact those parishes.)

SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, will celebrate several special **liturgies during Holy Week**. The sacrament of reconciliation will be offered from 3:30 p.m. to 4:15 p.m. on April 3. Palm Sunday Mass will be celebrated at 5 p.m. on April 3 and at 10:30 a.m. on April 4. There will be solemn sung Vespers at 5 p.m. on April 4. The archdiocesan Chrism Mass will be held at 7 p.m. on April 6. The Mass will be interpreted in American Sign Language. The Mass of the

Lord's Supper will be celebrated at 6:30 p.m. on April 8, with a solemn procession and period of adoration following Mass until 11 p.m. The liturgical service of Good Friday will be held at 1 p.m. on April 9, along with solemn sung Vespers at 7 p.m. The Easter Vigil Mass will be celebrated at 8 p.m. on April 10. Easter Sunday Mass will be celebrated at 10:30 a.m. on April 11, with solemn sung Vespers at 5 p.m. For more information, call the Cathedral Parish office at 317-634-4519.

Saint Meinrad Archabbey in St. Meinrad will offer several **Holy Week liturgies**. There will be a blessing and procession with palms, followed by Vespers, at 5 p.m. on April 3, and a Mass at 9:30 a.m. on April 4, Palm Sunday. That evening, at 5 p.m., there will also be Vespers. The Mass of the Lord's Supper will be celebrated at 5 p.m. on April 8, Holy Thursday. The Liturgy of the Passion and Death of the Lord will be at 3 p.m. on April 9, Good Friday. Later that day, at 7 p.m., the Vigils of Holy Saturday will be offered. There will be Vespers at 5 p.m. on April 10, Holy Saturday, and at 8:30 a.m. the beginning of the Easter Vigil will be held. The conclusion of the Easter Vigil and Mass will be at 5 a.m. on April 11, Easter Sunday. Vespers will be offered at 5 p.m. There will be a Mass at 9:30 a.m. and Vespers at 5 p.m. on April 12, Easter Monday. There will also be a Mass at 8 a.m. and Vespers at 5 p.m. on April 13, Easter Tuesday. For more information, call Saint Meinrad at 812-357-6501. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

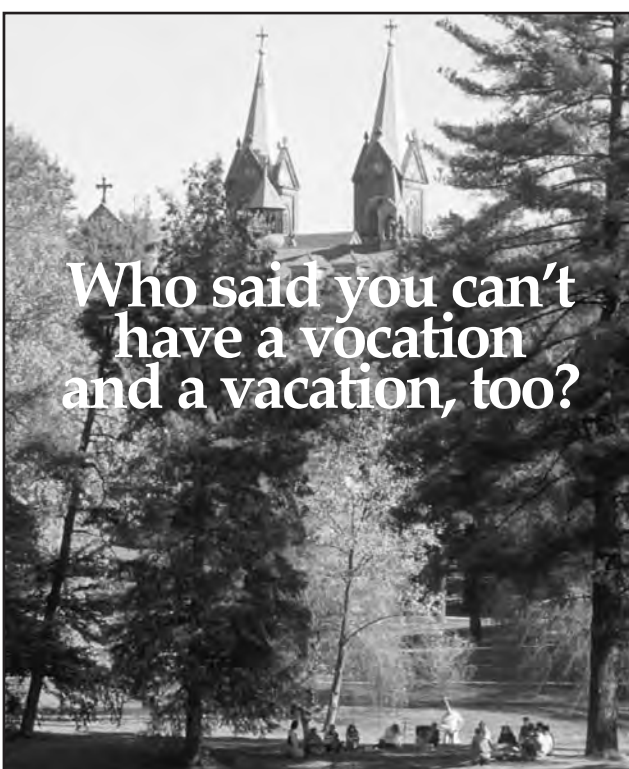
Eternal Sunshine of the Spotless Mind (Focus) Rated **A-III (Adults)** because of implied sexual encounters, fleeting rear nudity, some drug content and recurring rough and crude sexual language, as well as profanity. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Jersey Girl (Miramax) Rated **A-III (Adults)** because of recurring profanity, an instance of rough language, a few crass expressions and sexual references. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

The Ladykillers (Touchstone) Rated **A-III (Adults)** because of some violence, a comedic treatment of larceny, as well as much rough and crude language and humor. Rated **R (Restricted)** by the MPAA.

Scooby-Doo 2: Monsters Unleashed (Warner Bros.) Rated **A-II (Adults and Adolescents)** because of some mild crude language and puerile humor as well as some scary action sequences. Rated **PG (Parental Guidance Suggested)** by the MPAA.

Taking Lives (Warner Bros.) Rated **L (Limited Adult Audience)** because of recurring gory violence and associated autopsy images, a sexual encounter with partial nudity, and frequent rough and crude language. Rated **R (Restricted)** by the MPAA. †



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DOOLEY

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Father Mueller said Father Dooley served for a time as a spiritual director at a seminary in Costa Rica.

He also studied American Sign Language at Gallaudet University in Washington, D.C.

His love of traveling and trains took him to Europe many times.

"He would take a group of people and travel all over Europe by train," Father Mueller recalled. "I heard lots of stories about his travels. I didn't go along. His trips were too rugged for me. Sometimes, instead of getting a hotel, they would ride the train all night."

Father Mueller said he visited Father Dooley at the St. Augustine Home last week, and "he was still taking about his travels by train. So he has graduated to the great railroad in the sky."

William Joseph Benedict Dooley was born on Jan. 13, 1917, in Indianapolis.

He attended St. Joan of Arc School and Cathedral Grade School, both in Indianapolis, then continued his secondary education at the former Saint Meinrad High School in southern Indiana.

He studied for the priesthood at the former Saint Meinrad College and the Theological College at The Catholic University of America in Washington, D.C. After his ordination, he earned a licentiate of sacred theology and a doctorate in sacred theology at Catholic University.

He was ordained to the diaconate by Bishop Joseph Elmer Ritter on June 6, 1943, at the Theological College and ordained to the priesthood by Bishop Ritter on May 30, 1944, at Saint Meinrad Archabbey Church.

Father Dooley celebrated his first Mass in June 1944 at SS. Peter and Paul Cathedral in Indianapolis.

His first assignment was as associate pastor of St. Mary Parish in Richmond. In 1945, he returned to Catholic University

for graduate studies.

In September 1946, he began a new ministry as an instructor at Saint Mary-of-the-Woods College, with residence at St. Patrick Parish in Terre Haute.

In June 1947, he was named assistant chaplain for the former Ladywood School in Indianapolis.

In June 1954, he was appointed associate pastor of St. Mary Parish in Indianapolis and instructor at Marian College in Indianapolis.

Three years later, in May 1957, he began years of service to the archdiocesan Metropolitan Tribunal as a synodal judge and synodal examiner, assisting with divorce ministry.

In May 1958, he was appointed associate pastor of St. Joan of Arc Parish and continued his educational ministry as an instructor at Marian College in Indianapolis.

His first pastorate, in May 1966, was at St. Thomas Aquinas Parish in Indianapolis. In August 1971, he was named co-pastor of St. Thomas Aquinas

Parish with Father Martin Peter.

In July 1976, he was appointed defender of the bond for the Metropolitan Tribunal. Two years later, in July 1978, he was named pastor of St. Mary Parish in Indianapolis.

In October 1981, Father Dooley was named pastor of St. Mary Parish in Richmond. He retained his assignment as defender of the bond with the Metropolitan Tribunal and his ministry with the Deaf Apostolate for the archdiocese. He was named defender of the bond for the Provincial Appellate Tribunal in 1983.

In July 1987, he retired as pastor of St. Mary Parish in Richmond, but continued his archdiocesan service at the Metropolitan Tribunal.

In 1994, he served as Catholic chaplain of the former Indiana Boys School in Plainfield, now called the Plainfield Juvenile Correctional Facility.

In 1995, he was reappointed defender of the bond of the Metropolitan Tribunal.

He is survived by a brother, Paul Dooley. †

Three federal courts hear challenges to partial-birth abortion ban

WASHINGTON (CNS)—Federal judges in New York, San Francisco and Lincoln, Neb., began hearing cases on March 29 about whether the law banning partial-birth abortion is constitutional.

The federal law signed by President Bush in November was being challenged for several reasons, including its lack of a clause providing an exception for when a pregnant woman's health would be endangered by using a different type of abortion.

Supporters of the ban say that a health provision would have rendered the legislation virtually meaningless because of the broad definition of maternal health given by the U.S. Supreme Court in 1973 in its decisions to legalize abortion.

Ending partial-birth abortion has been a

major priority for the U.S. bishops for almost a decade.

In his opening statement in U.S. District Court in New York, A. Stephen Hut, attorney for the groups suing to block the law, said it should be overturned because it is vague and "unconstitutionally compromises a woman's right to reproductive choice and it is designed to remove the abortion alternatives."

Assistant U.S. Attorney Sean H. Lane described the law as an attempt to end an "inhumane and gruesome procedure that causes pain to the fetus."

He said evidence "will illuminate that partial-birth abortion is never medically necessary and is an inhumane procedure that should be banned."

The law bars a type of abortion that is usually performed in the second or third trimester. In it, a live fetus is partially delivered then the skull is punctured to sever the brain stem before the whole body is delivered.

Under the law, doctors who perform such abortions, which are also known to physicians as "intact dilation and extraction," are subject to up to two years in prison.

Opponents of the law, who include Planned Parenthood and the National Abortion Federation, argue that its wording could criminalize other types of abortion. Supporters say it is written to apply only to one procedure.

In anticipation of a challenge over the

lack of a health exception, Congress in passing the law found that "a partial-birth abortion is never necessary to preserve the health of a woman" and the procedure itself "is outside the standard of medical care."

In the time leading up to the case, U.S. District Judge Richard Casey ordered New York Presbyterian Hospital to give the Justice Department its records about partial-birth abortions performed there. A judge in Michigan issued a similar order. However, federal judges in San Francisco and Illinois ruled that hospitals did not have to turn over similar records.

To support its argument that the procedure is never medically necessary, the government had sought records from abortion providers. †

UNBORN

continued from page 1

any mention of a second victim.

Although the legislation adopted specifically excludes any application to voluntary abortion, Feinstein called it "the first strike against all abortion in the United States."

The week before the Senate vote, Cardinal William H. Keeler of Baltimore, chairman of the bishops' Committee on Pro-Life Activities, urged passage of the bill.

"This bill simply ensures that both mother and child are protected from violent assault and murder," he said.

Ruse, responding to attacks on the legislation by supporters of legal abortion, said, "We are grateful to the Senate for ignoring the offensive claims of the abortion lobby and its allies in Congress. Abortion activists may recoil from the acknowledgment of a child's existence

before birth, but their efforts to erase the child as a second victim in a violent crime are an insult to all women and families who have lost a loved one to violence."

Maggie Gray, president of the National Council of Catholic Women, said passage of the new legislation "closes a 'justice gap' for unborn children by recognizing their injuries and providing legal redress."

Father Frank Pavone, national director of Priests for Life based in Staten Island, N.Y., said the Senate vote "is another sign that our legal system is experiencing a new moment of awareness in regard to the unborn child."

The American Life League said it was encouraged that 61 senators were "willing to publicly state that a preborn baby is a human being."

But the league said it could not support the language of the new legislation because "this law has a clearly stated exception for abortion," perpetuating "the lie that some preborn babies' rights are worth defending and others are not." †

I believe sharing is something you never outgrow .

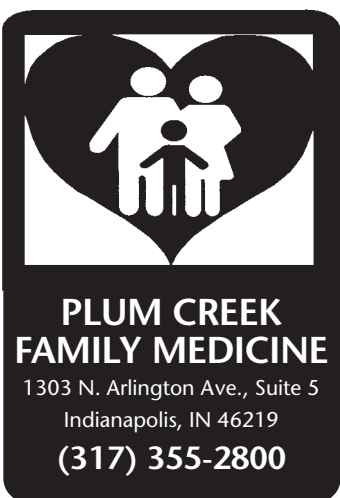
It isn't supposed to end in kindergarten. Or when we get older. I believe sharing is a way of life. But why stop there? Nothing can keep us from giving. The Catholic Community Foundation has a number of financial tools that can help you help the Church carry on its mission, from simple one-time gifts to endowments. For more ways to remember the Church in your estate, ask for Jim Wathen at 800-382-9836.



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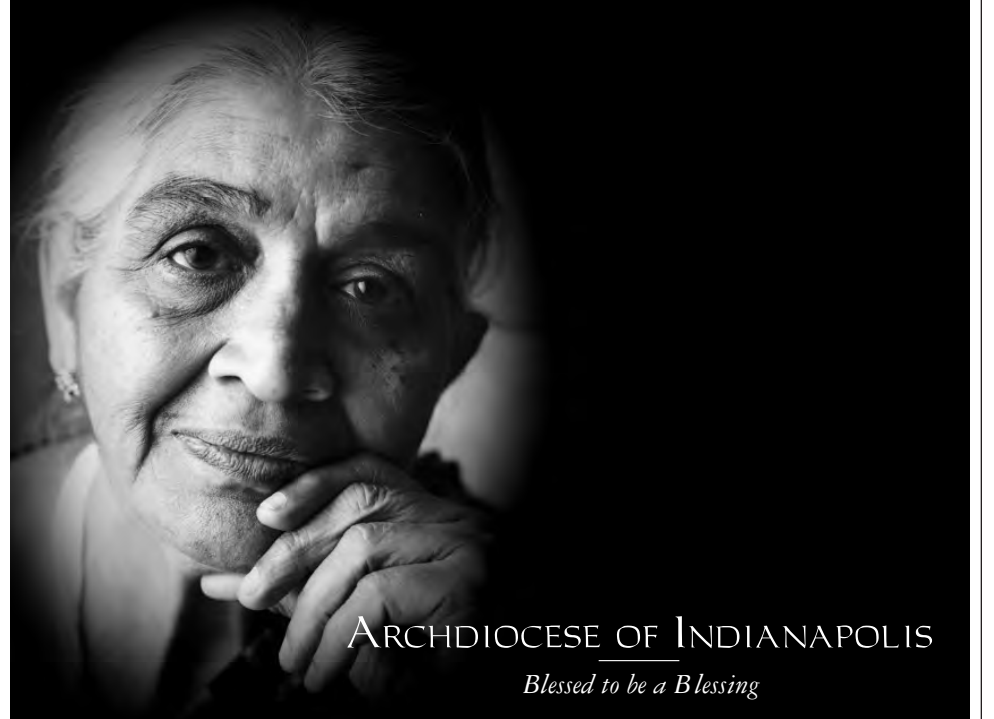
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Michele R. Stookey, M.D.

Holly Simpson, M.D.

Sacha Niemi, M.D.



SHROUD

continued from page 1

Though science may never show how the famous image got there, or reveal exactly who the man on the shroud is, Schwartz has come to his own conclusion.

"Based on 27-plus years of involvement ... the only logical answer or explanation for the Shroud of Turin is that it wrapped the body of Jesus after he was crucified," Schwartz said.

Schwartz, who until 2001 has spent 14 years as an imaging consultant at Cedars-Sinai Medical Center in Los Angeles, first came to research and photograph the Shroud of Turin as a Jew. And, having been convinced of the authenticity of the shroud, he is still a Jew.

"In many ways, I consider my involvement with the shroud a perfect example of God's sense of humor," he said.

But far from being funny, he sees his constant Jewish faith as a way for him to remain unbiased in his shroud research.

The difference between Jews and Christians, he said, is the Resurrection. Belief that the shroud contained Jesus' body does not require belief in the Resurrection.

No one disputes that Jesus was a real person, he said. Of course, for Christians, the Resurrection may explain how the image came to be on the shroud.

The *Secrets of the Dead* program goes into detail about some of the new historical discoveries that date the shroud much further into history than skeptics have thought.

In 1988, a team of three carbon-dating labs given access to the Shroud of Turin unanimously declared that the relic could only be dated to the 13th or 14th century.

The occasion was given wide press coverage and the shroud began to be dismissed as a fake.

Now, Schwartz said, there is clear evidence that casts a serious shadow on the carbon-dating process.

Originally, seven samples from different parts of the shroud were to be given to seven different labs, which were also supposed to do a chemical analysis.

At the last moment, the plan was changed. One sample would be taken and split three ways to three labs. Each lab neglected to do a chemical analysis.

The reason given was "expediency."

"Well," Schwartz said, "when you have, potentially, the most important relic of Christianity, and you, for expediency, change the test that could make or break its authenticity, that's not good judgment in my opinion."

It turns out that the sample the carbon-daters chose was enormously bad—it was an area of the cloth damaged by years of handling and which showed up as being drastically different than the rest of the shroud in ultra-violet photography.

Now there is more. "There is empirical, scientific evidence now in existence that shows that that section of the cloth was, in fact, a reweaving, probably done in France, while the shroud was there, by the French court," Schwartz said.

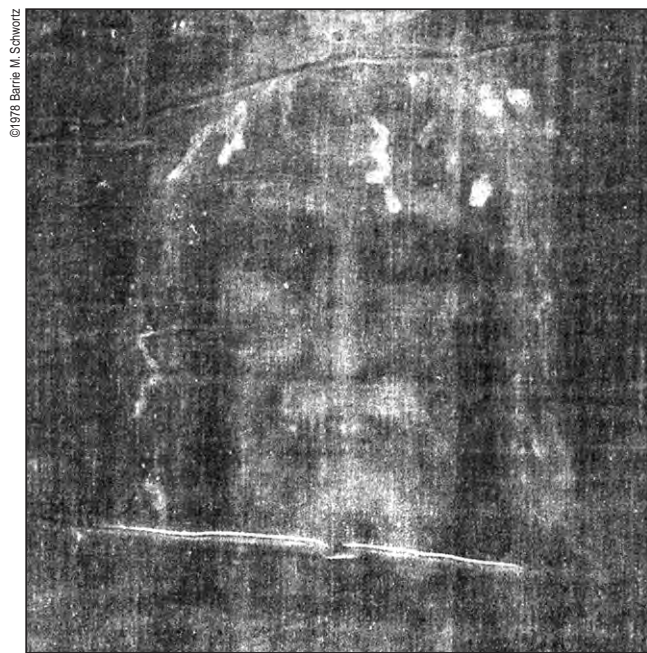
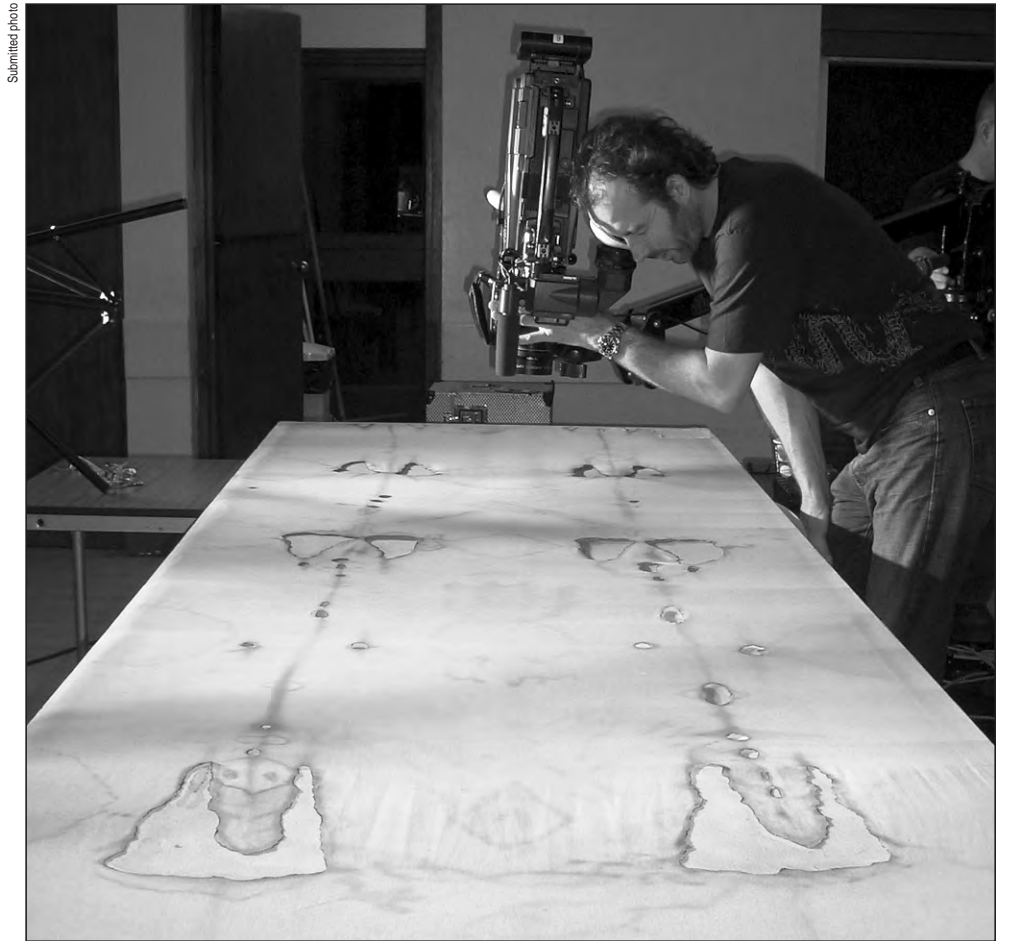
The French at that time had mastered a technique of invisible reweaving that is nearly impossible to detect, but easy to see with modern microscopes.

"I'm offended by the way the carbon-dating was done," Schwartz said. "I'm offended by the egos of the people involved."

"What about all the other data?" he asked. "What about all the other scientific evidence that goes contrary to that conclusion [of the carbon-dating]? That's all been just thrown away because of that one test. That's not good science."

"And that's a shame," Schwartz said, "because those out there who look at this as a symbol of their faith have sort of been cheated. They should look at it as a symbol of their faith. To me, this is the most important relic of Christianity—and I'm a Jew."

That is why Schwartz started the www.shroud.com Web site—to bring



Above, Barrie Schwartz photographs the Shroud of Turin while serving as the official documenting photographer for the Shroud of Turin Research Project in 1978. It was the first extensive scientific examination of one of the holiest relics of Christendom, which is housed in the Turin Cathedral in Italy.

Left, the face of Jesus, as seen in "negative" on the Shroud of Turin, reveals fine details about the face. Some people have noted a certain sense of peace.



Photographers discovered that when the image of the Shroud of Turin is seen in "negative," as it is here, that it becomes visible as a true image and in greater detail.

information about the shroud to people.

"I'm not selling a book. I'm not promoting a theory," he said. "My role is to provide the information."

Schwartz does not hide his conclusion that the shroud is what people have always thought it was, and includes it on a statement on the Web site.

His role on the Web site is tied intricately to his role in 1978. The detailed pictures that he offers on the Web site are the same photographs that he took nearly three decades ago, along with other data he collected then, and research articles that he and others have written.

He feels privileged to be involved with the shroud, and to have had five days of close access to it in 1978—but it came as a heavy responsibility, especially as the

chief photographer.

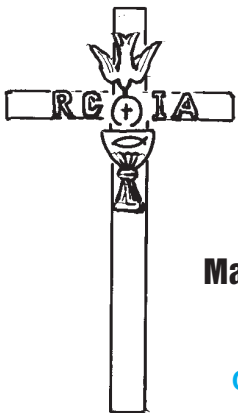
"I felt a billion pair of eyes looking over my shoulder, because in the end, I was the one responsible for making the photographs that would share [the shroud] with the rest of the world," he said.

Schwartz said that programs like *Secrets of the Dead* can never do justice to all the science surrounding the shroud. He hopes that people seek out the information on their own and come to a decision for themselves.

The fact remains, though, that many have only heard that the shroud is a fake or refuse to think anything else.

"I continue to be frustrated by how resistant the world is to accepting this as authentic," he said. "It's almost as if they don't want it to be real." †

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Larry Moran

Catholic identity is woven into the life of St. Mary School

By Sean Gallagher

NEW ALBANY—Many parents in the archdiocese are faced with choices of sending their children to Catholic schools or public schools that both offer top quality educations.

In the end, what makes the difference is the Catholic identity of archdiocesan schools.

At St. Mary School in New Albany, the Catholic faith serves as the foundation of all that happens there.

It was the Catholic character of the school that eventually drew its principal, Kimberly Hartlage, to apply for her position four years ago. After excelling as a teacher in public schools for 10 years, she sought an environment where her faith could inform her work in education.

"I was in [public schools] for 10 years where we couldn't mention God and we could not pray," Hartlage said. "And now I'm in a building where that sets the tone for the day. It really makes the difference."

She experienced this firsthand recently when a substitute teacher asked her to address a discipline problem shortly after the start of the school day. One student had been making fun of another child, and it had disrupted the classroom.

When Hartlage talked with the students, she began by asking them, "When you look at someone else and call them a name, who are you ultimately making fun of? I want you to think about that for a minute. Aren't we all God's children? God made your neighbor sitting right next to you. He made their nose. He made their ears. He made their eyes.

"If you're getting ready to say, 'Such and such has a funny nose,' you're making fun of God," Hartlage told the students. "You're saying God has a funny nose."

The rest of the day, the substitute teacher experienced no behavioral

difficulties in the students. In fact, she was so struck by Hartlage's words to the class that she decided to enroll her own child there for the next academic year.

The way that Hartlage handled this specific discipline problem was founded upon the fundamental Catholic belief in the dignity of each human person. This is something that comes out in all aspects of the life of the school, not just in particular incidents.

All school staff members pay close attention to students with special needs, who recently have made up as much as 30 percent of its population.

Brenda McKinley, St. Mary's full-time special-needs coordinator, acknowledged the importance of this belief in her approach to the students she serves there.

"Regardless of whether a child has a diagnosed disability, every single child is still an individual and needs to be seen as such," McKinley said. "I think it is easier for them to be accepted in a community like this."

But our human nature, in being created in the image of God, who is three unique persons in perfect unity, is ultimately a mystery.

McKinley respects this tension in her work at St. Mary School. Although she respects the uniqueness of special-needs students, she doesn't single them out from the rest of their classmates. This happens in large part because she works with many other students, helping to create enriched learning programs where students who learn more quickly can be properly challenged.

St. Mary School's approach to students with special needs is rooted in the Catholic understanding of the human person. But this is not only reflected in the way that the community treats its young students. It is also manifested in the respect that it has for its adult volunteers.



Volunteer Ruth Bledsoe instructs kindergarten students at St. Mary School in New Albany. Bledsoe, who soon will celebrate her 90th birthday, is a valued member of the St. Mary School community, playing a vital role in the education of kindergartners.

Until recently, when she developed health problems, Dorothy Wathen volunteered at the school every day. For 14 years, she washed the dishes in the school cafeteria without pay. At 86, she continues to assist many teachers.

"She makes copies, takes lunch count and does laminating for everybody," Hartlage said. "She's the laminating queen!"

Ruth Bledsoe is preparing to celebrate her 90th birthday. Her age, however, has not dimmed her enthusiasm for volunteering at St. Mary School. She comes to school every day to help kindergarten students learn letters and numbers.

"Her presence in the classroom allows our kindergarten program to reach more students on an individual level," Hartlage said. "She'll pull kids off to the side that are having problems and reinforce what is being taught."

Although Bledsoe offers her decades of wisdom with the students and staff, she acknowledges how important her volunteering is for her.

"It gives me something to get up for, something to look forward to," Bledsoe said. "I just love my work here, and the people I work with and the kids—they're something else."

The example of these experienced adult volunteers continuing to give of themselves at their age is a powerful way of teaching the rest of the community at the school that our human dignity remains with us at all times and in all circumstances.

This vital message—rooted in St. Mary School's Catholic identity—sets it apart from many other schools. It is one that can form its students into valuable members of the broader communities in which they live. †

Easter TV MASS for Shut-Ins

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Palm Sunday

SATURDAY, APRIL 3
3:30 PM - 4:15 PM
Sacrament of Reconciliation
5:00 PM
Eucharist, with Blessing of Palms
and Proclamation of Passion
according to St. Luke
Fr. Rick Ginther, Presider

SUNDAY, APRIL 4
10:30 AM
with Blessing of Palms and
Proclamation of Passion
according to St. Luke
Archbishop Daniel M. Buechlein, Presider
5:00 PM
Solemn Sung Vespers
Fr. Rick Ginther, Presider

Chrism Mass

TUESDAY, APRIL 6
7:00 PM
with Blessing of Holy Oils and
Ordained Priests' Renewal of
Commitment
Archbishop Daniel M. Buechlein, Presider

Holy Thursday

THURSDAY, APRIL 8
6:30 PM
Mass of the Lord's Supper with
Solemn Procession and Period of
Adoration until 11:00pm
Archbishop Daniel M. Buechlein, Presider

Good Friday

FRIDAY, APRIL 9
1:00 PM
Liturgical Service with Proclamation
of the Passion according to St. John,
Intercessions, Adoration of the Cross,
and Reception of Communion
Archbishop Daniel M. Buechlein, Presider

7:00 PM
Solemn Sung Vespers
Fr. Rick Ginther, Presider

Easter Vigil

SATURDAY, APRIL 10
8:00 PM
with Celebration of the Sacraments
of Initiation
Archbishop Buechlein, Presider

Easter Sunday

SUNDAY, APRIL 11
10:30 AM
with Renewal of Baptismal Promises
Fr. Rick Ginther, Presider
5:00 PM
Solemn Sung Vespers
Fr. Rick Ginther, Presider

SS. Peter and Paul Cathedral
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In baptism, Christians are born into the life of God

By Sr. Katherine Howard, O.S.B.

“Water, water, cool, clear water!”

The water longed for by “Dan and I” as “they faced that barren waste” in the old cowboy song is the water of life we all long for.

We cannot live without water. We would not have come to birth without the water of the amniotic fluid in which we grew. The Earth would not have brought forth living creatures without water. That’s what we are looking for on Mars—traces that may show there once was water and so the possibility that life exists elsewhere in outer space!

The biblical description of life’s origins in Genesis starts with water. “In the beginning when ... the earth was a formless void and darkness covered the face of the deep, ... a wind from God swept over the face of the waters” (Gn 1:1). God spoke, and out of that water the Spirit of God brings light, earth, living creatures, human beings.

The life-giving water of the first creation stands as an apt image for the regenerating water of baptism.

Water, the womb of life, can also be a tomb. Raging floods at times cause havoc, destruction and loss of life—in the Mississippi Valley, along China’s Yellow River, on hurricane-swept shores, in the lowlands of Mozambique, on the flood plains of Bangladesh and in terrible storms at sea. Water can be a fearsome, destructive thing. The biblical Red Sea waters that part to save the Israelites in their Exodus are the same waters that destroy the Egyptians, their oppressors.

In baptism’s flowing water, we are recreated, born into the life of God—the Father, Son and Holy Spirit. In baptism’s flowing waters, our sin is destroyed—that deep tendency in the human psyche driving us to separate ourselves from God and from others in the human family.

In the celebration of baptism, the Spirit of God “sweeping over” the baptismal water permeates our being with divine life, drawing us into the living love between Father and Son. We, like Jesus at his baptism, know ourselves as “beloved children of God,” sisters and brothers of one another.

The baptismal rite is our entry into the paschal mystery, Jesus’ dying and our rising up with him to new life in the Holy Spirit as he did after three days in the tomb.

Many early Christian baptismal fonts were built so that catechumens walked down three steps, as if in the tomb, to be immersed in the sin-destroying water as they were baptized into the name of the Father, the Son and the Holy Spirit. They then rose up out of the water as if emerging from the tomb—now the womb of new life.

In our contemporary celebration of the Easter Vigil, catechumens, symbolically stripped of their old clothes, are three times infused by or immersed in the baptismal waters that destroy sin and give new life.

Risen with Christ, they emerge and are anointed with oil, a sign of renewal in the Holy Spirit.

They are clothed in a white garment, an outward sign of their interior putting on of Christ.

And they receive a candle lighted from the Easter candle, a sign that the light of Christ now lives in them.

These basic symbols are part of every baptism, whether of an infant or adult, at Easter or at some other time.

Our baptismal identity as children of God and members of the body of Christ living the paschal mystery makes it possible for us to participate fully in the Church’s sacramental life and in the Church’s life of service.

Each of the other sacraments celebrates in a particular way the paschal mystery into which we are initiated in baptism. In Eucharist, Christ as food and drink unites us to himself in his dying and rising. In the sacrament of reconciliation, he is present as the forgiving love of God.

Our baptismal identity is also the source of the gifts that make service to one another and our Christian service in the world possible. Each member of Christ’s body, Paul tells us, shares in the one Spirit, but each one has unique gifts without which the love and service of the body of Christ is incomplete (1 Cor 12).

Whether we were baptized last year or many years ago, these effects of the sacrament of baptism live on in us. Reborn as beloved children of God, we live the paschal mystery as members of the body of Christ. We are drawn by the Spirit to come together. And, as we look forward in hope to the world to come, we serve one another and celebrate Christ’s dying and rising in us in ways that strengthen, nurture and heal us—and our world!

(Benedictine Sister Katherine Howard is a member of St. Benedict’s Monastery in St. Joseph, Minn., where she teaches in the initial formation program and does spiritual direction and retreat work.) †

Christian discipleship is born from baptism

By David Gibson

The Church focuses in a special way these days on the sacrament of baptism, and it makes a difference.

Bishop James Moynihan of Syracuse, N.Y., pointed out two years ago that a renewed understanding of baptism has inspired and opened “new avenues of involvement for everyone in the life of the Church.”

“The diocese is different in this post-Vatican II era,” he wrote. “Much of the change may be directly attributed to the renewed emphasis on discipleship born of baptism.”

Emphasizing baptism goes hand in hand with emphasizing the gifts that God gives to all who are baptized into Christ’s life, he noted. All baptized people are viewed as disciples who are called to holiness and who bear a responsibility for carrying out Christ’s work in the world.

Bishop Moynihan pointed to the many active roles that lay people carry out on behalf of the Church, relating this to the renewed emphasis on baptism.

“No matter how many priests and religious are available to us, one of our biggest challenges is to encourage all Catholics in the diocese to affirm their own call in the Spirit and to respond to it for building up the local Church.”

(David Gibson edits Faith Alive!) †



In baptism’s flowing waters, our sin is destroyed—that deep tendency in the human psyche driving us to separate ourselves from God and from others in the human family. The baptismal rite is our entry into the paschal mystery, Jesus’ dying and our rising up with him to new life in the Holy Spirit, as he did after three days in the tomb.

Discussion Point

Parish volunteers grow in faith

This Week’s Question

How—and why—do you participate in the Church’s work?

“I’ve done a little bit of everything for the Church, especially regarding sacramental preparation. What I get most out of the work is getting to know the faith community and having so many opportunities for spiritual growth.” (Ginny Brockman, Chehalis, Wash.)

“I’m the parish maintenance man. I like the work, I enjoy being around the people here, and it just seems like the thing to do.” (Richard Dudenhoefter, Linn, Mo.)

“I’m a director of religious education, and I do this because I have the feeling that I know how to reach

children and teens to help them connect with Jesus.” (Marge Vander Steeg, Green Bay, Wis.)

“I began as a volunteer member of our parish handbell choir, and I’ve remained in music ministry because of the warm sense of community spirit I feel here.” (Bonnie Beth Derby, Syracuse, N.Y.)

Lend Us Your Voice

An upcoming edition asks: Do you ever pray about concrete, specific needs of this world? What is your prayer?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Luke's account of Jesus' Passion and death

Third of four columns

In the first two columns of this Lenten series, I made some observations about the Passion and death of Jesus as told in the Gospels of Mark and Matthew. This week, I'll turn to the Gospel According to Luke, which will be read at Mass this Sunday.



Although Luke was dependent on Mark's Gospel, he also used other material and reworked everything to put the events of Jesus' life "in an orderly sequence" (Lk 1:3). He meant that he wanted to explain the way God's plan of salvation was fulfilled through the death of Christ.

Luke was a master storyteller, and so he embellished Mark's Gospel with a few stories that appear only in his Gospel. He was also a master of description, as when he said of Jesus' agony in the Garden of Gethsemane, "He was in such agony and he prayed so fervently that his sweat

became like drops of blood falling on the ground" (Lk 22:44).

Although all the other Gospels tell the story of one of the Apostles striking the high priest's servant and cutting off his ear at the time of Jesus' arrest, only Luke tells us that Jesus "touched the servant's ear and healed him" (Lk 22:51).

Luke is the only one of the Gospel writers to tell us that Pilate sent Jesus to Herod, king of Galilee, who had long wanted to see Jesus. Herod wanted to see a miracle and was disappointed that Jesus remained silent.

Luke believed that only the Jewish leaders were responsible for Jesus' death. Three times he has Pilate say that he found Jesus innocent and tried to release him. But Pilate ultimately succumbed to the pressure of the crowd "and he handed Jesus over to them to deal with as they wished" (Lk 23:25).

Throughout his Gospel, Luke has stressed the need for the Christian disciple to take up his cross and follow in Jesus' footsteps. At the time of the way of the cross, he has Simon the Cyrenian literally carrying Jesus' cross for him and

following after him.

Only Luke tells us about Jesus' words to the women of Jerusalem who also were following in Jesus' footsteps: "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children" (Lk 23:28).

Only Luke tells us that, as he was being crucified, he prayed, "Father, forgive them, they know not what they do" (Lk 23:34).

Only Luke describes the scene of the penitent thief who asks Jesus, "Remember me when you come into your Kingdom." Jesus replied, "Amen, I say to you, today you will be with me in Paradise" (Lk 23:42-43). The penitent sinner receives salvation through the crucified Jesus. This episode shows Luke's belief that the destiny of Christians is to be with Jesus.

Luke is also the only evangelist to quote Jesus' last words, "Father, into your hands I commend my spirit" (Lk 23:46).

Mark and Matthew reported that darkness came over the land from noon until 3 in the afternoon. Luke explained that this was due to an eclipse of the sun. †

Cornucopia/Cynthia Dewes

Passion week chronicles our need for affirmation

Recently, I heard a supposedly Christian critic dismiss the Mel Gibson movie *The Passion of the Christ* because "it dwells on only one aspect of Jesus' life." Well, aside from the fact that this "one aspect" is at the core of Christian redemption theology, it's also the core of the week ahead. Palm Sunday



marks the last triumphal moment before we dwell on that part of Jesus' life that concerns his sacrifice for us.

This critic no doubt would rather see Gibson dwell on Easter and its joy. Anticipating the usual Hollywood treatment, perhaps he expected "up" music and clouds streaming light and an ethereal Jesus standing nobly among his disciples as they snored away in Gethsemane.

Which brings me to the needs, desires and expectations of humankind.

As Oprah likes to say, the thing we all need most is affirmation. We look for it in relationships, in our work and in spiritual matters.

Recently, I scanned the Sunday

newspaper ads, devoted mainly to herbal remedies, processed junk food and gadgets. There I found an advertisement for a "Lourdes crystal rosary" which could be obtained for a donation to the religious order that offered them.

OK. But in addition to the rosary the ad offered a complimentary gift of "a personal 4 oz. bottle of holy water perfect for purse or pocket." Holy water! Somehow, offering spiritual affirmation through the gift of a blessed sacramental object in a cheap newspaper ad just didn't seem appropriate.

Another kind of ad came to us through the mail, although we were not the intended targets. In the ad, single, widowed or divorced people were urged to fill out a personal questionnaire and later, presumably, pay money to be placed in a video "library" of singles.

The idea was to watch these videos in order to find "the right potential partner." No human contact was necessary until you chose to meet someone. Once again, this seemed to me a pathetic way to find emotional affirmation.

To top it all off, I read a book called *Five Men Who Broke My Heart* by Susan Shapiro. It was basically a memoir about the author's search for personal affirma-

tion before marrying her husband. Although wittily written and meant to be funny, this tale of sexual promiscuity, two abortions and, finally, an inability to have children, just depressed me.

In the end, Shapiro married happily and enjoys an impressive career as a freelance writer and professor. She claims she's found affirmation in these areas, but her two-chapter rationale that she's just not meant to be a parent as well, rings false—sadly false.

During Passion week, we experience with Jesus all the worst human fears. Our beloved friends betray and abandon us, the leaders of our own religious community condemn us and we suffer horrendous physical torture. Finally, we die an agonizing, humiliating death in a wasteland, flanked by criminals. Talk about lack of affirmation!

All the imperfections that make us human are evident in this story. But when the week ends, we're invited to overcome our humanity along with Jesus and look forward to the divine joy of Easter resurrection. Now, that's affirming.

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

Faithful Lines/Shirley Vogler Meister

Do we accept Christ's Passion, our pain?

One of the Gospel readings last month was Mark 8:27-33, in which Jesus explained to his disciples that he was destined to suffer greatly, be rejected by the chief priests and scribes, be killed and then rise after three days. Appalled, Peter questioned why this must happen.



Jesus rebuked him with "You are thinking not as God does, but as humans do."

Yes, we are human—and, with each new challenge coming our way, we ask "Why, why, why?"—especially when confronted by pain and suffering. Even Jesus had such thoughts in the Garden of Gethsemane.

As I prepare this column, I'm psyching myself for upcoming outpatient surgery. I'm concerned, since this involves the wrist of my dominant right hand and because I know for a while that I'll probably have more pain than the ini-

tial injuries. Doctors have told me I have a high pain threshold. Still, I'd like to avoid it, and I'd rather skip the long recovery period.

As a man, Jesus would've rather avoided his suffering, too; but, as God-made-man, he knew what had to be done. By fulfilling the Scriptures, he redeemed humankind. Yet most humans worldwide don't even understand this. We who do understand must be Christian examples for everyone who comes in contact with us, and that means when dealing with pain and suffering, too.

A couple weeks ago, I asked in a column, "How would we fare if persecuted as Catholics?" Now I ask, "How do we fare when handling pain?"

We teach children early to be brave, kissing their little hurts or using colorful Band-Aids® to protect them. Adults rarely get that treatment. We're expected to cope well, but it's not always possible. Yet, even if we cannot stop our own suffering, it still behooves us to try to alleviate others' suffering, if we can—just as Jesus did.

Lately, the most talked-about movie deals with suffering. I've heard or read glowing reviews and commentaries about Mel Gibson's *The Passion of the Christ* as well as sarcastic or comical comments about it.

Usually, after I've read a good book (in this case the New Testament of the Bible), I look forward to seeing a film version. However, after seeing the violently graphic TV spots and other media photos from the movie, I want to stay home.

I've closed my eyes and ears through countless highly recommended movies depicting violence beyond my tolerance; and I've walked out on many, even videos watched at home. I don't want to see another, especially when I know my own sins caused some of Christ's suffering.

Then again, maybe that's exactly why I should see it.

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

For the Journey/Effie Caldarola

Make prayer a part of your daily routine

Lent whets the appetite for prayer. As I saw the overflow crowd for Ash



Wednesday Mass at my parish church, I guessed that many of us, out on an icy evening, came yearning for a deepening in our prayer lives along with that smudge of ash.

But sometimes Lent ends with a certain frustration. We haven't prayed as we'd hoped.

The devil is in the details, the saying goes, and in this case that may be literal. I imagine the Evil One would certainly like to head off this desire for prayer if he could.

Most of us know the why of prayer. The times of real prayer in our lives have brought peace and a deep sense of God's presence. It's those other details—the what, when, where and how—that bog us down.

A *Dallas Morning News* article recently addressed the increased popularity of praying the Liturgy of the Hours, a traditional form of prayer said by priests and nuns.

The Hours contain hymns, prayers and much Scripture, especially from the Psalms, and are recited at specific times of day. More and more lay folk are turning to the Hours as their devotion of choice.

Although the article didn't mention it, I think the Liturgy of the Hours' popularity springs in part from the answer they give to the when and what of prayer. The Hours provide structure and discipline that we sorely need.

Whatever form our prayer takes, setting aside a specific time is key.

Years ago, when I was still yearning to begin a prayer life, I did a 34-week program at our local retreat center. Part of the agenda involved a personal commitment to daily prayer, a commitment I welcomed.

But the pledge nagged at me during the busyness of my day. For some reason, I assumed my prayer time would most likely be at night. But at the end of a long day—toys picked up, soccer carpooling over, the lasagna dish scrubbed clean, homework done—how much energy did I have left to sit quietly before the Lord? I had about enough energy to say, "Thanks for this day, Lord" as I turned out the bedside light.

It followed that instead of prayer becoming a wonderful invitation, a beckoning, I was making it a source of frustration and guilt.

Now, I look back at it and wonder why the answer wasn't more obvious. The answer, for me, was that prayer had to come first—first, if I'm lucky, before anyone else is up for the day; first before I do anything but start a pot of coffee; first before I throw a load of laundry in or start the school lunches.

Just me, my familiar spot at the kitchen table, a candle, my journal. It's become a habit.

Because I know that before long everyone will be up, the toaster popping and the showers running, I pray and listen with more focus and concentration. I throw myself into the quiet for 20 to 30 early morning minutes the Lord has given me.

Dietrich Bonhoeffer, a German Lutheran theologian who was executed by the Nazis in 1945, said it best for me: "Prayer offered in early morning is decisive for the day."

Not everyone will find morning their best time for prayer.

But if we are ever to begin a prayer life, the first step is to find a time and stick to it. The what and how of prayer will fall into place if we make the when our first commitment.

(Effie Caldarola is a columnist for Catholic News Service.) †

Palm Sunday/The Lord's Passion/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 4, 2004

- Luke 19:28-40
- Isaiah 50:4-7
- Philippians 2:6-11
- Luke 22:14-23:56

Since a proclamation from the Gospels is part of the blessing of, and procession with, the palms in the magnificent liturgy of Palm Sunday, this day actually has four biblical readings.



The first reading, for the blessing, is from St. Luke's Gospel.

It is the story of the Lord's triumphant entry into Jerusalem.

This reading should be heard in the context of Luke's Gospel, the context that sees Jerusalem, in a most profoundly theological sense, as the holy place where the redemptive mission of Jesus was to be culminated.

Jerusalem was the heart of the society of God's people. In Jerusalem, David and Solomon had reigned. The temple was in Jerusalem. From Jerusalem came the revelations of God. Arriving in Jerusalem was bringing the mission of Jesus, as Redeemer, to its final and absolute moment.

Acknowledging Jesus as king, the crowds laid their cloaks before him. Cloaks were the most expensive articles of clothing. They were the best way that the people had to show their esteem for Jesus. The people themselves recognize Jesus as king. He did not depend upon them for kingship. He was the Son of God. But they acclaimed and accepted this kingship.

The first reading in the Liturgy of the Word is from Isaiah.

It is the third of the four great "Suffering Servant" songs that praise an innocent and eternally loyal servant of God, a servant outrageously mistreated by other humans. Christians always have seen Jesus prefigured in these Old Testament poems.

This weekend's next reading, from the Epistle to the Philippians, also is a hymn.

It proclaims the greatness of the Lord, ending in the dramatic exclamation, "Jesus Christ is Lord!" Scholars believe this hymn was sung in early Christian liturgies.

A familiar hallmark of every Palm Sunday liturgy is the proclamation of the Passion Narrative.

St. John's Gospel's Passion Narrative is read each Good Friday. The Church alternates among the Synoptic Gospels' accounts of the Passion for Palm Sundays from year to year.

This year, Luke's Gospel's account of the Passion is read.

There is not just one Gospel account of the Passion. Each of the four Gospels has its own unique account reflecting a particular perspective of the particular Gospel.

Peter appears prominently in this Gospel. Certainly, Peter was well known to the audience for whom Luke first wrote. This audience would have wanted details. Luke reveals that Peter denied Jesus, but the story goes on. The Acts of the Apostles continues Luke's Gospel. Peter repented and returned. Forgiving him, the Lord appointed Peter as head of the Christian community. Jesus never refused to forgive, and in this forgiveness to restore strength.

Also important is Luke's depiction of Jesus as willingly being crucified. This was the mission of the Savior. Jesus never changed or abandoned this mission.

Because of this redemption, people could immediately approach God. The splitting of the temple veil after the death of Jesus means that nothing can separate truly faithful people from God. This splitting did not mean that the entire temple was destroyed, or that the ancient religion was destroyed.

Reflection

For these weeks of Lent, the Church has urged us to give ourselves completely to God. Only in such surrender is there real and eternal life. There is no other way.

Today, in this majestic liturgy, the Church calls us to give ourselves completely to God, and in this most compelling liturgy, it gives us Jesus as the example.

Jesus willingly went to Calvary. He loved us. He gave everything to honor God and to unite humanity with God.

As king, Jesus is our leader. However, the Lord's reign is not brutal and unforgiving. Instead, if we fail, as did Peter, who was the head of the Christian Church, the Lord will forgive and restore us, and strengthen us for discipleship. †

Readers may submit prose or poetry for faith column

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

Please include name, address, parish and telephone number with submissions. Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, April 5

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

Tuesday, April 6

Isaiah 49:1-6
Psalm 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38
Christ Mass
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21

Wednesday, April 7

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

Thursday, April 8

Holy Thursday
Easter Triduum
Holy Thursday Evening
Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 9

Good Friday
Celebration 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 10

Holy Saturday

Holy Saturday Night

The Easter Vigil
Genesis 1:1-2:2
or Genesis 1:1, 26-31a
Psalm 104:1-2a, 5-6, 10, 12-14, 24, 35c
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
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 54:5-14
Psalm 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
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 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16ab-17, 22-23
Luke 24:1-12

Sunday, April 11

Easter Sunday
The Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16ab-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6b-8
John 20:1-9
Luke 24:1-12
or, at an afternoon or evening
Mass,
Luke 24:13-35

Question Corner/Fr. John Dietzen

Catholic belief in real presence of Christ is disputed by some surveys

Q I have heard speakers say that most Catholics don't believe in the Eucharist anymore. They say it is because priests do not urge parishioners to be reverent, and Catholic education classes do not teach true doctrine. Do surveys show that Catholics do not accept the presence of Jesus in the Eucharist? (Pennsylvania)



A In my 50 years as a priest, I have seen nothing to support them. Schools in every parish I have worked with or known of are clear and thoroughly Catholic in their teaching about the Eucharist. There is always need for improvement in religious education, but these broad accusations undermine and defame Catholic schools around the country and contribute nothing helpful to the faith and life of Catholics.

I'm not sure the surveys indicate a decline in eucharistic faith. I have read a few studies, which prove that it is impossible to capsule beliefs about the Eucharist in a few questions.

It took the Church centuries to develop satisfactory eucharistic language. The 16th-century Council of Trent (Session 13) summarized that development in describing the true and substantial eucharistic presence of our Lord. Yet even that

language is being refined and clarified in the *Catechism of the Catholic Church*.

Our belief in the real presence of Jesus Christ—"body and blood, soul and divinity," as the older catechisms put it—needs to be carefully understood.

Thoughtful Catholics may not know all the technical theological terminology, but they know what they believe. We are, after all, as the Church teaches, dealing here with a profound mystery, which no human words will ever adequately express.

Some Catholics feel a need to deplore what they see as a crisis of faith so they can lay the blame on whatever it is they currently dislike in the Church: English liturgy, women lectors, Latin Masses, lay eucharistic ministers, celibate priesthood.

Various factors affect the quality of people's faith. The eucharistic prayers at Mass express plainly what the Eucharist is and why. From the words of institution (consecration) to the calling down of the Holy Spirit and the many expressions of thanksgiving, when these are proclaimed clearly and listened to carefully, the true faith is present and alive.

When the faithful make their act of faith at Communion time by saying "Amen"—I affirm it—after being offered "the body of Christ," they declare quite well what they believe. For centuries, when the Mass was in the language people understood, the Mass—the Word and the Eucharist—was the primary place where faith was planted and nourished. †

My Journey to God

Trying Again

Starting all over as on Ash Wednesday, I try again to keep my intention clear, my resolution strong.

Turning away from distractions,
renouncing weaknesses,
giving Him whatever He asks,
I am a green shoot at the side of the
road
that takes Him to Jerusalem,
my tiny, fragile roots seeking the
waters of life,
waters of self-denial and discipline to
make me strong
that I may produce, on his return, many
flowers.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



CNS photo from Crosiers

Bishop O'Brien sentenced to 1,000 hours of service, four years probation

PHOENIX (CNS)—Retired Phoenix Bishop Thomas J. O'Brien, a native of Indianapolis, was sentenced on March 26 to four years of supervised probation and 1,000 hours of community service for fleeing the scene of a fatal accident last June.

Bishop O'Brien, 68, was found guilty on Feb. 17 of a felony for leaving the scene of a hit-and-run accident. Jim Reed, 43, was killed on June 14 after being struck by a car as he staggered while drunk across a dark street in mid-block.

Two days after the accident, Bishop O'Brien was arrested. His resignation as head of the Phoenix Diocese, a post he had held for more than 20 years, was accepted by Pope John Paul II on June 18.

Maricopa County Superior Court Judge Stephen A. Gerst specified that the bishop's community service include hospital visits to severely injured and dying people, and required that the bishop provide a way for the public to request such visits.

Bishop O'Brien's driver's license was suspended for

five years, mandatory for anyone convicted of a class four felony. In addition, starting on April 1, the bishop must pay a monthly probation fee of \$100.

He is believed to be the first Catholic bishop in U.S. history to be convicted of a felony.

Gerst described the factors he weighed in determining Bishop O'Brien's sentence.

He explained that he reviewed every case similar to Bishop O'Brien's brought to court since 1996. Of those 99 cases, 25 defendants went to prison, 44 served jail time and 20 were sentenced to probation only. Those who received jail or prison time in similar cases had aggravating factors, such as prior felony convictions or multiple counts of the crime, he said, noting that the bishop had only failed to return to the scene.

The remaining 10 defendants were given deferred sentences, such as Bishop O'Brien's, meaning that as long as they completed the terms of their probation they could stay out of jail.

Bishop O'Brien could have been sentenced to as much

as three years and nine months in prison and ordered to pay a fine of \$150,000.

The county prosecutor had asked for a sentence of six months in jail and four years of probation. At a pre-sentence hearing, county prosecutors brought in witnesses who testified about how Bishop O'Brien had handled cases of sexual abuse by priests as a way of arguing that the retired bishop had covered up evidence of crimes in the past.

But Gerst said he did not think the sentence in the hit-and-run case should be affected by whatever Bishop O'Brien's role was in sexual misconduct cases.

He also said he considered mail he received about the bishop.

"I have letters [saying] that the defendant appeared arrogant, aloof and insensitive," he said. "I have others who described him as shy, quiet and reserved, and one who has difficulty showing emotion in public."

He said Bishop O'Brien, who suffers from high blood pressure, depression, anxiety and deep psychological pain, will always bear the stares and hushed whispers of the public. Because he is so well-known statewide, that is a significant punishment, Gerst said.

He added that he wants the entire community to benefit from Bishop O'Brien's community service, and said the prelate's service work should include people of all religions and all cultures.

"It will have no religious component at all," he added.

Gerst said the terms of probation should not prevent the bishop from fulfilling his religious obligations and could be completed in two years.

Family and friends of both Bishop O'Brien and Reed were in the courtroom for the sentencing.

"I'm so happy justice was served," said the bishop's sister, Jean Dearing, as she fought back tears. "I'm sure God had a hand in this."

Bishop O'Brien was born in Indianapolis on Nov. 29, 1935. He grew up in the former St. Catherine of Siena Parish in Indianapolis and was ordained at Saint Meinrad Archabbey Church on May 7, 1961, for the Diocese of Tucson, Ariz. He was appointed vicar general of the Diocese of Phoenix on June 6, 1978. He was made a prelate of honor by Pope John Paul II on Feb. 8, 1981, and elected administrator of the Phoenix Diocese on May 18, 1981. He was ordained the third bishop of Phoenix in Rome by the pope on Jan. 6, 1982, and installed in Phoenix on Jan. 18, 1982.

Phoenix Bishop Thomas J. Olmsted told *The Catholic Sun*, newspaper of the Phoenix Diocese, that he was "relieved and grateful" that the retired bishop will not be jailed. He said the conclusion of the trial gives a sense of closure for the people of the diocese.

"The book of life of Bishop O'Brien includes 40 years of very amazing service to the Church," said Bishop Olmsted. "But this chapter, which has been a most difficult chapter, I think this is a very significant kind of closure."

"My prayers for healing and hope will be ongoing for the family of Jim Reed," Bishop Olmsted said. "We know that this is a very painful time for all of them."

Prior to sentencing, Bishop O'Brien asked Gerst for leniency and publicly apologized to Reed's family.

"In the course of my life as a priest and bishop, I believe I have addressed thousands and thousands of people in one situation or another," he said. "However, standing before this court as a human person convicted of a crime is the hardest thing I have ever done."

Bishop O'Brien admitted driving the car that struck and killed Reed on June 14. Although witnesses said a second car also struck Reed, no other vehicle has been connected to the accident.

In statements to police and in testimony during his trial, Bishop O'Brien said he had no idea what had hit his windshield as he drove home from a confirmation ceremony.

At his trial, the bishop said that when he couldn't see any obvious cause for the damage he decided to drive the five minutes to his home rather than stop. He said he concluded hours later that his car must have been hit by a rock or struck a dog, and it never occurred to him to report the incident to police. †

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Parishes schedule Lenten penance services in April

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the remaining Lenten penance services that have been reported to *The Criterion*.

Batesville Deanery
 April 2, 7 p.m. at St. Mary, Greensburg

Connersville Deanery
 April 3, 10 a.m.-4 p.m. at St. Mary, Richmond

Indianapolis South Deanery
 April 5, 7:30 p.m. at Our Lady of the Greenwood,
 Greenwood

New Albany Deanery
 April 4, 7 p.m. at Holy Family, New Albany †

Saint Mary-of-the-Woods expands organic farming experimentation

By Brandon A. Evans

SAINT MARY-OF-THE-WOODS—The White Violet Center for Eco-Justice, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods west of Terre Haute, wants to contribute something to the world of organic farming.

Their current project has even received a grant from the U.S. Department of Agriculture (USDA).

The goal is to help farmers who want to switch to organic farming, but have soil that is left barren of nutrients after years of using chemicals to retard the growth of weeds in their crops.

Using any synthetic chemicals like pesticides “kills the fertility of the soil,” said Michele Conyer, sustainable agricultural and policy specialist for the center. “What you’re left with is dead soil, incapable of supporting crops without continuing on the chemical treadmill.”

The soil becomes more dependent on chemicals to help the food grow, she said. If a farmer decides to quit using the chemicals, he often must leave the field fallow or grow another crop like hay for many years to restore the natural fertility of the soil.

So the center, along with three other farms, is using its USDA grant to fund a microbial research project that deals with what is called “compost tea.”

With the USDA grant, the White Violet Center purchased a 22-gallon Compost Tea Brewer that “cold” brews enough tea to treat one acre. For this size brewer, two pounds of compost is used along with special organic microbial food. The machine aerates the brew for 24 hours, then it is applied to the fields with a tractor-driven sprayer.

The compost tea—packed full of the natural, living soil microbes—increases soil fertility, treats plant diseases and even repels pests. The hope is that, with compost tea, soil can be revived in one to two growing seasons.

The alternative for a farmer is to use manure for fertilizer: five to seven tons per acre.

“The compost tea reintroduces the natural life of the soil, which then gives the soil everything it needs to support healthy crops,” Conyer said.

The organic farming project at the White Violet Center will continue for two years.

Some Catholics see organic farming as a way to live out responsible stewardship of the earth.

“Stewardship implies that we must both care for creation, according to standards that are not of our own making, and at the same time be resourceful in finding ways to make the earth flourish,” the U.S. bishops wrote in their 1991 document titled “Renewing the Earth.”

“It is a difficult balance,” the bishops explained, “requiring both a sense of limits



A water tower rises above some of the farmland at Saint Mary-of-the-Woods. The White Violet Center for Eco-Justice tends to many of the grounds, organically growing fruit and vegetables.



Michele Conyer, sustainable agricultural and policy specialist for the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods, tends to some growing soybean plants in 2002.

and a spirit of experimentation.”

Pope John Paul II delivered a message on the eve of the United Nations’ World Summit on Sustainable Development in August 2002 in which he spoke of man’s “ecological vocation.”

The human creature “realizes that he is the recipient of a message of love that calls him to responsibility,” the pope said. “People, indeed, are appointed by God as administrators of the earth, to cultivate and protect it.”

“I’m a very spiritual person,” Conyer said, “and I believe that we’re stewards of the land and not dominant over it.”

Nature already has a good system in place, Conyer said, and the soil is better off without chemicals.

“You improve the land quite a bit when you quit using chemicals,” she said.

Providence Sister Ann Sullivan, director of the White Violet Center, said that the grounds have been organic for several years.

The center sponsors a community supported agriculture garden, and families buy shares in a large garden that the center tends from spring until fall. Each week, from May to September, they then receive a basket of vegetables that could feed at least a family of four for a week.

“If we’re putting chemicals onto our land, it ends up in our food, then our bodies,” Sister Ann said.

Chemicals can also have unforeseen consequences, she said, like the deaths of songbirds and butterflies.

One of the problems that arises with organic farming, though, is how to keep the insects from eating the fruit and vegetables without pesticides.

However, Conyer said, “by creating a



This greenhouse is part of the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods. Everything grown by the center is done organically, without chemicals or pesticides.

healthy, chemical-free ecosystem, predatory insects take care of the pests for us. We really don’t have a pest problem in the field.

“Growing fruit organically is very difficult,” Conyer said, “but it can be done, and we are doing it.”

On the flip side, she said, plant material is broken down year by year by insects and the ground is enriched.

“You can’t have any decomposition without these insects in the soil,” Conyer said.

Sister Ann said that killing all the bugs, instead of trying to come up with natural ways of defending against their bad habits, can end up hurting the soil—both by their absence and the effects of the pesticides.

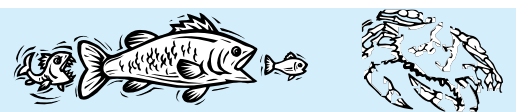
“Things get very out of whack when you start interfering,” Sister Ann said. “The bottom line is: Don’t fool with Mother Nature.” †



An alpaca enjoys the weather on the grounds of Saint Mary-of-the-Woods.



Lenten Dining Guide



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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

April 2

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Friday Morning Networking Group, Mass in church, 6:30 a.m., breakfast and networking, Priory Hall, \$10 per person. Information: 317-435-3447.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m. in school, carryout available, Stations of the Cross in church, 6 p.m. Information: 317-357-8352.

St. Mark the Evangelist Parish, Schaefer Hall, 535 E. Edge-wood Ave., **Indianapolis**. Men's Club fish fry, 5-8 p.m., \$6 adults, \$4 children. Information: 317-787-8246.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary, 7 p.m., Stations of the Cross, 7:30 p.m. Information: 317-251-7653.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Stations of the Cross, 7 p.m. Information: 317-638-5551.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Chanted "Passion of Our Lord According to St. John," 7 p.m. Information: 317-634-4519.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-462-2246.

April 2-3

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Spring open house. Information: 812-535-5106 or 800-926-SMWC.

April 2-4

Mount Saint Francis Retreat Center, **Floyd County**.

Contemplative retreat, "We Are God's Chosen People," retreat for men and women, suggested offering \$95. Information: 812-923-8817 or e-mail mtstfran@cris.com.

April 3

Holy Name School, Hartman Hall, 21 N. 17th Ave., **Beech Grove**. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

April 3-4

St. Bernadette Parish, 4838 Fletcher Ave., **Indianapolis**. Easter boutique, 9 a.m.-4 p.m., Easter egg hunt, 1:30 p.m. Information: 317-359-0252.

Convent of the Immaculate Conception, Franciscan Center, 22143 Main St., **Oldenburg**. Vocation discernment opportunity for women. Information: 812-933-6462.

April 4

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Lenten vespers service, 5 p.m., first in a six-part series, Father Rick Ginther, pastor, "Reflections on the Scripture." Information: 317-634-4519.

Knights of St. John, 312 S. Wilder St., **Greensburg**. Chicken dinners, 10:30 a.m.-3 p.m. E.S.T., carryout available.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., 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.

St. Francis Xavier Parish, Highways 31 and 160, **Henryville**. Spring smorgasbord, 11 a.m.-1 p.m.

St. Francis Convent, 22143 Main St., **Oldenburg**. Living Way of the Cross, 2 p.m., rain or shine. Information: 812-346-1863.

April 4-11

Convent of the Immaculate Conception, Franciscan Center, 22143 Main St., **Oldenburg**. Holy Week retreat, Franciscan Sisters Janet Born and Barbara Leonhard, retreat directors. Information: 812-933-6437.

April 5

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 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 7

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Holy Week organ recital, Michael J. Bennett, organist, 12:40 p.m., free. Information: 317-635-2021.

April 8-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Holy Week Triduum silent retreat, registration deadline on March 25. Registration: 317-788-7581 or log on to www.benedictinn.org.

April 9

St. Mary Church, 212 Washington St., **North Vernon**. Living Way of the Cross, 2 p.m., rain or shine. Information: 812-346-1863.

April 10

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Blessing of the First Foods of Easter, bring an item or small basket of food to have blessed. Information: 317-485-5102.

April 15

Atrium Banquet Hall, 3143 E. Thompson Road, **Indianapolis**. Indianapolis South Deanery Parishes' Lecture Series, "Mary Mother of Christ, Mother of the Church," 7-9 p.m., \$5 per person. Information: 317-638-5551.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Catholics Returning Home program, session 1, 7-8:30 p.m. Information: 317-831-4142.

April 16-17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Quilting retreat, no sewing required. Registration: 317-788-7581 or www.benedictinn.org.

April 16-18

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "A Man for All Seasons: Blessed Pope John XXIII—For Our Times," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

April 17

Marian College, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, **Indianapolis**. "Raising Great Kids" conference, Dr. Ray Guarendi, presenter, 1-4:15 p.m., \$20 advance, \$25 at the door. Registration: 317-849-9821.

April 18

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Divine Mercy Sunday, adoration of the Blessed Sacrament, 2-3 p.m., Divine Mercy Service, 3-4 p.m., Archbishop Daniel M. Buechlein and Father Tony Volz, presiders. Information: 317-926-1963.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Mary, Ark of the Covenant," 11:45 a.m. Information: 317-283-5508.

St. Bartholomew Parish, 1306 27th St. **Columbus**. Deacon Formation Program, information session, 1 p.m. Information: Benedictine Father Bede Cisco, 317-236-1490 or 800-382-9836, ext. 1490.

April 22

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video

series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Mary, Ark of the Covenant," 5:30 p.m. Information: 317-283-5508.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Rosary, during Lent, 12:40 p.m., Information: 317-635-2021.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests, prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Stations of the Cross, during Lent, 12:40 p.m., Information: 317-635-2021.

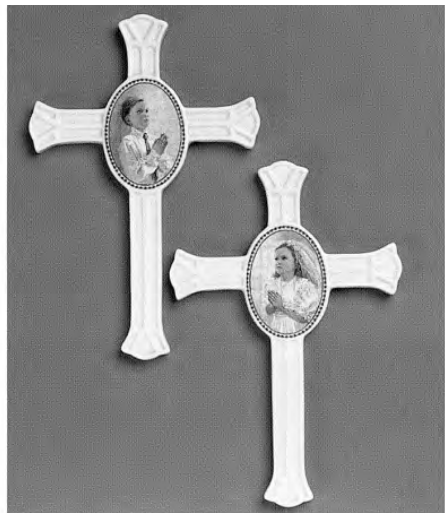
Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.



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June 9 Reflection Day on Prayer
Fr. James M. Farrell

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June 18 Reflection Day on Prayer
Fr. James M. Farrell
(repeat June 9th program)

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The Active List, continued from page 16

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Organ recital, during Lent, 12:40 p.m., Information: 317-635-2021.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. Bible Study on the Passion and Resurrection narratives, 8:45 a.m. Registration: 317-359-6075.

Thursdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Rosary, during Lent, 12:40 p.m. Information: 317-635-2021.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Nativity of Our Lord Jesus Christ Church, 7225 Southeastern Ave., **Indianapolis**. Stations of the Cross, 7 p.m., during Lent. Information: 317-357-1200.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Litany of the Holy Name and Stations of the Cross, 12:40 p.m. Information: 317-635-2021.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid," holy hour, 3:30-4:30 p.m.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Litany of the Holy Name and Stations of the Cross, during Lent, 12:40 pm, Information: 317-635-2021.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the

Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

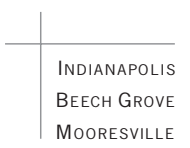
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349. †



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JOB LISTINGS

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.

ADAMSON, Retha Mae (Carver) Allen, 78, St. Patrick, Indianapolis, Feb. 29. Mother of Susan Hook, Vickie Spears, Nonie Storm, Arthur and Randall Adamson. Daughter of Mary C. Carver. Sister of Mary Bolin and William Carver. Grandmother of 13. Great-grandmother of 10.

ALEXANDER, John J., 92, St. John, Osgood, March 17. Father of Tillie Carpenter and Lou Alexander. Grandfather of three. Great-grandfather of four.

BLANFORD, Charles, Sr., 77, St. Bartholomew, Columbus, Feb. 22. Father of Brenda Adams, Linda Suttles, Judy Tobin and Tony Blanford. Brother of Agnes Johnson. Grandfather of seven.

Great-grandfather of six.

BOCKELMAN, Eva, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 10. Mother of Marilyn Maslan and Kathy Bockelman. Sister of Terri Lloyd, Rachel Maslin, Kattie McQueen, Jason Bockelman, Scott Horton and Philip Maslin.

CAMPBELL, Homer P., 87, St. Bartholomew, Columbus, March 19. Father of Gloria Bodily, Patricia Dobbs, Debbie Lacefield, Phillip, Robert, Tom and William Campbell. Brother of Jean Horn. Grandfather of 10. Great-grandfather of five.

CAMPBELL, Ronald D., 38, St. Mary, Aurora, March 8. Father of Eric Littleton. Son of Ron and Donna Miles. Brother of Ronda Newkirk and Frederick Campbell. Grandson of Frederick and Beatrice Minges.

CLARK, Esther, 79, St. Mary, Aurora, March 13. Wife of Wallace Clark. Mother of Elaine Eldridge, Lori Wells, Dale, Dan and Wallace Clark Jr. Sister of Marion Neihaber. Grandmother of six. Great-grandmother of five.

CONAWAY, Hildegard

Mary, 91, St. Mary, Aurora, March 16. Mother of Judy Ernst, Nancy Kozlowski, Marlene Livingston, Ralph and Raymond Conaway. Grandmother of 17. Great-grandmother of two.

COURTER, Jean Lesko, 74, St. Mary, Aurora, March 13. Wife of Ben Courter. Mother of Maria Coudret, Andrea Ertel, Diana Moorman, David, Joseph and Michael Lesko. Stepmother of Sharon Meyers, Cindy, Jerry and William Courter. Sister of Jaquiline Alford. Grandmother of 16.

EAGAN, Rose Mary, 86, Good Shepherd, Indianapolis, March 18. Aunt of several.

FERRO, Jennie, 94, Sacred Heart, Clinton, March 17. Mother of Antoinette Bonomo.

GILLES, Joseph A., 80, St. Joseph, Shelbyville, March 21. Husband of Helen M. (Clapp) Gilles. Father of Rick and Tim Gilles. Brother of Gerald Gilles. Grandfather of six. Great-grandfather of five.

HAWKWOOD, Geoffrey, 52, St. Bartholomew, Columbus, Feb. 19. Father of Alisa and Nabil Hawkwood. Son of Geoffrey Hawkwood, Wilbur Conroy and Ann Riley Conroy. Brother of Diane Conroy.

HOSKINS, Patricia Joan, 68, Annunciation, Brazil, March 14. Mother of Christina Gruener, Michelle Edelbrock, Chip and

David Hoskins. Sister of Carolyn Boyd, Kay Bussin, Ginger Lamb and Delores Smith. Grandmother of 11.

JOEST, Rose A., 69, Nativity, Indianapolis, March 6. Wife of Jerome Joest. Mother of Karen Brewer, Julie Gioscio, Debbie and Sherri Gonzales, David, Donald and Richard Joest. Grandmother of 19.

JOHNSON, Leland R., 71, St. Joan of Arc, Indianapolis, March 17. Husband of Carol (Depweg) Johnson. Father of Susan Barney, Julie Bolten, Joseph and Leland Johnson. Brother of Elizabeth Holsonback, Sandra Keller, Diana Pehler, Mary Catherine Pyland and James Johnson. Grandfather of nine.

KIRKPATRICK, Janice Lee (Boas), 57, St. Ambrose, Seymour, March 13. Daughter of Mary Lee Boas. Sister of Iva Ann Lester, Carol Jo Norris, Mary Sheppard, Henry, Paul and Ray Boas. Aunt of several.

KITE, George Frederick, III, Ph.D., 66, St. Philip Neri, Indianapolis, March 20. Father of Barbara Bartnik, Mary Alice Seaton, Linda Young, Karen, Philip and Richard Kite. Grandfather of 16. Step-great-grandfather of four.

LAY, Joseph M., 81, St. Bartholomew, Columbus, March 11. Husband of Cecilia Lay. Father of Cynthia Bundy, Mary Byrum, Nancy Newman,

Dr. Kathryn Watts, Michael and Patrick Lay. Brother of Karen and Marce Lay. Grandfather of 15.

MARTIN, Michele, 43, St. Anthony of Padua, Morris, March 9. Wife of Jerry Martin. Mother of Jennifer Martin. Stepmother of Rhonda Noyes. Daughter of Frank LaGreca. Sister of Jean, Danny, Dave, Mark and Steve LaGreca.

MCCAULEY, Ruth C., 66, Good Shepherd, Indianapolis, March 10. Sister of Jane Boatman, Laverne Brothers, Howard and Robert McCauley.

McGOVERN, John P., Jr., 60, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 16. Husband of Jackie McGovern. Father of Jennifer Livezey, Cynthia Marley, Rebecca Papalko and Anthony McGovern. Brother of Patricia Kneebone, James and Philip McGovern. Grandfather of four.

MEYER, Hubert W., 78, St. Mary, Greensburg, March 18. Husband of Betty (Scheidler) Meyer. Father of Diane Critser, Ginny Gordon, Rick and Steve Meyer. Brother of Marjorie Eineman.

MURPHY, Mary, 93, St. Pius X, Indianapolis, March 13. Mother of Philip Edward Murphy. Grandmother of one. Great-grandmother of two.

MUYLLE, Louise (Buckel), 93, Good Shepherd, Indianapolis, Feb. 22. Mother of Val Muylle.

PARMER, John R., 64, St. John, Enochsburg, March 16. Husband of Cheryl

(Bohman) Parmer. Father of Mark and Tad Parmer. Brother of Bill and Jim Parmer. Grandfather of three.

PORCAYO, Israel, 35, St. Bartholomew, Columbus, March 17. Husband of Alejandra Jimenez Porcayo. Father of Lizbet, Nayeli, Israel and Ricardo Porcayo. Son of Albert Porcayo and Gillermina Valladares. Brother of Rogelio and Zoila Porcayo.

REINDL, Frank J., 85, St. Bartholomew, Columbus, March 12. Husband of Wanda Reindl. Father of Rita Davis, Dorothy Huss, Mary McGuire, Frank Jr. and Richard Reindl. Brother of Edward and Raymond Reindl. Grandfather of 15. Great-grandfather of two.

ROGIER, Cletus E., 76, St. Isidore, Bristow, March 19. Husband of Ruth Rogier. Father of Mary Cassidy, Diane Harrison, Sharon Lange, Carol Schwoeppe, Kevin and Linus Rogier. Brother of Regina Lasher and Alma Solbrig. Grandfather of 17. Great-grandfather of eight.

SHAMBAUGH, Nancy (Ragan), 81, St. Matthew, Indianapolis, March 21. Mother of Stephen Shambaugh. Sister of Lois Scott and Richard Ragan. Grandmother of three.

WAGNER, Mary Jane, 85, Good Shepherd, Indianapolis, Feb. 16. Mother of Doris Samples, Sandra Williams and John J. Wagner. Stepmother of Karen Pallikan and James T. Wagner. Sister of JoAnn McAndrews. Grandmother of 10. Great-grandmother of nine. †

Pope asks Trappist hermit to write meditations for Way of the Cross

VATICAN CITY (CNS)—Pope John Paul II has asked a Trappist hermit and former abbot, Father Andre Louf, to write the meditations for his Way of the Cross service at Rome's Colosseum on Good Friday.

Father Louf, 74, has lived in a hermitage in southern France for the past seven years. He is a prolific writer on spirituality, the contemplative life, spiritual direction, prayer and ancient Christian writers.

The Vatican announced on March 26 that he would write the meditations for the pope's April 9 nighttime service in the Colosseum.

The Vatican did not release the text of the meditations or say whether Father Louf was asked to follow the traditional 14 Stations of the Cross or the strictly biblical set of

14 stations, which Pope John Paul occasionally uses.

A Vatican biography said that in 1945, when he was on a camping trip with friends, the future Trappist stumbled upon the Monastery of Notre-Dame du Mont-des-Cats in France, over the border from Belgium.

"Fascinated, he made a visit, and four years later entered as a novice," the biography said.

When he was 33, he was elected the monastery's abbot, a position he held for the next 35 years.

In 1967, the Vatican said, Father Louf, American Trappist Father Thomas Merton and the superior general of the order wrote a joint letter to the World Synod of Bishops regarding "contemplatives and the crisis of faith."

With his "wise discernment," the Vatican said, Father Louf not only became one of the leaders of the reform of the Trappist order following the Second Vatican Council, "but also one of the spiritual figures with the greatest authority in the Church of our times."

Among Father Louf's books available in English are *Cistercian Way*, *Grace Can Do More*, *Mercy in Weakness*, *Tuning Into Grace* and *Teach Us to Pray*. †

Franciscan Sister Mirella Heile served as a teacher and principal for 52 years

Franciscan Sister Mirella Heile died on March 27 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 96.

The Mass of Christian Burial was celebrated on March 29 at the motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Mary Elizabeth Heile was born on Jan. 11, 1908, in Covington, Ky. She entered the Franciscan community at Oldenburg on April 5, 1926, and professed her final vows on Dec. 30, 1931.

Sister Mirella ministered as a teacher and principal at Catholic grade schools for 52 years.

In the archdiocese, she taught at the former Holy Family School in Oldenburg, Little Flower School in Indianapolis, Our Lady of

Lourdes School in Indianapolis, St. Lawrence School in Indianapolis, St. Mary School in New Albany, St. Gabriel School in Connersville, St. Mary School in Greensburg and the former St. Andrew School in Richmond.

In the Evansville Diocese, she taught or served as principal at St. Joseph School in Princeton, Ind., and St. Anthony School in Evansville, Ind.

She also taught at Catholic schools in Ohio and Missouri.

In 1980, Sister Mirella served as a telephone switchboard operator at the motherhouse in Oldenburg. In later years, she retired to St. Clare Hall at the motherhouse.

She is survived by a niece, Jeannette Crawford of Covington, Ky.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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Positions Available

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Interested persons should contact Holy Angels Parish at 937-222-7807 for an application packet.

Applications must be received by
April 16, 2004.

Principal

St. Mary School is seeking a qualified candidate for the position of Principal for our Catholic school. Our school, consisting of Pre-8th, has 250 students and a staff of 28.

Candidate should...

- Have a strong knowledge of the beliefs of the Catholic faith
- Have strong leadership & administrative skills
- Have excellent interpersonal and communication skills
- Work as a team member with staff
- Have a valid Indiana Elem. Admin. License (K-8)

Please submit résumé by April 30th to:

Search Committee
St. Mary Church
2300 W. Jackson Street
Muncie, IN 47303

Elementary School Principal

St. Roch Catholic School on the south side of Indianapolis, is seeking qualified applications for the position of school principal. St. Roch is a Kindergarten through 8th grade school with an enrollment of about 275.

Applicant should be a practicing Catholic with a license in supervision/administration.

Please send a résumé to:

St. Roch Principal Search
c/o Carole Williams
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46202-2367

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is accepting applications for a high school principal
Employment begins July 1, 2004

QUALIFICATIONS:

- * Must be a practicing Catholic
- * Eligible for Indiana Administrative License
- * Minimum Five Years Experience

FOR INFORMATION AND APPLICATION, CONTACT:

Catholic Schools Office
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Fort Wayne, Indiana 46801

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Principal Position

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Please send résumé to:

Carole Williams
Archdiocese of Indianapolis
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46202-2367

High School President

Our Lady of Providence Junior/Senior High School, (www.providencehigh.net) a comprehensive co-educational archdiocesan Catholic school located in Clarksville, Indiana (Louisville, KY metropolitan area) seeks a dynamic and innovative leader for its nationally recognized School of Excellence beginning July 1, 2004. The President is the CEO of the school and reports to a Board of Directors, the Dean of the New Albany Deanery, and the Office of Catholic Education of the Archdiocese of Indianapolis. The President works closely with the school Principal and the Directors of Finance and Development.

Requirements:

- A faith-filled, practicing Catholic with a commitment to Catholic schools.
- Strong leadership skills in development, marketing, fundraising, and finance.
- Exemplary communication and organization skills
- Ability to involve others in the vision and mission of the school

Send letter of interest with résumé to:

Ms. Mickey Lentz
President's Search Committee
Office of Catholic Education
1400 N. Meridian Street
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