Shroud of Turin continues to puzzle scientists

By Brandon A. Evans

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 spatial 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.

The Mystery of Creation

By Brandon A. Evans

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 always be, he said.

The 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
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A chimpanzee holds her infant. The hint is that evolution states that 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 Chicago.

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(Next Week: The first couple, the Fall of man and the nature of original sin.)
Father Joseph Dooley enjoyed Hispanic and deaf ministries

By Mary Ann Wyand

Father Joseph W. Dooley, a retired priest who enjoyed participating in Hispanic and deaf ministries, is the homilist at the Cathedral in Indianapolis. Father Albert Ajamie, a retired priest who served in those parishes since July 2002, was the homilist.

Father Lawrence Ajamie, a retired priest who serves 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 on April 2 at SS. Peter and Paul Cathedral in Indianapolis. Father Albert Ajamie, a retired priest who serves 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.

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

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 a burial service at the Church in Bloomington since his retirement in 2001, was the homilist.

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He attended Cross Plains Grade School and Cross Plains High School before graduating from South Ripley High School in 1950.

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 had studied as a second language during two periods at Mariner College in Indianapolis, in between which he spent in the Middle East, first 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 St. Meinrad Archabbey.

Following his ordination to the priesthood in 2000, Father Borders was assigned 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 was 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 was a good homilist.

“The Mass of Christian burial was celebrated on April 2, 2004, at St. Magdalene Church in New Marion.

In July 2002, he was appointed administra tio of St. Maurice Parish in Napoleon as well as sacramental minister of Imma cate 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-nephews.

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

(a series about Father Larry Borders’s life, faith and cancer journey will be published in April).
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 understanding 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, it is generally agreed that it was the body it covered received more than 100 lances, 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, Caiphas 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 far 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 forth 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 Bishop 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 Stamp 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 for the whole endeavor of demonstrating true Christianity.

Thank you for making my day. I’m a Habitat supporter and have been for many years. Best wishes to the Glover family.

Ada L. Kukartis, 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 varied opinions among the People of God” (Communio et Progressio, 116).

Letters from readers are welcome and every effort will be made to publish letters from as many people and representing as many viewpoints as possible. Letters should be 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, past editorial sensitivity and content (including spelling and grammar). In order to encourage open and respectful conversation, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 250 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 717, Indianapolis, IN 46206-1717. Readers with access to the Criterion’s archived 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 Gospels. When I saw it, I must say honestly that I was deeply disappointed.

We see the torment, the torture and the death of Jesus, Risen Lord, believe that unless one is very familiar with the Gospels, one will be shocked by the violence on the screen, depicting the excruciating pain that Jesus willingly accepted, calmly and even peacefully.

Many people I have talked to about this film agree and believe there should be a sequel to Gibson’s film titled The Passion of the Christ. However, we don’t believe that will happen this time. Yes, Caiphas was onto something important. Samra was anxious to see it—curious to see for himself how this film presents the truths of the Gospels. When I saw it, I must say honestly that I was deeply disappointed.

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C on la llegada del quinto domingo de la Cuaresma volcamos nuestro pensamiento hacia la Pasión de Cristo y el Misterio Pascual que celebramos 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 vivamente cómo que 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 dar cuenta de que sufrió horribles martirios a pesar de nuestros pecados. Gracias a su Pasión, muerte y resurrección Jesús venció al Infierno obteniendo el Padre misericordioso porque nos amaba.

La película presenta el papel que jugaron participantes y testigos de la Pasión de modo tal que nos entretiene y nos ensalza la imaginación, nos llama a la reflexión y a la oración. El papel de Satan, el Infierno, desafiando a Jesús, especialmente cuando Él se comunicaba con su Padre, es muy gráfico. Las masas y los soldados despedidos proporcionan una imagen sugestiva de cómo todos contribuimos a la Pasión de Cristo con nuestros pecados, aun con convicciones justificadas. Pero lo más me impactado de la película fueron los “agentes del bien”. Entre los que me llamaron la atención se encontraron la esposa de Poncio Pilatos; María Magdalena; María, la madre de Jesús; Verónica; el Apóstol Juan y Simón Cirino. Se me ocurrió que estos agentes de caridad, de su conducta generosa y comportamientos dignos de ser imitados durante estas últimas semanas de la Cuaresma 2004.

La esposa de Pilatos no solamente se opuso a la condena de Jesús, sino que también demostró ser compasiva con su madre. Es una escena conmovedora cuando subrepticiamente 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 el horribles crímenes que se cometían. A pesar de estar expuesta a la brutalidad, ella se interpuso entre la madre y demuestra su fe en la misericordia hacia los demás.

Pilato, una vez más, no es un personaje mudo que se muestra desinteresado y sin emoción. Fue difícil observar a María, la madre de Jesús, mientras presenció el proceso cruel del juicio, el castigo inhumano y la ejecución. María gritó ante la crueldad de su tormento. Con lágrimas en los ojos aceptó el testamento de su hijo. La infeliz hora fue cuando en el último instante, conmovida por la bondad de Jesús, se arrodilló y bendijo a su hijo. Como madre demostró su profunda preocupación por una víctima que sufría, aunque inicialmente no fuera por su propia voluntad. A todos nos presentan oportunidades para hacer lo propio.

La escena con María Magdalena es igualmente impresionante. La esposa de Pilatos tomó la sangre de Cristo. Ella que amó mucho fue también perdonada y amada mucho. 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. Él ama tanto fue igualmente perdonada y amada aún más.

El querido Apóstol Juan alertó a María que había llegado el momento. El 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 matasen a su hijo. Las lágrimas fueron un testamento de su amor por su amigo y maestro.

La lección de fe de La Pasión de Cristo

What The Passion of the Christ can teach us about faith

W ith 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 contrast with Jesus, especially as he was communicating in prayer with his Father, was totally despicable and repulsive for us to intentionally keep an eye out for those who suffer helplessly in the shadow of life.

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; Verónica; 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 horrifying cruelty inflicted on her innocent child and she was to watch him die, ignominiously. It was a great grace for us to intentionally keep an eye out for those who suffer helplessly in the shadow 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. It was 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, Verónica 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 Apostol 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.

Traducido por: Language Training Center, Indianapolis

The lection of the 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!
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 on 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 812-246-3604.

The Benedict Inn Retreat and Conference Center, 1001 E. St. Clair St., in Indianapolis, will be sponsoring its 67th annual Outdoor Way of the Cross at 2 p.m. on April 2, Palm Sunday, and at 1 p.m. on April 9, Good Friday. The performance will be immediately after the 5:45 p.m. daily Mass, and will discuss the book the books speaks to today and what the imagery and symbolism of the book. 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 $220 for a table of eight. For more information, call the parish office at 317-634-4519.

Marion College, 3200 Cold Spring Road, in Indianapolis, will host Michelle Stevens, who will speak on 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 University in Johnstown, Pennsylvania. 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 22-24 and at 2 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.

The U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting provides movie ratings.

External Sunshine of the Spotless Mind (Focus) Rated A-III (Adults) because of recurring profanity, an instance of rough language, a few cross expressions and sexual references. Rated PG-13 (Parents are strongly cautioned. Some material in this film is 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.

Scrooby-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 scene-action sequences. Rated PG (Parental Guidance Suggested) by the MPAA.

Taking Lives (Warner Bros.) Rated L (Limited Adult Audience) because of recurring gore 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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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 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 great majority of abortion providers, said it should be overturned because it is vague and “unconstitutionally complex” — meaning it would be difficult for doctors to determine when it could be used.

Indeed, when Assistant U.S. Attorney Susan J. Fairman quoted the law, said it should be overturned because it is vague and “unconstitutionally complex” — meaning it would be difficult for doctors to determine when it could be used.

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 Right to Life, contend the law 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.

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Father Steven Schwab begins ministry as sheriff’s chaplain

By Mary Ann Wyand

Father Steven Schwab knows he has “big shoes” to fill in his new ministry as the Catholic chaplain for the Marion County Sheriff’s Department in Indianapolis.

The pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis expects to be “on call” for emergencies 24 hours a day and seven days a week.

He succeeds Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, who served the sheriff’s department as the Catholic chaplain for 17 years before retiring from that community service ministry last year.

Marion County Sheriff Frank Anderson thanked Father Wilmoth and welcomed Father Schwab during a March 3 ceremony in the sheriff’s conference room at the Marion County Jail in Indianapolis.

There were lots of smiles and laughter at the ceremony, but the ministry is serious and involves helping people in life-and-death situations as well as supporting the sheriff’s department staff members who must provide public safety during tragedies.

“I’m following in some very, very big footsteps,” Father Schwab said after the ceremony. “I’m very aware of that. [Father Jim] Wilmoth has given me some good advice, and I think I’ve gotten a good start. I expect to lose a little sleep in this ministry.”

Sheriff Anderson thanked Father Wilmoth for his dedication to the call of duty and his understanding of challenging department and community needs.

“I’m older than the sheriff,” he said, “so it was time for me to slow down and give more time to St. Roch Parish. I’m also acting principal at the school. Our principal recently resigned, so now I’m also acting principal at the school. God took me out of one ministry and put me in another one.”

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This community service ministry. He will be 65 on April 29.

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SHROUD

continued from page 7

Though science may never show how the famous image got there, or reveal exactly who the man on the shroud is, Schwortz 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,” Schwortz said.

Schwortz, 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, Schwortz 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,” Schwortz 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,” Schwortz 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,” Schwortz 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 thrown out, just because of that one test. That’s not good science.

“And that’s a shame,” Schwortz 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 face. Some people have noted that they 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.” ❖
Catholic identity is woven into the life of St. Mary School

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 your name, who are you ultimately making fun of?”

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 adults. Volunteering distances itself from many other schools. It is one that can form its students into valuable members of the broader communities in which they live.

By Sean Gallagher

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.
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 be 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 deep, ... a wind from God swept over the face of the deep, ... a formless void and darkness covered the face of the deep." (Gen. 1:1-2) 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 the flood plains of Mozambique, in the lowlands 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. 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. 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. 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.

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 Molyhinian 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 Molyhinian 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 our own call in the Spirit and to respond to it for building up the local Church."

(David Gibson edits Faith Alive!)

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 Dudenhoefler, 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.
Luke’s account of Jesus’ Passion and death

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 focus on what is called Luke’s Gospel. According to Luke, which will be read at Mass this week, Although Luke was dependent on Mark’s Gospel, he included other material and re-worked 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 described the Garden of Gethsemane, “He was in such agony and was also a master of description, as when he told stories that appear only in his Gospel. He believed only that the Jewish leaders were responsible for Jesus’ death. Three times he has Pilate say that he found no reason to imprison him. But Pilate ultimately succumbed to the pressure of the crowd “and he handed Jesus over in fulfillment of what they wished” (Lk 23:25).

Throughout his Gospel, Luke has stressed the need for Christian discipleship, and so he dwells on that part of Jesus’ life that concerns his sacrifice for us. As Christians, we are called to...
The Criterion, Friday, April 2, 2004

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

The Sunday Readings

**Sunday, April 4, 2004**

- Isaiah 50:4-7
- Philippians 2:6-11

Since a proclamation from the Gospels is part of the blessing of the procession with the palms in the magnificent liturgy of Palm Sunday, this day actually has four bibli- cal 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 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 reve- lations 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 cloth- ing. They were the best way that the people could 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 prefig- ured in these Old Testament poems.

This weekend’s next reading, from the Epistle to the Philippians, also is a hymn. It is part of the blessing of, and procession with, the palms in the magnificent liturgy of Palm Sunday. This day actually has four bibli- cal readings.

**W eetings, 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

**Friday, April 9**

- Good Friday
- Celebration of the Lord’s Passion

**Saturday, April 10**

- Holy Saturday

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**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 rever- ent, and Catholic education classes do not teach true doc- trine. Do surveys show that Catholics do not accept the pres- ence 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 coun- try 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 impos- sible to capitulate 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 describ- ing the true and substantial eucharistic presence of our Lord. Yet even that language is being refined and clarified in the Church, in the Catholic Church.

Our belief in the real presence of Jesus Christ—“body and blood, soul and divin- ity,” 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 many expressions of thanksgiving, all of these are proclaimed clearly and listened to carefully, the true faith is present and alive.

With the faithful making their act of faith at Communion time by saying “Amen”—I affirm it—after being offered “the body of Christ,” they declaring quite well what they believe. For centuries, when the Mass was in the language peo- ple understood, the Mass and the Eucharist—was the primary place where faith was planted and nourished.

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**The Sunday Readings**

There is not just one Gospel account of the Passion. Each of the four Gospels has its own unique account reflecting a particu- lar 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 ap- pointed 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 no one can separate truly faithful people from God. This split- ting 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 was there real and eternal life. There is no other way. Today, in this majestic liturgy, the Church calls us to give ourselves com- pletely 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 unforgiv- ing. Instead, if we fail, as did Peter, who can lay the blame on whatever it is 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.

**Saturday, April 10**

**Holy Saturday**

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**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, 5a, 6b-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

**Friday, April 9**

- Good Friday
- Celebration of the Lord’s Passion

**Saturday, April 10**

- Holy Saturday

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**Holy Saturday Night**

- The Easter Vigil
- Genesis 1:1-22
- or Genesis 1:1, 26-31a
- Psalm 104:1-2a, 5-6, 10, 12-14, 24, 35
- or Psalms 33:7-12, 13-20, 22
- Genesis 22:1-18
- or Genesis 22:1-2, 9a, 10-13, 15-16
- Psalm 16:5, 8-11
- Exodus 14:15-15.1
- (Response) Exodus 15:1-6, 17-18
- Isaiah 54:2
- Psalm 47:6, 11-12a, 13b
- Isaiah 55:1-11
- (Response) Isaiah 12:2-3 glean, 5cd, 6-6
- Baruch 3:9-15, 32-44
- Psalms 100:9-11
- Ezekiel 36:16-17a, 18-28
- Psalms 42-43, 5cd, 43-34 or, when baptism is
- Isaiah 12:2-3, 4b, 5d
- Psalm 51:12-15, 18-19
- Romans 6:3-11
- Psalm 118:1-2, 16ab-17, 22-23

**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 20:1-19
- Luke 24:1-12 or, at an afternoon or evening

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**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 possi- ble publication in the “My Journey to God” column. Please include name, address, parish and telephone number with sub- missions. Send material for considera- tion to “My Journey to God,” The Criterion, P.O. Box 1171, Indianapolis, IN 46202 or e-mail to criterion@archindy.org

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**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.)
Bishop O'Brien sentenced to 1,000 hours of serv ice, 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 testi- fied about how Bishop O'Brien had handled cases of sexual abuse by priests as a way of arguing that the retired bishop had learned 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 emotions 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 bene- fit 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.

“My heart isLECJed,” 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 St. 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, stand- ing 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 wind- shield 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 con- cluded 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. ¶

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

Conniersville 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—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 1986 document titled “Renewing the Earth.”

“It is a difficult balance,” the bishops explained, “requiring both a sense of limits 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 1992 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 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 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 fighting 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.”

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.

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.

An alpaca enjoys the weather on the grounds of Saint Mary-of-the-Woods.
**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, 5602 Central Ave., Indianapolis. Marian Movement of Priests, prayer conclave for lay, 1 p.m. Information: 317-251-1678.

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 and Divine Mercy Chaplet, 11 a.m., Benediction and Mass, 8 p.m. Information: 317-859-1094.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Information: 317-635-2021.

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.

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.

**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, 7222 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, during Lent, 12:40 p.m. Information: 317-635-2021.

**Monthly**

**First Sundays**

St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer group, 7-8:15 p.m. Information: 502-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 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. 500 S., Indianapolis. Consecration, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 S. 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 p.m. Information: 317-635-2021.

**First Fridays**

St. Vincent de Paul Church, 1723 “T” St., Bedford. Exposition of the Blessed Sacrament after 8:30 a.m. Mass. 9 a.m. Saturday, reconciliation, 4-6 p.m. Saturday, 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 Brookville. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 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 Chapel, 8:30 a.m., Divine Mercy Chapel, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E., Indianapolis. Adoration of the Blessed Sacrament after 7:15 a.m. Mass 8-5:30 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, 533 S. 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: 317-246-4552.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m., holy hour, 6:7 p.m. Information: 317-632-9449.

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Pope asks Trappist hermit to write meditation 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 a joint meditation for the 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 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 canonical visit to a monastic house in France, the then-Pope Pius XII gave Father Louf a assignment to work with the Trappists and found a mission in the Monastery of Notre-Dame du Mont-des-Cats in France, the pope said.

In 1967, the Vatican said, Father Louf, American Trappist Father Thomas Merton and the superior general of the Trappist 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, he also created a position he held for the next 35 years.

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Bolin and William Carver.


Buchanan, Kenneth, 76, St. Mary, Auburn, March 6. Father of Kim and Susan. Grandfather of nine.


Byram, John, 81, St. Mary, Auburn, March 15. Father of David and James. Great-grandfather of 16.


Have a valid Indiana Elem. Admin. License (K–8)

St. Mary School

Search Committee

Please send a résumé to:

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India’s First Ever Catholic Radio Is HERE!
Through the Grace of God and the support of dedicated Catholics like you, Central Indiana finally has a Catholic Radio station broadcasting 24 hours a day, 7 days a week.

Listen at home, in your car or at work...whenever you like!
You’ll hear inspirational discussions, the latest Catholic music, Daily Mass, Rosary and Devotions, numerous programs for the entire family such as...

- **“Catholic Answers”** – learn more about your faith – a call-in program.
- **“The Journey Home”** – Hear inspiring witnesses. Call in to ask questions of our brothers and sisters of other faiths – how they made their journey home to the Catholic Church.
- **Listen to the latest in Catholic music on “Backstage”**.
- **“Life On The Rock”** – a call in show geared toward Catholic youth discussing a full range of topics on issues facing our youth today with Catholic answers to tough questions on drugs, morality and more.
- **“Kids Singalong”** for kids of all ages who love to sing along and have fun.
- **“The World Over Live”** brings news from the Catholic perspective and the latest from the Vatican.

Help Spread the Word and make the station yours!
89.1 FM began broadcasting March 1st with the help of a group of Catholic volunteers, with families and full-time jobs committed to sharing the Catholic way.

Help us keep the dream alive!
In order to maintain this fine programming we need to secure funding for leasing the station and equipment through personal donations and corporate/association underwriting and sponsorships.

If you are a Catholic business person, a member of an association or group able to underwrite or sponsor programming, please contact Jim Ganley at 317.870.8400 ext. 21 or visit our website, www.CatholicRadioIndy.org

We’re looking for volunteer coordinators in each parish!
Get involved! Contact jim@CatholicRadioIndy.org or call 317.870.8400 to find out how you can help.

“Attend to your teaching for by doing so you will save both yourself and those who listen to you.”
1 Timothy 4:16

We need your help!

Contributions are tax-deductible!

Name __________________________________________
Address _________________________________________
E-mail Address __________________________________
Phone Number _________________________________
Parish _________________________________________

☑ I want to be a charter member – $25 per individual
☑ Yes, I would like to support this mission with a monthly donation.
  $100 __ $50 __ $25 __ $10 __ other $________
☑ Yes, count on me to volunteer.

Please make check payable to: Catholic Radio Indiana
7340 E. 82nd Street, Indianapolis, IN 46256
www.CatholicRadioIndy.org 317.870.8400