



The

# Criterion

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## Lenten makeovers

St. Joseph and St. Anne parishioners in Jennings County restore and renovate church interiors, page 9.

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## 'God is blessing you'



Photo by Mary Ann Wyand

Archbishop Daniel M. Buechlein and Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish in New Castle, break ground for the new \$4.4 million church on March 29 with help from, left to right, St. Anne parishioner Jack Basler, building committee chair, back to camera; New Castle Mayor James Small; Michael Witka, director of risk management for the archdiocese; and Father Joseph Rautenberg, sacramental minister for the Henry County faith community.

## Emotions evident as St. Anne parishioners break ground for new church in New Castle

By Mary Ann Wyand

NEW CASTLE—Cold wind gusts and rain mixed with snow couldn't dampen the enthusiasm of St. Anne

parishioners in New Castle on March 29 as they watched the long-awaited groundbreaking ceremony for their new \$4.4 million church.

Several hundred parishioners and guests huddled together under umbrellas

on the parish campus at 102 N. 19th St. as Archbishop Daniel M. Buechlein blessed the site of the former St. Anne Church, which was destroyed in an arson fire on Holy Saturday, April 7, 2007.

For two years, St. Anne parishioners have worshiped in the basement of the Parish Life Center, which is the former school building.

"Just consider the rain and snow as tears of joy from God," Archbishop Buechlein told the gathering at the start of the emotional prayer service.

"Today we break ground for a new

house of the Lord that will be a gift that keeps on giving for many generations to come," the archbishop said. "This long-awaited occasion is a sign of hope that is always present in our Church because of our faith. Although challenged by the circumstances of the dreadful fire of two Easters ago, your community of faith has carried on, and today I come to commend you for your perseverance."

As many parishioners wiped tears from their eyes, Archbishop Buechlein explained that "St. Thomas Aquinas once

See ST. ANNE, page 16

## Answering God's call to religious life is based on trust, says pope

VATICAN CITY (CNS)—Embracing a religious vocation is not about feeling worthy or strong enough to be one of God's privileged ministers and witnesses, said Pope Benedict XVI.

It is about trusting God so much that one can answer God's divine call without hesitation, he said in his message for the World Day of Prayer for Vocations.



Pope Benedict XVI

"What is asked of those who are called, for their part, is careful listening and prudent discernment, a generous and willing adherence to the divine plan, and a serious study of the reality that is proper to the priestly and religious vocations so as to be able to respond responsibly and with conviction," he said.

The papal message for the day of prayer, which will be observed on May 3 in most countries, was released on March 31 at the Vatican. The 2009 theme is "Faith in the Divine Initiative—The Human Response."

In his message, Pope Benedict said it is God who chooses some to follow his Son, Jesus, more closely and to put themselves fully at the service of the Church.

Answering God's call "is never patterned after the timid self-interest of the worthless servant who, out of fear, hid the talent entrusted to him in the ground," the pope said, citing Matthew's Gospel parable of the talents.

Rather, it is a prompt and "ready adherence to the Lord's invitation," which is rooted in complete trust in God's plan, he said.

The pope acknowledged the "worrisome shortage of priests" in some

See CALL, page 9

## Defining choices mark lives of Spirit of Service winners

By John Shaughnessy

Maxine Ferguson faced a simple choice, the kind of choice that can be revealing about the heart of a person.

Similar choices also faced Lynne O'Day, Patty Schmalz, Jenna Knapp and members of the Sullivan family.

The way they all responded to their respective choices goes a long way in explaining why they will be honored by the archdiocese on April 22 during a dinner that will benefit Catholic Charities Indianapolis.

Here are the stories of this year's winners of the Spirit of Service Award:



Maxine Ferguson

A member of St. Thomas Aquinas Parish in Indianapolis, Maxine Ferguson made her defining choice in the middle of her weekly visits to bring Communion to the parish's sick and homebound members.



Maxine Ferguson

At that moment, the woman she was visiting reached for a large photo album, wanting to share with Ferguson the pictures and the story of her life. Ferguson recognized the photo album immediately because the woman had shared her life story with her during a previous visit. As the woman flipped to the first page,

Ferguson smiled and ooh-ed and aah-ed at the woman's tales just as if she was hearing them for the first time.

"They have things they want to talk about," Ferguson says with a smile. "You have to leave enough time to listen to them, pray with them and pray for them. I'm thankful to be part of the physical and spiritual lives of others, which helps to strengthen mine."

She had the same attitude when she visited inmates in prison for several Christmases, singing carols and sharing dinner with them.

She has the same approach when she greets people at the St. Vincent de Paul Food Pantry, and when she serves lunch to the children from needy families who come to St. Thomas Aquinas for a summer day camp.

See SERVICE, page 8

# Bishops: Catholic institutions' use of Reiki therapy inappropriate

WASHINGTON (CNS)—Reiki therapy, an alternative medicine originating in Japan, is unscientific and inappropriate for use by Catholic hospitals, clinics and retreat centers and people representing the Church, the U.S. bishops' Committee on Doctrine said on March 26.

"For a Catholic to believe in Reiki therapy presents insoluble problems," the committee's guidelines said. "In terms of caring for one's physical health or the physical health of others, to employ a technique that has no scientific support [or even plausibility] is generally not prudent."

The bishops said the technique—which involves a Reiki practitioner laying hands on a client—also is encouraged as a "spiritual" kind of healing, but that for Christians "access to divine healing" comes through prayer to God.

A Catholic who puts his or her trust in Reiki "would be operating in the realm of superstition," they said.

The U.S. bishops outlined their position in "Guidelines for Evaluating Reiki as an Alternative Therapy." The bishops' guidelines, available online at [www.usccb.org/dpp/doctrine.htm](http://www.usccb.org/dpp/doctrine.htm), were developed by the doctrine committee, chaired by Bishop William E. Lori of Bridgeport, Conn.

They were approved by the U.S. Conference of Catholic Bishops'

Administrative Committee on March 24 during its spring meeting in Washington. The Administrative Committee is the authoritative body of the USCCB that approves committee statements.

The guidelines described Reiki as a healing technique "invented in Japan in the late 1800s by Mikao Usui, who was studying Buddhist texts."

They stated that "according to Reiki teaching, illness is caused by some kind of disruption or imbalance in one's 'life energy.' A Reiki practitioner effects healing by placing his or her hands in certain positions on the patient's body in order to facilitate the flow of Reiki, the 'universal life energy,' from the Reiki practitioner to the patient."

The Web site of the International Center for Reiki Training calls it a "technique for stress reduction and relaxation that also promotes healing."

But the bishops' guidelines said, "Reiki lacks scientific credibility" and "has not been accepted by the scientific and medical communities as an effective therapy."

"Reputable scientific studies attesting to the efficacy of Reiki are lacking, as is a plausible scientific explanation as to how it could possibly be efficacious," the bishops' guidelines said.

In 2008, after conducting a review of random clinical trials using Reiki, the *International Journal of Clinical Practice* concluded: "The evidence is insufficient to

suggest Reiki is an effective treatment for any condition. Therefore the value of Reiki remains unproven."

The bishops' guidelines noted that "Reiki is frequently described as a 'spiritual' kind of healing as opposed to the common medical procedures of healing using physical means."

However, there is a radical difference between Reiki therapy and the healing by divine power in which Christians believe, the guidelines said.

"For Christians, the access to divine healing is by prayer to Christ as Lord and Savior, while the essence of Reiki is not a prayer but a technique that is passed down from the 'Reiki master' to the pupil, a technique that once

mastered will reliably produce the anticipated results," they said.

In sum, Reiki therapy "finds no support either in the findings of natural science or in Christian belief," the guidelines said.

They warned that "there are important dangers" in using Reiki for one's spiritual health.

"To use Reiki, one would have to accept—at least in an implicit way—central elements of the worldview

that undergirds Reiki theory, elements that belong neither to Christian faith nor to natural science," they said.

"Without justification either from Christian faith or natural science, however, a Catholic who puts his or her trust in Reiki

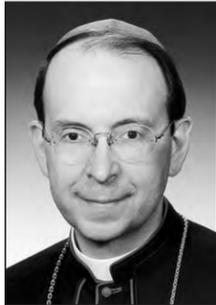
would be operating in the realm of superstition, the no man's land that is neither faith nor science," they continued.

One's worship of God is corrupted by superstition because it turns "one's religious feeling and practice in a false direction," the guidelines stated.

"While sometimes people fall into superstition through ignorance, it is the responsibility of all who teach in the name of the Church to eliminate

such ignorance as much as possible," they said.

"Since Reiki therapy is not compatible with either Christian teaching or scientific evidence, it would be inappropriate for Catholic institutions, such as Catholic health care facilities and retreat centers, or persons representing the Church, such as Catholic chaplains, to promote or to provide support for Reiki therapy," the guidelines said. †



Bishop William F. Lori

*Without justification either from Christian faith or natural science, however, a Catholic who puts his or her trust in Reiki would be operating in the realm of superstition, the no man's land that is neither faith nor science.'*

—The U.S. bishops' Committee on Doctrine

## Holy Week liturgies set at SS. Peter and Paul Cathedral, Saint Meinrad

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

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

### SS. Peter and Paul Cathedral

April 4—5 p.m. Vigil Mass for Palm Sunday of the Lord's Passion  
 April 5—10:30 a.m. Mass for Palm Sunday of the Lord's Passion; 5 p.m. Vespers  
 April 7—7 p.m. Chrism Mass, Archbishop Daniel M. Buechlein, principal celebrant  
 April 9, Holy Thursday—6:30 p.m. Mass of the Lord's Supper followed by eucharistic adoration at the Blessed Sacrament Chapel until 10 p.m.  
 April 10, Good Friday—1 p.m. Liturgy of the Passion and Death of the Lord; 6 p.m. Vespers  
 April 11, Holy Saturday—8:30 p.m. Easter Vigil  
 April 12—10:30 a.m. Easter Sunday Mass; 5 p.m. Vespers



File photo by Mary Ann Wyand

### Saint Meinrad Archabbey

April 5—9 a.m. blessing and procession with palms followed by Mass for Palm Sunday of the Lord's Passion; 5 p.m. Vespers  
 April 9, Holy Thursday—5 p.m. Mass of the Lord's Supper  
 April 10, Good Friday—3 p.m. Liturgy of the Passion and Death of the Lord  
 April 11, Holy Saturday—5 p.m. Holy Saturday Vespers  
 April 12—3 a.m. Easter Vigil Mass and Lauds; 5 p.m. Vespers  
 March 24—9:30 a.m. Easter Monday Mass; 5 p.m. Vespers  
 March 25—7:30 a.m. Easter Tuesday Mass; 5 p.m. Vespers †

## Official Appointments

### Effective immediately

**Rev. Gerald J. Peterson, G.H.M.**, appointed administrator pro-tem of St. Augustine Parish in Leopold and St. Mark Parish in Perry County, through May 31, 2009.

**Rev. Aaron Jenkins**, associate pastor of Holy Name of Jesus Parish in Beech Grove and chaplain of Father Thomas Seccina Memorial High School in Indianapolis, to chaplain of the Indianapolis Fire Department while continuing as associate pastor of Holy Name of Jesus Parish in Beech Grove and chaplain of Father Thomas Seccina Memorial High School in Indianapolis.

**Rev. Jonathan P. Meyer**, administrator of St. Anne Parish in Jennings County and St. Joseph Parish in Jennings County and director of youth ministry for the archdiocesan Office of Catholic Education, to administrator of St. Anne Parish in Jennings County and St. Joseph Parish in Jennings County.

**Rev. George Joseph Nangachiveettil**, administrator of St. John the Evangelist Parish in Enochsburg, St. Anne Parish in Hamburg and St. Maurice Parish in St. Maurice, incardinated into the Archdiocese of Indianapolis from the Diocese of Mazaffapur, Bihar, in

North India, and appointed pastor of St. John the Evangelist Parish in Enochsburg, St. Anne Parish in Hamburg and St. Maurice Parish in St. Maurice.

### Effective April 22, 2009

**Rev. Dominic Chukwudi**, administrator of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville, returning home to the Diocese of Issele-Uku, Delta State, in Nigeria.

**Rev. Harold W. Rightor II**, associate pastor of St. Joseph Parish in Indianapolis and St. Ann Parish in Indianapolis, to pastor of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville.

**Rev. Vincent Amusuo**, associate pastor of St. Lawrence Parish in Lawrenceburg and St. Mary Parish in Aurora, returning home to the Diocese of Okigwe, Imo State, in Nigeria.

**Rev. Gerald Okeke**, Diocese of Sokoto, Sokoto State, in Nigeria, in residence at St. Lawrence Parish in Indianapolis, appointed associate pastor of St. Lawrence Parish in Lawrenceburg and St. Mary Parish in Aurora.

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

**The Criterion** 4/3/09

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# St. Vincent de Paul Society helps Holy Land families

BIR ZEIT, West Bank (CNS)—Issam Shaheen always will remember Christmas Day 2008 as the day he stopped being able to support his family. On that day, Shaheen, 43, and his six family members were hurt in a car accident.

Though seriously injured, all six members of the family survived. Their medical bills have been covered by the insurance of the driver who rammed his truck into the family's car. Transportation costs to Ramallah to reach the hospital and rehabilitation clinic are not covered, Shaheen said.

Shaheen, whose right hip was shattered, can no longer work as a taxi driver, put food on the table and pay his children's school fees. He depends on his older son to help him in the little falafel stand he started as a side business years ago to supplement his driving income.

"It is frustrating to need to ask for help," said Shaheen, who needs crutches or a wheelchair to get around. His 7-year-old son, Amir, attends the Catholic school at Bir Zeit's Immaculate Conception Parish, and his school fees must be paid.

Although it frustrated Shaheen to seek help, he turned to the Bir Zeit branch of the St. Vincent de Paul Society.

The Shaheen family is just one example of people who have managed to support themselves even in difficult times but now need assistance, said Labib Eid, chairman of the Bir Zeit branch of the society.

"We are well-known so everyone turns to us," he said. "We have the Palestinian Authority here, but they are paralyzed and can't help."

The St. Vincent de Paul Society also has branches in the West Bank cities of Jifna

and Ramallah and in Jerusalem. The Jerusalem branch also has assisted Gaza residents after the recent war with Israel.

The society provides needy Christian families with food, clothes and monetary help. It also provides elderly care, helps families pay tuition and medical care, and helps with the costs of weddings, baptisms and burials.

In Bir Zeit alone, the number of Christian families the St. Vincent de Paul Society has helped in the past three years has doubled from 75 to 150, said Eid.

The branches are financially stretched, Eid said, adding that he wished the society could do more for Shaheen and his family.

Traditionally, Palestinian families have helped each other, but in the current economic situation that rarely is possible, said Eid.

The extended Shaheen family is facing particularly difficult problems. Shaheen's older brother, Nabil, 62, has struggled for 10 years with chronic pulmonary disease as a result of years of heavy smoking.

A former carpenter, he now is dependent on donations to pay for the 45 pills he must take daily and the various inhalers on which his life depends. After two of his oxygen tanks broke, he borrowed a tank because of the cost to replace them.

Eid said the society's funds are spread out to provide assistance to as many families as possible. Sometimes the society can only give a symbolic amount of money. So while Nabil Shaheen's pills cost about \$220 a month, the society can only provide him with \$120 to \$240 a year, he said.

There is no governmental health care plan in the Palestinian territories, and Nabil Shaheen was able to pay for



Issam Shaheen, 43, and his son, Amir, 7, sit on a hospital bed in their house in Bir Zeit, West Bank, on March 22. The elder Shaheen is no longer able to work after being hurt in an automobile accident involving six members of his family. While their medical bills have been covered by insurance, the family has turned to the St. Vincent de Paul Society for additional assistance.

insurance until three years ago. The majority of uninsured Palestinians ignore their health issues because they are unable to pay for medical care.

Such was the case with Fahim Sayej's 55-year-old sister, Mariam, who had diabetes and died earlier this year. Four years ago, the 54-year-old Sayej, who worked as a tailor, had a stroke, which left him paralyzed on one side and unable to talk. His wife, Loudy, 45, took care of both of them, dependent on donations from the St. Vincent de Paul Society and the parish priest, Father Azaz Halaweh.

"I am thankful for the help, but I feel very bad having to ask. We were independent and not used to needing help," said Loudy Sayej.

The situation throughout the rest of the West Bank and Jerusalem is the same, said

Diana Safieh, national president of the St. Vincent de Paul Society. With foreign donors feeling the economic crunch, donations are shrinking and the services the local branches provide are in danger.

"The whole situation all over the world is awful," Safieh said. "With the financial problems, people are left without work and donations have become scarce. Thank God we still have local people who give."

For example, Holy Family Parish in Ramallah asks parishioners to bring in donations of nonperishable food items during Lent to be given to the society.

"Whatever we are fasting from we have to give to the poor," said the parish priest, Father Aktham Hijazin. "If I am fasting, it also means I am giving something. What I don't eat belongs to God and so I can give it to others. It makes the fast more meaningful." †

## Rehearsal dates set throughout archdiocese for 175th anniversary Mass choir

Singers from throughout the archdiocese are invited to participate in the choir for the jubilee Mass celebrating the 175th anniversary of the Archdiocese of Indianapolis beginning at 3 p.m. on May 3 at Lucas Oil Stadium in Indianapolis.

The choir, which will be seated near the altar area in the stadium, is open to anyone of high school age or older.

Choir members are required to participate in two rehearsals. All times are EDT unless indicated otherwise.

The first rehearsal may be chosen from the following options:

- April 23, 7 p.m. to 9 p.m., St. Andrew

Church, 235 S. 5th St., Richmond.

- April 26, 1:30 p.m. to 3:30 p.m. CDT, St. Paul Church, 814 Jefferson St., Tell City.

- April 27, 6 p.m. to 8 p.m., St. Bartholomew Church, 1306 27th St., Columbus.

- April 28, 7 p.m. to 9 p.m., SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis.

- April 28, 7 p.m. to 9 p.m., St. Margaret Mary Church, 2405 S. Seventh St., Terre Haute.



- April 29, 7 p.m. to 9 p.m., St. Mary Church, 302 E. McKee St., Greensburg.

- April 29, 6:30 p.m. to 8:30 p.m., St. Mary of the Knobs Church, 3033 Martin Road, Floyds Knobs.

- April 30, 7:30 p.m. to 9:30 p.m., St. Charles Borromeo Church, 222 E. Third St., Bloomington.

- April 30, 7:30 p.m. to 9:30 p.m., SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis.

The second rehearsal will be held on

May 3 from 11:30 a.m. to 1 p.m. at Lucas Oil Stadium.

At the first rehearsal, choir members will receive a music booklet for the Mass. They will also need a copy of the mixed four-part setting of "The Lord Is My Shepherd," based on Psalm 23 and written by Thomas Matthews, available at the rehearsal for \$2.

(To register for the choir, send your name with the date and location of the initial rehearsal you will attend to [worship@archindy.org](mailto:worship@archindy.org) or call 800-382-9836, ext. 1483, or 317-236-1483.) †

## Volunteers are needed to assist at 175th anniversary Mass at Lucas Oil Stadium

The Archdiocese of Indianapolis still needs volunteers to help at the May 3 Mass celebrating the archdiocese's 175th anniversary.

About 350 people are needed to carry out a variety of ministries during the Mass to be celebrated at 3 p.m. at Lucas Oil Stadium in Indianapolis, said Stephen James, director of the archdiocesan Office of Purchasing, who is

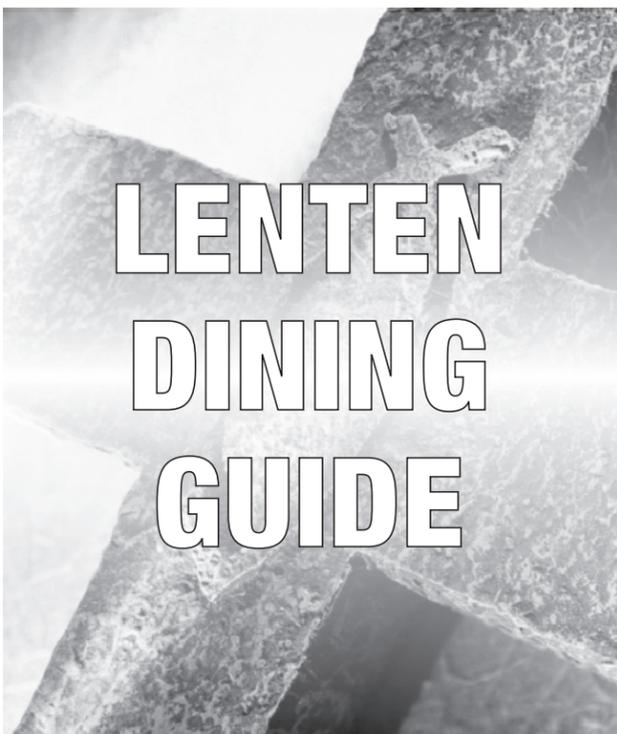
coordinating the recruitment of volunteers.

Volunteers are needed to help with most aspects of the Mass, including assisting the bishops with confirmation. Ushers, sign bearers and Communion guides are also needed.

Volunteers will need to be able to walk up and down stairs, James noted. Jobs will be assigned to individuals when they arrive at Lucas Oil Stadium.

(Volunteers are encouraged to register online at [www.archindy.org/175th](http://www.archindy.org/175th).

Look for the volunteers' link. You may also sign up to help by sending an e-mail to [steve.james@archindy.org](mailto:steve.james@archindy.org). Call Steve James at 317-236-1451 or 800-382-9836, ext. 1451, if you have questions.) †



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# The Criterion

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## Editorial



Father Joseph Bruetsch, a native son of St. Anne Parish in New Castle and priest of the Diocese of Lafayette, reflects on his family's sacramental memories in the former church, which was destroyed by an arson fire on Holy Saturday, April 7, 2007. "My parents were married in 1936 in the church that was burned," he explained after the groundbreaking ceremony on March 29. "I arrived a year later and my sister was born in 1938. We were both baptized here. ... It's wonderful to see the faith live on."

## Through ashes and tears of joy, prophetic words bring our faith home this Easter

The words that Archbishop Daniel M. Buechlein spoke at the groundbreaking ceremony for the new St. Anne Church in New Castle on March 29 were prophetic.

So was the wisdom shared by Franciscan Sister Shirley Gerth two years ago after historic St. Anne Church was destroyed by arson on Holy Saturday, April 7, 2007.

"Just consider the rain and snow as tears of joy from God," Archbishop Buechlein told the several hundred parishioners and guests who huddled in the cold wind, rain and snow last weekend during the St. Anne groundbreaking.

Sister Shirley, St. Anne's parish life coordinator, was just as poignant after the arson fire that gutted St. Anne Church forced the parish to celebrate its Easter Sunday Mass at Bundy Auditorium adjacent to New Castle High School in 2007.

"It's new life, and I think out of those ashes, new life will come," she said. "We're the people of God, and our faith is strong. ... Surely, we'll grieve, but at the end of grief comes new life."

Both messages can serve as timely reminders of how our Creator is there for us, at all times in life, offering a message of hope and love to people of faith.

And the message is relevant not only as we celebrate as an archdiocesan family the groundbreaking for a new St. Anne Church, but also as we prepare to enter into Holy Week to commemorate our Lord's death and resurrection.

The St. Anne story and what our faith teaches us about life's trials

doesn't end there, though.

"Jesus not only has the power to forgive, but to grant us the ability to forgive others just as we have been forgiven," reads a sign in the corridor of St. Anne's Parish Life Center.

The words, placed there by Sister Shirley, no doubt serve as a visible reminder of how healing needs to be a part of the process as well. Although William L. "Billy" Abbott admitted to burning down the historic church, apologized and received a 40-year prison term as a result, the scars left by his heinous act remain for many parishioners.

"I couldn't begin to even imagine it [the gutted church] until I came home, and when I saw it, I cried," said Julie Defibaugh, who has been a member of St. Anne Parish for 40 years and lives near the church. "This is my neighborhood. I go by here I don't know how many times a day, and every time I go by [the church property] it just breaks my heart."

Through the pain and suffering, Sister Shirley has consistently talked about forgiveness, Defibaugh said. "Sister Shirley has been the lifesaver here. She has taught us to forgive and not forget, to forgive and go on, and [that] this is the start of a new life for us here."

New life.

An appropriate message for St. Anne parishioners and all people of faith to contemplate this Easter.

May we never forget what is at the heart of the Easter message: that with dying indeed comes new life.

—Mike Krokos

## Parish Diary/Fr. Peter Daly

# A good Lent when our parish got back to the basics with Pope John Paul II's help

Lent was a real renewal this year. Our parish tried to keep the focus on the basics: prayer, fasting and charity. But we also tried something new.



At the suggestion of a parishioner, we used the Stations of the Cross composed by Pope John Paul II for our Friday devotions.

Pope John Paul II was a very traditional Catholic with a traditional piety. But in some ways, he was an innovator.

For example, he loved the recitation of the rosary, but he added the new luminous mysteries to its recitation. They focus us more on the public ministry of Jesus.

Some people, however, don't like even minor changes.

When the luminous mysteries of the rosary were first promulgated, I put out in the back of the church some pamphlets explaining them. One lady came to me, waving a pamphlet. She asked why we were pushing this "Protestant version of the rosary."

Like the luminous mysteries, the Stations of the Cross written by Pope John Paul are both an innovation and an ancient tradition. The Church is ever ancient and ever new.

Like the luminous mysteries, they are based more on Scripture than tradition. Each station begins with a quotation from the Gospels.

While there are still 14 stations, seven are new. Gone are the three "falls of Jesus" while carrying the cross. Also gone is the "encounter with Mary on the Way of the Cross" and "Veronica wiping the face of Jesus." Pope John Paul also deleted the "stripping of Jesus' garments" and "taking Jesus down from the cross."

Instead, there are seven new stations.

It starts with Jesus in the agony in the Garden of Gethsemane.

Then Jesus is betrayed by Judas (second station), condemned by the Sanhedrin (third) and denied by Peter (fourth).

The trial before Pilate is still in the new version as the fifth station, but "the scourging of Jesus" is added as the sixth station.

Seven through 10 are the traditional stations: Jesus bears the cross, is helped by Simon the Cyrenian, meets the women of Jerusalem and is nailed to the cross.

But then Pope John Paul added two important dialogues of Jesus: his promise of a place in his kingdom to the good thief (11th) and entrusting his mother to the Apostle John (12th).

The last two stations are the traditional ones—Jesus' "death on the cross" and "burial in the tomb."

I miss some of the traditional stations, especially Veronica's wiping the face of Jesus, which is a reminder of the power of simple deeds of compassion.

The meditations written by Pope John Paul II for each station are very brief.

Each one is only a sentence long, reminding us that prayer does not need to be long to be powerful. These meditations are like Japanese haiku; short thoughts that focus the mind.

The minister says, for example:

"Lord, grant us the gift of honesty that we may not fear to speak the truth even when difficult."

"Lord, grant us discernment that we may see as you see, not as the world sees."

"Lord, grant us willing spirits, that we may be your instruments on earth."

These short meditations get to the heart of the matter quickly.

This has been a good Lent. We got back to basics.

And thanks to Pope John Paul, we walked the ancient Way of the Cross and saw it with new eyes.

(Father Peter Daly writes for Catholic News Service.) †

## Letters to the Editor

### Reader: *The Criterion* is an advocate for those who suffer because of poverty, violence and injustice in our world

In response to the letter in the March 27 issue in which the writer criticizes *The Criterion* for being "anti-abortion" rather than pro-life, I would point out that while Catholic canon law absolutely forbids those in public office to be enablers of abortion under penalty of excommunication, the situation is somewhat different in the cases of the death penalty and "just war."

Unlike enablers of abortion, canon law does not specifically condemn either capital punishment or the taking

of life in war, providing that certain stringent conditions are met.

Both of these can be reasonably argued from both sides by reasonable persons. Abortion cannot since it involves the taking of absolutely innocent life.

I would also point out to the letter writer that *The Criterion* has always been an advocate for those who suffer because of poverty, violence and injustice, at least as long as I have been on their mailing list.

**John Rathman**  
Indianapolis

### Right to life must be wellspring from which all human rights flow, reader says

In response to the letter to the editor published in the March 27 issue of *The Criterion*, with all due respect for the writer's concerns about an "outcry against the immoral and sinful issues of war, torture, capital punishment, and the violence of poverty, racism, sexism, immigration issues, etc.," I would like to raise an even more important point.

Without having secured the single

most important human right—upon which our country was first and foremost founded—how can we even begin to address the rest?

The right to life, from conception to natural death, must always be the wellspring from which all other human rights and social justice remedies flow.

*The Criterion* is a pro-life champion!

**Alice Price**  
Greenfield

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Be grateful during Holy Week and enter into its hope

**H**oly Week is a time of special grace.

We need to give ourselves to the liturgical prayer which the Church presents to us, especially during the Triduum of Holy Thursday, Good Friday and the Easter Vigil. These celebrations carry the noble simplicity of our most ancient Catholic heritage.

On Holy Thursday, we celebrate the Memorial of the Lord's Supper with heartfelt gratitude for the wonderful gift of the Eucharist in our lives.

We celebrate the institution of the sacrament of Holy Orders, which secures the Eucharist for us for all time. And we celebrate the great example of loving service which Jesus demonstrated in the washing of his disciples' feet. At this celebration, we are reminded that Jesus calls us "friends."

What can one say about Good Friday? "Greater love has no one than to lay down one's life for one's friends." Our Good Friday liturgy is one of profound and awesome simplicity. I urge you to join us for special prayer as we remember what great love the Lord has for us. He suffered and died so that every one of us might have life forever!

On Good Friday, we walk with him through his suffering and death. It is the least we can do in return for the blessing of Jesus' love in our lives!

No liturgical celebration is more

beautiful than that of the great Easter Vigil! The Easter fire and the lighting of the paschal candle are rich in their symbolism.

We are led through the story of our salvation in a wonderful series of Scripture readings. How moving are the baptism of catechumens and the confirmation of candidates! In fact, the entire Vigil and Easter Eucharist are moving.

Easter is the great solemnity of hope. It is the victory of life over death, salvation over sin. We sing with gusto "the strife is over and the victory won."

Yet it is true that much can seem the same on Easter Monday. The suffering and death which God asked of his very Son gives us the key to making sense of human tragedy all around us.

Once more, we have traced the path of Christ's Passion, the path of an innocent man who was betrayed by a friend and then forced to die the humiliating death of a criminal. And once more, we emerge from the Triduum rejoicing because we have been saved from sin and death. Alleluia!

Our Church clings to the tradition of displaying the cross with the image of the corpus, the body of Jesus on it. This tradition is not a denial of the victory of Jesus over death, and it is not a displacement of the centrality of the Resurrection in Christian life. A crucifix radiates the unmerited gift of Christ's sacrifice of himself for us.

We want to be reminded that a real human person stretched out his arms on the

cross, and suffered deeply because he loves us.

Our crucifixes embrace a Christian realism about life and death and resurrection, and they strike a chord in our human experience. We see in them a sign of hope when we ourselves experience the cross in our lives.

Easter is a special feast for those among us who bear more than their share of human suffering. Jesus showed us that life does not end with death. We can experience solidarity with him in prayer, together as a community of believers and alone.

And so Easter is the pre-eminent feast of hope!

For those among us who face death with fear, Jesus showed once for all that in death, life is changed and not taken away. For those among us who have lost a loved one, perhaps recently, we find consolation in the hope that he or she find their ultimate home in the house of the Father and that some day we will be with them. Death is the door to eternal happiness.

And so, after reliving the experience of the mystery of the Passion and death of Jesus, once more we thank God for the gift of our Easter faith and the gift of his Son.

We thank God for his Easter victory, which is re-presented in the Eucharist to the end of time.

After the homily at the solemn Easter Mass, we are invited to renew the promises and profession of faith that were made at our baptism. We take that profession seriously, and interiorize it in the depths of our hearts.

It is an opportunity to deepen our faith so that joyfully once more we might live the hope and charity that is our shared calling and blessing.

God bless you and yours with the happiest Easter ever! I offer a joyful prayer for all of you! †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

#### Archbishop Buechlein's intention for vocations for 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.

### Seamos agradecidos durante la Semana Santa y adentrémonos en su esperanza

**L**a Semana Santa es una época de gracia especial.

Debemos entregarnos a la oración litúrgica que la Iglesia nos presenta, principalmente durante el triduo del Jueves y el Viernes Santo, y la Vigilia Pascual. Estas celebraciones litúrgicas en particular llevan consigo la noble sencillez de nuestra herencia católica más antigua.

El Jueves Santo celebramos el memorial de la Última Cena del Señor con una sincera gratitud por el maravilloso don de la Eucaristía en nuestras vidas.

Celebramos la institución del Sacramento del Orden el cual nos garantiza la Eucaristía por siempre. Y celebramos el excelente ejemplo de servicio amoroso que demostró Jesús al lavarles los pies a sus discípulos. En esta celebración se nos recuerda que Jesús nos llamó "amigos."

¿Qué podemos decir sobre el Viernes Santo? "Nadie tiene un amor mayor que éste: que uno dé su vida por sus amigos" (Jn 15:13). Nuestra liturgia del Viernes Santo está colmada de una profunda y extraordinaria sencillez. Los exhorto a que se unan a nosotros en una oración especial mientras recordamos el amor tan maravilloso que el Señor nos dedica. ¡Él sufrió y murió para que cada uno de nosotros pudiera tener vida eterna!

El Viernes Santo caminamos junto a Él en su pasión y muerte. ¡Es lo menos que podemos hacer para recompensar la bendición del amor de Jesús en nuestras vidas!

¡Ninguna celebración litúrgica es más hermosa que la magnífica Vigilia Pascual! El fuego pascual y el encendido del Cirio Pascual son rituales ricos en simbolismo.

Se nos hace un recorrido por la historia de nuestra salvación en una maravillosa serie de lecturas de las escrituras. ¡Qué conmovedor es el bautismo de catecúmenos y la confirmación de los candidatos! En efecto, toda la Vigilia y la Eucaristía Pascual son conmovedoras.

¡La Pascua es la gran celebración de la esperanza! Es la victoria de la vida sobre la muerte, de la salvación del pecado. Cantamos con entusiasmo "la lucha ha terminado y se ha obtenido la victoria."

No obstante, es cierto que muchas cosas pueden lucir iguales el lunes después de la Pascua. El sufrimiento y muerte que Dios le pidió a su propio Hijo que pasara, nos da la clave para darle sentido a toda la tragedia humana que nos rodea.

Una vez más hemos recorrido el sendero de la Pasión de Cristo, el sendero de un hombre inocente que fue traicionado por un amigo y luego obligado a morir la muerte humillante de un criminal. Y una vez más salimos del triduo con júbilo porque hemos sido salvados del pecado y de la muerte. ¡Aleluya!

Nuestra Iglesia se aferra a la tradición de exhibir la cruz con la imagen del cuerpo de Jesús en ella. Esta tradición no constituye una negación de la victoria de Jesús sobre la muerte y no es un desplazamiento de la posición central que tiene la Resurrección en la vida cristiana. El crucifijo irradia el don inmerecido del sacrificio del propio Cristo por nosotros.

Deseamos recordar que una persona humana extendió sus brazos sobre la cruz y sufrió profundamente debido a su amor

por nosotros.

Nuestros crucifijos contienen un realismo cristiano sobre la vida y la resurrección y tocan una fibra sensible en nuestra experiencia humana. Vemos en ellos un símbolo de esperanza cuando nosotros mismos experimentamos el peso de la cruz en nuestras vidas.

La Pascua es una festividad especial para aquellos de nosotros que llevan más que su propia cuota de sufrimiento humano. Jesús nos demostró que la vida no termina con la muerte. Podemos experimentar la solidaridad con Él en la oración, ya sea como una comunidad creyente o por nuestra cuenta.

Por lo tanto, ¡la Pascua es la máxima celebración de esperanza!

Para aquellos que enfrentan la muerte con temor, Jesús demostró de una vez por todas que en la muerte, la vida cambia y no les es quitada. Para aquellos que han perdido a un ser querido, quizás recientemente, hallamos consuelo en la esperanza de que esa persona llegará a su última morada en la casa del Padre y que algún día nos reuniremos con ellos. La muerte es la puerta a la felicidad eterna.

Y por tanto, después de revivir la experiencia del misterio de la pasión y muerte de Jesús, agradecemos a Dios una vez más por el don de nuestra fe pascual y por el don de su Hijo. Le damos gracias a Dios por su victoria pascual la cual se

vuelve a representar en la Eucaristía hasta el final de los tiempos.

Después de la homilía en la solemne Misa Pascual, se nos invita a renovar la profesión de fe y las promesas que se hicieron en nuestro bautismo. Nos tomamos muy seriamente esa profesión de fe y la interiorizamos en lo más recóndito de nuestros corazones.

Resulta una oportunidad para profundizar en nuestra fe para que una vez más podamos gozosamente vivir la esperanza y la caridad que constituyen nuestro llamado y nuestra bendición.

¡Que Dios lo bendiga a usted y a los suyos con la Pascua más feliz! ¡Ofrezco una oración de júbilo por todos ustedes! †

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

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

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

#### La intención del Arzobispo Buechlein para vocaciones en abril

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

# Events Calendar

## April 3

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., Mass, breakfast and program at Priory Hall, Father Paul Etienne, pastor of St. John the Evangelist Parish in Indianapolis, presenter, \$20 per person. Information: 317-919-5316 or e-mail [LumenDei@sbcglobal.net](mailto:LumenDei@sbcglobal.net).

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana (CCRCI), first Friday Mass, teaching**, 7 p.m. Information: 317-592-1992 or [ccrci@holyspirit.org](mailto:ccrci@holyspirit.org).

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **Mass, rosary, Stations of the Cross**, 6 p.m. Information: 317-283-5508.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Fish fry**, 3-8 p.m. Information: 317-546-1571.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N.

Bosart Ave., Indianapolis. **Fish fry**, 4:30-7:30 p.m., carryout available. Information: 317-357-8352 or [tom@littleflowerparish.org](mailto:tom@littleflowerparish.org).

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Lenten fish fry**, 5-8 p.m., \$7 adults, \$4 children. Information: 317-787-8246.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning class (NFP)**, 7-9 p.m. Information: 317-462-2246.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Couple to Couple League, Natural Family Planning class (NFP)**, 7-9:30 p.m. Information: 317-848-4486.

## April 4

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

317-784-5454, ext. 2.

Saint Meinrad Archabbey and School of Theology, Guest House, 200 Hill Drive, St. Meinrad. **Abbey Press and St. Meinrad Relay for Life, "Trivial Pursuit,"** 6:30-9:30 p.m. Information: 812-483-8999 or [imundy@abbeypress.com](mailto:imundy@abbeypress.com).

## April 5

Convent of the Immaculate Conception, 22143 Main St., Oldenburg. **St. Mary Youth Ministry, Living Way of the Cross**, 1 p.m. Information: 812-346-3604.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

St. Vincent Women's Hospital, 8111 N. Township Line Road, Indianapolis. **Couple to**

**Couple League, Natural Family Planning class (NFP)**, 1-3:30 p.m. Information: 317-228-9276.

## April 8

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Lenten organ concert**, Catherine Elliott, organist, 11:30 a.m. Information: 317-635-2021.

## April 8-May 13

Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis. **St. Francis Hospice, "Caterpillar Kids," grief support program for children ages 5-12**, 4:30-6 p.m. Information: 317-865-2092 or 800-390-9915.

## April 9

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Crisis Office, "Simple Soup and Bread Luncheon,"** catered by Indy Anna's, 11:45 a.m., \$7 donation. Information: 317-592-4072.

## April 10

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave.,

Indianapolis. **Stations of the Cross**, Msgr. Joseph F. Schaedel, vicar general, presider, noon. Information: 317-784-4439.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Stations of the Cross**, Msgr. Joseph F. Schaedel, vicar general, presider, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Living Stations of the Cross**, performed by St. Monica School eighth-grade class, 9 a.m. Information: 317-255-7153.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Fish fry**, 5:30-8 p.m., \$8 per person. Information: 317-255-4534.

St. Mary Parish, 415 E. Eighth St., New Albany. **Via Crucis—Outdoor Way of the Cross**, 7 p.m. Information: 502-494-3264.

St. Mary Parish,

212 Washington St., North Vernon. **St. Mary Youth Ministry, Living Way of the Cross**, 1 p.m. Information: 812-346-3604.

## April 11

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Easter Egg Hunt and breakfast**, breakfast with the bunny, 9-11 a.m., \$5 per person, children 3 years and under free. Easter egg hunt and activities, 11 a.m.-12:30 p.m., children 10 years and under bring your own basket. Information: [Michele\\_kolosso@sbcglobal.net](mailto:Michele_kolosso@sbcglobal.net).

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

## April 13

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Catholics Returning Home**, informal sharing session, 7:30-9 p.m. Information: 812-945-3112 or [www.olphna.org](http://www.olphna.org). †

## Retreats and Programs

### April 3

Oldenburg Franciscan Center, Oldenburg. **"You Remember First Fridays,"** Franciscan Father Carl Hawver, presenter, 1-3 p.m. Information: 812-933-6437.

### April 3-5

Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Come and See,"** vocations retreat for women ages 18-42. Information: 812-535-2895 or [bkuper@spsmw.org](mailto:bkuper@spsmw.org).

### April 6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### April 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent day of prayer. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. A spiritual checkup, **"Celebrate Your Faith,"** Episcopal Bishop Cate Waynick, presenter, 6:30-9 p.m., \$25 includes box supper. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 7-12

Oldenburg Franciscan Center, Oldenburg. **"Holy Week Retreat,"** Franciscan Sisters Olga Wittekind and Patty Campbell, presenters. Information: 812-933-6437.

### April 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent day of prayer. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### April 8-12

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

### April 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent day of prayer. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### April 9-12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Listen to the Silence: A Triduum Monastic Retreat,"** \$200 per person includes room, meals and spiritual direction. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 13

Oldenburg Franciscan Center, Oldenburg.

**"Men's Night at the 'Burg,"** men's spirituality, 7-8:30 p.m. Information: 812-933-6437.

### April 14-19

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Awakening: A Rebirth of Enthusiasm in Vocations,"** Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org).

### April 16-19

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Parish administrative staff retreat, **"Cooking Up a Recipe for a Full Life,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### April 18

Oldenburg Franciscan Center, Michaela Farm, Oldenburg. **Earth Day celebration**, 9-11:30 a.m. Information: 812-933-6437.

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome,"** Benedictine Sister Karen Joseph, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org).

### April 24

Sheraton Indianapolis City Centre,

31 W. Ohio St., Indianapolis. **Office for Pro-Life Ministry seminar, "Pregnancy Loss and Unresolved Grief,"** Theresa Burke, Ph.D., presenter, 8 a.m.-4:30 p.m. Information: 317-236-1569 or [parthur@archindy.org](mailto:parthur@archindy.org).

### April 27-May 1

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat for permanent deacons and their wives, "Praying the Easter Way,"** Benedictine Father Denis Robinson, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### April 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Morning for Moms, "The Holy Spirit: My Friend and Companion,"** 8:30 a.m.-1 p.m., \$30 per person. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### April 30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Fifth annual Caregivers Day, "Seeking Serenity, Step by Step,"** 8:45 a.m.-3:30 p.m., \$50 per person, includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### May 1

Oldenburg Franciscan Center, Oldenburg. **"You Remember First Fridays,"** Franciscan Father Carl Hawver, presenter, 1-3 p.m. Information: 812-933-6437. †



## Parish mission

Paulist Father Bruce Nieli stands with altar server Sherry Bube on Feb. 23 at St. Agnes Church in Nashville during the time when Father Bruce was giving a parish mission there. Formerly the director of evangelization for the U.S. Conference of Catholic Bishops, Father Bruce ministered at ground zero in New York on Sept. 11, 2001. While at St. Agnes Parish from Feb. 21-23, he accompanied Holy Cross Sister Eileen Flavin, parish life coordinator, on visits to homebound parishioners and the parish's Society of St. Vincent de Paul facility. Sherry, a homeschooled high school student in the parish, was honored with the archdiocese's Our Lady of Guadalupe Pro-Life Youth Award on Respect Life Sunday last October. Father Bruce participated in World Youth Day in Australia last July. Sherry also attended the international youth gathering with Pope Benedict XVI.

## Seminar to address post-abortion syndrome

"Pregnancy Loss and Unresolved Grief—A Time to Listen, A Time to Heal," an April 24 seminar in downtown Indianapolis, will address post-traumatic stress disorder in women and men related to infant death due to abortion.

Theresa Burke, Ph.D., the founder of Rachel's Vineyard Ministries and an internationally recognized expert on post-abortion trauma and healing, is the keynote speaker for the seminar, which is sponsored by the archdiocesan Office for Pro-Life Ministry.

The seminar begins at 8 a.m. and concludes at 4:30 p.m. at the Sheraton Indianapolis City Centre, 31 W. Ohio St.

It is intended for priests, pastoral care ministers, psychologists, counselors,

therapists, social workers, nurses, faculty members, students, pro-life volunteers and the general public, including women and men who are grieving about the death of an unborn baby in abortion.

"Statistics show that 1.2 million abortions are performed in the U.S. annually," explained Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry. "Fifty percent of U.S. women obtaining abortions are younger than 25. ... Dr. Burke's training seminar on ministering to those suffering from the aftermath of abortion is necessary for anyone who wants to help post-abortive women and men."

The one-day seminar includes lunch and is \$50 per person or \$90 per person with continuing education credits. To register or for more information, contact the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569, or [parthur@archindy.org](mailto:parthur@archindy.org). †

# Effort draws 92,000 inactive Catholics back to Church

PHOENIX (CNS)—Maybe TV isn't so bad after all.

An estimated 92,000 inactive Catholics in the Phoenix Diocese have come back to the Church in the last year thanks in large part to a groundbreaking television advertising campaign called Catholics Come Home.

The promotional spots featured people and locations from around the Phoenix Diocese to promote the Church during prime-time television. The cornerstone of the campaign, the Catholics Come Home Web site, addresses often misunderstood aspects of the faith.

"For those who had fallen away from the practice of their faith, it let them know that we want them to come home," Phoenix Bishop Thomas J. Olmsted said.

The commercials, which ran during Lent in 2008, detail the good works of the Catholic Church throughout history. They also offer real-life testimonials of local fallen-away Catholics explaining what turned them away and what drew them back to the Church.

"Phoenix was supposed to be this quiet little test," said Tom Peterson, a former resident of Phoenix who is president and founder of Catholics Come Home, which is now based in Georgia.

"Word went worldwide as soon as you launched," he said in an interview with the Phoenix diocesan newspaper, *The Catholic Sun*.

More than half a million different visitors from all 50 states and 80 countries have visited the Web site [catholicscomehome.com](http://catholicscomehome.com) since the spots first aired.

The response was so positive that other dioceses around the country are looking to Phoenix for ideas on bringing Catholics back to the Church.

The Diocese of Corpus Christi in Texas recently launched different versions

of the television spots in English and Spanish. Each parish supplemented the commercials at Ash Wednesday services with a brochure for everyone answering common faith-related questions and listing Mass times and ministries.

The Catholics Come Home spots will appear in more than a dozen other dioceses around the country later in 2009 or early 2010. By the time Advent rolls around in 2010, organizers say the ads will go national on major networks.

"Our family is made up of every race," begins the longest of the spots. "We are young and old, rich and poor, men and women, sinners and saints."

The two-minute ad highlights the vital part that the Catholic Church has played in establishing hospitals, orphanages and schools in addition to its role in science, marriage, family life, Scripture and the sacraments.

"If you've been away from the Catholic Church, we invite you to take another look," the announcer says toward the end of the ad. "We are Catholic; welcome home."

Another two-minute ad shows men and women alone watching the best and the worst scenes from their lives play back before them on an old movie reel.

The final ad that aired—Peterson has dozens more like it ready to go—featured snippets of testimonials about why Catholics left the Church and what they found upon their return to the faith.

Peterson said the Catholics Come Home campaign has "the potential of re-Christianizing our society and even catechizing the world."

A lot of pro bono production, nearly \$1 million from various donors and foundations, and a grant from the Phoenix Diocese's Catholic Community Foundation helped put the ads on the air.

The Diocese of Phoenix has witnessed increased interest in the Church, which



This screen image, filmed at St. Mary's Basilica in Phoenix, is from one of the Catholics Come Home television spots which aired last year. An estimated 92,000 inactive Catholics have come back to the Church in the Phoenix Diocese in large part because of the campaign.

leaders are attributing to last year's campaign.

"It's exciting to see the fruits that continue to grow from this," said Ryan Hanning, coordinator of adult evangelization for the diocese. According to Hanning, a number of the faithful have found a renewed passion for the Church while fallen-away Catholics rejoined parish life.

Hanning worked closely with Peterson on the Catholics Come Home campaign and ensured that parish leaders, especially those in faith formation, were ready to welcome back Catholics and resolve sacramental and doctrinal issues. More than 25 parishes created programs to welcome Catholics back to the Church.

Our Lady of Mount Carmel Parish in Tempe, Ariz., was one of them. It showed a video before Easter Masses and held a six-week program for returning Catholics.

"The commercials helped [fallen-away Catholics] realize that they were missing

something in their lives," said Father John Bonavitacola, pastor of Our Lady of Mount Carmel Parish. He noticed that Catholics who had grown lax in their faith or who felt hurt by the Church or who had divorced and remarried, returned to Mass. Many had their marriage validated in the Church while others joined for the first time.

Six months after the media campaign ended, a comprehensive analysis of its impact revealed a 22 percent increase in Mass attendance at nine sample parishes. Throughout the diocese, the average increased Mass attendance—returned and new Catholics—was 12 percent. That's despite a flat population growth in the diocese during that period.

"Wherever they've been, they can come back home. It's a message that resonates," Hanning said. "I never thought I'd have thousands of Catholics calling and e-mailing me and saying, 'I'm proud to be Catholic and I want to help others.'" †

## Archdiocesan parishes schedule annual Lenten penance services

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

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week's newspaper. However, the entire schedule is posted on *The Criterion Online* at [www.CriterionOnline.com](http://www.CriterionOnline.com).

### Batesville Deanery

April 3, 7 p.m. at St. Mary, Greensburg  
April 4, 9:30 a.m. at St. John the Baptist, Dover  
April 7, 7 p.m. at St. John the Baptist, Osgood

### Indianapolis South Deanery

April 6, 7 p.m. at Our Lady of the Greenwood, Greenwood

### New Albany Deanery

April 5, 4 p.m. at Holy Family, New Albany

### Seymour Deanery

April 6, 6:30 p.m. for St. Anne, Jennings County, and St. Joseph, Jennings County, at St. Joseph, Jennings County †

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- Candidates may retrieve information on the different schools and pre-registration forms on-line at [www.archindy.org](http://www.archindy.org).
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- Candidates should dress professionally.
- Candidates should bring at least 15 copies of their résumés.
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# SERVICE

continued from page 1

"It's just a privilege to help others," says Ferguson, a retired teacher who taught at Holy Angels School in Indianapolis and served as principal at St. Rita School in Indianapolis. "When I go to the homes, the hospitals and nursing homes to visit people, they're happy to see me and I'm happy to see them."

## Lynne O'Day

The two gifts changed everything for Lynne O'Day.

After several years of marriage, she and her husband, Daniel, adopted their son, Patrick, and later their daughter, Kathleen. "That started us down a path that really changed our lives from being focused on ourselves," O'Day recalls. "When someone gives you the gift of their child, it's overwhelming. It gave us the opportunity to be parents—an awesome experience."

Since those days in the early 1970s, O'Day has been the one sharing her gifts to make the world a better place. She's been extensively involved with Catholic Charities agencies throughout the archdiocese. And, fittingly, she developed a deep commitment to serving as a volunteer for St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis, an archdiocesan Catholic Charities ministry from which she and her husband adopted their two children.

"What a tremendous organization that is in people's lives," says O'Day, a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese. "I was on the board for 10 years and president the last year." After retiring in 2005 as senior vice president of operations at St. Vincent Health, she deepened her commitment to her volunteer efforts, seeing it as a way to fill the void she felt in her life since the death of her husband.

"I had a lot of time to think about how I wanted to spend my life," says O'Day, who also volunteers for the Genessaret Free Clinic, which provides medical care to the poor and the homeless in Marion County. "I looked at the void I felt and thought, 'This is what I want to do.'"

"I've had a good life. I've been blessed. This is a wonderful way to share my blessings with others."

"I've had a good life. I've been blessed. This is a wonderful way to share my blessings with others."

"I've had a good life. I've been blessed. This is a wonderful way to share my blessings with others."

## Patty Schmalz

Patty Schmalz likes to view God as a chess master for the way he creates people with different abilities and guides them.

"When you use your gifts the way he intends you to use them, you're fulfilled," Schmalz says. "I felt I found it years ago."

This is what fits. This is what's right." Schmalz is talking about her extensive involvement of more than 35 years at St. Mark the Evangelist Parish in Indianapolis, the setting where she has been a lector, a room mother for the parish's school, a food pantry volunteer, a co-chair of the parish festival, a marriage preparation team member, president of the ladies' club and the first woman elected chairperson of the parish pastoral council.

And that's just a small list of her volunteer efforts. Still, she wonders why she deserves the Spirit of Service Award.

"There are so many people in my parish who are deeply involved," she says. "They really take a sense of ownership of parish life. It feels odd being singled out, but it's nice."

So is the way the conversation with her surprisingly turns to homemade pies and how she talks about the importance of the crust. It's a foundation that takes time and the right touch, Schmalz explains. She could just as easily be describing her volunteer efforts. She learned both—the pie-making and the volunteering—from her mother, Rita Able.

"You learn how to be a person from your parents," says Schmalz, a seamstress like her mother, who sewed wedding gowns. "When I was growing up, my mother was not a preacher, she was a doer. My mother lived stewardship before we ever used the word. She inspired everyone in the family, and there were seven of us. She always showed us that anywhere we could share our gifts with others, we should do it."

## Jenna Knapp

At 16, Jenna Knapp traveled to a poor, rural village in El Salvador—a trip that changed her life and moved her to try to change the lives of others.

"Being with the people in the rural village where I stayed, I experienced their sense of hospitality and openness, and I also witnessed their immense suffering," says Knapp, a graduate of Brebeuf Jesuit Preparatory School in Indianapolis.

For nearly all of 2008, the now-21-year-old University of Notre Dame student lived and volunteered in El Salvador and Uganda in two settings marked by extreme poverty and desperation.

She began her six months in Uganda by volunteering for an organization that builds elementary schools in Africa. Later, she taught literacy and provided basic health



Patty Schmalz



Jenna Knapp

# Tables are available for Spirit of Service Awards dinner on April 22

By John Shaughnessy

Are you looking to support a charitable cause that will have a positive effect on the community? Then look no further than the annual Spirit of Service Awards Dinner this month.

"The Spirit of Service Awards Dinner is an opportunity for Catholic Charities Indianapolis to share the very important work that our staff is doing for those in need in our community," said David Bethuram, agency director of Catholic Charities Indianapolis. "For 90 years, the Catholic Church in Indianapolis has entrusted this important human service ministry to us."

The event will begin with a reception at 5:30 p.m. on April 22 at the Indiana Roof Ballroom in Indianapolis.

Tables for eight people can be purchased at three levels: \$10,000 for a benefactor, \$5,000 for a patron and \$1,750 for a partner.

"We are continually inspired and humbled by the generosity of our friends and benefactors," Bethuram said.

He has the same feeling for the people who will be honored at the dinner.

"All of our honorees are people who give their time, energy and talents to others, expecting nothing in return," he noted. "Our agency depends on the expertise and kindness of more than 700 volunteers each year. Their commitment and compassion to help the poor is in direct response to our mission to love our neighbor."

The funds raised by the awards dinner will help to support the efforts of Catholic Charities Indianapolis to provide family support, eldercare, crisis assistance and shelter, while serving as an advocate for peace and social justice.

Catholic Charities Indianapolis also provides programs for children, youth, adults and families, including counseling for individuals and couples.

In 2007-08, Catholic Charities Indianapolis served 27,913 people, the majority coming from low-income families with children.

(For more information about the awards dinner or to make reservations, call 317-236-1447 or 800-382-9836, ext. 1447. Or visit the Web site at [www.CatholicCharitiesIndpls.org](http://www.CatholicCharitiesIndpls.org).) †

care in a city slum during the day, and served as a "mother" in a group home for 11 street children at night.

In El Salvador, she studied theology at a university and taught English to children in an urban slum.

"It was a different kind of education," says Knapp, a graduate of St. Pius X School in Indianapolis.

"It made me realize how I want to continue living the rest of my life. I feel I'm more alive when I'm living in service and not removed from it. With what I've been given in life, I feel I owe so much back. I want to listen and love in a way that I hope I can sustain all through my life."

She also volunteers to help the Latino community near Notre Dame. And when she returns to Indianapolis, she volunteers at Miracle Place, an inner-city, multi-service center run by the Sisters of Providence in Indianapolis.

"It's important to go out and encounter the poor, whether they're in your own city or another country, and just listen to them."

## The Sullivans and Sullivan Hardware

When Pat Sullivan starts sharing the history of his family's business, it's easy to understand why Sullivan Hardware and Garden has been chosen to receive the Corporate Leadership Award.

"Sullivan Hardware was founded in 1954 by my father, Robert Sullivan," Pat Sullivan notes. "After serving in World War II and the Korean War, my father started a contracting business before he established the hardware store. Actually, it was my

mom who ran the hardware store while my dad continued his contracting business. My dad grew up in Holy Cross Parish [in Indianapolis], and was very active in donating his time and materials."

Those contributions to the Church continued when the store was moved in 1963 from the eastside of Indianapolis to a location at 71st Street and Keystone Avenue.

"We became members of St. Pius X Parish, but Dad tried to support all the parishes in the area," explains Sullivan, now the owner of the company. "Whether it was installing cut-up wooden telephone poles to stop teenagers from driving across church property or donating items for raffles, auctions or door prizes, my dad instilled in all of us his support for our community and the Church."

"He even had a rule for 'found' money in the store. If it was on the floor behind the counter, it went in the register. If it was found on the other side of the counter, it went to the Church."

As more locations of Sullivan Hardware and Garden have been added, the family tradition of sharing its blessings with the Church has continued. Besides supporting different parishes and parish schools, the Sullivan family also contributes to Seeds of Hope, the Little Sisters of the Poor and Right to Life of Indianapolis.

"My dad always led by example," he says. "Whatever the Church needed, he did it. We learned from him. It's always been a part of our lives. It's what we do." †

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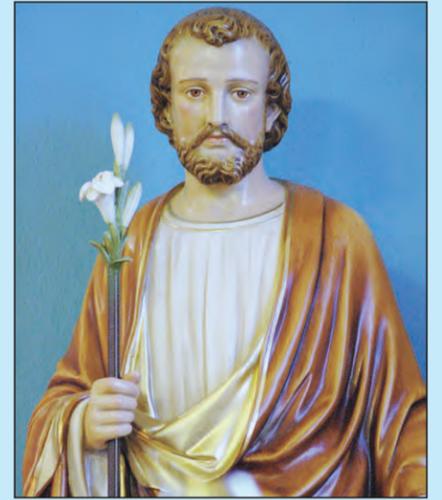


Statues of St. Anne and a young Mary are displayed at the top of the high altar at historic St. Anne Church in Jennings County. The parish was founded in 1841.

Photos by Mary Ann Wyand



Father Jonathan Meyer, administrator of St. Joseph and St. Anne parishes in Jennings County, celebrates Mass on March 19, the feast of St. Joseph, in the newly restored St. Joseph Church. Concelebrants are, from left, Father Paul Etienne, pastor of St. John the Evangelist Parish in Indianapolis; Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington; Father James Meade, pastor of St. Patrick Parish in Chesterton, Ind., in the Gary Diocese, and Father Joseph Sheets, a retired diocesan priest. Deacon John Hollowell, standing to the right of Father Meyer, assisted with the liturgy.



This statue of St. Joseph stands on the right side of the altar in the restored and renovated St. Joseph Church in Jennings County. The church's new interior colors of beige and tan symbolize the parish's patron saint as well as the body of Christ, and the blue accents represent the Blessed Virgin Mary. The parish was founded in 1850.

## Lenten makeovers

### St. Joseph and St. Anne parishioners restore and renovate church interiors

By Mary Ann Wyand

JENNINGS COUNTY—Two country churches in Jennings County received beautiful Lenten makeovers in February and March thanks to the generosity and hard work of parishioners who helped restore and renovate the church interiors in only a few weeks.

Members of St. Joseph and St. Anne parishes made their historic churches sparkle again just in time for Holy Week and Easter with volunteers and some hired, skilled laborers, but saved a considerable amount of money.

Father Jonathan Meyer, administrator of the two rural parishes in southern Indiana, said he knew that farmers routinely complete big jobs quickly, but he was still amazed by their efficiency, expertise and detailed crafts-

manship.

At St. Anne Church, parishioners completed four major restoration projects.

"We had plaster damage on the upper right-hand corner above the sanctuary," Father Meyer said, "so all the plaster was chiseled out and replaced. It was so bad that we had to cover all the chairs and books on that side of the church because [pieces of] plaster would fall on them. The church interior was repainted, and we painted the altar bright white to match the other two altars then gilded it as well.

"The fourth big project was on the exterior of St. Anne Church," he said. "We had some louvers in the upper part of the bell tower that needed to be replaced. ... We had water problems that could affect the stability of the tower so—through the grace of God and some very generous benefactors, donors and workers—we had aluminum-clad

louvers put up there that will last a very long time. They were handcrafted by a parishioner. We just paid for materials."

At St. Joseph Church, he said, parishioners gutted the interior then replaced the high altar and altar, installed a communion rail and new flooring, constructed a soundproof confessional and helped paint the interior in new colors.

"I'm just amazed by their talent and hard work at both churches," Father Meyer said. "The work at St. Anne Church began on Jan. 12 and we were done in a month. We never moved out of the church for Mass. At St. Joseph Church, work began on Feb. 16 and Masses were celebrated in the Parish Center for a month while the restoration was done. There was no grant money. It was all done out of the generosity of people's hearts." †



Seven-year-old Xavier Vogel of St. Joseph Parish in Jennings County carries a Lamb of God sculpture in the procession at Mass on March 19, the feast of St. Joseph. The lamb symbolizes Jesus and is seated on a book that represents the Word of God. The book is painted blue to indicate that through Mary we receive the Word made flesh. The lamb sculpture fits in the front of the altar.



Father Jonathan Meyer, administrator of St. Anne and St. Joseph parishes in Jennings County, celebrates Mass in English using the historic high altar on March 29 at St. Anne Church. The church interior was recently restored and painted tan and maroon to symbolize the body and blood of Christ with blue accents to represent the Blessed Virgin Mary.



An angel statue is shown kneeling to honor Jesus near the Eucharist reserved in the tabernacle in the high altar of St. Anne Church in Jennings County.

## Head of Holy Cross order asks President Obama to rethink position on abortion and other life issues

ROME (CNS)—The head of the Holy Cross religious order that founded the University of Notre Dame has written to U.S. President Barack Obama and asked him to rethink his positions on abortion and other life issues.

U.S. Father Hugh W. Cleary, Holy Cross superior general in Rome, said that when Obama receives an honorary degree from the Indiana university and delivers the commencement address in May, he should take to heart the objections of Catholics who have been scandalized by the invitation.

Father Cleary asked the president to use the occasion to "give your conscience a fresh opportunity to be formed anew in a holy awe and reverence before human life in every form at every stage—from conception to natural death."

The 13-page letter, dated March 22, was made available to Catholic News Service in Rome. Father Cleary also prepared an abridged version of the text as an "open letter" to the president, which was expected to be published on the Web site of *America* magazine.

Father Cleary's letter began by congratulating Obama on being awarded an honorary doctorate from Notre Dame, and said the university was honored to have him deliver the commencement address.

The visit should be a "teachable moment" for all involved, Father Cleary said.

He asked the president to take advantage of the occasion to "rethink, through prayerful wrestling with your own conscience, your stated positions on the vital 'life issues' of our day, particularly in regard to abortion, embryonic forms of stem-cell research and your position on the Freedom of Choice Act."

Father Cleary repeatedly quoted Obama's words at the National Prayer Breakfast in February: "There is no God who condones taking the life of an innocent human being." Sadly, the

priest said, legalized abortion implies that a person's choice for personal freedom supersedes this obligation to protect and nurture human life.

"An 'unwanted' child comes in many forms: an untimely presence; a disabled or deformed creature; an embryo of the wrong sex; a child conceived out of wedlock; a child conceived through a hideous crime," he said.

Father Cleary said the United States has a history of defining the parameters of human life "when it suits our self-interest." One example was slavery, justified by denying that a black human being of African descent was fully human, he said.

Father Cleary noted that many U.S. Catholics today feel their beliefs are dismissed without the serious attention they deserve. Catholics recognize that they live in a pluralistic society, he said, but also believe they have something vital to say about life issues.

"We want to be taken seriously. We insist on taking ourselves seriously; that is why there has been so much protest and turmoil in regard to your presence at Notre Dame," he wrote.

He suggested that during his Notre Dame appearance Obama speak about how Catholics "can be taken seriously for our faith convictions without being dismissed offhandedly and shunned; it is too offensive to be ignored, it is unacceptable."

Father Cleary said in his letter that he had been deluged with angry e-mails regarding Notre Dame's invitation to the president. He explained that he has no authority over the decision-making by the university, which is directed by a board of fellows and a board of trustees.

Priests and brothers of the Holy Cross order continue to serve at the university, and the university's president—at present, Father John I. Jenkins—is always a Holy Cross priest. †

## CALL

continued from page 1

parts of the world as well as the difficulties and obstacles the Church can encounter.

However, God's children can find strength in their unshakeable faith that God is firmly guiding the Church toward the fullness of the kingdom, and it is the Lord "who freely chooses persons of every culture and of every age and invites them to follow him according to the mysterious plans of his merciful love," he said.

While God calls some people to special forms of service, all Catholics have a duty to keep God's appeal for vocations to the priesthood and religious life constantly in their prayers.

"We must pray that the whole Christian people grows in its trust in God, convinced that the 'Lord of the harvest' does not cease to ask some to place their entire existence freely at his service so as to work with him more closely in the mission of salvation," he said.

(Editor's note: The text of the pope's message in English is posted online at [www.vatican.va/holy\\_father/benedict\\_xvi/messages/vocations/documents/hf\\_ben-xvi\\_mes\\_20090120\\_xlvi-vocations\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/messages/vocations/documents/hf_ben-xvi_mes_20090120_xlvi-vocations_en.html). The text of the pope's message in Spanish is posted online at [www.vatican.va/holy\\_father/benedict\\_xvi/messages/vocations/documents/hf\\_ben-xvi\\_mes\\_20090120\\_xlvi-vocations\\_sp.html](http://www.vatican.va/holy_father/benedict_xvi/messages/vocations/documents/hf_ben-xvi_mes_20090120_xlvi-vocations_sp.html).) †

# Bill to restore wrongful death of unborn in civil suits withdrawn

By Bridget Curtis Ayer

Good people with good intentions working to create good public policy can be derailed by political wrangling.

This year's wrongful death bill, Senate Bill 341, which would have restored Indiana's wrongful death law for viable fetuses in civil suits, hit a political snag on March 23 and was withdrawn by the bill's sponsor.

Co-authored in the Senate by Sen. Brent Steele (R-Bedford) and Sen. Vaneta Becker (R-Evansville) and sponsored in the House by Rep. Peggy Welch (D-Bloomington), Senate Bill 341 would have allowed civil suits to be restored to its pre-2002 form to



Sen. Brent Steele

include the wrongful death or injury of an unborn child who had reached viability.

Under the bill, viability is defined as a fetus that could survive outside the womb, which is about seven months gestational age.

The bill passed the Senate by a 47-2 vote. In the House, the bill passed the Public Policy Committee, but when

Rep. Welch, a pro-life Democrat, realized that amendments were going to be attached to the bill to make it a pro-life, political football rather than an effort to correct the immediate problem in

the statute, she withdrew the bill.

A common maneuver among elected representatives at the statehouse is the practice by both political parties to offer amendments which may either kill legislation or to get lawmakers to take a recorded vote on politically controversial language, which can later be used against them in election years.

Second reading amendments were filed in the House to amend Senate Bill 341, some of which would have a child defined as an unborn fetus at any stage of pregnancy rather than at viability, which is currently in the bill.



Rep. Peggy Welch

"The purpose of the bill is to restore legislative intent of the definition of a child for the purposes of wrongful death civil suits, which was changed by a 2002 ruling by the Indiana Supreme Court in the *Bolin v. Wingert* decision," Rep. Welch said.

"Basically in [the] *Bolin* [decision], the Indiana Supreme Court said that they didn't believe the statute was clear regarding the definition of a child for civil wrongful death cases. They ruled that the definition of a child, for the purposes of a wrongful death civil suit, must be one who had taken a breath."

The proposed legislation addressing fetal death was prompted by an incident that occurred in Indianapolis in April 2008 when a bank teller who was pregnant with twins was shot during an attempted bank robbery. She survived the gunshot wound, but her

unborn twins did not. The woman was five months pregnant.

"In the situation with the bank teller who was carrying twins that died, where the one twin took a breath, it would have been considered a child, the other didn't, so it couldn't be considered a child in a

civil wrongful death suit," Rep. Welch said. "We are trying to move back the point of pre-*Bolin*, which was a 100-year tradition and precedent of recognizing a viable fetus as a child for the purpose of being a party in a wrongful death suit."

In 1987, the legislature, while revising and updating civil suit statutes, defined a child as an unmarried individual without dependents, and who is less than 20 years of age.

Prior to 1987, it was commonly understood, accepted and supported in case law that a child in wrongful death suits included a viable fetus. The legislature did not intend to exclude the viable fetus. However, because the legislature did not explicitly include viable fetus in the definition, the court did believe it could act where the legislature had not.

In 2002, the Indiana Supreme Court's *Bolin v. Wingert* ruling interpreted the definition of a child as one that had taken a breath. This ruling came about as the result of a lawsuit filed when a car accident involving Rebecca Bolin, who was eight to 10 weeks pregnant, suffered a miscarriage.

When the Bolin couple filed suit under Indiana's wrongful death code for damages of their unborn child, the trial court found they had no claim under the current statute.

When the Bolins appealed their case to the Indiana Supreme Court, the court looked at the definition of a child and found that "the fact that the legislature did not expressly include unborn children within the definition of a 'child' in the Children Wrongful Death Statute lends further credence to our conclusion that an eight-to-10-week-old fetus does not meet the statute's definition of 'child.'"

The ruling stated that the legislature clearly set upper limits for a child, but not lower limits.

According to the *Bolin v. Wingert* case, the court based their decision on the fact that in other sections of the Indiana Code the legislature has enacted protections for unborn children using explicit language.

For example, Indiana Code 35-42-1-6, enacted in 1979, imposes criminal liability for the knowing or intentional termination of a human pregnancy, and in Indiana Code 35-46-5-1 the legislature made it a crime to traffic in fetal tissue.

Rep. Welch said she is hopeful she can bring the bill back again before the April 29 session adjournment deadline. The Indiana Catholic Conference has been working with Rep. Welch, and is supportive of the legislation.

(Bridget Curtis Ayer is a correspondent for The Criterion. To learn more about the Indiana Catholic Conference, log on to [www.indianacc.org](http://www.indianacc.org).) †



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**Catholic radio provides weekly legislative updates**

As in years past, Glenn Tebbe, Indiana Catholic Conference executive director, will provide weekly legislative updates on Indianapolis Catholic radio. They are broadcast at 11:05 a.m. on Saturday and Sunday mornings on WSPM 89.1 FM following Archbishop Daniel M. Buechlein's weekly radio broadcast.

Indianapolis Catholic Radio also streams on the Internet and can be heard statewide by going to [www.catholicradioindy.org](http://www.catholicradioindy.org) and clicking on the "Listen Now" button. †

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## Reflect on Christ's Passion by meditating on Scripture

By Fr. Gerald O'Collins, S.J.

Soon we will begin Holy Week with its awesome liturgies, expressive music and powerful Scripture readings.

We will hear passages that are among the most profound and poignant in the whole Bible. Some of them are rather long and perhaps not as familiar as other passages.

If we have the chance, we might read the biblical readings ahead of time and study them. (See the "Daily Readings" box on page 13 for the list of Scriptures for Holy Week and the Easter Triduum.)

If we pause and pray, we will certainly notice and be touched by subtle patterns and underlying themes.

The Passion story from Mark's Gospel that we hear on this Palm Sunday is a gripping read. Two pervasive patterns help to make it so powerful:

- First, a series of people take action against Jesus and "hand him over."

- Second, Jesus himself, right through Mark's Passion story, is utterly alone.

Even before the Last Supper, Judas has decided to "betray" or "hand over" Jesus to the chief priests (Mk 14:10-11, 21, 42, 44). Then the Sanhedrin, led by the high priest, Caiaphas, and the other priests, acts against Jesus by having him bound and "handing him over" to Pilate (Mk 15:1, 10). Finally, the Roman prefect acts against Jesus by having him scourged, and then "handing him over to be crucified" (Mk 15:15).

It is not difficult to identify motives that prompted the actions of Caiaphas and Pilate. Unprincipled and cruel, Pilate took the easy way out in the cause of maintaining public order.

Caiaphas and the chief priests were sure that they knew the truth. They found it blasphemous that Jesus had implicitly claimed to be on a par with God by forgiving sins, changing the divine law and the rest.

In any case, Jesus disturbed the way they had combined business and prayer in the running of the Temple. The motivation of Judas for betraying Jesus is harder to pin down.

But we can say this: Pilate, Caiaphas and Judas stood in for the whole human race in bringing about the death of Jesus. We can spot in them the moral weaknesses that prompt us to do evil or fail to do the good which we should be doing in daily life.

Like them, and for our own "good reasons," we too can "hand Jesus over."

When Jesus was arrested, all of his disciples "deserted him and fled." For a few

minutes, a mysterious "young man" followed him. When the armed police tried to seize him as well, he left his garment in their hands and fled naked into the night (Mk 14:50-52).

Whatever guesses we might make about his identity, this young man who ran away naked into the night powerfully symbolized the failure of Jesus' male disciples.

Peter had spoken for all these disciples when he said to Jesus: "We have given up everything and followed you" (Mk 10:28).

Now an anonymous young man, presumably also a disciple of Jesus, left all his clothing behind as fear drove him away from Jesus. He had "given up everything" to escape from Jesus.

From that moment in Mark's Passion story, Jesus remains utterly isolated and undefended. From the time of leaving the Passover supper until the moment of his death on the cross, Jesus receives no visible human support from anyone.

There is a chilling loneliness in the unfolding story of his arrest, the proceedings that he faces before Caiaphas and Pilate, and the death he endures when he cries out, "My God, my God, why have you forsaken me?" (Mk 15:34).

One horrific episode in Mark's Passion narrative symbolizes the way Jesus is delivered up to his enemies—he is flogged and crowned with thorns then mocked by a squad of soldiers.

Like Matthew and John, Mark reports the scourging in a single line. He does not need to comment. His first-century readers knew only too well what that punishment does to someone. Some of them would have seen what criminals and rebels look like after they have been scourged by two men systematically using spiked whips to flay the skin off their backs.

As Mark tells the story, it is only after Jesus' death that anyone takes a stand for him. Seeing the way he died, the officer in charge of the execution squad declares, "Truly this man was the Son of God (Mk 15:39)."

It is only at this point that Mark refers to a number of female followers of Jesus who have witnessed the Crucifixion. He names three of them: Mary Magdalene, Mary the mother of James the younger and James,

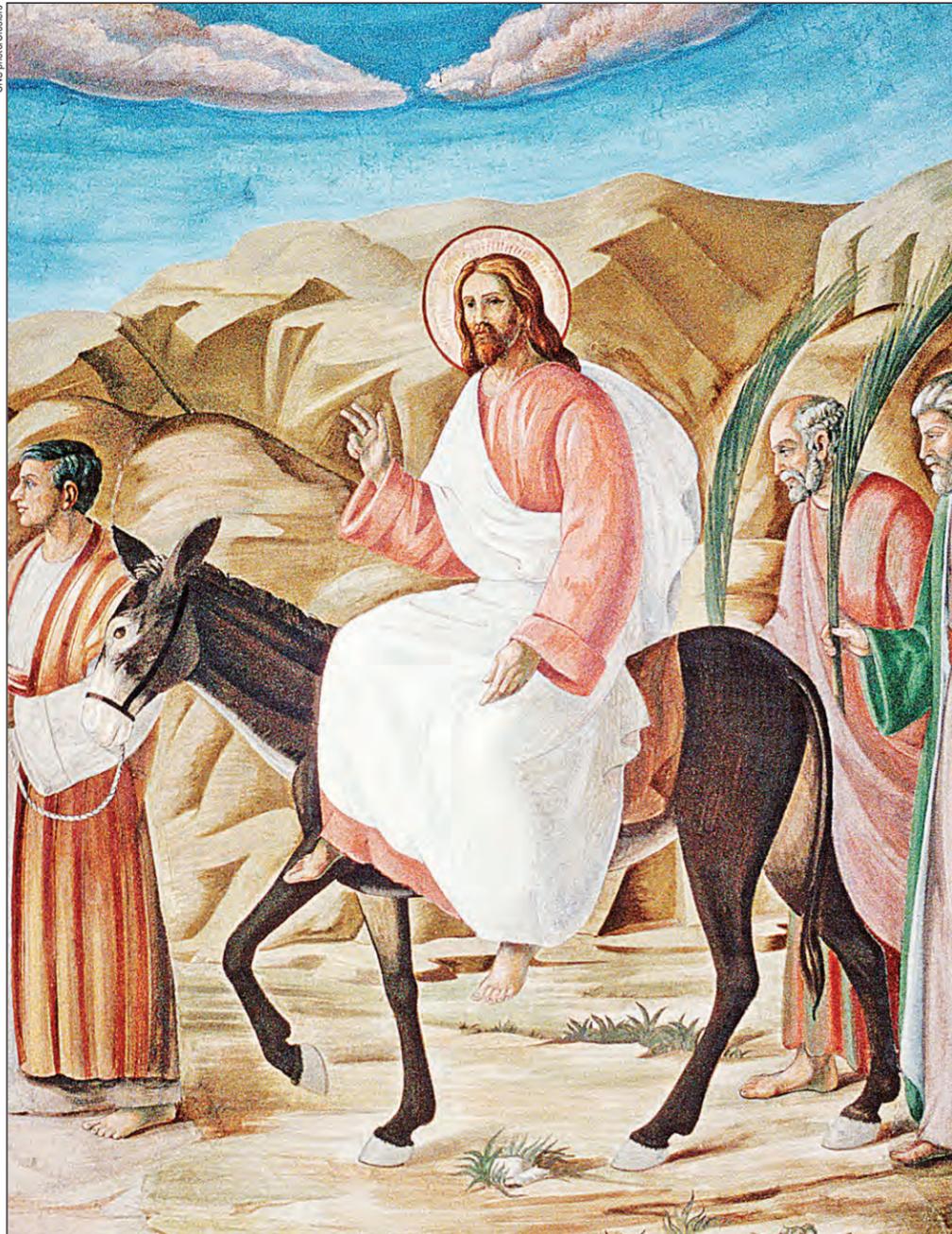
and Salome (Mk 15:39-41). Thanks to them, the loneliness of Jesus in his Passion and death has not been complete.

The whole story of Jesus' arrest, suffering, death and burial unfolds with breathless speed.

From Mark's Passion narrative, I have selected two themes and set out to clarify their nuances and deeper meaning. That can help us to take things in slow motion,

let ourselves share vividly in what happened and reflect deliberately, "Yes, I was there when they crucified my Lord."

(Jesuit Father Gerald O'Collins has taught theology at Gregorian University in Rome. His 48 published books include his latest work titled *Catholicism: A Very Short Introduction*, published by Oxford University Press.) †



The whole story of Jesus' arrest, suffering, death and burial unfolds with breathless speed in the Passion narrative recorded in the Gospel of Mark. Jesus quickly went from being welcomed with joy in Jerusalem on Palm Sunday to being utterly isolated and undefended. From the time of leaving the Passover supper until the moment of his death on the cross, Jesus receives no visible support from anyone.

### Discussion Point

## Contemplate Christ's death on the cross

### This Week's Question

What do you feel as you hear the description of the events leading up to Christ's crucifixion? Do you feel compelled to act in any way?

"It's incredibly humbling, and I feel I have to share with my children what Christ has done for us. ... There is something bigger than us ... [that] teens need to be reminded of." (Suzy Clarke, Belgrade, Mont.)

"It makes me sad to think of how people turned so quickly away from Christ's teachings. There was all the rejoicing on Palm Sunday then by Friday they were ready to crucify him." (Donna Verges, Merrimac, Wis.)

"It makes you realize what [Jesus] went through for all of us. And it makes me stay with my Lenten resolutions

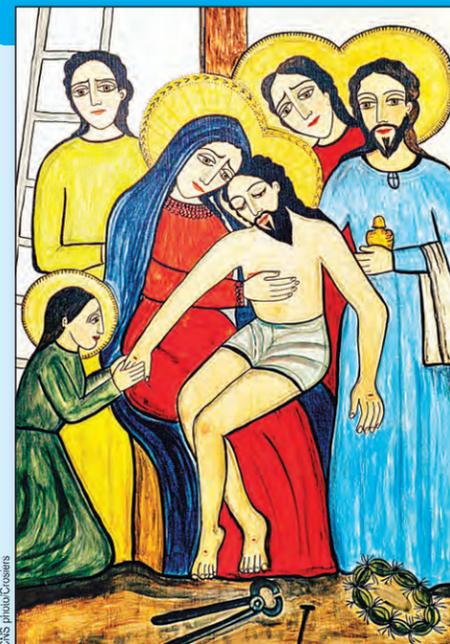
because the Passion brings me deeper into my faith." (Lisa Krause, Orlando, Fla.)

"All through Lent, giving up things and almsgiving remind me that the Crucifixion is impending. Then there is Holy Week. ... I feel really grateful that Jesus died on the cross for us." (Michele Lauenstein, Mequon, Wis.)

### Lend Us Your Voice

An upcoming edition asks: What aspects of Latin American styles of worship have been incorporated into your parish's life?

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



From the Editor Emeritus/John F. Fink

## Basic Catholicism: Only God could atone for sins

(Eighth in a series of columns)

Last week, I wrote that it isn't sufficient for Christians to follow Christ just because he was a great man. He claimed to be God, forgave sins (which only God can do), and performed healing miracles to show that he had the power to forgive sins.

But why is the divinity of Christ so important for Catholics? After all, many people who call themselves Christians believe that he was simply a great moral teacher without acknowledging him as God. It's almost like they forget that Jesus accepted death by crucifixion to atone for our sins and to redeem humankind.

Atonement and redemption are at the very core of Catholicism. As Catholics, we believe that Jesus, the Second Person of the Blessed Trinity, became human in order to die for our sins. Our faith is as simple as that.

It's All Good/Patti Lamb

## Doing our best to offer a message of God's hope

My friend has had a rough year. I won't get into specifics, but her story involves great loss and much heartache.



She has met with back-to-back trials in a short time. When I thought she had found the bottom of her personal abyss, I learned that her employer had layoffs after losing a major

client, and her job was among those cut. I distinctly remember a line from one of our conversations. "I feel like I have a target on my back," she said.

I suppose I sounded like a broken record in our correspondence, repeatedly saying, "I can't imagine what you're going through, but please don't give up on God."

I assured her that I would not stop praying for her. Furthermore, I would ask everyone I could think of to join me in prayer and "storm heaven" for her.

I e-mailed friends and called relatives, putting in a request for prayers on her behalf. They obliged.

Then I didn't hear from my friend for quite a while.

I guess most Christian religions teach that, but they differ on exactly what that means. Through the centuries of Christianity, people have questioned why atonement and redemption were necessary. Various Churches have answered that question differently, but the Catholic Church maintains the traditional doctrine of original sin.

Although Churches differ on the doctrine of original sin, most Christians accept the fact that human nature was in a fallen state prior to Christ's death. Most Christians accept the words of the Nicene Creed, "For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried." They also accept the words of St. Paul in his First Letter to the Corinthians: "Christ died for our sins in accordance with the Scriptures" (1 Cor 15:3).

And that's why the divinity of Christ is so important. How could any mere man, even the holiest, die for our sins? How could a mere man be crucified "for our sake"? Our redemption had to be accomplished by God.

But God chose to involve us in it by

In the meantime, I began questioning myself. Was I too "preachy?" I assumed that she was put off by my pep rally for prayer. Still, I prayed for her constantly.

More time passed with no communication from her.

Some time later, I received a phone call from her, and the conversation didn't go as I had expected.

Instead, she said, "Hey there. I just wanted to let you know that [our mutual friend's mother] is really sick. Things don't look good."

I paused. I didn't know what she wanted me to say. I'd never even met our mutual friend's mom.

She asked, "So can you get 'your people' on the case?"

I paused for a few seconds, and then I realized why she was calling.

"So you want prayers?" I asked.

"Yes, please," she said, and then she gave me the name of the woman who was in need of the prayers.

"Consider the prayer tree activated," I assured her. Then I got in touch with friends and family to pass along the incoming request for prayer.

I learned something that day: Even when we don't think we're getting through or when people are not ready to hear us,

redeeming us through suffering and death. Since he chose this way, God couldn't do it by himself since it is not in God's nature to suffer and die. So first he had to assume our human nature; he had to become a human who could suffer and die. And that's what he did. God the Son became a man while remaining God and, in the person of Jesus, was able to make the perfect sacrifice that atoned for our sins.

St. Paul told us, "Just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous" (Rom 5:19).

St. Peter wrote: "He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed" (1 Pt 2:24).

The *United States Catholic Catechism for Adults* puts it this way: "On the Cross, Jesus freely gave his life as a sacrifice. His sacrifice was an act of atonement, that is, it makes us one again with God by the power of divine mercy extending to us the Father's forgiveness of our sins" (p. 92). †

we can still do our best to offer a message of God's hope.

It's like planting a seed.

Sometimes we need to bridge the gap for others who are struggling. At times, for whatever reason, people are unable to pray on their own behalf. It could be that they are sick. Or maybe they have no foundation of faith or religious upbringing from which to act.

It could also be that they are growing weary in the faith and have arrived at doubt, thinking their prayers are going unheard or that their prayers alone are not sufficient. So we've got to step in and pray. I think the technical term for this is "intercessory prayer."

God hears our prayers. And I think he's even more touched when we are petitioning for our neighbors, not just for our own betterment.

When we can't do something material to help, we can offer to pray. And then we can really follow through and make a concerted effort to do it, confident that our requests have reached God, and will be fulfilled in his own way and in his own time.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## As Lent wanes, continue to 'offer up' experiences

Even though Lent is winding down, for some of us it's not easy to see the



"Resurrection light at the end of the tunnel" from this vantage point.

Sometimes we're just plain tired of the rules. When I begin feeling like a clock with minutes ticking in slow motion, I try to allow myself to "go with the flow" and "offer up" my malaise or weakness just as I do when "offering up" pain.

"Offer it up" was like a mantra when I was in grade school and high school. I learned well from the Sisters of Christian Charity and the School Sisters of Notre Dame.

When attending college while our three daughters were still in school themselves, "offer it up" came to mind whenever I felt stymied while studying or writing papers—and when working to pay for college expenses.

However, my family always came first. In fact, despite "wearing many hats" in Indianapolis, I even planned a surprise birthday party for my husband's mother.

This wasn't easy because she lived in Illinois at that point, as did my mother. I especially remember one time while sitting in (rare) silence one day, feeling overwhelmed with the tasks that I juggled every day. I even found it difficult to pray. Then an inner voice quietly said, "Offer it up, Shirley. Offer it up."

From that moment on, I felt spiritually whole and happy, despite my daily life continuing to be challenging. Soon there would be more challenges as both of our mothers' health seriously waned. I continued to "offer it up."

Lent this year has been a special time of reflection about lessons learned, but Lent also brings bright hope for the future.

Serious challenges popped up all through Lent this year, but with God's grace I'm handling them, hopefully well. More and more, I see the blessings

that come forth from offering up difficulties that come along.

Near the beginning of Lent, my husband, Paul, and I joined other couples for our annual winter hike and picnic at an Indiana state park. Because of heavy rain, our usual trek on trails turned into a walk with umbrellas on paved roads. We had such a good time.

"Offer it up" came to mind when rain pelted us. Later, an open-sided shelter with a huge stone fireplace provided a wonderful eating place. Each couple brought food to share, and we thanked God for blessings.

Offering up both the good and the less than good can be done any time and anywhere, whether the experience being offered is painful or wonderful. Offering up even one's delight in a day's sunshine or the sound of birds singing—anything that makes us happy—is as important as offering up what's difficult or painful.

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

Faith, Hope and Charity/

David Siler

## It's time for a 'Spiritual Stimulus Package'

Congress recently approved an economic stimulus package that seeks to bring new life to an economy on life support. But how exactly have we gotten ourselves into this mess?



I submit that the reasons are less about economics and more about values, morals and

a crisis of the heart—or, more simply put, a movement away from the Gospel principles of faith, hope and love.

Perhaps these times call for a "Spiritual Stimulus Package" in addition to an economic package. Perhaps what is most needed is an opening of our hearts so we can care more deeply for one another. How about more love, care and concern for one another?

What could this stimulus package contain? How about if every man, woman and child dedicated just 10 minutes a day to prayer? What if each of us decided to give at least one hour per week to a cause greater than ourselves where we seek to enhance the life of another human being, the community or the environment?

Perhaps we could all decide to eliminate from our vocabulary all words that bring negativity. What if we all changed our thoughts of harm for others to thoughts of healing and peace? What if all those in the world who have taken up arms were to lay them down for one week and sit with their enemy while sharing a meal?

For us Catholics, how about if we each committed to attend one extra Mass per week or pray a rosary as a family or spend an hour in adoration before the Blessed Sacrament?

I think the ideas may be endless, but will not likely come from Congress. We, the people of God, will need to prepare this package and spread its message.

The current economic conditions can strike fear that causes us to retreat and hold on more tightly to what we have.

But I invite us to consider that it is time for just the opposite. We need only to recall the biblical principle of "it is in the giving that we receive." What if this is the time to become more generous with our love, our talents, our financial gifts and our time?

The economy seems to me to simply be a reflection of the collective hearts of society. Our current times might then indicate that greed is winning out over generosity, that despair is winning out over hope, or that gluttony is winning out over self-control. It is time for us to stand together and declare that this is not the world we wish for!

I invite you to join me in advancing this idea of a "Spiritual Stimulus Package." Let each of us create our own package that works for our lives. Build up your spiritual savings account and stimulate collective spirits for people of all faiths.

I've started a group on Facebook so we can share ideas. You can also e-mail me at [dsiler@archindy.org](mailto:dsiler@archindy.org).

Together, we can move toward a future with more peace, love and harmony—and justice for all.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †

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

# The Sunday Readings

Sunday, April 5, 2009

- Mark 11:1-10
- Isaiah 50:4-7
- Philippians 2:6-11
- Mark 14:1-15

This weekend, in a liturgy majestic in its ability to transport us to the events of the day that began the first Holy Week, the Church celebrates Palm Sunday.

The liturgy may be somewhat different. Some parishes have a procession to precede each Mass, ideally involving the entire congregation, who will carry palms blessed by the celebrants. These palms will recall similar branches used to acclaim the arrival of Jesus in Jerusalem centuries ago.

As if to describe what happened on the first Palm Sunday, the procession begins with a reading from St. Mark's Gospel. This reading recalls the coming of Jesus across the Mount of Olives and from Bethany to Jerusalem. He approached Jerusalem from the East, just as the Scriptures had predicted as the route of the Messiah.

He came in humility. Roman leaders would have ridden into the city on horseback or in chariots. Jesus rode a donkey. As the Lord would insist days later to Pilate, the Roman governor, the kingdom of God is not of this world.

After this procession, the Liturgy of the Word progresses normally.

The first reading is from Isaiah. It is the third "Suffering Servant" song, emphasizing the fictional Servant's absolute devotion to God despite all the hardships that would come.

The Book of Isaiah has four of these hymns of the Suffering Servant. They are most expressive and moving. Christians always have seen Jesus in this literary figure.

Supplying the second reading is the Epistle to the Philippians.

Eloquent and most compelling, scholars believe that its origin was liturgical. Early Christians used this hymn in their worship.

The hymn is an exclamation of the glory of Christ.

For the Gospel reading in the Liturgy of the Word, the Church this year provides the

Passion according to St. Mark.

Each of the Gospels has its own perception of the Passion of Christ. For Mark, the special point is that the Lord was utterly alone as he faced trial and death. Judas' betrayal, the young man who ran away, Peter's denial, the failure of the religious scholars to recognize the Lord's true identity and the kangaroo court itself all were important details for Mark.

Finally, Jesus stood willingly helpless before Pilate, the representative of the Great Evil, the pagan Roman Empire, earthly power at its zenith.

The Suffering Servant song sets the stage. Jesus, innocent and good, faces human sin and death.

This Gospel is a wonderful prelude to the story of the Resurrection to be told on Easter.

## Reflection

People almost always can say where they were when they first heard about the horrible collisions of the hijacked planes with the World Trade Center towers and the Pentagon on Sept. 11, 2001.

Americans who were alive on Nov. 22, 1963, remember where they were when they heard that President John F. Kennedy had been assassinated.

Those alive on Dec. 7, 1941, remember hearing the first reports about the attack on Pearl Harbor.

People still talk about historical accounts of the Titanic, a British luxury liner, which sank with great loss of life on April 15, 1912, during its maiden voyage across the Atlantic Ocean.

Thus it was with the Evangelists. They vividly reported the Passion of Jesus. Their careful but individual reconstructions of the day indicates how vital the Lord's trial and death were in the Evangelists' lesson plan.

With Lent, the Church has prepared us for Holy Week. Mark tells us that Jesus faced the sin of the world, deserted by frightened, ignorant human beings. He faced death.

Each Christian, somehow, is in similar conflict. The Church bluntly reminds us of this fact, not in despair, but in hope. Follow Jesus to Calvary. Rise with Jesus to new life.

This is the Church's message to us on this weekend. Palm Sunday begins the Church's most profound lesson about the reality of life. †



Msgr. Owen F. Campion

Msgr. Campion is a member of St. Barnabas Parish in Indianapolis. He is a native of Kerala, India, and now ministers at St. Louis Parish in Batesville.

## Daily Readings

Monday, April 6

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

Tuesday, April 7

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

Wednesday, April 8

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

Thursday, April 9

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

Friday, April 10

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

Saturday, April 11

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,  
(Response) 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  
Mark 16:1-7

Sunday, April 12

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  
or Mark 16:1-7  
or, at an afternoon or evening  
Mass,  
Luke 24:13-35

Question Corner/Fr. John Dietzen

## Church's ban on joining Masons does not include the Eastern Star

Q May a Catholic become a member of the Order of the Eastern Star, a women's organization related to



Freemasonry?

Someone who belongs to the Eastern Star is an extraordinary minister of holy Communion in a nearby parish. I have questioned priests and our bishop, but I didn't receive an answer. (Iowa)

A Membership in the Freemasons is still prohibited for Catholics. Canon law itself today does not forbid Masonic membership explicitly. It simply forbids Catholics to join any organization which plots against the Church (Canon #1374).

However, a 1983 statement from the Congregation for the Doctrine of the Faith clearly intended to tighten up the Church's position on Masonic membership although it leaves areas of ambiguity which will probably be resolved only with experience.

The major objection of Catholics and other Christians is not only its history—especially in Europe and Latin America—of anti-Catholic and anti-religious activities. More serious objections are based on Freemasonry's beliefs and quasi-religious character, aspects of which appear contrary to Christian doctrines.

This aspect in particular inspired the U.S. bishops in 1985 to prohibit membership in the Masons.

"The principles and basic rituals of Masonry embody a naturalistic religion," the bishops wrote, "active participation in which

is incompatible with Christian faith and practice."

They also noted the "politically reactionary and racist" nature of Masonry in the United States. With the exception of one lodge in New Jersey that admits blacks, it said at the time, "all women, men under 21 and blacks are barred from Masonic initiation in regular lodges."

So where does that leave the Eastern Star? A basic principle of Church law is that any Catholic regulation which restricts the rights of a person must be interpreted strictly. That is legal language for saying that such regulations must not be extended to cases or situations beyond those actually expressed in the law (Canon #36).

Applied to your question, this means that the ban on joining the Masons means just that and nothing more. Thus, the restriction does not apply to the Order of the Eastern Star, which is an adjunct group, not a formal part of the Masons. In fact, as I mentioned above, women are not eligible for membership in Freemasonry.

The same would hold for two other major auxiliary groups related to the Masons—Job's Daughters for girls and DeMolay for boys.

Other concerns need to be weighed, of course. As a background report for the 1985 document from the bishops of the United States noted, "Although the possibility of scandal may exist, the fact remains that these women and young people do not swear Masonic oaths and are not considered Masons."

By general Church law, therefore, being a member of these organizations does not in itself disqualify one from participation in Catholic ministries and activities. †

## My Journey to God

### This Is My Body

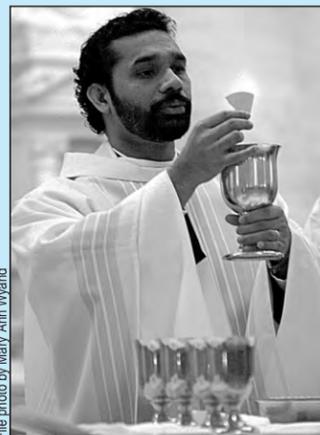
Take this bread and break it.  
Give it to the hungry, lonely,  
those who live  
where no one else will go,  
and fill their emptiness and need.  
Eat with them and  
share the holy meal.

Be the Bread that's broken.

Take the wine and spill it out  
upon the weak and poor,  
abandoned ones  
whose vacant eyes  
hold pain we cannot know.  
Drink with them and  
share the grace of vine.

Be the Wine poured out.

No spoken words or golden cup  
upon this human table,



File photo by Mary Ann Ward

only love's sustaining gift in God,  
whose presence here gives hope  
through creature with Creator.

By Helen F. Welter

(Helen F. Welter is a member of St. Barnabas Parish in Indianapolis. Capuchin Father Bernard Varghese elevates the Eucharist during a Mass celebrating the 500th anniversary of the birth of St. Francis Xavier. The liturgy was held in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis on Dec. 3, 2006. Father Varghese is a native of Kerala, India, who now ministers at St. Louis Parish in Batesville.)

# 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.

**ARMBRUSTER, Robert T., Sr.**, 78, St. Charles Borromeo, Milan, Feb. 7. Husband of Jacqueline (Simmermeyer) Armbruster. Father of Lois Baglione, Beverly Bridget, Ellen Bruce, Janie Deck, Margie Goley, Cathy McGuire, Ginny Nigh, Rita, Charles, James, Joseph, Robert and Thomas Armbruster. Brother of Mary Ann Lowe and Jerome Armbruster. Grandfather of 35. Great-grandfather of 10.

**BRENTLINGER, Dorothy Marie**, 93, St. Margaret Mary, Terre Haute, Nov. 8. Mother of Teresa Hayworth, Trudy Longest, Terry, Theodore and Tony Brentlinger. Sister of Helen Michl and Mary Jo Moore. Grandmother of 13. Great-grandmother of nine.

**BROWN, Terri E.**, 51, Holy Angels, Indianapolis, March 12. Mother of Tamika and George Kent. Daughter of Jesse and Mary McDonald Sr. Sister of Talja Griffin, Janine Lane, Karen Pope, Adriane, Jesse and Randall McDonald. Grandmother of one.

**CECIL, Mary A.**, 86, St. Roch, Indianapolis, March 21. Wife of Robert Cecil. Mother of Karen Bryant, Christie Koetting, Ann Mennel, Mark and Matthew Cecil. Sister of Kenneth Shields. Grandmother of 15. Great-grandmother of 13.

**DAVIS, Agnes (Robinson)**, 74, St. Mary, Navilleton, March 17. Mother of Nancy Amy, Phyllis Clark, Brenda Kadel, Jane Witten, Kathy, Charles Jr., Glenn, Jerry and Tom Davis. Sister of Shirley Clements, Eula Wright and Joseph Robinson. Grandmother of 15. Great-grandmother of one.

**DAVIS, John W.**, 82, Most Holy Name of Jesus, Beech Grove, March 2. Father of Diana Goodin, Rebecca Kincaid and Mark Davis. Brother of Tootsie

Bell, Ron and Rueben Davis. Grandfather of four.

**EARLE, Thelma Jane**, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 11. Mother of Monica Earle, Josephine Kioski and Janice Routh. Grandmother of two.

**ENLOW, Lula Hubert**, 93, St. Mary, New Albany, March 17. Mother of Dolores Howerton and James Hubert. Grandmother of 11.

**HARRIS, John Michael**, 62, St. Joseph, Sellersburg, March 19. Husband of Sharon Harris. Father of Alyse, Ann Marie, Merici, Andrew and Samuel Harris. Brother of Phyllis Cleary and Gracia Winsett. Grandfather of two.

**KAELIN, Alfred A., Jr.**, 79, St. Mary, New Albany, March 8. Father of Karen and Michael Kaelin. Brother of Kenneth and Raymond Kaelin. Grandfather of five. Great-grandfather of four.

**KENNEDY, Frances L.**, 83, Immaculate Heart of Mary, Indianapolis, March 12. Mother of Ann Bolin, Kathy Fairchild, Peggy Shorter and Patrick Kennedy. Grandmother of 11.

**MEISENHELDER, Doris C.**, 81, St. Gabriel, Connersville, March 20. Wife of George Meisenhelder. Mother of Jan Anderson, Cara Salyer, David, Eric, Joseph, Mark and Thomas Meisenhelder. Grandmother of 16. Great-grandmother of two.

**MIRES, Audrey**, 75, St. Joseph, Indianapolis, March 19. Wife of Earl Mires. Mother of Maurice Smith, Robert and William Helfrich, Gary and Michael Mires. Sister of Joyce Geiss. Grandmother of seven. Great-grandmother of nine.

**MUNCY, Peggy Joyce**, 79, St. Margaret Mary, Terre Haute, March 14. Wife of Harold Muncy. Mother of Mikelette Uahinui, Dennis, John, Joseph and Steve Muncy. Grandmother of 10. Great-grandmother of two.

**PADGETT, Mary Barbara**, 66, Our Lady of the Greenwood, Greenwood, March 23. Sister of Judy Whalen, Bernard and Robert Padgett. Aunt of several.

**SELEMS, Michael Joseph**, 41, St. Margaret Mary, Terre Haute, Jan. 4. Husband of Lori Gregg-Selems. Father of Kelsie Selems.

Son of George and Mary Elaine (Beatty) Selems. Brother of Meg Crittendon, George, Joseph Jr. and Rob Selems.

**SMITH, Thomas, Sr.**, 77, St. Margaret Mary, Terre Haute, March 20. Husband of Dorothy (Garvin) Shanks Smith. Father of Theresa Gaumer, Julie Giles, Laura Stadler, John, Joseph, Thomas Smith Jr. and William Smith. Stepfather of Teresa McGuinness, Anthony, Michael, Theodore and Timothy Shanks. Brother of Ruth Corbin, Mary Lacy, Dorothy Miller, Helen Ranson and Shannon Smith. Grandfather of 21. Step-grandfather of 10. Great-grandfather of seven. Step-great-grandfather of three.

**TURCHAN, Donald**, 79, St. Anne, New Castle, March 16. Father of Carol Skomsvold, Diane and Damian Turchan. Brother of Norman Turchan. Grandfather of four.

**WAILDICH, Patricia**, 72, Holy Spirit, Indianapolis, March 8. Mother of Jackie Jacks, Patty Mehaffey, Kim, Dan, Mike and Steve Waidlich. Grandmother of 13. Great-grandmother of one.

**WAYMIRE, James E.**, 77, Sacred Heart of Jesus, Indianapolis, Dec. 9. Father of Amy, Deborah, James, Thomas and William Waymire. Grandfather of two.

**WEAVER, John W.**, 79, St. Agnes, Nashville, March 12. Husband of Evon Weaver. Father of Brigitte Andrews and Richard Weaver. Grandfather of three.

**WEEMS, Ellen Marie (Shea)**, 72, Holy Spirit, Indianapolis, Feb. 28. Wife of Larry Weems. Mother of Pattie Boudrot and Larry Weems. Sister of Rita Crafton, Mary Povinelli, Margaret Spanik and Jack Shea. Grandmother of four.

**WEWE, Joyce A.**, 53, St. Michael, Brookville, March 11. Wife of Paul Wewe. Mother of Kyle and Nick Wewe. Sister of Carol Westerfeld, Chester and Dennis Slagle. Grandmother of two.

**WUKICH, Ethel E.**, 81, St. Margaret Mary, Terre Haute, Feb. 8. Mother of Kathleen Meany. Sister of Gloria Grant, Anna Surman, Edward, John and William Novak. Grandmother of four. Great-grandmother of six. †



## The Good Shepherd

This stained-glass window depicts Jesus as the Good Shepherd at the historic Old Cathedral Basilica of St. Francis Xavier in Vincennes, Ind.

### Providence Sister Dorothy Laughlin was a teacher

Providence Sister Dorothy Evelyn Laughlin died on March 17 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on March 31 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Catherine Callan Laughlin was born on March 6, 1922, in New York.

She entered the congregation of the Sisters of Providence on July 19, 1942, and professed first vows on Jan. 23, 1945, and final vows on Jan. 23, 1950.

Sister Dorothy Evelyn earned

a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana State University.

During 66 years as a Sister of Providence, she taught for 50 years at Catholic high schools in Indiana, Illinois, California and Washington, D.C.

In the archdiocese, Sister Dorothy Evelyn taught at the former St. John Academy in Indianapolis from 1950-53, the former St. Agnes Academy in Indianapolis from 1966-69, the former Ladywood-St. Agnes Academy in Indianapolis from 1969-76 and Roncalli High School in Indianapolis from 1980-95.

In 1995, Sister Dorothy

Evelyn retired from formal ministry and remained in Indianapolis, where she volunteered at Roncalli High School and served as coordinator of the alumnae organization for the former St. Agnes Academy.

In 2001, Sister Dorothy Evelyn returned to the motherhouse and contributed to community life in many ways.

In 2003, she began her ministry of prayer full-time with the senior sisters.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

### Providence Sister Helene Marie Kelly taught music

Providence Sister Helene Marie Kelly died on March 25 at Union Hospital in Terre Haute. She was 89.

The Mass of Christian Burial was celebrated on March 28 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Catherine Frances Kelly was born on Dec. 13, 1919, in Chelsea, Mass.

She entered the congregation of the Sisters of Providence on

July 22, 1937, and professed first vows on Jan. 23, 1940, and final vows on Jan. 23, 1946.

Sister Helene Marie earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at the University of Vermont.

During 71 years as a Sister of Providence, she ministered as a music teacher for 58 years at Catholic schools in Maryland, Texas, New Hampshire, Illinois, Massachusetts and Washington, D.C.

In 1998, Sister Helene Marie

returned to the motherhouse, where she contributed to community life in many ways.

In 2007, she began her ministry of prayer full-time with the senior sisters.

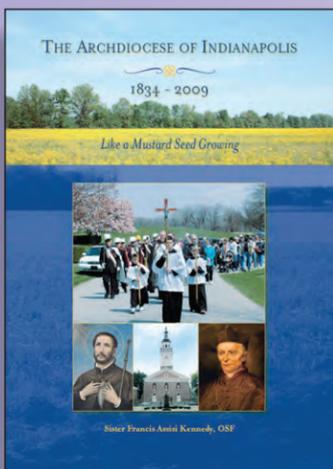
Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## History book recounts 175 years of Catholicism in the archdiocese

*"This history will help all of us learn how our ancestors in the faith revealed the face of the Lord to others and how, over the years, they invited people to 'come and see.'"*

— Archbishop Daniel M. Buechlein



The nearly 200-page hardcover, tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

The history book sells for \$27 (plus \$4.50 for shipping and handling). The coffee-table book contains glossy, full-color photographs and graphics. The first half of the book is an historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

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# Speaker encourages women to look at things through eyes of Jesus

By **Trudy Bledsoe**  
Special to *The Criterion*

Sacred. Contemplative. Hopeful. St. Christopher Parish's seventh annual Catholic Women's Convocation on March 14 in Indianapolis was all that and more, according to some of the 140 participants from many parishes and cities in Indiana who enjoyed the Lenten day of reflection.

Musician and composer Jan Novotka of Scranton, Pa., expressed her love for creation rooted in spirituality during her keynote presentation for "Spring Into Life."

Novotka also is a spiritual director, pastoral associate and master gardener.

Her CDs include "Together in the Great Work," "Lovers of Life" and "In the Name of All that Is."

The women began the day of reflection by singing "Everyday God," the convocation theme song, which set the tone for a contemplative, meditative day.

Next, Novotka sang "All Is Holy, All Is One," which continued the meditative flow of music interspersed with Scripture passages read by several women who

assisted with the reflection. Many of the participants cried during the song and prayer response.

Novotka challenged the women to look at each other as if looking through the eyes of Jesus in order to realize that Jesus lives within each person.

She also discussed ways to experience God, rejoice in the reality that God is everywhere and focus on living in the presence of the Holy Spirit.

God calls people to build unity with each other, she said, not to build walls of separation.

"Lose yourself," she emphasized, "[and] you will find life in the Kingdom of God. ... Become transformed by the presence of God in the risen, shimmering Christ."

To reinforce that message, she sang "Everywhere We Go, We Are in God's Presence."

Novotka also talked at length about living our lives as if we are truly in God's presence.

"For it is really true," she said. "How would life be different if we lived in that way? If every conversation, action and

place we went was in God's presence? A truly living faith would arise and life on Earth would change."

Novotka concluded the day of contemplation, meditation and celebration with musical selections expressing sacredness and hope.

Nancy Meyer, a pastoral associate at St. Christopher Parish, said "some of the women said this was the best convocation ever" because of the richness of the keynote presentation and workshops.

Meyer said Novotka is a gifted contemplative musician and composer as well as an insightful spiritual director.

"In her keynote presentation, she certainly brought all that together to lead the group of women into a prayer of God being present in every moment, in every breath, in every day," Meyer said. "She had a wonderful, gentle way of leading the group into prayer, and allowing us to sing, to listen, to reflect and to share God's presence in our life."

(Senior reporter *Mary Ann Wyand* assisted with this story.) †



Musician and composer Jan Novotka of Scranton, Pa., combines music and reflections in her faith-filled presentations. She was the keynote speaker for "Spring Into Life," the seventh annual Catholic Women's Convocation on March 14 at St. Christopher Parish in Indianapolis.

## Vatican orders apostolic visitation of institutions of Legionaries of Christ

VATICAN CITY (CNS)—The Vatican has ordered an apostolic visitation of the institutions of the Legionaries of Christ following disclosures of sexual impropriety by the order's late founder, Father Marcial Maciel Degollado.

The announcement of the unusual investigation was posted on the Web site of the Legionaries of Christ on March 31 along with the text of a letter informing the Legionaries of the pope's decision.

The letter, written by the Vatican secretary of state, Cardinal Tarcisio Bertone, said the pope wanted to help the Legionaries of Christ deal with its present problems with "truth and

transparency." It said the visitation would be carried out by "a team of prelates," who were not identified.

Apostolic visitation is a form of internal Church investigation ordered by a pope and undertaken by his delegate or delegates. The pope sets the jurisdiction and powers of the visitation, which usually ends with the submission of a report to the Holy See.

In February, Legionaries of Christ officials in Rome disclosed that Father Maciel had fathered a child. Sources in Rome said the order was also looking into accusations of financial irregularities by Father Maciel.

Father Maciel died on Jan. 30, 2008, at the age of 87. Cardinal Bertone's one-page letter, dated March 10, was addressed to Father Alvaro Corcuera, director general of the Legionaries and its lay association, Regnum Christi.

"The Holy Father is aware of the noble ideals that inspire you and the fortitude and prayerful spirit with which you are facing the current vicissitudes, and he encourages you to continue seeking the good of the Church and society by means of your own distinctive initiatives and institutions," the cardinal's letter said. †

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# ST. ANNE

continued from page 1

remarked that everything is grace."

As Catholics, he said, "we believe that, but sometimes it is hard to discover that grace in difficult times. Perhaps the most obvious grace that comes with the tragic fire of your venerable church building is the strength of your community through the trials and efforts to rebuild.

"I knew from that Easter Tuesday two years ago, when I came to see the devastation and to be with you for a while, that you would overcome the tragedy," Archbishop Buechlein said. "Why did I know that? When I arrived, there were parishioners praying the rosary outside the [gutted church] building and I saw their faith."

That day, the archbishop met with Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish and St. Rose Parish in Knightstown, as well as lay leaders of the Henry County faith community.

"God is blessing you and will continue to bless you," Archbishop Buechlein said. "Today I come to say thank you, and to pray with you for the blessings we continue to need to finish the great work begun this afternoon."

Sister Shirley quoted St. Francis of Assisi in her remarks.

"Most high, all powerful, good Lord," Sister Shirley said. "'Praise, glory, honor and every blessing are yours.' ... Together we will continue to praise and bless the Lord, give him thanks and serve him with great humility."

She also thanked New Castle Mayor James Small and community residents, who "have journeyed with us in our loss, our grief, our sorrow, and so how wonderful to have you with us today to share our excitement and our joy."

Father Joseph Rautenberg, pastor of St. Elizabeth of Hungary Parish in Cambridge City and sacramental minister for St. Anne and St. Rose parishes, and Father Stanley Herber, pastor of St. Gabriel Parish in Connersville and priest moderator for St. Anne and St. Rose parishes, also participated in the ceremony.

"It's a hopeful time," Father Rautenberg explained after the prayer service. "It's also a time with sad memories from two years ago on Holy Saturday morning when the church was burning.

"Today is another transition, certainly more hopeful than the work of demolition and clearing the site," he said. "Now we'll begin to see progress for the new church

building. It will be nice to have a church to worship in next year, ... another [stained-glass] rose window, a new landmark, and hopefully a new center for the parish and the community."

As she greeted guests during the reception, Sister Shirley said, "It didn't make a difference what kind of weather we were having today because we have sunshine in our hearts. It's such a joy to finally break ground for the new church.

"Again this year, we will celebrate Mass at 8 a.m. on Easter Sunday at Bundy Auditorium at New Castle High School," she explained. "We should be in the new church in time for next Easter."

Sister Shirley said construction work was scheduled to begin on March 30, much to the delight of parishioners and parish staff members.

"We have raised over \$40,000 for furnishings for the church," she said. "The cross that the corpus will be mounted on will be donated by our parish children."

Eight-year-old Destiny Reece of New Castle said she misses going to Mass at St. Anne Church. She remembers praying in the old church, and is looking forward to watching the construction of the new church as she rides by the parish campus in a school bus twice every week day.

Despite the cold, rainy weather, Destiny and other children in the 260-household faith community were excited about the groundbreaking ceremony for their new church. They also were happy about the homemade cookies for the reception.

Sister Shirley said the children in the parish have worked hard to help raise funds for their new church, and have been an inspiration for adult parishioners.

Archbishop Buechlein thanked Destiny for raising \$580 for her parish by selling pocket pouches for rosaries that she made with her grandmother, Vickie Reece.

Sister Shirley said her fundraising project is yet another example of how a new generation will carry on the Catholic faith in New Castle.

Parishioner Jack Basler, who chairs the building committee, enjoyed breaking ground for the new church with Archbishop Buechlein, Sister Shirley and Father Rautenberg.

"It's been a long two years," Basler said. "It's taken a lot of work on the part of a lot of parishioners to get us to this point, but we are on schedule. Our goal is to keep the project on schedule so that we're finished in time for Easter in 2010. We've had tremendous support from the parish, people in the community and people at the archdiocese to get us to this point. Without that, we wouldn't have gotten this far."

He said project architects Kevin Stuckwisch and Toby Winiger of Entheos Architects in Indianapolis, Brandt Construction employees in Indianapolis, and building committee members from the parish and the archdiocese worked hard to complete the construction plans for St. Anne Church.

"We tried our best to blend in some of the old with the new," Basler said. "I think there will be plenty of remembrances of the old church so that people will be able to relate to that very well, and it will be nice to have all the modern conveniences." †

Photo by Mary Ann Wyzand



St. Anne parishioners Ed and Mary Leyes of New Castle, members of the faith community for 36 years, watch Archbishop Daniel M. Buechlein bless the ground where the new church will be built on the site of the former church, which was destroyed in an arson fire on April 7, 2007. Ed Leyes serves on the parish building committee. "We've got a big job ahead of us," he said, "but I'm looking forward to it. It's going to be an exciting year."

Photo by Mary Ann Wyzand

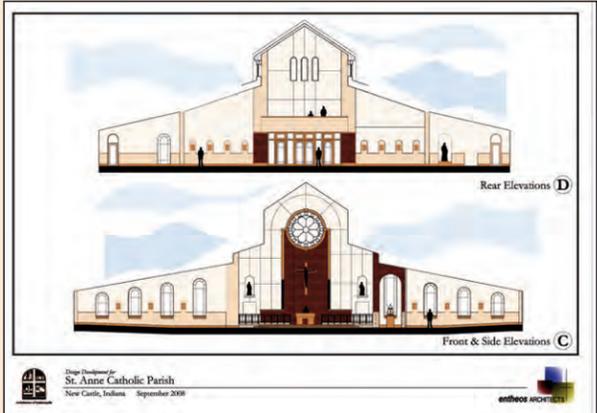


Logan Cline, from left, Lily Cline and Riley Cline were among many children that attended the groundbreaking ceremony with their parents on March 29 at St. Anne Parish in New Castle. Parish children have helped with fundraising efforts for the new church and furnishings.

Photo by Mary Ann Wyzand



Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish and St. Rose Parish in Knightstown, sings during the groundbreaking ceremony on March 29 on the parish campus. For two years, Sister Shirley encouraged parishioners to focus on forgiving William Abbott of New Castle, who was charged with and admitted setting their historic church on fire on April 7, 2007.



Illustrations courtesy Entheos Architects

These architectural drawings prepared by architects Kevin Stuckwisch and Toby Winiger of Entheos Architects show the front, rear and side elevations of the new St. Anne Church in New Castle, which is expected to be completed in the spring of 2010, three years after the parish's historic church was destroyed in an arson fire on Holy Saturday, April 7, 2007.



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**Director of Youth Ministry**

St. Alphonsus Liguori Catholic Church, a 1,100 family parish that celebrates God's love in suburban Indianapolis, is seeking a full-time Director of Youth Ministry to lead youth in grades 7-12. The vision of this ministry is to foster the spiritual and social needs of the youth through programs, activities, and retreats. This person is also responsible for the training and coordination of a volunteer adult support team.

Candidate must be a practicing Roman Catholic and be knowledgeable in the teachings of the faith. The ideal candidate will be energetic, outgoing, highly self-motivated, with strong interpersonal and organizational skills. A Bachelor's degree in Theology, Youth Ministry, or other relevant area is required. Preference will be given to those with a Masters degree, professional experience in youth ministry, and/or a National Certification in Youth Ministry.

This position requires a flexible work schedule, including weekends, evenings, and some travel. Please send a cover letter and résumé by April 17, 2009 to [sjderocher@indy.rr.com](mailto:sjderocher@indy.rr.com), or to St. Alphonsus Liguori Church, 1870 West Oak St, Zionsville, IN 46077, attention Sonya Derocher.