Pope says he’s ‘deeply grieved’ by U.S. clerical sexual abuse

VATICAN CITY (CNS)—Pope John Paul II said he was “deeply grieved” by news of clerical sexual abuse in the United States and expressed his “profound sense of solidarity and concern” to the victims and their families.

There is no place in the priesthood and religious life for those who would harm the young,” he told 14 top U.S. Churchmen—12 of them cardinals—and eight top Vatican officials April 23 during their two-day meeting to discuss the crisis.

Pope John Paul said that he, like the U.S. Bishops, has been “deeply grieved by the fact that priests and religious, whose vocation it is to help people live holy lives in the sight of God, have themselves caused such suffering and scandal to the young.”

The pope also said he was aware that “the great harm done by some priests and religious” has caused the Church as a whole to be “viewed with distrust” and many bishops to be criticized for the way they have handled the scandal.

“TThe abuse which has caused this crisis is by every standard wrong and rightly considered a crime by society; it is also an appalling sin in the eyes of God,” he said.

With the assistance of the Vatican, the U.S. bishops are looking at ways to ensure “that such mistakes not be repeated.”

Vocations congress delegates hopeful about Church’s future

MONTREAL (CNS)—In Montreal, a city some consider the birthplace of Catholicism in North America, more than 1,100 people young and old came together to discuss how to build an environment in the United States and Canada that promotes vocations to the priesthood and consecrated life.

The Third Continental Congress on Vocations, held April 18-21, was more than two years in the making. Leading up to it were more than 200 diocesan and regional “minicomferences” attended by almost 8,000 people across the United States and Canada.

Those sessions dealt with such questions as what hopes participants had for ordained ministry, what they saw as obstacles to vocations and what action the Church needs to take. The answers were collated and broken down by age group, and formed a working paper of sorts that set the tone for the congress in Montreal.

Many of the same questions were used to spur discussion among the delegates, and congress organizers will sift through their comments as they formulate a final plan for the two countries to be issued, they hope, by June.

The official congress logo was a sower scattering seeds, symbolized by tiny crosses, for vocations. The theme—“Vocations, Gift of God, Given for God’s People”—was in Spanish, French and English, reflecting the three official languages of the gathering.

The congress focused on Canada and the United States but included some participants from Mexico and other Spanish-speaking countries.

Sister Catherine Bertrand, a School Sister of Notre Dame and program chair, looked around the hotel ballroom April 19 and told delegates, “This is a room filled with diversity—diversity in more than just language.”

“Our challenge is to come together and find common ground for the sake of future Church—future ordained ministry, future religious life,” she said.

is executive director of the (U.S.) National Religious Vocations Conference.

The congress agenda included plenary speeches delivered by national Canadian and U.S. Church leaders and general sessions for round-table discussion among the delegates with micro-
phone time for them to present their answers.

Sexual abuse, misconduct policies in this issue

A message from the chancellor:

The news media continue to report on incidents of sexual abuse by Catholic priests. While most of the incidents date back many years, the reports are nonetheless deeply disturbing and tragically painful.

Again, we want to assure you that policies and procedures to deal with sexual abuse and misconduct by clergy, religious, employees and volunteers have been in place in the Archdiocese of Indianapolis since the 1980s. These policies and procedures were first published in 1994.

A group of priests has requested that these policies and procedures be published in The Criterion. They appear in this issue on pages 9 and 10.

We want as many people as possible in the archdiocese to know about these policies and procedures and to have the opportunity to read them. We also want you to have information that will help you deal with the burden of answering questions from the clergy and associates are asking you about the clergy sex abuse scandal. Please take the time now to read them. Share them with members of your family and with friends.

Once again, I urge anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of sexual abuse or misconduct to contact me by mail at P.O. Box 1410, Indianapolis, IN 46206-1410, or call me at 317-236-7325, or 800-382-9836, ext. 7325.

Suzanne L. Magnant, J.D. Chancellor
Archdiocese of Indianapolis

Deacon answers God’s ‘business card’

Editor’s note: During the next seven weeks, The Criterion will feature the seminarians who will be ordained to the priesthood in June.

By Jennifer Del Vecchio

For seven years, John McCaslin has kept a business card in his wallet.

One day, he took it out, dialed the number of the vocation director for the Archdiocese of Indianapolis and ended up finding a resolution to a persistent question.

Should he become a priest?

On June 1, McCaslin will answer the question with a resounding “yes” as he becomes one of eight men to enter the priesthood in the archdiocese this year. His ordination class is the largest in the archdiocese since 1974, when nine men were ordained.

McCaslin, 35, first had thoughts of the priesthood when he was a child attending St. Simon the Apostle School in Indianapolis and again as a student at Father Thomas Seccina Memorial High School in Indianapolis.

“...But I thought, ‘No way. I want to be successful in business and have a family.”’ he said.

McCaslin attended college, earned a degree in biology and fell away from his faith.

“I remember still thinking about being a priest though,” he said. “I thought that was the dumbest thought because I wasn’t even going to church on Sunday.”

After working for the United Parcel Service (UPS) and the national forest center, and spending a short time in Alaska working in a natural resources job, McCaslin accepted a position as a medical service representative in Indianapolis.

He focused on his career and began going back to Mass at St. Simon the Apostle Church, his home parish where his parents were founding members.

He also began talking about the priesthood with other priests, first seeking out a priest that he didn’t know so he would have no pressure to become one.

McCaslin said thinking that priests would pressure him was a “total illusion.”

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Vocations

through a “biblical time of pruning.”

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general counselor for Canada for his order,
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sexual abuse scandal involving clergy in
world.

priesthood and consecrated life has never
basic Easter message of death and resurrec-
he said. But he added that the Church’s
credibility of the Church and its ministry,

the crisis facing the U.S. Church.

many delegates, touched on the sex abuse
Chicago, like most of the speakers and
priests and religious can tell their stories
working with lay groups; and how young
understanding the permanent diaconate;
media and technology in vocations aware-
summaries of table discussions from the
VOCATIONS

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The crisis is “so terrible and so repugnant
to our people that it threatens the moral
credibility of the Church and its ministry,” he
said. But he added that the Church’s
basics Easter message of death and resurrec-
tion offers hope that the Church will resolve
its problems and come out renewed.

He said the need for vocations to the
priesthood and consecrated life has never
been more urgent for the Church and the
world.

“Those entrusted with fostering vocations
at this moment in the life of the Church in
North America must be sacraments of hope
for a wounded church,” he said.

A Canadian priest told delegates the
sexual abuse scandal involving clergy in
the United States is probably the “biggest
crisis of soul that has ever hit American
Catholicism.”

Father Ron Rolheiser, author, teacher and
general counselor for Canada for his order,
the Missionary Oblates of Mary Imma-
culate, said what is happening in the North
American Church today is that it is going through
a “biblical time of pruning.”

Like Christ, who suffered the greatest
humiliation in being crucified and then
took from the dead, the Church will come out
of its humiliation with a “deeper,
richer, resurrected life.”

Sister Marie Chis, president of the
Sisters of Mercy of the Americas, told dele-
gates that fostering a climate for vocations
in the North American Church will require
Catholics to broaden their image of God,
change their view of humanity and embark on
a contemplative path.

“God will raise up vocations in our
Church where our deepest gladness meets
the needs of the world,” she added.

Sister Mary Johnson, a sociologist from
Emmanuel College in Boston and a Sister of
Notre Dame de Namur, shared results of
research conducted on what Catholic young
adults know or don’t know about religious
life and the priesthood and vocations.

Father Gilles Routhier, a priest of the
Quebec Archdiocese and a theology pro-


duced a Mass at the newly
renovated St. Patrick’s Basilica. Bishop
Jacques Berthelot of Saint-Jean-Longueil,
Quebec, president of the Canadian bish-
ops’ conference, was principal celebrant
of an April 19 Mass at the newly
completed St. Peter’s Basilica in Rome.

Montreal Cardinal Jean-Claude Turcotte
celebrated the closing Mass on April 21
at Notre Dame Basilica, hours before the
World Youth Day cross was brought to the
basilica for prayer.

During the evening opening session
April 18, the cardinal welcomed delegates
by reading Pope John Paul II’s message to
the congress, in which he said all Catholics
must work together to create holy, prayer-
ful communities in which vocations to the
priesthood and consecrated life will be wel-
come and supported.

Cardinal Zenon Grocholewski, head of
the Congregation for Catholic Education,
told delegates that to cultivate the seeds of
vocation sown by Christ, they must present
a clear understanding of the vocations young
people should be asked to consider.

Focusing on the priesthood, he said, it
“cannot be presented simply” as one of a
number of Church functions. The priestly
vocation must be presented “in all its
authentic identity, in full harmony with the
teaching of the Church,” he added.

On the final day of the congress, a group
of young Catholics—having heard from their
eleders that they are “the hope of the
Church”—asked for help in the form of
prayer, counsel, spiritual direction and per-
sional witness as they work to discern their
own vocations.

The youth delegates released a two-
page statement, in which they said they
were seeking a covenant with the Church.

“Everything we ask of the Church we
will offer in return,” they said.

The statement was a spontaneous reac-
tion to the congress that grew out of discus-
sions at a social dinner attended by 130
Catholics under age 35 on April 20. After
the dinner, about 70 young people worked
in shifts through the night to draft the state-
ment.

The Canadian and U.S. bishops’ con-
ferences had the main responsibility for the
congress. It was planned with input from
the Vatican and from leaders of reli-
gious orders and associations of diocesan
and religious vocations directors in both
countries. Sponsors included the Knights
of Columbus and Serra International.

Official Appointments

Effective May 9, 2001
Rev. Lawrence W. Voelker, pastor of
Holy Cross Parish, Indianapolis, reap-
pointed to a second six-year term while
continuing as pastor of St. Patrick Parish,
Indianapolis.

Effective July 1, 2000
Rev. J. Lawrence Richardt, sacramental
minister and priest moderator of St.
Mary-of-the-Woods (Village) Parish, St. Mary-
of-the-Woods, St. Leonard of Port
Maurice, West Terre Haute, and chaplain,
St. Mary-of-the-Woods Motherhouse, to
part-time director, Ministry to Priests.

Rev. Bernard Head, retired, to sacra-
mental minister, St. Mary-of-the-Woods
(Village), St. Mary-of-the-Woods and St.
Leonard of Port Maurice, West Terre
Haute.

These appointments are from the office of the
Most Rev. Daniel M. Burchett, O.S.B.,
Archbishop of Indianapolis.
New St. Joseph Courtyard Mausoleum to be dedicated May 1

By Mary Ann Wyand

The new St. Joseph Courtyard Mausoleum at St. Joseph and Holy Cross cemeteries in Indianapolis will be dedicated on May 1—the feast of St. Joseph the Worker.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will celebrate the dedication Mass at 2 p.m. on Wednesday for the first of two garden mausoleum buildings at the historic south-side cemetery in the 2400 block of South Meridian Street. The public is invited.

It’s appropriate to dedicate the new mausoleum building on the feast of St. Joseph the Worker, Msgr. Schaedel said, because St. Joseph is also known as the patron of a happy death.

“The tradition of the Church assumes that St. Joseph died with Mary at his side,” the vicar general said. “We assume this since we hear no more mention of St. Joseph in Scripture after the Finding of Jesus in the Temple. He is not mentioned when Jesus begins his public life, and Jesus entrusts Mary to the care of the beloved disciple from the cross. We assume Joseph died when Jesus was between age 12 and 33.”

Catholic Cemeteries Association staff member Jim Dawson, the location manager for Calvary, St. Joseph and Holy Cross cemeteries in Indianapolis, said the new garden mausoleum building has space for 60 crypts.

Dawson said a second garden mausoleum, which will contain 240 crypts, is scheduled for construction after crypt sales are completed for the first building.

The architectural design for the mausoleum buildings incorporates the statue of St. Joseph and the infant Jesus from the former St. Joseph Chapel, which was taken down in 1998.

The chapel had not been used for years, Dawson said, and needed $250,000 in structural repairs.

The new mausoleum features limestone cornerstones and keystones as well as some bricks salvaged from the chapel, he said. Granite imported from Spain covers the crypt spaces.

“The St. Joseph Courtyard Mausoleum, built on the site of the chapel, came to fruition because folks were asking for more burial spaces in St. Joseph Cemetery,” Dawson said. “There are no new ground burial spaces available for purchase in either cemetery.”

St. Joseph Cemetery was established in 1870, predominantly for German Catholics, he said, adjacent to Holy Cross Cemetery on the west side of South Meridian Street.

“Holy Cross Cemetery was originally established as the old St. John Parish cemetery,” Dawson said. “Some of the earliest burials there, according to records kept by former cemetery superintendents, date back to the late 1700s.”

Several generations of families are buried in both of these historic cemeteries, he said, and many Catholic families would like to purchase burial plots there. The addition of 300 mausoleum crypts in the new garden buildings will enable Indianapolis-area families to continue this tradition.

“We’re hoping that we will be able to begin construction on the second garden building sometime this year, but that will depend on the crypt sales,” Dawson said. “Entombment is comparable to the cost of ground burial, and many times costs less.”

Catholic Cemeteries Association staff members are dedicated to performing the corporal work of mercy of burying the dead, he said. “Catholic cemeteries are sacred ground, according to the canon law of the Church, and the Catholic Cemeteries Association is an extension of the ministry of the Church.

“Our bodies are temples of the Holy Spirit, and because of that the Church tells us that we are to treat our earthly remains with reverence and dignity,” Dawson said. “That’s what Catholic cemeteries are all about.”

城市建设工作继续在第一座花园建筑的St. Joseph Courtyard Mausoleum进行。圣约瑟夫墓地的工作人员和Gibraltar Mausoleum Construction公司的工作人员在匹兹堡，Pa.，正在建设600-2400个墓室的墓室，展示了建筑的建筑图。细节。从原来的St. Joseph Chapel在新墓室中被纳入。
New fund for developing countries

We applaud President Bush’s announcement that the United States is establishing a new aid fund for underdeveloped countries. During the United Nations conference on poverty and development held in Monterrey, Mexico, President Bush said that the fund, beginning in 2004, will reach $5 billion annually by 2006 and that it would be administered separately from the $10 billion the United States is currently spending in development aid.

It should be noted, though, that this new aid fund will still be a long way from the goal adopted by the U.N. two years ago. That goal is for developed countries to increase foreign aid to 0.7 percent of their gross national product. The United States is currently contributing only about 0.1 percent.

President Bush’s announcement indicated that distribution of the aid fund will be to countries that “adopt policies we know will work” according to standards to be developed by Secretary of State Colin Powell and Treasury Secretary Paul O’Neill. That means the fund won’t be wasted on corrupt regimes that have refused to reform their economies and helping the people who need help.

The president said: “The lesson of our time is clear. When nations close their markets and opportunity is hoarded by a privileged few, no amount—no amount—of development aid is ever enough. We must tie greater aid to policies and legal and economic reforms. And by insisting on reform, we do the work of compassion.”

Whether or not he knew it, that statement reflects Catholic doctrine. The Catechism of the Catholic Church says: “It is necessary to reform international economic and financial institutions so that they will better promote equitable relationships with less advanced countries. The efforts of poor countries working for growth and liberation must be supported” (No. 2440, italics in the catechism).

We would suggest that, as Secretaries Powell and O’Neill develop standards for distribution of the new fund, they follow the example of the U.S. bishops’ Catholic Relief Services. Some of its money goes to relieve devastation caused by natural disasters and epidemics, but most of the money is devoted to development, helping people who are willing to help themselves. It’s the same principle followed by the bishops’ Campaign for Human Development.

The Catholic Church teaches that developed countries must help poor countries. The catechism says, “Rich nations have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events” (No. 2439).

If the new fund is to succeed, it will have to be administered by an agency that knows how to use it. A major problem is that the Treasury Secretary Paul O’Neill says the new fund must be administered separately from the $10 billion the United States is currently spending in development aid.

Seeking the Face of the Lord

St. Joseph’s faith is a model for us all

Next week we commemorate the feast of St. Joseph the Worker. St. Joseph, already named patron of the universal Church, was given a second feast day in 1955 by Pope Pius XII—May 1, the feast of St. Joseph the Worker. This was an attempt by the pope to counteract the May Day celebrations for the Labor movement sponsored by the Communist Party.

Those of you who are regular followers of this weekly column know that I am not likely to pass up St. Joseph’s feast day without commenting on his being a likely patron of fatherhood.

Somewhat presumptuously, I guess, I have written of qualities I see in St. Joseph. Sure I have seen my Father and my Grandpa Buechlein, so for me celebrating St. Joseph Day is kind of a triple commemoration.

In the past, some of you have written to tell me that my thoughts about Dad and Grandpa evoked blessed memories of your own dad or grandfather. In these times, I don’t think we can stress the importance of Christian fatherhood too much. You dads have a powerful impact on your children and grandchildren. And how you are needed as role models! It might be helpful to reflect “behind the scenes and between the lines” of the Gospels on the role of St. Joseph in the early life of Jesus. Our first thoughts will lead us to Joseph’s alertness of faith.

One need only reflect on the first mention of him in the Gospel. According to Matthew: “An angel of the Lord appeared to Joseph in a dream and said, ‘Joseph, son of David, do not be afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit. She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins’ … When Joseph woke up he did what the angel of the Lord had asked him to do: he took his wife to his home” (Mt. 1:20-25).

Joseph not only received the extraordinary message with faith. He humbly, generously and courageously acted immediately by taking Mary into his care, surely under troubling circumstances. He accepted the role of husband and father, and he had enough faith to believe it could happen in his day and, indeed, in his own house! To embrace such faith, he had to have been a man who prayed.

We listen to the Nativity story with so much familiarity and we are more apt to reflect on the appearance of Mary in those circumstances. Just imagine for a moment the human drama Joseph experienced in the dense days which can real between the lines—the details that surround the birth of Jesus in Bethlehem.

The ardous travel to Bethlehem to register in the census was even more complicated than usual because of Mary’s pregnancy. No room in the inn had to be devasting news under those circumstances. The birth preparations had to take place in a cave that served as a shelter for brute animals. Imagine the anguish and fear associated with helping Mary, who was to deliver the child whom the angel said would be “the one who is to save his people from sin.”

Joseph knew poverty and the challenge of being a provider and protector under adverse and awesome conditions. He just did what a provider had to do.

We also can imagine the joy he experienced as Jesus is born safely! And like new dads in this world, Joseph must have sensed the awesome responsibility he assumed as a new guardian and parent. What must it have been like to protect the one who is Savior of the world?

Sadly, the drama continued because his foster son became the object of envy and fear by the reigning King Herod. Thus, Joseph became the patron of the working man who sought refuge for his wife and child as he led them in flight from their home to a strange land—yet another arduous journey. And then, in a foreign land, Joseph had to have sought employment to support his holy family. Like today, holiness in those days did not mean money and food would fall from heaven. Joseph had to have experienced doubt in tough times.

Joseph, who was a worker, poverty, who lost their jobs, families who are challenged to make ends meet, all can surely identify with this new parent who experienced hard times. You can confide prayerfully in him as a patron who was someone very much like us.

St. Joseph’s role in the early life of Jesus and Mary was much like ours. He is a great patron within whose sway we can pray for protection and help. †
La fe de San José nos sirve a todos de modelo

Buscando la Cara del Señor

Arqobisp Daniel M. Buechlein, O.S.B.

La semana que viene celebramos la fiesta de San José Obrero. A San José, a quien ya se había nombrado patrón universal de la Iglesia, se le otorgó un segundo día de fiesta en 1955 por el Papa Pío XII – el primero de mayo, la fiesta de San José Obrero. Este fue un intento realizado por el Papa para contrarrestar las celebraciones del Día de Mayo por los trabajadores, auspiciado por el partido comunista.

Aquí hay algunos de ustedes que leen esta columna con cierta regularidad saben que no se gusta pasar por alto la fiesta de San José, sin comentar que él es como un modelo de la paternidad Cristiana.

¿Qué manera de pensar, de manera que uno pueda leer que las circunstancias de la vida de San José, la actitud de inmediato con humildad, extraordinario mensaje con fe. Él mandó, y tomó a María por cuarenta años por esta razón. San José conocía la pobreza y el reto de ser un hombre que rezaba. Hemos escuchado la historia de la natividad con tanta familiaridad y tenemos la tendencia de reflejar la experiencia de María en esas circunstancias. Sólo imaginan por un momento el detalle dramático humano que experimentó José, los cuales uno puede leer entre líneas, los detalles que revelan el nacimiento de Jesús en Belén.

El difícil viaje a Belén para regresar en el censo fue más complicado de lo normal debido al embarazo de María. El hecho de que José tuviera que abandonar sus tierras y vivir en Belén con este nuevo padre que experimentó, de nuevo, el nacimiento tuvieron lugar en una cueva que servía de refugio para los animales. Imagínense la angustia y el temor asociados con ayudar a María quien iba a tener al niño que el ángel decía sería “Aquél que viene a salvar al pueblo del pecado”.

José conoció la pobreza y el reto de proveer y proteger bajo condiciones adversas y asombrosas. Él sólo hizo lo que el niño le encargó hacer.

Sólo podemos imaginarnos la alegría que experimentó cuando Jesús nació de manera segura. Y como todos los nuevos papás en este mundo, José sintió la grandiosa responsabilidad que él asumió como mantenedor y padre. ¿Cómo habrá sido proteger a aquel quien es el Salvador del mundo?

Lamentablemente, el drama continuó ya que su hijo de cristiana se convirtió en objeto de la envidia y temor del Rey Herodes. Hasta ahora, José se había convertido en padre y esposo y buscó refugio para su esposa y el niño guiándolos en la huida a unas tierras extrañas –pero todavía tenía otro difícil viaje. Y luego, en tierras extranjeras, José buscó empleo para mantener a su santa familia. Así como hoy en día, la santidad en aquellos días no implicaba que el dinero y la comida fueran un problema. José ha experimentado durante muchos tiempos difíciles. Ustedes pueden confiar devotamente en él como patrón ya que fue alguien muy parecido a nosotros.

El papel de San José en los primeros años de Jesús y de María fue muy parecido al de nosotros. Él es un gran patrón al alcance de nuestras necesidades para pedir protección y ayuda.

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

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

Letters to the Editor

Horribly saddened, forever grateful

Today’s seemingly endless expose (per the media) on the Catholic Church and its significant problem with pedophilia is horrifically saddening.

I was a victim, a 14 year old, of two victims, who knows who what one would do as a child in a similar situation?

For those aloud, I am grieving— they are indeed sick and need attention. However, I wish today to share my incalculable wonderful experience and faith with the religious of the Catholic Church:

• eight years at St. Joan of Arc Catholic Church and Grade School—Sisters of Providence.
• four years at Cathedral High School, owning and operated by the Brothers of Holy Cross.
• four years at St. Edward’s University, Austin, Texas, Cross and Dominican priests.

At the above-mentioned institutions, I had only what could be considered as a wonderful experience. The sisters, brothers and priests were wonderful role models, teachers and friends. I could relate hundreds of warm stories where the religious involved taught me great life lessons: honesty, hard work, friendship.

I am proud and grateful for the education experience provided to me.

I am also saddened for the vast majority of sisters, brothers and priests who do themselves to the microscope, if you will, of public scrutiny. These wonderful people, particularly the ones I have encountered over the years, are people who have dedicated their lives not just to Jesus Christ, but also to the people he has placed in our path throughout the years. When I think of the religious involved in my life, I think of: dedication, dedication, dedication.

The religious do not lead an easy life, but for them it is a very satisfying and rewarding life. They love to give of themselves for the enrichment of society. It has been my experience that they are very successful, and to them I am very grateful for their dedication and friendship they presented to me.

Dr. Timothy Feeney, Indianapolis

To stand or kneel?

I hope that Archbishop Buechlein will explain in his next article on the current controversy for the reasons why the current posture of standing has taken such an obvious place as a historical foundation as does kneeling.

Why did we stand after Vatican II? I looked in my Concordance to find two references to kneeling before the Lord: Ps 95 and Eph 3:4. There were many other unexplained columns.

Letters to readers are published in The Criterion as part of the newspaper’s commitment to “expressing the exchange of freely-held and expressed opinion among the People of God” (Communio and Peacemaker, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and reflecting as many viewpoints as possible. Letters should be informed, relevant, well-expressed and written in a tone of courtesy and respect. The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, or to make the reader’s point. In order to encourage opinions from a variety of readers, frequency of letter will be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor, The Criterion, PO Box 1715, Indianapolis, IN 46206-1715. Readers with access to e-mail may send letters to criterion@archindy.org.
Schoenstatt spirituality is topic of May 1 program

Schoenstatt Spirituality, a program about “Mary’s work for the world,” will be presented from 7 p.m. to 9:30 p.m. on May 1 in the Benedictine Room at the Archdiocese of St. Mary of the Missouri at 421 South Broadway in St. Louis. The presentation will be followed by dinner.

The presentation will include a discussion of the history and meaning of this Marian devotion. The event is free and open to the public.

Father Elmer Burwinkel and Schoenstatt Sister Danielle Peters, who coordinates the tri-state Schoenstatt groups, will present the program. Peters will present the tri-state Schoenstatt groups, which will include the presentation of the history and meaning of this Marian devotion. The event is free and open to the public.

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The program will be followed by dinner.

The program will be followed by dinner.

For more information about the Schoenstatt movement, call Father Elmer Burwinkel at 317-869-3551 or log on to the Web site at www.seodata.com/curewk.com.
ORDINAND

ABUSE

Pope John Paul also told the Vatican and U.S. officials that he believes abuse of the young is a crisis affecting the entire society, not just the Catholic Church. "It is a deep-seated crisis of sexual morality, even of human relationships, and its prime victims are the family and the young," he said. Cardinal Sodano, opening the meeting, told participants, "This is a distressing time for the Church and for all of us." Yet, he said, the U.S. bishops and the Vatican officials must act together for the good of the entire Church.

"Our task is to reflect on the problems of the present moment with great openness of spirit, knowing that the Church should be transparent," he said.

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and that they were supportive and helpful in his discernment process.

One priest gave him Father Paul Eitemeier’s business card, who at the time was the vocations director for the archdiocese. McCaslin put it in his wallet. "Then I forgot about it," he said. "I thought, ‘OK, now that’s over. I can move forward and forget about [the priesthood].’"

He bought a house, got more involved in the church and thought that going to seminary wasn’t what he wanted to do with his life. At Christ Renews His Parish retreat changed all that. "I didn’t want to go," he said. "When I got there, it was so clear to me that God was calling me there to resolve this."

Pope John Paul said it was clear that sometimes bishops made mistakes although they acted in good faith, following the advice of "clinical experts" who said a priest guilty of sexual abuse in the past no longer was a risk.

Despite the mistakes and the scandal connected with the reassignment of priests who went on to abuse others, the Catholic Church cannot forget its faith in the possibility of conversion, "that radical decision to turn away from sin and back to God, which reaches to the depths of a person’s soul and can work extraordinary change," he said.

Pope John Paul also emphasized his admiration for U.S. Catholic clergy and religious as a whole, who have accomplished and continue to accomplish so much good for so many people in the country. "A great work of art may be blighted, but its beauty remains; and this is a truth which any intellectually honest critic will recognize," the pope said.

The U.S. bishops, he said, must make it clear to all that their first concern is "the spiritual good of souls" and "genuine pastoral charity for the victims."

"So much pain, so much sorrow must lead to a holier priesthood, a holier episcopate and a holier Church," he said.

The entire Church, the pope said, must turn first to God "for forgiveness, for healing and for the grace to meet this challenge with uncompromising courage and harmony of purpose."

"We must be confident that this time of trial will bring a purifying of the entire Catholic community, a purification that is urgently needed if the Church is to preach more effectively the Gospel of Jesus Christ in all its liberating force," he said.

"Now you must ensure that where sin increased, grace will all the more abound," the pope said.
NEW YORK (CNS)—Lou Ferrigno is impossible to miss when he walks into a room. A giant of a man, he is surprisingly soft-spoken and modest.

The star of the long-running TV series “The Incredible Hulk” was born with more than an 85 percent hearing loss and endured constant taunting from his peers as a child in Brooklyn. In an interview with Msgr. James Lisante for the internationally syndicated “Christopher Closeup,” airing the week of April 27, Ferrigno said he found refuge in his family, faith and a passion for bodybuilding, which have provided the solid foundations on which he has built his life.

When he was young, his family would gather around the dinner table every night at 6:30 p.m.

“We have nothing to prove,” he said. “I’m in touch with myself. I like myself, and I’m at peace with myself.”

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Nativity, where Palestinian gunmen remain holed up inside for the third week.

Demonstrating for peace

A nun holds an olive branch during a peace demonstration at the Gilo checkpoint in Bethlehem on the West Bank. Pope John Paul II urged an end to the armed standoff at the Church of the Nativity, where Palestinian gunmen remain holed up inside for the third week.
Archdiocese of Indianapolis policy on child abuse and sexual misconduct

Introduction

In recent years, allegations of child abuse and sexual misconduct by Church personnel have gained widespread public attention. Because of the gravely serious nature of these accusations, it is important that the Archdiocese of Indianapolis be informed about archdiocesan policy on child abuse and about the procedures that are followed when reports of child abuse or sexual misconduct by Church personnel are received.

Definitions

(For the purposes of this statement only):

• **Child abuse** means any form of neglect or intentional or malicious infliction of injury to the detriment of a child’s physical, moral, or mental well-being.

• **Child abuse** includes, but is not limited to, sexual abuse.

• **Sexual misconduct/abuse** means any form of sexual conduct that is unlawful; contrary to the moral instructions, doctrines, and canon law of the Catholic Church.

• **Archdiocese** means the Roman Catholic Archdiocese of Indianapolis, including all parishes, schools, agencies, and institutions.

• **Church personnel** means any volunteer, employee, religious, or diocesan priest working for or on behalf of the Archdiocese of Indianapolis, the following policies, which are recommended by the National Conference of Catholic Bishops for all dioceses in the United States, are followed:

Child abuse and sexual misconduct by Church personnel are, by definition, contrary to Christian principles and unacceptable behavior for persons who are volunteers, employees, religious, or priests in the Archdiocese of Indianapolis. Under no circumstances does the archdiocese permit or condone such behavior.

In cases involving allegations of child sexual misconduct by Church personnel, it is the policy of the Archdiocese of Indianapolis to:

• Respond promptly to all allegations of abuse where there is reason to believe such abuse has occurred.

• If such allegations are supported by suf- ficient evidence, relieve the alleged offender promptly of any duties and refer the person for appropriate medical evaluation and intervention.

• Comply with the obligations of civil law as regards reporting of the incident and cooperating with the investigation.

• Reach out to victims and their families and communicate our sincere commit- ment to their spiritual and emotional well-being.

• Within the confines of respect for the privacy of the individuals involved, deal as openly as possible with members of the community.

These policies, and the procedures that we follow in cases where child abuse and sexual misconduct by Church personnel have been alleged, are designed to protect chil- dren, to carry out our ministry, and against their dignity and privacy. Our poli- cies are also intended to protect members of the clergy and other Church personnel against false or unsubstantiated accusations of child abuse or sexual misconduct, which can all too easily destroy the reputation and sense of personal integrity of individuals whose service to the Church has been exemplary in all respects.

Procedures

All archdiocesan employees and volunteers must report any suspected instance of child abuse to the Archdiocese of Indianapolis. Indiana law requires reporting to local state agencies. Arch- diocese of Indianapolis policy requires the local state specified officer of the Archdiocese of Indianapolis. These two obligations to report should take place as simultane- ously as possible.

Mandate to report under the policy of the Archdiocese of Indianapolis:

The Church, through its schools, institu- tions, agencies, and organizations, has numerous daily contacts with many chil- dren. It is, therefore, most important that all persons responsible for the care of children, particularly all staff of parishes, deacons, and agents in the Arch- diocese of Indianapolis, protect the rights of children and be alert for child abuse. It is the policy of the Archdiocese of Indianapolis not only to fulfill the report- ing law but to cooperate fully with inves- tigating authorities.

To that end, the following must be noted:

1. No one is exempt from the state law: a counseling or other professional rela- tionship does not exempt the counselor or professional, even if that person is a priest. (Obviously, the seal of the sacrament of reconciliation is unbreakable.)

2. The reporting person must notify the appropriate supervisor.

3. Once an incident or suspicion of an incident is reported to a supervisor, the supervisor is then bound to report it to the proper authorities. However, multi- ple reports are not necessary.

Due to potential archdiocesan implication and to avoid surprises:

1. The immediate supervisor must notify the director of the appropriate agency or the department director at the arch- diocese level. (The supervisor will then notify the chancellor.)

2. In the case of doubt as to whom to notify, call the chancellor of the Archdiocese of Indianapolis:

   • 1-317-236-7325 or, for those outside the city, 800-382-9836, ext. 7325.

Supervisors and administrators must familiarize themselves with the telephone numbers and procedures of the local child protection service. In some counties, the Department of Public Welfare or the Department of Child Welfare will have issued institutional materials. These should be obtained and kept on file.

Involving Church personnel

Any individual who has reasonable cause to believe that a child has been subjected to abuse by anyone connected with the Archdiocese, including clergy or other Church personnel, must immedi- ately make a report, by telephone or other means, to the archdiocesan chancellor, P.O. Box 1410, Indianapolis, IN

46206, 317-236-7325 or 800-382-9836, ext. 7325.

A report to the archdiocesan chancellor must be made by an individual from reporting child abuse as required by Indiana law.

Upon receipt of a report of an incident involving child abuse, the archdiocesan chancellor will immediately take the following steps:

1. a) gather appropriate information;

b) determine if further investigation is warranted and conduct such an investi- gation if necessary;

c) if no report has yet been made to the appropriate child protection service and/or law enforcement agency in accordance with Indiana law (IC 31-33), to consult with legal counsel to deter- mine whether such a report should be made;

d) take appropriate action (as outlined below).

Investigation Research Team

In order to better manage the flow of information, gain access to potential sources of information, and analyze and document information concerning an allege- ment of child abuse, the investigation will be conducted by a research team supervised by the chancellor. The resource team may consist of the chancellor, the director of ministry to priests, director of priest personnel, director of human resources, director of management services, and secretary of the secretariat to which the accused is assigned. The individuals assisting as resource team members will be deter- mined on a case-by-case basis and as needed by the chancellor. If the accused is a priest, the chancellor will be the chair of the team.

The following represent the general courses of action that may be taken by the chancellor, or someone delegated by the chancellor, after careful review and consul- tation on reported incidents of child abuse or sexual misconduct by Church personnel:

1. The immediate supervisor must notify the director of the appropriate agency or the department director at the arch- diocese level. (The supervisor will then notify the chancellor.)

2. In the case of doubt as to whom to notify, call the chancellor of the Archdiocese of Indianapolis:

   • 1-317-236-7325 or, for those outside the city, 800-382-9836, ext. 7325.

The Criterion Friday, April 26, 2002

Page 9
A report to the chancellor does not continue from page 9

1. Avoid physical contact when alone with a minor. In other situations where physical contact is necessary and proper, such as in the sacrament of reconciliation, use sound discretion and moderation. If a minor initiates physical contact out of affection, an appropriate response is proper if not prolonged.

2. Do not be alone with a minor in a residence, sleeping facilities, minor to another qualified adult, particularly in counseling situations where physical contact is necessary and proper, such as in the sacrament of reconciliation, use sound discretion and moderation. If a minor initiates physical contact out of affection, an appropriate response is proper if not prolonged.

3. Seek responsible adults to be present at events involving minors, such as games and athletic activities.

4. Youth group trips must have enough adult chaperones to provide adequate supervision based upon the type of activity.

5. Do not take an overnight trip alone with a minor.

6. Topics or vocabulary that could not be used comfortably in your departure and be able to justify your actions. There are necessary to depart from these policies, you should be aware of in employing good sense in dealing with minors. These policies are not intended to preclude your understanding in your departure and be able to justify your actions.

7. Times when one-on-one involvement with minors is unavoidable. In those cases, you should use extreme discretion in your relationships with children.

8. Avoid physical contact when alone with a minor. In other situations where physical contact is necessary and proper, such as in the sacrament of reconciliation, use sound discretion and moderation. If a minor initiates physical contact out of affection, an appropriate response is proper if not prolonged.

9. If the one-on-one pastoral care of a youth should require frequent or regular appointments, parents should be notified.

10. All of us have an obligation to protect children, particularly when they are in the care of the Church. If you observe another adult violating these guidelines, you should challenge that adult in a forthright manner. If you have reason to believe (even if based on rumor) that child abuse has occurred, you must report the matter to your superior and follow the archdiocesan policy on child abuse and sexual misconduct, including making reports to the proper authorities.

Preventive actions

In addition to the above stated policies and procedures for responding to alleged incidents of child abuse or other forms of sexual misconduct, any organization that has more involvement with minors than any other organization must report the matter to the local police, the county’s continuing education and training of Church personnel.

Media inquiries

Any media inquiries regarding allegations of child abuse or sexual misconduct by Church personnel should be directed to the Catholic Communications Center of the Archdiocese of Indianapolis. In keeping with the above stated policies, the archdiocese is committed to dealing with allegations of child abuse or other forms of sexual misconduct in an open and responsible manner. At the same time, in light of the permanent harm that can result from such allegations, even if they ultimately prove to be unfounded, the archdiocese respects the strict confidentiality and privacy of all persons who are involved in such incidents.

Distribution

The policies and procedures outlined above and at the left are applicable to all volunteers, employees, religious, and priests who work for the Archdiocese of Indianapolis. This statement will be distributed to all Church personnel by their immediate supervisors, who will request an appropriate acknowledgment of their receipt, understanding, and acceptance of these policies and procedures.

How to get copies of the archdiocese’s child sex abuse policy

Printed copies of the archdiocese’s “Policies Concerning Child Abuse and Sexual Misconduct and Ministry to Minors” are available upon request. Call Marianne York at 317-236-7325 or 800-382-9836, ext. 7325.

Marching in support of abuse victims, innocent priests

Los Angeles Catholics march on April 13 in solidarity with the victims of clergy abuse and with the majority of priests who are innocent of crimes. Thousands raised their voices chanting the name of Christ while waving placards that read Sigue a Cristo, or “Follow Christ.”
How to report abuse or neglect

Suspected child abuse or neglect should be reported to Child Protective Services (CPS). They operate a 24-hour, seven-day a week hotline: 1-800-800-5555. There is also a local number for every county if you are unable to get through. Check your phone book or call Prevent Child Abuse Indiana at 317-634-9282 to get your local CPS number. Local CPS numbers can also be found at www.in.gov. You may also contact your local law enforcement agency to report abuse or neglect.

Remember, Indiana law requires the reporting of suspected child abuse and neglect. Callers can remain anonymous and are immune from all civil and criminal liability; provided they have made the report in good faith.

When you call CPS, it is important that you have all of the pertinent information in front of you: name, ages of each child, address, phone number and any other information that is helpful, but it helps CPS quickly investigate. When you are describing a situation, remain calm and maintain a “factual” manner with dates, eyewitness observations and direct conversations. Biased language is often a “red flag” for a CPS report, which is why it is important to keep your report factual.

When an allegation is made

In 1992 the U.S. bishops laid out five principles dioceses should follow when an allegation of sexual abuse is made against a priest.

2. An allegation is supported by sufficient evidence, relieves the alleged offender promptly of his ministerial duties and refers him for appropriate medical evaluation and intervention.

3. Comply with the obligations of civil law as regards reporting of the incident and cooperating in the investigation.

4. Reach out to the victims and their families and communicate sincere concern to their spiritual and emotional well-being.

5. Within the confines of respect for privacy of the individuals involved, deal as openly as possible with the members of the community.

Tips for parents on preventing, spotting child sexual abuse

WASHINGTON (CNS)—With the estimated 100,000 reported cases of child sexual abuse each year, experts say the first step in helping the victim is to prevent the abuse. Experts emphasize that most child sex abuse is perpetrated not by a stranger, but by someone the child knows and often trusts—a relative, family friend, teacher, community leader or even a priest. When you call the National Association to Prevent Child Abuse in All States’ 1-888-PREVENT.†, the response is the first step in getting help for the child and re-establishing their trust in adults,” says a fact sheet from the American Academy of Child and Adolescent Psychiatry. “The response to the disclosure of child sexual abuse is critical to the child’s ability to resolve and heal the trauma of sexual abuse.”

For a child who has only hinted at sexual abuse, the academy says, parents must show that they “take it seriously and act on it immediately.”

Preventing child abuse in Indiana

This picture was drawn by a student at Lakeside Elementary School in Indianapolis and is featured on the Prevent Child Abuse Indiana Web site at www.pcain.org. Prevent Child Abuse Indiana is a nonprofit organization dedicated to serving as a catalyst for preventing child abuse in all its forms and thereby enhancing the quality of life for children and families in Indiana.

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Expert says myths about priests, sex abuse need to be dispelled

New York (CNS)—Myths about priests and child sexual abuse need to be dispelled if the real goal is protecting children, says priest-psychologist Father Stephen J. Rossetti, president of St. Luke Institute in Silver Spring, Md.

In the April 25 issue of America magazine, Father Rossetti said that among priests who have molested minors, a compulsive pedophile like defrocked Boston priest John Geoghan is “the rare exception, thank God.”

“America is a Jesuit-run national Catholic magazine based in New York. Its April 25 edition, which also had an editorial and two other articles on clergy sexual abuse, was the second in less than a month devoted mainly to the topic. Father Rossetti, whose institute specializes in treatment of priests and religious suffering addictions and psychological problems, said that because of the complexity of issues surrounding child sexual abuse, there are no simple solutions.

“We need to examine the issue in depth, otherwise the Church and society will not only repeat past mistakes but also make new mistakes in response,” he wrote.

In another America article, Sulpician Fathers Melvin C. Blanchette and Gerald D. Coleman, from the faculty of St. Paul’s Seminary in Merlo Park, Calif., highlighted differences between pedophiles and ephebophiles and between fixed and regressed forms of those pathologies. The “ephebic” in ephebophile—pronounced “eh-FEE-bo-лей” in Greek for adolescent.

“A fixed pedophile possesses a primary sexual desire toward children between ages 11 and 13 ... A fixed ephebophile possesses a primary sexual desire toward children between ages 14 and 17,” the Sulpician priests wrote, adding that in both cases the age difference between victim and perpetrator is at least five years.

For those who are fixed, they said, “the sexual desire is intense and recurrent and represents a serious psychological and developmental impairment. By way of contrast, a regressed pedophile or ephebophile is usually a heterosexual, who under extreme stress regresses to developmentally impaired behavior and engages in sex with children—for example, a man whose wife is sexually unavailable turns to his daughter for sex.”

Father Rossetti said that a pedophile like Geoghan and a father who molests his daughter “both should be subjected to the law and ought to pay for their crimes. But the ability to stabilize the incestuous father is much better than the habituated pedophile.”

“...it is important to note,” he added, “that most priests who sexually molest minors are clinically more like the abusive father than the compulsive pedophile.”

Child abuse: What every young person and teen-ager needs to know

What is child abuse?

When parents or other adult caretakers deliberately harm a young person, it is called abuse. This harm can happen physically through hitting, beating, punching and slapping or it can happen sexually when an adult or older person has sexual contact with a younger one. Harm can also come to a young person when the need for food, clothes, a place to live, medical care or supervision is ignored by parents or the adult taking care of the young person. This is called neglect.

Another form of child abuse is called emotional abuse. A parent emotionally abuses his or her child when the parent rarely or never shows love or respect for the child, refuses to speak to the child for days, or threatens to hurt the child.

A little more about sexual abuse

When an adult has sexual contact with a young person, it is called sexual abuse. This contact may involve touching as in sexually kissing or touching the private parts of the body or intercourse. Sometimes, the adult may not actually touch the child but it can still be sexual abuse. An example is pornography involving children. Boys as well as girls can be victims of sexual abuse.

Other names for sexual abuses may be sexual assault, sexual molestation. It (if it involves people in the same family, like parent and child or brother and sister). Sexual abuse can also come from many adult men, and it appears that among these priests many are homosexual oriented, he said.

“But theirs is a particular kind of homosexuality, which one might call ‘repressed’ or ‘stunted’ ... The issue is therefore not so much homosexuality but rather their stunted emotional development,” he wrote.

Among proposed solutions to the problem of priests who have sexually abused minors, he particularly challenged the call to defrock them all.

“Discipline is correcting the behavior of a child and showing the child how to behave in a more acceptable way. It does not have to be physical. Child abuse is deliberately causing a child in a physical, sexual or verbal way.

Who would abuse a child?

People who abuse children are not necessarily crazy or monsters. They are usually people who don’t feel good about themselves, are angry at the world and take it out on children. Very often, people who abuse children were themselves sexually abused when they were little. Grown-ups hurt them when they were young, so now, as adults, they are doing the same thing.

Child abusers come from all races and religions. Some are rich, some are poor. They may be doctors, teachers, and laborers or have any kind of job. Most are parents who abuse their own children or abuse other children.

What can young people do about child abuse? Child abuse is a tough thing for a young person to talk about. It is confusing, embarrassing and frightening. There are laws to protect young people against child abuse but until the abuse is reported, there is little one may know the young person needs help. The most important thing to do is to tell someone about the abuse.

Child abuse can be reported directly to the police or to Child Protection Services. Adults, who work with young people like teachers, youth workers or ministers, can also get help needed for young people who are being abused. Know that it is never the child’s fault for any abuse. Read about child abuse and neglect so you can help yourself and others. Encourage friends to seek help if they need it. Be aware that child abuse and neglect can happen to any one.

Father Stephen Rossetti poses inside the chapel at St. Luke Institute in Silver Spring, Md. The priest from the Diocese of Syracuse, N.Y., is president and chief executive officer of the institute that treats priests and men and women religious who have substance abuse problems, personality disorders, compulsive behavior or sexual problems.

He said that in one five-year study of 121 priests who required intensive treatment and follow-up care after they had sexually molested children, “only three relapsed—2.5 percent. The rest of those who were molested by these offenders who relapsed, treatment and supervision probably saved many other children from being molested.”

Father Rossetti challenged claims that because of celibacy, priests are more likely than others to be child molesters.

“Researchers and clinicians have generally accepted the fact that celibacy does not cause child sexual abuse,” he said. “In fact, the sexual difficulties and inner psychological problems behind the sexual molestation of children are largely in place long before a person enters into the formation process for a celibate priesthood.”

He said a variant claim, that a celibate priesthood attracts a larger proportion of men with sexual problems, is more complex.

Some priests with sexual problems have acknowledged they sought a celibate lifestyle in an unconscious effort to escape their sexuality, he said, but it is dangerous to generalize from particular cases.

To the extent that statistics can be gathered, he said, studies such as those conducted on personnel records of all priests in the archdioceses of Chicago, Philadelphia and Boston indicate that about 1.6 percent to 2 percent of priests have been credibly accused of abuse.

Those figures suggest that the percentage of priests who abuse children may be lower than that of the general adult male population, he said.

“I conducted a survey of 1,810 adults in the United States and Canada and found that over 19 percent of them had been the victims of sexual molestation by an adult before the age of 18,” he wrote. “This suggests that there are many perpetrators of child sexual abuse in our society.”

He said the claim that there is a high incidence of child abuse by priests “because a celibate priesthood attracts homosexuals” needs to be broken into several parts.

He said that:

• No mainstream researcher would link homosexuality with true pedophilia.

• In society at large, most adults who molest minors are not homosexual.

• Some adults who molest adolescent males are heterosexual.

It is true that the victims of many priests who molest minors are adolescent males, and it appears that among these priests many are homosexually oriented, he said.

“...it is important to note,” he added, “that most priests who sexually molest minors are clinically more like the abusive father than the compulsive pedophile.”

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He said that:
Parish ministries should support married couples

By H. Richard McCord

Many parishes do a good job helping the engaged to get married. But do they also answer the words of a friend of mine, help the married to stay engaged?

Last year, the U.S. bishops’ Committee on the Laity conducted an online survey asking people how parishes could improve their efforts to help newlyweds respond to their Christian call in the world. Of the 60,000 total responses, 20,000 recommended that parishes improve how they help couples grow in their commitment to married life.

Respondents offered suggestions that ranged from preaching and teaching on family issues to establishing support groups or retreat programs for couples—and even to a system of older couples mentoring younger ones.

As I read through the responses, one message jumped out again and again: “Not much is offered in our parish. We would welcome nearly anything. We married couples feel abandoned once the parish has conducted marriage preparation and helped us celebrate our wedding day.”

What can parishes and pastoral leaders do? Before launching programs, it is necessary to be clear about a fundamental belief. This conviction should be the starting point. Simply put, we need to believe that marriage and family issues are mission-critical.

Faith communities are called to be sanctuaries of belief, practice, worship, family expectations, children’s education and other relevant topics.

A priest in suburban New York recently said his priority is to start a peer ministry for married couples to help them live their vocations, carry their crosses and share their joy.

Too many parish ministries, he observed, simply presumed that couples would benefit by a trickle-down effect if they participated, for example, in sacramental preparation for their children. What was missing was an effort to help couples, in their own right, build and sustain their marriages.

His emphasis is on couples helping one another. The U.S. bishops recommended this 20 years ago in their pastoral plan for family ministry. Even before that, the like-to-like approach flourished (and still does) in such ministries as Teams of Our Lady, Christian Family Movement and Marriage Encounter.

Many people who completed the online survey mentioned earlier asked for such groups in their parishes.

I know a deacon and his wife who are experienced couples, could be recognized and blessed publicly during their preparation in much the same way that we celebrate the journey of catechumens—those preparing to enter the Church.

Since 40 percent of Catholics marry someone of another denomination or religion, every marriage-preparation program might well deal with practical questions of belief, practice, worship, family expectations, children’s education and other relevant topics.

A priest in suburban New York recently said his priority is to start a peer ministry for married couples to help them live their vocations, carry their crosses and share their joy.

Many people who completed the online survey mentioned earlier asked for such groups in their parishes.

One idea is to form a deacon and his wife who are credentialed counselors. When their pastor asked them to “hang out a shingle” in the parish, almost instantly they had more clients than they could handle.

In addition to peer support, couples often need professional help, and many seem inclined to seek it in the world of their faith community.

Parish ministries should support married couples

Retreats help married couples

This Week’s Question

Describe a parish program, symposium, retreat or other activity that married couples found beneficial.

We offer a retreat for married couples every year—currently a one-day session—and host a communication skills-building workshop for married couples as well. A nearby parish celebrates married couples with a Mass and dinner near Valentine’s Day each year, and I know that this program has been well-received.”

(David Burkhard, Indianapolis, Ind.)

“We have a mentoring program. One engaged couple meets with one married couple five times over the course of a few months for prayer and discussion on communication, family of origin, intimacy and spirituality. By the participants’ feedback, we have been surprised to learn how beneficial these discussions are, not only for the engaged couple but also for the married facilitators.” (Mary Willison, Grandville, Mich.)

“The Diocese of Cheyenne is working at the parish level to establish a marriage-enrichment program geared for married couples together in the neighborhood. Encompassing four evenings, it will focus on the meaning of commitment in the marriage union and will spend time on such topics as conflict resolution, communications and spiritual practice.” (Pat McCarth, Casper, Wyo.)

Lend Us Your Voice

An upcoming edition asks: What can people like you actually do to be peacemakers?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
When Jews pray, individually and together

From the Editor Emeritus/John F. Fink

Faith and Family/Sean Gallagher

Spiritual reflections of an expectant father

My wife, Cindy, and I are observing this season of Easter with joy-filled expectation. Sometimes in the first or second week of Lent we feel we are welcoming our first child into the world.

In my reflections upon the significance of this life-changing event, I found myself more and more thankful for it occurring during the season of Easter. This is a beautiful season for us all to enter more joyfully into the spiritual meaning of parenthood.

Easter is a time when we are invited to experience anew the resurrected life of Christ into which all of us were born through the power of the Holy Spirit. And, through us, directly into the face of God.

Easter is a time when we are invited to experience anew the resurrected life of Christ into which all of us were born through the power of the Holy Spirit. And, through us, directly into the face of God.

As we all take this message more and more seriously, we are called to become enablers of God in our recent past, we were at the tomb when Jesus came forty days after his death. When you held your child in your arms for the first time, it was as if you were at the tomb when Jesus came into the world. When you are invited into chat rooms to learn more about people, you are invited into chat rooms to learn more about people.

As we are all taking this message more and more seriously, we are called to become enablers of God in our lives. As we are all taking this message more and more seriously, we are called to become enablers of God in our lives.

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Catholics believe in the Communion of Saints

Q  Recently two friends claimed they do not believe we will see our loved ones in Heaven. We will be happy with God, they said, but we will not know our loved ones. Does the Church teach for sure that we will see the people we love in eternity? (New York)

A  The belief that we will be forever united in loving intimacy with those who have gone before us has been a consistent Christian conviction from the beginning. That we will be reunited in heaven, even more perfectly aware of each other than in this life, was a major source of courage and hope for the early martyrs, and has been for every Christian generation since.

Several decades ago, Pope Pius XII had some encouraging and consoling words to say about this. The immediate context was marriage, but it applies to all relationships. Speaking to married couples, he noted that while marriage itself may not endure in heaven, married love will continue.

What does he mean?

Part of the happiness of heaven will be our conscious intimacy and union with those who were dear to us on earth. Beyond that, our personalities, our ways of loving and being, which we will carry into eternity, are molded largely by the people with whom we have shared this earthly life.

We are by then different people than we would have been if we had other friends or spouses than we in fact did have. In other words, our very personality, our whole existence, will imply a conscious knowledge and presence of those we will be with for eternity.

An ancient Christian Latin axiom is: “Loco conjuncto, loco eundemadum.” It means, loosely, “What we pray reveals what we believe.” And our funeral prayers for Christians are full of references to this belief.

One prayer at the time of burial asks, “May we who mourn be reunited one day in the consciousness and joy of that communion with those who are to undergo surgery because of illnesses present; and sick children, if there are any who are to undergo surgery because of a serious illness: old people who are weak from age, even if there is no danger of illness, without pain; and sick children, if they have sufficient reason of hope to be comforted by this sacrament.”

My Journey to God

A Place to Pray

There is a place where I can go filled with Peace and Love. In my Loving Savior’s Presence, there I can pray.

Though silent, he hears me before I even speak. He knows my cares and burdens. And takes them all away. A peaceful night of rest will come, God’s will, another day.

By Martyna Sheehan

(Martyny Sheehan is a member of St. Michael Parish in Charlestown and is a Benedictine Oblate of Saint Meinrad Archabbey.)

Daily Readings

Monday, April 29
Catherine of Siena, virgin and doctor of the Church
Acts 14:5-18
Psalm 113:1-5, 13-16
John 14:21-26

Tuesday, April 30
Pius V, pope
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 1
Joseph the Worker
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 2
Athanasius, bishop and doctor of the Church

Reflection

The Church continues its excited celebration of the Resurrection. This has been the theme of all the liturgies for four weeks. The Lord lives!

Recently, the Church has begun to teach another aspect of Christian life. The Lord lives among us. He lives in our hearts and souls, if we so allow him to be part of our lives.

His presence is not elusive or occasional. It is in and through the Church. The Apostles are indispensable to the process. They represent God. They represent Jesus. When we hear the testimony of the Apostles, we hear Jesus.

God’s love for us was so great that, in Providence, Jesus came not just to serve one generation, but all generations who will ever live on earth.

Salvation is in the Apostles. The Lord lives through them not only in the words preached in their name, but in the good works accomplished by deacons. Deacons remind us that the people of God are holy. Those who spiritually serve the Church enable redemption to continue. In them, God still saves.

Readers may submit prose or poetry for faith column

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

Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of criterion@archindy.org.†

The Sunday Readings

Sunday, April 28, 2002

• Acts of the Apostles 6:1-7
• 1st Corinthians 15:18
• John 14:1-12

The Acts of the Apostles again provides the first reading as we celebrate the Fifth Sunday of Easter:

Not all can understand or accept Jesus, however, for the proud or for those in want of faith, the cornerstone may be an obstacle. Blessed are those who know Jesus. They are the royal priesthood, the consecrated nation, and God’s own people.

St. John’s Gospel furnishes the last reading. Although the readings these days of Easter often are Resurrection Narratives, this weekend’s Gospel is a story coming from a time before the death and Resurrection of Jesus. Jesus declares, “I am the way, the truth and the life.” He is everything. Whoever sees or hears Jesus, sees or hears God. No one can hear these words and mistake the identity of the Lord.

Incidentally, Jesus and Philip, one of the Apostles, are in discourse. The Apostles were the Lord’s special students. They were the Lord’s privileged, destined to learn much more than did other followers.

Question Corner

Fr. John Dietzen

A Place to Pray

If there is a place where I can go filled with Peace and Love, in my Loving Savior’s Presence, there I can pray. Though silent, he hears me before I even speak. He knows my cares and burdens. And takes them all away. A peaceful night of rest will come, God’s will, another day.

My Journey to God

(Martyny Sheehan is a member of St. Michael Parish in Charlestown and is a Benedictine Oblate of Saint Meinrad Archabbey.)

The introduction to the Church’s “Rite of Anointing and Pastoral Care of the Sick” lists the following as among those who may and should receive the sacrament of the sick: those who are dangerously ill due to sickness or old age; those who have an incurable illness, but are now suffering from a different illness, or if the danger becomes more serious in the same illness; those who are to undergo surgery because of a serious illness: old people who are weak from age, even if there is no danger of illness, without pain; and sick children, if they have sufficient reason of hope to be comforted by this sacrament.†
The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public telephones for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

April 26

Marion County, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis Catholic Charismatic Renewal, 7-8:30 p.m. Information: 317-927-6900.

April 27

Marriott Hotel East, 7200 E. 21st St., Indianapolis Knights of Peter Claver. Ladies Auxiliary Auxiliary Convention, 10 a.m.-2 p.m. Information: 317-543-4247.

St. Andrew the Apostle Parish, 4050 S. 38th St., Indianapolis Cenacle show and festival. barbecue, fish fry, music, noon-5 p.m. Information: 317-433-4523.

Marion County, St. Francis Hall, 3200 Cold Spring Road, Indianapolis Information session on parish renewal, 30-3:30 p.m. Information: 317-955-6132.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville “Parish Nursing,” 1:30-3:30 p.m., Information session on maternity renewal, prayer meeting, 3 p.m. Information: 812-852-4394.

April 28

St. Andrew the Apostle Parish, 392 E. 38th St., Indianapolis Catholic Charismatic Renewal (SPRED) Acreachos Liturgy, 3 p.m. Information: 317-377-1092.

St. Christopher Parish, Activity Center, 5301 W. 16th St., Indianapolis Eucharist party, 1-4 p.m. Doors open at 1 p.m. $3. Information: 317-852-8244.

Mary’s Key Village Schoenstatt, Revellie located on 925 S. Polk Road, 12 miles south of Versailles. The Schoenstatt Spiritualty Express: “Delectus Ecclesiae,” 2:30 p.m. Mass, 3-3:30 p.m. with Father Eimer Buwinske. 812-698-3551 or e-mail shrwedig@indiana.edu.

April 30

Catholic Charismatic Renewal, 6000 W. 34th St., Indianapolis “Catholic Returns Home,” four-part series, baby-sitting available, 7-9:30 p.m. Information: 317-293-0460.

May 1

Archbishop O’Meara Catholic Church, Benedictine, Room 1400, Indianapolis Program on “Schoenstatt Spirituallity,” 7:30-9:30 p.m., Father Eimer Buwinske and Schoenstatt Sister Danielle Peters, presents. Information: 812-698-3551 or e-mail shrwedig@indiana.edu.

May 2

St. Paul Hermitage, 501 N. 17th St., Beech Grove, Spring ram-nugget sale, 9 a.m.-2 p.m. Information or donations: 317-359-1569.

St. Monica Church, 6131 N. Michigan Road, Indianapolis Catholic Charismatic Renewal, Mass and healing service, teaching 7 p.m., praise and worship. Information: 317-927-6900.

May 3-5


May 5-7

St. Augustine Church, 315 E. Chestnut St., Jeffersonville. May procession, bring a flower for Mary, 4 p.m.

May 5-7


Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood. Perpetual adoration.


St. Joan of Arc Church, 2417 Central Ave., Indianapolis Church, 7 p.m. Information: 317-283-5058.

St. Luke Church, 7575 Holliday Dr. Indianapolis Marian Movement of Priests prayer group, Mass, 7-8 p.m. Information: 317-842-5800.

Wednesdays

Divine Mercy Chapel, 3354 W. 300th St. (behind St. Michael Church), Indianapolis Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

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

Archbishop O’Meara Catholic Church, Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Service program, 8:30-9:30 p.m. Information: 317-972-0549.

Thursdays

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4305.

Satudays

Clinic for Women (abortion clinic). Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

First Communion Dresses and Veils

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St. Patrick Church, 950 Prospect St., Indianapolis, Mass in English, 9:30 a.m. daily.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg, Mass in English, 9:30 a.m. Information: 502-547-8868.

Fatima Community of Cuba, 1060 N. Post Road, Indianapolis, English, 9:30 a.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., Indianapolis, Mass for Catholics in recovery, 5 p.m. Information: 317-367-1820.

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

First Tuesdays
Divine Mercy Chapel, 3354 W. 106th St., Indianapolis, confessions, 6-4:55 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2005 St. Joe Road W., Sellersburg, Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament, 7:30 p.m.

First Fridays
St. Vincent de Paul Church, 1723 E. P. Road, Bedford, Holy hour for vocations, Benediction and exposition of the Blessed Sacrament, 7 p.m.

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

Our Lady of Perpetual Help Church, 1752 Sherrill Lane, New Albany, Holy Hour, 4 p.m., Adoration continuing with confessions at 6 p.m. Benediction and Adoration, 6:30 p.m.

St. Joseph Church, 2005 St. Joe Road W., Sellersburg, Holy hour for vocations, Benediction and exposition of the Blessed Sacrament, 7:30 p.m.

St. Peter Church, 1207 East Brookville, Exposition of the Blessed Sacrament after 8 a.m. Communion service, 7:30 p.m.


DODDIDGE, Madonna E., 89, St. Andrew, Richmond. Daughter of Eliza (Loud) Doddridge. Anunt of five.


HARRISON, Terry, 61, St. Matthew, Indianapolis, April 13. Husband of Tonis (Garrozin) Harrison. Brother of Jennifer Fronyman and Donna Wink.


Agreed to consider the fairness of capital punishment and whether more appeals should be allowed in questionable cases. In the abortion clinic protest case, NOW vs. Scheidler, the court will consider whether the RICO statute and the federal extortion law should be applied to clinic protesters. The 7th U.S. Circuit Court of Appeals last year rejected the argument that protesters from Operation Rescue were exercising their free speech rights. The Supreme Court has already ruled in NOW vs. Scheidler that the National Organization for Women could not sue the organization under the RICO statute. The current case raises the question of whether the law was correctly used.

The court also agreed to allow a wide variety of political protest groups to file amicus curiae or friend-of-the-court briefs in the case. The groups petitioning to make their voices heard in the case included Pax Christi USA, Citizens United for Alternatives to the Death Penalty and the Viscuits Support Committee as well as Maryknoll Father Roy Bourgeois, founder of the group trying to close what was formerly known as the School of the Americas, and activist and actor Martin Sheen.

In the death penalty case, the court will consider whether it was fair to grant the appeals of Abu-Ali Abdur Rahman, who was convicted of killing an alleged drug dealer in Tennessee in 1986.

Lower courts had ruled that it was too late for him to appeal his conviction on the grounds that the state didn’t turn over evidence it had, and that its witnesses made misleading statements and made other errors that harmed his chances of receiving a lighter sentence.

The court already is considering two other cases over aspects of how capital punishment is applied to people who are mentally retarded and whether it is unconstitutional for a judge to impose a death sentence instead of a jury. Those cases will be decided before the court adjourns for the summer.

The cases accepted April 22 will be on the court’s calendar for the term starting in October.
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“Chimneys, fireplaces, and vents shall be inspected at least once a year”—National Fire Protection Association

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