WASHINGTQN (CNS)—Former Oklahoma Gov. Frank Keating resigned as chairman of the U.S. bishops’ National Review Board on June 16.

In a letter accepting his resignation, Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, noted Keating’s “enormous contribution” to moving the Church’s response to the clergy sexual abuse crisis ahead “in an intense environment” and under close media scrutiny.

The resignation came just four days after a Los Angeles Times report that quoted Keating saying some unnamed bishops were acting “like La Cosa Nostra”—the U.S. branch of the Mafia—in hiding and suppressing information about clergy sexual abuse of minors.

Hiding accused bishops, including Los Angeles Cardinal Roger M. Mahony, is “frightening full disclosure to the board of the abuse data in their dioceses.”

In a statement June 12, Cardinal Mahony called Keating’s remarks “irresponsible and uninformed.”

“Just yesterday, the John Jay group [John Jay College researchers contracted to gather data on the extent of clergy sex abuse for the review board] acknowledged flaws in their proposed protocols and finally agreed to conform with California and canon law,” Cardinal Mahony said.

With these amendments, the California bishops will at least be free to participate in the study without violating the law.”

In a follow-up interview with the Times, the cardinal said Keating’s comparison of some bishops of La Cosa Nostra as “off the wall.” He said he planned to raise questions about Keating’s job performance at the bishops’ June meeting.

Bishop Gregory appointed Keating to chair the review board last June in Dallas immediately after the bishops approved their “Charter for the Protection of Children and Young People,” under which the board was formed.

Keating played an important role in Bishop Gregory’s selection of the rest of the board.

Ordinand will depend on prayer, devotion to Mary

By Brandon A. Evans

Ruthanne Robeson still wakes up and marvels that her son is going to be a priest.

She believes God has blessed their family and vindicated her deepest feeling about the vocation of her second oldest child.

She also reminds herself, light-heartedly, that the mother of a priest has got a one-way ticket to heaven.

Deacon Robert Robeson, a native of St. Louis, will be ordained to the priesthood for the Archdiocese of Indianapolis on June 28 at SS. Peter and Paul Cathedral along with Deacon Jonathan Meyer.

His first Mass will be at 5:30 p.m. on June 28 at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis.

When Robeson was about 12, his mother said that he read a book about the life of St. Francis—a book that shaped his outlook and his future.

He wanted to be like the saint—a desire that revealed to his mother that God might have something special in mind for the young Robert.

Still, he didn’t go off to the seminary. After completing a master’s degree in education at the University of South Carolina in Columbia, S.C., he became an assistant dean at Lehigh University in Pennsylvania.

He realized that if we wanted to

The permanent deacon formation program

Editor’s note: For the past year, an archdiocesan committee has been studying how to implement the permanent diaconate here. This series looks at the history of the permanent diaconate and the role that deacons fulfill in the Church.

By John F. Fink

Last of a five-part series

The deacon must have special qualities if he is to fulfill his threefold areas of service—the ministry of the Word, the ministry of the liturgy, and the ministry of charity and justice. Therefore, he requires special training.

The Archdiocese of Indianapolis plans to work in cooperation with Saint Meinrad School of Theology to develop its permanent deacon formation program. It is expected that the first class will enter the program in September 2004.

The program will address four dimensions, or areas, of formation—human, spiritual, intellectual and pastoral.

The human dimension will include the development and support of those personal and interpersonal qualities that allow the participant to maintain healthy relationships with family and colleagues. These will foster a sense of collaboration and help the candidate become a prophetic voice for the needs of the poor and marginalized.

The spiritual dimension will help the participant cultivate his commitment to God’s Word and the Church, deepen his prayer life and acquaint him with the Catholic Church’s spiritual tradition.

The intellectual dimension will address the academic program of study that provides the theological foundation needed to fulfill the diaconal ministry effectively. This component will be Saint Meinrad’s primary responsibility.

The pastoral dimension will strengthen and develop the professional and ministerial
the Congo civil war; many died from malnutrition or disease. In Ituri, at least 50,000 have died and at least 500,000 have been displaced from their homes.

Across the border in the northern region of Uganda, rebels were consolidating their control of rural areas and laying siege to towns and cities.

“The situation is desperate,” Italian Father Giulio Albanese, a correspondent of the Vatican-owned MISNA missionary news service, told Vatican Radio from a Catholic mission in Kitgum, Uganda. He said about 10,000 civilians were homeless and 30,000 people were “literally dying of hunger.”

Rebels recently began attacking Catholic churches and missions, committing true acts of sacrilege,” he said. What particularly worried Church leaders was the fate of hundreds of Ugandan children—ages 10 to 15—what were taking shelter in Church missions to avoid being forced to join the rebels.

Across the continent in Africa’s western coast, Church leaders were working to prevent massive bloodshed in a rebel uprising against Liberia’s president. The Vatican-backed Catholic Church in Liberia was set to hold a three-day cease-fire.

But Liberian President Charles Taylor’s continued refusal to step down seemed sure to set the stage for a bloody showdown over Monrovia, the capital.

The Vatican has made no official comment on the situation, but it was reported that Bishop O’Brien was in contact with his office. Catholic officials said that, in general, the fact of civil charges against a bishop has no legal effect on his Church office. “Technically and objectively, he remains a sitting bishop, until his resignation is accepted by the Holy Father or his terms of diocesan governance. However, in Washington, Archbishop Archbishop Gabriel Montalvo, the nuncio, said on June 17 that Bishop O’Brien had not been in contact with his office.

Bishop O’Brien, an Indianapolis native who was ordained in 1961 at Saint Meinrad Seminary and College, was named in June to represent the Holy See at the U.N. headquarters.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

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VATICAN CITY (CNS)—A bishop who faces civil charges remains the head of his diocese, unless his resignation is accepted by the pope.

Bishop Thomas J. O’Brien of Phoenix, a former Vatican official, was named in June to represent the Holy See at the U.N. Agencies in Geneva. The 62-year-old Scalabrinian priest said he would try to bring his firsthand knowledge of African problems to organizations that deal with migration, human rights and economics.

Bishop Tomasi said he was approached about his new assignment with the conviction that Africa is generally ignored except in times of disaster. That means short-term crises often generate a generous response, but long-term solutions often lack support.

“We need to address the roots of the problem,” he said. “But we need to make sure Africa is not forgotten.”

In the United States, Catholic officials said they are not sure what immediate steps should be taken.

The agreement raised questions. They said it didn’t work out that way. Africa was completely put aside,” he said. The Church law provides that if a bishop is implicated in his duties, temporary diocesan leadership would be carried out by a previously designated vicar general or other official.

The Vatican also could step in and make other arrangements in the case of an impeded bishop.

But one official said “impeachment” means that the bishop is totally unable to exercise his office—not simply that he finds himself in a difficult situation. In this case, it appears, the bishop is still able to function.

Bishop O’Brien’s situation, however, was already unique in terms of his governing responsibilities.

In a recent agreement to avoid criminal prosecution regarding oversight of sexual abuse by local priests, he gave up some of his diocesan administrative duties.

The agreement, signed in May by the bishop and an Arizona county attorney, required the bishop to delegate to a “moderator of the curia” certain administrative duties, including responsibility for revising and enforcing diocesan sex abuse policies.

Some canon law experts in Rome said the agreement raised questions. They said that while a bishop can delegate tasks to others in some specific areas, he cannot permanently relinquish his overall governing responsibility in those areas or voluntarily limit his own authority as bishop.

The Vatican has made no official comment on the development in the Phoenix Diocese.
Archdiocesan agency employees to give up pay raises

Catholic Center and Xavier Building in Indianapolis to open only 29 days a week to reduce $2 million budget deficit

By Greg Otolski

The nearly 400 people employed by the archdiocesan 20 agencies in Indiana, Illinois and various shrines in Ireland would be the spiritual director for the pilgrimage that will take pilgrims to the grave of St. Patrick, the Knock Shrine where the Blessed Mother appeared, and through the Irish countryside.

Daly Mass and daily rosary, along with excursions of interest to various places in Ireland and various shrines, are included.

The cost of the trip is $2,495 for double occupancy or $2,699 for single occupancy. Airfare, first-class hotels, motor coach, daily breakfast, daily dinner, except for one night, portage and tour guide is included in the cost.

Exception for one night, hotel portage and places in Ireland and various shrines, are included.

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Pilgrims begin their journey on Oct. 19 from Indianapolis to Shannon, Ireland, where they will visit the Cliffs of Moher.

On Oct. 20, pilgrims will travel by motor coach through the Connemara region, before visiting the Kylemore Abbey, a 19th century Gothic mansion that is now a girls' school supervised by Benedictine nuns. Afterward, pilgrims will pass Cong Parish, where St. Patrick went for fast and rest.

They will arrive at Knock Shrine, where, according to tradition, the Blessed Mother, St. Joseph and St. John the Evangelist appeared in 1879. Pope John Paul II and Mother Teresa have visited the shrine.

Mass will be celebrated at the shrine. Oct. 22 brings pilgrims through Limerick to Adare. On Oct. 23, an excursion from the city will be made to the Dingle Peninsula to view the mountains and coast before traveling through the Blarney Head to view the Blasket Islands. A visit to the Galleria Orator, an example of an early Christian Church built in the sixth century without mortar, is included.

On Oct. 24, Mass will be celebrated at St. Finbar’s Oratory, a small stone chapel on an island. A visit to Blarney Castle is next, where the tradition of kissing the Blarney stone, or “stone of eloquence,” can be experienced.

Pilgrims will visit Waterford on Oct. 25, the oldest continuously settled site in Ireland. A tour of the Waterford Crystal Factory and visits to Jameson Heritage Centre in Midleton will finish the day.

The Tower of Cashel, where St. Patrick once preached, will be visited on Oct. 26 before continuing to Dublin, where pilgrims will stay in a 12th-century castle. The monastic settlement founded by St. Kevin at Glendalough greets pilgrims on Oct. 27, along with a day for shopping or other excursions.

On Oct. 28, pilgrims will travel near the border of Northern Ireland to DownPatrick on foot to visit the grave of St. Patrick before returning home on Oct. 29.

Archbishop Buechlein asked governor to spare death row inmate

By Mary Ann Wyand

Capital punishment is “more often about revenge than it is about justice,” Archbishop Daniel M. Buechlein noted in a June 1 letter to Gov. Frank O’Bannon requesting life in prison without parole for convicted murderer Joseph Trueblood of Lafayette, Ind., who murdered Susan Bowsher of Lafayette, Ind., and her 4-year-old son on June 12.

“Every death sentence is an affront to our society to let go of our need for revenge, and to embrace reconciliation and forgiveness. We cannot stop violence by committing more violence,” Archbishop Buechlein also told O’Bannon that he is praying for the victims and their loved ones.

“We recognize the importance of justly punishing people who commit crimes,” he said, “but we believe the appropriate punishment for murder would be life imprisonment without the possibility of parole.”

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, expressed sympathy for family members and friends of the victims, but said Trueblood also was a victim and his life should have been spared by the state.

“Like many [inmates] on death row in the United States, Joseph Trueblood comes from a background of abuse and is mentally impaired,” Burkhardt said. “His post-conviction investigations, a mental health expert concluded Mr. Trueblood suffered from post-traumatic stress disorder as a result of his abusive childhood. Prior to the 1990 trial, a clinical neuropsychologist found Mr. Trueblood had brain damage and sub-average intellectual functioning. However, the trial court did not hear this evidence.”

Burkhardt also cited widespread concern about the reliability of the capital justice system in the United States.

“Every death sentence is an affront to human dignity,” she said, “and every execution is a symptom of a culture of violence rather than a solution to it.”
State of the archdiocese

The recent announcement of the budget cutbacks and the realignments of some ministries has left Church employees and parishioners a bit dazed, scratching their heads and asking how this could have happened. The short answer is pretty clear: On the one hand ministry needs are changing, as revealed through the archdioce's planning process. On the other hand the Church—just like everyone else—is being hit by the economic slowdown, skyrocketing medical care costs, steep increases in property insurance since the terrorist attacks of 9/11, and continued cutbacks from the United Way, government and other funding sources.

Yet, the general financial position of the archdiocese is essentially sound. Recent capital and endowment campaigns have raised millions of dollars—all considerably well over goals—for deferred maintenance and other capital and endowment needs. But, as has been pointed out again and again, monies raised for designated purposes, such as capital improvements, may not be used to meet operating expenses. In spite of the continued generosity of the people of the archdiocese, funds available to meet the operating expenses of the archdiocese’s central administrative offices and agencies, and for the needs of home mission parishes and schools and for shared ministry resources have just not been enough to meet expenses. This is especially true when the crumbling economy sent investment income on a 28.3 percent loop during the third quarter of the last fiscal year. Even though investment income is not coming in, other funds must be used to cover the gap.

Perhaps the most painful aspect of the recent budget cuts is the fact that 26 employees in offices and agencies throughout the archdiocese no longer have jobs. That’s nearly 5.7 percent of the 458 full- and part-time agency employees. While the archdiocese provides a generous severance package, the fact of the matter is that some colleagues are no longer working beside us, and their absences are apparent every day. They are missed, and that’s hard.

Unfortunately, similar situations are occurring in our parishes across the nation as the same economic pressures force cutbacks. In mid-May, for example, the Archdiocese of Denver announced a reduction in staff of 12 percent. We’ve been thinking and talking a lot about bottom lines lately. But we also remember something Archbishop Daniel M. Buechlein said several years ago in very different circumstances. He said, “faith, not finances, is the Church’s bottom line.” We agree, but we also know that our faith compels us to be responsible stewards of the Church’s limited resources. In the current readjustment, the archbishop has once again called our attention to the virtue of hope. From 1996 to 2001, we proclaimed ourselves to be on a “Journey of Hope.” We participated in the “Legacy of Hope from Generation to Generation” campaign and conducted another successful campaign called “Building Communities of Hope.” In September 2000, we celebrated the Great Jubilee “in the Spirit of Hope.” Now, Archbishop Buechlein is calling all of us to account. In these new and difficult circumstances, he is once again reminding us that as Christians we are a people of hope. “In the long term,” he recently told various consultative groups, “…we are being called to be the people of hope we are supposed to be. And this requires a vision for the future.”

The archbishop’s vision involves disciplined planning and will require an enthusiastic embrace of stewardship by each of us to meet today’s challenges and seize the new moment of grace that Divine Providence is offering us. Let’s pray that we can really show ourselves to be the people of hope the Lord calls us to be.†

† William R. Bruns

Letters to the Editor

Who is saved?

After reading Mr. Bob Saverine’s letter regarding who is to be saved in the June 6 issue of The Criterion, I felt compelled to comment.

First of all, as a practicing Catholic, I agree that attention must be given to frequent reception of the sacraments as how we can continue to walk with the Lord on a daily basis. What I disagree with him is when he professes to know not only how one is saved, but whether one is saved. Mr. Saverine begins by saying that essentially Father John Catoir doesn’t know what he’s talking about. To Mr. Saverine’s thinking, every day to ascertain who is saved will nourish eternal life. All that is necessary is to do your “ix’s” and cross your “ix’s.” Just follow the rules and your salvation is assured. Well, I hate to rain on anyone’s parade, but it’s just not that easy.

If one looks at our model, Jesus Christ, and listens to what he tells us, we hear a different message. Jesus was constantly at odds with the Pharisees who were the reigning “experts” on how to live one’s life. Jesus’ problem with the Pharisees wasn’t that they followed the rules too closely, it was how they lived their lives! He saw how they didn’t make the connection between their religious practices and their everyday routines. Furthermore, he gave us only one commandment as far as I can tell—“What I command you is to love one another” (Jn 15:7).

I know about following the rules and doing little else. Hey, I was one of those “Sunday Catholics.” I went to Sunday Mass, occupied a pew space and dropped my envelope into the basket when it was passed around. I went to confession once in a while, but that was about it. Was I saved going along this path? May be, maybe, maybe not. I’ve learned since that salvation is a day-to-day struggle and requires one to renew his or her efforts constantly.

Yes, Holy Mother Church has an abundant treasure chest of grace to share with us, but we must use it to bring Christ into our environments (Mk 16:16). I am convinced that the moment I appear before my Lord, he won’t be able to tell how many times I’ve attended Mass or any other religious practice. He will ask me one question: “Have you loved others?”

No one should try to make judgments on who is and who is not saved. It would be better to follow the advice of a priest I know about following the rules and studying church history. He once heard speaking on this subject. He said, “Judging others isn’t in my job description. That’s God’s job, so I’ll just leave it up to him.”

Joe Proctor, New Albany

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “support and stimulate exchange of freely-held and expressed opinion among the People of God” (Commendae et Propagandae, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastural sensitivity and community standards and values.

In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months.

Concise letters (usually less than 500 words) are preferred and shall be typed.

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

Send letters to: “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.
Cardinal John Henry Newman, a convert to Catholicism, once wrote: “Non-Catholics are accustomed to regard devotion to Mary as encroaching upon the position of Jesus.” Not only non-Catholics express this concern. In our own times, some people worry about “an overflowing Marian devotion” that will “supplant the true essence of Christianity, the gospel of Christ himself.”

To such concerns, Cardinal Joseph Ratzinger replies: “There is one thing we must not forget: It has always been the Mother who reached people in a mission- ary situation and made Christ accessible to them. That is especially true of Latin America. Here, to some extent, Christianity arrived by way of the Spanish swords, with deadly heralds. In Mexico, at first, absolutely nothing could be done about missionary work—until the occurrence of the phenomenon at Guadalupe, and then the Son was suddenly near by way of his Mother… The Rosary sits us at the ‘school of Mary’ (cf. Ratzinger, God and the World, Ignatius Press, San Francisco, 2002, p. 300).

In his introduction to his recent Apostolic Letter, Rosarium Virginis Mariae (The Rosary of the Virgin Mary), Pope John Paul II wrote: “The Rosary, though clearly Marian in character, is at the same time deeply rooted in the spiritual riches of the whole of Christ’s teaching. In the brevity of its elements, it has all the depth of the Gospel message in its entirety, of which it can be said to be a compendium. It is an echo of the prayer of Mary, her perennial Magnificat for the work of the redemptive Incarnation, which began in her virgin womb. With the Rosary, the Christian people sit at the school of Mary and are led to contemplate the beauty on the face of Christ and to experience the depths of his love” (Rosarium, #1).

He also wrote: “It can be said that the Rosary is, in some sense, a prayer-commentary on the final chapter of the Vatican II Constitution Lumen Gentium, a chapter which discusses the wondrous presence of the Mother of God in the mystery of Christ and the Church.” (Rosarium, #2).

He agreed with the pope’s assertion that the Rosary, acclaimed in its full meaning, goes to the very heart of Christian life. As he says, “it offers a familiar yet fruitful spiritual and educational opportunity for personal contemplation, the formation of the People of God, and the new evange- lization” (Rosarium, #3).

In his letter, the Holy Father recalled that in the years of preparation for the Second Vatican Council, Blessed Pope John XXIII encouraged the Christian community to recite the Rosary for the success of the Council (Rosarium, #3).

Indeed, in the last chapter, the Dogmatic Constitution on the Church, Lumen Gentium makes the point about a Marian devotion that is directed to the Christological center of the Christian faith: “When the Mother is honored, the Son… is duly known, loved and glorified” (cf. #66).

Pope John Paul wrote: “The most important reason for strongly encouraging the practice of the Rosary is that it repre- sents a most effective means of fostering among the faithful that commitment to contemplation of the Christian mystery which I have proposed in the Apostolic Letter Novo Millennio Ineunte (Beginning the New Millennium) as a genuine ‘train- ing in holiness’: ‘What is needed is a Christian life distinguished above all in the art of prayer.’" (Rosario, #5).

In his letter, the Holy Father reminded us that historical circumstances make the revival of the Rosary quite timely as “a prayer for peace.” He noted that since Sept. 11, 2001, we have entered a millen- nium of fresh scenes of bloodshed and violence. We need to contemplate Christ “who is our peace.” He cited another crit- ical issue. The family is “menaced” by ideological and practical forces in our day. We need the revival of the Rosary in our families—praying for our families. (cf. Rosarium, #6).

A través del Rosario ‘aprendemos de María’

A woman is praying the Rosary while holding a crucifix. The text discusses the importance of the Rosary in Christian devotion and its role in personal contemplation and education. The Rosary is seen as a way to connect with the Marian character and the core of Christian faith, emphasizing its spiritual and educational value.
There will be a Corpus Christi procession for the New Albany Deanery on 7 p.m. on June 22 at St. Joseph Parish, 2605 St. Joe Road West, in Sellersburg. People will gather in the parish hall for the procession to the church. All are welcome.

For more information, call the parish at 812-246-2512.

Christ the King Parish, 1827 E. Kessler Blvd., in Indianapolis, is having its parish festival from 5 p.m. to midnight on June 20-21. There will be music, games, food and entertainment. On Friday and Saturday morning, there will also be a rummage sale. For more information, call 317-282-3082.

St. Jude Parish, 300 W. Hillside Ave., in Spencer, is having its Trash to Treasure Sale from 9 a.m. to 4 p.m. on June 21. For more information, call 812-282-3082.

Sacred Heart of Jesus Parish, 2322 N. 13th St., in Terre Haute, is having its summer auction starting at 10 a.m. on June 21. For more information, call 812-466-1231.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., in Sunman, is having its parish festival from 10 a.m. to 6 p.m. on June 22. There will be food, a chicken dinner, turtle soup and games. For more information, call 812-623-2964.

The former Our Lady of Grace Academy is planning a 40-year reunion for the Class of 1963, and organizers are looking for all classmates. Anyone with information on how to reach Bernadette Bates, Virginia Bickel, Ruth Ann Ditzman, Karen Kimer, Mary K. Leiler, Sheila Manning, Nona Jean McGinn, Kathleen Medcalf, Kathy Mitchell, Yvonne Montalvo, Mary Jane Rushton, Eleanor Steffen or Kathy Straw is asked to call Benedictine Sister Antionette Purcell at 317-787-3287 or Suzie Duell Collins at 765-583-3132.

The annual Roncalli High School Alumni Association Golf Outing will be held on June 29 at Valle Vista Golf Course, 755 E. Main St., in Greenwood. The price is $300 for a foursome or $75 per player. The foursome cost includes green fees, cart, dinner and beverages. Prizes and trophies will be given. Ties time is set for 2 p.m. For more information, call Brun Lanck at 317-787-8277, ext. 242, or e-mail blanck@roncallihs.org.

A 22nd Medjugorje Anniversary Celebration was planned on June 25 at St. Michael Church, 3354 W. 30th St., in Indianapolis. There will be a rosary at 6:30 p.m. and a Mass at 7 p.m. celebrated by Father James Farrell, pastor of St. Barnabas Parish in Indianapolis. Refreshments will follow. For more information, call The Marian Center at 317-926-3982.

There will be an all-night vigil for priests and for religious vocations starting with a Mass at 5:30 p.m. on June 27 and ending after an 8:30 a.m. Mass on June 28 at Holy Spirit Parish, 7243 E. 10th St., in Indianapolis. The event, in its ninth year, is sponsored by the Blue Army of Our Lady of Fatima. A rosary will be said at the beginning of each holy hour. All are welcome. For more information, call 317-355-5407.

This Far by Faith: African American Spiritual Journeys will air at 9 p.m. on June 24-26 on WPVI Public Televislon in Indianapolis. It will tell the story, over six hours, of the African-American religious experience spanning three centuries. Check local listings for other PBS station schedules.

Irish benefit

Toby McClanarch, a partner with Bingham Michie LLP, left, bills Bickel, director of the Holy Family Shelter in Indianapolis, with a donation of $10,000 while State Rep. Michael Murphy (R-96) stands with them. The money was raised at the annual St. Patrick’s Day Benefit for the Holy Spirit Parish, 7243 E. 10th St., in Indianapolis. Refreshments will follow. For more information, call The Marian Center at 317-926-3982.

Peace pole

Mike Cassell of Decatur, Ill., chairman of the National Development Council of the Sisters of Providence of Saint Mary-of-the-Woods, leads the dedication of a new peace pole in front of the Church of the Immaculate Conception at Saint Mary-of-the-Woods. The message on the pole, ‘May peace prevail on Earth,’ is displayed on four sides in English, French, Spanish and Mandarin Chinese. More than 200,000 peace poles have been placed in 180 countries around the world as part of a project started by the World Peace Prayer Society.

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

Bonhoeffer (First Run) Rated A-II (Adults and Adolescents) because of some emotionally disturbing content. Not Rated by the Motion Picture Association of America (MPAA).

Dumb and Dumberer: When Harry Met Lloyd (New Line) Rated A-III (Adults) because of some profanity, much crude bathroom humor, an instance of same-sex kissing, exaggerated violence played for laughs and sexual innuendo.

Rating PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Hollywood Homocide (Columbia) Rated A-IV (Adults, with reservations) because of intermittent violence, implied sexual affairs, a few racy explicit scenes, frequent profanity and an instance of rough language.

Rating PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

The Hawk (Universal) Rated A-III (Adults) because of sporadic mayhem, violence and destruction, some disturbing images, minimal crude language and profanity, and a flash of rear nudity.

Rating PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Rugrats Go Wild (Paramount) Rated A-I (General Patronage). Rated G (General Audiences) by the MPAA.
ORDINATION

continue to move up, he would need a doctoral degree in higher education administration. That goal led him to Indiana University in Bloomington. It also led his mother to doubt that her son might be a priest. Over the years, she went back and forth over what Robeson might be meant to do.

She gave the situation to the Blessed Virgin Mary and dedicated Robert’s future to her maternal care. While in Bloomington, besides making connections with archdiocesan priests, Robeson began to look at religious communities. He came to the Third Order Regular Franciscans in Pennsylvania and entered the community while, at the same time, he continued his degree. He also started seminary work with the order.

His father, Dan, said that it was a bit of surprise when Robert went from school to a religious order. Still, he supported his son wholeheartedly, along with the rest of the family. His parents are members of St. Mary Parish in Canandaigua, N.Y., in the Diocese of Rochester. After four years, Robeson—though deeply moved by the commitment of the Franciscans to the power of the cross and to serving the poor—felt the Lord calling him elsewhere. He felt the desire to spend less time focusing on community and more time in ministry. He saw the diocesan priesthood as the “front lines” of ministry—a ministry that is in great need in America.

So he returned to the Archdiocese of Indianapolis, where he had done his graduate work, and finished his remaining two years of seminary at Saint Meinrad School of Theology. Once ordained, Robeson will serve as associate pastor at St. Monica Parish, where he served last summer.

“It’s a great parish,” he said. “It has a lot of really good things going on. It has real strong lay leadership, and the pastor’s wonderful.” He is particularly pleased with his new assignment because St. Monica has been his archdiocesan “home” when he wasn’t at Saint Meinrad.

One thing that he respects about the current pastor, Father Paul Koetter, is his ability to make “people feel at ease around him.” It is a quality that Robeson’s parents think their son possesses as well. He is very approachable, his mother said. “Everywhere Bobby has ever gone, people have flocked to him.”

Though Robeson is concerned with how the demands of ministry will squeeze his time, his mother said that he always has made time for everyone and retained his focus. “There’s nothing phony about him,” his father said. “He’s a real person, and I think he can reach people. Furthermore, “he’s very good with young people,” Dan Robeson said. His mother agreed. When he is home, neighboring high school students come over to play basketball and he joins them. “He just talks to them and they open up to him,” she said.

Robeson wants to use that ability, as well as his training in education, to spend his priesthood in reaching the young people of the Church. “For a lot of people, their experience, their encounter, with a priest is their encounter with the Church,” she said. “They represent the Church.” He wants to show young people in particular a good example of being a priest, as well as to convey to them a person who is in love with the Catholic Church. “The Roman Catholic tradition is so beautiful and so awe-inspiring,” he said.

Between the saints and sacraments, “there’s just so many ways to build our relationship with God.” Sometimes it’s amazing that young people aren’t better able to see that. “I think a lot of young people are just hungry to hear and feel that kind of excitement,” he said. “They’re hungry for the Gospel, they’re hungry for Christ, they’re hungry to be challenged to live their life in a way that conforms to the Gospel.”

He also wants to lead service trips for the young, which he said can have a life-altering effect. Inspired by the way in which St. Thérèse of Lisieux offered her life to the cause of missionary priests, Robeson wants to offer up his vocation for youth. More specifically, that youth may be able to “recognize and respond to their vocation”—and, in particular, that young men called by God to the priesthood may come to embrace that call. His own parents encouraged vocations in their household. As his mother put it, she always tried to plant seeds. “It’s so important to have good examples of priests, priests who love being a priest, for the young people,” Robeson said. His ministry will be an “opportunity to really encourage young people to consider the fact that they might have a priestly vocation.”

Giving that example—leading the life of a dedicated priest—is not easy, and Robeson knows from his training that much will be expected of him. But, just as his earthly mother consecrated her vocation to his spiritual mother, so does Robeson commend any present and future difficulties to the Blessed Mother.

Pope John Paul II, Robeson attests, has many times that whenever you put anything in Mary’s hands you will not be disappointed. “I believe that so totally,” he said. “It’s been true in my life. Whenever I put anything that I’m doing, any problem, any struggle, into the hands of the Mother of God, I’m never disappointed. She always is there to guide me and protect me.”

Yet Mary is only a way to draw closer to Jesus—and that closeness, through a regular prayer life, is what will give Robeson the strength to be a great priest. “Daily prayer is a non-negotiable,” he said. “That’s the only way that I can have any chance at meeting the demands that will be placed on me and turning those over to God—recognizing that this is God’s work.”

“Every time I see [Archbishop Daniel M. Buechlein], he’ll ask you, ‘Are you praying? Don’t forget to pray,’” he said. He currently makes a holy hour each day as part of his spiritual discipline, and in the weeks before his ordination will take some extra days for reflection. The Eucharist, of course, is the highest prayer of the Church and, as it already occupies a central place in Robeson’s life, he cannot imagine how much more that will be true in a few weeks. Though he knows it will be harder to pray once his ministry begins, he also knows that he must find time for it. Prayer is what led him to his vocation, and will be the means for him to receive the necessary grace to live it out. “To be a good priest, you have to be a man of prayer,” he said. ♦

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Pope sends blessing for chastity program, peer mentors

By Mary Ann Wyland

Pope John Paul II recently offered his prayers and an apostolic blessing for the teen-age peer mentors who volunteer for A Promise to Keep: God’s Gift of Human Sexuality, the archdiocesan chastity curriculum presented to Catholic schools and religious education classes in central and southern Indiana.

The Holy Father learned about the Church-based, abstinence-only education curriculum presented to middle school students by high school students after Archbishop Daniel M. Buechlein delivered a scrapbook about the archdiocese’s chastity peer ministry to the Vatican during a trip to Rome in April.

Archbishop Buechlein recently received a letter on Vatican stationery embossed with the Secretariat of State emblem and signed by Archbishop Leonardo Sandri, who conveyed the pope’s greetings and his special blessing.

“The Holy Father was pleased to be informed of the efforts of the Archdiocese of Indianapolis to educate young people in an integrated understanding of chastity love through a program of peer mentoring entitled A Promise to Keep: God’s Gift of Human Sexuality,” Archdiocese of Indianapolis News April 29. Archbishop Sandri said in the letter to Archbishop Buechlein.

“As the program enters its 10th year, His Holiness asks you kindly to assure the staff and the young leaders of a special remembrance in his prayers,” the letter said. “He encourages them in their joyful service and faithfulness to the program. This becomes a healthy, faithful Christian life. A Promise to Keep program will be presented by teen-age peer mentors to young men and young women who present the curriculum.”

The A Promise to Keep curriculum is now presented in grade schools or religious education classes in all four archdiocesan deaneries as well as in the Batesville Deanery and New Albany Deanery.

Thank you for your support and prayers for the peer mentors and for the peer education program,” Bauer said. “I think that’s way cool. I saw the pope at World Youth Day in Toronto last August, and it was really inspiring to see his immense love and concern for the youth. He encouraged us to make the right choices that will lead to a healthy, faithful Christian life. A Promise to Keep program.”
Midlife behavior can ward off later memory loss

By Maureen E. Daly

Many people dread the onset of weakness and senility associated with aging. Now there is encouraging news that behavior in midlife can ward off the confusion and memory loss associated with aging and Alzheimer’s disease.

“There are three things we recommend to delay or slow the progress of Alzheimer’s—exercise, cognitive stimulation, and socialization,” said Brigid Reynolds, nurse practitioner at the memory disorders clinic at Georgetown University Hospital in Washington D.C. Reynolds is working as a researcher in the Healthy Aging and Memory Study sponsored by the Alzheimer’s Disease Cooperative Study, a group of 35 academic centers dedicated to research associated with Alzheimer’s. The Georgetown project, funded by the National Institute on Aging, part of the federal government’s National Institutes of Health, is looking at methods for diagnosing Alzheimer’s.

Other projects funded by the National Institute on Aging are looking at estrogen, anti-inflammatory drugs and gingko biloba as treatments for preventing or delaying the symptoms of Alzheimer’s. Reynolds said there is no definitive advice on how to prevent Alzheimer’s “because there are not yet any proven methods.”

While researchers look for ways to prevent or cure Alzheimer’s, Reynolds said that the best way to slow the disease is by “staying involved—mentally, physically, and socially.”

In the mid-1980s, “the thinking was that if you lived to be old enough, you would get Alzheimer’s and dementia,” said David A. Snowdon, a professor of epidemiology at the University of Kentucky and the leader of the Nun Study, an ongoing research project on aging involving 678 U.S. members of the School Sisters of Notre Dame. “We've known that Alzheimer’s is not inevitable,” he said.

Snowdon, who has autopsied the brains of hundreds of his subjects as part of his research, said that “some of the healthiest, most beautiful brains we have seen are from people over 100.”

“Stereotypes have broken down,” he said. “We don’t see old age as a time of decline for everybody. We also know not to wait until old age to make changes. Aging is a lifelong disease process.”

Baby Boomers and those younger can learn more about life from play time with their children, he said. “Psychologically, that’s healing for us as adults, don’t allow it as much because with technology being what it is today, it is so easy to just buy it for the child. What a powerful lesson—that we are witnessing firsthand to the miracle of creation, said Mercy Sister Joan Martin, a registered nurse and cancer survivor.

“In gardening, there is a participation in God’s creation in the sense that you are helping to promote it,” she said, “but more in the heightened sense that God is the Creator.”

Being in either her large vegetable garden or one of her many flower beds provides a view to witness the interdependence of all creation and the cycle of life, Sister Joan said.

“What a powerful lesson—that we are on our way to another form of life, being transformed even as we are gardening. We are being transformed even as we are aging,” she said.
what’s not allowed and when it’s allowed.”

Children permitted to play freely with peers learn to see things through another person’s point of view and develop skills associated with cooperating, helping, sharing and solving problems.

“You have to get along with someone else, which you don’t have to do with video games,” he said.

“In general, kids have the opportunity to practice their own skills in play, whether they be psychological, physical or social skills,” he said.

“A child does not always have to be doing something for a reason or an educational purpose,” he said.

Research has shown that unstructured physical play helps reduce stress in children’s lives and that physical activity improves children’s attentiveness and decreases restlessness.

The National Association for the Education of Young Children, based in Washington, D.C., notes some examples of the value of unstructured play time:

• Play is an active form of learning that unites the mind, body and spirit. Until at least age 9, a child’s learning occurs best when the whole self is involved.

• Play reduces the tension that often comes with having to achieve or needing to learn. In play, adults do not interfere and children relax.

• Children express and work out emotional aspects of everyday experiences through unstructured play.

• The development of a child’s perceptive abilities may suffer when so much of their experience is through television, computers, books, worksheets and media that require only two senses. The senses of smell, touch and taste, and the sense of motion through space are powerful modes of learning.

• Children who are less restricted in their access to the outdoors gain competence in moving through the larger world. Developmentally, they should gain the ability to navigate their immediate environment (in safety) and lay the foundation for their courage that will enable them eventually to lead their own lives.

Schrenzel urges parents to keep the following ideas about school-age play in mind:

• No goal is sometimes OK. A child does not always have to be doing something for a reason or an educational purpose.

• Unstructured play with peers fosters socialization skills.

• Play teaches children how to get along with others.

• School-aged kids can feel stress from having too many structured activities.

• Remember how play was fun for you as a child.

Organized sports and other structured activities for children should be balanced with independent play time for exercise, hobbies, reading or other creative forms of recreation that don’t involve goal-setting or competition. Our Lady of Lourdes School eighth-grader Isaac McCoy of Indianapolis, left, competes in the Catholic Youth Organization’s City Track Meet on May 18 at the IUPUI Track and Field Stadium in a race with Andrew Hemmerlein, middle, an eighth-grade student at St. Michael School in Greenfield, and David Page, a seventh-grade student at Holy Spirit School in Indianapolis.

CHRrLDREN

continued from page 4
GARDENING
continued from page 7
on our journey back to God," she said.
Sister Joan said she grew in hope as she
sees the new life and death in her
garden. Even on the days she received
chemotherapy, "I would take my
chempack and go to work," she said. "I
just knew the verdict wasn’t in yet.
"Being in the garden was very com-
forting, being able to participate in some
way in the cycle of life—it’s just a way
that I pray and praise the presence of
God in all creation," Sister Joan said.
"When I was so sick, it gave me
energy," she added. "It gave me energy
and confidence that I could battle the
cancer—that I was not in this alone.
"I have to be careful with the energy
I use," Merrill said. "Energy is like
money in the bank. You have to be very
careful how you use it."
Merrill “to listen to my body and my
mind, stretching them to the point of
growth, but not overstretching them.
"Small, fragile human beings can grow very large, just
like that little mustard seed."

Merrill said the garden is where she
says her morning prayers.
"The garden is a natural place to pray, said Kenney, a member of Mary Our
Queen Parish in Omaha.
"Gardening allows us to use all of
our senses, but it reminds us that there
is a life process that is beyond our phys-
ical senses—God’s creative power," she
said.
"Sometimes we see ourselves as
being very insignificant, without a lot to
offer, but look at the seed and see what
it can do," she said. "Small, fragile
human beings can grow very large, just
like that little mustard seed."†

Cal workout. "From preparing the
cancer—that I was not in this alone.
And to feed the eyes."
"The fresh air and physical exercise
are bonuses, but nothing compares to
their beauty and the songs shared by
the birds are reminders to pray and give
thanks, she said.

The garden is a natural place to pray,
and to feed the eyes."
Joan. "I think that flowers are just as
important as vegetables to feed the soul
and to feed the eyes."
"The experience of God’s power to
create and to provide such abundance
and beauty in herbs, flowers, vegetables
and other plants is awesome and can
inspire us to give to other humans in
abundance," Kenney said.

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10 to 15 years to come up with an arsenal of powerful drugs before the growing number of Alzheimer’s cases overwhelms both our fiscal and physical capabilities,” Dr. Steven T. DeKosky, director of the Memory Disorders Clinic at the University of Pittsburgh, said at an American Medical Association briefing on aging in 2001. In his statement, reported on www.medem.com, he said that by 2030 the number of persons in the United States older than age 65 is expected to double from today’s 35 million to 70 million. By the year 2050, there will be 19 million people over age 85. At present, he said, 30 to 50 percent of persons over age 85 develop Alzheimer’s symptoms.

DeKosky and other researchers in the area of aging are looking at medications, diet and behaviors that could prevent or delay the onset of the disease. His research, as director of the Alzheimer’s Disease Research Center in Pittsburgh, is funded by the National Institute on Aging as well as by leading drug companies.

“Most of the prevention trials we would like to know the results of will not be completed until 2005 or 2006,” he said. Drug research is looking at methods of preventing or diminishing amyloid protein deposition in the brain, the plaque or tangles observed in the autopsied brains of Alzheimer’s patients, he said, adding that concurrent trials are needed on many different treatments. “The ability to head off the predicted massive increase in Alzheimer’s cases with prevention or treatment is going to be well worth any amount of time and money spent on research today,” DeKosky said. †

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Teens and Sex

High school students and sexual risk behaviors

<table>
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<tr>
<th>Year</th>
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<th>Have had 4 or more sex partners</th>
<th>Alcohol or drug use before last sexual intercourse</th>
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<td>14%</td>
<td>22%</td>
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<td>1991</td>
<td>46%</td>
<td></td>
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Source: Centers for Disease Control and Prevention and CDC

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Believers accept and embrace the truths of the faith

By Fr. Robert L. Kinast

My cousin, a lifelong Catholic, attends Mass every Sunday and reads the diocesan newspaper. Recently, he e-mailed a review to me about a hot book in theology, The Resurrection of the Son of God, by N. T. Wright. The author argues that Jesus’ resurrection was physical rather than a psychological transformation of his disciples or otherworldly spiritual experience.

“What really happened?” was the subject line of my cousin’s e-mail. The fact is that my cousin’s faith in the Resurrection doesn’t depend on answering that question. He is convinced by the unbroken testimony of believers for more than 2,000 years, and because it makes sense to him that God’s Son would not remain in death’s grip if his death is indeed the path to eternal life. My cousin doesn’t need overwhelming “proof” before assenting to this truth.

For others, it isn’t so easy.

For more than a year, I met with a well-educated, successful businessman who desperately wanted to find the right religious belief. He was attracted to Christianity and impressed with Catholicism, but never could convince himself that either was completely true.

Once, he asked, almost tearfully, why God doesn’t make it so clear that Jesus is the Savior of the world that no one could ever doubt it.

I explained that God seeks our free, personal response, and that诚信 is as necessary to enable us to believe without taking away our free will.

The man wasn’t swayed. For him, faith’s truth had to be a strict conclusion of logical thinking or of irrefutable evidence.

One great theologian who addressed this question of truth and faith was Cardinal John Henry Newman. In this question of truth and faith was necessary to enable us to believe without personal response, and reveals as much as was completely true.

I explained that God seeks our free, personal response, and that faith is as necessary to enable us to believe without taking away our free will.

To the degree that this assent is rooted partly from our faith tradition. This constitutes the truths of faith.

What is “truth?” Pilate asked Jesus. Most of us would probably answer that question by saying something like, “Well, a truth is something that states a fact.”

Most facts can be tested and proven in some way. Religious truths expand this category. They describe the match between a statement and a reality in which we believe, but we cannot necessarily test or prove by some observable measure. If I say “God exists,” I can back my words up with a certain amount of logic and I can appeal to the authority of Scripture, but I can’t actually produce evidence to convince a determined atheist.

What we call “the truths of our faith” are statements about reality as we believe it to be based on the authority of the community and traditions of the Church.

We have an ingrained habit of putting our way of seeing reality into words—including religious words—that bind us together and can be handed on from one generation to the next.

Believers in the first Christian centuries grappled with ways to express their understanding of Jesus Christ because their biblically based beliefs were questioned by new believers whose way of thinking was based on Greek philosophy.

One result of centuries of such grappling is the Nicene Creed, which Catholic Church teaching to be a convinced believer. And because of her example, the rest of us can give real assent to the ideals and propositions that constitute the truths of faith.

By Sr. Genevieve Glen, O.S.B.

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Believers in the first Christian centuries grappled with ways to express their understanding of Jesus Christ because their biblically based beliefs were questioned by new believers whose way of thinking was based on Greek philosophy.

One result of centuries of such grappling is the Nicene Creed, which is the most brilliant of the concepts we use to describe this.

The path into the heart of the mystery of our faith is facilitated by conceptual words, but also by the biblical poetry of speech and silence, statement and song, bread and wine, oil and water, gestures of prayer and peace, and postures of proclamation and adoration that make up liturgical worship.

Ultimately, Jesus did answer Pilate indirectly. Jesus, God’s invincible love for all humanity—enfleshed among us—redefined all reality by his life, death and resurrection. He himself, he said, is the Truth—the truth of God and the truth of humanity undistorted by sin.

As we grow in our relationship with God in Christ through study, the sacraments, prayer and a life patterned on the Gospel, we grow in our knowledge of this living Truth. But we will never fully possess this Truth. Our greatest hope is that this Truth will one day fully possess us.

(Benedictine Sister Genevieve Glen is a member of the Abbey of St. Walburga in Virginia Dale, Colo.) †
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Perspectives

From the Editor Emeritus/John F. Fink

Thirty-fourth in a series

When the Council of Constance ended the Great Western Schism, it solved one problem, but it intensified the case of conciliarism. In 1460, Pope Pius II condemned conciliarism. That’s the 34th on my list of the 50 greatest events in Catholic history.

Conciliarism was the belief of the General council of the Church possessed greater authority than the pope and could depose him. That’s what the Council of Pisa tried to do when it attempted to solve the problem of two competing popes, and the Council of Constance did when it finally solved the problem of three popes in 1417.

That was the high point of the conciliar movement, but it was not its beginning. The idea began in the 12th and 13th centuries when scholars, especially at the University of Paris, were trying to systematize the powers of the papacy. John of Paris argued that the pope was the steward of God in both spiritual and temporal matters, but that he could be removed by those who elected him.

All of this of course concerned conciliarism that stated the entire Christian community was responsible for preventing errors of faith, and if no one pope, even the pope, was bound to obey it in all that pertains to faith; and that all, even the pope, who refused to obey any legitimate council was subject to ecclesiastical and civil penalties.

It also required future popes to call central councils at regular intervals. Pope Martin V, who was elected at the Council of Constance, dutifully called a council for Basle in 1431. He died, though, before the council could meet and was succeeded by Pope Eugene IV.

He dissolved the council, but the council members refused to disperse and tried to depose Pope Eugene, electing the antipope Felix V. Eugene ignored the actions of the deposed form, conciliarism, it reconvened it first in Ferrara and then in Florence. That council is noted for its attempts at reunion with the Orthodox Church.

After that, the conciliar movement lost its steam because it was obvious that there was a danger to religious unity in the method of governing the Church by means of a council. Finally, Pope Pius II published the bull Excreberrable on Jan. 18, 1460, condemning council calls from the pope to a general council.

The First Vatican Council (1869-70) further condemned the idea of conciliarism. The Second Vatican Council (1962-65) taught the collegial nature of the Church.

Cynthia Dewes

Cornucopia/Cynthia Dewes

Remember, parents, this too shall pass

We like to say teen-agers will be the death of us, if they’re not already. Almost every comedian, talk show host, and newspaper columnist comment-ing on young people always says the same thing: all young people lack education and respect, their thoughtless involvement in sex, drugs, offbeat religions, etc.

Many teens, even the ones who seem more mature, have equally critical opinions about their elders. They think that adults, particularly parents and other authority figures, are clueless. They see authority figures, are clueless. They see

Those in the Jewish faith are even more careful in their use of God’s name than us. Parents, take heart. Like most unnerv-ing things in life, this, too, shall pass.

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

Faithful Lines/Shirley Vogler Meister

Using the Lord God’s name with respect

I’ll never get out of here.”

It wasn’t her impatience that bothered me; it was the careless way she used God’s name. I’ve been guilty of this myself, probably because I hear God’s name used so much in public—in frustration, in anger, in simple surprise.

In fact, “God” is used around like an expletive even on television. We don’t have cable TV, so I can only imagine what some people say. Every sitcom I’ve ever seen has some channel might reveal about the improper use of the Lord’s name.

Do you remember a completely oppo-site situation when a woman made heads- lines because she was in trouble with co-workers? She was reporting saying, “I can’t stand your ‘Blessed day’—or the shorter ‘Blessed day’?” And her use of God’s name was actually edifying and grace-filled.

However, it’s a different matter when the Lord’s name is taken in vain. The Second Commandment forbids the improper use of the names of God, Jesus, the Blessed Mother and all the saints. Other sins related to this are blasphemy—the opposite of the respect we owe God, oath that misuse the name of God or are false (perjury), and magical uses of the name.

Is there’s “God willin’ and the crick don’t rise” doesn’t fit into the above categories. Neither does “God bless you” or “God be with you.”

Those in the Jewish faith are even more careful in their use of God’s name than us. Parents, take heart. Like most unnerv-ing things in life, this, too, shall pass.

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

Making a Difference/Tony Magliano

Understanding the family farm’s plight

I love gardening. It strengthens the body, clears the mind and lifts the soul. And even though my fingers never will win a ribbon at the county fair, I hope to plant a garden this spring that God sends me.

Gardening reminds me of family farmers who make their living by the sweat of their brow, tending the soil and harvesting the crops that become the food we all need but sel-dom give much thought to.

Aware that the family farmer is having a difficult time surviving, but not know-ing exactly why, I decided to call Robert Gronski, policy coordinator at the National Catholic Rural Life Conference for some insight. Gronski kindly put me through a crammed course in “Agriculture 101.”

Farmers will be telling you that a great life is a busy life, but a terrible business,” said Gronski. The increasingly high costs of growing crops and the decrease in low prices farmers receive for them, makes it very difficult for small- and medium-size farms to stay in business.

“Because farmers are getting so little money for what they produce, they feel in order to survive they must grow as much as possible. This often means using every bit of land for planting. However, this overplanting leads to crop witheredness and nutrient depletion, thus making farmers more dependent on chemical fertilizers and pesticides, which in turn increases the environment and costs society as well as future generations,” said Gronski.

Farmers are getting a living wage for their crops—a generation ago most would regularly rotate part of their land, but now because of crop rotation allowed them to grow soil-enriching plants like alfalfa. Crop rotation also helped to reduce weeds. Of course there was a nationwide movement that made dangerous chemicals far less necessary.

A prime reason why farm prices are so low is that corporations, for sure, own the majority of farms and are used to buying inputs at wholesale prices. Farmers are finding that only a few corpora-tions now exist to buy seeds from and sell crops to.

Because these transnational corporations deal mainly in the high demand commodity crops of corn, beans, rice, cotton and wheat, farmers are pressed to grow only them.

Furthermore, these giant corporations can store huge amounts of crops in their own elevators, exerting significant control over the amount of commodity crops on the market—giving them great control over prices. This system is geared to help bigger farmers, not family farmers. The federal government is not helping much here. While it provides monetary subsidies, the giant corporations grow high demand crops, unfairly the large farms get most of the money. Subsidies provided to small and medium-size farmers are often not even enough to keep them in business.

All of this is squeezing the family farmer. But you can help.

Please e-mail, fax or write your U.S. senators and congressperson urging them to put a limit on the amount of subsidies to commodity crops per farm. And ask them to transfer that money to the Conservation Security Program and other conservation programs within the 2002 Farm Bill.

(Tony Magliano is a columnist for Catholic News Service.)
The Sunday Readings
Sunday, June 22, 2003

• Exodus 24:3-8
• Hebrews 9:11-15
• Mark 14:12-16, 22-26

The Book of Exodus is the source of this first reading for the Feast of the Body and Blood of Christ, or Corpus Christi, as it long was called. It is the Passover, a night on which the Church concentrates its attention upon the Holy Eucharist. This reading describes an early ritual sacrifice among the Hebrews as ordered by Moses. The victims in this sacrifice were young bulls, which repre-

It recalls Passover, that most important of ancient Jewish feasts, and still a major Jewish religious feast today. The feast commemorates the rescue by God of the Hebrew people from Egyptian slavery. The reading describes the Last Supper. This supper, so beloved among Christians, was its first Passover meal. The Gospels tell us about this aspect of the supper, not in the sense that it coinci-
ded with Passover, but if it just happened to be Passover, but that this Last Supper actually brought to fruition, and to perfec-
tions of God’s rescue of humanity from mis-

Tuesday, June 24

The Nativity of John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Wednesday, June 25

Genesis 15:1-12, 17-18
Psalm 105:1-4, 6, 9
Matthew 7:15-20

Thursday, June 26

Genesis 16:1-12, 15-16
or Genesis 16:6b-12, 15-16
Psalm 106:1-5
Matthew 7:21-29

Feast of the Most Holy and Body and Blood of Christ/
Msgr. Owen F. Campion

Q

Calling a priest ‘Father’ is old custom in the Church

A

The following is an expanded version to the question, which obvi-
ously I should have included in that col-

A
The practice of calling clergy Father began in the earliest centuries of Christianit

The practice of calling clergy Father began in the earliest centuries of
Christianity. It has been used ever since, although through the ages the term was ap-
plied more commonly to monks than to secular, or diocesan, priests. Some non-Roman Catholic denominations still observe the custom, at least occasionally. Protestants, however, gener-

Q

What does the Catholic Church teach should be done with the body of a fetus that has died during pregnancy? (Indiana)

A

According to the directives followed in Catholic hospitals (and to a large degree in many other hospitals), a fetus that has died normally is given proper burial regardless of how mature that fetus is, as “is consistent with the dignity of the human body.” I say “normally” because in some instances there may be serious reasons why a burial is not permitted, such as the need to use the fetus for laboratory study and observation) or it may even be impossible. Since a fetus is less than an inch long even after four or five weeks, it is entirely possible, for example, for a miscarriage (spontaneous abortion) to have occurred several days before the mother or doctor would be aware of it. ♦
The Active List

The Active List welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone.

Notices must be in our office by 10 a.m. Monday the week before publication. Please list name, address, phone number, and cost, if any. Include a phone number for verification. Submit announcements to: The Active List, The Criterion, 1001 N. Pennsylvania St., Indianapolis, IN 46204 (located on 925 N. Indiana St., Indianapolis). 100th Anniversary Summer Festival. Fri., Sat., Sun. 1-10 p.m., children’s pavilion, gospel explosion, food. Information: 317-926-3324.


Catholic Charities Renewal, prayer meeting, 1:45 p.m., $3 admission fee. Information: 317-787-3412.

Holy Name Parish, 89 N. 17th St., Indianapolis. 7:30 p.m., Spanish Mass. Information: 317-236-1505.


St. John of Ave Maria Parish, 421 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-0479.


Thank you for reading naturally.

317-831-4142. or log on to Schoenstatt Web site at www.schoenstatt.com/~eburwink

Indianapolis. “Reading the Bible with Understanding from Beginning to End.” Mass 5:45 p.m., class 6:30-7:45 p.m. Information: 317-236-1521 or e-mail jlmguerreiro@marchbnn.org

St. Elizabeth’s Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis. Open house and presentations about teen-age residential and community facility, 7 p.m. Information and reservations: 317-787-3412, ext. 39.

Daily
Indianapolis. 22nd Medjugorje Anniversary Celebration, rosary, 6:30 p.m. Mass, 7 p.m.

St. Nicholas Dr., Sunman. 23rd Mass, 3 p.m. Information: 812-829-3082.


Sanctuary, 7 p.m. Information: 812-623-2964.


St. John of Arc Parish, 421 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-0479.


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


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Confraternity House of Prayer, 5650 E. 46th St., Indianapolis. Sunday silent prayer hour, 7 p.m. Information: 317-543-0154.

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The Active List, continued from page 16

We restore joints & inspire strength.

In your mind, you’re the same person you’ve always been. Ready to walk, run, play and compete like you always have. It’s your body that won’t cooperate. Maybe it’s an old sports injury. Or a recent fall or arthritis. There are hundreds of reasons you may not be as active as you used to be. Fortunately, there’s one place you can count on to help. The Center for Joint Replacement Surgery at St. Francis Hospital & Health Centers, Beech Grove and Indianapolis.

The Center is part of a complete program providing expert diagnosis and treatment of orthopedic injuries and arthritis. Here, you’ll experience quality care from orthopedic specialists who are leaders in the field of knee and hip replacement surgery as well as state-of-the-art joint restoration. The comfort and security of private rooms, backed by all the benefits of a full service hospital. And an entire team committed to doing everything you can to help you regain your strength, and re-energize your life.

Inspired to learn more? For information on our comprehensive Orthopedics program, including the Center for Joint Replacement Surgery, call (317) 782-7997.

The Center for Joint Replacement Surgery has earned five stars from Healthgrades, an independent rating service for our work in knee replacement surgery. And, we’re ranked in the top 10% in the nation for total joint replacement.

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### Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

### Classified Ads, The Criterion

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  - For Sale: 1999 SUN SPORT 32’ RV by Gulf Stream, Ford V10 eng., 10,000 mi., 1 slide-out, back-up monitor, leveling jacks, frt. & rear air, 4 bunks. Non-smoker. 8300 Rahke Road, Beech Grove, IN 46107
  - 1600 Albany Street, Indianapolis, IN 46222
  - 317-965-3336

- **Real Estate**
  - **Ask me about my GUARANTEED Sale Program!**
  - **Steve J. Sargal, REALTOR**
  - 317-507-8883

- **Home Improvement**
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- **Rosaries**
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  - 312-363-3009 317-795-5999

- **For Sale**
  - **1999 SUN SPORT 32’ RV by Gulf Stream, Ford V10 eng., 10,000 mi., 1 slide-out, back-up monitor, leveling jacks, frt. & rear air, 4 bunks. Non-smoker. 8300 Rahke Road, Beech Grove, IN 46107
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- **Roofing**
  - **For Sale**
  - **1999 SUN SPORT 32’ RV by Gulf Stream, Ford V10 eng., 10,000 mi., 1 slide-out, back-up monitor, leveling jacks, frt. & rear air, 4 bunks. Non-smoker. 8300 Rahke Road, Beech Grove, IN 46107
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- **Apartment To Rent**
  - **3261 31st St.**
  - 317-257-2897

- **Vacation Rentals**
  - **For Rent: 2BR/2BA, pool, tennis. Available in 2003.
    - 317-257-2897

- **DIACONATE continued from page 10**

### Youth Minister

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- **St. Barnabas Catholic Church**

- **Saint Meinrad**

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- **Baptist**

- **All Saints**

- **Holy Trinity Catholic Church**

- **Other Ministries**

### Director—Day Care

**Holy Trinity Community Day Care and Kindergarten i s a sea rching for a new director. The Day Care is located in Indianapolis, Indiana, in a pre-K and Kindergarten environment.**

- **Center i s open from 6:00 a.m. to 5:30 p.m. y eart o year and i ncludes an academic curriculum.**

- **Resumes should be sent to:**

  - **Fr. Kenneth Taylor**
  - Holy Trinity Catholic Church
  - 2618 W. 11th St.
  - Indianapolis, IN 46222

### Advertise in The Criterion!

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**Summer Festival**

Children enjoy a swing ride and other activities at the annual Italian Festival at the Archdiocese of Indianapolis, in downtown Indianapolis, Indiana, on June 28th. (Photograph by Donna Blake)
If you are planning your wedding between July 1, 2003 and February 1, 2004, we invite you to submit the information for an announcement on the form below.

**Marriage Supplements**

**July 25, 2003, issue of The Criterion**

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**Use this form to furnish information**

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If you are planning your wedding between July 1, 2003 and February 1, 2004, we invite you to submit the information for an announcement on the form below.

**Pictures**

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photographs. The picture must be well-lit and be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

**Deadline**

All announcements and photos must be received by Wednesday, July 9, 2003, 10 a.m. (No announcements or photos will be accepted after this date).

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**Protection of Children and Young People**

Initially adopted by the bishops last June and revised last November.

A CNS source who asked not to be identified said that as of early June about 135, or two-thirds, of the nation’s dioceses and eparchies had turned in their responses to the John Jay survey.

In criticizing Keating’s complaint that he was resisting the study, Cardinal Mahony said that last January, before the study had been initiated, he wrote to the Office for Child and Youth Protection urging “a large ‘broad collaboration with the bishops ... in developing a sound and comprehensive statistical matrix’ on the extent of the problem.

In the letter, made available to CNS, the cardinal said, “I am most anxious to give our people a complete statistical overview,” but he emphasized a need for a comprehensive survey instrument that would take account of the diversity of possible cases a diocese might have.

Cardinal Mahony also said that in March, when he met with the board’s research committee and learned that only $250,000 had been allocated to the study, he wrote to Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, urging him to seek additional funding from foundations. The cardinal wrote that he thought $4 million to $6 million would be needed to conduct an in-depth, first-rate study.

The cardinal wrote to Bishop Gregory again in April, after receiving questionnaires for the John Jay study. He criticized “obvious and numerous flaws” in the questionnaires and said the bishops should demand a more comprehensive study than the one under way.

Other documents obtained by CNS were also critical of the John Jay study.

A lengthy “white paper” by Archbishop Alex J. Brunett of Seattle said the study “does not meet the generally accepted criteria for adequate research.” He urged a committee, after receiving the questionnaires for the John Jay study. He criticized “obvious and numerous flaws” in the questionnaires and said the bishops should demand a more comprehensive study than the one under way.

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**Mid-East violence**

An Israeli soldier points his gun at a Palestinian approaching an army checkpoint at the entrance of Hebron on June 15. Pope John Paul II warned Israelis and Palestinians of an “enormous and grave crisis of violence and reprisals,” and appealed for justice and forgiveness on both sides to escape the deadly cycle.