WASHINGTON (CNS)—The clergy child-sex abuse crisis has thrown light on a major problem throughout the United States that is still much in the shadows.

Child-sex abuse is grossly underreported and underinvestigated, making a comprehensive national picture difficult to develop, according to experts researching the issue.

But, they added, it is a national problem that cuts across professions and organizations dealing with children.

Most abusers are not strangers but individuals who are well-known to children, including relatives, friends and people in positions of trust, said experts interviewed by telephone by Catholic News Service.

“As a ballpark figure, in excess of 200,000 children a year are sexually abused in the United States,” said David Finkelhor, director of the Crimes Against Children Research Center at the University of New Hampshire.

Sid Johnson, president of the nonprofit Prevent Child Abuse America, said about 500,000 reports of child-sex abuse are made yearly to state child-protection agencies.

His organization estimates that 20 percent of women and 5 to 16 percent of men in the United States experienced sex abuse as minors.

In statistics lacking include:

• Data on the number and percentage of adults who sexually abuse children.

• Figures on the number and percentages of adults associated with professions or organizations working with children who sexually abuse minors.

Groundbreaking for any organization will be the U.S. bishops’ release of statistics on Feb. 27 on the number of priests and deacons who have been accused of sexually abusing a minor between 1950 and 2002, said experts.

Experts noted that sexual abuse does not have to be physical. They said it can be verbal, involve the showing of pornography or other non-physical acts.

Church leaders, gay groups debate same-sex marriage coast to coast

WASHINGTON (CNS)—As gay rights groups and Church leaders from Boston to San Francisco continued to debate the gay marriage issue, Catholic bishops reiterated their opposition to same-sex marriages while stressing that their support for traditional marriage should not be seen as an attack on or discrimination against homosexuals.

In Boston, legislators spent two days at the Massachusetts Statehouse in impasioned debate over a proposed constitutional amendment to ban same-sex marriages. The session ended in a stalemate on Feb. 13, and the topic was to be taken up again on March 13.

During a Feb. 8 outdoor rally in Boston, Archbishop Sean P. O’Malley told participants that those speaking out against same-sex marriages were not “hate-mongering” as some people have accused them of doing.

“We are here because we are concerned about marriage and about family,” said the head of the Boston Archdiocese. “Good, strong marriage and family are good for our country, for society.”

The archbishop noted that the legalization of same-sex marriage will not cause strong, loving marriages to fall apart, but it will influence how marriage and family are thought of in the future.

He pointed out that currently one-third of American children are born out of wedlock. If the states change the laws about marriage, he predicted, in 10 to 20 years “many more children will be born out of wedlock, many more divorces will take place, fewer children will be born,” he said.

Evangelization needs to be a part of everything that the Church does.

That’s one of the central tenets of a new archdiocesan evangelization commission, whose members are involved in many different aspects of ministry in the Church.

Karen Oddi, associate director of faith formation for the archdiocese, also took over as evangelization coordinator after Jesuit Father Joseph Folzenlogen was reappointed by the Chicago Province of the Society of Jesus.

Father Folzenlogen had a commission that was made up of representatives from the various secretariats of the archdiocese in order to stress that evangelization is everybody’s job.

Charles Gardneur, executive director for spiritual life and worship, has served on that evangelization commission since 1994, and is on the new commission.

“The ultimate purpose of our work in the Church is evangelization—to bring the person and message of Jesus Christ to all whom we serve,” he said.

In the wake of the Disciples in Mission program, along with the desire to reach out to inactive Catholics, form more small Church communities and expand adult faith formation efforts, Oddi knew that the old commission needed to have a broader membership.

So she built upon the previous commission, striving to bring into the new commission “all these people with gifts and many dimensions of Catholic evangelization.”

New evangelization commission focuses on Disciples in Mission

By Brandon A. Evans

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Indianapolis parish’s Lenten series attracts well-known speakers

By Brandon A. Evans

Each year, a small Indianapolis parish manages to get nationally known speakers to come to town for a special Lenten series.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will present its fourth annual Lenten Speaker Series, titled “Spirtuality, and Spirituality,” on four Wednesdays in Lent: March 3, 10, 24, and 31.

Each evening, there will be Mass in English at 5:45 p.m., a light, meatless dinner at 6:30 p.m. and a presentation at 7:15 p.m. Questions and answers will end by 8:30 p.m. and a book sale will immediately follow the program.

The series’ theme is “Know Thy Faith.”

“Yes, I’m really excited about this year’s series because we’re going to be addressing some very important contemporary subjects,” said Bruce Konicek, a member of the parish and the event’s organizer.

“By addressing these predictions are geared for adults who are eager to learn more about the Catholic faith, especially about topics that require some time to explain,” he said.

The first speaker will be Jesuit Father Joseph Fessio, chancellor of Ave Maria University in Naples, Fla. He will present “The Crisis in the Church and Her Response” on March 3.

Fessio is the founder and executive director of Ignatius Press, the founder of Campion College of cards and The Cornellian, a weekly newspaper at St. Ignatius Institute at the University of San Francisco, and the publisher of The Catholic World, Catholic News, Homiletic and Pastoral Review and Catholic Faith.

Fessio will discuss the [clergy sex abuse] crisis within the Church and how she has responded thus far and where she intends to proceed,” Konicek said.


“Paul Tilthagen will talk about the criticism of non-Catholics in books like the Left Behind series,” Konicek said. “He will talk about the Church’s teaching on eschatology and give us some important information to defend the Catholic position on non-Catholics.”

The series will take a break for St. Patrick’s Day, and for the week with Father John Trigilio of the Diocese of Harrisburg, Pa., who will present “Seeing with Catholic Eyes: Reintroducing the Faithful to the Catholic View of the World” on March 24.

Trigilio is the president of the Confraternity of Catholic Clergy and co-author of Catholicism for Dummies.

He will talk about “various myths and legends about our faith while critiquing books like The Da Vinci Code,” Konicek said.

Conventional Franciscan Father John Griggs, a retired director and statistical assistant of the National Catholic renewal organizations, including the Pope John Paul II Eucharistic Association of Catholic Women, said “Understanding the Eucharist as the Fulfillment of the Old Testament Passover Meal” on March 31.

Mgr. Joseph F. Schaeuer, vicar general and pastor of Holy Rosary Parish, said that while all the speakers are first-rate, he is especially looking forward to Father Griggs’ talk.

The presentation will kick off the revival of the practice of a “Forty Hours Devotion” at the parish, which consists of continuous prayers for the day that the devotion will take place.

When this year’s series is done, Konicek said, he hopes that “people will walk away having more confidence in their faith. This year, by discussing those continuous challenges within and outside the Church, we deepen our understanding and take [advantage] of the numerous treasures of our Church.”

There is no cost for these events except a free-will donation.

For the first year of the series, Mgr. Schaeuer said that he presented a series of apologetics and hoped to get a dozen people. He ended up with about 40 each session.

For the next year, Konicek helped organize speakers and went with a pro-life theme. Last year, the theme focused on the family.

“‘I think people who want to make a change will go there,'” Konicek said.

Also, as the series is fixed in Lent, it gives Catholics the chance to add some things into their schedule.

“Attending Mass and time for prayer seem to be a fundamental of anyone’s Lenten practice,” Mgr. Schaeuer said. “With this series, we want to bring each Mass. This sacrament too is a ‘must’ for Lent. The meal is simple, not fancy. It provides nourishment for the spirit and meeting new Catholic friends of all ages.”

“I think people who want to make a change in their daily routines for the Lenten season see the [Spaghetti and Spirituality] series as an opportunity to dedicate an entire evening to their faith,” Konicek said.

(Reservations for each presentation are requested no later than 5 p.m. on the Monday before the actual presentation. For more information or to make reservations, call 317-536-4478.)

Corrections

Benedictine Father Noah Casey is the administrator of St. John the Evangelist Parish in Indianapolis. The parish name was listed incorrectly in a caption on page 3 of the Feb. 13 issue of The Criterion.

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Page 2 The Criterion Friday, February 20, 2004

The Percentage of women borrowers is considered a risk

A growing awareness of the child sex abuse problem has led many organizations to develop prevention programs and policies, even before the clergy scandal erupted in early 2002, said experts.

Among the leaders are two major private organizations promoting adult-youth interaction—the Boy Scouts of America and Big Brothers Big Sisters of America. Neither releases detailed figures about child sex abuse in their ranks, but both have developed curriculum and programs to prevent child sex abuse. This includes immediately throwing out abusers.

Mack Keown, chief operating officer of Big Brothers Big Sisters, said from three to seven child sex abuse incidents are reported each year with about half ending up in a court conviction or an admission of guilt. He said the number has been declining in the 12 years he has been associated with the organization.

Big Brothers Big Sisters currently supervises nearly 15,000 one-on-one relationships between adults and youths.

Greg Shields, national spokesman for the Boy Scouts, which has more than 3 million boys under 18 in its programs, cited privacy for not releasing child sex abuse data.

The bottom line in these reports is that the greatest danger is men abusing girls.

Regarding the lack of data on abuse for organizations that work with children, Finkelor said many groups keep track of the figures but do not release them.

Monica Applewhite, president of Praesidium Religious Services, which develops personnel screening programs for Catholic and other Church groups, said organizations are afraid to publish such statistics because the numbers could be used against them in civil lawsuits.

“We don’t want to create a database,” said Applewhite. “Such a database can be used to profile out of the organization and that the organization is responsible.”

The bishops’ decision to release the data is “unprecedented” and “courageous,” said Applewhite.

“Plaintiffs’ attorneys will use it [the data] against the Church,” he said.

“The bishops are saying: Yes, we will be held accountable,” Applewhite said.

The U.S. bishops’ national data was compiled by the John Jay College of Criminal Justice in New York based on statistics from all Roman Catholic dioceses across the country. The study was mandated by the bishops’ “Charter for the Protection of Children and Young People” in February 2002.

On Feb. 27, the bishops also plan to release another study, done by its lay National Review Board, that looked at the causes of the clergy sex abuse crisis.

Regarding public school systems across the country, there are no comprehensive figures for educators who have abused students, said Charol Shakeshaft, who is preparing a national report on child sex abuse by educators in public schools for the U.S. Department of Education. The report is mandated by federal law.

A national survey of 2,064 students in 2000 showed that 9.6 percent of public school students admitted to sexual harassment or abuse by public school employees, mostly educators. The survey was funded by the National Institute of Educational Policies at Hofstra University in Huntington, N.Y.

The survey, done by the American Association of University Women, has strict policies and programs to prevent child sex abuse in their ranks, but both have developed curriculum and programs to prevent child sex abuse. This includes immediately throwing out abusers.

The percentage of women borrowers is considered a risk.

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Among the leaders are two major priv-
Archdiocese honors teachers for service and commitment

By Brandon A. Evans

Catholic teachers from around the archdiocese were honored for their years of service and exemplary teaching last week.

More than 300 people attended the 2004 Tribute to Teachers on Feb. 11 in Indianapolis. The annual event, which features the Blessed Mother Theodore Guérin Excellence in Education Award, is in its third year.

“Tonight we gather to celebrate the wonder of God’s constant care and blessing to and through our Catholic schools, and those whose dedication makes those schools possible,” said Msgr. Joseph F. Schaedel, visir general, at the beginning of the event.

“Whether you come from near or far, your presence here tonight is a welcome sign of your commitment to the mission of Catholic education,” said Archbishop Daniel M. Buechlein.

“With our parents and families, you are the key to the mission of our Catholic Church’s … mission of education, and you are the key to the present and future of our school and Church as well,” the archbishop said.

The evening featured a four-part video produced by Steve Eslin of St. Monica School in Indianapolis, which showed various teachers answering questions about why they became Catholic educators and what made them want to learn.

Msgr. Joseph F. Schaedel, left, reads the names of those teachers honored with the Mother Theodore Guérin Excellence in Education Award during the 2004 Tribute to Teachers on Feb. 11 in Indianapolis.

“Just like Herb Brooks saw a tremendous amount of potential in his hockey players, and convinced them of that potential, you too see that potential in your students every day,” she said. The archbishop reminded the teachers that they have a “serious responsibility” to live up to.

“The way you do what you do, how you live, how you treat others, will long be remembered by the impressionable young minds committed to life to be successful leaders,” she said.

Brian Moyer
St. Matthew School, Indianapolis

Mary Hall
Rancill High School, Indianapolis

Nancy Hartman
Catholic High School, Indianapolis

Mary Helliger
St. Barnabas School, Indianapolis

Nancy Hepp
St. Simon School, Indianapolis

Cathy Hill
Holy Name School, Brookville

Marinell Hinze
Holy Spirit School, Indianapolis

John Horringer
St. Michael School, Indianapolis

Purification Josom
Our Lady of Lourdes School, Indianapolis

Judy Kochel
Holy Family School, St. Mary School, New Albany

Kyle Koelling
St. Lawrence School, Lawrenceburg

Barbara Kreekheber
Our Lady of the Greenwood, Greenwood

Aimee Lovegrove
St. Ambrose School, Seymour

Mary Manchir
St. Elizabeth Seton School, Richmond

Barb Mauch
St. Monica School, Indianapolis

Patty Maurer
St. Patrick School, Terre Haute

Betty McCas
Our Lady of Providence Jrs/Sr High School, Clarksville

Mary McCay
Central Catholic School, Indianapolis

Jan Megel
St. Mary School, North Vernon

Carolyn Steilberger
St. Judas School, Indianapolis

Brian Moyer
St. Matthew School, Indianapolis

ChristineNichols
St. Mary School, Rushville

Paula Owen
St. Malachy School, Brownstown

Ruth Pudgett
St. Vincent de Paul School, Bedford

Mary Vinters
St. Joan of Arc School, Indianapolis

Anne Woods
St. Joseph School, Shelbyville

Sister Javelyn CM
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Should bishops sanction pro-abortion politicians?

While he was bishop of the Diocese of La Crosse, Wis., the new archbishop of St. Louis, Raymond L. Burke, made news when he forbade Catholic lawmakers who support abortion or euthanasia from receiving Communion.

He published a notification in his diocesan paper, The Catholic Times, that said failure on the part of Catholic legislators to uphold the natural and divine law regarding the inviolable dignity of all human life is a grave public sin and gives scandal of all the faithful. Then, quoting canon 915 of the Code of Canon Law, he said that Catholic legislators of the diocese “who continue to support procured abortion or euthanasia may not present themselves to receive holy Communion. They are not to be admitted to holy Communion, should they present themselves, until such time as they publicly renounce their support of these most unjust practices.

Canon 915 says, “Those upon whom the penalty of excommunication or interdict has been imposed or declared, and others who obstinately persist in manifest grave sin, are not to be admitted to holy Communion.”

Bishop Burke promulgated this document on Nov. 23, but it was not published in the diocesan paper until the Jan. 8 issue. Meanwhile, the Vatican announced the bishop’s appointment to St. Louis on Dec. 2. The question has arisen whether or not the decree can be enforced while the Diocese of La Crosse has no ordinary and whether or not his successor will enforce it.

Nevertheless, now that a bishop has taken this action, the question naturally arises whether other bishops will follow suit. Should they? We are not privy to private conversations among bishops, but it would be strange indeed if the bishops were not discussing among themselves what Archbishop Burke did.

Was this a good move and should more bishops do it? Fortunately, we don’t have to make that decision because it puts the bishops between a rock and a hard place. They have to decide what is most prudent because any action on their part would be divisive, and the Catholic Church in this country is already severely divided.

There are those who have no doubt that the bishops must follow Archbishop Burke’s lead because, they feel, it is a matter of preventing the desecration of the Eucharist by those who receive it unworthily. Many of these people believe that the bishops should go further and combine anti-abortion legislation with the issue of Eucharist.

At the opposite end of the ideological spectrum are Catholics who believe that the bishops have no business getting involved in politics and have no right to tell Catholic legislators what they can and can’t do. Besides, they believe, those legislators are following the wishes of their constituents, many of whom are “pro-choice Catholics.”

Then there are those who believe that the bishops, and the Catholic Church in general, would lose a public relations battle in the secular media if they tried to punish Catholic legislators. Any sanctions against legislators would be turned into martyrs. It would be particularly unwise, these people believe, to take such action during an election year, especially one during which it appears a Catholic will be nominated for president.

All the more reason to take such action, members of our first group would say. Remember how Cardinal John O’Connor stood up to New York Gov. Mario Cuomo and vice president Walter Mondale? Cardinal O’Connor candidate Geraldine Ferrarro over the issue of abortion, they would point out. Yes, he did. He did emphasize the teachings of the Catholic Church in opposition to their stand that they were not obligated to “impose” those teachings on those who didn’t accept them. But he also refrained from going as far as Archbishop Burke has. He did not tell them that they must refrain from receiving Communion.

It’s a tough time to be a bishop. On the one hand, bishops have an obligation to teach the sanctity of human life and to emphasize to Catholic legislators that they may not ignore those teachings during the legislative process. On the other hand, bishops also have an obligation to use the cardinal virtue of prudence to decide how far they should go in exerting their moral authority.

— John F. Fink

Opinion

Be Our Guest/Robert J. Brody

Legislature must consider the future of Catholic hospitals

Nearly 44 million Americans are living without health insurance coverage. In keeping with our missions, St. Francis Hospital & Health Centers and other Catholic hospitals are committed to caring for the poor, uninsured and vulnerable in the communities we serve.

A study by the Catholic Health Association of the United States confirmed the prominent role that Catholic hospitals play as a major source of care for the uninsured and underinsured. It showed that cities rely on Catholic, not-for-profit hospitals and the physicians who serve with them to provide care to all, serving as the medical safety net for those in need.

For-profit specialty hospitals and other facilities are not new, but the nature and pace of their growth is. Concern is mounting that the growth of niche providers will undermine access to health care services for communities across Indiana. That concern is based on several factors:

Niche providers often do not serve the broader community. These providers tend to carve out the more profitable services and to serve the well-insured patients. They leave the community hospital to provide unprofitable services, such as trauma and neonatal services, and to care for all patients, regardless of ability to pay.

Niche providers undercut the ability of community hospitals to meet the needs of the broader community. As profitable services are drawn away from community hospitals, it becomes more difficult to support services needed in the community that are unprofitable. Trauma centers, burn units, neonatal services and emergency departments are seldom self-supporting. Caring for the uninsured, Medicaid patients and others who have limited coverage can only be accomplished if the hospital can rely on revenues from services with a positive margin. If the profitable services and well-covered patients are removed from the community hospital, its ability to continue meeting the needs of the entire community deteriorates.

The Indiana Legislature is considering this timely issue. Several bills have been introduced, including a call for a two-year moratorium on the construction of health care facilities while a study committee examines the effect of niche providers. This would allow time for the legislature to hear from all interested parties and to develop the best plan for the future of Indiana.

Certainly, the environment has changed, and hospitals and physicians are challenged by the deteriorating economics of health care delivery and the rapid advancement in technology. If not-for-profit, community hospitals hope to remain viable, they should be allowed exemptions to the proposed moratorium to permit ambulatory care projects conducted in conjunction with their local medical staff members, as well as the upgrading of facilities and services, to adapt for new technology.

For the legislature to truly assess the impact of specialty care providers, they must consider their consequences on not-for-profit hospitals, and whether the needs of the community are better served by niche providers’ continued presence and unbridled growth.

(Newsletter, Robert J. Brody is president and chief executive officer of St. Francis Hospital & Health Centers, based in Beech Grove.)
At any rate, one day I was talking with someone who unselfconsciously described the path of his conversion, which was also the path of his return to the Catholic faith and a new love for the Mass. He told me that even in the years when he was not practicing the faith, he would go to Church on Ash Wednesday to receive the ashes. And every year, he would resolve to attend Mass on the Sundays of Lent, although for a few years it didn’t happen. But finally, one Lent, he kept his resolution and got himself to attend Mass even though he had been out of practice. A tenacious faith led to faith and now he attends Mass daily. It is where he finds strength and the meaning of his life.

As most of us know, Ash Wednesday is one weekday when our churches attract lots of people. The visual image of the imposition of ashes strikes a chord in our Catholic (and sometimes non-Catholic) hearts. It triggers a deeper sense of our Catholic (and sometimes non-Catholic) hearts. It triggers a deeper sense that again and again we need conversion. It is important to recognize that the chord that is struck, the attraction to Ash Wednesday ritual, is a nudging by the Holy Spirit.

With this wisdom in mind, the Church intends the ritual of ashes to call us once more to conversion. It is actually a call to trust in God’s mercy. The man who told me how the path of his conversion began with that annual return to church for ashes also told how his attendance at Mass strengthened the practice of the faith in so many ways.

We pastoral leaders are deeply concerned about the lackadaisical—take it or leave it—approach that too many Catholics have toward Sunday Mass. Surely our faith is not just a hobby that we embrace when we feel like it. Attendance at Sunday Mass is a serious requirement of our Church, not to add some arbitrary rigor to the practice of the faith, but because we need the grace of the Eucharist to sustain us in life. More fundamentally, we need to express our dependence on God, humbly and gratefully. I urge Mass attendance as a practice during the Lenten season, and of course, beyond.

Sunday Mass is not merely about the community gathering for the practice of faith because Jesus Christ suffered, died and was raised from the dead for our salvation, although that should be reason enough. Emphasis on the communal aspect of Sunday Eucharist is truly important. But we must not forget that worship is also an important individual action as well. It is not an either-or proposition. And it is not only important that as individuals we participate in the common prayers of the Mass. It is also important that we participate in the silence of our hearts. It is important that we be receptive to the message of God’s Word because receptive listening is also a form of participation. It is important that, in reverential awe, we worship Christ, whose Body and Blood we receive in Communion.

By the power of the Holy Spirit, Jesus Christ offers us the gift of his love—we call this sacramental grace. This gift is ours individually, and it is ours as a community of faith. We may not see that grace with our eyes, but it is a mystical gift that we all receive and need. And so we approach Mass with a sense of reverence and with a heart as open as we can muster.

One thing is certain, if we do not attend Mass, we won’t receive that grace that strengthens our faith for the journey of life. Sure, it takes effort to be there, and it takes an effort to open our hearts with interior reverence. It may not seem mystical much of the time, but we recognize the power of that gift in those times when life is just plain tough—for with the presence of Christ in our hearts and in our churches we are never alone. The Eucharist and the sacrament of penance and reconciliation can deepen this sense of presence in each of us according to our need.

And so, like the man who found his way back to the faith by beginning to go to Church on Ash Wednesday and the Sundays of Lent, I am confident that all of us can find new meaning and value in the Mass. We can build a new trust in God’s mercy.

Keep in mind that at every Mass the mystery of Christ’s death on the cross and his rising are mystically represented. During Lent, in a new way with a father’s love, God offers us consolation and peace at the foot of his son’s cross. Let’s place ourselves there.
The Focolare Movement and the Muslim Community

Locally, Nationally and Universally*

from 11 a.m. to 4 p.m. on Feb. 29 at Martin University, 2171 Avondale Place, in Indianapolis. It will be an encounter in the spirit of universal brotherhood as Christians and Muslims from throughout the Midwest present their shared experiences. Registration will be at 11 a.m. and there will be a pot-luck lunch. The cost is $5 per adult; children under 18 are free. For more information, call Mikal Shaliar at 317-549-2814 or John Mundell at 317-844-5918.

St. Christopher Parish, 5301 W. 16th St., in Indiana-

apolis, will host a Catholic Women's Convocation titled “Rejoicing with Those Feisty Gospel Women” from 8 a.m. to 3 p.m. on March 6. There will be morning and afternoon workshops, lunch and a keynote address by Kathy Coffey, author of several books, including Hidden Women of the Gospels. The cost for the event is $40 per person. The registration deadline is Feb. 22. For more information, call 317-241-6314, ext. 100, or log on to www.saintchristopherparish.org.

St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis will host fish fries from 4:30 p.m. to 7:30 p.m. of the Friday before Lent in the school cafeteria, 1401 N. Bosart Ave. Complete dinners will be available, along with an ala carte menu. There will also be Stations of the Cross each Friday at 6 p.m. For more information, call 317-357-8352.

VIPs . . .

Harold and Catherine Dallmann, members of St. Anthony of Padua Parish in Clarksville, celebrated their 60th wedding anniversary on Feb. 9. The couple was married on that date in 1944 at the former Holy Trinity Church in New Albany. They have two children: Mary Pat Jolly and Robert Dallmann. They have six grandchildren and seven great-grandchildren.

Joyce Rousse, a 2002 graduate of the Saint Mary-of-the-Woods College Master of Arts in Earth Literacy program, was recently notified that her song, “We Are One,” was chosen by the United Nations’ Educational, Scientific and Cultural Organization (UNESCO) for its “New Songs for Peace” project. The song was from Rousse’s “Love Large” CD. She has been a Nashville, Tenn., songwriter and performer for more than 14 years and has had her songs used as theme songs for a number of events, including the national celebration of the 75th anniversary of Women’s Suffrage. Her song for that event was “Standing On The Shoulders,” and it premiered at official ceremonies in Washington, D.C. Rousse performs under the name “Earth Mamah,” which was the name of her first album of family music.

Steven Ackman has joined the Sisters of Providence staff as the executive director of financial operations. Ackman most recently served as controller for Garmong Construction and Hannum, Wagle and Cline Engineering in Terre Haute. Before that, he worked for a financial management company, where he was responsible for all financial decisions for two home health agencies and a nursing home. He also served as assistant controller and acting controller at Silver Cross Hospital in Joliet, Ill. Ackman is a certified public accountant who is the former treasurer for the Terre Haute YMCA. He replaces John Brell, who retired on Dec. 31 after six years of service.

The Sisters of St. Francis Health Services Inc. recently announced that Dr. Wortho Holt Jr. has been appointed the executive vice president and chief operating officer for St. Francis Hospital and Health Centers in Indianapolis, Beech Grove and Mooresville. Holt is the past president of the Indiana Academy of Family Physicians and a past president of the Sigma Medical Society. He has served on the Indiana Medical Licensing Board, the Indiana Medical Education Board, the Sagamore Health Network’s board of directors and the St. Francis Health Network Board. Holt has been a member of the St. Francis medical staff since 1994.

Awards . . .

St. Paul Hermitage resident Marcella Kappes will be traveling to the Cincinnati Museum Center at Union Terminal to see the traveling exhibit “St. Peter and the Vatican: The Legacy of the Popes” on Feb. 26. There are seats remaining that will be available on a first-come, first-served basis for $30 per person. For more information or to make a reservation, call the parish office at 317-831-4142.

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

Rated A-III (Adults) because of an implied sexual encounter, fleeting drug content, brief violence, and recurring crude language and humor, as well as profanity.

Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

50 First Dates (Columbia) Rated A-III (Adults) because of recurring crude humor and language, as well as innuendo, a casual attitude toward sex, including several implied sexual encounters, some drug references and comic violence. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Operation Rice Bowl 2004

February 25 – April 10, 2004

Operation Rice Bowl is the official Lenten program of Catholic Relief Services, and calls Catholics in the United States to promote human dignity and foster solidarity with the poor around the world through prayer, fasting, learning and giving.

Please join us and participate with your family in Operation Rice Bowl this Lent.
SPRED Program sponsors dinner to fund vital ministry

By Brandon A. Evans

Each year, the Special Religious Education Program (SPRED) of the archdiocese has one big chance to raise funds for its vital ministry to Catholics with disabilities.

That chance is on March 13 when the program will host its annual dinner-dance at 6:30 p.m. in the Heritage Ballroom at the Marriott House Hotel, 1801 W. 86th St., in Indianapolis.

The evening will have a Caribbean theme, and the keynote speaker will be St. Malachi parishioner Joe Staysniak of Brownsburg, a member of the WIBC radio (1070 AM) sports staff since 1996.

Staysniak formerly was an offensive lineman for the Buffalo Bills and the Indianapolis Colts in the National Football League. While with the Bills, he played in two Super Bowls.

There will also be a silent auction. Tickets cost $50 per person.

The focus of the evening is on the disabled people that the SPRED Program helps, and on giving them an enjoyable evening.

The goal of SPRED is to offer special-favored catechesis to Catholics with disabilities at parishes around the archdiocese by making use of small-group programming.

Individual parishioners are trained by SPRED then partnered with a parishioner with a disability and, along with a group of similar partners, they grow in friendship and foster catechesis.

“The reason parishes need programs such as SPRED is that we have many members of our faith community that do not learn in ‘conventional’ ways,” said Mary Pat Torbeck, a member of St. Malachi Parish in Brownsburg.

Two of her four children—both boys—suffer from autism and are involved in SPRED.

“The boys are nonverbal and learn in a very concrete way,” she said. “They learn best in a more ‘full sensory’ way.”

Their SPRED meeting tries to make use of all the senses. Participants even share a meal.

“The theme of the SPRED sessions follows the liturgical calendar,” she said. “We just make adaptations to best convey the lesson.”

St. Malachi Parish has three SPRED groups. At this time, more than 10 parishes in the archdiocese have groups, and the hope is to keep expanding it.

But spreading the program across central and southern Indiana takes a lot of time and money.

Marcia Hodde, coordinator of the SPRED program for the archdiocesan Office of Catholic Education, said at each parish “we spend about one weekend a month for about six months at Mass [or] after Mass, [and] putting information in the bulletin.”

This is simply to get the parish ready for the program—to identify potential group volunteers and to find those in the parish with disabilities.

They are often hidden, she said, and some parents, after many difficult moments, will not bring their disabled children to Mass.

And that’s where the parish misses out, she said, for while it is our Christian duty to reach out to all people, especially those most in need of help, disabled people have much to offer as well.

Hodde said that many people involved with SPRED say that those with disabilities give back so much as they become involved in the parish.

Beyond helping with the various parish ministries, they bring a certain purity of worship, she said.

“Working with people that are not disabled is so refreshing,” she said. “It allows you to focus on what really matters in this life.”

Her boys, she said, are a “reality check” for her. They bring things into focus.

Hodde said that SPRED helps parishes bring out the gifts that developmentally disabled people have to offer to others.

Without some such a program, parishes are missing out, she said. “We’re losing the gifts they could give us.”

(For more information about the fund-raiser or to register for the dinner dance, or to make a donation to the SPRED program or sponsor a participant to go to the dinner-dance, call Marcia Hodde at 317-377-0592.)

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They broaden my understanding of theology and faith.

Pictured are 2003 graduate Jeremy Blackwood and some of his favorite professors. Left to right are: Denis R. Kelly, M.A., Jeremy, Michael P. Maxwell, Ph.D., J.D., R. Michael Clark, Ph.D., Donna A. Proctor, M.A., and Andrew P. Hohman, S.T.L.

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My favorite class at Marian was professor Hohman’s “God and Philosophy,” because it proved to me what I could do intellectually. And that’s the point of a liberal arts education—to make you think about issues from many different angles without judgment or prejudice. I learned that many viewpoints contribute to a deeper understanding of any topic—and that there is unity in diversity. I developed a greater understanding of faith with their help, and will be a better theology professor for it.

Jeremy Blackwood
Will enter a master’s degree program in theology next year.
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Learning opportunities for Catholics expand on Internet

By Sean Gallagher

With the aid of the Internet, adults in the archdiocese are able to learn about their faith alongside other Catholics from across the country and around the world.

The Virtual Learning Community for Faith Formation (VLCFF) is an initiative of the University of Dayton in Ohio. Currently, 107 dioceses in seven countries are participating in it. The Archdiocese of Indianapolis has been a partner in VLCFF since 2000 and has participated since its inception in 1999.

Although the number of participants from the archdiocese has thus far been relatively small, its growth has been notable. In 2002, there were only six Catholics in the archdiocese who participated. That number grew to 18 in the following year.

Harry Dudley, associate executive director for faith formation for the archdiocesan Office of Catholic Education, sees a bright future for this program and those who participate.

“It is my hope that as we include these courses as a way to promote adult formation,” Dudley said, “as follow-up for the newly initiated, young adults and renewal of catechist certification, we will see more growth.”

Dudley has been able to experience the benefits of VLCFF from several perspectives. He serves as the liaison between the archdiocese and the program at the University of Dayton. He also facilitates some of the courses as well as helps to train new course facilitators. He also has been a student in one of the VLCFF courses.

From these various points of view, Dudley has been impressed with several of the program’s strengths. But one that particularly strikes him is its national and international flavor.

In all, VLCFF reaches into 107 dioceses and seven countries in Asia, Europe, Africa and the Caribbean. Dioceses in the United States, from Boston to Honolulu, are also partners in the program.

In the courses in which Dudley has participated, the presence of students from around the globe helped everyone involved experience the fact “that the Church is bigger than their particular community.”

Looking to the future, Dudley said that the VLCFF can be especially helpful in the archdiocese’s focus on ministry to and with young adults.

“We’re moving as a diocese to do more young adult ministry,” Dudley noted. “I find that young adults are more comfortable learning in cyberspace.”

In addition to aiding the young adults in the archdiocese, the VLCFF will also offer potential benefits for the Hispanic community. Dudley learned at the most recent VLCFF convocation, held at the University of Dayton in January, that courses in Spanish are being planned and should be available as a pilot program by early 2005.

Another area in which the VLCFF can serve the archdiocese is in the renewal of catechist certification. Parish catechists from around the globe helped everyone involved experience the fact “that the Church is bigger than their particular community.”

Cavanaugh said. She encourages all adults in the archdiocese to participate in VLCFF courses—even those who, like herself, have little familiarity with computers.

“Don’t be afraid,” Cavanaugh said. “You can’t mess it up. The facilitators and course moderators help you along.”

The First Letter of St. John teaches that “perfect love drives out fear” (1 Jn 4:18). Whether one fears computers or is drawn to them, the courses in the Virtual Learning Community for Faith Formation can help participants grow toward a perfect love of the Catholic faith.

(For more information about VLCFF, log on to www.udayton.edu/vlcff or contact Harry Dudley at 317-236-1446 or 800-382-9836, ext. 1446, or e-mail him at hduddy@archindy.org.)

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On Jan. 22, Phillip Erskine, assistant webmaster and course designer for the Virtual Learning Community for Faith Formation (VLCFF), explains the VLCFF Web site to participants at the initiative’s fourth annual convocation, held Jan. 22-23 at the University of Dayton in Ohio.

Spirituality Institute 2004

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Courses can be taken for graduate, undergraduate or CEU credits and will be offered each day in the morning and afternoon.

A lecture entitled “The Grace of Leadership” will be offered Tuesday evening, 7:00-9:00 p.m., by S. John Warn Jones, S.C.

For a complete list of courses and registration information, visit www.msj.edu/spirituality.

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people will be getting married because we will have weakened the institution of marriage.”

Archbishop O’Malley also read a statement in support of traditional marriage issued by more than 3,000 Catholic, Jewish, Protestant, Greek Orthodox and Muslim congregations in Massachusetts. The statement warned that the court’s decision will harm our children, who are entitled to be able to count on their parents’ marriages as the secure foundation of their family lives.

“The court’s re-definition of marriage explicitly divorces the institution of marriage from the procreation and education of children,” Archbishop O’Malley read from the statement in response to the state’s Supreme Judicial Court’s ruling in November that homosexuals were entitled to marry one another.

“Despite the experience of all human cultures and the empirical data of sociological studies, the court ignores the fact that the stable, permanent relationship of a husband and wife is the optimal basis for child rearing,” the statement said.

During the Boston constitutional convention, state legislators rejected three proposed marriage amendments when each fell just a few votes short of winning a majority. Lawmakers also could not agree on whether to combine a ban on same-sex marriages with a proposal for civil unions.

After the lawmakers failed to pass an amendment, the Massachusetts Catholic Conference announced on its Web site, “We are still in the fight and it’s not over yet.”

Conference officials said another version of a constitutional amendment will be presented at the March 11 convention.

In San Francisco, the city’s mayor, Gavin Newsom, asked city clerks to remove all gender references from local marriage forms on Feb. 12, which brought a rush of gay couples seeking to be married that day to City Hall. Two days later, at least 500 people lined up at City Hall to vow to be “spouses for life.”

San Francisco Archbishop William J. Levada said the mayor’s action went against “long-established California law, which was reaffirmed overwhelmingly by California voters just four years ago.”

The archbishop noted that extending the meaning of marriage to go “beyond a union of a man and a woman, their procreative capacity, and their establishment of family” is viewed by some as an “attack against homosexuals themselves.”

He also pointed out that many have called opposition to same-sex marriages “discrimination against gay and lesbian persons.”

Such an interpretation is false and offensive to people whose good will is clear,” he said in a Feb. 12 statement.

“The Catholic Church has often spoken of the respect, compassion and sensitivity demanded in our interactions with and attitudes toward homosexual people. Withholding support for same-sex marriage should never be equated with hostility toward homosexual people,” Archbishop Levada said.

The archbishop said the current marriage debate needs God’s wisdom and needs to be conducted with “respect, knowledge and understanding.”

“Rushing to grant same-sex partners the right to ‘marriage’ for the sake of status or benefits could not help but undermine human society’s foundational institutions of marriage and family,” he said.

In Chicago, about 200 activists protested in front of the home of Cardinal Francis E. George on Feb. 14 demanding equal marriage rights for homosexuals.

Members of the group told reporters that they chose the cardinal’s residence over state and federal legislators’ offices because Cardinal George had been among the main opponents of a gay rights bill that narrowly lost last year in Illinois.

In a Feb. 14 statement, the cardinal said demonstrators made false claims by characterizing the Church’s support for traditional marriage as an attack on gay people.

“That is inflammatory and untrue,” he said. “Marriage is a natural institution. It is the invention of neither the Church nor of the state, and neither has the authority to change its nature.”

Cardinal George noted that the Church’s “resolute opposition to same-sex marriages unfortunately causes tension between the Church and some of the gay community” and is viewed by some as an “attack against homosexuals themselves.”

He stressed that the Church opposes anyone who would punish, demean or attack anyone because of his or her homosexual orientation. But he also added that it would be “a very great leap to move from respect for and acceptance of homosexual individuals to a demand that sexual relations between persons of the same sex be treated as the equivalent of marriage, morally and legally.”

He added that he hopes the Church’s “stance on marriage is no longer misrepresented as a hostile attack on gays and that the Church and the gay community could find a language other than that of individual rights to address adequately their differences.”

He also stressed that the Catholic Church is one of many groups and communities that stand in defense of traditional marriage, and so the protest at his residence seemed to be “as motivated by anti-Catholic bigotry as by any concern for rights.”

A recent poll showed that a majority of U.S. Catholics oppose same-sex marriages but are not as opposed to civil unions.

The latest findings from the ongoing Le Moyne College/Zogby International polling project on contemporary Catholic trends, released on Feb. 5, said about 59 percent of Catholics oppose legal marriage for gay couples while close to 39 percent support it.

In the same sample of 1,304 Catholic respondents, just under 40 percent said they oppose civil unions for same-sex couples and about 57 percent support them.

The poll also asked Catholics if they agreed with the federal 1996 Defense of Marriage Act, which says the term “marriage,” whenever used by the federal government, can only mean marriage between a man and a woman.

The responses showed that about 57 percent of the polled Catholics agreed with the federal policy while about 38 percent disagreed. The poll was conducted in mid-December 2003 by Zogby International and Le Moyne College, a Jesuit-run college in Syracuse, N.Y. It has a margin of error of plus or minus of 2.6 percent.

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BABIES

continued from page 7

members prayed for the Taylors during the school Mass each week, and school parents and parishioners have prepared meals for the family since last fall.

“This is what God wanted for us,” Ellen Taylor said, smiling as she and Rick expertly fed the quadruplets on Super Bowl Sunday. “My whole outlook now is trusting that God will continue to take care of us.”

Their naturally conceived quadruplets were born at 33 weeks on Nov. 28 at St. Vincent Hospital in Indianapolis.

After the multiple births by Caesarean section, doctors said the Taylor quadruplets are a one in 1.5 million occurrence because they did not use fertility drugs and have no history of multiple births in their families.

A team of more than 30 doctors and nurses assisted with the delivery of Allison and Abigail, who are identical twins, and Hannah and Benjamin.

“It was like an assembly line,” Rick Taylor said of the multiple births. “When the first baby was born, the first team came in and took the baby. Then the second baby was born and the second team came in. I just stood there and watched it all. It was very interesting.”

All the babies were healthy and weighed more than 3 pounds at birth. At 10 weeks, each baby weighed more than 6 pounds. “When they were born, we were very fortunate,” Ellen Taylor said. “None of the babies had to be on respirators. They came home from the hospital without any monitors or medicines two weeks after they were born. That was a miracle, too.”

“We’re also very fortunate that we have good medical insurance,” she said. “The hospital bill for each baby was about $25,000, and they were only in the hospital for two weeks.”

As an employee of the Nyhart Co., a third-party benefits administrator in Indianapolis, Rick Taylor understands the importance of health insurance, retirement plans and preparing for unexpected expenses. But he never thought he would have to prepare for the births of four babies at the same time. As a result, their family financial plan quickly got an emergency overhaul to provide for their six children.

Infant formula costs $100 a week and the babies use $70 worth of disposable diapers each week. The Taylors wash two loads of baby clothes every day in addition to their own laundry.

Family members and friends gave them baby furniture, clothes and other layette supplies. Holy Name’s pastoral council presented the Taylors with a monetary gift on behalf of the parish to help with expenses, and school staff members are organizing a diaper drive.

Holy Name parishioners and school families as well as members of the Gray Road Baptist Church, Rick Taylor’s faith community, continue to help with some of their meals and expenses.

Several St. Francis Hospital employees in Beech Grove donated grocery gift cards. But the Taylors’ small, three-bedroom home can’t accommodate eight people for much longer, so they are trying to locate a larger yet affordable house.

They also hope corporate support will help them with the long-term cost of caring for four babies.

Benjamin, Hannah, Abigail and Allison will be baptized on Feb. 22 at Holy Name Church.

“When we go to Mass,” Ellen Taylor said, laughing, “we’ll probably take up the whole cry room.”

Holy Name School principal Kent Schwartz said it was quite a surprise to learn that Ellen Taylor was expecting quadruplets and would not be able to teach her first-grade class just two days before the start of school last August.

At first, he said, faculty and staff members thought she was joking. “I was torn between sharing her joy,” he said, “and panicking about losing an experienced teacher at the beginning of the school year.”

But Schwartz said the same qualities that make Taylor an excellent teacher also enable her to be a wonderful mother. “She’s very dedicated and passionate about teaching,” Schwartz said. “Her students are enthusiastic about their lessons, and there is always a calmness and orderliness in her classroom. That’s why her peers selected her for the school’s Mother Theodore Guerin Award last year.”

Faith, family, friends, organizational skills and a sense of humor are the secret to caring for four babies at the same time, Ellen Taylor said. “I love teaching, and I hope to go back to work at Holy Name School someday. But right now I’m pretty busy at home.”

(Donations to the Taylor Children Benefit Fund may be made at any National City Bank branch.

Donations of diapers or other baby supplies may be taken to Holy Name School, 21 N. 17th Ave., in Beech Grove after calling the school office at 317-784-9078. To contact the Taylors, e-mail them at: man7@hotmail.com or call 812-338-2547.

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It is a time of many joys for the newly formed Taylor family since last fall.

Family, friends and parishioners have helped them by providing meals and buying baby formula and diapers.

Left, Ellen Taylor and her oldest son, Zachary, talk to 10-week-old Allison in the quadruplets’ bedroom in Beech Grove. With the births of three girls and a boy on Nov. 28, the family has outgrown their home.

Above, Rick Taylor holds Abigail after feeding her a bottle on Super Bowl Sunday in the living room of their three-bedroom house in Beech Grove. Friends, family and parishioners have helped them by providing meals and

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Gardner said that the goal “is basically about cultivating our own faith so that we will have something to share with others.”

“The second goal is a more outward goal—to invite others in,” Oddi said. The purpose is to invite all people to hear the message of Jesus Christ and to fully live the Catholic faith.

“The third goal is to reach out and make a difference in society,” she said. This means seeing to it that the values of the Gospel are more truly lived out in the United States. After this Pentecost, most parishes will move into a transition year—they will strive to figure out how to best carry on Disciples in Mission on their own.

By Pentecost 2005, Oddi and the commission hope to be able to plan an archdiocesan celebration for the parishes that have completed the program.

“Already, good has come of the program, and not just on the parish level. As a result of Disciples in Mission,” Oddi said, “we saw more clearly the connection between evangelization and adult faith formation.”

“The adult faith formation area has been strong in recent years in many parishes—we’re just continuing to support that in all parishes,” she said.

Oddi said that a desire for small groups has been clearly emerged from Disciples in Mission.

Hicks said that she hopes that parishioners will continue to meet in small groups as they have during Disciples in Mission.

This is a goal that Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, knows a lot about.

He is involved heavily with small Church communities, which provide a way for parishioners to reflect with others on their individual faith and how to connect it to daily life—something not possible for them during Mass, Father Davis said.

He will help to host a convocation this fall for parishes interested in small Church communities. Approval for the event was the first official act of the commission, of which Father Davis is also a member.

“(Oddi) saw the invitation as of value for people in parishes that will be finishing their third season of Disciples in Mission,” he said.

About 150 people showed up at a similar convocation held last year.

“I would hope that the archdiocese would be in a position to witness to the value of people gathering in small groups and developing a sense of Church, because they are Church,” Father Davis said.

Hicks said that she hopes to contribute her experience as a convert in her work with the commission. She wants the parishes to be more welcoming to non-Catholics.

Hicks said that she hopes that “if somebody would just walk in the door of the church, that they would feel like this was a place where they were welcomed.”

Oddi also said that she hopes to encourage parishes to continue trying to encourage former Catholics back to the Church in a gentle and pastoral way.

She also said that “while we’re emphasizing to a great extent adult faith formation, we also have to take into account the evangelization of our youth.”

She will have a booth at the Archdiocesan Youth Rally on Feb. 29 and will work closely with the director and associate director of youth ministry.

There are also implications for evangelization in the home missions of the archdiocese—those places whose ministry is important but that need additional support. Also, Oddi said, part of the goal of the commission is “to form leaders in parishes who can continue to keep their finger on the pulse of evangelization.”

As the new commission begins its work, Oddi is optimistic.

“I was thrilled with the level of enthusiasm, the sharing of ideas and the willingness to look at the big picture of evangelization that the members demonstrated at the first meeting,” she said. “They are all truly committed to ‘go and make disciples.’”

The new commission, which met for the first time on Jan. 20, has many goals that reach across a myriad of ministries, but standing out among them is the core goal: to teach and share Catholic beliefs, traditions and values.

And now, the number one way to do that is through the implementation of the Disciples in Mission program.

The national program was developed by the Paulists as a way to implement the 1992 document of the U.S. bishops titled Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States.

“...the main focus of the commission is to see that the third year of Disciples in Mission is completed so that the participating parishes might strengthen their evangelization efforts,” Gardner said.

Most parishes in the archdiocese are in their third year of the program, which highlights small groups reflecting upon the Sunday readings each Lent.

Bonnie Hicks, the Disciples in Mission coordinator for St. Agnes Parish in Nashville, said that the program has been successful at the parish.

Though a small parish, about 80 people are involved in the small groups for this Lent.

On Pentecost Sunday, Hicks said, the parish will gather for a reflection day to assess where their parish stands in relation to the three goals laid out by the U.S. bishops in Go and Make Disciples.

The first goal is an important one toward this.

Oddi said. It aims for Catholics to know and live their faith more deeply and enthusiastically.

EVA ENGELIZATION
continued from page 1
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Simply The Better Choice.
Marlins manager nurtured his faith in New Jersey parish

SOUTH AMBOY, N.J. (CNS)—On the morning of Jan. 25, before he was to be honored by the New Jersey Sportswriters Association as “Man of the Year,” Jack McKeon did what he does virtually every day of his life—he went to Mass.

McKeon, who led the underdog Florida Marlins to the World Series title over the New York Yankees last November, grew up in South Amboy. He attended St. Mary School there and graduated from St. Mary High School, now called Cardinal McCarrick High School, before going on to a long and fruitful career in professional baseball.

Last year, at the age of 72, he became the oldest manager to win a World Series title. He’s getting ready to start another year with the Marlins, and he will continue to honor his faith, he said in an interview with The Catholic Spirit, Metuchen’s diocesan newspaper.

On Jan. 25, McKeon returned to St. Mary Church, the parish of his youth. Earlier, on Jan. 23, he spoke to students from his grade school and high school alma maters. He then went to Washington the same day to join his team at the White House to meet President Bush. That evening he returned to New Jersey for a benefit dinner for Cardinal McCarrick High School.

“I grew up in a Catholic environment with my parents, and I went to a Catholic grammar school and high school,” said McKeon, who now lives in North Carolina. “I have attended church on a regular basis, and when I got into professional baseball I kept going. “I have a tremendous faith in the power of prayer. I really do. I go to church every morning and I feel good. When I get to the ballpark, I feel relaxed and good. You have to manage a bunch of players, and you have some difficult times in certain situations, and I think it’s a blessing—your prayer.”

McKeon first became a Major League manager in 1973 with the Kansas City Royals. He also managed the Oakland Athletics, San Diego Padres, Cincinnati Reds and the Marlins.

He came out of retirement last season when the Marlins fired Jeff Torborg. McKeon helped lead the Marlins out of their funk and into the National League playoffs, where they beat the favored San Francisco Giants and mounted a remarkable comeback to stun the Chicago Cubs before surprising the American League champion Yankees in six games.

“I just put the players out there and let them know you have trust in them. And if a guy goes 0-for-12, you don’t take him out, you stay with him,” McKeon said.

He also became a role model for senior citizens around the country. “I think I helped start a trend,” McKeon

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Florida Marlins’ manager Jack McKeon is carried by team members after their World Series win in New York on Oct. 25. McKeon, the oldest manager to win a World Series, attends daily Mass part of the year at St. Matthew’s Parish in Hallandale, Fla.

McKeon also told the students not to be afraid to pray because prayer can be a powerful tool in life. Before he was hired by Florida, he was unemployed for two years, but attended Mass every day and prayed to St. Thérèse of Lisieux, the Little Flower, asking her to intercede to help him find another job in baseball. On Mother’s Day, he received a call from the Marlins asking him if he would be their manager. 

“Don’t be afraid to tell your parents you love them,” McKeon added. “Tell your teachers you love and appreciate what they’re doing.

“You’re going to run into a lot of temptation and have to make a choice—to study or run around, get involved in drugs, alcohol, tobacco, or just not care about yourself or school. I’ve been around a long, long time. I tell the ballplayers who are your age or older, ‘It doesn’t pay.’

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“You’re going to run into a lot of temptation and have to make a choice—to study or run around, get involved in drugs, alcohol, tobacco, or just not care about yourself or school. I’ve been around a long, long time. I tell the ballplayers who are your age and beyond, ‘It doesn’t pay.’

They tell me that I’ve energized them, and how I inspired them, and half of them realized they should live their life. Get out and be active. Be part of the community. Do something to help others.”

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Make time during Lent to listen for God’s voice

By Fr. John W. Crossin, O.S.F.S.

Does human well-being consist in having control of our lives? Or are we situated in the midst of divine mystery? Constant commercial interruptions urge us to take control of our health, through diet and exercise; of our well-being, through buying clothes and cars; and of our future, by making wise investments for our retirement.

There is an element of truth in these messages. We are complex beings—physical beings who need proper food, enough exercise and sufficient rest; emotional beings who need comfort, care and reassurance; people-in-relation who need to love others and be loved; finite beings who yearn for eternity; and, ultimately, spiritual beings, confronted with the mystery of our own being.

Often, we are mysteries to ourselves, failing to understand the origins of our thoughts, feelings and actions. Did you ever say to yourself, “Now, why did I do that?” Or, “I am getting more like my mother every day!”

We can also fail to understand our choices and their motivations. We may not see the deepest motivations driving our spiritual journey. Our often-unconscious insecurities and fears may be pushing us toward the God of consolations rather than toward the Jesus Christ of the Gospels.

This blindness is to be expected, I believe. Our human needs influence our spiritual development. How could it be otherwise? We bring the basic “stuff” of our humanity to the journey—with all our strengths and weaknesses.

Spiritual progress is about deeper insight, more profound conversion and gradual movement toward the light. Spiritual maturity comes through persistent efforts over an extended period of time. As we progress, we need to sort through a great and quite jumbled mixture of fear of evil and yearning for the good.

It is only as we make some progress that we begin to surrender our need for control to God. We realize that clothes do not make the woman or man. Character is in the heart, not in the car. Eventually, we learn that we can give material things away.

We can also begin to accept our finitude. We will not live forever. Science will not put an end to death.

We can come to grips with our inner fears—of exclusion and rejection by others, for example. The Holy Spirit’s inner guidance can replace some of this need for control. For some unpreventable reasons. Fearfulness became part of our human condition. Fearfulness became part of many unpreventable reasons.

We also can speak of the reality of anxiety, depression and acting out.

Prayer helps ease fears, anxieties

By Jean Sweeney

Many good people walk around in chronic anxiety and fear. It makes them suspicious of others and mistrustful of life.

For some, anxiety began when they were children. Fearfulness became part of many for unpreventable reasons. They grew up with the underlying perception that the world was unsafe.

Therapy and medications can help ease anxiety.

Counselors know that teen-agers feel enormous pressures in their social, school and extracurricular lives. They report fears related to being harassed and gossiped about online. There is a cruelty in the put-downs that young people learn from TV sit-coms then carelessly throw at each other. Counselors also see teens that live with too little guidance.

All this can result in greater levels of anxiety, depression and acting out. How can we live through these uneasy feelings? We can notice the feelings and name them as they arise. We can notice where in our bodies we feel them and breathe fully into that area. We can write about surface anxieties in a journal until it becomes a comforting line of Scripture until it becomes a parable.

We can notice where in our bodies we feel them and breathe fully into that area. We can write about surface anxieties in a journal until it becomes a parable.

How might we become sensitive to the Spirit and leave our fears behind.

This is one of the hardest lessons. I learn it, then forget it, then learn it again.

We live in the midst of the divine mystery. We are in God’s image and likeness, and thus are mysterious ourselves.

It may be that when we are younger we live in the divine mystery and seek control. As we grow in wisdom, we seek to live in the Spirit and leave our fears behind.

This change is almost imperceptible. It is as if the accumulation of silent contemplation and prayer transforms us gracefully and wordlessly. A certain peacefulness and acceptance replaces the restless need for control.

Our vision of this growth is best in hindsight as we ponder the patterns of a lifetime.

The light of the universe, the Spirit of Christ, can enlighten even the deepest “black holes” of our lives. Human well-being is ultimately in the acceptance of this grace.

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium.) †

This Week’s Question

What were your Lenten intentions last year? Did you stick to your plan?

“To spend at least 20 minutes per day reading Scripture. I’d say that my plan was 80 percent successful.” (Judy Stubbs, North Little Rock, Ark.)

“Every year, I try to divest myself of things I don’t really need. I get up early and pray. I try to eat less at meals. Usually, I’m pretty good about this, but sometimes I slip. Still, this has been a good [Lenten] practice for me.” (Deacon Ric Nagle, St. Peters burg, Fla.)

“I tried to say more of the rosary and to reflect on what was happening in Lent with some of my family members going through the OCI (Order of Christian Initiation) process. They all made it, and for the most part I carried through with my plans, too.” (Frances D’Angelo, Glendale, Ariz.)

Lend Us Your Voice

An upcoming edition asks: How—and why—do you participate in the Church’s work? To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †

Discussion Point

Lenten journey relies on prayer

Spiritual progress is about deeper insight, more profound conversion and gradual movement toward the light. It is only as we make some progress that we begin to surrender our need for control to God. Ash Wednesday is Feb. 25.
Catholic patriots: Archbishop John Ireland (III)

On March 27, 1898, the pope asked Archbishop John Ireland of St. Paul, Minn., to see what he could do to prevent the United States going to war with Spain. Irish was one of the most prominent American Catholics at the time. He was involved in many aspects of life, including politics and diplomacy.

There was a strong desire for war among many elements in the United States at the time. The Spanish-American War was ongoing, and the administration of President William McKinley was determined to win.

Irish was able to arrange an interview with President McKinley on April 1. In that meeting, Irish conveyed his concerns about the war.

He admitted that he was afraid of the war, and he expressed his concerns to the President. Irish was a well-respected man in the United States, and his words carried weight.

However, partly because of American belief in the war party in Congress threatened to avert war. He admitted that he was afraid of the war, and he expressed his concerns to the President. Irish was a well-respected man in the United States, and his words carried weight.

It is important to note that Irish was a man of great faith and concern for the welfare of others. He was known for his compassion and his dedication to the well-being of his fellow Catholics.

From that time until the declaration of war, Irish was in daily contact with the President. He wrote, for example, that he was “glad, too, to obtain a reputation for work- ing for peace, even though unsuccessfully.”

After the United States’ victory over Spain, the Philippine Islands were won from Spain, caused numerous problems. Particularly troubling was the treatment of Spanish friars and the land they owned in the Philippines. Ireland was involved in the negotiations that took place in Rome agreed that the best possible solutions to the problems were achieved. Ireland occupied a unique place in the affairs of this country. Although there have been many exceptionally patriotic patriots in the history of the United States, none took such an active part in public affairs as did Ireland.

The men who would be king?

Times have really changed. When George Washington took office, the people were so impressed with him, they wanted to name him king. He had to tell them gently that he would only consent to be a president, and even then not for life. From that time until the declaration of war, the United States was making Bill Clinton or George W. Bush king? For political reasons, in fact, we’ve become so politically polarized, that not content with merely reciting their errors, we have to denigrate whichever candidate we oppose.

Maybe we know too much. Communication is instantaneous and unrelenting these days that we know about every character fault, deception or stupid mistake ever made by a president almost before he does. I say “he” but, of course, someday the same will be true of “she.”

The electorate out in the boonies during the time John Adams was president probably had no idea that his wife was the world’s greatest first lady. They reflected happiness, pleasure, satisfac- tion, contentment, amiability and so much more. They also mask negative emotions. Haters have been all-smiling through their tears, paying lip service to “lucky to be alive.”

“I don’t know right from wrong, Ronald Reagan was inattentive and Clinton really didn’t know right from wrong. Now we have our doubts about President Bush filling fill. Is there no end to our disillusion?”

We need to restore our national idea of what a president should be. We need to step back, especially in an elec- tion year, and think seriously of the quali- ties we demand in such a leader.

When our country was starting, people regarded the three branches of government as entirely separate. Already then, expectations of the executive branch and, more particularly, the president have led to his new role as a superman of lead- ership on all fronts, including legislative and judicial.

If we wonder we’re more disap- pointed with our presidents and more polarized in our assessments today of their abilities. So, how about we try instead to praise presidents whenever they deserve it, while continuing to hold them to a high but reasonable standard. Let’s pay attention, and take our rightful part in the political process.

After all, nobody’s perfect, not even George Washington and Abraham Lincoln.

Faithful Lines/Shirley Vogler Meister

What is an antidote for annoying gruchers?

“If you are grizzly, irritable or just plain mean, there will be a $10 charge for rubbing it in your face with your tongue.”

That’s a sign in my doctor’s office. I smile every time I see it.

I hope I’ve been as nice to him as he has been to me.

If you are a grouch, people with whom you come in contact will usually do their best to avoid you. They may even ignore you.

But I soon realized that isn’t right either. Even though they pull me down, they probably need friendliness or recog- nition more than anyone. When I see one coming, I’ll grit my teeth and smile. I can do this without the help of my muscles. Gruchers don’t know the tricks I have up my sleeve, but they do know that I am not the enemy.

They also mask negative emotions. Haters have been all-smiling through their tears, paying lip service to “lucky to be alive.”

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

The Bottom Line/Antoinette Bosco

Thugs of political campaigns

It’s already going on, the airing of political campaigns ads that say or show ugly things about the candidate who is the subject of the ad campaign. They’ve been going on for so far as the ad picked up by the TV stations and newspapers. The campaign ads showed the apathy and anger of the political party in power, the Republican National Committee said the ad came from MoveOn.org. That group issued a disclaimer. The ad had not been released by MoveOn.org, but it had been submitted to a contest run by that organization. MoveOn is an Internet political group that wants to see Bush defeated in November. In spite of the disclaimer, the Republican ranting went on, using bashing tactics.

The anger was understandable, considering the awful implications of linking Bush to Cleland.

But then, surprise. The Democrats pulled out a TV ad that had been effective, used by a group called Committee of Saxby Chambliss before the 2002 election to discredit Democratic U.S. Sen. Max Cleland of Georgia. The ad showed the face of Osama bin Laden mor- phing into Max Cleland’s face. I had not seen that before, and neither had a lot of Georgians. Cleland is a longtime friend and, much more than that, he is a Vietnam War veteran who lost both his legs and his right arm. How could anyone put out a TV commercial implying this man is not patriotic? Oh yes, Cleland lost that election to President Bush.

I met Cleland many years ago when he was addressing a rehabilitation agency dedi- cated to helping military veterans with disabilities gain independence. Cleland, who had been head of the U.S. Department of Veterans Affairs and a member of Congress and was at that time secretary of state in Georgia, was so perfectly qualified for that task.

Yet, it’s the kind of campaign that changed his life—Vietnam, April 8, 1968—when a grenade explosion left him a quadriplegic, unable to say a single word. “Not many people believed that a 25-year-old former Army captain, losing two legs and an arm, could do much after that,” he told me.

He spoke honestly of the years after suf- fering, the days when he vowed not to pull his life together. He would become so discouraged that he would think “doing the right thing is ending it all.” He realized then that people who have extraordinary setbacks “have to dig deep—no matter how much worse the enemy” than normally is needed. “Before Vietnam, I thought courage was the absence of fear,” he said. “I learned, instead, that courage is accepting fear and turning to prayer so that you can now focus on opportunity in the new world that you and I had to conquer.”

“I don’t know right from wrong, Ronald Reagan was inattentive and Clinton really didn’t know right from wrong. Now we have our doubts about President Bush filling fill. Is there no end to our disillusion?”

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

Perspectives

The Criterion Friday, February 20, 2004

Page 18

Catholic News Service.)
The first book of Samuel supplies the first reading this weekend.

Originally, this book and its companion, the Second Book of Samuel, were combined in one volume. In the third century B.C., scholars translated the ancient Hebrew Scriptures into Greek. Their translation is famous.

It is called the "Septuagint," or 70 books. These scholars took some liberties. One example was their division of Samuel into two parts.

The author of the books of Samuel is unknown. Experts cannot agree on the exact time of the book’s composition. The title seems to derive from the name of one of the prominent figures in the story, a prophet. The story concentrates on Saul and David, the first two kings of Israel.

In this reading, King Saul’s fortunes are ebbing. David, the young shepherd from Bethlehem, is on the verge of kingship, David does not kill the ruler. Respecting Saul as God’s choice for the kingship, David does not kill the ruler. Recognizing that he himself has been commissioned by God to lead in the place of Saul, David expresses his trust in the Almighty.

St. Paul’s First Epistle to the Corinthians is the source of the second reading.

Here the Apostle reminds the Corinthians that they are creatures of the earth but, more importantly, they have within themselves the spiritual life of God.

This reference to the spiritual component of humans, of course, set the stage for Paul’s instruction that no believer should yield to earthly temptations. They also, however, have come to understand myth in that sense, one does not construct anything in Catholic teaching in saying that historical figures and events in Scripture, for example, are myths. In fact, applying that meaning to people and narratives of the Old or New Testament has been common in biblical studies since nearly the beginning of Christianity.

The creation stories at the beginning of Genesis, whether one accepts them as straight fact or a less literal literary form, are examples. The story of Adam and Eve, for instance, their relation to the creator, their hopes, weaknesses, sin and suffering, and their hope for redemption is the story of every human being, a cosmic story of the whole human race.

Myth-stories may actually have ancient roots in real events or persons, whose meaning, however, is obscured. They may be founded in real events or persons, whose meaning, however, is obscured. Such myth-stories may actually have ancient roots in real events or persons, whose meaning, however, is obscured. Such myth-stories may actually have ancient roots in real events or persons, whose meaning, however, is obscured. Such myth-stories may actually have ancient roots in real events or persons, whose meaning, however, is obscured.

For centuries, Catholics, and many other Christians, have looked upon Lent as a time to deny themselves. The popular stories are plentiful. Many adult Catholics today remember parochial school days when all the students pledged “to give up” candy or move technology.

Self-denial is still very much a part of Christian life. In these readings, looking ahead to Lent only days away, the Church reminds us that self-denial is much, much more than refusing a favorite chocolate or source of entertainment. Either, such acts of self-denial are secondary to the basic self-denial of sin, certainly, but also of self. Of course, does not mean that we harm ourselves, or forget that we are dignified as creatures of God, or that we have a legitimate need. Instead, it means that we must love when it is exceedingly difficult. We must be compassionate, even to those who spur our compassion. We must forgive everyone, for everything.

Church has no position on the Harry Potter books

Q

I was never interested in myths until I read some work of Joseph Campbell, who has apparently written much on the subject. Does the Catholic faith conflict with mythology?

I know there is a Catholic objection to the Harry Potter books, and I respect that, but I don’t know why. (New Jersey)

A

Myths may be defined in many ways. For a long time, they were characterized as purely fictitious or events, which supposedly undergird and explain some (usually religious) belief or practice. A myth (Greek: "mythos," story) consists was said to have forgotten past and frequently involved some sort of instruction of god-like persons into human relationships. These narratives could develop into lengthy and complicated epic tales, as for example in Greek, Chinese and Germanic mythologies.

Some noted scholars attempted to explain away Christianity and the Gospels in this way. They are, so the claim goes, “just myths,” based only on fictional people or events. During the past century, however, anthropology and other sciences of human history began to speak of myth in another way. Mythic stories were not necessarily fictitious or even religious. They may be founded in real events or persons, whose meaning, however, became larger than life.

Such myth-stories may actually have occurred to one person or group, but in an important sense they are the story of an entire culture, perhaps of the whole human race. They express, in symbol, profound realities, which can be grasped only overly and obliquely. In that sense, many human beings and human events truly existed, but they are also symbolically mythical. They reflect on a cosmic scale the pattern of meaning for events we all encounter in human life.

The stories need not be new. The life of Martin Luther King Jr., for example, and his commitments, his heroic dedication to ideals of nonviolence, equality and justice, and his death were intimately personal. But, however, have come to mean something more universal, embodying and typifying the struggles of the civil rights movement and the courage needed by all who devote their lives to his ideals. Some historians thus identify him, and his life, as an American myth.

Understanding myth in that sense, one does not construct anything in Catholic teaching in saying that historical figures and events in Scripture, for example, are myths. In fact, applying that meaning to people and narratives of the Old or New Testament has been common in biblical studies since nearly the beginning of Christianity.

The creation stories at the beginning of Genesis, whether one accepts them as straight fact or a less literal literary form, are examples. The story of Adam and Eve, for instance, their relation to the creator, their hopes, weaknesses, sin and suffering, and their hope for redemption is the story of every human being, a cosmic story of the whole human race.

Myth-stories may actually have ancient roots in real events or persons, whose meaning, however, is obscured. They may be founded in real events or persons, whose meaning, however, is obscured.

No institution, including Christianity, which wants to probe deeply the meaning of being human, has ever been able to function without them.

I realize that some individuals condemn the Harry Potter books as promoting witchcraft and paganism. Rather, it seems to me they are nearly classic examples of myth, in the larger meaning I explained, which may be the reason they are so popular. Even children can perceive something of their own lives in them, which is what myths do and why they are so fascinating.

The Church has no position concerning them.

(Please contact the Criterion at the same address or by e-mail in care of Msgr. Owen F. Campion, Box 325, Peoria, IL 61651. For further facts, apply to Father Dietzen at the same address or by e-mail in care of jfdietzen@aol.com.)
The Activity List

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

Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication. The Criterion, The Activity List, 1400 N. Meridian St. (317)627-6178, PO Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); tmklein@archindy.org (e-mail).

February 18-28

February 20
Saint Francis Hospital South Campus, 8111 S. Emerson Ave., Indianapolis. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-865-5554.

February 21

February 22
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Black History Month observance, Men’s Sunday Mass, Divine Word Father Chester Smith, presider, 10 a.m., followed by youth social, 1-4 p.m. Information: 317-632-9349.

February 23
Mary’s Kingdom Village Schoenstatt, Rivelle (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles), “Family Faith Talks,” 7 p.m., Mass, 8 a.m., with Father Eimar Burwinkel. Information: 812-689-8666 or e-mail fbwerkstatt@seidata.com or log on to Schoenstatt Web site at www. seidata.com/~fbwerkstatt.

February 24
Forum Credit Union, 2001 E. Washington St., Indianapolis. Friday A.M. Network Group, 8 a.m.-3:30 p.m. Information: 206-437-5310 or 206-437-5310.

February 25

February 26-28
Marian College, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana, “Life in the Spirit” seminar, Sat. 8:30 a.m.-4:30 p.m., Sun. 1-5 p.m. Information: 317-797-2460.

February 26-28 March 4

February 29
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Black History Month observance, Women’s Sunday Mass, Divine Word Father Stephen Bross, presider, 10 a.m., followed by youth social. Information: 317-632-9349.

March 5
St. Paul School, gymnasium, 9788 N. Deerborn Road, New Castle. Booster Club, whale sushi, sausage and pancake breakfast, 7:30 a.m.-noon, free will donation.

March 6
Holy Rosary Church, 520 Stevens St., Indianapolis. “The Year of the Leperchasm — A Chinese Celebration,” 2004

March 7
The Criterion, 1400 N. Meridian St. (317)627-6178, PO Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); tmklein@archindy.org (e-mail).

In limited space, we can post notices for one week, and only for one activity per person. Limit one notice per week, please.

For reservations, please call 317-225-4250 or visit www.facebook.com/thescreden.
Schools

Second Mondays Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays St. Luke Church, 7275 Holiday Dr. E., Indianapolis. Holy hour for priests and religious voca-

Second Saturdays St. Agnes Parish, Brown County Public Library, Nashville, Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays Christ the King Church, 1827 Kessler Blvd. E., Indianapolis. Holy hour for patients and their loved ones. Eucharistic adoration, Benediction, 4 p.m., rosary, noon, Mass, 2 p.m.

Third Thursdays Holy Name Church, 2222 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-374-5454.


Third Saturdays Holy Rosary Church, 1733 Dr., Indianapolis. Exposition of the Blessed Sacrament, 7-9:30 p.m. Information: 317-831-1177.

First Saturdays Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass, 2 p.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

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**Respect in peace**

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to include the full name and address of the person to be included. Obituaries of archdiocesan priests and religious are listed elsewhere in The Criterion. Order priests and religious obituary notices by calling 317-881-9292 or 800-431-7556. Notices for those who are separate obituaries not listed here.

AGUAR-GONZALES, Manuel, 49, SS. Francis and Clare, East Chicago, Jan. 28. Father of F. Corcoran died on Jan. 24 at 85, Holy Name, Beech Grove.


Dietrick, Mary, 80, Sacred Heart, Jeffersonville, Jan. 23. Mother of Sharon Donald, Donna O’Keefe and Darlene Tanghe. Center: Grandfather of eight. Four.

Weissman, Nelson D., 72, St. Mary, Aurora, Jan. 25. Husband of Angela Weissman. Father of Mary and Kevin Weissman.

Wesley, Donald, 72, St. Barnabas, Indianapolis, Jan. 24. Husband of Betty Wesley. Father of Mary Rose DeHoney.


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Leaked report says 4,450 priests abused 11,000 children since 1950

WASHINGTON (CNN) — CNN reported on February 16 that, according to a draft report it obtained on sexual abuse of minors by U.S. Catholic priests, at least 4,450 clergy allegedly abused 11,000 minors between 1950 and 2002. Whatever they reported is premature," said James K. Gitlin, a former chairman of the John Jay College of Criminal Justice in New York, which last year conducted a nationwide study of Catholic clergy sexual abuse of minors and plans to release its findings on Feb. 27. The study for the John Jay College of Criminal Justice was commissioned by the National Review Board established by the U.S. bishops to help deal with the clergy sex abuse crisis. "We're still finalizing our report," Gitlin told CNN. "But we have received a final draft of the report."
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