



**The**

# Criterion

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## Inside

Archbishop Buechlein . . . . .	5
Editorial . . . . .	4
Question Corner . . . . .	13
Sunday and Daily Readings . . . . .	13

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## Study reveals extent of sexual abuse by clergy

WASHINGTON (CNS)—About 4 percent of U.S. priests ministering from 1950 to 2002 were accused of sex abuse with a minor, according to the first comprehensive national study of the issue.

The study said that 4,392 clergymen—almost all priests—were accused of abusing 10,667 people, with 75 percent of the incidents taking place between 1960 and 1984.

During the same time frame, there were 109,694 priests, it said.

Sex-abuse related costs totaled \$573 million, with \$219 million covered by insurance companies, said the study done by the John Jay College of Criminal Justice in New York.

It noted, however, that the overall dollar figure is much higher than reported; 14 percent of the dioceses and religious communities did not provide financial data and the total did not include settlements made after 2002, such as the \$85 million agreed to by

the Boston Archdiocese.

The study, released in Washington on Feb. 27, was commissioned by the U.S. bishops' National Review Board, which also released its own report at the same news conference on the causes of the clergy sex abuse crisis that has rocked the Church for the past two years.

The review board, named by the bishops and composed of prominent lay people, is monitoring compliance with the U.S. bishops' policies to prevent clergy sex abuse.

The John Jay study concentrated on providing statistics about the nature and scope of the crisis.

The study said the sharp decline in abuse incidents since 1984 coupled with the declining percentage of accusations against priests ordained in recent years "presents a more positive picture" than the overall statistics.

See STUDY, page 8



Archbishop Michael J. Sheehan, Bishop Wilton D. Gregory and Archbishop Harry J. Flynn address the media after the release of the John Jay College clergy abuse study and the National Review Board's report on causes of the abuse crisis on Feb. 27 in Washington. The study revealed that 4,392 clerics had been accused of sexual abuse against 10,667 alleged victims.

Photos by Mary Ann Wyand



Father Robert Robeson, director of youth and young adult ministry for the archdiocese, at right, leads a rosary procession as seminarians from Saint Meinrad carry a statue of Our Lady of Fatima during the Archdiocesan Youth Conference on Feb. 29 at Roncalli High School in Indianapolis. About 540 teen-agers and youth ministers participated in this year's faith formation conference for high school students and prayed the rosary as they walked to St. Jude Church for Mass.

## Students find Christ at youth conference

By Mary Ann Wyand

Jesus was advertised as the "keynote speaker" for the 2004 Archdiocesan Youth Conference on Feb. 29—Leap Year Day—at Roncalli High School in Indianapolis.

And Christ was present in the Eucharist during the "Shout It Out!" rally for Catholic high school students from central and southern Indiana, who were invited to take a leap of faith in order to grow closer to God and asked to tell other teens about Jesus—"the ultimate stain remover."

About 540 teen-agers and youth ministers attending the annual conference spent time praying and singing before the Blessed Sacrament during adoration and a faith formation program featuring Scripture-based "conversations" with Jesus last Sunday in



St. Monica parishioner Stephanie Paul of Carmel, Ind., left, and Mary, Queen of Peace parishioner Laura Hazelton of Danville kneel in prayer before the Blessed Sacrament during the Archdiocesan Youth Conference on Feb. 29 at Roncalli High School in Indianapolis.

the Roncalli gymnasium.

They also were invited to participate in the sacrament of reconciliation before joining a rosary procession from the

school to nearby St. Jude Church and receiving Communion during Mass.

It was a memorable Leap Year faith experience for the teen-agers, who enjoyed time outdoors without coats during the lunch break and again at dinnertime on the unseasonably warm and sunny February day with temperatures in the 60s.

"We tried to get Mel Gibson to come and talk about his new movie, *The Passion of the Christ*, but that didn't work out," Archdiocesan Youth Council member Josh Bolles, a member of St. Monica Parish in Indianapolis, explained during the introduction, "... so we just went straight to the top and got Jesus himself."

As youth council members knelt before the monstrance placed in the center of the stage, they asked Christ

See YOUTH, page 2

## Court says Catholic agency must provide birth control coverage

SACRAMENTO, Calif. (CNS)—The California Supreme Court said March 1 that Catholic Charities of Sacramento must include birth control coverage in employee health care plans even though the Church opposes artificial contraception.

In a 6-1 ruling, the court said Catholic Charities may not be exempted from a 1999 state law that require all employers to include contraceptives when they provide insurance coverage for prescriptions. The ruling could potentially affect hospitals, colleges and universities and a wide variety of social service agencies run by the Catholic Church and other faith groups.

Catholic Charities challenged the law on the grounds that it unconstitutionally imposes a mandate that is contrary to the teachings of the Church. The law includes an exemption for "religious employers" but defines those as institutions directly involved in inculcating religious beliefs.

The Supreme Court said Catholic Charities does not qualify as a religious employer because it offers secular services to the public without regard for the recipients' beliefs and without preaching

See COURT, page 20

# YOUTH

continued from page 1

for help with a variety of challenging teen-age situations, including problems with friends, concerns about dating, decisions about college and vocations, and their desire to do the right things even when those choices aren't easy to figure out.

In response to questions, the "voice of Jesus"—portrayed by Archdiocesan Youth Council member and St. Joseph University parishioner Joe Wagle of Terre Haute—offered Gospel passages quoting the sacred Word of God as helpful advice.

"Becoming a part of the Arch Council wasn't a role I was really prepared to take



Archdiocesan Youth Council member Joe Wagle from St. Joseph University Parish in Terre Haute and St. Thomas More parishioner Leah Hawkins of Mooresville enjoy time outdoors with friends during the lunch break at the youth conference last Sunday. Joe portrayed the "voice of Jesus" during a faith formation program at the confer-

on," Joe said during the lunch break. "But now that I was called to be the voice of Jesus, it's just nice to know that I'm affecting 500 people throughout the archdiocese. Maybe they will carry that on and share the message, and I might be a part of hundreds and hundreds of youth across the state coming closer to God."

St. Michael parishioner Ann Medford of Greenfield, chairperson of the Archdiocesan Youth Council, said youth council members "truly felt the presence of God there and liked the procession when Jesus [in the Eucharist] came into the building."

Ann said the questions for Jesus "were things that the kids could relate to about problems going on in their lives. I had a lot of positive feedback from the kids about how awesome the day was and how awesome the priests were. A lot of the kids really liked the rosary procession."

The conference opened with a welcome from Father Robert Robeson, director of youth and young adult ministry, and Father Jonathan Meyer, associate director, then Father Meyer sang a rap song about faith as the teen-agers cheered loudly.

Archbishop Daniel M. Buechlein spoke next, thanking the students for participating in the youth conference.

"I'm glad I came," Archbishop Buechlein said. "It's nice to see that our young Church is alive and well and full of energy. Thank you to the musicians. I'm really impressed. ... I must admit I'm also glad I came because I found out I ordained a rapper last June."

"I should take this opportunity to thank Father Robeson and Father Meyer for taking on the leadership of our youth ministry program for the archdiocese," he said. "... I also would like to acknowledge the seminarians who have come all the way from Saint Meinrad."

"I'm sure you're aware that this is the first Sunday of Lent," the archbishop said. "So this rally is really timely because our Church believes deeply that during this season of Lent we receive new graces—new helps—that we need to truly live our faith. And this is a great day for you to build on your faith, to deepen your faith,



Photos by Mary Ann Wyand

Seminarians Scott Nobbe of St. Thomas Parish in Fortville, from left, Aaron Jenkins from St. Mary (Immaculate Conception) Parish in Rushville and Rick Nagel from Holy Trinity Parish in Edinburgh serve lunch to Archdiocesan Youth Conference participants on Feb. 29 at Roncalli High School in Indianapolis.

and to make it even more alive. I congratulate you. I commend you for being here today. ... God bless you, and give yourself to God today. Surely God's special grace is with each and every one of you. Peace be with you."

Father Robeson said the conference theme of "Shout It Out!" is an appropriate lesson for the Lenten season.

"We're shouting out our praises to the Lord," he said. "Jesus is the ultimate stain remover. It's a beautiful experience to have all these youth here together for the sole purpose of worshiping Christ. Lent is all about trying to deepen our relationship with Christ, and helping us to renew our love for Christ and to renew our response to his love for us, which is from the cross."

"In my workshop on 'Surfing the Sacraments,' I told the youth that the crucifix is the ultimate symbol of love," he said, "and that every time they look at a crucifix the first thing that should come to mind is God's love for us."

"It's great to see that so many of our young people are committed to giving up a day of their weekend to spend trying to grow in their relationship with the Lord," Father Robeson said. "But even beyond that, it's great to see that we have this

opportunity to help them to do that."

In the Eucharist, Father Meyer told the youth, "Christ is present before us today just as he was present 2,000 years ago. And that's a reason for us to rejoice. That's a reason for us to love. ... He's with us here today to save us, to give us his love, and to show us that we can grow in his love and that we can become holy."

Benedictine Father Brendan Moss, pastor of St. Boniface Parish in Fulda, St. Martin of Tours Parish in Siberia and St. Meinrad Parish in St. Meinrad, was the principal celebrant and homilist for the youth Mass at St. Jude Church.

"If we want to get out of the desert places [in our lives], if we want the help of God's grace, ... we must turn to Jesus," Father Brendan said. "We must recognize that ... Jesus is our Savior. Jesus Christ in his own way shouts out in the face of sin and darkness and says, 'No.' So you've got to learn to do the very same thing. ... Over and over and over, you must shout it out! And the only one who can help us shout it out is the ultimate stain remover—Jesus Christ. God will listen to you. In the darkest and most desperate places of our lives, we have to remember that God is also there. God is in us and around us." †

## Correction

The Mass of Christian Burial for Father James K. O'Riley was celebrated on Feb. 26 at St. Mark the Evangelist Church in Indianapolis. The funeral date was listed incorrectly in Father O'Riley's obituary published in the Feb. 27 issue of *The Criterion*. †

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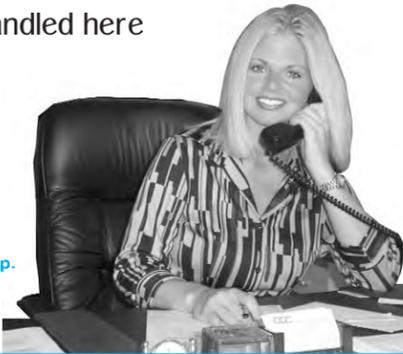
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# St. Pius X Parish in Indianapolis to host a presentation on Islam

By Sean Gallagher

"Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Muslims, this sacred synod urges all to ... work sincerely for mutual understanding ..."

This exhortation was given to the faithful in the Second Vatican Council's *Declaration on the Relation of the Church to Non-Christian Religions* (also known by its Latin title, *Nostra Aetate*).

In the nearly 40 years since this declaration was proclaimed, "quarrels and hostilities" have continued among some Christians and Muslims. Others have taken up the council's call and have been active participants in interreligious dialogue between the two faiths.

St. Pius X Parish in Indianapolis will host two dialogue partners, Benedictine Sister Mary Margaret Funk and Dr. Shahid Athar, at 7 p.m. on March 10 in a presentation titled "Understanding the Religion of Islam."

Sister Mary Margaret is a member and former prioress of Our Lady of Grace Monastery in Beech Grove. Since 1994, she has served as the executive director of the Monastic Interreligious Dialogue Board. The author of several books, she recently published *Islam Is: An Experience of Dialogue and Devotion* (Lantern Books, 2003).

A practicing Muslim born in India and educated in Pakistan, Athar is an endocrinologist in private practice and on the volunteer clinical faculty of the Indiana University



Sr. Mary Margaret Funk

School of Medicine. He is the co-founder and chairman of the Islamic Society of Greater Indianapolis and the Interfaith Alliance of Indiana. The author of several books, Athar recently published *Healing the Wounds of September 11, 2001* (1st Books Library, 2003).

The presentation is a part of St. Pius' Adult Religious Education Series and is sponsored by the parish's Adult Religious Education Committee.

"We thought that it would be important for all of us to have a better understanding of Islam," said Tom Essling, a member of the parish's Adult Religious Education



Dr. Shahid Athar

Committee. "It's very easy for Muslims, just as it is for any group, to be stigmatized."

Such stereotyping of Muslims and Christians by each other has been a source of those conflicts referred to at Vatican II. It has sadly continued in our own day with the proliferation of terrorism by a small group of Muslims and the reaction to them by Christians.

Athar hopes that those attending the presentation will come away being able "to separate the true

beliefs of the religion from those born into the religion." He said people "need to understand why people [terrorists] are doing these things."

Athar said the terrorists need to learn "about the sacredness of life [and] of what it means to be human." He recognized with enthusiasm that this has been one of the primary messages of Pope John Paul II to all peoples in the world, including Muslims.

This message of the Holy Father speaks a truth that is

common to both Islam and Christianity. And yet there are many other things that draw the two faiths together.

One such commonality that we are experiencing at the present is the season of Lent. During this season, Catholics fast and seek the grace of conversion. Muslims do much of the same, often with more intensity, in their month of Ramadan.

"The way we used to do Lent in the 1950s is very much like Ramadan," Sister Mary Margaret said. "We can learn from their discipline. It's a physical thing. It keeps the faith from being just an idea."

Athar noted that having a period of fasting in repentance for sins brings many faiths together.

"To do mistakes is human. At the same time, believers will realize their mistakes and seek forgiveness from God," Athar said. "Fasting is a part of this, whether it is in Lent, Yom Kippur or Ramadan. We do this for self-purification, to return to him who created us."

Despite this common ground, there are still fundamental differences that cannot be ignored between our faiths.

"Differences are going to be there. We aren't going to solve those differences," Athar noted. "They're on ontological issues, about the nature of God, and about the sonship of God."

With the help of Sister Mary Margaret and Athar, participants at St. Pius X's presentation will be able to learn more about both the commonalities and differences between Christianity and Islam.

In the process, they will become participants in that dialogue that the bishops of the Church called for at Vatican II, a dialogue that the bishops hoped would "preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom" (*Nostra Aetate* 3). †

## Discipline with Purpose program seeks to teach children self-discipline

By Brandon A. Evans

A program being used by several Catholic schools aims to help children practice self-control—and avoid discipline by learning self-discipline.

The Discipline with Purpose program was designed more than 15 years ago by Barbara Vasiloff, an affiliate faculty member at Creighton University in Omaha, Neb., and Paula Lenz, a teacher at Skutt Catholic High School in Omaha.

Their program uses 15 self-discipline skills—from "listening" and "following instructions" to "distinguishing facts from feeling" and "sacrificing from a motive of love."

The idea is not to just demand that children follow the rules, but to help them set goals and strive for improvement.

"Our primary work includes in-service training for teachers, parents [and] professionals who want to make self-discipline and impulse control an integral part of their organization," Vasiloff said. "The program provides schools with a framework of 15 skills that all require people who practice these skills to 'wait' or 'delay their impulses' before acting."

The program has spread to more than 800 schools in 36 states throughout the United States.

The focus of the national program is to provide local training workshops for teachers. Vasiloff said that such workshops have taken place in the Indianapolis area for more than 10 years.

Mary Pat Sharpe, principal of St. Joan of Arc School in Indianapolis, is starting to use the program there.

St. Joan of Arc teachers went through the first part of the training last fall, and will go through the second

half—a five-hour workshop—on March 15.

The Discipline with Purpose program is tailored to each grade level, she said, and involves all of the teachers.

Sharpe said that she had heard about the program when she was principal at All Saints School in Indianapolis. The faculty there tried it and it worked out well.

"It taught the kids to be self-disciplined," she said. "My teachers and [I] really saw an improvement the following year at All Saints."

There are several Catholic schools in the archdiocese now using the program, she said.

And there will be more opportunities for interested schools to get involved in the future.

There will be training sessions held at St. Joseph Parish in Shelbyville on June 14-15, and another scheduled at St. Thomas the Apostle Parish in Elkhart, Ind.

Vasiloff said that 95 percent of the schools that use her program are Catholic or Lutheran. Both she and Lenz are Catholic, and the program ties into the Gospel values.

"Catholic school teachers are always challenged to make the Gospel relevant to students," she said. "These

15 skills help students discover ways to make the Gospel come alive in their daily life."

Sharpe said that she could see the connection—some of the illustrations provided by the program even show Jesus.

Vasiloff started the program because of a need that she perceived.

After teaching for several years, she said, "teachers were doing a good job of managing classrooms and disciplining children for serious infractions that involved danger, abuse or unreasonable behavior ... but a child could stay in a school system eight or more years and never have anyone help them to become self-directed."

Sharpe said that she believes that students, if given higher expectations, will rise to meet them.

"I think most children want to do the right thing," she said. "They just need to know how."

(For more information about the Discipline with Purpose program or about upcoming training workshops, call 800-691-4DWP or log on to [www.selfdisciplinedwp.com](http://www.selfdisciplinedwp.com).) †

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## Editorial



Justin Timberlake prepares to tear off part of Janet Jackson's costume at the end of their halftime performance at Super Bowl XXXVIII in Houston on Feb. 1. The incident, which exposed Jackson's breast, sparked criticism from Federal Communications Commission administrators, media watchdog groups, religious leaders and viewers.

## Our coarse society

Can anything be done to eliminate the coarseness that has overtaken our society? People now use obscene and scatological language in "polite company" without ever giving a thought to its appropriateness. (Of course, in our estimation, it is never appropriate.)

We can't help but believe that television is to blame for this situation. Those of us who grew up before there were TV sets in every home (or nearly every room of every home) are undoubtedly more shocked than are young people who have grown up with a TV set turned on every waking hour of the day. And that's the problem.

With the proliferation of television stations, there came a tremendous competition for viewers. And what better way than to appeal to our baser instincts? The competition seems to be which program can be the raunchiest and still be broadcast by the major networks or HBO. How much will the public stand for before saying, "That's too much!"?

After Janet Jackson's "wardrobe malfunction" during the halftime show during the Super Bowl, it appeared that perhaps the limit was reached. More than 200,000 complaints poured in to the Federal Communications Commission, and perhaps by the time this editorial is published the FCC will take some steps to keep it from happening again.

But we question not just the finale of Jackson's dance with Justin Timberlake, when he tore off part of her costume exposing her breast, but the whole show. It featured scantily clothed women making suggestive moves to "music" with lyrics far more than just suggestive.

But the Super Bowl disaster was only one example of the coarsening of our society, and again television is to blame. Those "Victoria's Secrets" commercials would have been considered pornography not that long ago, but we have long since become accustomed to seeing bra ads in our newspapers as well as on TV. And we wonder how parents are explaining to their young children those commercials for remedies for erectile dysfunction.

Our children cannot help but be affected by what they see on television or in the movies. Even children who have diligent parents who carefully monitor what their children see are not immune since they hear all about it at

school from children whose parents aren't as diligent.

Hollywood maximizes the appeal of these movies and TV shows by giving awards to their stars—"The Sopranos" and "Sex and the City" being two examples. We are told that these programs offer viewers a smorgasbord of sex, including masturbation and oral sex, and that they continue to push the limits with graphic portrayals.

Is it any wonder, then, that oral sex has become commonplace among teenagers? We are told that girls these days are giving oral sex to their boyfriends with about the same frequency as girls gave a goodnight kiss a couple generations back. It's called "just fooling around."

And a news story a few weeks back, from Pensacola, Fla., reported that two girls and four boys were discovered engaging in that activity in a boys' restroom in a middle school while other seventh- and eighth-graders were keeping watch outside.

As for profanity, the Parents Television Council reports that foul language on television has gotten considerably worse in a relatively short period of time. Melissa Caldwell, the council's director of research and publications, said recently, "If you look at George Carlin's list of words you can't use on TV, at least four of them have been used."

The council gives an example of how quickly profanity has invaded TV shows, as it already has become common in movies. A few years ago, an actress stunned viewers when she uttered an expletive in the debut of the comedy series "Uncle Buck." Since then, in one month alone—October 2003—that term was used 129 times on broadcast TV during prime time.

What has the FCC done about it? Even though it's supposed to be policing indecency, it has done precious little. Of the 14,000 complaints it received in 2002, it exacted fines only twice. In 2003, the complaints jumped to 240,000, resulting in one fine.

Decent people in this country are losing the battle against coarseness in our society simply by being acquiescent. The very least we can do is complain to our television stations, to the networks and to the FCC. Perhaps it won't do any good, as recent history seems to indicate, but we must keep trying.

— John F. Fink

## Letters to the Editor

### Christ is calling out to us

The front page of the Feb. 27 *Criterion* was a powerful statement. An article about *The Passion of the Christ*, with a very graphic scene from the movie, draws the reader's immediate attention. Immediately below it is an article about the crisis in Haiti and commitment to the people of Haiti. For me, it is a reflection on who speaks to our hearts. A celluloid Christ or a Christ who is being crucified in the poor and oppressed? We may cry at a movie, but the living Christ cries out to us.

Pat Conard, Nashville

### Passion of the Christ movie raises important questions

As I have listened to the reporting on radio and television, and viewed Mel Gibson's Prime Time interview, I have been struck by what appears to me to be reporting that seems aimed at not just encouraging discussion of the film but rather enflaming dissent among viewers and creating feelings toward the film. The media seems more interested in creating doubt and suspicion about Gibson's motives in making the film than in any true discussion of the issues being presented.

This film is an opportunity to see a more realistic view of the Passion of Christ and perhaps an opportunity for those of us whose faith has been lukewarm to reawaken our love and appreciation for Christ and the sacrifice he made for us. It is easy for us to want to hide behind Hollywood's previous depictions of the Crucifixion that presented it as a tidy and neat-looking experience. It was so neat and tidy that one has a hard time seeing the reality of what truly occurred.

This film is not a vehicle to blame Jews for killing Christ. If anyone believes that they are suffering from paranoia. The Crucifixion happened as it was meant to happen. All humanity played a part in the suffering and death of Christ.

Whether one is a Christian or not does not lessen the positive impact that this film can provide us. Christ was on a human walk with us and his death was not pretty, quiet and tidy. It was an absolute event in the history of mankind. The violence of the incident is totally human.

Pro or con, this film is an opportunity to redirect the energy of violence then and now toward a positive use for mankind.

Ella A. Vinci, Indianapolis

### Bishops should 'fulfill their duty'

Indeed, it is "a tough time to be a bishop" ("Should bishops sanction pro-abortion politicians?" Feb 20, 2004 *Criterion* editorial) as they continue to decide just what to do with high-profile dissenters from the Catholic faith.

The *Criterion's* editorial states that the virtue of prudence is driving the bishops' inaction. What fruit has decades of "prudent," private nudging and formal letters

of instruction on the duty of Catholic politicians yielded? Politicians voting for a law that secures the "right" to destroy innocent human life on one day, receiving the Blessed Sacrament the next day and then being awarded NARAL's person-of-the-year award (along with sizable amounts of cash) the following night.

And vast numbers of people who witness this public "thumbing the nose" at the Church, believing they can too, while remaining good Catholics. The editorial failed to acknowledge that the most damage of inaction is done to the souls of these politicians and those witnesses whose faith is lost! Abortion and the assistance in procuring an abortion are grave sins. Pro-abortion "Catholics" cease to be in communion with the Church when they reject her teachings, but probably don't realize it.

Bishop Raymond L. Burke's excommunication of pro-abortion politicians in Wisconsin is medicinal. Its means is to instruct and its goals are repentance and reconciliation.

Some defenses listed in the editorial for inaction include the risks that the Church "would lose a public relations battle in the secular media," and upset pro-abortion "Catholics."

The Church hasn't survived 2,000 years by bowing to the current cultural fashions of the secular world and Church dissenters. Isn't the bishops' most prudent action to fulfill their duty (as stated in *Catholic Encyclopedia*) that "all their efforts must aim at preserving the true faith and a high moral tone among the people"?

Tim Johnson, Indianapolis

### Abortion is the issue that matters most

I can pretty much guarantee that either the Democrat or Republican candidate will win the next presidential election. Does anyone think that either of them will end the Social Security system, cause massive unemployment, eliminate all environmental regulations, start a war without any justification, eliminate health care, eliminate the welfare system, etc? I doubt it.

There is one issue where people on both sides of the issue fear that the other side will gain control of the White House and Congress or be able to nominate "their" Supreme Court judges. It is the only issue that is critical in the coming election because all the other issues differ only in the degree (and a small degree at that) in which they will be handled.

I am not a "single issue" voter because I know either elected president will "not exhaust our responsibility toward the common good" except in the case of this one issue.

I challenge anyone to name an issue where the Democrats and Republicans have plans with more opposing results than the issue of abortion.

Until the Democrats can figure out that killing 3,500 children a day in the USA is insanity, I won't trust them to make decisions for me.

Gordon J. Becker, Bloomington

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit let-

ters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Let's focus this Lent on caring for our children

**W**hoever receives one such child in my name receives me" (Mt 18:5).

This is the theme Pope John Paul II offers in his annual message for the season of Lent. Ironically, it is timely for more reasons than one.

In the circumstances we face in the Church in the United States, his message punctuates the path we must take in order to assure even greater care for our children and young people. They are God's gift to our families, our Church and our society. The Holy Father invites the Church—universally—to reflect on the condition of children during this holy season of Lent. His message is particularly poignant and timely for us in the U.S. because, as Lent 2004 gets underway, the National Review Board has released the results of a national study of clergy sex abuse during the 52 years between 1950 and 2002. This humbling report surely urges us to embrace the invitation of the pope's Lenten message.

The pope said, "Today Jesus continues to call them [the children] to himself and to set them as an example to all those who wish to be his disciples. Jesus' words call upon us to see how children are treated in our families, in civil society, and in the Church. They are also an incentive to

rediscover the simplicity and trust that believers must cultivate in imitation of the Son of God, who shared the lot of the little ones and the poor. Saint Clare of Assisi loved to say that Christ, 'lay in a manger, lived in poverty on the earth and died naked on the Cross' (*Testament, Franciscan Sources*, # 2841).

"Jesus had a particular love for children because of their simplicity, their joy of life, their spontaneity and their faith filled with wonder. For this reason he wishes the community to open its arms and its heart to them even as he did. 'Whoever receives one such child in my name receives me' (Mt 18:5). Alongside children, Jesus sets the 'very least of the brethren': the suffering, the needy, the hungry and thirsty, strangers, the naked, the sick and imprisoned. In welcoming them and loving them, or in treating them with indifference and contempt, we show our attitude towards him, for it is in them that he is particularly present."

How we treat our children and how we treat the "down and out" is a measure of how we treat Christ in our midst.

The Holy Father suggests that Lent is an ideal time to accept a twofold challenge of the teaching of Jesus. We are to "receive" the little ones. And we are to "become" one of the least. As he reminds

us, "Only the one who makes himself one of the 'least' is able to receive with love 'the least' of our brothers and sisters."

He commends those parents who willingly take on the responsibility of a large family, mothers and fathers who place family love above career success. They pass on to their children the human and religious values that give true meaning to life.

He commends those people who care for underprivileged children and work to alleviate the sufferings of children resulting from war and violence, from hunger and from forced immigration. He also decries the tragic fact that young people have been profoundly hurt by the violence of adults. He lists sexual abuse, forced prostitution, involvement in drug trafficking and children forced to work or to enlist in combat. He also expresses concern for children who are scarred by the breakup of the family.

"What evil have these children done to merit such suffering? From a human standpoint it is not easy, indeed it may be impossible, to answer this disturbing

question. Only faith can make us begin to understand so profound an abyss of suffering," the pope writes. He cites the fact that by becoming obedient unto death, even death on a cross, Jesus took human suffering upon himself and conquered death once and for all. Christ's victory over death allows us to cling to hope even in the most tragic circumstances that continue to plague our society.

With the simplicity of children, we can turn to God and call on him as Jesus taught us in the "Our Father." Let us repeat this prayer often during Lent, the Holy Father exhorts. "Let us repeat it with deep emotion. By calling God 'Our Father,' we will better realize that we are his children and feel that we are brothers and sisters of one another."

Of course, we want to love our children and we want to pass on to them the values that give meaning to life. Let's pause from our busyness during these weeks of Lent and reflect: How well are we really doing? †

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

**Youth:** that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.

## En esta Cuaresma concentrémonos en preocuparnos a nuestros niños

**E**l que reciba a un niño como éste en mi nombre, a mí me recibe" (Mt 18:5)

Este es el tema que ofrece el papa Juan Pablo II en su mensaje anual con motivo de la Cuaresma. Irónicamente llega en la hora justa por muchas razones.

En las circunstancias que enfrenta la iglesia de los Estados Unidos su mensaje delimita el camino que debemos seguir para poder garantizar aun más cuidados para nuestros niños y jóvenes. Ellos son los obsequios de Dios para nuestras familias, nuestra Iglesia y nuestra sociedad. Durante esta época sagrada de la Cuaresma el Santo Padre invita a la Iglesia, universalmente, a reflexionar sobre la condición de los niños. Su mensaje es conmovedor y acertado, especialmente para nosotros en EE.UU. ya que, durante el transcurso de la Cuaresma 2004, el Comité Nacional de Revisión (National Review Board) va a dar a conocer los resultados de un estudio nacional sobre abuso sexual por parte del clero durante los 52 años comprendidos entre 1950 y 2002. Este sobrecogedor informe con seguridad nos instará a aceptar la invitación del Papa en su mensaje cuaresmal.

El Papa dijo: "Las palabras de Jesús son una exhortación a examinar cómo son tratados los niños en nuestras familias, en la sociedad civil y en la Iglesia. Asimismo, son un estímulo para descubrir la sencillez y la confianza que el creyente debe desarrollar, imitando al Hijo de Dios, el

cual ha compartido la misma suerte de los pequeños y de los pobres. A este propósito, Santa Clara de Asís solía decir que Jesús, 'pobre fue acostado en un pesebre, pobre vivió en el siglo y desnudo permaneció en el patíbulo' (*Testamento, Fuentes Franciscanas*, n. 2841).

"Jesús amó a los niños y fueron sus predilectos 'por su sencillez, su alegría de vivir, su espontaneidad y su fe llena de asombro'. Ésta es la razón por la cual el Señor quiere que la comunidad les abra el corazón y los acoja como si fueran Él mismo: 'El que reciba a un niño como éste en mi nombre, a mí me recibe' (Mt 18:5). Junto a los niños, el Señor sitúa a los 'hermanos más pequeños', esto es, los pobres, los necesitados, los hambrientos y sedientos, los forasteros, los desnudos, los enfermos y los encarcelados. Acogerlos y amarlos, o bien tratarlos con indiferencia y rechazarlos, es como si se hiciera lo mismo con Él, ya que Él se hace presente de manera singular en ellos."

El modo como tratamos a nuestros niños y cómo tratamos a los "menos afortunados" es medida de cómo tratamos a Cristo entre nosotros.

El Santo padre sugiere que la Cuaresma es la época ideal para aceptar el doble reto de la enseñanza de Jesús. Debemos "acoger" a los hermanos más pequeños. Y debemos "convertirnos" en uno de los últimos. Tal como él nos recuerda: "Sólo aquél que se hace uno de los 'últimos' puede acoger con amor al

'último' de nuestros hermanos y hermanas."

Elogia a aquellos padres que asumen conscientemente la responsabilidad de una familia grande, madres y padres que colocan el amor de la familia por encima del éxito en sus carreras. Ellos les transmiten a sus hijos los valores humanos y religiosos que le brindan sentido verdadero a la vida.

Aplauda a aquellas personas que se preocupan por los niños desvalidos y trabajan para aliviar el sufrimiento de los niños como resultado de la guerra y la violencia, del hambre y de la expatriación forzosa. Asimismo, condena el hecho trágico de aquellos jóvenes que han sido heridos profundamente por la violencia de los adultos. Menciona el abuso sexual, la prostitución forzada, la participación en tráfico de drogas y aquellos niños obligados a trabajar o a enlistarse en combate. También expresa su preocupación por aquellos niños que están marcados por el rompimiento de una familia.

"¿Qué mal han cometido estos niños para merecer tanta desdicha? Desde una perspectiva humana no es sencillo, es más, resulta imposible responder a esta pregunta inquietante. Solamente la fe nos

ayuda a penetrar en este profundo abismo de dolor", escribió el Papa. Cita el hecho de que por haber sido obediente hasta la muerte y muerte de cruz, Jesús asumió el sufrimiento humano y venció para siempre a la muerte. La victoria de Cristo sobre los muertos nos permite aferrarnos a la fe, aun en las circunstancias más trágicas que continúan plagando nuestra sociedad.

Con la sencillez típica de los niños nos dirigimos hacia Dios llamándolo como Jesús nos enseñó en el "Padrenuestro". El Santo Padre nos invita a repetir esta oración con frecuencia durante la Cuaresma. "Repitámosla con profunda devoción. Llamando a Dios 'Padre nuestro', nos daremos cuenta de que somos hijos suyos y nos sentiremos hermanos entre nosotros."

Por supuesto, queremos amar a nuestros niños y queremos transmitirles los valores que le dan sentido a la vida. Hagamos una pausa en medio de la agitación durante estas semanas de la Cuaresma y reflexionemos: ¿qué tan bien lo estamos haciendo? †

Traducido por: Language Training Center, Indianapolis

#### Las intenciones vocacionales del Arzobispo Buechlein para marzo

**Los jóvenes:** que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

## Check It Out . . .

The Anderson University Chorale, under the direction of Richard Sowers, will perform a **concert of sacred music** at 8 p.m. on March 13 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The concert is part of the chorale's 2004 spring tour through Ohio, Michigan, Wisconsin, Illinois and Indiana. Admission is free. For more information, call the Cathedral parish office at 317-634-4519.

The Birthline Guild will present its annual **fashion show and luncheon**, titled "Love Works Magic," on March 20 at the Ritz Charles, 12156 N. Meridian St., in Carmel, Ind. The event will begin at 11:30 a.m. with a social and continue at noon with a luncheon. Fashions will be presented by J. Shepard and Chocolate Soup. The cost of the event is a \$25 donation. Reservations must be made by March 13. For more information or to make a reservation, call 317-466-9656.

The archdiocese will host its next **Young Adult Mass** at 5 p.m. on March 14 in the chapel in the administration building on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. A reception will follow in the college's Ruth Lilly Student Center. The Mass is designed for Catholics, single or married, in their 20s and 30s. It offers an opportunity to meet young Catholics and deepen each person's relationship with God. For more information, call 317-423-2302 or e-mail [indyyoungadultmass@yahoo.com](mailto:indyyoungadultmass@yahoo.com).

The **Archdiocesan Deacon Formation Program** will present another installment in a monthly series of informational programs from 1 p.m. to 4 p.m. on March 14 at St. Andrew Parish, 235 S. 5th St., in Richmond. At 1 p.m., Benedictine Father Bede Cisco, director of deacon formation, will provide information about the order of deacons and give an overview of the formation program. This will be repeated at each of the sessions. At 2 p.m., the main program will begin. Advance registration is requested. For more information or to register, call 317-236-1491 or 800-382-9836, ext. 1491, or e-mail [deaconformation@archindy.org](mailto:deaconformation@archindy.org).

There will be a **Healing Mass** on March 5 at St. Luke Parish, 7575 Holiday Dr. E., in Indianapolis. The evening, hosted by the Catholic Charismatic Renewal of central Indiana, will begin with teaching at 7 p.m., songs of praise and worship at 7:30 p.m., then Mass and a healing service. For more information, call Len Bielski at 317-937-6709 (day) or 317-797-2460 (cell).

The **Liturgy of the Hours** will be celebrated on

Mondays through Fridays during Lent at St. Patrick Chapel inside St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. Morning Prayer will begin at 7:30 a.m. and Evening Prayer will start at 5:15 p.m. There will also be an opportunity for prayer at 12:40 p.m. each weekday, immediately after the 12:10 p.m. daily Mass. On Mondays, there will be the praying of the **rosary**, on Tuesdays there will be **Stations of the Cross**, on Wednesdays there will be a **half-hour pipe organ recital**, on Thursdays the rosary will be prayed again, and on Fridays there will be the **Litany of the Holy Name** and the Stations of the Cross. Confessions are also heard Monday through Saturday from 11:15 a.m. to noon. For more information, call the parish office at 317-635-2021.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., in Indianapolis, will host two discussions in March in parish conference room B. Father Steven Schwab, pastor, will lead a discussion titled "**Catholic Position on the Morality of War**" at 7 p.m. on March 10. He will discuss weapons of mass destruction, pre-emptive strikes, humanitarian intervention, guerilla warfare and psychological techniques of interrogation. Father Joseph Rautenburg, part-time chaplain at St. Vincent Hospital in Indianapolis and an archdiocesan consultant on ethics and bioethics, will lead a discussion titled "**Catholic Principles for Making Decisions on Life Issues**" at 7 p.m. on March 24. He will cover stem-cell research, human cloning, infertility, birth control and euthanasia. For more information, call 317-359-6075.

The **Friday Morning Networking Group** will meet at 6:30 a.m. on March 12 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. The morning will start with Mass,

## VIPs . . .



Matthew and Anna (Matthews) Dillane, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 60th wedding anniversary on March 4. The couple was married on that date in 1944 at St. John the Evangelist Church in Indianapolis. They have three children: Susan Powell, Theresa and Matthew Dillane Jr. They have six grandchildren and two great-grandchildren. †

celebrated by Msgr. Joseph F. Schaedel, vicar general. Breakfast and networking will follow in Priory Hall at 7 a.m. The guest speaker will be Sue Hansen, founder of Camp Awareness. The cost is \$10. Reservations are required. For more information or to make a reservation, call 317-435-3447 or e-mail [fridayamnetwork@catholicexchange.com](mailto:fridayamnetwork@catholicexchange.com).

The Kevin Barry Division of the Ancient Order of Hibernians will celebrate St. Patrick's Day with "**The Sounds of Ireland**" on March 14 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The event is a special entertainment program featuring The Irish Aires, Richens-Timm Academy of Irish Dance and the Indianapolis Children's Choir. The annual Hibernian Breakfast will start at noon, and will be followed by the concert at 2:30 p.m. All are invited. Tickets are \$30 per person or \$15 per child. For more information, call Brian Cunningham at 317-881-1108. To reserve tickets, call Chuck McGinley at 317-359-7147. †

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

**Confessions of a Teenage Drama Queen** (Touchstone) Rated **A-II (Adults and Adolescents)** because of thematic elements and brief, mildly crass expressions. Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

**The Passion of the Christ** (Newmarket) Rated **A-III (Adults)** because of gory scenes of torture and crucifixion, a suicide and some frightening images. Rated **R (Restricted)** by the MPAA.

**Twisted** (Paramount) Rated **L (Limited Adult Audience)** because of several sexual encounters with fleeting rear nudity, recurring images of crime scene gore, some brief violence, as well as frequent rough and crude language. Rated **R (Restricted)** by the MPAA. †



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# Pope says strife-torn Haiti needs international help to gain peace

VATICAN CITY (CNS)—Pope John Paul II said he was worried about worsening civil strife in Haiti, and he urged Haitians and the international community to resolve the situation there peacefully.

The pope made the remarks on Feb. 29, shortly before Haitian President Jean-Bertrand Aristide resigned and left the country.

Aristide, a former Catholic priest, was the first democratically elected president of Haiti, but had come under increasing criticism for repression and corruption.

The pope, speaking at a noon blessing before several thousand pilgrims, said he was following the "worrisome and painful news" from Haiti.

"In the face of this situation, I feel the duty to invite all Haitians to have the courage and humility to make the decisions necessary for the good of the country," he said.

"While I encourage the diplomatic efforts of the international community and ask for a generous commitment on the part of humanitarian organizations, I send a special blessing to the Haitian people," he said.

Aristide, who appeared unable to stop an armed rebellion, resigned under U.S. pressure. Within hours of his departure, a small contingent of U.S. troops was headed toward the impoverished Caribbean nation to serve as peacekeepers.

St. Thomas Aquinas parishioner Joseph Zelenka of Indianapolis had planned to travel to Haiti on Feb. 29 to visit St. Jean-Marie parishioners in Belle Riviere, but his flight was cancelled due to the conflict.

Father Valerie Rebecca, pastor of St. Antoine de Padua Parish in Petite Riviere and Aristide's cousin, was visiting Our Lady of Mount Parish in Carmel, Ind., in the Lafayette Diocese, when the conflict worsened last week.

Zelenka and Father Rebecca were going to travel together by car from Port-au-Prince to the rural parishes last weekend.

Father Rebecca was still in Miami on March 1 waiting for air travel to resume to Haiti so he could return to his parish.

The South African government said it would consider granting asylum to Aristide, but had not yet received a formal request, the British news agency Reuters reported on March 1.

The Vatican had no official comment on Aristide's resignation, but informed Vatican sources said it appeared

there had been no other way out of the crisis.

The sources said it was important that an international force quickly restore order in the country so that a peaceful governmental transition could take place. They said, however, that a political solution should not be imposed from outside. It should come from Haitians, they said.

The sources said they saw several hopeful signs that the political transition could occur without a bloodbath. For one thing, they said, rebel leader Guy Philippe was not demanding political power and had promised his soldiers would cooperate fully with international forces.

The Organization of American States has proposed a plan under which the Haitian government, the opposition and the international community would form a panel that would pave the way for elections.

At a Washington press conference on Feb. 27, Auxiliary Bishop Thomas J. Gumbleton of Detroit criticized U.S. Secretary of State Colin Powell, in particular, for demonstrably lacking support for Haiti.



A looter trashes a portrait of Haitian President Jean-Bertrand Aristide in Petionville, a suburb of Port-au-Prince, on Feb. 29 after the president resigned from office and went into exile. Pope John Paul II urged Haitians and the international community to resolve the situation peacefully and to make decisions for the good of the country.

At the press conference, sponsored by the Ecumenical Program on Central America and the Caribbean, Bishop Gumbleton said that "the vast majority of Haitians, according to a recent poll, recognize Aristide as a leader who stands for their fundamental interests." †

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# STUDY

continued from page 1

It said that 68 percent of the allegations were made against priests ordained between 1950 and 1979, while priests ordained after 1979 accounted for 10.7 percent of the allegations.

For the entire 52-year period, "the problem was indeed widespread and affected more than 95 percent of the dioceses and approximately 60 percent of religious communities," said the study.

The study was based on detailed questionnaires returned by 195 of the 202 dioceses, Eastern eparchies and other ecclesial territories tied to the United States. This 97 percent compliance was "an extraordinarily high response rate," said the study.

Archbishop Daniel M. Buechlein issued a report last month on the extent of sexual abuse allegation made in the Archdiocese of Indianapolis from 1950 to 2002. Since 1950, the archdiocese has received sufficient information to support allegations of sexual abuse of minors by 20 priests and 12 laypersons who were serving on behalf of the Church. Of the 20 archdiocesan priests whose allegations were found credible, nine are deceased, six have resigned from the priesthood and five have been removed from active ministry. All 12 laypersons resigned or were terminated.

"The abuse of minors is a horrible offense against the dignity and innocence of the human person," said Archbishop Buechlein. "It is particularly tragic when it is committed by someone ministering on behalf of the Church. Again, I wish to say to victims that I am sorry. This violation should never have happened to you. Please forgive us."

Archbishop Buechlein said the information collected from the study will be used by Church leaders to continue to examine how such abuse happened and what can be done to prevent it.

"We need to continue to seek effective ways to help victim-survivors find healing and peace," Archbishop Buechlein said. "We will continue to explore what characteristics of human personality might be early indicators of a pedophile or one who preys on teens, especially as we continue to evaluate candidates for the priesthood and other ministries in the Church."

The national study also contains data from 60 percent of the religious communities in the United States representing 80 percent of the religious priests.

At the news conference, Gerald Lynch, president of John Jay College, said the study was "accurate and comprehensive" regarding child sex abuse in the Church.

"This was not a sampling. We had an entire population," said Lynch.

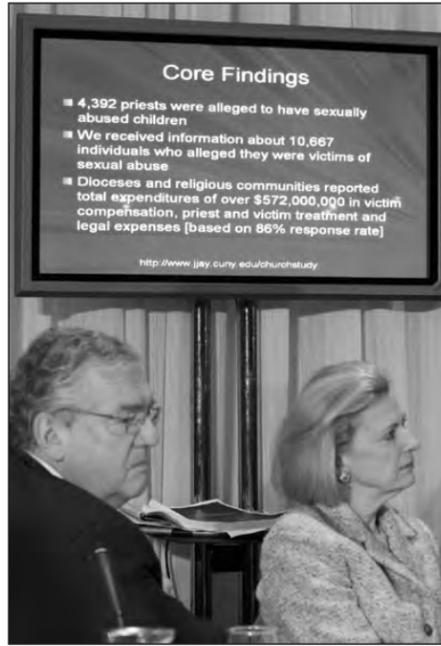
Karen Terry, John Jay principal investigator for the study, said that "it is possible the bishops are not giving us everything."

But based on the data and Church requests for help in getting information to researchers, "this was a good faith effort to provide information," she said.

The number of permanent deacons accused was 41, about one-quarter of 1 percent of the permanent deacons ordained during the period. The number is so small that the survey includes the figure in the overall total for priests.

Child sex abuse was more prevalent among diocesan clergy. Allegations were made against 4.3 percent of the diocesan priests and 2.5 percent of the religious priests, said the study. Of the total clergy

CNS photo by Paul Heilig



National Review Board members Robert S. Bennett and Justice Anne M. Burke listen as an investigator for the John Jay College study on clerical sexual abuse of minors gives an overview of the findings on Feb. 27 at the National Press Club in Washington. The study revealed that 4,392 clerics had been accused of sexual abuse against 10,667 alleged victims.

accused, 929 were religious priests, it said.

Regarding substantiated allegations against priests in ministry at the time, the most common action by Church authorities was to send the priest for medical evaluation or treatment, said the study.

No action was taken against a priest in 10 percent of the allegations, and in 6 percent of the allegations the priests were reprimanded and returned to ministry, reported the study. Other actions included suspending priests involved in 29 percent of the allegations and placing priests involved in 24 percent of the allegations on administrative leave, it said.

The study listed the main characteristics of the sex abuse incidents reported. These included:

- An overwhelming majority of the victims, 81 percent, were males. The most vulnerable were boys aged 11 to 14, representing more than 40 percent of the victims. This goes against the trend in the general U.S. society where the main problem is men abusing girls.

- A majority of the victims were post-pubescent adolescents with a small percentage of the priests accused of abusing children who had not reached puberty.

- Most of the accused committed a variety of sex acts involving serious sexual offenses.

- The most frequent context for abuse was a social event and many priests socialized with the families of victims.

- Abuses occurred in a variety of places with the most common being the residence of the priest.

"Like in the general population, child sex abuse in the Catholic Church appears to be committed by men close to the children they allegedly abuse, many appear to use grooming tactics to entice children into complying with the abuse, and the abuse occurs in the home of the alleged abuser or victim," said the study.

Enticements included buying the minor gifts, letting the victim drive a car and taking youths to sporting events, said the study.

The concentration of abuse was among a small percentage of the accused priests, while most of the priests accused, 56 per-

## John Jay Findings

The study surveyed nearly every diocese and many religious orders about clergy sexual abuse of minors from 1950 to 2002

### Alleged Victims

10,667

Age and Gender

at time abuse first occurred

81% male  
19% female

### Decade of Incident

### Accused Clergy

4,392

Age

at time of first incident of alleged abuse

Decade of Ordination

### Financial Costs

Dioceses and religious orders report costs totaling more than \$573 million dollars

in millions

**\$476**

victim compensation

**\$25**

victim treatment

**\$33**

clergy treatment

**\$39**

legal fees

Figures do not include more recent costs, including \$121 million in settlements made by the Archdiocese of Boston.

Source: John Jay College of Criminal Justice of The City University of New York

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Where can I find a copy of the sexual misconduct policies and procedures of the archdiocese?

**Go to: [www.archindy.org](http://www.archindy.org)**

### Indiana Law

Indiana law requires suspected child abuse or neglect to be reported to the local Child Protective Services agency  
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 or a local law enforcement agency.

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# Report says clergy sexual abuse brought 'smoke of Satan' into Church

WASHINGTON (CNS)—In its report Feb. 27 on the causes of the U.S. clergy sexual abuse crisis, the National Review Board said "grievously sinful" acts of priests and inaction by bishops let "the smoke of Satan" enter the Church.

"As a result, the Church itself has been deeply wounded. Its ability to speak clearly and credibly on moral issues has been seriously impaired," said the all-lay board, which the bishops established in 2002 to monitor their efforts to bring an end to sexual abuse of minors by priests.

Among the many ways the crisis can be viewed, it said, "the board believes that the overriding paradigm that characterizes the crisis is one of sinfulness"—priests committing grave sins against children and bishops committing grave sins of failing "to protect their people from predators."

The often scathing report was an unprecedented lay critique of Catholic hierarchical policies and practices, written at the behest of the bishops themselves.

In their "Charter for the Protection of Children and Young People" adopted at their June 2002 meeting in Dallas, the bishops established the review board. Part of the mandate they gave it was to develop two separate studies on the clergy sexual abuse crisis—one on its nature and scope and another on its context and causes.

The board called the bishops' charter "a milestone in the history of the Church in America."

"As a result of the implementation of the charter ... the board is confident that effective measures are in place today to help ensure the safety of children and young people in the Church," the board said.

One of the primary solutions it offered to prevent a recurrence of the problem is better screening and celibacy formation of priesthood candidates in seminaries, to assure that those ordained are really prepared to live healthy, chaste lives as celibate priests.

"Seminaries must deal with issues of sexual conduct more openly and more forthrightly. ... It is vital that bishops, provincials [religious-order superiors] and seminary rectors ensure that seminaries create a climate and a culture conducive to chastity," it said.

"Although the discipline of celibacy is not itself a cause of the current crisis, a

failure properly to explain celibacy and prepare seminarians for a celibate life has contributed to it," it said.

The review board's 145-page report is titled "A Report on the Crisis in the Catholic Church in the United States."

It was released on Feb. 27 at a press conference in Washington along with a massive research study, "The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States 1950-2002." The board commissioned that study, which was conducted by the John Jay College of Criminal Justice in New York.

The board based its report on a review of the history of the sexual abuse crisis, a review of the John Jay findings and interviews over the past 18 months with more than 85 people, including victims, priests, bishops, Vatican officials, lay leaders and professionals in a variety of fields.

Robert S. Bennett, the Washington attorney who headed the board's research committee, highlighted the main points of the report at the press conference.

He also asked reporters to take the occasion to alert Americans to the fact that "the abuse of minors is a national problem."

That is "no excuse" for the abuse of children at the hands of priests, he said, but "the children of America are in pain and no one is paying attention to them. No one wants to talk about this problem."

Among issues the board addressed concerning abusive priests were questions of seminary formation, celibacy and homosexual orientation.

Key problems with bishops who kept abusive priests in ministry, he said, included a failure to reach out to victims and speak with them, protective attitudes toward their priests, "too much faith in psychiatrists" and a lack of information-sharing with one another that could have helped them realize earlier that the problem was of "epidemic proportion."

Many bishops breached their responsibilities as pastors and put their heads in the sand. ... These leadership failures are shameful to the life of the Church," he said.

In its report, the board summarized some of the John Jay study's main findings.

It noted that the study found 10,667 minor victims accusing 4,392 of the

nearly 110,000 priests who served in U.S. dioceses and religious orders from 1950 to 2002. (The number of accused priests includes 41 permanent deacons.) Among diocesan priests, 4.3 percent were accused of abuse; among those in religious orders, 2.5 percent were accused.

It also noted that the study found 81 percent of the abuse victims were male and 78 percent were between the ages of 11 and 17. It noted that most of the reported allegations of sexual abuse, 84 percent, occurred in the 1960s, '70s and '80s. Only 9.7 percent went back to the 1950s and only 6.2 percent occurred in the years 1990-2002.

"The data appear to support the view expressed by many [interviewees] that the crisis has an epidemic character—exploding in the late 1960s and subsiding in the 1980s," it said.

The board said in the past 10 to 15 years dioceses and seminaries have increasingly used psychological tests, background checks and more sophisticated means of identifying "red flags" of personality disorders or psychosexual dysfunction to screen out unfit seminary applicants.

"The significant decrease in reported acts of sexual abuse of minors among priests ordained since 1990 may serve as some evidence that these screening procedures are generally effective," it said.

Franciscan Sister Katarina M. Schuth of the University of St. Thomas in St. Paul, Minn., one of the nation's leading researchers on U.S. seminaries, told Catholic News Service two days before the report was released that seminaries have made "great improvement" in developing more comprehensive celibacy formation programs over the past 10 to 15 years.

Between nationwide studies she did in 1989 and 1999, seminaries' emphasis on that aspect of formation "increased greatly," she said, and responses to a follow-up survey she conducted in 2002 showed further progress.

The board report addressed a wide range of other issues in the Church's handling of the sexual abuse crisis.

Noting the preponderance of adolescent males among the victims of clerical sexual abuse of minors, the board devoted several pages of its report to the question of what role sexual orientation of priests played in the abuse scandal.

From interviews, evidence and a study of Church teachings distinguishing

between homosexual orientation and homosexual activity, the board concluded, "The paramount question in this area must be whether a candidate for the priesthood is capable of living a chaste, celibate life, not what that candidate's sexual orientation must be.

"But given the nature of the problem of clergy sexual abuse of minors, the realities of the culture today and the male-oriented atmosphere of the seminary, a more searching inquiry is necessary for a homosexually oriented man by those who decide whether he is suitable for the seminary and for ministry," it said.

The board noted in passing that there were "other issues relating to celibacy" that were "beyond the scope of this report." It highlighted one: "Numerous witnesses told the board that they believe there were more incidents of sexual relationships between a priest and a consenting adult woman or man than between a priest and a minor."

Any such conduct by a priest is "gravely immoral" and "Church leaders cannot allow such conduct to occur without consequences," the board said.

On the central topic of sexual abuse of minors, the board said many Church leaders "failed to appreciate the harm suffered by victims of sexual abuse by priests, the seriousness of the underlying misconduct and the frequency of the abuse.

It sharply criticized bishops' "misplaced reliance upon myopic legal advice."

Asserting that bishops must be pastors first, it said, "Far too many Church leaders did not deal with victims in a pastoral fashion. ... Bishops and other Church leaders rarely spoke personally with victims of sexual abuse."

"Clericalism contributed to a culture of secrecy," it said. It said the legitimate values of confidentiality and privacy rights of accused priests "should not be allowed to trump the duty to keep children safe from harm or to investigate claims of sexual abuse against clerics and respond appropriately."

The board condemned bishops' preoccupation with secrecy and avoiding scandal before the massive revelations of 2002 forced them to confront the problem publicly.

"At heart," it said, "this was a failure of Church leadership, which lacked the

See REPORT, page 10

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# REPORT

continued from page 9

vision to recognize that, unless nipped in the bud, the problems would only grow until they no longer could be contained ... sowing seeds for greater upheaval in the long term."

"Even today, some bishops and priests fail to address the issue of clerical sexual abuse in a sufficiently open manner," the board said. It said addressing the scandal openly is critical to preaching the Gospel itself, the central mission of the Church.

In reviewing the history of the scandal, the board also criticized the Vatican for what it described as responding too slowly to U.S. bishops' efforts in the 1990s to develop more expeditious ways to remove child abusers from ministry and from the priesthood. But it said from recent board meetings with several top Vatican officials "it was clear that the Holy See is now devoting significant attention and resources to the current crisis."

Vatican officials interviewed by the board included Cardinals Joseph Ratzinger, Francis Arinze, Alfonso Lopez Trujillo and J. Francis Stafford, one of the highest-ranking Americans in Rome. Cardinal Ratzinger heads the Congregation for the Doctrine of the Faith, which holds direct jurisdiction over all cases worldwide involving sexual crimes against minors by clerics.

The board also said that "staffs of treatment centers must shoulder some of the blame" for frequently recommending to bishops that a man be returned to a parish or other relatively unrestricted ministry after treatment—often leading to new opportunities for the priest to abuse other minors.

But it suggested there appeared to have been a destructive dynamic going on—bishops expected the treatment centers to "cure" their patients, so any center that failed to offer optimistic prognoses would

soon find its business drying up.

"The lack of alternative treatment goals [besides return to active ministry] increased the propensity of some treatment centers to become advocates for the patient-priests," the board said.

Major recommendations the board made for the future were:

- Further study and analysis of the causes and context of the crisis, including ongoing diocesan audits of compliance with the charter, like that conducted last year, and periodic review of the effectiveness of current policies.

- Enhanced screening and formation of priesthood candidates and better monitoring of priests' lives, ministry, morale and well-being after ordination.

- "Increased sensitivity and effectiveness in responding to allegations of abuse," including re-examination of current litigation strategies to give pastoral responses a priority over legal tactics.

- "Greater accountability of bishops and other Church leaders," including "meaningful lay consultation" in the selection of bishops and greater use by bishops of the consultative and deliberative bodies established or allowed in Church law.

- Better interaction of Church leaders with civil authorities in dealing with allegations of abuse and in reaching "reasonable terms" of agreement about questions of boundaries between internal Church authority and the rights and obligations of civil authority.

- "Less secrecy, more transparency and a greater openness to the gifts that all members of the Church bring to her."

The National Review Board report ended with a poetic "coda" quoting Psalm 32 to contrast the festering disease of hidden guilt with the healing power of the "honest admission of guilt."

"As long as I kept silent," the quoted portion of the psalm says, "my bones wasted away;/ I groaned all the day .../ Then I declared my sin to you;/ my guilt I



Archbishop Michael J. Sheehan of Santa Fe, N.M., answers questions from the media on Feb. 27 in Washington following the release of a study and separate report on clergy sexual abuse.

did not hide./ I said, 'I confess my faults to the Lord,/' and you took away the guilt of my sin."

In the face of the "sordid history of misdeeds" found in the clergy sexual

abuse scandal, the board said, faith in a possibility of renewal lies in reliance on Jesus' teaching that "for human beings this is impossible, but for God all things are possible." †

## Bishops say reports show sad reality of priests who preyed on young

WASHINGTON (CNS)—The picture that emerges from two new reports on the extent and causes of the Catholic Church's sexual abuse crisis is "sadly, one of those who broke faith with their people, their priesthood and their religious vows to use their sacred position to prey on the young and vulnerable," said the president of the U.S. Conference of Catholic Bishops.

Bishop Wilton D. Gregory of Belleville, Ill., told reporters after the Feb. 27 release of the research and analysis that "the terrible history recorded here is history."

While the bishops "did not need this additional evidence to know that many have been harmed" by those acting in the Church's name, the new evidence "serves as an urgent summons to act as fully as possible in reaching out to victims," he said.

The John Jay College of Criminal Justice released a statistical study titled "The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States 1950-2002." It was accompanied by "A Report on the Crisis in the Catholic Church in the United States" by the National Review Board, the panel of lay people commissioned by the bishops to evaluate the

causes and context of sexual abuse within the Church.

After a press conference at the National Press Club in Washington where the documents were released, Bishop Gregory and four other Church officials held their own press conference.

Joining the USCCB president were Archbishop Harry J. Flynn of St. Paul-Minneapolis, chairman of the bishops' Ad Hoc Committee on Sexual Abuse; Archbishop Timothy M. Dolan of Milwaukee, chairman of the bishops' Committee on Priestly Life and Ministry; Archbishop Michael J. Sheehan of Santa Fe, N.M., USCCB secretary; and Sulpician Father Ronald D. Witherup, president of the Conference of Major Superiors of Men.

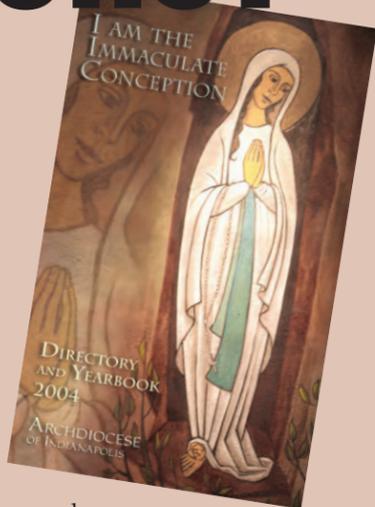
The John Jay study reported that 4,392 priests and deacons were accused of sexual abuse involving 10,667 people in the 50-year period studied. That amounts to accusations against about 4 percent of the estimated 110,000 priests who served in the country during that period.

The study also compiled data about the ages of those abused, the years in which it occurred and when it was reported, and the amount of money spent by dioceses in

See BISHOPS, page 20

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### March 19-21 Lenten Retreat for Women

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## Faith is shaped by Church teachings and beliefs

By Daniel S. Mulhall

There is a focus in the Church today on adult faith formation that may seem new to us. But faith formation is an ancient practice.

What is new are the conscious efforts being made by parishes and dioceses to provide formation opportunities for adults. These opportunities are needed because such significant changes have occurred within families and parish communities in the last 50 years.

The term "adult faith formation" provides many other types of opportunities for people to grow and mature in faith.

The word "faith" can mean the religious beliefs we live by, the internal commitment we make to those beliefs, the gift from God that allows us to accept the beliefs as true and the actions we take to live committed lives guided by those beliefs.

We can grow in faith by learning new things about our beliefs, becoming closer to God through them and making them the guiding principles by which we live.

Our faith is shaped by many factors, including our relationships with other people, how we experience God acting in our lives, the decisions we make and the consequences of those decisions.

Three factors that influence our faith lives greatly are what the Church believes and teaches, the beliefs and practices of our extended family, and the beliefs and practices of our parish community. These

factors are all necessary, interrelated and intertwined.

While the Church has offered more formal instruction for its young members for millennia, most adult formation opportunities happened informally and sporadically within normal family and parish activities.

Through the loving interaction that took place between people in extended families and in close parish communities, we learned to respect others, to care for the poor, to heal the sick and to show compassion for those less fortunate than ourselves.

Formal instruction didn't continue for most people after childhood because they had learned the basic beliefs of the Church. Because the basics didn't change, there was little need to teach them again. The beliefs were reinforced continually during the never-ending formation process that occurred in family and parish life.

In a time of strong extended families and close parish communities, we learned what it meant to be Catholic from the wisdom and actions of others. We learned through word and deed to choose right from wrong, to play fair and to make moral choices.

Our identities as people of faith were shaped by their expectations and by the pressures that those expectations placed upon us. As we moved from adolescence into adulthood, we learned what it meant to be a Catholic adult by watching how

## Special needs affect faith formation

By David Gibson

Bishop Gerald Kicanas of Tucson, Ariz., has numerous ideas for adult faith formation. One is to "try lots of approaches" because "people think, act and feel differently than others" and no single effort "will reach everyone."

People today "expect choices" and "no magic bullet" will "ground all people in the faith," Bishop Kicanas said in a 2003 speech.

"Some people will be attracted to Bible study, some to parish missions; some people are willing to participate in lengthy programs of formation," Bishop Kicanas said. "One parish teaches during liturgy regularly, holds evening and weekend formation pro-

grams, provides a yearlong basic formation experience, conducts a two-year ministry formation program and is a satellite for a Catholic college to provide a degree program for parishioners. This is not possible for every parish, but a diversity of approaches is possible and helpful."

Bishop Kicanas also advises parishes to "target special needs" because people respond when needed nourishment is offered.

"People's needs drive behavior to some extent," he said, so parish leaders should spend time examining their community's needs to determine the best types of adult faith formation.

(David Gibson edits Faith Alive!) †



Through adult faith formation, we can provide people with correct information about the issues of today and offer them opportunities to have serious discussions guided by faith. Regina Barzyk prays in front of a relic of St. Juan Diego on July 28, 2003, at St. Stanislaus Kostka Church in Michigan City, Ind.

decisions were made and eventually being included in making those decisions.

Sadly, much of the formation that once happened in families and parishes no longer does. Because of changes in society, parishes lost much of this former sense of community.

How often is serious conversation about important issues affecting faith and life actually a part of today's parish life?

Once parishes were the settings for discussions on labor rights, political candidates and causes, and issues such as prohibition and gambling. But parishes no longer tend to serve that role, perhaps out of fear of offending a potential donor or losing their tax-exempt status.

And family members have become extended across great distances, robbing them of much of their influence and ability to shape our lives. When familial bonds are weakened by distance, family values and attitudes lose their potential to shape and reinforce attitudes and behavior.

The Church is concerned about adult faith formation today because it recognizes that unless it intentionally offers opportunities to help adults understand

what Catholics believe and shows them how Catholics act, other voices and forces within the culture will influence them to believe and act outside the faith.

Adults today face issues that our ancestors never confronted. Furthermore, they confront those issues without the strong family and parish ties that they once had.

Through adult faith formation, we can provide people with correct information about these issues, offer them opportunities to have serious discussions guided by faith, pray together for guidance and wisdom, and be public witnesses to Catholic belief and behavior.

If it is going to happen now, it will happen because we make it happen. I conclude that we must plan for and make adult faith formation an intentional part of Church life. As the *General Directory for Catechesis*—a Vatican document—explains, we must give adult faith formation the best of our resources.

(Daniel Mulhall is assistant secretary for catechesis and inculturation in the U.S. Conference of Catholic Bishops' Education Secretariat.) †

## Discussion Point

### Formation includes faith-sharing

#### This Week's Question

Describe an adult education or faith-sharing event that you participated in and found to be beneficial.

"Last year, I took part in a 'Just Faith' program.... It's a mixture of faith-sharing and education. It's a 30-week program, and it was transforming to me because it made me more aware of Catholic social teachings." (Suzanne Ryan, Manchester, Conn.)

"Right now, we [St. Luke Parish in St. Paul, Minn.] are in a long-range planning process to renovate our worship space, and this process in and of itself is a faith-sharing journey for me and for the others involved." (Jeanne Messersmith, St. Paul, Minn.)

"An introductory session to the 'Just Faith' program, [a] daylong session, challenged us to reflect on the scriptural traditions and mandates for creating an alternative community of justice and peace and, as

Catholics, to act on these mandates as embodied in Catholic social teaching. Knowing the rationale and inspiration behind our worship, teachings and traditions has allowed my faith to bloom ... [into a] powerfully relevant path for building a personal and communal relationship with God in a society that daily poses challenging material, moral and spiritual questions." (Monica Butta, Hydes, Md.)

#### Lend Us Your Voice

An upcoming edition asks: Did you, or someone you know, ever experience something you first deemed a failure, only to find out later that it had prompted steps that allowed greater happiness to enter your life?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

## When a pope condemned Americanism (II)

Second of three columns

In 1898, a book with the satirical title *Is Father Hecker a Saint?* was printed in France. An attack on Father Isaac Thomas Hecker by Abbe Charles Maignen, it was a malicious jumble of accusations and distortions. Since it had the imprimatur of Dominican Father Albert Lepidi, the master of the Sacred



Palace in the Vatican, it gave the impression that it had the approval of Rome.

This was too much for Cardinal James Gibbons. He wrote a strong letter to the Holy See protesting "this incriminating tendency," "perverse insinuations" and "revolting calumnies."

The cardinal declared: "I could hardly believe my eyes to read such atrocities. What do they mean when they talk about Americanism in relation to this episcopate and this clergy? Of course we love our country and are devoted to it; we like its

institutions because they allow us our whole liberty for goodness and allow us to spread more and more the action of religion and the influence of the Church. If that were what they call Americanism, wherein is the harm?"

"But no, they are using the word like a scarecrow; they want to suggest a perverse tendency of a doctrine not only suspicious but clearly erroneous and even heretical. Well, I can guarantee that all this is false, unfair, slanderous. I have no hesitation in affirming that you have not in the whole world an episcopate, a clergy, and believers more fundamentally Catholic, firmer in their faith, and more devoted to the Holy See."

Archbishop John Ireland had been in the thick of this fight from the beginning since he had written the introduction to the English version of *The Life of Father Hecker*. He had spoken in France in support of the Third Republic, so the French royalists were quick to involve him.

Abbe Maignen claimed that Archbishop Ireland's visit to France "greatly contributed to spread and accelerate the movement." He claimed that Archbishop

Ireland was the future head of the schismatic American Church, and that "the Ireland party is full of doctrinal audacity; it allies itself shamelessly with the Protestants against Catholics, and it has the support of the American government."

Archbishop Ireland fought back with a nine-page letter to the Vatican's Cardinal Secretary of State protesting the "calumnies, palpable exaggerations" in Maignen's book. He said that the book could do great harm in America because it criticized what the author called Americanism.

"For the American people," he wrote, "the word Americanism is sacred, a symbol of everything they hold dear, their civil and political institutions."

He alluded to the fact that he himself had been accused of being "on the point of starting a schism," and emphasized that he and all other American bishops "have only one system—that of the Holy See; have only one kind of ideas—that of the Holy See. They [the bishops] obey the least word that comes from Rome. In what instance have we not followed the wish of the pope?"

Cornucopia/Cynthia Dewes

## There's plenty of guilt to go around

This end-of-winter, dreary Lenten season is the time when we reconnoiter



before launching our Easter springtime renewal. It's time to look inside, determine where we are spiritually and then recommit to the journey.

Such consideration should, and does, bring us to penance.

We expose our nasty sins to the light so we can examine them, regret them and put them behind us. Then the idea is, as Scripture says, to go and sin no more.

Okay, fine. But when we start to consider guilt in all its glorious manifestations, we should limit it to wrongs we're truly responsible for. There's plenty of guilt personally and collectively to keep us sorry through every Lent and then some, without assuming more than we need to.

It used to be we had this thing called "Catholic guilt." It went along with mean nuns, imperial priests and feeling guilty over sins the world considered arbitrary, such as eating meat on meatless Fridays. But, most of all, Catholic guilt was

connected to sins of the flesh, such as masturbation or fornication.

To the nonreligious freewheelers, this was trivial activity in which most people indulged now and then, so what was the fuss? After all, it wasn't murder. Still, Catholic or not, real sin produces real guilt.

Then we have collective guilt. That's the kind the Germans are still paying for, in which members of societies don't stand up for what's right until it's too late. American guilt is based on slavery, for the Japanese it's imperialism and for many European countries it's colonialism.

Now, I feel as bad as anyone about these sins. Certainly I don't condone slavery or persecution of Jews or any other social crime. And I like to think that if I were in a society that promulgated such ideas, I'd stand up for what's right. At least, I hope I would.

But that was then, and this is now. Shouldn't we try personally to make positive changes in society and people's misconceptions about each other, rather than spend precious time beating ourselves up over things that went on long ago?

Today we feel responsibility for all kinds of things that are actually beyond our control. For instance, parents of

disabled kids sometimes feel misplaced guilt over producing children with serious handicaps. Or adult children of parents with dementia feel guilty because they can't take care of them at home.

We feel guilty about the homeless, the poor and the elderly without medical care. We suffer for victims of spousal abuse. We are weighed down by sins committed by individuals or organizations we believed in, such as the Church or agencies of government.

The question is, blame-laying being the popular national sport that it is, who is guilty? Are we responsible for all these things?

Well, yes and no. We're human, which makes us guilty of original sin and, in that sense, we're all guilty of the wrongs in the world. But, being human also gives us free will, and that's where the personal responsibility and the personal guilt come in.

It helps to remember that God is in charge, not us. But, we are the ones responsible for choosing how, or if, we'll freely follow his will.

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

Faithful Lines/Shirley Vogler Meister

## Trying to fix what's broken during Lent

As I write this column, I cannot get onto the Internet properly, and although



I can read my e-mail, I'm not able to respond to it by computer. I'm not yet sure what to do. In a way, going into Lent mimics this situation if I put myself into the machine's place. I intermittently sense

God speaking to me, but I sometimes feel broken and unable to respond. Because it's the Lenten season, I hope to get my spiritual act together, as well as boost communications with our Lord.

As I wrote last week, I need to metaphorically go into the wilderness with Christ, perhaps even climb a spiritual mountain to pray.

Not long ago, I perused a Web site for Ken Collins, who is the Christian Church (Disciples of Christ) pastor of Garfield Memorial Christian Church in McLean, Va. (The church

commemorates James Garfield, the second U.S. president to be assassinated and the only president who functioned as a clergyman while in office.)

I liked what Collins said about fasting and praying, which is necessary for spiritual balance. Lent is the perfect time to do this, beginning with regular morning and evening prayers. I also find walking the treadmill or being in the "great outdoors" excellent for prayer and meditation.

Collins wrote how incessant prayer is unnecessary if family and friends are in true need of our attention, but noted, "If you think it necessary to have quality time with your children, how much more would God want quality time with you?"

We must balance our energy, both physically and spiritually.

"Jesus went to the mountain and prayed all night," Collins added. "When was the last time you prayed for 10 minutes? ... Jesus fasted 40 days and 40 nights to prepare for his ministry. When was the last time you skipped

lunch to spend time with God?" He also warned, "Don't do it for show like the hypocrites. It's a conversation between you and God." He also suggested, "Fast whenever you need intensive prayer. Your appetite acts as a prayer alarm; instead of eating your usual treat, you pray. That keeps you focused all day."

I also liked the minister's suggestion about fasting: "To fast, just omit an item or two from your diet—something you would normally eat during the course of the day. Every time you get an appetite for those items, you will be reminded of your fast and that will remind you of the reason for your fast. ... This can have immense spiritual benefit. You are simply using your belly as a spiritual snooze alarm."

I'm glad that I took notes when I found the Rev. Collins' Web site, which is [www.kencollins.com](http://www.kencollins.com).

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

Research for the Church/

James D. Davidson

## A religious profile of American adolescents

Sociologist Christian Smith and a number of collaborators are studying the religious beliefs and behaviors of American adolescents. They recently reported the following findings.

1. *The majority of American youth are religious insofar as they affiliate with some religious group or tradition.*

About 25 percent are Catholic and another 25 percent are Baptist. Thirteen percent say they have no religious affiliation.

2. *The number of American adolescents within the Christian tradition has been declining gradually over the last 25 years.*

The number claiming to be Protestant has declined by 10 percent, while the number of Catholic adolescents has declined by 1 percent. Meanwhile, the number belonging to some "other religion" has increased by 5 percent, as has the number of adolescents who do not belong to any religion.

3. *About half of American adolescents regularly participate in religious organizations in the form of religious service attendance and participation in religious youth groups.*

Young people who attend church also tend to participate in other religious activities, such as youth groups. When frequency of church attendance is cross-tabulated with religious affiliation, Catholic young people fall in the middle range, between Jehovah's Witnesses, Mormons and Pentecostals (who attend most regularly), and Buddhists, Quakers and Jews (who attend least often).

4. *On the other hand, about half of American youth are not religiously active.*

Those who rarely attend church services also tend not to be involved in other religious activities. Also, "church attendance trends among American high school seniors reveal a slight, gradual decline in regular attendance between the mid-1970s and the mid-1990s.

5. *The religious participation of American adolescents declines with age.*

Compared to younger adolescents (e.g., eighth-graders), older adolescents (e.g., 12th-graders) are less likely to claim a religious affiliation, attend church on a regular basis or participate in a youth group.

6. *Adolescent girls tend to be somewhat more religiously active than boys.*

Girls are somewhat more likely to attend church and also are more likely to participate in other religious activities.

7. *The religious participation of American adolescents is somewhat differentiated by race.*

Race is related to religious affiliation, with some groups (such as Lutherans and Jews) being predominantly white, while others are predominantly black (e.g., AME and AME Zion) or Asia (e.g., Buddhists and Hindus). The largest percent of Catholic adolescents are white and Hispanic, with smaller percentages being African-American and Asian. Overall, "African-American youth [are] most involved, followed by white youth."

8. *The religious participation of American adolescents varies somewhat by region of residence.*

The region in which adolescents are most religious to the region in which they are least religious is the South, the Midwest and the West and the Northeast.

For more details, see the *Journal for the Scientific Study of Religion*, December 2002.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *Lay Ministers and Their Spiritual Practices published by Our Sunday Visitor in 2003.*) †

Second Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 7, 2004

- Genesis 15:5-12, 17-18
- Philippians 3:17-4:1
- Luke 9:28b-36

The Book of Genesis is the source of this Lenten weekend's first reading.



Often, because of the intense, unending quarrelling about Creation, Genesis is remembered solely because of its several accounts of God's creation of the world and of humanity.

Equally important as creation, however, to the ancient Hebrews was the reference in Genesis to Abraham. Abraham, scholars believe, was an actual living person at one time. He is no mere literary or fictional figure.

God did not just simply create humans and place them on earth, as an artist might create figurines and then place them on his mantle to admire.

Rather, God breathed life itself into human beings, into the first humans and into all humans ever to have lived. His creative power went farther. He willed, and wills, that every person one day should be united with God in the true holiness of earthly life and then in the eternity of heaven.

Humans, limited and scarred by sin, cannot reach God totally on their own ability. God does not abandon them. God guides them through individuals and words they can understand.

This story is important since in it God promises Abraham that divine guidance will be with Abraham's descendants forevermore.

The Epistle to the Philippians is the second reading.

Philippi was a city, in present Greece, and it was moderately important as a first century A.D. city in the Roman Empire. (It was not Corinth and certainly not Rome itself.)

Apparently in Philippi, as elsewhere, Paul encountered frauds and insincere people. These figures deceived Christians into following false notions. The Apostle urges the faithful of Philippi to follow those who set genuinely Christian examples.

He also reminds the Philippian Christians that they are "citizens" of heaven. This status came through, and in, their identity in faith with the Lord.

In Paul's time, "citizen" referred to the most elite. By no means was every resident of the Roman Empire a citizen. Jesus, for example, was not a citizen. Jesus was executed by the terrifying process of crucifixion, rather than by beheading, which was reserved for citizens. (Paul, a Roman citizen, died by beheading.)

Citizenship conferred great privileges. The greatest privilege of citizens of heaven, obviously, was to live with God.

St. Luke's Gospel, the third reading, gives us the story of the Transfiguration.

This story appears elsewhere among the Gospels.

Jesus appears with Moses and Elijah, two of the ancient prophets. His place with them affirms their roles as spokesmen for God and also reaffirms God's unending care for the faithful.

The Lord's clothes are dazzlingly white in a burst of extraordinary light. He is God, as light and white were Old Testament symbols for the divine.

Speaking from above, God identifies Jesus as the Son of God, just as at the time of the baptism of Jesus in the Jordan.

Finally, the Apostles, led by Peter, actually see this amazing event and actually hear God.

## Reflection

Lent only just has begun. This is the second Sunday among six for this liturgical season. This Transfiguration story is for anyone who may question the need for Lent, the need for personal conversion, or even the true identity of Christ.

Genesis sets the stage. We are limited because we are humans. We need God. God promised to meet this need.

The Transfiguration reveals the divinity of Jesus. He is God with us. He is the perfect guide, the Savior.

Lent is the time to reform ourselves, so that we genuinely are faithful. It is the only way to eternal life. It is worth every effort.

Finally, the Apostles actually saw and heard. We have, in the Church, their memories and the validity of their experiences. †

## Daily Readings

**Monday, March 8**  
John of God, religious  
Daniel 9:4b-10  
Psalm 79:8-9, 11, 13  
Luke 6:36-38

**Tuesday, March 9**  
Frances of Rome, religious  
Isaiah 1:10, 16-20  
Psalm 50:8-9, 16bc-17, 21, 23  
Matthew 23:1-12

**Wednesday, March 10**  
Jeremiah 18:18-20  
Psalm 31:5-6, 14-16  
Matthew 20:17-28

**Thursday, March 11**  
Jeremiah 17:5-10

Psalm 1:1-4, 6  
Luke 16:19-31

**Friday, March 12**  
Genesis 37:3-4, 12-13a, 17b-28  
Psalm 105:16-21  
Matthew 21:33-43, 45-46

**Saturday, March 13**  
Micah 7:14-15, 18-20  
Psalm 103:1-4, 9-12  
Luke 15:1-3, 11-32

**Sunday, March 14**  
Third Sunday of Lent  
Exodus 3:1-8a, 13-15  
Psalm 103:1-4, 6-8, 11  
1 Corinthians 10:1-6, 10-12  
Luke 13:1-9

Question Corner/Fr. John Dietzen

## Gospel accounts describe Jesus' time on the cross

**Q**I'm reminded each Lent of a question about Jesus' death. According to



St. Mark's account of the Passion, Jesus was crucified at 9 in the morning (the third hour) and died at the ninth hour.

This means he hung on the cross for six hours, rather than the three hours we usually assume and

the other Gospels say. How is this explained? (New York)

**A**Some differences in the Gospels' chronology of Good Friday are traceable to the various themes and theologies of the evangelists who wrote them. But the problem you raise isn't that complicated.

All three synoptic Gospels note the "darkness" over the land from noon to the ninth hour, 3 in the afternoon, after which Jesus died. Neither Matthew nor Luke indicates a time for the Crucifixion, but they describe several events after the Crucifixion but before the darkness, implying that the time on the cross was somewhat more than three hours.

As he does so often, John makes the whole picture much less neat. The core of Hebrew faith through the centuries had been that God is their only king, a belief reaffirmed on every Passover. Significantly then, John tells us (Jn 19:14-15) that, at the sixth hour, when Pilate presents Jesus to the Jewish leaders as king, the "chief priests" reject the ancient adherence to God as their only king by declaring, "We have no king but Caesar."

There seems little question that this chronology was adopted by John to connect that rejection of God and Jesus to the sixth hour, the hour when Passover regulations went into effect for the Jews.

John's timing of the crucifixion and death of Jesus would thus be quite different than in the synoptic Gospels, but he makes no attempt to provide any further chronology.

In any case, of course, Jesus' body would have remained on the cross a considerable time after his death while Joseph of Arimathea made arrangements with the authorities to assume responsibility for his body.

**Q**When does Lent officially end now? In preparing our Holy Week programs, we are told Holy Thursday, not Holy Saturday, is the last day of Lent. Is that true? (Texas)

**A**Yes. Lent concludes on Holy Thursday. Those of us who are older will recall that for a long time Lent ended at noon on Holy Saturday.

This happened because the great liturgies of Holy Thursday, Good Friday and Holy Saturday were all twisted out of shape, and were "celebrated" in relatively brief and informal ceremonies on the morning of those days.

The earlier, long tradition of the Church, however, was that the sacred Triduum (literally the sacred three days) formed a separate holy time between Lent and the beginning of the Easter season.

Now, therefore, the Mass celebrating the institution of the Eucharist again takes place on Holy Thursday night, and the Easter Vigil liturgy is back where it traditionally belongs, during the night between Holy Saturday and Easter Sunday.

The "General Norms for the Liturgical Year and Calendar," promulgated by Pope Paul VI in 1969, states, "Lent lasts from Ash Wednesday to the Mass of the Lord's Supper exclusive" (#28).

In other words, Lent ends before the Mass on Holy Thursday evening. The Triduum itself begins with the evening Mass on Holy Thursday and reaches its high point in the Easter Vigil, which begins the Easter season.

**Q**I understand that more than 3,000 of the nearly 29,300 parishes in the United States are now without a resident priest as pastor. In many of them, instead of Sunday Mass, there is only a Communion service. Does our obligation to attend Sunday Mass apply also to these Communion services? (Maryland)

**A**What you say about priestless parishes is correct, and it seems that unless something major happens the replacement of Mass with Communion services will become more frequent as time goes by.

Church law on the subject is explicit; the faithful must participate in the Mass on Sundays (Canon #1247). When that is not possible, the obligation does not transfer to a Communion service or any other liturgy.

Of course, worshiping God in some way with our community of faith ought to be an integral part of keeping the Lord's Day holy. Participation in a Liturgy of the Word and Holy Communion together, when the opportunity is provided, is an appropriate way to meet that responsibility. †

## My Journey to God

### It's a God-given Day

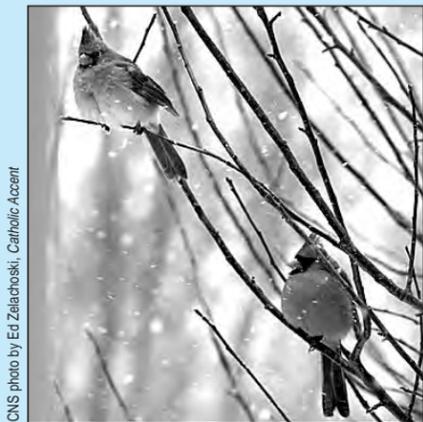
"It's a miserable day," I said,  
More by habit than in malice,  
On a wet Sunday morning,  
Some twenty years ago.

And a man I knew,  
An ordinary man,  
Long since dead,  
Lord have mercy on his soul,  
Looked me in the eye,  
Addressed me by my name,  
And said,  
"It's a God-given day."

His words hung  
In the shocked silence,  
No attempt to water down.  
They halted me abruptly  
In my sin against Creation.

I knew then  
And I know now

(Conor Ward lives in County Sligo, Ireland. He sent this poem to his sister, Mary Gannon, who is a member of St. Rose of Lima Parish in Franklin. She sent it to The Criterion with his permission.)



CNS photo by Ed Zelenchowski, Catholic Accent

That God had spoken to me  
Through that man.

Thank you, Lord.

By Conor Ward

# Parishes schedule Lenten penance services

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

## Batesville Deanery

March 14, 2:30 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon  
 March 17, 7:30 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville  
 March 18, 7 p.m. at St. Lawrence, Lawrenceburg  
 March 24, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock  
 March 28, 2 p.m. at St. Maurice, Napoleon  
 March 28, 4 p.m. at Immaculate Conception, Millhouses  
 March 29, 7 p.m. at St. Louis, Batesville  
 March 30, 7 p.m. at Holy Family, Oldenburg  
 March 31, 7 p.m. at St. Vincent de Paul, Shelby County  
 April 1, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 April 1, 7 p.m. at St. Peter, Franklin County  
 April 2, 7 p.m. at St. Mary, Greensburg

## Bloomington Deanery

March 10, 7 p.m. at St. Mary, Mitchell  
 March 18, 7 p.m. at St. Agnes, Nashville  
 March 23, 7 p.m. at St. Jude, Spencer  
 March 24, 7 p.m. at St. Martin of Tours, Martinsville  
 March 30, 7 p.m. at St. Paul Catholic Center, Bloomington

March 31, 7 p.m. at St. John the Apostle, Bloomington  
 April 1, 7 p.m. at St. Charles Borromeo, Bloomington

## Connersville Deanery

March 9, 7 p.m. at St. Bridget, Liberty  
 March 11, 7 p.m. for St. Rose, Knightstown, and St. Anne, New Castle, at St. Anne, New Castle  
 March 11, 7 p.m. at St. Mary, Rushville  
 March 18, 7 p.m. for St. Michael, Brookville, and Holy Guardian Angels, Cedar Grove, at Holy Guardian Angels, Cedar Grove  
 March 18, 7 p.m. for Holy Family, Richmond, and St. Andrew, Richmond, at St. Andrew, Richmond  
 March 23, 7 p.m. at St. Elizabeth, Cambridge City  
 March 31, 7 p.m. at St. Gabriel, Connersville  
 April 3, 10 a.m.-4 p.m. at St. Mary, Richmond

## Indianapolis East Deanery

March 15, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)  
 March 18, 7 p.m. at St. Thomas the Apostle, Fortville  
 March 24, 7 p.m. for SS. Peter and Paul Cathedral, St. Mary and Holy Cross at Holy Cross  
 March 24, 7 p.m. at St. Simon the Apostle  
 March 31, 1 p.m. at St. Philip Neri  
 April 1, 6:30 p.m. at St. Rita

## Indianapolis North Deanery

March 11, 7 p.m. for St. Pius X and St. Matthew at St. Matthew  
 March 14, 1:30 p.m. at St. Joan of Arc  
 March 16, 7 p.m. at Christ the King  
 March 16, 7 p.m. at St. Andrew the Apostle  
 March 23, 7 p.m. at Immaculate Heart of Mary  
 March 30, 7 p.m. at St. Luke

## Indianapolis South Deanery

March 7, 2 p.m. for Good Shepherd, Sacred Heart, St. Patrick and Holy Rosary at Holy Rosary  
 March 15, 7 p.m. at St. Barnabas  
 March 16, 7 p.m. at Nativity of Our Lord Jesus Christ  
 March 18, 7 p.m. at St. Jude  
 March 22, 7 p.m. at Holy Name, Beech Grove  
 March 23, 7 p.m. at St. Mark  
 March 29, 7 p.m. at St. Roch  
 April 1, 7 p.m. at St. Ann  
 April 5, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

March 10, 7 p.m. at St. Michael the Archangel  
 March 16, 6:30 p.m. at St. Monica  
 March 18, 7 p.m. at St. Susanna, Plainfield  
 March 21, 2 p.m. at Holy Trinity  
 March 22, 7 p.m. at St. Gabriel  
 March 24, 7 p.m. at St. Christopher  
 March 25, 7 p.m. at St. Malachy, Brownsburg  
 March 25, 7 p.m. at Holy Angels  
 March 28, 2 p.m. at St. Anthony  
 March 31, 7 p.m. at Mary, Queen of Peace, Danville

## New Albany Deanery

March 10, 6:30 p.m. at St. Joseph, Corydon  
 March 13, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs  
 March 15, 7 p.m. at St. Michael, Bradford  
 March 16, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart, Jeffersonville  
 March 17, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs  
 March 18, 7:30 p.m. at St. Mary, New Albany  
 March 24, 7 p.m. at St. John the Baptist, Starlight  
 March 28, 7 p.m. at St. Mary, Lanesville  
 April 1, 6:30 p.m. at St. Paul, Sellersburg  
 April 4, 7 p.m. at Holy Family, New Albany  
 April 5, 7 p.m. at St. Anthony of Padua, Clarksville

## Seymour Deanery

March 8, 7 p.m. at St. Mary, North Vernon  
 March 11, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of

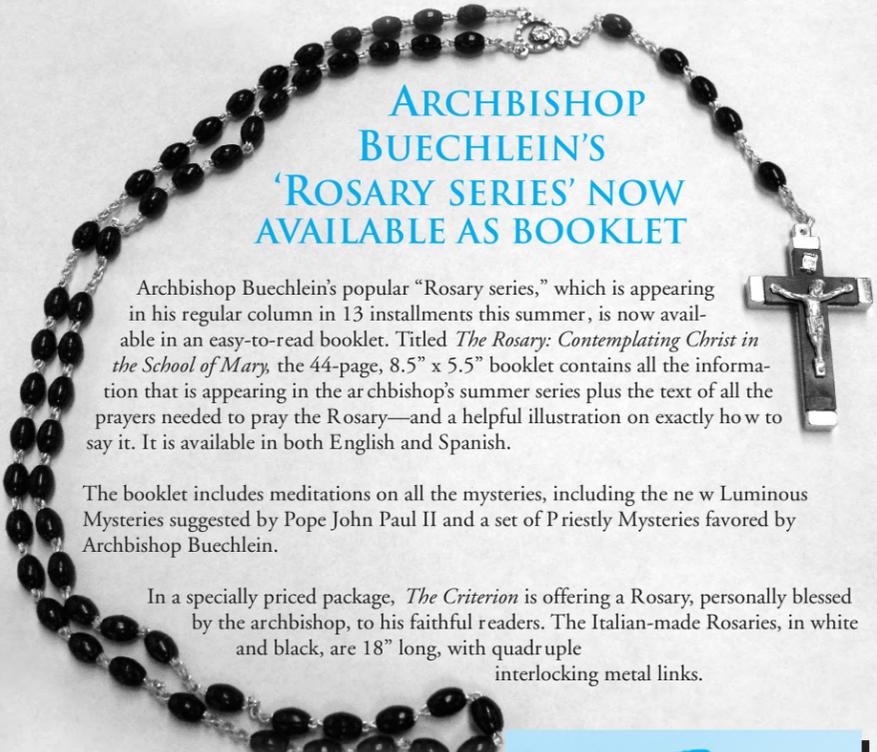
Peace, Madison, at Prince of Peace, Madison  
 March 11, 7 p.m. at St. Ambrose, Seymour  
 March 14, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh  
 March 17, 7 p.m. at Our Lady of Providence, Brownstown  
 March 25, 7 p.m. at St. Bartholomew, Columbus

## Tell City Deanery

March 11, 7 p.m. at St. Augustine, Leopold  
 March 17, 6:30 p.m. for St. Michael, Cannelton; St. Pius, Troy; and St. Paul, Tell City, at St. Paul, Tell City  
 March 18, 7 p.m. at St. Mark, Tell City  
 March 20, 4 p.m. at Holy Cross, St. Croix  
 March 27, 5 p.m. at St. Isidore the Farmer, Perry County  
 March 31, 7 p.m. for St. Martin of Tours, Siberia; St. Boniface, Fulda; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad

## Terre Haute Deanery

March 7, 7 p.m. at St. Joseph, Rockville  
 March 18, 7 p.m. at St. Paul the Apostle, Greencastle  
 March 21, 6 p.m. at St. Patrick, Terre Haute  
 March 25, 7 p.m. at Holy Rosary, Seelyville  
 March 27, 10 a.m. at St. Mary-of-the-Woods, St. Mary-of-the-Woods  
 March 29, 7 p.m. at St. Margaret Mary, Terre Haute  
 April 1, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute  
 April 1, 7 p.m. deanery service at St. Benedict, Terre Haute †



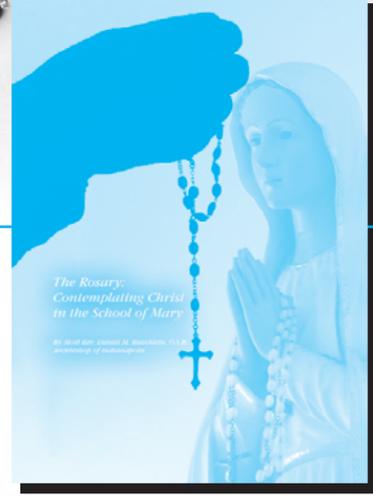
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Pope John Paul II prays during the Ash Wednesday liturgy at St. Peter's Basilica Feb. 25. During the service, the pontiff urged concrete acts of charity for the needy children of the world.

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# Pope begins Lenten retreat, appeals for children in danger

VATICAN CITY (CNS)—Before beginning a weeklong Lenten retreat, Pope John Paul II made a special appeal for children victimized by adults.

Children "are often the innocent victims of the wickedness of men," he said at his weekly Angelus blessing on Feb. 29.

"The Church dedicates to them special care because it is Christ himself who tells us: 'Whoever receives one child such as this in my name receives me,'" he said.

"May this period of the liturgical year transform itself into a generous contest of solidarity toward these little ones, especially those in serious danger and

difficulty," he said.

The pope dedicated his Lenten message this year to children, including those harmed by sexual abuse, forced prostitution, drug abuse, forced labor and military combat and human trafficking.

The pontiff made his remarks from his apartment window overlooking St. Peter's Square a few hours before the start of his week of spiritual exercises. All papal audiences and events were canceled for the retreat.

The retreat, also attended by many of the pope's top aides, was to feature the preaching of Italian Msgr. Bruno Forte, a

professor of theology from Naples. The schedule also included daily prayers, recital of the rosary and adoration of the Eucharist.

Msgr. Forte was preaching on the theme, "Following you, the light of life," taken from Christ's words in St. John's Gospel: "I am the light of the world. Whoever follows me will not walk in darkness."

In an interview with the Italian newspaper *Avvenire*, Msgr. Forte said that, paradoxically, it is Christ's suffering on the cross that brings light to Christians in every age. He said, however, there were

two risks for Christians who contemplate Christ's Passion.

"To be avoided on the one hand is 'dolorism' that would make Christianity almost exclusively about suffering and death, when in reality we are witnesses of the resurrection," he said.

"On the other hand, however, there is the opposite risk, naive optimism, which can end up ignoring what price was paid for our salvation," he said. †

See Archbishop Daniel M. Buechlein's column, "Seeking the Face of the Lord," on page 5.

## Lenten Dining Guide



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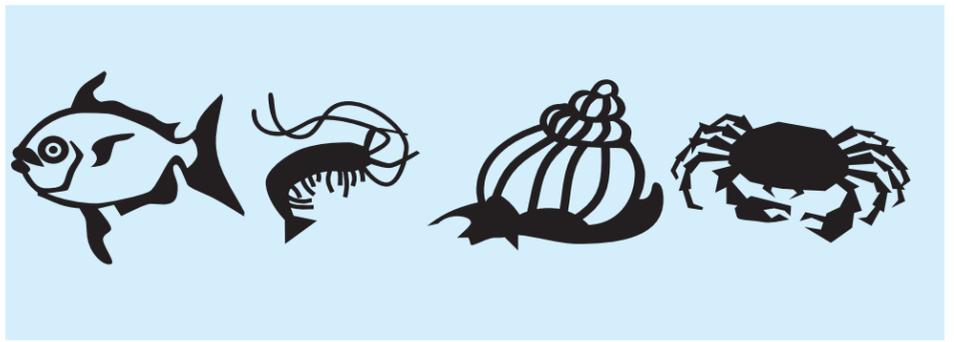



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## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

**March 5**  
St. Mark Parish, Schafer Hall, 535 E. Edgewood Ave., **Indianapolis**. Men's Club, fish fry, 5-8 p.m., \$6 adults, \$4 children.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-465-0126.

St. Luke Church, 7575 Holiday Dr. East, **Indianapolis**. Catholic Charismatic Renewal, teaching, 7 p.m., praise and worship, 7:30 p.m., followed by Mass and healing service. Information: 317-927-6709 or 317-797-2460.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m., carry-out available, Stations of the Cross in church, 6 p.m. Information: 317-357-8352.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary, 7 p.m., Stations of the Cross, 7:30 p.m. Information: 317-251-7653.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**.

Stations of the Cross, 7 p.m. Information: 317-638-5551.

Saint Meinrad Archabbey, St. Bede Theatre, **St. Meinrad**. National Players acting company, "A Midsummer Night's Dream," 7 p.m. (EST), free performance. Information: 812-357-6501.

**March 5-7**  
Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. "Biblical Wisdom—An Alternative Approach to Divine Wisdom," Benedictine Father Eugene Hensell, retreat director. Information: 812-367-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Greenwood Park Mall, 1251 U.S. 31 North, **Greenwood**. St. Francis Hospital and Health Centers, "Get in the Health Game," annual Health Fair. Information: 317-782-7997 or log on to [www.StFrancisHospitals.org](http://www.StFrancisHospitals.org).

**March 6**  
Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. "Praying Without Words," Benedictine Sister Joan Scheller, retreat director, 8:30 a.m.-3:30 p.m. (EST). Information: 812-367-

2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. "Rejoicing with those Feisty Gospel Women," Catholic women's conference, 8 a.m.-3 p.m., author Kathy Coffey of Denver, keynote presenter, workshops by Franciscan Sister Olga Wittekind, Franciscan Sister Marjorie English, M.G. Raby and Laurel Simon, all of Indianapolis. Information: 317-241-6314, ext. 100, or e-mail [nmeyer@saintchristopherparish.org](mailto:nmeyer@saintchristopherparish.org).

Knights of St. John, Hamburg Road, **Hamburg**. Pork chop supper, 5-7 p.m.

Saint Meinrad Archabbey, St. Bede Theatre, **St. Meinrad**. National Players acting company, "Our Town," 7 p.m. (EST), free performance. Information: 812-357-6501.

**March 7**  
St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Benefit breakfast for Elaine Knueven, 7:30 a.m.-noon, free-will offering.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Lenten vespers service, 5 p.m., first in a six-part series, Father Rick Ginther, pastor, reflections on the Scripture. Information: 317-634-4519.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

**March 8-11**  
Our Lady of Mount Carmel Parish, 1155 W. 146th St., **Carmel, Ind.**, Diocese of Lafayette. Lenten parish mission, author Christopher West, presenter, 7-9:30 p.m. Information: 317-846-3475.

**March 8**  
Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South,

12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

**March 9**  
Father Thomas Sceccina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Freshman registration, 3-6 p.m. Information: [www.sceccina.org](http://www.sceccina.org).

**March 9**  
St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, meeting, 12:30 p.m.

Mount Saint Francis Retreat Center, **Floyd County**. "Lenten Retreat Day," bring brown bag lunch, drinks provided, 9 a.m.-2 p.m. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

**March 10**  
Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, "The Rapture Trap: A Catholic Response to 'End Times' Fever," Paul Thigpen, Ph.D., presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

St. Michael the Archangel Parish, 3354 W. 30th St., **Indianapolis**. Saint Meinrad School of Theology Ecclesial Lay Ministry workshop, second of three-part series, "Prayer and Conversion," Franciscan Sister Barbara Leonhard, presenter, 9:30 a.m.-noon, \$60, less for seniors. Registration: 317-955-6451 or [indyprogs@saintmeinrad.edu](mailto:indyprogs@saintmeinrad.edu).

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. "Understanding the Religion of Islam," Benedictine Sister Mary Margaret Funk and Dr. Shahid Athar, presenters., 7 p.m. Information: 317-255-4534.

Nativity Parish, 7225 Southeastern Ave., **Indianapolis**. "Catholic Position on the Morality of War," Father Steven Schwab, presenter, 7 p.m. Information: 317-357-1200.

**March 11**  
Sacred Heart of Jesus Church,

1530 Union St., **Indianapolis**. Stations of the Cross, 12:30 p.m. Information: 317-638-5551.

Monastery of the Resurrection, 2500 Cold Spring Road, **Indianapolis**. Lecture, "Insight as Prayer," Ursuline Sister Mary Ann Jansen, presenter, 7 p.m. Information: 317-926-5425.

Father Thomas Sceccina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Freshman registration, 3-6 p.m. Information: [www.sceccina.org](http://www.sceccina.org).

Sisters of St. Francis, Oldenburg Franciscan Center, **Oldenburg**. Lecture series, "The Many Faces of Jesus," second session, "The Face of Jesus Found in Matthew," Franciscan Sister Barbara Leonhard, presenter, 2-3:30 p.m. or 7-8:30 p.m., \$40 for the series. Information: 812-933-6437.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. "Introduction to Contemplative Prayer" series, 7-8:15 p.m., free-will offering. Information: 317-543-0154.

**March 12**  
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Friday Morning Networking Group, Mass, 6:30 a.m., breakfast and networking, Priory Hall, \$10 per person. Information: 317-435-3447.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m., carry-out available, Stations of the Cross in church, 6 p.m. Information: 317-357-8352.

**March 12-13**  
Saint Mary-of-the-Woods, Conservatory of Music, Cecilian Auditorium, **St. Mary-of-the-Woods**. "The Wind in the Willows," 8 p.m., tickets \$8 adults, \$5 senior citizens, children free. Information: 812-535-5265.

**March 13**  
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Concert of sacred music by Anderson University Chorale, 8 p.m. Information: 317-634-4519.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at

Christ's Church: Answering Common Objections," continues with "Mary, Holy Mother," 11:45 a.m. Information: 317-283-5508.

Cardinal Ritter High School cafeteria, 3360 W. 30th St., **Indianapolis**. St. Patrick's Day dinner and dance, traditional Irish-fare buffet, 6:30 p.m., dancing, 8 p.m.-midnight, \$20 per person. Information: 317-481-8044.

**March 13-14**  
Mother of the Redeemer Farm, 8220 W. State Road 48, **Bloomington**. Indianapolis National Pastoral Musician Chapter and the Liturgical Music Commission, "Lenten Retreat for Pastoral Music Leaders," Franciscan Father Tom Richstatter, presenter. Information: 800-382-9836, ext. 1483.

**March 13-19**  
Benedict Inn, 1402 Southern Ave., **Beech Grove**. "School of Lectio Divina," Benedictine Sisters Mary Margaret Funk, Carol Falkner, Juliann Babcock and Jennifer Mechtild Horner, presenters. Registration: 317-788-7581.

**March 14**  
Indiana Roof Ballroom 140 W. Washington St., **Indianapolis**. Annual Hibernian Breakfast, noon, concert, 2:30 p.m., \$30 adult, \$15 children under 12. Information: 317-359-7147.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

Saint Mary-of-the-Woods, Conservatory of Music, Cecilian Auditorium, **St. Mary-of-the-Woods**. "The Wind in the Willows," 2 p.m., tickets \$8 adults, \$5 senior citizens, children free. Information: 812-535-5265.

St. Andrew Parish, 235 S. 5th St., **Richmond**. Lenten Afternoon of Reflection, sponsored by Richmond Catholic Women, Msgr. Harold Knueven, guest speaker, 12:45 p.m. All women invited. Information: 765-962-3902.

St. Andrew Parish, 235 S. 5th St., **Richmond**. Deacon Formation Program, information session, 1 p.m.

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

**March 14-19**

St. Simon the Apostle Church, 8155 Oaklandon Road, **Indianapolis**. Parish mission, Father Tim Sullivan and Dr. Susan Timoney, presenters, 7-8:15 p.m. Information: 317-842-9452.

**March 17**

St. Michael the Archangel Parish, 3354 W. 30th St., **Indianapolis**. Saint Meinrad School of Theology Ecclesial Lay Ministry workshop, Third of three-part series, "Prayer and Conversion," Franciscan Sister Barbara Leonard, presenter, 9:30 a.m.-noon, \$60, less for seniors. Registration: 317-955-6451 or [indyprogs@saintmeinrad.edu](mailto:indyprogs@saintmeinrad.edu).

**March 18**

Sisters of St. Francis, Oldenburg Franciscan Center, **Oldenburg**. Lecture series, "The Many Faces of Jesus," third session, "The Face of Jesus Found in Luke," Franciscan Sister Barbara Leonard, presenter, 2-3:30 p.m. or 7-8:30 p.m., \$40 for the series. Information: 812-933-6437.

Atrium Banquet Hall, 3143 E. Thompson Road, **Indianapolis**. South Deanery parishes' lecture series, "Expressions and Types of Prayer," Franciscan Sister Norma Rocklage, presenter, 7-9 p.m., \$5 per person.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. "Introduction to Contemplative Prayer" series, 7-8:15 p.m., free-will offering. Information: 317-543-0154.

Monastery of the Resurrection, 2500 Cold Spring Road, **Indianapolis**. Lecture, "Songs of Desire—Poetry of John of the Cross," Keith Egan, presenter, 7 p.m. Information: 317-926-5425.

**March 19**

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m., carry-out available, Stations of the Cross in church, 6 p.m. Information: 317-357-8352.

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 865-5554.

**March 19-21**

Mount Saint Francis Retreat Center, **Floyd County**. Women's retreat, "We Are God's Chosen People," retreat for women, suggested offering \$170. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** "Praying with Scripture: Lectio Divina," presented by Benedictine Sister Maria Tasto. Registration: 812-367-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

**March 20**

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** "Love Works Magic" fashion show and luncheon, sponsored by Birthline Guild, 11:30 a.m. Social, noon luncheon, \$25 donation, reservation by March 13. Information: 317-466-9656.

**Monthly**

**First Sundays**

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

**First Mondays**

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

**First Tuesdays**

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

**First Fridays**

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m.

Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration

concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

**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. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.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.

**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, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

**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. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight. †

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JOB LISTINGS

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**ALDEN, Carolyn L.**, 67, St. Michael, Greenfield, Feb. 9. Wife of Wesley N. Alden. Mother of Judith Riddle and Jeffrey Alden. Sister of Patricia Havern and Ann Wolcott. Grandmother of three.

**BOYDEN, William R.**, 77, St. Lawrence, Indianapolis, Feb. 20. Husband of Mary Helen (Beyke) Boyer. Father of Debra Boyer, Susan Eckstein, Mary Harrison, Judith Lew and retired Navy Capt. Jane Morgan. Grandfather of five.

**CENTRACCHIO, Beulah**, 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 2. Sister of Ralph McClelland.

**DeVITO, Franklin**, 63, St. Mary, Richmond, Feb. 15. Husband of B. Jane DeVito. Father of Teresa, Anthony and Vincent DeVito. Brother of Mick DeVito. Grandfather of three. Great-grandfather of one.

**DORMANN, James A.**, 69, St. Pius X, Indianapolis, Feb. 21. Husband of Mary Ann

(Hurley) Dormann. Father of Linda Murphy, Mary Beth Williamson, Michael and Tom Dormann. Brother of Joan Braeger, Mary Alice McCracken, Judith and Mark Dormann. Grandfather of 11.

**DUDAS, Anna**, 88, St. Andrew, Richmond, Feb. 16. Mother of Mary Catherine Meek, John, Michael and Steven Dudas. Sister of Robert Kolentus. Grandmother of 13. Great-grandmother of 14.

**ELLIOTT, Roberta**, 81, Sacred Heart, Jeffersonville, Feb. 9. Mother of Nancy Ganote, Pat Golde and James Elliott. Sister of Laverne Kitzero. Grandmother of seven. Great-grandmother of five.

**FORTHOFER, Paul**, 89, St. Nicholas, Sunman, Feb. 13. Husband of Theresa Forthofer. Father of Annette Wilhelm, Franciscan Sister Evelyn Forthofer, Andrew, Chris, John, Howard and Russ Forthofer. Grandfather of 18. Great-grandfather of four.

**GESENHUES, Martha G.**, 81, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 18. Mother of Patricia Gefert, Carolyn Sutton and Gerald Gesenhues. Sister of Ethel Book and Elmer Banet. Grandmother of six. Great-grandmother of four.

**HELTON, Richard Lee**, 56, St. Vincent de Paul, Bedford, Feb. 20. Husband of Penni Helton. Father of Carrie Helton. Brother of Jeannie Ritchison and Jack Helton. Son of Jewel

Helton. Grandfather of one.  
**HICKS, Luella**, 88, St. Maurice, Napoleon, Feb. 17. Mother of Donald Hicks. Grandmother of two. Great-grandmother of seven.

**HOFFMAN, Gethel L.**, 91, St. Paul, Tell City, Feb. 9. Mother of Paul and Steve Hoffman.

**KAPPES, Marcella Frances (Ariens)**, 83, Holy Name, Beech Grove, Feb. 25. Mother of Carmelite Sister Marcianne Kappes, Dave, Stephen, Ted and Tim Kappes. Sister of Carolyn Bir, Ernestine Johnston and Andy Ariens. Grandmother of nine.

**KIRBY, Dorothy L. (Spalding)**, 64, Holy Spirit, Indianapolis, Feb. 15. Wife of Michael Kirby. Mother of Kevin Kirby. Sister of Jimmy Spalding. Grandmother of two.

**KRAMER-ROBBINS, Marie F.**, 85, St. Mary, Greensburg, Feb. 23. Aunt of several.

**McWILLIAMS, Donna**, 38, Our Lady of Perpetual Help, New Albany, Feb. 17. Daughter of Eugene and Mary McWilliams. Sister of Linda Heckman, Jennifer, Lisa, Eugene, Gary and Mark McWilliams.

**MEYER, Bertha M.**, 83, St. Joseph, Sellersburg, Feb. 16. Mother of Betty Butler, Alma Marks, Jim and Tommy Meyer. Grandmother of eight. Great-grandmother of one.

**MILLER, Sylvester J.**, 85, St. Michael, Greenfield, Feb. 12. Husband of Elizabeth (Driffill) Miller. Brother of Minnie Hoover, Rosemary Kifowit, Margaret Schuler, Madonna Vespo, Arnold, August, Henry and Stephen Miller.

**MORICAL, Charles Roy**, 79,

St. Pius X, Indianapolis, Feb. 8. Father of James and Michael Morical. Brother of Laverne Bernhardt, Marilyn Fillenwarth and Wayne Morical.

**PFEIFFER, Aileen**, 100, Christ the King, Indianapolis, Feb. 20. Mother of Judy Malarney. Grandmother of four. Great-grandmother of six.

**RENTMEESTERS, Daniel A.**, 80, Holy Spirit, Indianapolis, Feb. 10. Husband of Marian Rentmeesters. Father of Mary Beth Adams, Ann Dimitrelia, Kathryn, Greg, Mark and Richard Rentmeesters. Grandfather of nine. Great-grandfather of one.

**RIEMENSCHNEIDER, Helen M.**, 87, St. Joseph, Shelbyville, Feb. 21. Mother of Carol Wiley and Joe Riemenschneider. Sister of Martha Schlick. Grandmother of two.

**ROSENFELD, Margaret A. (Aldridge)**, 85, St. Vincent de Paul, Shelby County, Feb. 25. Mother of Constance Bergman, Peggy Jacobs, Carol Shaw, Patricia, Daniel, Francis, Gene, James and William Rosenfeld. Sister of Robert Aldridge. Grandmother of 12. Great-grandmother of several.

**SAFRANEK, Rosalie Marie (Clouser)**, 70, Christ the King, Indianapolis, Feb. 15. Mother of Teresa Harriman, Chris, Mark, Frank and Stephen Safrank. Sister of Martha Bowling, Trudy McMasters, Marie Suiters and Leo Clouser Jr. Grandmother of 10.

**SIFRIG, Clarence E.**, 77, St. Paul, Tell City, Jan. 17. Brother of Anita Fulkerson, Agnes Gruver, Marcella Hays, Bernard, James, Raymond and Walter Sifrig.

**STRAYER, Hubert L.**, 82,

St. Pius X, Indianapolis, Feb. 20. Husband of Mary A. (McNamara) Strayer. Father of Nancy Barnard, Michelle Hayden, Karen Lee, Jenny McMasters, Mary Venderley and James Strayer. Stepfather of Chris, Greg, John, Pete and Tim McNamara. Brother of Mary Louise Bryant, Dorothy Gless, Judy Von Stein and Donald Strayer. Grandfather of 27. Great-grandfather of six.

**TILLMAN, Ruth E.**, 81, St. Pius X, Indianapolis, Feb. 19. Mother of Sharon Camp and

Anita Schweitzer. Grandmother of 11.

**TOBY, Frank J.**, 86, St. Joseph, Sellersburg, Feb. 15. Husband of Viola Toby. Father of Angela Ratledge and Patricia Stumler. Brother of Joseph Toby. Grandfather of six. Great-grandfather of five.

**WAGNER, Jack F.**, 73, Holy Spirit, Indianapolis, Feb. 15. Husband of Mildred Wagner. Father of Katherine Marcum, Betsy Reese, David, Joseph and Tom Wagner. †

## Harold Miller helped found Catholic Youth Organization in Indianapolis

Harold E. Miller, who helped found the Catholic Youth Organization in Indianapolis in 1939, died on Feb. 7 in Rochester, N.Y. He was 88.

The Mass of Christian Burial was celebrated on Feb. 14 at St. Catherine of Siena Church in Rochester, N.Y.

Miller was a 1933 graduate of Cathedral High School in Indianapolis and a Cathedral Irish booster. He attended the University of Notre Dame in Notre Dame, Ind., and graduated from Butler University in Indianapolis in 1937.

Before his retirement, he was the national sales manager for Burroughs.

"Harold Miller was one of the 'founding fathers' of the Catholic Youth Organization in Indianapolis back in 1939," said Edward J. Tinder, executive director of the archdiocesan Catholic Youth Organization.

"A review of the actual beginning of CYO records that a meeting of a joint committee, composed of members of the Knights of Columbus and

several Indianapolis clergy, adopted a resolution creating a 'general committee' to foster the development of a new CYO," Tinder said. "This general committee was composed of 11 lay people and five members of the Indianapolis clergy. Mr. Miller was the last living layperson to serve on that committee."

Tinder said all the priests who were "founding fathers" of CYO are deceased.

"Father Charles Schoettelkotte was the last living priest [to serve on the general committee]," Tinder said, "and he passed away a little over a year ago."

Miller's death is "a significant event" in the history of the Catholic Youth Organization in the archdiocese, Tinder said. "The CYO will always be grateful to those original volunteers for their sacrifice and leadership."

Surviving are two children, Nancy Kufchock of Michigan and Lawrence Miller of Chicago, and four grandchildren. †

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# Television movie views life of Christ through eyes of Judas

By David DiCerto  
Catholic News Service

NEW YORK—The public ministry and Passion of Jesus are viewed through the perspective of his betrayer in the unconventional Gospel drama "Judas," premiering on March 8, 9-11 p.m. EST on ABC.

The earnest—but flat—production, directed by Charles Robert Carner, takes a novel approach in its retelling of Scripture by refracting the Light of the World through the dark prism of the turncoat disciple. Yet, despite an introductory disclaimer informing viewers that what follows is an "interpretive dramatization" of the life of Christ, the script's liberal use of poetic license may raise some theological red flags and detract from the show's otherwise reverent tone.

Based on an original concept by the late Paulist Father Ellwood P. "Bud" Kaiser, "Judas" begins and ends with a crucifixion. The front-end execution depicts, in *Spartacus*-like fashion, the gruesome mass crucifixion of Judas' father along with hundreds of fellow insurrectionists by Roman authorities.

This prologue serves four vital purposes. First, it sets up the political turmoil of first-century Palestine against which the narrative unfolds, grounding later events within their proper historical context. Secondly, by having an 8-year-old Judas present to witness the horrors, the scene lends plausibility to the show's contention that its protagonist

was fueled by a hatred of Rome and was a member of the militantly nationalistic Jewish sect known as the zealots—a speculation supported by some biblical scholars, but unsubstantiated by Scripture. Thirdly, by way of foreshadowing, it points to Christ's own death on the cross. Most importantly, it refutes charges of "Jews killed Jesus" by establishing crucifixion as the Romans' preferred means of punishing revolutionaries and discouraging crimes against the state.

The program then fast-forwards to find Judas (Johnathon Schaech), now age 30, working as a wine merchant and consumed by a vitriolic animosity against Judea's imperial oppressors. He hears of a charismatic young wonder worker from Nazareth, who some claim is the promised Messiah. Initially intrigued, Judas joins Jesus (Jonathan Scarfe), realizing the political and military potential of the Nazarene's swelling popularity, but quickly becomes disenfranchised with Christ's pacifism, which demands loving one's enemies—even the Romans.

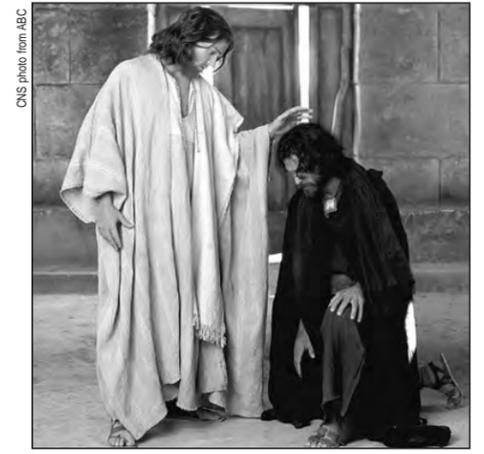
Though "Judas" hits all the scriptural touchstones—Jesus' preaching, miracles, etc.—Carner's telepic rejects a strict-constructionist presentation of the evangelists' accounts, taking liberties in its interpreting events as set down in the Gospel texts. And while the textual divergences are mostly interpretive in nature, the show does contain some eyebrow-raising inventions, including Jesus "apologizing" for "losing

his temper" after driving out the money-changers and a scene where one of the Apostles raises a woman from the dead (though, in fairness, the latter could be based on a very loose reading of Luke 9:6).

Some of the fabricated episodes are more metaphorical in nature, and therefore less problematic, such as the scene where Jesus wrestles with Judas. For the most part, however, Carner avoids any revisionist reading of the Gospels, evenly emphasizing both Christ's human and divine nature.

With ABC deciding to broadcast "Judas" so close to the release of Mel Gibson's controversial *The Passion of the Christ*, questions will obviously arise concerning the former's depiction of Jewish culpability in Christ's death. While the television movie does contain several potential hot-button elements—a bloodthirsty mob calling for Jesus' crucifixion, a pliant Pilate (Tim Matheson) being manipulated by a conniving high priest, Caiaphas (Bob Gunton)—it also stresses Jesus' Jewishness, including a scene showing Jesus and his disciples praying traditional Hebrew prayers. Carner consulted Jewish scholars throughout the production.

The program closes with the Crucifixion, switching between Christ on the cross and Judas committing suicide—a juxtaposition of hope and despair. Though some viewers may take issue with Carner's decision to stop short of the Resurrection, the program clearly ends on



Jonathan Scarfe stars as Jesus and Johnathon Schaech as Judas in the television special "Judas." It airs on March 8 on ABC.

a redemptive note. Viewers are left with a touching tableau of the Apostles cutting Judas' body down from its noose and praying for his soul because "Jesus would have wanted us to."

With so few religious-themed programs slotted for prime time, it is easy to look past the show's anachronistic-sounding dialogue and overall leaden performances, not to mention a Last Supper Seder that looks like it takes place in a posh sushi bar. Despite some crucifixion violence and scattered crass expressions, the made-for-TV movie's message of forgiveness makes "Judas" fine, albeit flawed, Lenten viewing for all but the youngest children. †

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A visitor kneels at a memorial shrine to the victims of clergy sexual abuse and their families at the Cathedral of St. John the Evangelist in Milwaukee on Feb. 27. The shrine, which opened in time for Lent, is located within a niche on the cathedral's south wall.



CNS photo by Sam Lucero, Catholic Herald

# BISHOPS

continued from page 10

settling legal claims and providing treatment and other services to victims.

The review board's report discussed various causes behind the abuse scandal, the attitudes and atmosphere at seminaries and how the Church responded to abuse accusations.

In response to questions from reporters, Bishop Gregory reiterated that decisions about whether bishops who knowingly left abusive priests in public ministry should be forced to resign is a matter for the Holy See to decide on a case-by-case basis.

"Each situation must be evaluated on its own merits," he said. Realistically, however, most of the cases in which priests were left in public ministry by bishops who knew about abuse allegations happened 20 or 30 years ago, Bishop Gregory said.

"Fortunately, most of those bishops are no longer in pastoral service," he said.

Several questions focused on whether the Church would focus on screening out homosexuals from the priesthood.

At the earlier press conference where the John Jay study was released, researcher Louis Schlesinger said sexual orientation is not the cause of child sex abuse, that clergy who are heterosexual and wanted to break their vows would look to adult women and homosexual clergy wanting to break their vows would look to adult men.

While the review board said it was not blaming the abuse crisis on the presence of homosexuals in the priesthood, it called attention "to the homosexual behavior that characterized the vast majority of the cases of abuse observed in recent decades." It said that the large number of homosexual priests or seminarians in some areas "had the effect of discouraging heterosexual men from seeking to enter the priesthood."

The board concluded that the failure to take disciplinary action against homosexual "subcultures" at certain seminaries and in certain dioceses or religious orders "contributed to an atmosphere in which sexual abuse of adolescent boys by priests was more likely."

Bishop Gregory said the nation's seminaries have already begun doing a more thorough job of looking at candidates for the priesthood from a variety of perspectives, and that he didn't think they should begin focusing only on "any one potential difficulty."

"Our screening should look at all unhealthy psychological behavior," he said. "We will not fulfill our responsibility

simply by focusing on one area."

He said he didn't want seminarians who are selfish, who have distorted views of themselves or are narcissistic, for example.

"We should look for those who demonstrate sound moral, psychological, spiritual health and not focus on any one potential difficulty," he said.

Bishop Gregory said he didn't think it was appropriate to disparage or denigrate the service of any priest who may be homosexually oriented but who is absolutely dedicated to his vows and ministry.

Archbishop Dolan said the attention to abuse in the Church of the last few years has prompted seminaries "to be as careful as possible," but that the changes in screening to prevent men with unhealthy attitudes about sexuality had been in place for some time.

Consequently, changes in light of the new study and report would likely be more a matter of "strengthening and deepening what's going on now," Archbishop Dolan said.

Archbishop Flynn described the difference in screening at seminaries since the days he attended Mount St. Mary's in Emmitsburg, Md., in the 1950s, when psychological evaluation was unheard of.

"Nothing was said about intimacy or other important aspects" of being human, he said. Evaluations simply looked at spiritual and physical suitability.

By the time he was rector at the same seminary from 1965 to 1979, some review was made of candidates' psychological suitability for the priesthood, he said. Now, with even more stringent screening, "I see improvement in the products, of who's coming out of that particular seminary for ordination," he said.

Archbishop Sheehan said he has been asked by people in his diocese, and in the Phoenix Diocese, where he was administrator for six months last year, about those who may have lost their faith in the Church because of how sexual abuse cases were handled.

"My response has been we can't change the past, but can do a lot about the future," he said.

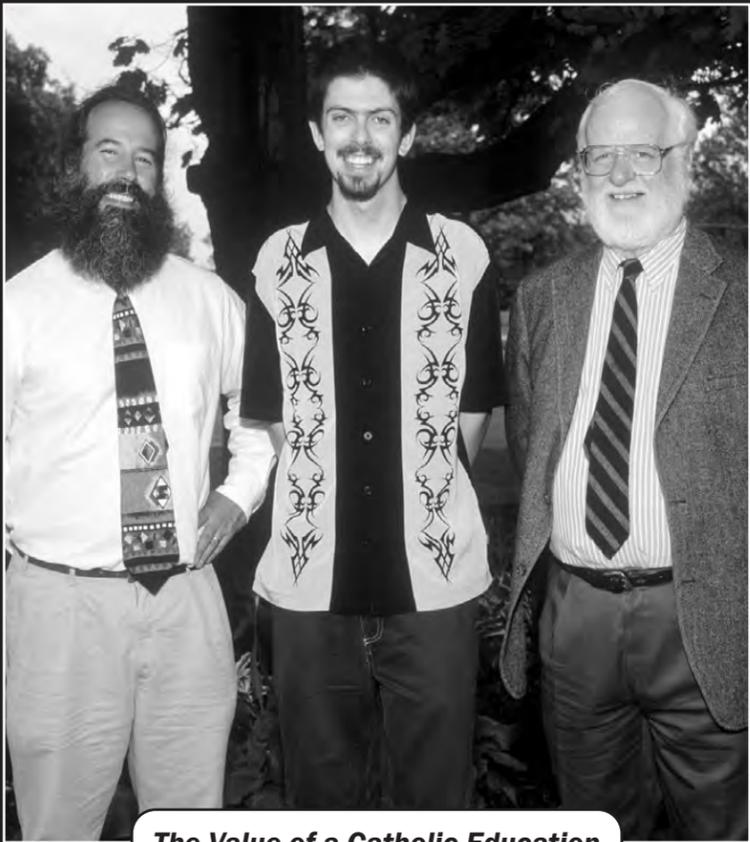
He said the crisis has been a reminder to Catholics that they "shouldn't put our trust in the bishop" or other parts of the institution. "We should put our trust in Jesus and in the Mass because human beings can fail as we've seen," he added.

"I have hope and confidence for the future of a Church that's been around for 2,000 years," he said.

"Despite the shameful things that we discussed today, I see the Lord's presence," he said, adding, "That will continue to help us." †

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Pictured is 2003 graduate Alex Gouty with two of his favorite professors. Left to right are R. Michael Clark, Ph.D., Alex, and William J. Doherty, Ph.D.



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CNS photo by Paul Heiring



Lead investigator Karen Terry announces the findings of the John Jay College study on clerical sexual abuse of minors by Catholic clergy on Feb. 27 at the National Press Club in Washington. The study revealed that 4,392 clerics had been accused of sexual abuse against 10,667 alleged victims.

# COURT

continued from page 1

about Catholic values.

Ned Dolejsi, director of the California Catholic Conference, said in a statement

that "the case was never about contraceptives. It was never about insurance. It was about our ability to practice our religion—providing food, clothing and shelter to the neediest among us—as a religious organization which is part of the Catholic Church." †