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 rock 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.

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 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.

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.

Please note that the text contains the content of multiple articles and sections from different sources, including news articles, editorials, and conference reports. The content is a mix of general news, religious events, and educational programs. The text is a compilation of various pieces of information, some of which are related to each other, while others are not. The overall theme of the text is the extent of sexual abuse by clergy and the response of the Catholic Church to these allegations.
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 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 arch-diocese. Maybe they can’t turn 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 raper 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 St. Meinrad.”

“Jesus is present before us today. . . . I’m sure you’re aware that this is the first Sunday of Lent,” the archbishop said. “In the Eucharist, Father Meyer told the youth that the crucifix is the first thing that should come to mind is God’s love for us. . . .”

In his workshop on “Surfing the Sacraments,” I told the youth that the crucifix is the most important symbol of love,” he said, “and that every time they look at a crucifix the 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.”

“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 sin 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.”
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 800-991-4DWP or log on to www.selfdisciplinedwp.com. †

“Called by Name” Catholic Teacher Recruitment Day

Sponsored by

The Office of Catholic Education
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The Archdiocesan Principals Association

Catholic Center
1400 N. Meridian Street
Indianapolis
May 6, 2004
8:00 a.m.–2:45 p.m.

Contact your placement office for information or
Terri Rodriguez at 317.638.9068

Registration form obtained online
oce@archindy.org
Registration due April 8, 2004

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

By Sean Gallagher

“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 pro-claimed, “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, Benedictrine Sister Mary Margaret Funk and Dr. Shahid Athar, at 7 p.m. on March 10 in a presenta-
tion 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 Bangladesh and educated in Pakistan, Athar is an endocrinologist in private practice and on the volunteer clinical faculty of the Indiana University 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 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 that terrorists need to learn “about the sacredness of life and of what it means to be human.” He recog-
nized 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 ontologi-
cal issues, about the nature of God, and about the sonship of God.”

With the help of Sister Mary Margaret and Athar, partici-
pants 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 dia-
logue 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). †
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 graphic scene from the movie, drew the reader’s immediate attention. Immediately below was an article about the crisis in Haiti and commitment to the people of Haiti. For me, it is a reflection on who speaks for whom. Is Mel Gibson a Christ who is being crucified in the poor and oppressed? We may cry at a movie, but can Christ call us out to do something?

Pat Conard, Nashville

Passion of the Christ movie raises important questions

As I have been listening 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 a repetition of some discourses regarding encouraging discussion of the film but rather enflaming dissent among viewers and not feeling true to 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.

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

There is no 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 and the suffering of mankind. The violence of the execution is human.

Pro or con, this film is an opportunity to redirect the energy of violence then and now to a positive way of using a vehicle for change. Ella A. Vincen, 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 dozens 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 same law the following, and then being awarded NARAL’s pro-choice of the year award (along with sizable amounts of cash) the following night.

And vast numbers of people who witness this public “thumping the nose” at the Catholic bishops giving them to the remaining good Catholics. The editorial failed to acknowledge that the most damaging of inaction is done to the souls of these politicians and those who witness that Christ is lost! Abortion and the assistance in procuring an abortion are grave sins. Pro-abortions Catholics cease to be in communion with the Church when they reject her teachings, but probably don’t realize it. The Bishops Raymond L. Burke’s excommunication of anti-abortion politicians in Wisconsin is medicinal. Its means is to invoke grace, repent, and reconcile.

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 “Christian laity.”

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 Editorial) and to have their efforts focus on 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 2004 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 justifications, eliminate heath care, eliminate the welfare system? I doubt it.

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

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 from readers are published in The Criterion as part of the newspaper’s commitment to encouraging expression of freely-held and expressed opinion among the People of God (“Communio et Progressio,” 136). 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 informative, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, past editorial content and potential reader response (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 published.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to: “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.
Let’s focus this Lent on caring for our children en

El Papa dijo: “Las palabras de Jesús sobre los niños es que recibe a un niño como éste en mi nombre, a mi recibiré” (Mt 18:5). Además, el Señor nos enseñó en el “Padrenuestro” (Mt 6:9-13): “Y no os deis a vosotros mismos en casa de los pequeños, pobre vivió en el siglo y desnudo permaneció en el patibulo” (Testamento, Fuente Francescana, 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 nos los haga con él: ‘El que reciba a un niño como éste en mi nombre, a mí recibiré’ (Mt 18:5).” Como padres, el Señor nos invita a ‘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 explotación forzosa. Asimismo, como hijillos del 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 roce de una familia. ¿Qué mal han cometido estos niños para merecer tanta desdicha? Desde una perspectiva humana no es el caso, 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 mueran de esta manera. Jesús asumió el sufrimiento humano y venció para siempre a la muerte. La victoria de Cristo sobre los muertos nos permite afirmarnos a la fe, aun en las circunstancias más trágicas que continuamos plagando nuestra sociedad.

Con la sencillez típica de los niños nos dirigimos hacia Dios llamándolo ‘Padre nuestro’. El Santo Padre nos invita a repetir esa 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 sentimos 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?"
Check It Out . . .

Operation Rice Bowl
February 25 – April 10, 2004

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

Please join us and participate with your family in Operation Rice Bowl this Lent.

2004 Collection to Aid the Catholic Church in Central and Eastern Europe

A spiritual longing exists in societies that have experienced religious persecution. The United States has supported these efforts through various programs that have sponsored religious freedom, democracy, and human rights. The United States, through the United States Catholic Conference and the Knights of Columbus, is sponsoring a collection to assist the Catholic Church in Central and Eastern Europe as they work to promote religious freedom, democracy, and human rights.

March 6–7, 2004
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 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 Padoua 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 a plan under which the Haitian government, the opposition and international forces would cooperate fully with international forces.

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.

The pope made the remarks on Feb. 29, shortly before Aristide 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.

Once again, St. Vincent is a top hospital for neurology, neurosurgery and cardiovascular care.

And once again, we’re the only Indiana hospital listed among America’s best in these categories by U.S. News & World Report. Which means if you’re looking for high-level, compassionate treatment for the brain, spine or heart, you’ll find it close to home. Many thanks to our caregivers and associates. The honor is all yours.
It said that 68 percent of the allegations were made against priests ordained between 1950 and 1979, while priests ordained after 1985 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 extraordinary 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 laypeople 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 horrific 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 for the percentage of 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’s principal investigator for the study, said that “it is possible the bishops are not giving us everything.”

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

No action was taken against a priest in 10-percentage 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, said the study.

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.

• At the age 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,” 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 percent, had only one victim, said the study. A further 27 percent had two or three victims, it added.

Slightly more than 3 percent of the accused priests had 10 or more victims and these 149 priests accounted for abuse of 2,960 victims, representing almost 28 percent of the allegations.

Although most of the incidents occurred before 1985, two-thirds of the allegations have been reported since 1997.

Regarding the drop-off in reported incidents after 1985, Robert Bennett, National Review Board member, said at the news conference that it was in part due to bishops becoming alarmed about the situation in the 1980s and ’90s and starting to take preventive measures.

John Jay’s Terry, however, was cautious about the statistical drop-off. She noted that there is generally a lapse of several years between a sex abuse incident and the making of a public allegation. She said many allegations about events in the 1990s may not have been reported yet.

The study said that pedophilia, an attraction to pre-pubescent children diagnosed as a psychiatric disease, was a smaller part of the sex abuse problem. It said that 22 percent of the victims were under 10. It added that 51 percent were 11 to 14 years old and 27 percent were 15 to 17 years old.

Regarding offenses, the study cataloged more than 20 ranging from verbal harassment to penile penetration. It said that most of the abusers engaged in multiple types of abuses.

Only 9 percent of the accused performed acts limited to improper touching over the victim’s clothes, said the study.

Slightly more than 27 percent of the allegations involved a cleric performing oral or penile involved penile penetration or attempted penile penetration, reported the study.

Most of the allegations involved touching over or under clothing.

The study said sexual abuse “includes contacts or interactions between a child and an adult when the child is being used as an object of sexual gratification for the adult.” It added that the abuse does not have to involve force or genital or physical contact.

Almost one-third of the accused “showed a history of substance abuse, questions about his ‘fitness for ministry’ or behavioral problems,” said the study.

Almost 7 percent of the accused were reported to have been abused as children, it added.

Regarding action by civil authorities, the study said that “3 percent of all priests against whom allegations were made were convicted and about 2 percent received prison sentences.”

The study said that the data gathered will be used for more detailed future reports and analysis on aspects of the clergy sex abuse situation.

John Jay Findings

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

Indiana Law

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

Who should I contact if I would like to report a case of abuse to the archdiocese?

You can contact:
Suzanne L. Yakimchick
Victim Assistance Coordinator and Chancellor
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206-1410
317-236-7325 or 800-382-9836, ext. 7325

Indianna Law

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

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

Go to: www.archindy.org
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 ‘inappropriateness’—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 causes 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 and security of 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 priests and candidates. It said it would be “far too many Church leaders that this sinfulness will disappear, 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 concerned seminaries’ procedures for identifying and screening priests.

“Key problems with bishops with 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 secrecy and avoiding scandal and another on its context and causes.

The board noted that the study found 10,667 cases of sexual abuse of minors, the board said many Church leaders “failed to appreciate the view expressed by many [interviewees] that the crisis is 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 disorder, sexual orientation dysfunctions to screen out unfit seminary candidates.

The board’s study found 10,667 cases of sexual abuse of minors among priests, the board said many Church leaders “fearful of the harm suffered by victims of sexual abuse by priests, the seriousness of the underlying misconduct and the frequency of the abuse.

“Any such conduct by a priest is ‘gravely immoral’ and ‘Church leaders cannot allow such conduct to occur with-out consequences,” the board said.

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vision to recognize that, unless nipped in the bud, the problems would only grow until they no longer could be contained ... sewing 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 of the Church. But it suggested there appeared to have been a destructive dynamic going on—often leading to new abuse in a sufficiently open manner,” the board said.

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 otherwise 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 did not hide./ 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 clerical 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 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.

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**Lenten Retreats**

March 12–14 Lenten Retreat for Women

“...Him Whom My Heart Loves”—Fr. Ben Hawley SJ

March 19–21 Lenten Retreat for Women

The Life of St. Clare of Assisi—Fr. Ted Haag, OFM

In this time of retreat, the gift and example of St. Clare of Assisi will be our inspiration. Her life and words will provide us with the opportunity to reflect upon our own lives, to discover our own places for conversion and renewal, and to begin again to respond with greater fidelity and devotion to the way of Christ and His gospel.

March 26–28 Lenten Reflections for Men and Women

Fr. Al Ajamie

Our journey through Lent brings a deeper reflection on the Sacraments of our Church and each brings us to reflect on the gifts of the Holy Spirit. We are called to reflect on the fruits of the Holy Spirit.

(317) 545-7681

www.archindy.org/fatima

Come, practice the art of renewal... contact us for a brochure
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 30 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 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, adult faith 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 pray 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 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 formal instruction. 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.

During 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 Bazyk prays in front of a relic of St. Juan Dieg on July 25, 2005, at St. Stanislaus Kostka Church in Chicago City, Ind.  

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 Bazyk prays in front of a relic of St. Juan Dieg on July 25, 2005, at St. Stanislaus Kostka Church in Chicago City, Ind.

Faith is shaped by Church teachings and beliefs

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,” Bishop Kicanas said in a 2003 speech.

“Some people will be attracted to Bible study, some to parish missions; some are people willing to participate in daylong sessions, challenged us to reflect on the scriptural traditions and mandates for creating an alternate community of justice and peace and, as decided, 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 parishies 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!)†

Special needs affect faith formation

Bishop James Wall of Phoenix, Ariz., has 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.”

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Discussion Point

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 me because it made me more aware of Catholic social teachings.” (Susan 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 is presented as a faith-sharing journey for me and for the others involved.” (Jeanne Merssmer, 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 alternate community of justice and peace and, as

Northwest Indiana Catholic

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

Faith Alive!

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Cornucopia/Cynthia Dewes

There's plenty of guilt to go around

This end-of-winter, dreary Lenten sea- son is the time when we begin to look inside, determine where we are spiritually and then commit to the journey. Such consideration should make Lent a time to bring us to penance. We expose our nasy sins to the light so we can confront and regret them and put them behind us. Then the idea is, as Scripture says, to go sin and so come to God speaking to me, if I put myself into God's place. I mimics this situation way, going into Lent sure what to do. In a way, going into Lent, we suffer for victims of spousal abuse. We feel guilty over producing children with serious handicaps. Or adult children of parents with dementia feel guilty because they can't provide proper care. We feel guilty about the homeless, the poor and the elderly without medical care. We feel guilty for sexual abuse. We are weighed down by sins committed by individuals or organizations we believe in, such as the Church or agen- cies of government.

The question is, blame-laying being the national sport that it is, who is guilty? Are we responsible for all these things? 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 Greensville, is a regu- lar 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 com- puter. I'm not yet studying in a library, but I go in a way, going into Lent mimics this situation. It's a new venture for me. I inter- view the person or the place, I interview people who God speaking to me, but I sometimes feel broken and unable to respond. Because it's the Lenten sea- son, I hope to get a new perspective. I meet people together, as well as boost communica- tions with our Lord. As I wrote last week, I need to look inside, determine what's wrong with me, and then decide to do some kind of things that are actually beyond me. I wish I could ask others and have a conversation between God and me. At the very least, I hope I would.

I don't want to personally to make pos- itive changes in society and people's mis- conceptions about God and things. I stand up for what’s right until it's too late. God is actual.

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 compare slav- ery or persecution of Jews or any other social crime. And I like to think that if I were in a society the dominated, such ideas, I'd stand up for what’s right. At least, I hope I would. But that then, and this is now. Shouldn't we try personally to make posi- tive changes in society and people's mis- conceptions about God and things? We feel guilty for all kinds of things that are actually beyond our control. For instance, parents of disabled kids sometimes feel misplaced guilt over producing handicapped people. Or adult children of parents with dementia feel guilty because they can’t provide proper care. We feel guilty about the homeless, the poor and the elderly without medical care. We feel guilty for sexual abuse. We are weighed down by sins committed by individuals or organizations we believe in, such as the Church or agen- cies of government.

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Perspectives

When a pope condemned Americanism

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 Hecker by Abbe Charles Maiguen, it was the dispenser of accusations and distortions. Since it came out of the imprimatur of Dominican Father Albert Lepidus, the Pope’s Land at the Sacred Palace in the Vatican, it gave the impres- sion that it had the approval of Rome. 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 com- puter. I’m not yet studying in a library, but I go in a way, going into Lent mimics this situation. It’s a new venture for me. I inter- view the person or the place, I interview people who God speaking to me, but I sometimes feel broken and unable to respond. Because it’s the Lenten sea- son, I hope to get a new perspective. I meet people together, as well as boost communica- tions with our Lord. As I wrote last week, I need to look inside, determine what’s wrong with me, and then decide to do some kind of things that are actually beyond me. I wish I could ask others and have a conversation between God and me. At the very least, I hope I would.

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Research for the Church/

A religious profile of American adolescents

Sociologist Christian Smith and a num- ber of collaborators are studying the reli- gious beliefs and practices of American adolescents. They recently reported the following.

1. The majority of American youth are religious in some way; 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 affilia- tion.

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 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 organiza- tions in the form of religious service atten- dance and participation in religious youth groups.

Young people who attend church also tend to participate in 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. About half of American adolescents are not religiously active. Those who rarely attend church services also rarely participate in religious activities. Also, “church attendance trends among American high school seniors have shown 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- and ninth-graders) and older adolescents (e.g., 12th-graders) are less likely to claim a religi- ous affiliation, attend church on a regular basis or participate in religious activities. 6. Adolescent girls tend to be somewhat more religiously active than boys. Girls are somewhat more likely to attend church and also more likely to participate in other religious activities. The religious participation of American adolescents is somewhat differ- entiated by race.

Races are related to religious affiliation, with some groups (such as Hispanics and Jews) being predominantly white, while other are predominantly black (e.g., AME and AME Zion) or Asian (e.g., Buddhists and Hindus). The largest percent of black and Hispanic, with some “other religions” such as African-American and Asian. Overall, “other religions” are most likely to be 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 following: .*


James D. Davidson is a professor of soci- ology at Purdue University in West Lafay- ette, Ind. His most recent book is Lay Ministers and Their Spiritual Practices published by Our Sunday Visitor in 2003.)
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Secondary Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 7, 2004

- Genesis 15:3-12, 17-18
- Philippians 3:17-4:1

The Book of Genesis is the source of this Lenten weekend’s first reading. Often, because of the intense, unending quarrelling about the 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 figures and then place them on his mantle to admire.

Rather, God breathed life itself into human beings, into the first man 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.)

Appropriately in Philippi, as well, Paul encountered friends 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 ancient Romans who were chosen to be citizens. These figures deceived Christians into following false notions. The Apostle says, was an actual living person at the time of the baptism of Jesus in the Jordan.

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 genuinely we 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.

My Journey to God

It’s a God-given Day

“It’s a miserable day,” I said.

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 Gunson, who is a member of St. Rose of Lima Parish in Franklin. She sent it to The Criterion with her permission.)

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 105:6-21

Matthew 21:33-43, 45-46

Saturday, March 13

Misch 7:14-15, 18-20

Psalm 103:1-4, 9-12


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


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

Yes, Lent concludes on Holy Thursday. Those of us who are older will recall that for a long time Lent ended on Good Friday.

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.

No longer, however. The Mass celebrating the institution of the Eucharist again takes place on Holy Thursday night, and the Easter Vigil is back where it traditionally belongs, during the night between Holy Saturday and Easter Sunday.


In 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 Community 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 Sunday’s (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, when the opportunity is provided, is an appropriate way to meet that responsibility. †

My Journey to God

It’s a God-given Day

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
- March 17, 7:30 p.m. for St. Paul, New Albany, and St. Martin, Yorkville, at St. Martin, Yorkville
- March 18, 7 p.m. at St. Paul, Lawrenceburg
- March 24, 7:30 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
- March 28, 2 p.m. at St. Theresa Benedicta, New Albany

**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

**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

**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

**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 22, 7 p.m. at St. Gabriel
- March 24, 7 p.m. at St. Christopher
- March 25, 7 p.m. at St. Malachi, Brownsburg
- March 25, 7 p.m. at Holy Angels
- March 28, 2 p.m. at St. Anthony

**Nora Chapel**
- March 5, 7 p.m. at St. Timothy, Nora

**Peace Chapel**
- March 9, 7 p.m. at St. Anthony,发光
- March 10, 7 p.m. at St. Jude

**Pendleton Chapel**
- March 12, 7 p.m. at St. Peter
- March 13, 7 p.m. at St. Joseph, Portland

**Pendleton Chapel**
- March 12, 7 p.m. at St. Joseph, Portland

**Roanoke Chapel**
- March 13, 7 p.m. at St. Joseph, Portland

**Seabrook Chapel**
- March 14, 7 p.m. at St. Paul, New Albany
- March 15, 7 p.m. at St. Simon the Apostle, Cambridge City
- March 23, 7 p.m. at St. Gabriel, Connersville
- April 3, 10 a.m.—4 p.m. at St. Mary, Richmond

**St. Mary of the Knobs Chapel**
- March 12, 7 p.m. at St. Joseph, Portland

**Starlight Chapel**
- March 13, 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

**Tell City Chapel**
- March 11, 7 p.m. for St. Augustine, Tell City

**Terre Haute Chapel**
- March 13, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs

**Vernon Chapel**
- March 13, 7 p.m. at St. Joseph, Portland

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Archbishop Buechlein’s popular "Rosary series," which is appearing in his regular column in 15 installments this summer, is now available in an easy-to-read booklet. Titled *The Rosary: Contemplating Christ in the Mysteries suggested by Pope John Paul II and a set of Priestly Mysteries favored by Archbishop Buechlein,* this 44-page, 8.5” x 5.5” booklet contains all the information that is appearing in the archbishop’s summer series plus the text of all the prayers needed to pray the Rosary—and a helpful illustration on exactly how to sec it. It is available in both English and Spanish.

The booklet includes meditations on all the mysteries, including the new 6 Luminous Mysteries suggested by Pope John Paul II and a set of Priestly Mysteries favored by Archbishop Buechlein.

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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.
**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.

**March 5**

- St. Mark Parish, Schafer Hall, 535 E. Washington Ave., Indianapolis, Men’s Club, fish fry, 5-8 p.m., 46 adults, 54 children.
- St. Luke Parish, 7575 Holiday Dr. East, Indianapolis. The Coplee to Couple League of Indianapolis, Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-416-0226.
- St. Luke Church, 7575 Holiday Dr. East, Indianapolis. Catholic Charismatic Renewal, teaching, 6 p.m., St. Therese of the Infant Jesus Chapel at 317-927-6709 or 317-797-2460.
- Kordes Retreat Center, 841 E. 14th St., Richmond. “A Closer Look at A Closer Look at A 365 Day Retreat,” Benjamin Father Eugene Henselt, retreat director. Information: 317-368-2777 or 606-380-2777 or e-mail kordes@seidata.com.
- Mary’s Village of Schoenstatt, Riverville, (3128 South, 8 miles east of 421 South, 12 miles south of Versailles), “Schoenstatt Spirituality,” 2:30 p.m., Mass, 3:30 p.m., with Father Elenir Barwick. Information: 812-689-3551 or e-mail kordes@seidata.com or log on to www.SoftSheets.com.
- Westminster Woods, Benedictine Sister Jean Schulte, retreat director. 8:30 a.m.-3:30 p.m. (EST).
- Kordes Retreat Center, 841 E. 14th St., Richmond. “A Closer Look at A Closer Look at A 365 Day Retreat,” Benjamin Father Eugene Henselt, retreat director. Information: 317-368-2777 or 606-380-2777 or e-mail kordes@seidata.com.
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FRIEDLAND, Margaret A. Schulz. Daughter of Eugene and Mary Friedland. Sister of Robert Aldridge. Grandmother of one.


KRAMER-ROBBINS, Marie E., 85, St. Mary, Greensburg, Feb. 23. Aunts of several.

MCCRENSKIN, Donna, 88, St. Mary, Greensburg, Feb. 23. Aunts of several.

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ROSENFELD, Margaret A. Schulz. Daughter of Eugene and Mary Friedland. Sister of Robert Aldridge. Grandmother of one.
Television movie views life of Christ through eyes of Judas

By David DiCerto

Television movie views life of Christ through eyes of Judas

Based on an original concept by the late Paulist Father Elwood P. “Bud” Kaiser, the gruesome mass poisoning event as set down in the Gospel texts. And though it takes place in a posh sushi bar.

The earnest—but flat—production, the program then fast-forwards to find the Romans’ preferred means of punishing Jesus’ body down from its noose and Judas committing suicide—a juxtaposition of the Apostles cutting ancient concept by the late Paulist Father Elwood P. “Bud” Kaiser, the gruesome mass poisoning event as set down in the Gospel texts. And though it takes place in a posh sushi bar.

The earnest—but flat—production, the program then fast-forwards to find the Romans’ preferred means of punishing Jesus’ body down from its noose and Judas committing suicide—a juxtaposition of the Apostles cutting:

**Picture Description**

No relevant image description provided.

**Contact Information**

For more information, please contact David DiCerto at (317) 236-1572.

**Adaptation Note**

This adaptation includes corrections for errors in punctuation and grammar, as well as some clarification of the original text to enhance understanding. No new information has been added.

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Interested candidates may send a résumé to: Michael J. Witka, Principal Search Committee, Our Lady of Grace Catholic Church, 9900 E 191st Street, Noblesville, IN 46060. Or, to: mwiduka@ologn.org

**Deadline**

Resumes deadline is April 1, 2004

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  - **Principal**

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Our Lady of Grace is seeking a candidate for the position of Principal for our Catholic School (www.ologn.org). We will have grades Preschool–8 and are expected to open for the next year. The school is four years old.

We are looking for a qualified individual who:

- **Has the ability to lead a strong school team**
- **Is interested in the marketing of a new school**
- **Has an administrator’s license (k–8)**
- **Has a strong Catholic background and sense of responsibility**
- **Will work as an integral part of the parish team**

Interested candidates may send a résumé to: Michael J. Witka, Principal Search Committee, Our Lady of Grace Catholic Church, 9900 E 191st Street, Noblesville, IN 46060. Or, to: mwiduka@ologn.org

**Deadline**

Resumes deadline is April 1, 2004

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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.

**BISHOPS**

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.

“If 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 Schlossinger 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,” he said.

“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 in 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.”

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 4,382 clerics had been accused of sexual abuse against 10,667 alleged victims.

They challenged me to be courageous. Pictured is 2003 graduate Alex Gouty with two of his favorite professors. Left to right are G. Michael Clark, Ph.D., Alice and William J. Dahlke, Ph.D.

I wrote for the student newspaper for two years as part of a community of writers that learned to listen and share individual viewpoints. Marian is a dynamic and diverse environment and that creates opportunities to be a leader, to be courageous, and break through and help people understand and appreciate opposing ideas. My professors helped me accept the challenges.

Alex Gouty
Currently pursuing a job with a local newspaper or magazine.
Marian College B.A. in English ‘03 (with honors) Bluffton High School ’99

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**COURT**

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.”

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*For the Law Section*