



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## The Passion

CNS photo from Icon Productions



In a scene from Mel Gibson's movie *The Passion of the Christ*, Jesus (Jim Caviezel) is approached by his mother, Mary (Maia Morgenstern), as he carries his cross to the Crucifixion.

## Movie brings Christ's Passion to life

By Sean Gallagher

GREENWOOD—"An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe" (Jn 19:35).

These words follow the account of Jesus' Passion and death in the Gospel of St. John. His words still testify to us today and are proclaimed in worship every Good Friday.

The power of St. John being a witness to Jesus drove him to proclaim the Good News that he experienced in him and to establish communities of disciples—those who believed in his eyewitness account—wherever he went.

In Mel Gibson's *The Passion of the Christ*, we who are St. John's distant successors are given an opportunity to be eyewitnesses of the filmmaker's vision of what that Apostle and the

other disciples saw with their own eyes so long ago.

The movie opened to the public on Ash Wednesday. The notice it has received in the media and from leaders in the Church and various Protestant denominations has spurred many Catholics in the archdiocese to view the film.

Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood, had the opportunity to view the film last December in Lafayette, Ind. It had an immediate impact upon him.

"As soon as I saw it, I realized that it was a great moment of evangelization for the entire Church. I was [convinced]," Father Meyer said.

Father Meyer's convictions eventually resulted in the Greenwood parish arranging for and selling out 1,100 tickets to four preview showings at the Greenwood Park Mall on Feb. 23 and 24.

Before the showings started, Father

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Photo by Sean Gallagher



Lori Schoettle, a parishioner of Our Lady of the Greenwood, kneels while praying the rosary with the rest of the audience gathered at the AMC Theater at Greenwood Park Mall on Feb. 23 for a preview showing of *The Passion of the Christ*.

## Bishops 'preparing for the truth' with U.S. abuse reports

WASHINGTON (CNS)—"We're preparing for the truth," the head of the U.S. Conference of Catholic Bishops said a week before the release of two major national reports on the nature, extent and causes of clergy sexual abuse of minors in the U.S. Catholic Church over the past half-century.

In a phone teleconference with several national media representatives on Feb. 20, USCCB president Bishop Wilton D. Gregory of Belleville, Ill., said the reports to be released on Feb. 27 marked another phase in the bishops' efforts to "be sure the steps that we've taken will prevent this problem from ever occurring again."



Bishop Wilton D. Gregory

One of the reports, commissioned by the all-lay National Review Board under the mandate of the bishops' "Charter for the Protection of Children and Young People," is to present data on the nature and scope of the sexual abuse of minors by priests or deacons from 1950 through 2002. That study was conducted by the John Jay College of Criminal Justice in New York.

The second report is by the review board itself. It is to give the preliminary views of the board, based on its interviews with scores of experts, on the causes and context behind clerical sexual abuse of minors.

[Next week's *Criterion* will include complete coverage of both reports. Archbishop Daniel M. Buechlein issued a report earlier this month on the extent of sexual abuse allegations 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

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## Haiti unrest forces cancellation of mission trip

By Mary Ann Wyand

Rebels have killed more than 50 people in Haiti since Feb. 5 and overtaken the port city of Cap-Hatien in an attempt to oust President Jean-Bertrand Aristide, forcing the cancellation of a Feb. 27 medical mission trip to St. Jean-Marie Vianney Parish in Belle Riviere organized by St. Thomas Aquinas Parish in Indianapolis.

The 15-member volunteer medical team postponed their mission trip last weekend due to escalating violence in the impoverished Caribbean country on the island of

Hispaniola.

St. Thomas Aquinas parishioner Joseph Zelenka of Indianapolis, who coordinated the mission trip, said he still plans to travel to Haiti on Feb. 27 to visit St. Jean-Marie parishioners.

"I'm going because I think it's important that someone go—because we're not going as a team—to Belle Riviere to let them know that we love them, we're praying for them and we're going to come back," he said. "It's just a matter of time. When the violence ceases, we're coming back with a medical team."

It will be Zelenka's 28th trip to the poorest country in the Western Hemisphere since St. Thomas Aquinas Parish partnered with St. Jean-Marie Vianney Parish through the Haiti Parish Twinning Program, now called the Parish Twinning Program of the Americas, in 1988.

"Three doctors, a dentist, nurses and two pharmacists from Indianapolis were going with me," Zelenka said on Feb. 21. "We had planned to go on Feb. 27 and stay through March 6 to staff a medical clinic in Belle Riviere."

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# REPORTS

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terminated.] Bishop Gregory noted that “we don’t have comparable statistics” from other organizations or professions that could be used to gauge the significance of the John Jay data on clerical abusers and their victims.

“I would like to believe that the Catholic Church is taking a bold step not only because of the seriousness of this issue for us, but the seriousness of this issue for all of society. ... I trust that what we are doing will advance the knowledge of this horrible crime in other venues,” he said.

Bishop Gregory said he had not yet seen either report, and he declined to comment on numbers given in a CNN news report several days earlier. Citing a draft of the John Jay report as its source, CNN said the national survey found that some 4,450 priests, about 4 percent of those who served the U.S. church since 1950, were accused of abusing a total of 11,000 minors in that time and that most of the victims were adolescent boys.

Whatever the numbers are, “the disturbing fact is that the abuse of any one

child is catastrophic and extraordinarily painful,” he said.

Several reporters’ questions focused on the fact that the CNN report indicated that nearly three-fifths of the clerics accused of sexual abuse of a minor in the past 53 years had only one allegation against them.

Bishop Gregory defended the U.S. bishops’ decision nearly two years ago of removing from all public ministry any cleric who is found to have sexually abused even one minor. He said the bishops are still grappling with other aspects of dealing with a priest facing just one accusation.

“We have given our word that we will not restore a cleric to public office, even with one allegation. I believe that’s a wise and pastorally sound approach,” he said. “What to do with those individuals is still a question that needs further review, but I don’t believe the bishops of the United States at this time are willing to step back from the very strong position that we took and are implementing.”

He declined to speculate on various estimates of the incidence of abuse by priests compared with the general adult male population.

“By the very fact that there are a lot of numbers out there, that there are a lot of anecdotal numbers and partial surveys and

speculation—that’s really why the body of bishops decided to do this study, because we want to know the truth,” he said.

“We want to know how serious was this problem within the Catholic clergy. We invite others who are in similar situations of being involved with the care of children, in fiduciary relationships with children, to join us in trying to provide real, accurate information for the sake of all children,” he said.

“We bishops have decided to look into this issue because we need to make sure that what we have done will prevent this kind of horrendous behavior from occurring, to the best of our ability,” Bishop Gregory added. “What is put out there, hopefully, will encourage others to take a similar careful review.”

He reminded reporters that the National Review Board report being released on Feb. 27 is intended as a preliminary review of the causes and context of the abuse, and it will be used as a basis for a more in-depth, scientific study of those issues by an outside research institution.

That in-depth study “will be much more revelatory” and “will probably take several years” to complete, he said.

Bishop Gregory noted that bishops who have released the names of all their priests and deacons who were credibly accused

of abuse went beyond the requirements of the child protection charter.

“It is an indication of the desire of those bishops to speak to their local communities,” but it is up to each bishop to decide whether that is appropriate in his diocese, he said.

Asked about 80 or more bishops who have released locally the diocesan data they provided for the John Jay national study, he noted that this also was not required by the charter. “I think it is an expression on the part of those individual bishops to be straightforward and open with their people,” he said.

He added that when the bishops revisit the charter to study how they can more effectively protect children and prevent abuse they “will have an opportunity to see what additional steps might need to be taken, what has proven to be an effective response and what could be a more effective response. ... What the charter represents was the base line: This is what we will all do. If some of us do more and in doing more find that it is helpful, supportive and encouraging to the people, then let us speak together about that.”

Media represented in the teleconference were Catholic News Service, Religion News Service, *USA Today*, *The Washington Post* and *America*, a national Catholic weekly magazine. †

## Hearing set after bishop is found guilty in fatal Arizona accident

PHOENIX (CNS)—Maricopa County Superior Court Judge Stephen Gerst set a presentence hearing for March 12 in the case of Bishop Thomas J. O’Brien, who was convicted on Feb. 17 of leaving the scene of a fatal accident.

Bishop O’Brien, former head of the Phoenix Diocese, faces a sentence ranging from probation to as long as three years and nine months in prison.

After deliberating six-and-a-half hours over two days, the eight jurors told Gerst in a packed courtroom that they unanimously agreed the bishop was guilty.

Bishop O’Brien, 68, had admitted driving the car that struck 43-year-old Jim Reed, who was killed as he crossed a dark street in midblock on June 14. Although witnesses said a second car also hit Reed, no other vehicle has ever been traced to the accident. Witnesses at the trial said Reed was intoxicated as he attempted to cross the busy road.

On June 18, two days after police arrested him on the felony charge, Bishop O’Brien resigned as head of the diocese, a position he had held for 21 years.

As the verdict was read and Gerst polled the jurors, Bishop O’Brien sat unmoving and expressionless at the table where he’d heard more than 30 witnesses discuss the events surrounding the accident. His attorney, Tom Henze, reached out and put his arm lightly across the bishop’s shoulders.

Sitting behind Bishop O’Brien, as they had throughout the trial, were his sister, Jeanne Dearing, other members of his family, several friends and a handful of priests.

Across the room, a dozen or so members of Reed’s family watched, also

silently.

In the hallway later, Reed’s sister, Lillie Reed, told reporters she was pleased with the verdict, but sad “because I’ll never get my brother back.”

One longtime friend of the bishop’s, Mary Anne McKone, told reporters after the verdict, “He’s probably stunned because he knows he didn’t do it.”

“But he’ll survive,” she added. “He’s a strong man. He’s got so much faith. He has the most wonderful family.”

Before the trial, Gerst had ruled that testimony about Bishop O’Brien’s role in handling cases of sexual abuse by priests could not be raised during the trial.

Two weeks before the accident, what was a tumultuous time for Bishop O’Brien reached a peak when an agreement between the bishop and Maricopa County Attorney Richard Romley was made public. The agreement was an immunity deal that prevented the bishop’s indictment on charges of protecting priests who molested children.

Under the agreement, Bishop O’Brien turned over some diocesan administrative duties to others and apologized for allowing priests he knew were suspected of sexual abuse to continue working with minors.

In statements to police and in testimony during his trial, Bishop O’Brien said he had no idea what had hit his windshield with a loud crack as he drove home from a confirmation ceremony. At his trial, the bishop said when he couldn’t see any obvious cause for the damage, he decided to drive the five minutes to his home, rather than stop.

At the trial, he said he concluded hours later that his car must have been hit by a



Former Phoenix Bishop Thomas J. O’Brien, flanked by attorneys Melissa Berren and Tom Henze, stands before the judge reads his guilty verdict on Feb. 17 in a Phoenix courtroom. A jury convicted Bishop O’Brien of charges of leaving the scene of a fatal accident on June 14 last year. He had admitted driving the car that struck 43-year-old Jim Reed on a dark Phoenix street. During the trial, the bishop said he had no idea what had hit his windshield that night.

rock or a dog and that it never occurred to him to report the incident to police.

Witnesses to the accident followed the Buick that first hit Reed and gave police the license plate number. The plate was traced to the Diocese of Phoenix and Bishop O’Brien first learned about 24 hours later that police wanted to question him about the accident.

The jury had received the case on Feb. 12 and deliberated that afternoon. The next morning, Feb. 13, Gerst dis-

missed one juror who had to leave for personal reasons and substituted one of the three alternate jurors who also sat through the three weeks of testimony. Jury selection and various minor delays stretched the trial to nearly five weeks.

The judge instructed the panel to “start over” with the new juror. They spent four-and-a-half hours deliberating on Feb. 13, before adjourning for the three-day Presidents Day weekend. After just two

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2/27/04

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# Father James O'Riley was a decorated war veteran

By Mary Ann Wyand

Father James K. O'Riley, a retired diocesan priest who earned medals of valor in World War II, performed on the stage and worked as a mortician before his ordination to the priesthood in 1967, died of cancer on Feb. 22 at his home in North Vernon. He was 79.

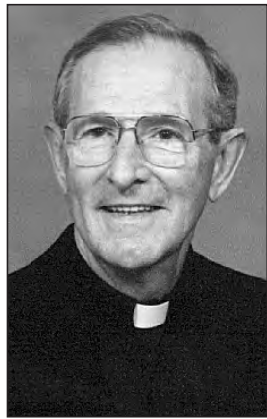
The Mass of Christian Burial was celebrated on Feb. 26 at St. Mark the Evangelist Church in Indianapolis. Archbishop Daniel M. Buechlein was the principal celebrant and Msgr. John Ryan, pastor of St. Anthony Parish in Indianapolis, was the homilist. Burial followed in the Carriage Lane section of Holy Cross Cemetery in Indianapolis.

The son of Dennis Keith and Irma Elizabeth (Roark) O'Riley was born on Sept. 7, 1924, in Watseka, Ill. He graduated from Danville High School in Danville, Ill., in 1942, enlisted in the U.S. Army in 1943 and was a decorated combat veteran.

His brother, Father Dennis O'Riley, is a retired priest who served in the Peoria Diocese in Illinois.

Another brother, St. Barnabas

parishioner and funeral home director Daniel F. O'Riley of Indianapolis, recalled him as a talented artist who enjoyed drawing pictures of buildings.



Fr. James K. O'Riley

"Jim was a decorated combat veteran of World War II and was missing in action for a year," Daniel O'Riley said. "It was assumed that he was dead. A lot of people don't know that. He didn't talk about it.

"He served in Gen. George Patton's Third Army in Germany," Daniel O'Riley recalled. "He was separated from the other men after their small transport boat was shot out from under them, and they had to swim to shore. He lost his food and his rifle, and traveled through the Black Forest in Germany alone for months. He had some pretty harrowing

experiences with the Nazi soldiers before he found another group of American G.I.'s."

During the African-European campaign, he earned a Bronze Star for meritorious service.

After the war, Daniel O'Riley said, his brother returned to the States and pursued a career on the stage.

During the early years of the war, he had entertained the troops as a comedy tap dancer until he was called to combat service. After the war, he worked in show business and danced on the stage of the Palace Theater in New York.

After completing his military service, he also performed as a tap dancer and character dancer on stages in London, Canada, New York and throughout the eastern United States. His interest in the performing arts was inspired by his mother and led him to study at the Chicago Art Institute.

After tiring of the entertainment world, he came home and studied to become a mortician, then felt called to the priesthood as a result of his friendship with Msgr. Ryan.

"Jim was a great pianist," Daniel O'Riley said. "He was quite a musician. He didn't read music. He could just play anything he heard. He later directed the Scola Choir in the seminary."

In 1955, following a family tradition, he joined his brothers in the funeral business after attending the Indiana College of Mortuary Science and becoming a licensed funeral director.

In 1959, he entered the seminary at St. Mary's College in St. Mary, Ky., then continued his theology studies at St. Maur Seminary in South Union, Ky.

He was ordained to the priesthood at age 44 by Archbishop Paul C. Schulte on May 7, 1967, at Saint Meinrad Archabbey Church and celebrated his first Mass on

May 14, 1967, at SS. Peter and Paul Cathedral in Indianapolis.

His first assignment was associate pastor of St. Mark the Evangelist Parish in Indianapolis from 1967-72, when he was named associate pastor of Holy Spirit Parish in Indianapolis. In 1973, he was named associate pastor of St. Michael Parish in Brookville.

The next year, Father O'Riley was named pastor of Holy Guardian Angels Parish in Cedar Grove and continued to assist with sacramental duties at St. Michael Parish in Brookville.

In 1975, he was named moderator of the Archdiocesan Council of Catholic Women for the former Lawrenceburg Deanery, a position he held until 1979.

In 1978, Father O'Riley was appointed administrator of St. John the Baptist Parish in Dover and continued as pastor of Holy Guardian Angels Parish in Cedar Grove.

In 1986, he was named pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem. He resigned from those ministry assignments on Feb. 1, 1993, then provided sacramental assistance at St. Charles Borromeo Parish in Milan.

He retired from active ministry on July 5, 1995.

"I never thought of Jim as an old man," his brother said. "He would have been 80 on his next birthday. He never really got old. He had a lot of youthful qualities. We're going to miss him dearly."

Surviving are a sister, Mary Ann Lassuy, and two brothers, Father Dennis H. O'Riley and Daniel F. O'Riley, as well as several nieces and nephews.

Memorial contributions may be sent to the Jennings County Hospice in North Vernon. †



Photos by Mary Ann Wyand



## Back to school

Above, Archbishop Daniel M. Buechlein watches Central Catholic School fourth-grade students work on computer lessons in the Indianapolis South Deanery grade school's new computer lab during a Feb. 18 visit. The computers were purchased with a Project EXCEED technology grant.

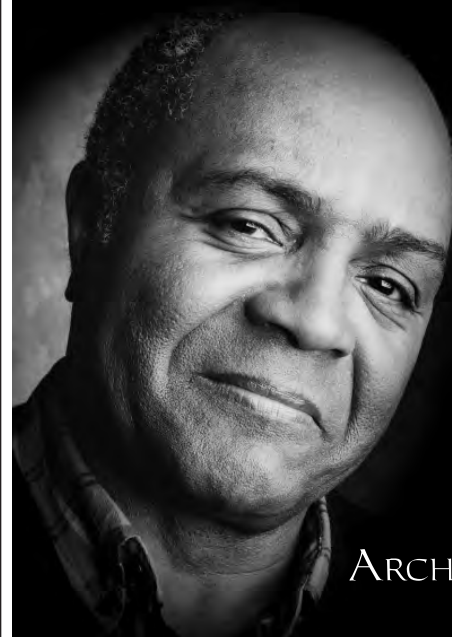
Left, Archbishop Buechlein answers questions about his life as a bishop during a visit to Central Catholic School in Indianapolis last week. The archbishop also asked the students to consider vocations to the priesthood and religious life.

I hate leaving while there's still work to do.

There are still children in our parish who need hats and gloves, and shut-ins who need the sacraments.

I know our work here will never be finished. But that won't stop me from helping as long as I can.

The Catholic Community Foundation has a number of financial tools for helping you help the Church carry on its mission. Bequests, for example, are simple one-time charitable gifts. To learn more, ask for Jim Wathen at 800-382-9836.



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## Editorial



CNS photo by Paul Finch, Catholic Sun

Nurse Gene Werner attends to Samantha Lawrence and her 2-month-old son, Rodney Lewis, during a postpartum checkup at the De Marillac Maternity Program at Lourdes Hospital in Binghamton, N.Y., in February. The clinic helps provide prenatal care to about 500 women each year who are without health insurance.

## The uninsured: 'living sicker, dying younger'

Nearly 44 million Americans, including 8.5 million children, don't have health care insurance. That's a bit more than 15 percent of our population, and the numbers are increasing.

Generally, those with no health insurance are working people or their family members—more than 80 percent of the non-elderly uninsured are from working families, according to the Department of Social Development and World Peace of the United States Conference of Catholic Bishops.

Data from the U.S. Census Bureau show that 67.6 percent of Hispanics were uninsured in 2002. Farmers and other self-employed people are especially hit hard. For example, 40 percent of the dairy farmers in Wisconsin have no health care insurance, or, if they have insurance, it doesn't cover the whole family. And 25 percent of those with insurance obtained it through an off-farm job.

Health insurance coverage is becoming so important that 71 percent of respondents in a recent survey conducted by the State University of New York at Stony Brook said that they would choose a lower salary with benefits over a higher salaried job without benefits.

People without health insurance coverage are less likely to receive basic health care services. According to the Institute of Medicine, "Uninsured Americans live sicker and die younger because they are forced to put off life-saving care."

According to Nancy Wisdo, director of the U.S. bishops' Office of Domestic Social Development, "Millions of uninsured Americans—most of them in working families—are denied access to necessary health care. As a result," she said, "they often are diagnosed later, delay seeking medical care, receive less preventive care and are generally

in poorer health. We are all called to learn more about this problem and work together to solve it."

While thousands of people do receive free medical care every day, it is becoming increasingly difficult—because of managed care arrangements—for health care providers to give this service to the uninsured. This situation strikes at the heart of Catholic health care institutions, whose historic mission has focused on caring for the poor and marginalized.

Last March, following a meeting convened through the initiative of the Robert Wood Johnson Foundation, the heads of national Catholic organizations, along with Jewish, Muslim and other Christian leaders, called the plight of the uninsured a "spiritual and moral issue."

"We consider access to adequate health care to be a basic human right, necessary for the development and maintenance of life and for the ability of human beings to realize the fullness of their dignity," said a letter to the chairmen and ranking minority members of the House and Senate Budget committees. The letter was signed by Cardinal Theodore E. McCarrick, chairman of the U.S. bishops' Committee on Domestic Policy; Father J. Bryan Hehir, president of Catholic Charities USA; and Father Michael D. Place, president and chief executive officer of the Catholic Health Association.

The plight of the uninsured and the underinsured needs to be at the top of our national agenda. It is inconceivable that a country as rich and compassionate as ours could continue to tolerate such a heartbreaking situation. If the present Congress doesn't deal with this issue before it adjourns next year, we propose that this pro-life issue be given heavy weight by the voters next November. †

— William R. Bruns

## Letters to the Editor

### Judges are wrong to allow same-sex marriages

I do not believe there is any doubt that the majority of people in Indiana and in America as a whole are opposed to gay marriages. Regardless of what your opinion on gay marriages is, why should we not be outraged by the fact that four judges in Massachusetts can have such an impact, not only on the citizens of Massachusetts, but also to some degree on the citizens of the other states as well. It seems that the ability and the power of judges to overrule the elected representatives of the citizenry of a state diminishes the value and usefulness of the legislature of that state.

The power of these judges, both state and federal, make it necessary to amend the Constitution(s) to protect the majority, and even then judges water down what has been passed.

I wish I had paid more attention to my civics classes when I was in school, and so maybe I am wrong, but I thought judges were to interpret the law and not make law. It seems that in so many cases now, these interpretations go further and make law, thereby usurping the power of the elected legislatures.

If the legislatures cannot legislate the will of the people, by all means, let us put these issues on the ballot and put it to a vote and let the people speak.

W. L. O'Bryan, New Albany

### Voters need more information from Catholic media

In reference to the U.S. Catholic bishop's document, "Faithful Citizenship: A Catholic Call to Political Responsibility," a recent editorial in *The Criterion* by John F. Fink asks, "So now what?" Mr. Fink goes on to explain that Catholics should learn how candidates stand on various issues. This is good!

But, my question is "so now what" will *The Criterion* do to inform its readers how candidates stand on issues. If Catholic citizens are called to political responsibility, then our archdiocesan newspaper should provide us with the information that enables us to make an educated choice when we vote.

The bishop's document also says, "We urge Catholics to become more involved." To become more involved, Catholics need to become more informed.

Recent information from the Indiana Catholic Conference details what can be done. Dioceses, parishes and Church organizations may:

- Support or oppose issues but not candidates
- Educate on issues and positions, but not show preference for any candidate or party
- Encourage voter participation, but not endorse political parties.

It also seems to me that our Catholic media should be providing their readers with boycott lists of companies and businesses that support Planned Parenthood and other pro-abortion organizations. If we continue to be the "silent majority," numerous very vocal minority groups will have their way. Another case in point is the controversy over homosexual marriages.

George Klaserner, Dover

### Know who you are voting for

Anthony Moster's Feb. 6 letter calling for state legislators to enact laws ending abortion is an idea justified by Church teaching. Unfortunately, the state legislature cannot enact a law prohibiting abortion. The U.S. Supreme Court in *Roe vs. Wade* held that such state laws were

unconstitutional. Only the U.S. Supreme Court can change the ability to obtain an abortion.

I agree with Mr. Moster that abortion is wrong. Unfortunately, the highest court in the land says it is allowed. It's our federally elected leaders that placed these justices on the bench. This is a great example of why we should be cautious when voting on election day.

David Ditman, Carlisle

### Relativism also applies to the death penalty

This reflection is not intended as a refutation of the recent editorial by Jack F. Fink titled "Politics and relativism," but it is sparked by it. Let me say that the relativism tag is usually attached to politicians and other people regarding the abortion debate; seldom is it connected to the death penalty, which is so popular in the "red states."

Please let me note that Pope John Paul II clearly is consistent on these topics of abortion and the death penalty.

Finally, I would respectfully caution that we not confuse relativism with a person's inclination to let God do the judging of our actions or a person's inclination toward compassion.

Karl Hertz, Thiensville, Wis.

### Fatima Retreat House provides important archdiocesan ministry

I want to make a few comments regarding *The Criterion* article, in the Feb. 13 edition, about Fatima Retreat House. I am thrilled that the word is getting out that Fatima is still alive and continuing the ministry. Many people in the archdiocese benefit from all that Fatima offers and it is a blessing that Archbishop Daniel M. Buechlein has renewed his commitment to this ministry at this facility.

The staff at Fatima has endured some very stressful times as they awaited the outcome of the decisions regarding Fatima. As anyone going through reassessment and reorganization in their workplace would know, it is very difficult to carry on and continue your day-to-day work.

Though it was very kind of Dan Hoyt to mention myself and another staff member, stating "all the credit goes" to the two of us, I feel I must take issue with that statement. There is an incredible staff working at Fatima and they all deserve tremendous accolades. I know I am still at Fatima because of these individuals. Their character and work ethic are above reproach.

Further, all the staff learned the mission of Fatima and the passion to carry it out from the former director, Kevin DePrey. He is still the glue holding all the parts of the retreat center ministry together. He taught us well, and we want his legacy to live on in Fatima's future. Due to the archdiocesan budget shortfall (not Fatima's) and the uncertainty of the future of our jobs, Kevin decided to move on, as did several of us, but what he left behind will allow many retreatants to practice the art of renewal for a very long time.

Sharon M. Wagner, Indianapolis

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### One parishioner's insightful reflection on the Church's sex abuse scandal

A few days after the report concerning sex abuse in the Archdiocese of Indianapolis was released, I received a letter from a parishioner of our Church. I will quote it with commentary while maintaining the writer's anonymity. His wisdom is instructive, his faith, edifying.

*Dear Archbishop Buechlein, Thank you for your letter detailing the Archdiocese's response to the clergy sexual abuse scandal. I was disheartened to learn [from news media reports that] the abuse supposedly even occurred here in Richmond.*

Most people who have spoken to me have indicated gratitude for the report and its contents, but we are disheartened by scandal, especially when clergy and others serving the Church are at fault. Rightly, we are held to a higher standard.

*Two years ago, when this story broke, I was very angry and depressed. How could the bishops betray us? I thought.*

Anger and depression are not surprising responses to evil and a sense of betrayal. From the manner in which the scandal was often reported, one easily got the impression that there was a conspiracy of cover-up among the bishops. Some called us "the Church that shields child molesters." That would indeed be a betrayal.

*Then I wondered, "What did they know,*

*and when did they know it?" It turns out that a few bishops overlooked what may have happened in their dioceses. And possibly a couple may have really been negligent. God only knows.*

A few may have overlooked the problem—that is difficult to know for sure. It is also true that the bishops were experiencing a learning curve with regard to the complexity of pedophilia and the abuse of minors. So was the psychological and psychiatric profession. Bishops sometimes acted on the recommendation of experts with regard to reassigning priests with problems until it became clear that repeated offenses were possible, even likely. Were some bishops negligent? Apparently.

*One of my faults is that I can be very judgmental, and, Lord knows, I do try to avoid that, for I understand that part of the Lord's Prayer where we pray to be forgiven as we forgive. The Scriptures are loaded with references to forgive because God forgives us.*

Violation of a child or a minor is a betrayal of trust that leaves deep scars. Child abuse is sinful and criminal, and such heinous offenses are difficult for most of us to imagine. We are still learning how to provide care for those who have been abused so that their spirit might be somehow liberated from the pain of betrayal and other complex

effects of abuse. What kind of recourse does a victim-survivor have? Revenge is not helpful. Forgiveness is so difficult, yet it is ultimately the pathway to peace.

As far as the rest of us who are shamed and angered by the abuse scandal caused by some who serve in the name of the Church, I recall the words once spoken by Pope John Paul II to a number of us bishops: "I worry for the soul of America. There is so much interest in the prurient ... and so little forgiveness."

*What saddens me is that [the] Church's voice is so urgently needed in this time and place. We need to hear about the sacredness of marriage between a man and a woman. We need to hear about lewd behavior, particularly on TV. We need to hear about moral relativism. People need to know there is a Yes and a No, that there is clearly right and wrong. True, there can be a gray area between some moral choices for one cannot always know what another person is going through, still there is sin, there is evil and there is an evil one.*

Public leaders, Catholic and non-Catholic alike, have expressed a similar concern to me. They tell me that it would be unfortunate if society lost our Church's moral voice. They assert that the voice of the Church is needed now more than ever. If it were lost, I believe it would be the work of the evil one. True, for two years now, the Catholic Church in the United States has been embarrassed and humiliated by the exposure of heinous sin in its midst. However, if we communicate and stand for the truth proclaimed by Jesus Christ—as handed down through the ages since the Apostles—the Holy Spirit will prevail as he has in every age.

*Yet, Paul has written, where sin has abounded, grace has superabounded. Jesus conquered both sin and death, May He have mercy on us all. Respectfully yours ...*

The mercy of Jesus is always with us. By his grace, we bishops and priests are committed to seeing that this moment of our Church will be one of sincere purification and spiritual growth.

Thank you, sir. †

#### 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.

## La profunda reflexión de un parroquiano sobre el escándalo de abuso sexual contra la Iglesia

Pocos días después de publicado el reporte relativo a abuso sexual en la Arquidiócesis de Indianápolis, recibí una carta de un parroquiano de nuestra iglesia. Citaré fragmentos con los respectivos comentarios, manteniendo en anonimato la identidad del autor. Su sabiduría es ilustrativa; su fe, edificante.

*Estimado Arzobispo Buechlein: Gracias por su carta en relación a la respuesta de la arquidiócesis frente al escándalo de abuso sexual por parte del clero. Quedé descorazonado al descubrir [a partir de reportajes noticiosos de los medios que] el abuso supuestamente ocurrió aquí mismo en Richmond.*

La mayoría de las personas que han hablado conmigo me han expresado su gratitud por el informe y su contenido, pero se sintieron descorazonados por el escándalo, especialmente cuando el propio clero y demás personas que sirven a la Iglesia son culpables. Con toda razón, se nos juzga con estándares más altos.

*Hace dos años, cuando esta historia salió a la luz pública estaba muy enojado y deprimido. ¿Cómo pudieron traicionarnos los obispos? Pensé.*

El enojo y la depresión no son respuestas desproporcionadas frente al mal y a la traición. Debido a la forma como se presentaba generalmente el escándalo, podía fácilmente tenerse la impresión de que existía una conspiración entre los obispos para ocultar lo sucedido. Algunos nos llamaron "la iglesia que protege a los abusadores de menores." Eso sería en verdad una traición.

*Luego me pregunté: "¿qué sabrían y cuándo lo averiguaron?" Resulta que algunos obispos pasaron por alto lo que debe de haber ocurrido en sus diócesis. Y posiblemente un par de ellos hayan sido en realidad negligentes. Sólo Dios sabe.*

Tal vez algunos hayan pasado por alto el problema. Es difícil tenerlo por seguro. También es cierto que los obispos estaban pasando por un proceso de aprendizaje en cuanto a la complejidad del tema de la pedofilia y el abuso de menores. Este era también el caso de los profesionales de la psicología y la psiquiatría. Muchas veces los obispos actuaron por recomendación de los expertos en cuanto a despedir sacerdotes con problemas, hasta que quedó claro que era posible, incluso probable, que sucedieran ataques repetidos. ¿Acaso algunos de los obispos fueron negligentes? Apparently.

*Uno de mis errores es que puedo llegar a ser muy crítico y, el Señor es testigo, que trato de evitarlo porque entiendo esa parte del Padre Nuestro donde rezamos para pedir perdón, así como también poder perdonar. Las Escrituras están repletas de referencias al perdón porque Dios nos perdona.*

La violación de un niño o un menor es una traición a la confianza que deja cicatrices muy profundas. El abuso a los niños es un pecado y un acto criminal y para la mayoría de nosotros semejantes ofensas tan monstruosas son difíciles de imaginar. Todavía estamos aprendiendo cómo brindar cuidados a aquellos que han sufrido abusos para lograr que su espíritu pueda, de algún

modo, llegar a liberarse del dolor de la traición y otros efectos más complejos del abuso. ¿Con qué tipo de recursos cuenta una víctima sobreviviente? La venganza no es útil. El perdón es muy difícil, aunque es el camino más grande hacia la paz.

En cuanto a los demás que nos sentimos avergonzados y enojados por el escándalo de abusos ocasionados por personas que sirven en nombre de la Iglesia, recuerdo las palabras que el Papa Juan Pablo II pronunció ante nosotros, un grupo de obispos: "Temo por el alma de Estados Unidos. Existe tanto interés en la lascivia... y tan poco perdón."

*Lo que más me entristece es que [la] voz de la Iglesia es tan urgentemente necesaria aquí y ahora. Necesitamos escuchar sobre la santidad del matrimonio entre un hombre y una mujer. Necesitamos escuchar sobre el comportamiento obsceno, especialmente en la televisión. Necesitamos escuchar sobre relativismo moral. La gente necesita saber que existe un Sí y un No, y que el bien y el mal están claramente definidos. Si bien es cierto que existe un área imprecisa en cuanto a algunas decisiones morales, ya que no siempre se puede saber lo que una persona está viviendo, no obstante existe el pecado, el mal y un maligno.*

Ciertos líderes públicos, católicos y no

católicos por igual, me han expresado consternaciones similares. Dicen que sería una desgracia si la sociedad pierde la voz moral de nuestra Iglesia. Aseguran que hoy más que nunca se necesita la voz de la Iglesia. Si se perdiera, creo que sería la obra del inicuo. Es cierto que por dos años ya, la Iglesia Católica en los Estados Unidos ha sufrido la vergüenza y la humillación de la exposición a la luz pública de pecados tan horribles en su propio seno. Sin embargo, si nos hacemos oír y nos guiamos por la verdad proclamada por Jesucristo, tal y como ha trascendido por siglos desde la época de los apóstoles, el Espíritu Santo prevalecerá, como lo ha hecho en todo este tiempo.

*Sin embargo, Pablo escribió: donde el pecado abunda, la gracia ha sido superabundante. Jesús conquistó el pecado y la muerte. Que Él se apiade de nosotros. Atentamente, de usted...*

La misericordia de Jesús está siempre con nosotros. Por esta gracia los obispos y sacerdotes están comprometidos a velar por que este periodo de nuestra Iglesia sea de purificación sincera y crecimiento espiritual.

Muchas gracias, caballero. †

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 National Players acting company will offer two free public performances on March 5-6 in St. Bede Theater on the Saint Meinrad campus in St. Meinrad. The National Players will perform William Shakespeare's *A Midsummer Night's Dream*, directed by Clay Hopper, at 7 p.m. on March 5. They will perform *Our Town*, directed by Alan Wade, at 7 p.m. on March 6. Parking is available in the student parking lot or at the Guest House. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

Franciscan Sister Barbara Leonhard will present a four-part lecture series titled "The Many Faces of Jesus as Painted by the Gospel Writers" on the four Thursdays in March in Oldenburg for this year's Sister Mary Carol Schroeder Lecture Series. Each session will be presented once from 2 p.m. to 3:30 p.m. in the Convent of the Sisters of the Third Order of St. Francis of Oldenburg, and again from 7 p.m. to 8:30 p.m. at the Oldenburg Franciscan Center. Each presentation will focus on one particular Gospel: March 4 will be the Gospel of Mark, March 11 will be the

Gospel of Matthew, March 18 will be the Gospel of Luke and March 25 will be the Gospel of John. The series will use the different Gospels to answer the questions of who Jesus is and what it means to follow him. The cost of the series is \$40, and scholarships are available. For more information, call Franciscan Sister Helen Eckrich at 812-933-0835.

St. Roch Parish, 3600 S. Pennsylvania St., in Indianapolis, is having a **Lenten dinner and talk** on March 4. There will be a fried chicken dinner from 6 p.m. to 6:45 p.m. in the parish life center, and Bruce Scifres, Roncalli High School head football coach, will speak about "Everyday Blessings" from 7:30 p.m. to 8:30 p.m. Tickets are \$5 per person and must be purchased at the parish office by March 2. For more information, call the parish office at 317-784-1763.

Dominican Sister Miriam Therese MacGillis, an internationally known eco-justice educator, will visit the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods on March 13-14 to lead a program titled "Broadening the

**Context: Eco-Justice as the Model for Shaping Public Policy and Moral Ground.** The presentation will be from 9 a.m. to 4 p.m. on March 13, with an open forum/discussion from 8:30 a.m. to 11 a.m. on March 14. It will focus on environmental issues and how they impact political and social systems. The program is open to the public. The cost is \$50 per person, which includes breakfast both days and lunch on Saturday. The registration deadline is March 1. For more information, call Providence Sister Ann Sullivan at 812-535-3131, ext. 525, or e-mail [asulliva@spsmw.org](mailto:asulliva@spsmw.org).

There will be a **Vespers service** at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, on six Sundays at 5 p.m. The services will be on March 7, 14, 21 and 28 and on April 4 and 11. Reflections on the Scripture will be given by Father Rick Ginther, pastor of the cathedral parish. There will also be **evening prayer** at 5:15 p.m. Monday through Friday, starting Feb. 26. For more information, call the parish office at 317-634-4519.

There will be a **series of presentations** in March in the monastery chapel of the Carmelites, 2500 Cold Spring Road, in Indianapolis. Ursuline Sister Mary Ann Jansen, director of the Studies in Spirituality Program for the Archdiocese of Cincinnati, will present "Insight as Prayer" at 7 p.m. on March 11. Keith Egan, who holds the Aquinas Chair of Theology at St. Mary's College in Notre Dame, Ind. will present "Songs of Desire: Poetry of John of the Cross" at 7 p.m. on March 24. Providence Sister Barbara Doherty, director of the Institute of Religious Formation at Catholic Theological Union in Chicago, will present "Inexhaustible Mystery" at 7 p.m. on March 24. The series is free and open to the public, and reservations are not required. There is no cost. For more information, call 317-926-5425.

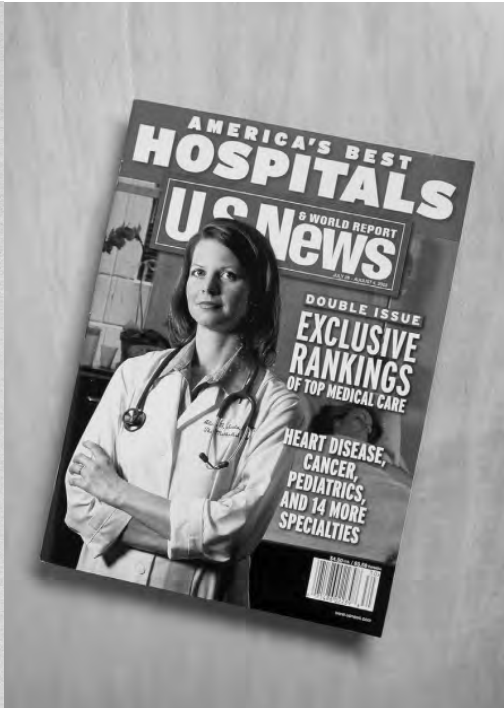
The Thomas Merton Foundation is offering a four-week **spiritual development program** at the Clifton Center, 2117 Payne St., in Louisville, Ky. The program, which will meet on Tuesdays from 7 p.m. to 8:30 p.m. from March 2 to March 23, will be based on the approach and works of Thomas Merton. The cost of the series is \$45, which includes a book and materials. For more information or to register, call 502-899-1991.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis, will present "Annie" at 7 p.m. on March 5 and 6 in the school gymnasium. Reserved seating is \$10 and general admission is \$8. For more information or to purchase tickets, call the school office at 317-356-6377 or e-mail David Smock at [dsmock@sccecina.org](mailto:dsmock@sccecina.org).

There will be a retreat for teen-agers and adults with developmental disabilities and their friends titled "Friends of Jesus" from 9 a.m. to 4 p.m. on March 7 at the Oldenburg Franciscan Center in Oldenburg. Franciscan Sister Ann Vonder Meulen will lead the retreat. The cost is \$25 per person, which includes lunch. For more information, call 812-933-6437.

There will be a retreat for youth 13 years and older titled "Called to Life" from 9 a.m. to 4 p.m. on March 13 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. There will be presentations about marriage, living the Catholic faith, the priesthood and consecrated life, and the culture of death. There is no charge for the retreat; however, participants should bring their own lunch and drink. The registration deadline is March 8. For more information, call 317-236-1477, or 800-382-9836, ext. 1477. †

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

**Against the Ropes** (Paramount)  
Rated **A-III (Adults)** because of boxing action, brief violence and drug content, and recurring crude sexual language and humor.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

**Eurotrip** (Dreamworks)  
Rated **O (Morally Offensive)** because of several raunchy sexual encounters, including a sacrilegious sequence, recurring full and partial nudity, drug content, as well as much crude language and humor.  
Rated **R (Restricted)** by the MPAA.

**Welcome to Mooseport** (20th Century Fox)  
Rated **A-III (Adults)** because of some sexual humor, instances of rear nudity and minimal crude language.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †



# HAITI

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"I feel sad that we're not going as a medical team," he said, "because now is the time, I think, when we need to be there to support the people, to show them that we care, despite the fact that there is some violence. And yet I understand the fear because the American press is constantly talking about the violence."

Zelenka said he will meet Father Valerie Rebecca, pastor of St. Antoine de Padua Parish in Petite Riviere, at Visitation Hospital in Port-au-Prince on Feb. 27 then travel with him to Belle Riviere, where he will stay with Father Lucian Exantus, St. Jean-Marie's new pastor, who was assigned there about four months ago.

Father Rebecca, a cousin of President Aristide and a former pastor of St. Jean-Marie Parish, arrived in Indianapolis on Feb. 21 for his fifth visit to central Indiana. He spoke at Masses at Our Lady of Mount Carmel Church in Carmel, Ind., in the Lafayette Diocese, last weekend. Mount Carmel parishioners partner with St. Antoine de Padua parishioners through the twinning program.

Rebel fighting in Haiti has closed major roads and cut off humanitarian food shipments to the people, Father Rebecca said after concelebrating Mass on Feb. 21 with Msgr. John Duncan, pastor of Our Lady of Mount Carmel Parish.

Speaking in Creole with help from translator Juna Delmas, a Haitian now living in Miami, Father Rebecca said peace is the only solution to Haiti's economic and environmental problems and asked people to pray for an end to the conflict.

"It is very, very difficult for food to be sent to Haiti," Delmas said on behalf of Father Rebecca, "because the terrorists don't give permission to any cars to go from Port-au-Prince to Cap-Haitien to Hinche to Les Cayes. They cut off the roads. The solution for [delivering] the food is if they collaborate with the Red Cross. The Red Cross can help in that situation."

Because of ongoing violence, the U.S. government urged Americans and humanitarian aid workers from other countries to leave Haiti.

Delmas said Father Rebecca doesn't believe that President Aristide has the ability to fight the rebel uprising without help.

"President Aristide has agreed with the organizations who want peace for Haiti," the priest said, "but the opposition does not want that at all."

Father Rebecca said the people in his parish and other regions of Haiti are in danger from the rebel fighting.

"For this moment," Delmas explained, "he said that we need the power of intervention from the United States, who can help the people in Haiti to stop fighting. Otherwise, we cannot do anything to stop the fighting. If the soldiers come from the Caribbean, that doesn't mean anything. But if they come from the United States, Canada or another big country, that will help a lot."

Father Rebecca also said it depends on "who tells the news" about the fighting because some media reports are true but other sources are paid to say untrue things about the political situation in Haiti.

Delmas also said Father Rebecca is worried that President Aristide will not be able to stay in power.

"He said that some people lie about Aristide," she explained. "Most of the people in Haiti believe more in Aristide because he always fights for the poor people. The terrorists want Aristide to leave the palace. The majority of the people are poor and are for Aristide. The people still want him to lead them."

Msgr. Duncan introduced Father Rebecca at the start of the Mass and said, "This man is a hero.... He stood up to the military government that suppressed the people [during the former dictatorship]. ... His church was burned. He was arrested. ... He is a man of great courage. I am so delighted that he is here with us tonight."

Rex Rund, the music director for Our Lady of Mount Carmel Parish, translated Father Rebecca's homily.

Rund said Father Rebecca asks God to continue to bless the solidarity of the sister parishes.

Father Rebecca said the sister parishes have "the Word of God" in common.

"It is the love of God that puts us all together here in one church," Father Rebecca said. "God tells us that the greatest commandment that he gives us is to love.

... The Bible tells us to always love and to always forgive. ... When God forgives us, we must forgive others. ... Jesus suffered so we could look at the cross and have hope.

"When we have a problem, anger is not the solution, but forgiveness is," he said. "If we do not have love, then we do not have God. ... If people would always forgive others, war would cease to exist on the Earth."

Zelenka and his wife, Sharel, attended the Feb. 21 Mass at Our Lady of Mount Carmel Church to see their friend from Haiti.

After the liturgy, Zelenka said he believes the violence could have been prevented if the U.S. had lifted economic sanctions against Haiti.

"I think that the United States could have solved this a long time ago and could solve it now with two actions," Zelenka said. "Number one, end the sanctions. The police number 3,000 or 4,000 in a country of 8 million people. They don't have enough equipment. They don't have tear gas, and they can't get it because of the embargo. When a policeman shoots a man who is trying to rob someone or do other harm, Aristide is branded as calling his 'thugs' upon the people. So Aristide can't win. The other thing is that the United States needs to have a conscience and release the promised loans that we're holding up through the Intradevelopmental Bank and the World Bank."

Haiti needs funds to build wells, sewers, roads and other forms of infrastructure, he said, because the people are suffering without adequate supplies of clean water, food, medicine and electricity.

"My estimation is that in some ways the United States is playing a double-edged sword," Zelenka said. "We're saying, 'Yes, we'll support Aristide,' but on the other hand we're not willing to do anything to stop the violence now. In some ways, I almost feel like we want that to happen so that we could put in an interim president. I know that sounds harsh, but every indication points to that."

Aristide, a former Salesian priest who was laicized when he was elected president of the Republic of Haiti in 1990, has agreed twice in recent weeks to the appointment of a prime minister and other governing council members to help achieve peace, but rebels have said they want Aristide removed from power.

"What's happening now, in my estimation and what I'm hearing from Port-au-Prince, is that there are a few leftover members of the military who came over from the Dominican Republic and are causing the problems," Zelenka said. "They are looking to oust Aristide, to bring back a military leadership through an uprising, because Aristide got rid of the military. A small band of that party would like to see a *coup d'etat*. However, as Father Rebecca said, the majority of the people still believe in Aristide. They back him. They back the government." †

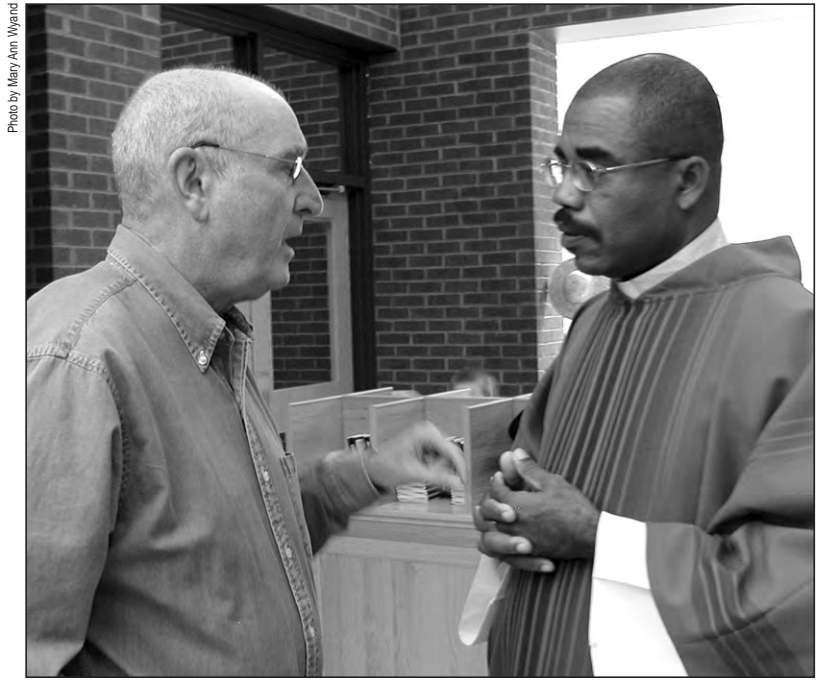


Photo by Mary Ann Wyard

St. Thomas Aquinas parishioner Joseph Zelenka of Indianapolis, left, talks with Father Valerie Rebecca, pastor of St. Antoine de Padua Parish in Petite Riviere, Haiti, following Mass on Feb. 21 at Our Lady of Mount Carmel Church in Carmel, Ind., in the Lafayette Diocese. Father Rebecca's parish partners with the Carmel parish.

## They made me see the world differently.

Pictured are 2003 graduate Jessica Kindig and some of her favorite professors. Seated left to right are Sr. Janice Scheidler, O.S.F., B.S. '60, Megan M. Wright, M.F.A., and Roberta Williams, M.A. Standing in back are Jessica and R. Michael Clark, Ph.D.



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As an art therapy student, one of my projects was to teach a second grade class about the Sistine Chapel. I taped drawing paper under their desks and had them lay on the floor and draw—on their backs like Michaelangelo did. As a teacher I hope to push my students and help them grow, just like my professors at Marian did for me.

### Jessica Kindig

Currently pursuing a master's degree in art therapy at University of Louisville.

Marian College B.A. in Art '03  
Mishawaka High School '99



CNS photo from Reuters

Haitians take bags of lentils from a United Nations food warehouse in Cap-Haitien on Feb. 23. Attacks against the government of Haitian President Jean-Bertrand Aristide gained momentum as rebels took over Cap-Haitien's police station and looters pillaged the U.N. warehouse that distributes food to more than 250,000 people in northern Haiti.

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# Resources for understanding Christ's Passion

By Sean Gallagher

Many in the Church have created resources to help Catholics who have viewed *The Passion of the Christ* understand more fully Jesus' suffering and death.

Some are pre-existing magisterial teaching documents that explain the Church's relationship with the Jewish people. Others have been recently created to help Catholics grow in their relationship with Christ or share the Good News of his Passion, death and resurrection with others.

## Catholic-Jewish relations

*Nostra Aetate* (Vatican II's Declaration of the Relationship of the Church to Non-Christian Religions)

[www.ewtn.com/library/COUNCILS/V2NON.HTM](http://www.ewtn.com/library/COUNCILS/V2NON.HTM)

*The Jewish People and Their Sacred Scriptures in the Christian Bible*

[www.ewtn.com/library/CURIA/PBCJWSCR.HTM](http://www.ewtn.com/library/CURIA/PBCJWSCR.HTM)

*Criteria for the Evaluation of Dramatizations of the Passion*

<http://www.usccb.org/seia/CRITERIA.PDF>

## Spiritual growth and evangelization resources

*Savior on the Silver Screen* by Saint Meinrad School of Theology professors Rick Stern, Clayton Jefford and Benedictine Father Gueric DeBona

[www.paulistpress.com/](http://www.paulistpress.com/)

Catholic Passion Outreach—An initiative of [catholicexchange.com](http://catholicexchange.com) and Ascension Press, offering resources to maximize the evangelization potential of *The Passion of the Christ*, including Matt Pinto's *A Guide to the Passion: 100 Questions about The Passion of the Christ*

<http://passion.catholicexchange.com/index.html> or call 800-376-0520 to order the book.

*The Passion: Reflections on the Suffering and Death of Jesus* by Paul Thigpen

[www.praythepassion.com](http://www.praythepassion.com) or call 1-866-909-BOOK to order the book.

*The Passion of Our Lord: Catechetical Resource Guide*

[www.diopitt.org/passionbrochure.pdf](http://www.diopitt.org/passionbrochure.pdf)

## DEEPEN YOUR FAITH

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and Sunday Feb. 29th

1:00 PM to 5:00 PM

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Photo by Sean Gallagher



Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood, speaks before an audience for a pre-view showing of *The Passion of the Christ*. The parish sold 1,100 tickets to four separate showings.

## PASSION

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Meyer offered at the parish a presentation on the historical and cultural context in which the Passion occurred.

Following that, parishioners made their way to the theater and prayed the rosary. Just before the film began, Father Meyer offered a short prayer. He again led the viewers in prayer at its conclusion.

The parish also scheduled a "debriefing session" on the evening of Ash Wednesday. This was an opportunity for parishioners who had viewed the film to speak to one another about the ways in which the film had had an impact upon them.

But the parish has taken action to equip all of its members to grow spiritually through the film, not simply those who went to the preview showings. One thousand copies of Catholic author Matt Pinto's book, *A Guide to the Passion: 100 Questions about The Passion of The Christ*, were purchased for distribution to parishioners to help them understand the film and take advantage of it in their life of faith.

The parish arranged the preview showings, presentations, debriefing sessions, and bought the books because Father Meyer believed that the film provides a great opportunity for all Catholics to spread the Gospel in the midst of our visually driven culture.

"[We] are bombarded with images, whether it be Arnold Schwarzenegger in a shoot 'em up movie [or] Janet Jackson at the Super Bowl," he noted. "How many of us can visualize Jesus on the Cross ... outside of a crucifix or a picture in our home?"

"This movie portrays [Christ's suffering] in a way that is very real," he said. "And those are the saving images that I, as a priest, want to be in the hearts and in the minds of the people of God."

Father Meyer's desire is also being fulfilled through the efforts of other parishes and Catholic apostolates.

St. Barnabas Parish in Indianapolis has reserved an entire showing—more than 200 tickets—for its members for Feb. 28.

Regnum Christi—a lay apostolate affiliated with the Legionaries of Christ—purchased and sold 160 tickets for a Feb. 23 showing at Village Park Regal Cinema in

Continued on page 9

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

A spiritual longing exists in societies shattered by the atheist rule of Communism. Catholics in Central and Eastern Europe are replanting the roots of faith after three generations of religious persecution. Through the United States Conference of Catholic Bishops' Collection to Aid the Catholic Church in Central and Eastern Europe, people in the United States support the growth, restoration, and spiritual development of the faithful and their religious institutions.

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## Black and Indian Mission Collection

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Carmel. Following the film, participants had the opportunity for eucharistic adoration and the sacrament of reconciliation at Our Lady of Mount Carmel Church in Carmel, Ind.

Several members of a Bible study group at St. Rita Parish in Indianapolis viewed the film on Feb. 26 at the Kerasotes theater at Glendale Mall.

At St. Louis Parish in Batesville, pastor Father Dan Mahan and associate pastor Father Christian Kappes plan to speak about the film in the context of their homilies at this weekend's Masses.

The parish's youth group also plans to view the film on March 14 and to talk about it with Father Mahan and Father Kappes.

And so many Catholics across the archdiocese have and will be viewing the movie in groups with countless others seeing it alone or with family and friends.

But because of the graphically violent depiction of Christ's suffering and death (the film is rated R), parents should be careful about allowing their children to see it.

After viewing the movie twice over the past few months, Msgr. Joseph F. Schaedel, vicar general, said "grade school children should not see it" but that "for older high school [students] it might be appropriate."

The violence in the film is unlike that seen in other movies for a couple of reasons. First, in some respects it is much more drawn out than in most films. Focused as it is solely on Jesus' suffering and death, the film could be described as one long scene of brutality.

But Jesus' endurance of such violence and cruelty had the most profound of purposes: the freeing of the world from the reign of sin and death.

Mel Gibson, the creator of the film, noted the importance of violence in the film in a recent interview with ABC's Diane Sawyer.

"It's very violent. And if you don't like it, don't go," Gibson said. "I wanted it to

be extreme. I wanted it to push viewers over the edge so that they see the enormity of that sacrifice, to see that someone could endure that and still come back with love and forgiveness."

The intertwining of the violence of Jesus' suffering with his love for all of us particularly struck Judy Koch, pastoral associate at Our Lady of the Greenwood Parish, who viewed the film on Feb. 23.

"It was the most intense love story that I've ever seen," Koch noted.

At the same time, Koch and many others left the theater Monday night with stunned facial expressions. The subject matter of the film and the power with which it was expressed will take time to fully comprehend.

While Koch felt that it would have an impact upon the way that she would observe Lent, she also acknowledged "everything hadn't settled in [her] head yet."

Msgr. Schaedel, having viewed the film a few months ago, has had the time to consider the ways in which it will help him in his Lenten journey.

"It has given me a renewed interest in meditating on the Passion," Msgr. Schaedel said. "I really think that it's going to enhance my experience of Lent and of Holy Week."

He thinks that the film could be an encouragement for Catholics who view it to enter more deeply into the Gospel accounts of the Passion.

Prayerfully reading the story of Jesus' suffering and death during Lent is not uncommon for many Catholics. But Gibson's film has the potential to make such a practice much more intense and meaningful, inviting them to delve more deeply into the mystery of Jesus' Passion, death and resurrection.

Having allowed the power of his loving sacrifice to enter into our hearts, we can then be empowered, like St. John so long ago, to speak the truth of what we have seen so that others may come to believe. †



Actor Jim Caviezel portrays Jesus on the cross in a scene from *The Passion of the Christ*.



Mel Gibson directs actor Jim Caviezel as Jesus during filming of *The Passion of the Christ*. The movie, which opened across the country on Ash Wednesday, Feb. 25, received an R rating from the Motion Picture Association of America for sequences of graphic violence. The "restricted" rating means that those under 17 must be accompanied by a parent or adult guardian.

## Christ in Cinema

Popular theater and TV titles dealing with his life

The Gospel of John 2003

Jesus 1999

The Last Temptation of Christ 1988

Jesus 1979

Jesus of Nazareth 1977

Godspell 1973

Jesus Christ Superstar 1973

The Greatest Story Ever Told 1965

The Gospel According to St. Matthew 1964

King of Kings 1927, 1961

Nominated for Academy Awards

Television miniseries

In the Vatican's 1995 great movies list

Rated "morally offensive" by the U.S. bishops' Office for Film & Broadcasting

Photo: Henry Ian Cusick as Jesus in "The Gospel of John"

Source: USCCB Office for Film & Broadcasting, Academy of Motion Picture Arts and Sciences

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## Books for Lent

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*Conversations with God*

*Lent through Easter* .....\$17.95

*God Is Near Us* .....\$12.95

*Love & Responsibility*

Pope John Paul II .....\$14.95

*Magnificat*

Ash Wednesday thru Easter...\$5.95

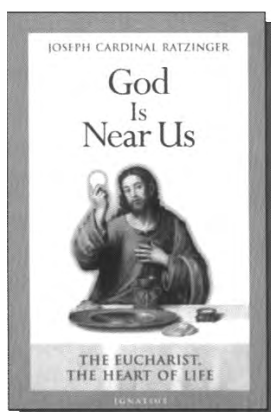
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# BISHOP

continued from page 2

more hours of deliberations on Feb. 17, they sent Gerst a message that they had reached a verdict.

"This case is really about 10 seconds,"

defense attorney Tom Henze said in his closing argument on Feb. 12, "the 10 seconds surrounding the accident."

"Make no mistake ... the state is telling you that Bishop O'Brien is a liar," Henze told jurors. But Henze urged jurors to focus on two fundamental questions: "What did he know? And when did he

know it?"

Henze told jurors the bishop's behavior following the accident—driving his car with a battered windshield in public, to both a Church function and a family dinner—showed Bishop O'Brien had nothing to hide.

"Damned if you do and damned if you don't" is how Henze characterized the bishop's predicament following the accident.

The defense argued Bishop O'Brien's actions in the 36 hours following the accident until the time he was interviewed by Phoenix police detectives were "not legally relevant," because at the time of the accident the bishop was unaware he had struck a pedestrian.

In his final rebuttal, prosecutor Anthony Novitsky made one final appeal to jurors: "You know what is right or wrong; to tell Thomas O'Brien what he did was 'OK' is wrong."

Jurors who spoke with reporters said they focused on the few seconds after the accident, not the 36 hours before Bishop O'Brien was interviewed by police and arrested.

"This has been a very sad case for us," said juror Lois Dopler. "We all went through a great deal of emotion, from anger, sadness and generally being upset about not being able to talk with our families about something that we were so intensely involved in."

The charge given to jurors was to

consider whether a "reasonable person" in similar circumstances would have expected someone might have been hurt in the incident and stopped.

Jurors said they believed the bishop's testimony about his own actions and thoughts, but "that's not what our decision was based on."

As he testified, Bishop O'Brien had told prosecutor Mitch Rand he didn't know what struck his windshield.

"It never entered my mind that it was a person; I wish it had," a visibly shaken Bishop O'Brien said. "I just felt terrible about this."

During the bishop's second day on the witness stand, a confrontational Rand asked him if he was sorry he had been caught or if he was sorry he'd hit Reed.

The bishop responded, "Oh, Mr. Rand, I felt terrible and shocked because I could have been involved in a fatal accident."

Witnesses at the trial described Reed's behavior shortly before he wandered into traffic in midblock, and told of watching the accident occur. Police and rescue workers recalled their efforts at the scene. Experts in accident reconstruction, forensics, lighting and medicine gave their perspective on events.

And Bishop O'Brien's sister, nephew, secretary and several priests, including one of the diocese's vicars general, described their interactions with the bishop in the two days following the accident. †



Judge Stephen A. Gerst looks at Bishop Thomas J. O'Brien as the bishop testifies during his criminal trial in Phoenix on Feb. 9. The bishop is charged with leaving the scene of a fatal accident last June. He testified that he had no idea that he had struck a pedestrian.

## Federal appeals court agrees to hear case against *Roe vs. Wade*

NEW ORLEANS (CNS)—The 5th U.S. Circuit Court of Appeals, based in New Orleans, will hear arguments on March 2 in a case brought by the original "Jane Roe" seeking to overturn *Roe vs. Wade*, the 1973 U.S. Supreme Court decision that removed most state restrictions on abortion.

Norma McCorvey of Dallas, who in 1980 revealed that she was the "Jane Roe" of the case and has since become a strong opponent of abortion, said in an affidavit that *Roe vs. Wade* "was wrongfully decided and has caused great harm to the women and children of our nation."

McCorvey, who is now 56 and who became a Catholic a few years ago, did not have an abortion at the time of the *Roe* case, but gave birth and gave the child up for adoption. However, she sought the right to have an abortion and that is what led to the case.

More than 1,000 women filed affidavits in connection with the new case, however, saying that they had been harmed psychologically and physically by abortions.

Last June 19, a Dallas district court judge declined to reopen the case, saying that McCorvey's request was not made within "a reasonable time" after the Supreme Court decision.

"Whether or not the Supreme Court was infallible, its *Roe* decision was certainly final in this litigation," U.S. District Judge David Godbey wrote in the ruling. "It is simply too late now, 30 years after the fact, for McCorvey to revisit that judgment."

The Texas Justice Foundation, a pro-life legal group based in San Antonio, is

representing McCorvey in the case. A separate motion to reconsider *Doe vs. Bolton*, the companion case to *Roe vs. Wade*, has been filed in Atlanta on behalf of Sandra Cano, who was "Mary Doe" in that case.

The Feb. 19 announcement that the 5th U.S. Circuit Court of Appeals would hear the *Roe* case was the most positive development since the motion to reconsider was filed last year, said supporters of the suit.

"She lives for the day that *Roe vs. Wade* will be reversed," said Allan Parker, president of the Texas Justice Foundation, of McCorvey. "She hopes to return to the political process so people can decide for themselves whether abortions should be banned or partially restricted or allowed. She personally believes they should be criminal for the doctor except to save the life of the mother."

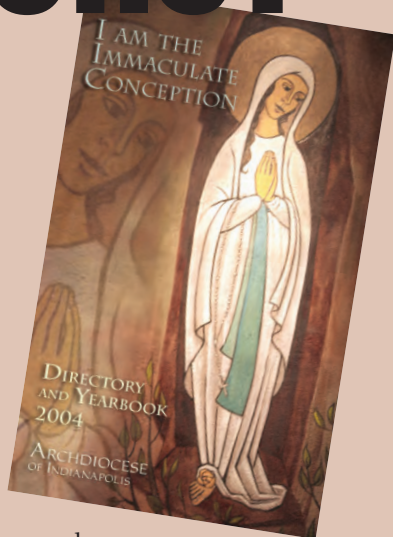
Dallas County District Attorney Bill Hill—a successor to District Attorney Henry Wade, who was named in the original lawsuit—has declined to file a response to the McCorvey challenge, saying that no abortion law remains in Texas to defend.

But a group of 20 Texas law school professors asked the court in New Orleans for permission to argue for dismissal of the motion. David Schenck, a lawyer with the Dallas firm of Hughes & Luce, will argue on their behalf.

"The Constitution assigns responsibility for deciding cases to a judge and, ultimately, to the Supreme Court," Schenck told *The Houston Chronicle* daily newspaper. "It is not up to litigants to overrule them just because they disagree." †

# Got Questions?

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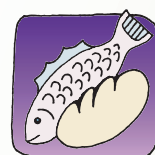
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## Lenten Sacrifice



### ABSTINENCE

No meat can be taken by those 14 and older on Ash Wednesday and all Fridays.



### FASTING

A limit of one full meatless meal by those 18-59 on Ash Wednesday and Good Friday.



### SELF-DENIAL

Voluntary acts of self-denial are recommended on weekdays during Lent.



### PRAYER and CHARITY

Can include daily Mass, Scripture study, Stations of the Cross, almsgiving and showing mercy and kindness to others.



## Adult faith formation programs grow in variety

By Dan Luby

Momentum is building for a more focused effort to help Catholic adults understand their faith more richly and practice it more fully.

Seeds are sprouting and growing. They are still tender and vulnerable, and there are bare patches where nothing visible has broken the surface. But like green shoots growing in a spring wheat field, the signs are clear.

Bible study programs are springing up in parish after parish.

The *Catechism of the Catholic Church* is following up its blockbuster status with a decade of continued strong sales.

Books on theology, spiritual growth and ministry are pouring out of Catholic publishing houses.

Retreats, until recently a once-a-year rarity for a handful of parishioners, have become a commonplace part of life in many communities.

Interest is growing, and much effort is being invested in this welcome phenomenon. But what is it to be called?

A brochure touts "adult education classes." A Web site advertises "faith formation" programs. There's a new staff position in a neighboring parish focused on "adult catechesis," and the new institute at the local Catholic college offers training in "adult spirituality."

It's easy to be confused by all the variations of terminology.

The U.S. bishops, in their 1999 document "Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation," made note of this inconsistency and opted for a strategy of patience: "A clear consensus on precise contemporary terminology and usage has not yet developed.... We do not wish to foreclose this natural and gradual process of development" (#188).

While it may take some time for a commonly accepted language to emerge, the bishops have chosen this terminology to identify this pressing need in the Church: "adult faith formation."

The formal theological term "adult catechesis" has its roots in ancient Christian tradition and offers greater technical precision, but it sounds to the ordinary listener like an expert's word, a topic of interest only to professionals.

"Adult religious education" is more accessible, but it conjures up images—textbooks, exams and teachers in front of classrooms full of desks—which most adults associate with childhood.

"Adult faith formation," on the other hand, uses words that ordinary people understand in daily conversation, and it is more neutral in terms of the memories it evokes.

"Adult faith formation" arises from the Church's understanding of its central mission and from a vision of Christian faith as a relationship of intimacy with God.

The Church exists to continue the evangelizing ministry of Jesus, proclaiming the good news of God's loving presence and power at every level of human society, in every corner of the globe. To fulfill that mission, all its members must be moving toward mature faith, understanding clearly what they believe, and practicing it with love and commitment.

Mature faith requires nothing less than ongoing conversion to Christ, what the *General Directory for Catechesis* calls "full and sincere adherence to his person and the decision to walk in his footsteps" (#53).

Such a personal, intentional commitment requires not only information about Christ—understanding the doctrinal wisdom of our tradition, studying Church teaching about who he is—but, more centrally, knowing Christ personally, embracing a profound, life-changing relationship with him that affects every dimension of daily existence: family, work, leisure, politics and commerce as well as worship and prayer.

"Adult faith formation" encompasses everything the Church does to help adults "consciously grow in the life of Christ through experience, reflection, prayer and study" ("Our Hearts" #5).

A serious effort to achieve this goal always will include systematic teaching and learning about the timeless truths of the Catholic faith. Central in such efforts are careful study of the Bible and of the teaching of the Church expressed in the *Catechism of the Catholic Church*.

The broader vision lifted up by the bishops' pastoral plan for adult faith formation calls us also to encourage other ways in which adult faith is formed.

In many parishes, adults gather in small groups for shared reflection on the Sunday readings, prayer and mutual encouragement.

Lay ministers receive training that goes beyond mere practicalities to help them connect Church tradition with their personal lives.

Parish worship is planned and celebrated with a greater awareness of the liturgy's formative power.



CNS photo by Jacqueline Strull, Texas Catholic Herald



CNS photo by Lawrence Chappelier, Bayou Catholic

Above, like green shoots growing in a spring wheat field, Bible study programs are springing up in parish after parish. Books on theology, spiritual growth and ministry are pouring out of Catholic publishing houses. The U.S. bishops have chosen the terminology "adult faith formation" to identify this pressing need in the Church.

Left, a young woman receives the cross of ashes at St. Joseph Cathedral in Thibodaux, La., last year on Ash Wednesday. The penitential season of Lent in the Latin rite Church calls Christians to prayer, fasting, repentance and charity.

Adults doing charitable work gather afterward to reflect upon their experience in the light of Christian teaching.

Entire parishes are renewed and deepened in their faith through the witness of participants in the Rite of Christian Initiation of Adults process of conversion and sacramental preparation.

The bad news is that, for a while at least, we may have to adjust to inconsistencies in the way we talk about this

Spirit-led groundswell of interest and effort.

The good news is that this new wave of enthusiasm promises to be a source of tremendous enrichment to those who participate in it and to the Church whose mission they serve.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.) †

### Discussion Point

## Light of Gospel helps the faithful

### This Week's Question

What is a real concern of yours that you need—or once needed—to learn to view in the light of the Gospel?

"Without the light of the Gospel ... , I would not be able to bear the injustices and sufferings we human beings inflict upon one another." (Addy Veflin, Sisseton, S.D.)

"Dealing with the consumerism so predominant in our society, I need to reconcile the Gospel's call for simplicity against that consumerism to which I personally fall victim." (Steve Landregan, Dallas, Texas)

"The ideas of forgiveness and even of sacrificing our

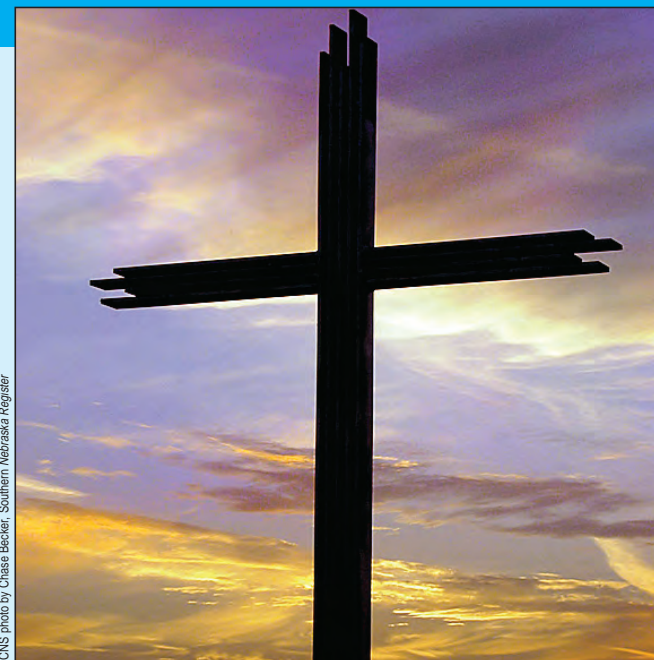
lives for others in this temporal society." (Ron Vanasden, Brighton, Mich.)

"I work with adults in difficult situations—perhaps they're out of work, perhaps recently divorced. The Gospel calls us to help them realize that they are a valued part of our community. We cannot forget people. That's the bottom line." (Carol Jensen, Appleton, Wis.)

### Lend Us Your Voice

An upcoming edition asks: Describe an Easter custom in your family.

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



CNS photo by Chase Becker, Southern Nebraska Register



From the Editor Emeritus/John F. Fink

## When a pope condemned Americanism (I)

First of three columns

During the "era of Cardinal Gibbons," the Church in the United States found itself accused of a heresy that came to be known as Americanism.



Church officials in Rome at the time still believed that, under ideal circumstances, Catholicism should be the official state religion. They didn't understand how the Church could prosper in the United States,

with its separation of Church and State, despite the efforts of churchmen such as Cardinal James Gibbons and Archbishop John Ireland (whom I discussed in the previous series of these columns) to defend the separation.

In 1897, Isaac Thomas Hecker, the founder of the Paulist Fathers, had been dead for nine years when Abbe Felix Klein, a professor at the Catholic Institute of France, translated into French the book *The Life of Father Isaac Thomas Hecker*. The book had been written in 1891 by Paulist

Father Walter Elliott, with an introduction by Archbishop Ireland. Hecker was convinced that the freedom the Church enjoyed in the United States could mean the conversion of Protestants to Catholicism.

With the translation, Klein wrote a glowing preface to the book. He compared Hecker to Benjamin Franklin and Abraham Lincoln as self-made men, and compared him to St. Augustine in his travels toward Catholicism. He praised him as the ideal type of modern priest who could overcome Protestantism with new methods.

The French translation of the book was soon eagerly grabbed up by the French Republicans to be used as a charter for their whole new approach to Church affairs under the Third Republic. The French royalists, though, condemned the book as preaching heresy. They said that Hecker's method of winning converts was to water down doctrine to such an extent that Hecker was really a Protestant.

Suddenly, American bishops learned that French clergymen were condemning something called Americanism. They were dumbfounded. To them, Americanism meant nothing more than love of country, and they couldn't imagine what the fuss

was all about in France.

Msgr. Denis O'Connell, one of Cardinal Gibbons' closest confidants, spoke on Americanism at the fourth International Catholic Scientific Congress in Fribourg, Switzerland. He carefully distinguished between the political meaning of the term and its meaning in the religious sense. He said that "political Americanism" was based on the Declaration of Independence and the Constitution, and he showed that the ideas in these documents were in agreement with the principles of the Catholic faith because they recognize the dignity of man and the equality of persons.

Explaining "ecclesiastical Americanism," Msgr. O'Connell said that it was a practical solution to the relation between Church and State in the United States. In the United States, he said, the Church was allowed full freedom, which it would not have if there were an established Church.

Msgr. O'Connell said that Hecker accepted both Americanisms—the political because he thought it was as good if not better than any other existing system and the ecclesiastical because he could find nothing that served the Church better in America. †

Cornucopia/Cynthia Dewes

## A few thoughts about *The Passion of the Christ*

The furor arising from Mel Gibson's movie, *The Passion of the Christ*, certainly comes at an appropriate time.



Of course, Gibson planned the release of his movie on Ash Wednesday for that very reason. And, while some may think it was commercially driven, I believe him when he says he was

inspired by the Holy Ghost to make the movie.

Notice the word "Ghost." Since Vatican II, we've been encouraged to refer to the "Spirit" when speaking of the third person of the Holy Trinity. But Gibson is a fiercely traditional Catholic, hence the use of the earlier word.

That fact is one argument which critics of the movie like to use against him.

Apparently, being a traditional Roman Catholic threatens some people, including a few Christians, the determinedly secular and many who haven't yet seen the movie.

The brutality and in-your-face suffering depicted in the film disturb audiences, which is intentional on Gibson's part. He hopes they will re-think the essential

promise of the Christian faith, namely that we are saved from sin and death by God's own tremendous sacrifice. And, although Gibson takes his Passion story straight from the four Gospels of the New Testament, some of its events and quotes offend certain viewers.

On a recent television program, Diane Sawyer interviewed Gibson and others concerning how the movie is perceived. It's a sign of our times that the first thing she did was inform the audience that the word "passion" was used in its original meaning, i.e. "suffering." Just in case they hoped it was a naughty movie, I guess.

Abraham Foxman, national director of the Anti-Defamation League said, although he does not believe that Gibson is an anti-Semite or that his movie is anti-Semitic, he believes the film's affect will be to raise old prejudices. He thinks Jews are represented as vicious Christ-killers whose sin will be held against them down the ages.

Visions of anti-Semitic European Passion plays, pogroms and other horrors that led in part to the Holocaust come to mind. However, it's interesting to note that this man viewed the film sitting in an audience of evangelical Christians, whose response was loud and emotional. No wonder he felt threatened.

During Sawyer's interview, it became apparent to me that many of the arguments raised against the movie are simply based on misunderstandings or ignorance of Christian beliefs and their expression. Gibson alluded to this in his remarks during the television interview.

He said the point of the film is not that the Jews and Roman overlords killed Christ and should continue to be blamed forever. Rather, it is that love and forgiveness will always triumph in the end. That's the message Christ came to bring, and it's the message Gibson meant to convey.

Although Gibson appeared to be nervous during the Sawyer interview, he stuck to his guns about his faith and his movie. I sympathized with him, because religious people are constantly challenged in our present culture to defend their faith. And then, they're often dismissed as unrealistic or judgmental.

Lent is indeed the time to demand respect for what we know to be true, the knowledge that we are all sinners for whom God lovingly sends his Son to save us from ourselves.

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

Faithful Lines/Shirley Vogler Meister

## Notes and nostalgia about the Lenten season

During Lent, ideally Christians metaphorically retreat into wilderness with Jesus—a 40-day period before Easter. This year, I want to do this better.



As Catholics, we usually know the Lenten rules and suggestions well, but forgetfulness and temptation interfere with efforts to follow them

consistently. In the early years of marriage, I even hedged with our non-meat meals so they would taste good, taking the edge off the severity of abstinence. Tuna pizza and (canned) salmon surprises were semi-successful. Of course, the children didn't fast. Nor did I when pregnant.

During that time, Friday was a year-round non-meat day. Once, when a garden club to which I belonged planned a festive Friday party, a fish dish was included for Catholics, although some members argued about the inclusion. That's how important

such observances were. In fact, after the Church lifted its ban on Friday meat throughout the year, for a long time I automatically felt uneasy when breaking the tradition.

As each Lenten season approaches, I look back on those times with smiles and nostalgia yet I prefer the current Lenten observances.

I also recall how, as a young girl, I thought that the word "Lent" meant God loaned us our lives, and we spent 40 days "giving back" by doing good deeds and sharing meager allowances with the missions.

Later, I learned that the word "Lent" actually originated from an Old English word meaning "spring," as well as from a Latin term meaning the lengthening of days in spring. It's also kin to the German word for spring, "lenz." (In the Middle Ages, there was even a St. Marten's Lent observed from Nov. 11 to Christmas.)

The word "Lenten" means "spare" or "meager," which suggests the tone of our

six-week tradition of fasting, abstinence and penitence.

I was nearly an adult before I realized that Sundays are not counted as Lent. In disbelief, I actually counted the days on a calendar to be sure. Of course, the day before Lent is traditionally the time for a last fling with Mardi Gras, Carnival or Fasching celebrations. (The word "carnival" actually means "farewell to meat.")

In music, the word "*lentamente*" means "slowly" and the word "*lento*" means "slowing down gradually." That's how I usually am with Lent as it progresses: I start with a bang, then whimper along. Then I crown it with Holy Thursday and Good Friday.

Each year, I want to do better, especially trying not to lose sight of Lent's purpose to imitate Christ during his 40 days in the wilderness in preparation for the ordeals that led to our redemption.

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

Faith and Family/Sean Gallagher

## Understanding Jesus through the eyes of a child

My son, Michael, will soon celebrate his second birthday. Throughout the first year to 18 months of his life, I witnessed rapid growth in his body. Now I am starting to see his vocabulary increase by leaps and bounds.



But one word that he has mastered for quite a while now is "Jesus." In fact, as a

Catholic parent, I am proud to say that it was one of the first words that he ever said.

His mother and I taught it to him at the dinner table and in his bedroom. Right after saying our blessing at meals, I would point to a nearby crucifix and say a few times, "Michael, Jesus."

And just after Cindy and I would say his nighttime prayers in his room, I would point to a crucifix hanging next to his door and I would say again, "Michael, Jesus."

During both of these little rituals, Michael was usually as attentive as a little child can be.

And it must have had an effect on him because now I can point to a crucifix and say to him, "Michael, who is that?" and he clearly responds, "Jesus."

That name has become such a part of his vocabulary that he says it without being prompted. I'll watch him playing with his toys in the living room. He'll pause, see a cross on the wall and say, "Jesus."

I will be driving down the road and he'll see the small cross hanging from the rear-view mirror, and from his car seat he'll say "Jesus" several times, sometimes with some enthusiasm.

At Mass, he'll see a cross in the decoration around the church, point to it, and say, "Jesus," quickly eliciting smiles from those in the pews around us.

Now, of course one could argue that Michael knows nothing of who Jesus is. He hasn't studied the infancy narratives, parables or the accounts of the Passion. He hasn't investigated the way in which the first disciples understood him. No, Michael is simply identifying the cross with Jesus' name.

At a certain level, I do not deny this, even though my heart warms each time I hear him say it. But, on the other hand, I think that Michael has something important to teach all of us intelligent adults.

The entirety of what understanding he has of the meaning of the name of Jesus is bound to the image of the cross. Would that those of us who style ourselves as learned have such a childlike understanding of our Lord.

Ultimately, all of what Jesus said and did in his life on earth and all of who Jesus is revolves around the cross.

The season of Lent that stands before all of us is an invitation to have an encounter with that profound reality that my son, Michael, already seems to grasp. It can be a time to experience Jesus more deeply through his death on the cross.

Lent is the season where we are called to prune away what is extraneous and focus on what is at the heart of our relationship with our Lord. And since we could not even have a relationship with him were it not for the cross, then the coming 40 days are a fitting time for us to gaze upon it and take in its profound meaning for our lives.

Perhaps, then, as we come through the weeks of Lent to the solemnity of Good Friday, we will be able to come forward, venerate the cross, and, in gratitude, say with Michael, "Jesus."

(Sean Gallagher is a reporter for The Criterion.) †



First Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Feb. 29, 2004

- Deuteronomy 26:4-10
- Romans 10:8-13
- Luke 4:1-13

The Book of Deuteronomy is the source of this first Lenten weekend's Old Testament lesson.



Deuteronomy is one of the first five books of the Bible. These first five books, called by scholars collectively as the "Pentateuch," from the Greek word for five, also are known by the Hebrew term,

"Torah."

The Torah forms the basis of Judaism. All else in the Old Testament is commentary, reflection or extension. These five books are so important because they contain the teachings of Moses, the greatest of the ancient Hebrew leaders.

In this weekend's reading, Moses himself speaks. He reminds the people of Israel that only by God's merciful protection and guidance did they escape the miseries of slavery in Egypt.

It is a frank realization of the fact that the Israelites were, as humans, limited and vulnerable. It also recognizes God's almighty power and endless mercy.

St. Paul's Epistle to the Romans supplies the second reading.

When Paul lived in the Roman Empire, class differences and gender differences were very starkly drawn. At the summit of society were the Roman citizens. (Paul himself was part of this elite group.) Status then diminished, until it reached its depth with those who were slaves.

As might be assumed, the conquered peoples were simply substances to be exploited and drained for Roman gain. Women were considered little higher in value than prized animals.

Amid this world so fiercely divided, and so insulting of human dignity, Paul preached the message that the salvation of Jesus awaits any and all who earnestly turn to God.

"All have the same Lord," Paul wrote. In this one Lord, God loves all—equally, eternally and without limits.

The Gospel of Luke furnishes the last reading.

It is the story of the devil's tempting Jesus. Matthew and Mark, the other Synoptic Gospels, have in essence the same story.

Luke's version is unique, however, in its reference to Jerusalem. It is not surprising. As an author, St. Luke was greatly taken by Jerusalem. For him, Jerusalem was not simply a geographic site. Rather, it was the place where God historically, and really, encountered the faithful.

In Jerusalem, David and Solomon had reigned. In Jerusalem, the prophets proclaimed God's greatness. As the story progressed, Jesus would die, and then rise, in Jerusalem.

Were Jesus to succumb to this temptation, and thereby enter Jerusalem under false pretenses, then the plan of God would be thwarted and the Holy City would be defiled. Jesus, of course, refuses.

Not only does Jesus recognize the devil, but also the Lord commands the devil. The Lord resists the temptation. The integrity of holy Jerusalem is maintained. Not only is the devil determined to lead the good astray, but also by not recognizing the Lord's role and mission, the devil reveals true ignorance.

## Reflection

Even though Lent began with Ash Wednesday several days ago, this weekend is for many Catholics the first opportunity to receive the Church's guidance for drawing closer to God and ultimately experiencing genuine union with the crucified and risen Savior.

For its first message, therefore, among the Lenten Sundays, the Church is direct and blunt.

An important part of its message this weekend is to remind us all that we are limited. Deuteronomy sets the stage. The ancient Hebrews were helpless in the face of their persecutors.

The second lesson is that God is almighty and provides for us. He provided for the Hebrews who fled Egypt under the leadership of Moses, God's spokesman. God will provide for anyone who is sincere, Jew or Greek, free or slave, female or male.

God's greatest and perfect instrument of protection and salvation is Jesus, the Son of God, the Redeemer. Jesus is Lord of all, even the devil. He knows all. He loves all. †

## Daily Readings

**Monday, March 1**  
Leviticus 19:1-2, 11-18  
Psalm 19:8-10, 15  
Matthew 25:31-46

**Tuesday, March 2**  
Isaiah 55:10-11  
Psalm 34:4-7, 16-19  
Matthew 6:7-15

**Wednesday, March 3**  
Katharine Drexel, virgin  
Jonah 3:1-10  
Psalm 51:3-4, 12-13, 18-19  
Luke 11:29-32

**Thursday, March 4**  
Casimir  
Esther C:12, 14-16, 23-25  
Psalm 138:1-3, 7c-8  
Matthew 7:7-12

**Friday, March 5**  
Ezekiel 18:21-28  
Psalm 130:1-8  
Matthew 5:20-26

**Saturday, March 6**  
Deuteronomy 26:16-19  
Psalm 119:1-2, 4-5, 7-8  
Matthew 5:43-48

**Sunday, March 7**  
Second Sunday of Lent  
Genesis 15:5-12, 17-18  
Psalm 27:1, 7-9, 13-14  
Philippians 3:17-4:1  
or Philippians 3:20-4:1  
Luke 9:28b-36

Question Corner/Fr. John Dietzen

## Church is proper place for baptisms, other sacraments

**Q**I understand that baptisms are not to be celebrated in private homes, only in a church, except for emergencies or pressing pastoral reasons.

**What would pressing pastoral reasons be? Certainly not just that someone wants a baptism at home?**

**Have these rules changed?**

I know that a priest recently came from another state to baptize a small baby, and this ceremony took place in the parents' home because, someone told me, the parents didn't want to do it in their church.

**If a baptism does take place in an emergency and certain parts are left out, is the baby still brought into church to complete the baptism? (Indiana)**

**A**There has been no change. The Church building is the spiritual "home" of a parish family where they share their faith and worship of God in the celebration of the Eucharist and other sacraments.

The building reminds us of many things, including our responsibility to nourish and support each other in the faith we share with other Catholics.

This explains the Church's centuries-old preference for locating important events of our faith, such as baptism, in the community's particular place of worship.

The Rite of Baptism states, "Outside of a case of necessity, baptism is not to be celebrated in private homes" without the bishop's permission (#12). Except for emergencies or other compelling reasons, baptisms should not take place even in hospitals. In any case, the parish priest is obliged to be sure the parents are suitably prepared.

Pastoral reasons are not limited to physical emergencies. They may apply, for example, when a parent or other significant relative is too ill to leave home to attend the baptism. One way or another, the bishop is ultimately responsible for establishing guidelines that determine when the need applies.

It is not uncommon for another priest, perhaps a family member, to receive permission to minister the baptism either at home or in church.

In any case, the pastor must consider the spiritual needs of the individuals involved and of the entire parish family,

and assure respect for the Church's instructions for administration of the sacraments.

I have the feeling this was all done properly in the situation you describe.

About 600 years ago, the Church began the practice of "supplying the ceremonies" for baptism. In serious emergencies, as you know, there is normally no time for anything except pouring the water and saying the necessary words.

When this happens, and there is an opportunity later, the child is brought to church for the other elements of the baptism liturgy—Scripture readings, profession of baptism vows, anointing, bestowal of the baptism candle and so on.

This is not just a superfluous ceremony. Everything in the baptism liturgy is designed to announce and rejoice over the public reception of this new member of our faith. Through baptism, we become, and are accepted as, part of the body of Christ on earth.

While the "supplied" ceremonies symbolize and celebrate the fuller meaning of baptism, they do not, as you say, "complete" the baptism. When the proper matter and form—pouring the water and reciting the words of baptism—are administered, the sacrament is already complete, and the child has become a full baptized member of the Church.

*(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †*

## My Journey to God

### Simon's Soliloquy

I did not know the man  
When forced to walk his way  
But what I learned from him  
Still follows me this day.

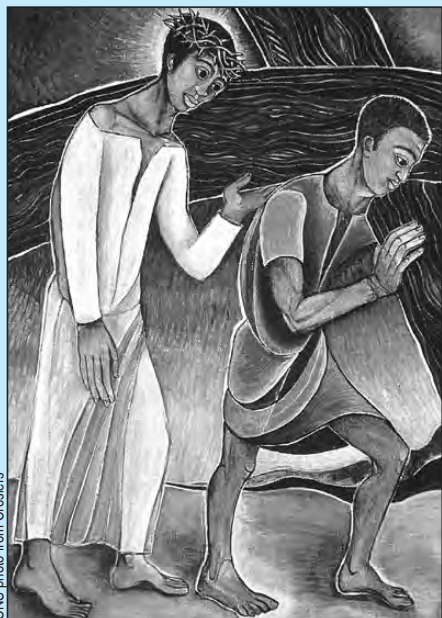
The heavy, rough-hewn cross,  
When thrust into my hands,  
Brought outcries from the mob  
That had its own demands.

Why could the crowd not see  
What I saw in his eyes?  
Who could stop this madness?  
What happened to the wise?

No matter how it's told  
I do not count it loss.  
Entombed within my hands  
Are splinters from his cross.

By Dorothy M. Colgan

*(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. She is the mother of Benedictine Father Tobias Colgan, prior of Saint Meinrad Archabbey.)*



CNS photo from Crossiers

## Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Franciscan Sister Consuela Esquibel celebrates 104th birthday

By Sr. Rose Lima Frerick, O.S.F.

OLDENBURG—"Mamacita! Mamacita!"

Franciscan Sister Consuela Esquibel, until quite recently, would call out this affectionate greeting from her easy chair to anyone fortunate enough to "pass by."

Sister Consuela's 104th birthday was celebrated on Feb. 16 by the congrega-



Franciscan Sister Consuela Esquibel

tion of the Sisters of the Third Order of St. Francis at Oldenburg.

The former Marguerite Esquibel was born in Nutrias, N.M., on Feb. 16, 1900, and is one of six children.

She was inspired to

become a nun by two cousins, who professed vows and joined the Sisters of St. Francis at Oldenburg.

"I missed them so much that I made up my mind to follow them," Sister Consuela said of her decision to pursue a religious vocation.

Recalling her first journey by train on June 30, 1925, from her home in New Mexico to the Franciscan motherhouse at Oldenburg in southeastern Indiana, Sister Consuela said it took her a while to realize that she was so far away from her

family and friends.

"We stopped for a while in Kansas City, Missouri," she said. "That was when I realized that I was miles away from home. My heart sank, but there were no tears."

Sister Consuela ministered as a teacher for 47 years and taught students in the first through eighth grades.

At St. Mary School in Rushville, she taught sixth-grade students from 1966-69 and third-grade students from 1975-77, which was her last teaching assignment.

She also taught second-grade students at St. Gabriel School in Connersville during the 1969-70 school year and fourth-grade students at St. Anthony School in Evansville, Ind., in the Evansville Diocese, from 1942-43 and from 1956-57.

In 1977, Sister Consuela moved to the motherhouse in Oldenburg—not to "retire" at age 77, but to spend her time visiting the sick sisters in the infirmary, which is now in St. Clare Hall.

Sister Consuela "officially retired" in 1985 at age 85.

Her hearing and sight are diminishing, but not her appetite. Sister Consuela's favorite foods include fried egg sandwiches and milk shakes, and chocolate is a real treat for her.

Sister Consuela loves chocolate even to this day. And, at 104, she insists on feeding herself since she still can.

Once, when the nurses felt that she needed some help feeding herself, Sister Consuela "dug her heels in" and refused



Franciscan Sister Consuela Esquibel enjoys her birthday cake on her 104th birthday during a party on Feb. 16 at St. Clare Hall at the motherhouse in Oldenburg. Franciscan Sister Barbara Riemensperger, who ministers to the elderly residents at St. Clare Hall, presents the birthday cake. Sister Consuela taught school for 47 years.

their help. After all, she could do it alone, and she did!

Oldenburg Franciscan Sister Benedict Esquibel, Sister Consuela's younger sister, also is retired and lives in St. Clare Hall at the motherhouse. Sister Benedict will celebrate her 99th birthday in May.

Both Esquibel sisters are treasures to all the people they meet, other Oldenburg

Franciscan sisters explain, and members of the community look forward to celebrating each day that God blesses them with their presence.

(Franciscan Sister Rose Lima Frerick is a member of the congregation of the Sisters of the Third Order of St. Francis of Oldenburg.) †

## Lenten Dining Guide



LUNCH  
Mon-Fri 11:30 a.m.-2 p.m.  
DINNER  
Mon-Thurs 5 p.m.-9:30 p.m.  
Fri & Sat 5 p.m.-10:30 p.m.  
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# Lenten penance services are scheduled at parishes

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 3, 7 p.m. for St. Magdalene, New Marion, and St. John, Osgood, at St. John, Osgood  
 March 4, 7 p.m. at St. Mary of the Immaculate Conception, Aurora  
 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 2, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit  
 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

## Indianapolis North Deanery

March 11, 7 p.m. for St. Matthew and St. Pius X at St. Pius X  
 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 3, 7 p.m. at SS. Francis and Clare, Greenwood  
 March 7, 2 p.m. for St. Patrick, Good Shepherd, Sacred Heart of Jesus 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 3, 7 p.m. at Our Lady of Perpetual Help, New Albany  
 March 3, 8:30-11:30 a.m. and 1:30-3 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville  
 March 4, 7 p.m. at St. Mary, Navilleton  
 March 4, 8:30-11:30 a.m. and 1:30-3 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville  
 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 4, 7 p.m. at Sacred Heart, Clinton  
 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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## 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).

### February 27

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Fish fry buffet, 4:30-7:30 p.m. Information: 812-364-6173.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 6-8 p.m. Information: 317-462-2246.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. Cancer workshop, "Living with Cancer," free, lunch provided. Registration: 317-782-6704.

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.

### February 27-29

Mount Saint Francis Retreat Center, **Floyd County**. "Lenten

Retreat for Men and Women," (single or married), suggested offering \$95. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

### February 28

Christ the King Parish, 1827 Kessler Blvd., E. Dr., **Indianapolis**. "Forming a Sacramental Life for Service in the Church: The Sacraments of Initiation," 9:30 a.m.-noon. Third in a three-part weekly series offered through the Ecclesial Lay Ministry program. Information: 317-955-6451.

Cathedral High School, 5225 E. 56th St., **Indianapolis**. "The Year of the Leprechaun—A Chinese Celebration," 2004 Shamrauction, black tie optional, 5 p.m. cocktails, 6 p.m. grand buffet, 8 p.m. oral auction, midnight buffet, \$125 per person includes preview party, 7-9 p.m. on Feb. 27. Information: 317-542-1481.

St. Rita Parish, 1733 Dr. Andrew

J. Brown Ave., **Indianapolis**. Black History Month observance, healing service, Rev. Patrice Searcy of Pittsburgh, presider, 10 a.m., followed by youth social, 1-4 p.m. Information: 317-632-9349.

The Brickyard Crossing, 4400 W. 16th St., **Indianapolis**. Cardinal Ritter High School gift gathering party, dinner, music, 7 p.m., \$50 couple, \$25 single. Information: 317-927-7825.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Introduction to Centering Prayer," 8:30 a.m.-4 p.m., reservation deadline Feb. 14. Registration: 317-788-7581.

Oldenburg Franciscan Center, **Oldenburg**. "Enjoying God's Creative Spirit Within," Franciscan Sister Ann Vonder Meulen, presenter, 9 a.m.-4 p.m., \$50 per person includes lunch. Information: 812-933-6437.

### February 29

Martin University, 2171 Avondale Place, **Indianapolis**. Spirit of Universal Brotherhood, 11 a.m.-4 p.m., \$5 registration, under 18 free. Information: 317-549-2814 or 317-844-5918.

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).

### February 28-29

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

### February 28-March 4

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. Parish Mission, "A Spirituality for an Evangelizing Parish," Paulist Father Richard J. Colgan, presenter, 7-8:15 p.m. nightly except Wed., 7-8:30 p.m. Information: 812-945-2374.

### February 29

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, Divine Word Father Charles Smith, presider and homilist, Mass, 10 a.m., youth social, 1-4 p.m. Information: 317-632-9349.

St. Paul School, gymnasium, 9788 N. Dearborn Road, **New Alsace**. Booster Club, wholehog sausage and pancake breakfast, 7:30 a.m.-noon, free-will donation.

### March 1

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 3

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, "The Crisis in the Church and Her Response," Jesuit Father Joseph D. Fessio, 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., **Indian-**

**apolis**. Saint Meinrad School of Theology workshop, First 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).

### March 4

Sisters of St. Francis, Oldenburg Franciscan Center, **Oldenburg**. Lecture series, "The Many Faces of Jesus," first session, "The Face of Jesus Found in Mark," 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 5

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

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.

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.

### 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 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.

### 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 9

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 11

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.

### 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  
—See ACTIVE LIST, page 17



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## Lenten Retreats

### March 5-7 Lenten Retreat for Women

The Divine Romance: Accepting God's Love for Us and Growing in our Response

Fr. Patrick Keith Hosey and Sr. Maureen Mangen

### March 12-14 Lenten Retreat for Women

"...Him Whom My Heart Loves"—Fr. Ben Hawley SJ

This Lenten weekend provides participants a chance to retreat from our busy lives and reflect on their experience with Him whom our hearts love and to deepen that experience.

### 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.

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The Active List, continued from page 16

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, **Franklin County**. 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.

**Third Mondays**  
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596. †

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# 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.

**ALLGEIER, Frank**, 79, St. Nicholas, Sunman, Feb. 11. Father of Janet Fichtner, Elaine Herr, Shirley Horstman, Linda Siebert, Deborah Werner, Daniel and Richard Allgeier. Brother of Notre Dame Sister Mary Laverne Allgeier and Martha Hountz. Grandfather of nine. Step-grandfather of three.

**BUTLER, James E.**, 86, St. Luke, Feb. 6. Husband of Ruth (Scully) Butler. Father of Susan, James and William Butler. Brother of William Butler. Grandfather of four.

**CRIFE, Joseph J.**, 98, Immaculate Heart of Mary, Feb. 10. Husband of Norma Crife. Father of Jane Sulya and Joseph J. Crife. Brother of Gene Crife. Grandfather of five.

**FRALEY, Agnes**, 70, St. Joseph, Sellersburg, Feb. 6. Wife of Sherman Fraley. Mother of Charlotte Green, Penni Marlman, B.J. Phillips, Cindy Ramsey and Patricia Stovall. Sister of JoAnn Penwell and Bernard Brown. Grandmother of 11. Great-grandmother of two.

**GREEN, Everett**, 86, St. Mary, Mitchell, Feb. 4. Father of Jerome Green. Stepfather of Cecilia, Martha Davis, Teresa Moon, Annette Straney, Alan, Dan, Edward, Gerald, Jim, Lawrence, Paul and Terence Kelly. Brother of Pauline Taylor, Arthur and Vernon Green. Grandfather of several. Great-grandfather of several.

**HARNDEN, Dr. H. L.**, 77, Prince of Peace, Madison, Feb. 9. Husband of Mary C. (Resch) Harnden. Father of Sally Hale, Nancy Johnson, Daniel, James, John and Steven Harnden. Brother of William Harnden. Grandfather of 17.

**HICKAM, Margaret E.**, 86, St. Anthony, Indianapolis, Feb. 7. Mother of Margaret

Berry and James Smith. Grandmother of four. Great-grandmother of three.

**KELLEY, Paul C.**, 76, St. Anthony of Padua, Clarksville, Jan. 28. Husband of Geneva C. Kelley. Father of Patricia Fehribach, Felecia Nichols, Teresa Taylor, Joseph and Thomas Kelley. Grandfather of 16. Great-grandfather of five.

**KNECHT, Roy J.**, 79, St. Peter, Franklin County, Feb. 3. Brother of Emma Oehlman and Alene Schuman.

**MARTIN, Charles E.**, 73, St. Anthony of Padua, Clarksville, Feb. 4. Father of Dora Thomas, Daniel and Thomas Martin. Grandfather of four.

**MATHEWS, Herschema (Altepeter)**, 76, St. Mary, North Vernon, Feb. 4. Mother of Lorraine Apsley, Martha Johnson, George, Harold and Karl Altepeter. Grandmother of 14. Great-grandmother of nine.

**MATTHEWS, Betty J. (Schrader)**, 73, Holy Spirit, Indianapolis, Feb. 9. Wife of Don Matthews. Mother of Diana Smith and Carol Stephens. Sister of Susan Kutche. Grandmother of six. Great-grandmother of four.

**MAURER, Elizabeth**, 68, St. Andrew, Richmond, Feb. 12. Mother of Frank Maurer, Mort McCollum and Tina Preston. Sister of Agnes Lawler, Rita Wright and Joe Bertsch. Grandmother of seven.

**MORDOVANCY, Lydia M., (Manfre)**, 80, St. Barnabas, Indianapolis, Feb. 7. Sister of Louis Manfre.

**OATMAN, Margaret**, 66, St. Andrew, Richmond, Feb. 8. Wife of Charles Oatman. Mother of Kathy Browning, Diane Chism, Susie Nossett and William McCarter. Stepdaughter of Charles Turner. Sister of Nancy Forman and Mike Minor. Grandmother of eight. Great-grandmother of 11.

**PETERSON, Harry J.**, 83, Holy Family, New Albany, Feb. 11. Brother of Angela Brown and John Peterson.

**PULLIAM, David M.**, 56, St. Anthony of Padua, Clarksville, Feb. 1. Husband of Barbara Pulliam. Father of Erin Collins and D. Keith Pulliam. Brother of Gail Schaefer, Mark,

Scott and Wayne Pulliam. Grandfather of one.

**RUSSELL, Homer A.**, 83, SS. Peter and Paul Cathedral, Indianapolis, Feb. 7. Father of Homer Russell Jr. Grandfather of six.

**SHAW, Janice Marie**, 66, St. Mary, Mitchell, Feb. 11. Wife of Theron Shaw. Mother of Martina Fields, Dorothy Sullivan, Michael, Otis and Theron Shaw Jr. Sister of Bonnie Criswell, Lorraine Fulmer, Sharon Hale and Pat Swann. Grandmother of seven. Great-grandmother of one.

**SHELTON, Dolores A.**, 73, St. Lawrence, Indianapolis, Feb. 17. Mother of Jolinda Roberts, Kathy Sclight, David and Roy Shelton. Sister of William McCurdy. Grandmother of seven.

**SHERMAN, Millie V.**, 84, St. Bartholomew, Columbus, Feb. 9. Mother of Jan Banister. Sister of Sebastian John Latona. Grandmother of three.

**STEGALL, Eugene**, 91, St. Mary, Richmond, Feb. 8. Father of Mary Jane Wolf, Anthony, Jack, John, Matthew and Stuart Stegall. Grandfather of 11. Great-grandfather of seven.

**STEPHENS, JoAnn (DePrend)**, 57, St. Anthony, Indianapolis, Feb. 10. Wife of Dale Stephens. Mother of Paige Barton and Noell Fields. Sister of Sharon Day, Dee Ann Dotson and Ed Owens. Grandmother of three.

**THOMPSON, Frank P.**, 85, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 10. Husband of Geraldine Thompson. Father of Marilyn Griffin, Joyce Muscatello, Kathy Sperzel, Therese Winstead, Edward, Garry, Ronald and Terry Thompson. Brother of Marcella Heredia, Margaret Johnson, Mary Kamer, Patricia Smith, Betty Yocum, Charles and James Thompson. Grandfather of 14. Great-grandfather of seven.

**TRIBBEY, Steve**, 62, St. Paul, Sellersburg, Feb. 11. Husband of JoAnn Tribbey. Father of Angela, Stephanie and Will Tribbey. Son of Corrine McFarlan. Grandfather of five.

**WALLACE, Mary L.**, 89, St. Augustine, Jeffersonville, Feb. 3. Mother of Georgia Boston, Larry, Robert and Ronald Wallace. Sister of George and Robert Boston. Grandmother of 13. Great-grandmother of 28. Great-great-grandmother of 16.

**WHEATLEY, Edith Jean**, 67, St. Paul, Sellersburg, Feb. 14. Mother of Thomas Wheatley. Sister of Mary Louis Brooks, Mary Pauline Popp, John, Joseph and Robert Greenwell Jr. Grandmother of one. †

# English-speaking bishops get copies of draft of Mass prayers

ROME (CNS)—Bishops in English-speaking countries have been sent copies of a draft of a new translation of the main prayers used at Mass, but one liturgy expert said the number of obviously modified texts would not be overwhelming.

Msgr. James P. Moroney, secretary of the U.S. bishops' liturgy committee, said "the only things that were changed were those things that needed to be changed for precision or proclamation."

The English draft of the "Ordo Missae," or Order of the Mass, was approved by the episcopal board of the International Commission on English in the Liturgy (ICEL) in January.

Copies were sent out on Feb. 13 to every Latin-rite bishop in the United States, and other English-speaking bishops' conferences were expected to distribute the text about the same time.

Msgr. Moroney said he would not discuss specific suggested changes while the bishops were reviewing and offering their comments on the texts. However, he said the Order of the Mass contains "almost all of the changes" expected in the parts of the Mass recited by the congregation.

Catholic News Service obtained a copy of the draft in late February. In several instances, the new version of the Mass prayers includes more literal translations of the original Latin texts, including the word order.

For example, the proposed Gloria begins: "Glory to God in the highest, and peace on earth to people of good will."

The current English text says: "Glory to God in the highest and peace to his people on earth."

In many instances, the proposed text uses more formal language than previously.

For example, the third eucharistic prayer currently in use says: "From age to age you gather a people to yourself, so that from East to West a perfect offering may be made to the glory of your name."

The proposed version reads: "... you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure oblation may be offered to your name."

The Order of the Mass includes the prayers that are used at every Mass, such as the Gloria, the Nicene Creed and the eucharistic prayers. It does not include all of the prayers that change each week during the liturgical year.

The new text is the first English translation of Mass prayers resulting from the 2002 publication of the third edition of the *Roman Missal* in Latin and from new translation rules contained in the 2001 Vatican instruction, "Liturgiam Authenticam" ("The Authentic Liturgy").

English-speaking bishops have been asked to comment on the draft by May 15 so that ICEL can consider suggested revisions during its July meeting.

"If all goes according to plan," Msgr.

Moroney said, "the draft can go to the full body of U.S. bishops in November" for consideration during their general meeting.

If the bishops approve the text by a two-thirds margin, the text would go to the Vatican Congregation for Divine Worship and the Sacraments.

If the congregation approves its use, the text could be printed and in U.S. parishes before the end of 2005, Msgr. Moroney told CNS on Feb. 17 in Rome.

"Liturgiam Authenticam" asked for some specific changes, including that English translations of the creed return to the first person singular—"I believe"—used in the Latin and most other languages.

The Vatican also suggested a more literal translation of the standard response to the priest saying, "The Lord be with you," with the people answering, "And with your spirit."

The Sanctus, or Holy, Holy, Holy, is another prayer that the ICEL draft text proposes to change.

Instead of beginning, "Holy, holy, holy Lord, God of power and might," the draft suggests, "Holy, holy, holy Lord, God of mighty hosts."

In the penitential rite at the beginning of Mass, one prayer currently includes the line: "... I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do ..."

The new draft suggests: "... I have sinned exceedingly in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault."

"We will need to grow into these texts," Msgr. Moroney said.

The proposed Order of the Mass also was distributed at the Feb. 8-11 meeting of the secretaries of the liturgy commissions of nine English-speaking bishops' conferences. The secretaries met at the English College in Valladolid, Spain.

One of the concerns expressed at the Valladolid meeting, Msgr. Moroney said, was precisely how to help people gain "a deeper understanding of the Roman liturgical texts."

Just because one of the newly proposed phrases "might sound odd to our ears" does not mean English-speaking Catholics should pretend the phrase does not exist in the original Latin, he said.

"Liturgiam Authenticam" emphasized two values, he said. "Precision, so we must say what the text says; and memorability, so it should stay with me and conform me to Christ, and that means understanding it."

A related document, a proposed "ratio translationis," which is a type of stylebook providing specific examples of how Latin terms should be translated into English, was sent to bishops in mid-January by the Congregation for Divine Worship and the Sacraments. †



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# News briefs

## Local

### Saint Mary-of-the-Woods College meets \$3.5 million challenge grant

St. Joseph Sister Joan Lescinski, president of Saint Mary-of-the-Woods College, recently announced that the college has fully met the \$3.5 million match grant challenge presented by Lilly Endowment's "Special Initiative to Strengthen Philanthropy for Indiana Higher Education. "I would like to express my own thanks ... for the generosity of so many who made these matches possible," Sister Joan said. Nearly \$3 million of the grant came from alumni. More than 95 percent of the staff and more than 90 percent of the faculty made contributions toward their \$250,000 goal. Mary Ellen Long, the college's chief development officer, said that \$150,000 has been earmarked for scholarships and \$25,000 for marketing the Women's External Degree Program. How the rest of the money will be used will be determined in the future. The only restriction is that the money be used for academic purposes. "We are so thankful to the Lilly Endowment for creating this Initiative," Long said.

## U.S.

### Speaker proposes professional code of ethics for Church leaders

BOSTON (CNS)—As Catholic leaders attempt to recover from the clergy sex abuse scandal, they must rediscover "the meaning of Christian leadership," said a speaker at a Boston College conference on developing "an ecclesial professional ethic." Francis J. Butler, president of Foundations and Donors Interested in Catholic Activities, a national consortium of 50 private philanthropies, said during the Feb. 13-14 conference, "There is no room in the Church for spin doctors, one-way communicators or those obsessed with secrecy." In his Feb. 14 talk, Butler proposed a 10-point professional code of ethical behavior for Church leaders, both lay and clerical. In his proposal, he called on Church leaders to pledge to

observe the highest standards of their profession; to promise to be good stewards; and to do all in their power to understand the Church as community, to be accountable and open, to foster broad participation in the life of the Church and to oppose anything that encourages clericalism.

## WORLD

### Pope condemns Palestinian suicide bombing on Jerusalem bus

VATICAN CITY (CNS)—Pope John Paul II condemned a Palestinian suicide bombing that killed eight passengers on a Jerusalem bus and injured 60 others. A telegram sent in the pope's name urged a rejection of the "absurd dynamic" of terrorist violence. The papal telegram was made public on Feb. 22, a few hours after the Sunday-morning blast. "The Holy Father expresses his firm condemnation of the new, brutal attack carried out in Jerusalem," it said. "In assuring his spiritual closeness to the victims and relatives, he urges the authorities and citizens not to allow themselves to be dragged into the absurd dynamic of violence, but to intensify their efforts to hasten the arrival of much-desired peace," it said.

### Pope says Lent provides Christians chance for self-examination

VATICAN CITY (CNS)—The 40 days of Lent provide an opportunity for Christians to examine their lives and their relationships truthfully and sincerely, Pope John Paul II said. Lent, which Latin-rite Catholics begin this year with the Feb. 25 celebration of Ash Wednesday, "is a privileged time to intensify our commitment to conversion to Christ," the pope said during his Feb. 22 midday Angelus address. "In this way, the Lenten journey will become a favorable occasion to examine oneself with sincerity and truth and to put back into order one's life and relationships with others and with God," the pope told visitors in St. Peter's Square. Speaking from the window of his apartment, the pope also noted that Feb. 22 was the feast of the Chair of St. Peter, the symbol of Peter's teaching authority and leadership role among the Apostles and over the Church. The feast, the pope said, emphasizes the mission Christ

gave to Peter "to confirm and guide the Church in the unity of faith."

### Pope says world needs new tools to monitor, counteract terrorism

VATICAN CITY (CNS)—Pope John Paul II said the international community needs new multilateral legal instruments to monitor, counteract and prevent acts of terrorism. The pope made his remarks on Feb. 22 at a ceremony to welcome Turkey's new ambassador to the Vatican, Osman Durak. He noted that Turkey has experienced firsthand the devastating effects of terrorism in recent months. In his speech, the pope also encouraged Turkey to take further steps to protect the rights of Christian minorities in the country and give legal recognition to the Catholic Church. The pope framed his comments about terrorism in a discussion of the need for international law as the primary means for securing world order. He said the United Nations remains the most important agency in applying international law around the world.

### Vatican says abuse report to be 'scientific foundation' for policy

VATICAN CITY (CNS)—A report examining recent research on sexual abuse will serve as a "scientific foundation" for future policy decisions by Vatican agencies, a Vatican official said. Father Ciro Benedettini, vice director of the Vatican Press Office, commented Feb. 23 on the 220-page volume, "Sexual Abuse and the Catholic Church: Scientific and Legal Perspectives," published by the Vatican's Pontifical Academy for Life. In a briefing for reporters, Father Benedettini emphasized that the report focused primarily on scientific input and not Vatican positions, but he said the findings could influence future decisions at the Vatican. "These results will be taken into consideration by Vatican departments and will serve as a scientific foundation, as information, for appropriate guidelines," he said. "It is a point of reference for the [Vatican] departments, and that's why the conference was held at the Vatican," he said. The Vatican press office made three copies of the report available to the Vatican press corps for several hours on Feb. 23. The report was expected to be released sometime in March. †

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