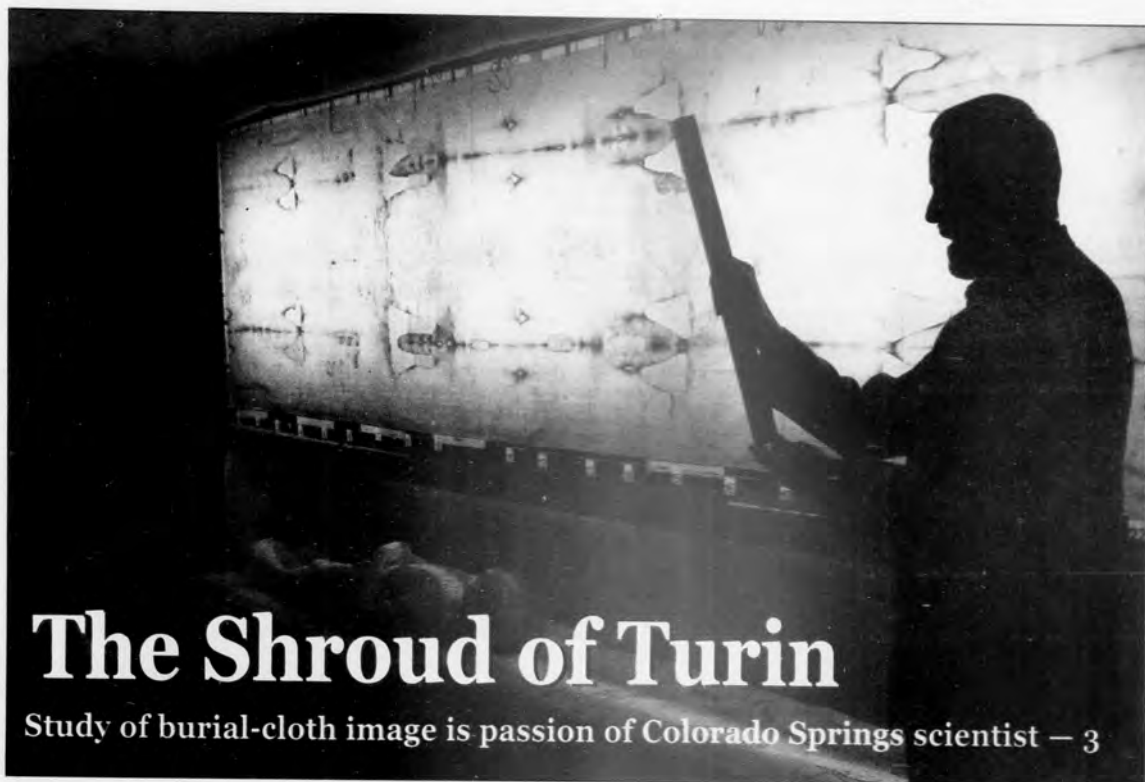


# DENVER CATHOLIC REGISTER



VOL. LXXX No. 12 35 CENTS 104 YEARS OF SERVICE TO THE GOSPEL MARCH 31, 2004



## The Shroud of Turin

Study of burial-cloth image is passion of Colorado Springs scientist — 3

Photo by James Bawa/UCR  
John P. Jackson, a former Air Force officer with a doctorate degree in physics, demonstrates to a recent group of visitors to the Turin Shroud Center of Colorado how dimensions of the reputed burial cloth of Christ correspond with the standard unit of measure in early Palestine. Mel Gibson's movie, "The Passion of the Christ," has sparked renewed interest in the shroud.



Photo by James Bawa/UCR  
Joe Ariniello (sophomore) in the long jump

**Holy Family hosts track meet at newly dedicated complex**

Anonymous donor makes \$400,000 track possible — 9



Photo by James Bawa/UCR  
Cesar Chavez

**Faithful honor Cesar Chavez's life with Mass**

Union organizer's struggle for non-violent social change remembered — 2



CNS photo courtesy CLC  
A mosaic-composite of images of Christ make up the larger promotional artwork for the film "The Face of Jesus in Art."

**'The Face: Jesus in Art,' to be rerun on PBS in April**

Visually stunning program examines the many faces of Christ through the ages — 19

**Easter Holiday 11 — 17**

## U.S. Senate passes Unborn Victims of Violence Act

By Jerry Filteau

WASHINGTON (CNS) — Passage of the Unborn Victims of Violence Act by the U.S. Senate drew praise from pro-life groups and criticism from advocates of keeping abortion legal.

"We applaud the Senate for voting for justice for women and their children," said Cathy Cleaver Ruse, director of planning and information for the U.S. Catholic bishops' Secretariat for Pro-Life Activities.

"No woman should ever be told she lost nothing when she loses her child to a brutal attacker," Ruse added.

The Senate approved the bill by a vote of 61-38 March 25. It had passed in the House Feb. 26 by a vote of 254-163.

President Bush said he looked forward to signing it into law. "Pregnant women who have been harmed by violence, and their families, know that there are two victims — the mother and the unborn child — and both victims should be protected by federal law," he said.

Massachusetts Sen. John Kerry, the presumptive Democratic candidate for president this fall, voted against the bill.

The Unborn Victims of Violence Act

is also known as "Laci and Conner's Law" after Laci Peterson and her unborn son, Conner, whose disappearance and death drew national attention. The California woman was nearly eight months pregnant when she disappeared in December 2002; Laci and Conner's bodies were found the following April.

Under the law, anyone who harms a woman's unborn child while committing a federal crime, such as assaulting the woman on federal property, commits a distinct federal crime against the child in addition to the crime against the woman.

Sen. Dianne Feinstein, D-Calif., lost by a 50-49 vote on her attempt to replace the measure with a "single victim" substitute bill which would have eliminated language defining an unborn child as "a member of the species homo sapiens, at any stage of development, who is carried in the womb."

Her substitute proposal would have increased penalties for an attack on a pregnant woman by adding a second charge of harm to the pregnancy, avoiding any mention of a second victim.

Although the legislation adopted specifically excludes any application to voluntary abortion, Feinstein called it "the first strike against all abortion in the United States."

The week before the Senate vote Cardinal William H. Keeler of Baltimore, chairman of the bishops' Committee on Pro-Life Activities, urged passage of the bill. "This bill simply ensures that both mother and child are protected from violent assault and murder," he said.

Ruse, responding to attacks on the legislation by supporters of legal abortion, said, "We are grateful to the Senate for ignoring the offensive claims of the abortion lobby and its allies in Congress. Abortion activists may recoil from the acknowledgment of a child's existence before birth, but their efforts to erase the child as a second victim in a violent crime are an insult to all women and families who have lost a loved one to violence."

Maggie Gray, president of the National Council of Catholic Women, said passage of the new legislation "closes a 'justice gap' for unborn children by recognizing their injuries and providing legal redress."



Jeremiah Evans, brother of murder victim Debra Evans, is comforted by an unidentified mourner in a November 1995 photo in Keeneyville, Ill. Evans and two of her children were killed, and attackers fled the scene with her near-term fetus. Following the lead of the House of Representatives, the U.S. Senate passed the Unborn Victims of Violence Act March 25, also known as "Laci and Conner's Law," which recognizes an unborn child as a victim in violent crimes and allows prosecution of the assailant.

## Faithful honor Cesar Chavez's life with Mass

### Union organizer's struggle for non-violent social change honored



Cesar Chavez

"The only justice is Christ — God's justice."

— Cesar Chavez

By Lorenzo Chavez

About 200 people gathered at Our Lady of Grace Church March 27 to pay tribute to the late Cesar Chavez, the nation's most famous Latino social activist and founder of the United Farm Workers

labor union.

Father Jorge De Los Santos, O.c.s., of St. Therese Parish in Aurora, praised Chavez's empathy for the poor and disenfranchised. He quoted from the fourth Beatitude in Matthew's Gospel: "Blessed are they who are hungry and thirsty for justice because they will be satisfied," he said. "We know Cesar Chavez was very hungry and thirsty for justice."

To honor Chavez, Father De Los Santos said, we must follow his example.

The Mass, concelebrated by Father De Los Santos and Father Benito Hernandez, was part of Denver's

third annual Cesar Chavez Day. Draped in front of the altar was the red and white farm workers' flag emblazoned with a black Aztec eagle — a symbol of the UFW Chavez founded in 1962. Several congregants wore T-shirts imprinted with Chavez quotations and images of the Mexican-American from Arizona who once worked for \$1 an hour in the fields.

Chavez, who would have been 77 today, was a devout Catholic whose spiritual fasting and speeches in the '60s and '70s focused the nation's attention on the United Farm Workers' struggle or *La Causa*, "The Cause," for better wages, decent housing and working conditions for migrant farm laborers.

Although they generated national publicity, some scholars believe Chavez's fasts were more than just a call for action or civil protest. They contend that he used them for spiritual transformation.

"My fast is informed by my religious faith and by my deep roots in the Church," Chavez once said. "It is not intended as a pressure on anyone but only as an expression of my own deep feelings and my own need to do penance and to be in prayer."

Much like civil rights leader Martin Luther King, Jr., Chavez embraced Gandhi's tactics of non-violent resistance, a method he freely admitted required patience and dedicated discipline. In 1965, in

conjunction with a nationwide boycott of table-grapes, he led a 25-day, 300-mile protest march from Delano, Calif., to the state Capitol in Sacramento. His leadership eventually led to recognition and concessions from grape growers.

Yolanda Ortega-Ericksen gave the first reading from Isaiah Chapter 42: "Here is my servant whom I uphold; my chosen one with whom I am pleased, upon whom I have put my spirit."

Father Hernandez, pastor of Denver's Our Lady of Guadalupe Church, then gave his homily in Spanish.

"Chavez did not allow himself or others to be crushed by the arrogance of the powerful, but found answers and solidarity by aligning himself with the weak and helpless. As a laborer born on a farm himself, Chavez died protecting human rights for farm workers believing that they had the right to struggle and fight for justice."

"While inequality exists and continues growing in our society," he said, "we must keep hope alive and ask God to send us another prophet like Chavez, a man who planted a seed in all of our hearts that we should not let die."

"May the faith and discipline that this great man carried in his heart bring us hope and encourage us to pursue his goals and draw us closer to Jesus."

#### Archbishop Chaput's Schedule

**April 2:** Presbyteral Council meeting (10 a.m.) followed by College of Consultors meeting, JPPI Center; **April 4:** Mass at the cathedral (6:30 p.m.); **April 6:** Christ Mass at the cathedral (11 a.m.); Student seminar, Regis University (7 p.m.)

#### Bishop Gomez's Schedule

**April 1:** Legatus Mass and dinner, Christ the King Chapel, JPPI Center (6:30 p.m.); **April 2:** Presbyteral Council meeting (10 a.m.) followed by College of Consultors meeting, JPPI Center; **April 3:** KBNO Radio (11 a.m.); Mass, Radical Awareness of Discipleship Retreat, Christ the King Chapel, JPPI Center (12:30 p.m.); **April 5:** Day of recollection for priests, Lincoln, Neb.; **April 6:** Christ Mass at the cathedral (11 a.m.)

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# Shroud of Turin study is passion of Colorado Springs scientist

## Physicist undeterred in pursuing mysteries of burial-cloth image



John P. Jackson and his wife, Rebecca, operate the Turin Shroud Center of Colorado. John specializes in scientific research while Rebecca focuses on ancient Jewish burial customs and ethnology. Both are pursuing a master's degree in theology.

By Ed López

**COLORADO SPRINGS** — Long before the movie "The Passion of the Christ" became a box office sensation, John P. Jackson was painstakingly studied the crucifixion and whether the Shroud of Turin is witness to the resurrection.

Jackson, who has a doctorate degree in physics, was a member of the original 1978 American expedition that first examined the shroud, believed by many to be the burial cloth of Jesus mentioned in the Gospels.

While the early history of the cloth is obscure, it was enshrined at Lirey, France, in 1354, and was transferred in 1578 to the cathedral in Turin, Italy, where it remains.

"I'm just as fascinated now with it as I was 30 years ago when I started studying it," Jackson said, though uncertain of the wellspring of that fascination.

"Maybe it's partly because of what I think this is — an archeological witness to the (Easter) triduum, which means a lot to me as a Catholic Christian," he said, referring to the three-day period of liturgical observance that begins on Holy Thursday and concludes on Easter. The triduum commemorates Christ's institution of the sacraments of Eucharist and holy orders, and his passion, death and resurrection.

"The triduum comes to life," Jackson said.

Yet the former Air Force officer, who has pursued serious study of the shroud since 1974, doesn't see belief in the shroud's authenticity as simply a matter of faith.

"Are we trying to replace science with faith? No, not at all. It's quite the opposite. But this would all be pointless if it doesn't lead us to faith. This work has led us to want us to study our faith more deeply."

Jackson speculates the shroud could have been the tablecloth at the Last Supper and an altar cover at worship services of the early Church.

He bases these beliefs on random spots and stains on the shroud that could result from food residue, as well as a liturgical accident with a censer that scattered burning incense on the cloth.

Jackson and his wife, Rebecca, operate the Turin Shroud Center of Colorado, which can be visited by appointment only. In addition, they travel all over the world giving presentations on the shroud.

Publicity surrounding Mel Gibson's movie about Christ's passion has sparked heightened interest in the shroud, Rebecca said.

"This is normally a busy time of the year for us, but there's been about a 40 percent increase" in calls, she said.

At the shroud center, the centerpiece display is a life-size photograph of the 14-foot burial cloth, which shows blood stains consistent with wounds described in the Gospels.

The center also has various Styrofoam-like models of a crucified man on a cross and lying down, scientific equipment, photographs and other shroud-related items. In addition, there are three-dimensional representations of what the person whose image is on the shroud would look like.

In a 1998 visit to Turin, Pope John Paul II said the cloth represents "an icon of the suffering of the innocent of all time."

The pope steered clear of controversies surrounding the authenticity of the shroud, calling it an "icon" and "witness" of the crucifixion but avoiding the term "relic."

Saying the historical authenticity of the shroud was a question for science, not the Church, to decide, he urged experts to keep trying to find answers about the shroud's origin.

A setback for believers of the shroud's authenticity came in 1988 when researchers conducted carbon-14 tests that dated the cloth to the Middle Ages.

"I just knew too much about the shroud to blindly say, 'That's all there is to it,'" Jackson said, recalling his reaction to the test results.

"They would still have to explain the image with all of its characteristics," he added. "I just couldn't see how a forger could have done it."

Addressing a recent group of visitors to the center, Jackson argued that the shroud, which was damaged in a 1532 fire in Chambrey, France, may have had its carbon content altered as a result of that fire. Other scientists have also questioned the reliability of carbon dating on linen, which was made from a flax plant that can distribute carbon-14 differently among components of the plant.



Photo by James J. Kelly/CCR

The location of blood stains, variations in light intensity and the symmetry of the front and back images on the Shroud of Turin have led Jackson to conclude that the shroud is highly unlikely to be a forgery.

Jackson has been conducting tests to determine if elevated heat can change carbon-14 levels in linen, which other laboratories have reported.

"We need to do some more studies, but it's looking good," he noted.

In seeking to establish that the shroud existed before the Middle Ages, Jackson points to unique folding patterns in the cloth that allowed the shroud to be raised from a storage position so that the upper part of the frontal image could be seen. Iconic traditions of Eastern Christianity depict such a display.

Thus, the Jacksons believe the shroud is the same cloth displayed and revered in Byzantium several centuries before the Crusader pillage of Constantinople in the year 1204.

Jackson believes the image on the shroud was formed when the body it covered became radiant with light, after which the cloth fell through the body and picked up the physical image of the body.

Mysteries are quite common in science, Jackson noted, citing the example of how astronomers have been puzzled that some ancient stars appear to be older than the universe itself.

Though he takes a methodical, scientific approach to his studies, Jackson says science also has its limitations.

"Our human ability to understand can only take us so far," he said. "The rest depends on divine revelation."

To schedule an appointment to visit the Turin Shroud Center, or for more information on presentations offered outside the center, call 719-599-5755.

# Bishop Gomez to lead fall pilgrimage to Eucharistic Congress in Mexico

By Samuel Morehead

Pope John Paul II has steadfastly reminded the Church that the Eucharist is "the source and summit of the Christian life." Last Holy Thursday, in the seminal encyclical letter, "Ecclesia de Eucharistia," the Holy Father proclaimed, "The Church draws her life from the Eucharist."

To encourage the Church's devotion and fidelity to the Eucharist, the pontiff has called for an international Eucharistic Congress in October. The faithful will gather in Guadalajara, Mexico, for reflection, study, adoration and celebration of Jesus Christ in the Eucharist.

Locally, Auxiliary Bishop José Gomez, S.T.D., has announced his intention to lead a group of pilgrims from Denver to Guadalajara Oct. 9-18 for the event. Currently, under the auspices of the Hispanic Office of the Archdiocese of Denver, Bishop Gomez is seeking those individuals who would be interested in participating in this pilgrimage.

Bishop Gomez indicated that eucharistic congresses began during the middle of the 19th century in France as a catechetical tool to reinforce the truth of the real presence of Jesus in the Eucharist. The congresses have endured as means of better

"knowing, loving and serving our Lord Jesus Christ in the mystery of the Eucharist."

According to Bishop Gomez, this year's 48th International Eucharistic Congress, the first to be held in Mexico, "will be a significant opportunity to reflect on the presence of our Lord in the Eucharist and also to participate in an international event while witnessing the universality of the Church."

According to the organizers of this year's congress, a truly diverse cross-section of the Catholic Church, from all parts of the world, should be represented in Guadalajara. Representative of languages alone, there will be simultaneous translations in English, French, Portuguese, Italian, German, Korean, Polish and Spanish throughout the congress.

According to Mar Muñoz-Visoso, director of the archdiocese's Hispanic Ministry Office, the Eucharistic Congress will give those of non-Mexican descent a taste of the intense and rich eucharistic devotion of the Mexican people.

Muñoz-Visoso also suggested that the congress will allow the faithful "to see how people from all over the world and from different expressions of the faith all have one thing in common: Jesus Christ and devotion for the Eucharist."

With the theme of "The Eucharist: Light and Life of

the New Millennium," the congress will include an opening Mass, a welcoming by Cardinal Juan Iniguez, Archbishop of Guadalajara, and a celebration of the feast of Our Lady of Zapopan, a title of Mary important to the people of Guadalajara.

Furthermore, pilgrims will participate in "public catechism" sessions to help increase their knowledge of and devotion to the Eucharist.

Additionally, Bishop Gomez indicated that the Vatican has been planning for the possibility of a visit by Pope John Paul II to Guadalajara for the congress if the pontiff's health allows. The pope hosted the most recent Eucharistic Congress, which was held in Rome on the occasion of the Jubilee Year 2000.

In addition to the Eucharistic Congress, those who participate in the pilgrimage organized by Bishop Gomez and the archdiocese's Hispanic Office will have an opportunity to tour the area around Guadalajara. These side trips will include visits to historical local churches and exposure to Mexican culture.

With a minimum of 35 pilgrims, the tour price is \$2,124 per person. If fewer people participate, a surcharge may be charged. Those who are interested in attending this pilgrimage should contact Erlinda Moscoso at 303-295-9470 for more information.

### WASHINGTON Survey shows more consultation with laity among bishops

U.S. Catholic bishops are making greater use of consultative bodies that include laity and are more supportive of diocesan pastoral councils and parish councils than they were six years ago, according to a new survey of bishops. The bishops' Committee on the Laity released its "Report on Diocesan and Parish Pastoral Councils" March 23 in Washington, based on a survey conducted in December among the 195 heads of U.S. dioceses or eparchies. The response rate was 57 percent, with 107 responses from Latin-rite dioceses and five from Eastern-rite eparchies. Results showed that 60 percent of dioceses or eparchies have a diocesan pastoral council, up from the 44 percent reported in a 1997 study conducted by the Center for Applied Research in the Apostolate and co-sponsored by the laity committee and the bishops' Committee on Pastoral Practices. Several other dioceses said they were "actively considering" setting up a diocesan council, according to an executive summary of the report. Other respondents "reported that prior attempts at such bodies had proven ineffective, were difficult to conduct given large or rural geographic areas nonconducive to travel, or had temporarily lapsed because of a change in episcopal leadership," the summary said. — CNS

### Poll: Most Americans don't blame Jews for death of Jesus

WASHINGTON (CNS) — Less than 2 percent of Americans blame Jews and Jewish institutions of today for the death of Jesus, according to the results of a poll taken within two weeks of the release of the movie "The Passion of the Christ."

By contrast, 24 percent of Americans familiar with the movie say that Jews alive at the time were most responsible for Jesus' crucifixion.

Among those polled who had seen the film, 5 percent said "The Passion" made them more likely to hold Jews responsible, while 12 percent said it made them less likely to hold today's Jews responsible.

Among those who were familiar with the film, 9 percent said the movie made them less likely to hold Jews responsible, compared to 2 percent who said it made them more likely. Among both groups, at least 80 percent of those polled said the film made no

impact on their attitude toward Jewish culpability.

The poll was commissioned by the San Francisco-based Institute for Jewish & Community Research.

"While the film may have a different impact elsewhere in the world, so far 'The Passion of the Christ' is not producing any significant anti-Jewish backlash" in the United States, said Gary Tobin, president of the Institute for Jewish & Community Research, in a March 15 statement.

In a March 18 telephone interview with Catholic News Service from San Francisco, Tobin said the polling results could differ over the long term and in other countries.

Tobin said the results were "very good news that the teachings of Vatican II, and the teachings that have come from the Lutheran Church and other denominations, (are) what American Christians believe. In fact,



CNS photo by Don Blake, The Dialog

Moviegoers walk out of the theater silently, some crying, after watching the first showing of "The Passion of the Christ" at Regal Peoples Plaza Cinema 17, in Glogow, Del., Feb. 25. Mel Gibson's dramatic production on the last 12 hours of Christ's life on earth opened nationwide on Ash Wednesday.

they believe it to the tune of 98 percent. In all my life in polling, I've never seen

Continued on Page 21

### WASHINGTON Court weighs 'under God' in pledge and whether parent can sue over it

The crowds outside the Supreme Court March 24 waged shouting matches over whether the Pledge of Allegiance should mention God. But inside the courtroom the justices seemed most concerned with whether a California man even has the legal right

to seek the change on the grounds that it harms his daughter to be exposed to the words "under God." Arguing his own case against the Elk Grove Unified School District, California physician and lawyer Dr. Michael Newdow told the court that even though he does not have primary custody of his daughter he has a right not to have his atheist beliefs demeaned in her eyes by a school exercise that refers positively to the existence of God. Justice Anthony Kennedy in particular seemed to

struggle with why Newdow thinks he has the right to bring the claim that the pledge violates the Constitution. Kennedy said Newdow was asking the court to exercise "breathtaking power" in deleting the words "under God" from the pledge. He asked Newdow if he had considered the common sense conclusion that his daughter would be the subject of a public outcry if "God" was removed from the pledge. And, he said, it is a dispute with which she "probably doesn't agree." — CNS

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## Not your ordinary CEO: U.S. bishops to begin meetings with pope

### Visits to pontiff, tombs of Sts. Peter and Paul seen as 'spiritual pilgrimage'



CNS file photo

Pope John Paul II meets with a group of French bishops during their "ad limina" visit to the Vatican Feb. 27. U.S. bishops began to make their visits to Pope John Paul II in late March. The encounters, which occur every five years for heads of dioceses, combine prayer, pastoral planning and personal conversations with the pontiff.

By John Thavis

VATICAN CITY (CNS) — U.S. bishops began their "ad limina" visits to the Vatican in late March, a series of encounters that combine prayer, pastoral planning and personal conversations with Pope John Paul II.

Conducted by regional groupings over the next 10 months, the visits will represent the most exhaustive review of Church life in the United States since the sex abuse crisis erupted into a national scandal two years ago.

But while the pope is expected to speak about priestly sex abuse, the agenda for the "ad limina" visits is

much broader than that. Diocese by diocese, the meetings will take the pulse of sacramental life, vocational trends, liturgical developments, religious education and a host of other areas.

The visits are made every five years, and their name comes from the Latin phrase "ad limina apostolorum" (to the thresholds of the apostles), a reference to the pilgrimage to the tombs of Sts. Peter and Paul that the bishops are required to make.

From the outside, "ad limina" visits may look a lot like branch managers being called to the head office. The bishops say that's not the mood on the inside.

"We're actually looking at it as a spiritual pilgrimage. The first thing is visiting the tombs of the apostles, and the second is spending time with the pope. Those are the priorities, although visiting the Vatican congregations is an important exercise in communion," said Australian Bishop Michael Putney of Townsville, who was in Rome for his "ad limina" visit in mid-March.

Denver Archbishop Charles Chaput, O.F.M. Cap., and his assistant, Auxiliary Bishop José Gomez, S.T.D., are scheduled to make their ad limina visit May 3 through June 5.

Because of his frailty, Pope John Paul's participation in the visits has lessened in recent years. Unlike previous visits, this time U.S. bishops cannot count on concelebrating Mass

with the 83-year-old pontiff or having lunch with him in his private apartment.

The pope still greets the bishops as a group and either delivers a talk or hands them the text. He still takes the time to meet with each bishop individually, although these encounters often last less than the standard 15 minutes of previous years.

Especially for bishops on their first "ad limina" visit, the papal audience is an important moment. Typically, the pope listens more than he talks, but intersperses enough detailed questions to amaze some of his guests.

"We talked a quarter of an hour. He was very clear-minded and put questions to me, even recalled my predecessor and their days as students together. I explained to the pope the problems we have in Holland, and he was very interested in what we're doing to re-evangelize society. He had a big map of Holland in front of him," said Dutch Bishop Willem Eijk of Groningen, who met the pope in early March.

"It was very short, of course, but I found it very exciting to have, for the

first time in my life, the possibility of speaking face-to-face with the successor of Peter," Bishop Eijk said.

Media attention on these visits frequently focuses on problem areas, and the pope is sometimes depicted as a tough CEO who dishes out criticism. In fact, the pope takes care to highlight the positive as well as the negative, and generally he's very encouraging to the bishops.

Vatican sources said the pope's speeches to U.S. bishops are likely to cover a wide range of issues, including:

- Pastoral challenges in the wake of the clergy sex abuse crisis.
- The bishop's role as teacher and a figure of doctrinal unity.
- Formation and selection of priesthood candidates.
- Evangelizing in a pluralistic society.
- Pro-life issues like abortion, euthanasia and genetic experimentation.
- The importance of the Eucharist and proper liturgical celebration.
- The ongoing tensions between the clerical and lay role, along with the

Continued on Page 21

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**Location:** St. Mary's, Littleton. Ave Maria room

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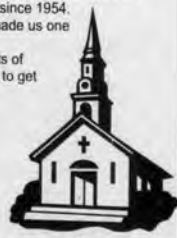
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## Finding Christ in a child



From back clockwise: Jacob, Deacon Nusse, Yanula, Sarah, Dominic, Christina

By Deacon John Nusse

"I will never forget you." This reminder of God's providential care is the focus of our Lenten journey in 2004. The words of the prophet Isaiah speak powerfully to us: "Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you" (Isa 49:15).

As a family, my wife, my children and I have cared for many children in our home over the past several years. It has been our experience that these youth have been broken in many ways: physically, mentally and spiritually. In some cases, they have been broken to the point of simply losing the will to live.

Yet, in them, we see an aspect of our society that directly calls us to conversion and should call us all to

action in some way. We all have a responsibility to one another: to care for each other out of respect for the dignity that every person — from conception to natural death — deserves.

I would like to share an experience that could not more clearly exemplify both God's promise and this notion of responsibility for one another.

It is late in the evening and we receive a phone call about children in need of a home — tonight! These children came to someone's attention because an infant had been "discovered."

How is an infant simply discovered?

Apparently, the mother went through nine months of pregnancy without anyone knowing she was pregnant. Then, she gave birth in her family's home without anyone knowing she had given birth. She then put the newborn infant into a cardboard box, covered it and put it in a closet without anyone knowing. Another family member discovered the box nearly two days later.

How, in our world today, especially in our society, in our own city, can a person go through so much pain and anguish, both mother and child, without anyone knowing?

I pray for the child and for the mother, but I especially pray for all of us. The tragedy is that there are similar situations every day. What is more, many times we are not willing to recognize what is happening.

Is it because we do not want to "get involved"? Is it because we are so wrapped up in our own lives that we do not recognize our unity with those around us? Or do we just assume — or hope — that someone else will surely take care of what we should do?

All around us, children — born and unborn — need our attention, our love, and, perhaps, even our intervention.

The 18th-century English statesman Edmund Burke said, "It is necessary only for a good man to do nothing

for evil to triumph." If we are truly Christians, living true conversions, we must live out our responsibility to love one another. Our call to conversion should also be a call to action.

We do not all encounter people or children in such desperate situations, but we all interact with others. This is where Christ calls us to be his presence to each other and, especially, to children. It takes the presence and strength of Christ in our lives to take action when we know in our hearts we should, even as our own weakness tells us it would be easier not to respond.

Taking an interest, showing someone there is love for him or her, sharing with those who need a hand-up or guidance, or, perhaps, reporting something that we know merits a phone call, all require the presence and strength of Christ. Taking action cannot only change a child's life forever but also might change our lives and relationships with Christ, who can be found in the face of a child forever.

As for the infant that was "discovered," miraculously he did survive and appears to be healthy. But this is only through the grace of God and as a fulfillment of his promise to us: "I will never forget you."

Deacon John Nusse is assigned to Our Lady of Fatima Parish in Lakewood. He is a carpenter. He and his wife Yanula have four children, three are biological and one is adopted. They have cared for more than 40 foster children over the last six years.

Healing  
Our  
Hearts

Lenten  
Reflections



## Children's advocate to address First Friday Forum April 2

Sister Lavonne Guidoni, S.C.L., a children's advocate for many years, will speak at the First Friday Forum April 2, beginning with Mass at 6:45 a.m. in the chapel at the John Paul II Center, 1300 S. Steele St. in Denver.

The nun is a sister of Charity of Leavenworth. She

has worked with children in the Denver community for more than 50 years. She currently works in development at Mount St. Vincent Home, a residence for abused and neglected children.

Admission to the First Friday Forum is free and open to all, but donations will be accepted at the

continental breakfast to help offset costs.

The First Friday Forum has been organized by lay people, and is co-sponsored by the Catholic Foundation, the Communications Office of the Archdiocese of Denver, the Knights of Columbus and Legatus of Colorado.

## A nation-defining election

Not all presidential elections are equal. It made a lot of difference to America's future that Andrew Jackson beat John Quincy Adams in 1828, that Abraham Lincoln bested Stephen A. Douglas in 1860, and that the twentieth century's two most influential presidents, Franklin D. Roosevelt and Ronald Reagan, topped Herbert Hoover and Jimmy Carter, respectively. Conversely, it's not easy to see that the Republic was decisively affected by James Polk's victory over Henry Clay in 1844, Samuel Tilden's disputed loss to Rutherford B. Hayes in 1876, or the seesaw between Grover Cleveland and Benjamin Harrison in 1884, 1888, and 1892.

The presidential election of 2004 will be another nation-defining fork in the road, a decision with enormous historical consequences.

Beneath the blizzard of rhetoric in recent months, two issues of grave importance have surfaced. The parties, the candidates, and the American people seem deeply divided on them; the coveted "middle ground" is going to be hard to find. (Indeed, in the months ahead, there will be several occasions to remember something I first heard in Texas: "The only things in the middle of the road are yellow stripes and dead armadillos.")

The first great issue in this election is the choice between the world imagined by "September 10 people" and the world imagined by "September 12 people."

For September 10 people, what happened on September 11, 2001, is best understood as a crime — crime on a vast, unprecedented scale, to be sure, but crime nonetheless. On this analysis, the appropriate response to the crime of September 11, and the way to prevent such criminal acts in the future, is through more vigilant and effective police work, Al-Qaeda and similar terrorist organizations should be dealt with in about the same way we deal with international criminal organizations: through enhanced intelligence, interdiction strategies, and the use of international legal institutions. It's not unlikely that September 10 people would find sympathy for their views among many Europeans.

For September 12 people, September 11 was an act of war. Its purpose was what an enemy's purpose always is in war: to break the opponent's will and thus force the opponent to surrender. The appropriate response to an act of war, September 12 people argue, is war: the use of proportionate and discriminate military force to defeat the aggressor and those who support



George  
Weigel

The  
Catholic  
Difference

aggression, to deter future predators, and to restore the necessary minimum of order to world affairs. September 12 people agree with September 10 people that the U.S. needs better intelligence-gathering and analysis; but September 12 people are inclined to use that intelligence to take the battle, forcefully, to the enemy, whom they understand as a combatant, not a criminal.

The second great issue underlying the 2004 campaign involves the nature of freedom. Is freedom a means to satisfy personal "needs"? Or does freedom have something to do with moral truth — with goodness? Is freedom doing things "my way"? Or is freedom doing the right thing for the right reasons in the right way, as a matter of habit (which is another name for "virtue")? Once again, the parties, the candidates, and the nation seem sharply divided here.

The abortion debate, the struggle to define moral and legal boundaries for the development of biotechnology, and

the question of a Federal Marriage Amendment are all expressions of this more fundamental division over the nature of freedom. If the argument for freedom as personal willfulness ("my way") prevails, it seems likely that abortion will remain unrestricted, the biotech industry virtually unregulated, and "marriage" will mean, eventually, any configuration of (perhaps any number of) consenting adults. If the argument prevails that freedom means freely choosing what we can know to be morally good, there may be a real chance to accelerate the building of a culture of life in America.

In President Kennedy's last speech, the morning before he died, he told the people of Fort Worth that America is "the keystone in the archway of freedom." Forty years later, the two great questions before the Republic are, what is that freedom, and how shall we defend it? A lot of 21st century history will turn on how the American people answer those questions on November 2.

George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C. Weigel's column is distributed by the Denver Catholic Register, the official newspaper of the Archdiocese of Denver. Phone: 303-715-3123.

# CateQuiz'em

*Polycarp is sometimes described as belonging to the "sub-apostolic" age. What is that?*

By Dominic Campisson  
In February the Church remembers the martyr Polycarp. This quiz takes a look at his life.

**1. When did Polycarp live?**  
a. The first and second centuries;  
b. The third century;  
c. It is unknown, but likely the fourth century.

**2. What clerical rank did he hold?**  
a. Presbyter or elder (priest);  
b. Bishop;  
c. Cardinal.

**3. Authorship of this letter is ascribed to Polycarp:**  
a. The Epistle of St. Polycarp;  
b. Hermes and the Good Shepherd;  
c. The Letter to the Galatians.

**4. Polycarp is associated mainly with this city:**  
a. Smyrna;  
b. Corinth;  
c. Thessalonica.

**5. Polycarp is addressed (and mentioned) in some letters of this early bishop and martyr:**  
a. St. Ignatius of Antioch;  
b. St. Ignatius of Loyola;  
c. St. Ignatius of Hippo.

**6. Polycarp described the heretic Marcion in these strong words:**  
a. "An inappropriate fellow";  
b. "The firstborn of Satan";  
c. "Marcion Schmarcion."

**7. St. Irenaeus wrote of Polycarp's association with this apostle, believed to be the last one to die:**  
a. Peter;  
b. Judas;  
c. John.

**8. Polycarp is sometimes described as belonging to the "sub-apostolic" age. What is that?**  
a. The period before the apostles lived;  
b. The period when people who had personally met the apostles still lived;  
c. The period when people who had never met the apostles lived.

**9. Polycarp visited Rome to discuss this issue with Bishop Anicetus:**  
a. The different dates Easter was observed between Asia and Rome;  
b. The lack of a liturgy in the Greek language;  
c. The fact that Christianity was

legal only for Romans.

**10. He was arrested upon his return home. Why?**  
a. His chariot had broken the speed limit;  
b. Because being a Christian was against the law;  
c. Because he had fomented the Christians to revolt.

**11. His behavior toward his captors was unexpected in that:**  
a. He, though 93 years old, fought them to a standstill;  
b. He greeted them and shared a meal with them;  
c. He cut off their ears.

**12. Polycarp refused to renounce Christ, saying he had:**  
a. "No need to worry as I have tons of life insurance";  
b. "Only been kidding about the religion thing";  
c. "Served Christ for 86 years."

**13. Tradition gives a rather mundane reason why Polycarp was not fed to wild beasts:**  
a. The herbivorous hippos refused to bite him;  
b. They got confused by his name and thought he was fishy;  
c. The games were over for the day and the animals locked up.

# the Saints *by Luke*

## NICETAS, BORN IN THE EIGHTH CENTURY, BITHYNIA, HIS FATHER ENTERED A MONASTERY A FEW YEARS AFTER HIS MOTHER DIED WHEN HE WAS A WEEK OLD AND HE WAS RAISED IN THE MONASTERY. HE BECAME A MONK AT MEDIKION AT THE FOOT OF MT. OLYMPUS, WAS ORDAINED IN 790 BY ST. TARASIOS, AND IN TIME BECAME ABBOT. WHEN NICETAS AND A GROUP OF OTHER ABBOTS REFUSED THE DEMAND OF EMPEROR LEO THE ARMENIAN THAT THEY RECOGNIZE THE INTRUDED THEOPOTUS AS PATRIARCH OF CONSTANTINOPLE, NICETAS WAS EXILED TO ANATOLIA, WHERE HE WAS SUBJECT TO ILL TREATMENT. WHEN HE WAS BROUGHT BACK TO CONSTANTINOPLE, HE ACCEPTED THEODOTUS AS PATRIARCH AND WAS RETURNED TO HIS MONASTERY. HE SOON REPENTED PUBLICLY, WITHDREW HIS ALLEGIANCE TO THE PATRIARCH, AND DENOUNCED ICONOCLASM. NICETAS WAS EXILED TO THE ISLE OF GLYCERIA IN 813, RELEASED WHEN MICHAEL THE STAMMERER BECAME EMPEROR IN 820, AND LIVED AS A HERMIT NEAR CONSTANTINOPLE UNTIL HIS DEATH THERE IN 824. HIS FEAST IS APRIL 3.



**14. He was then ordered to die in this way:**  
a. He was to be quizzed to death;  
b. He was to be burned;  
c. He was to fight in the senior fishing tour.

**15. Polycarp was eventually stabbed to death. Why?**  
a. The flames had mysteriously not come near him;

b. He was annoying the jailers;  
c. The Greeks misunderstood the meaning of the Roman police force's name, con-stabulary.

**ANSWERS: 1a, 2b, 3a, 4a, 5a, 6b, 7c, 8b, 9a, 10b, 11b, 12c, 13c, 14b, 15a**

## LETTERS

### Clarity for Confused Catholic Voter

Regarding the Feb. 18 letter to the editor from "Confused Catholic Voter," perhaps the best answer to his confusion was printed directly below his letter, i.e., the Web site of the Denver Archdiocese (www.archden.org). If he will refer to several of Archbishop Chaput's "Pastoral Letters," "Reflections and Statements," "Newspaper Columns" and "Other Writings and Addresses," many of which have been printed in the *Denver Catholic Register*, the archbishop very clearly guides us through the morass of confusion regarding the ultimate, "intrinsic evil of abortion," compared to other evils of our society.

Marian Elizabeth Tesitor  
Longmont

### Correction

In the Feb. 18 issue of the *Denver Catholic Register* was a very good article about Msgr. Bosetti. He was a good family friend and it is always fun to read about him.

My disappointment in the article was the misspelling of my uncle's name.

Father Richard Hiester is "ie" rather than "ei." He was a priest in Denver for over 50 years and his name should be known well enough not to be misspelled.

Karen Glassman  
Denver

### Catholic bashing in the media

Recently a Denver newspaper carried a story and photo about a man who had allegedly been molested by a lay worker he met at a Catholic camp several years ago. The story and photo covered nearly

the entire front page of the paper.

I have seen and heard perhaps a hundred negative stories about Catholic priests and bishops in the past couple of years, yet little about public school teachers, Protestant ministers or others in authority who may have molested young children.

In the past, a few priests have committed sins against children. But they have been found and removed. Some are in jail. Further, our bishops have taken strong actions to identify men who may have such tendencies before they are allowed to enter seminaries. Everyone who has contact with children in our churches, Church programs and Catholic schools must undergo a thorough background check and attend a comprehensive class.

We as lay Catholics can do our part. First, voice our disapproval to the media when they continue to harp on our clergy. On Sunday, when your pastor greets you, tell him that you support him and all of the clergy. Our priests and bishops need our support and confidence.

Ken Glaser  
Denver

### Powerful witness

It's a powerful thing when a Church leader speaks out and challenges us to follow the Gospel teachings of Christ more closely. Bishop Gomez did just that in his March 17 column, "Anti-immigrant prejudice poses threat to American way of life." He wrote that Catholics "have a special duty to speak up when we see (anti-immigrant prejudice) happening" in our community.

His column appeared next to the

feature story about "Passion" star Jim Caviezel accepting the *Imago Dei* Award for the popular film. The story tells of Caviezel's challenge to future priests. Speaking to seminarians, he said, "People ... want to see Jesus in you. We, the laity, need our priests to challenge us to boldly preach an unpopular Gospel in-season and out-of-season."

Bishop Gomez, in his column, is showing us what Jesus was all about. He shows that he has the courage to speak up when he sees an injustice that is harming God's children in our community. But, Bishop Gomez is not alone.

Several weeks ago, some parishioners walked out of a Mass in a Denver church. The priest giving the homily was speaking about the justice and charity we owe to immigrants.

He, like Bishop Gomez, was taking a stand for the poor and the outsiders among us. The priest's message, like Bishop Gomez's, was unpopular and seemed to make many feel uncomfortable. I thank Bishop Gomez, the priest and Caviezel for reminding us who Jesus was, why Jesus was executed, and what we are called to do as we attempt to imitate Christ.

Jim Tuka  
Westminster

### What I saw in 'The Passion' film

I experienced "The Passion of the Christ" today together with many others. I saw the great love and goodness of Jesus. I saw, too, all the hatred of hell in that bloody, brutal beating of Jesus. I couldn't help reflecting on the thought that the person being so viciously beaten was the Son of God, was our incarnate God, and

that he suffered such ignominy, hatred, ridicule and pain for you and me.

His desire for us was stronger than his pain. In that movie we can witness again the goodness and love of Jesus and what he endured for us.

I call it an "experience" because, in that movie, we live and share with Jesus the agony and vicious treatment by diabolical agents. Clearly "The Passion of the Christ" is an enactment of the goodness, patience and suffering of Jesus and all the hatred of Satan. That conflict in His passion is a vivid portrayal of what our life really is.

The eternal drama of life is the conflict between the love of God and the hatred of Satan carried out in our daily lives deep within the heart of each individual for our immortal soul. Its resolution has eternal consequences.

Leonard J. Langenderfer  
Denver

### Letters to the editor

Letters should be no more than 250 words and should include the writer's name, address and telephone number. E-mailed letters should be pasted into the body of the e-mail, rather than sent as an attachment. We rely on our readers to recognize that the opinions expressed in letters are not those of the editorial staff. Letters containing plainly mistated facts, misinformation or libelous statements will not be printed. Unsigned letters will not be printed. Letters will be edited. Send letters to: Editor, Denver Catholic Register, 1300 S. Steele St., Denver, CO 80210 or fax to 303-715-2045. E-mail us at: editor@archden.org

Visit the Archdiocese of Denver website at [www.archden.org](http://www.archden.org)

## Colorado bishops host state legislators at annual luncheon

The Colorado Catholic Conference, the state-level, public-policy agency operated jointly by the Archdiocese of Denver and the Colorado Springs and Pueblo dioceses, hosted state legislators during its annual Legislative Luncheon, held March 25 at Maggiano's Little Italy in downtown Denver. Pictured from left are Pueblo Bishop Arthur Tafoya, Colorado Lt. Gov. Jane Norton and Denver prelates Archbishop Charles Chaput, O.F.M. Cap., and Auxiliary Bishop José Gomez, S.T.D.



## Arrupe Jesuit High School event funds student tuition assistance

A fly-fishing trip for four, an Avalanche hockey stick signed by the team and a "Top Gun" experience will be among the live auction items available at an upcoming event to benefit Arrupe Jesuit High School.

Arrupe is part of the Cristo Rey network, a national association of high schools that provide quality Catholic, college preparatory education to young people, mostly from low-income families.

When the high school opened last August, Arrupe President Father Steve Planning, S.J., said the school

represents an affordable Catholic high school alternative for inner-city young people.

Arrupe Jesuit High School, located at the former Holy Family Grade and Middle School in northwest Denver, is named for Pedro Arrupe, the 28th Superior General of the Society of Jesus.

The co-ed high school is known for its corporate work-study program that gives students real-life experience in the business world. Moreover, the program allows students to earn money to help pay for their education.

At least 15 corporations now participate in the work-study program. Students work in a variety of industries, including banking, health care, law and architecture.

The upcoming benefit, called "Back to School Night," will be Friday, April 30 at the school, 4343 Utica St. in Denver. Proceeds will benefit students who need tuition assistance.

The program begins with an appetizer hour at 6:30 p.m., followed by a Super Silent Auction at 7:15 p.m. Dinner is at 7:30 p.m. The main program and live auction for prizes such as the Avalanche hockey stick start at 8:15 p.m.

Entertainment will be provided by The Nacho Men. Dress for the evening is business casual.

The following sponsorships are available: Silver Sponsor, \$10,000; Dean's List Sponsor, \$5,000; and Honor Roll Sponsor at \$2,500. Individual tickets are \$150. If interested in sponsorships or tickets, call 303-455-7449.

With its opening last year, Arrupe Jesuit High School became part of a larger Jesuit educational tradition in the Denver area along with Regis University and Regis Jesuit High School, both founded in 1877.

Arrupe is the 47th Jesuit college preparatory high school in the United States. Other schools in the Cristo Rey Network are in Chicago, Los Angeles, Austin, Texas, and Portland, Ore.

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## CD by Littleton church to be featured on Colorado Spotlight

The Chancel Choir and Chamber Orchestra of St. Mary Church in Littleton produced a compact disc of Handel's "Messiah" that will be featured on the public radio program "Colorado Spotlight" (KVOD 90.1 FM) on April 6 at 7 p.m.

Host Charlie Sampson will play the CD in its entirety as well as interview St. Mary Musical Director Matthew Loucks on the production of the CD and on the historical interpretation of the work, which was performed on 18th century instruments.

To purchase a copy of the CD, send a \$15 check to: St. Mary Catholic Church, Attn: Music, 6853 S. Prince St., Littleton, CO 80120.

## Catholic Daughters offering graduate scholarships

Catholic Daughters of America is offering two graduate scholarships: first place, \$3,000; second place, \$1,000. Scholarships will be awarded to people who have completed undergraduate studies and who are enrolled in a graduate program at a college or university. If interested, additional information may be obtained by calling Catherine Schmitz, 303-969-9821. Deadline: postmarked by May 1.



# Holy Family hosts track meet at newly dedicated complex



Photo by James Isaac/DJR

Third from left, Holy Family's Amber Danzl, anchoring the girls 400-meter relay. Clear Creek won the relay.

By Ed López

On the surface, it appeared to be a typical high school track meet.

Before the formal start of competition, groups of athletes stretched, clumps of runners jogged around the track, a string of springy long-jumpers took practice runs and supple athletes sought to clear the high-jump bar.

For Holy Family High School, the occasion was special, however, as it hosted its first home track meet March 23. An anonymous donor financed a new, eight-lane track — the St. Jude Track and Field Complex — with a price tag of \$400,000.

"We gather today to celebrate the exuberance of youth and spirit of competition," Franciscan Sister Mary Rose Lieb, the school's principal, said during the dedication.

Sister Lieb also thanked Amato of Denver, the garden décor company, for donating a statue of St. Jude that was placed at the southwest entrance to the new track. Coincidentally, Amato of Denver and Holy Family High School were founded the same year — 1922.

In his blessing Father John McCormick, pastor at Nativity of Our Lord and a member of the school's

board of trustees, reminded students that St. Jude's holiness was a gift of Christ.

"Help us to do Your will and to share our gifts, not only here on this athletic field of competition but in that we do each day," he said as his blessing continued.

"May those who pursue excellence in this arena bring honor to Your name, may they find the courage to persevere in the face of challenge, and may You bless them with the humility and grace of true champions," he said in conclusion.

Aside from Holy Family, other schools competing in the track meet were Faith Christian, Middle Park, Ridgeview Academy, Clear Creek, Sheridan and Bishop Machebeuf.

The Holy Family boys team won first place with 122.5 points. Second-place boys team honors went to Ridgeview with 112 points. Middle Park boys placed third with 97 points.

Holy Family girls took third place with 92 points, following second-place Faith Christian's 154 points and first-place Middle Park's 156 points.

# Churches to co-sponsor living wage forum at Fort Collins church

The Social Justice Committees at St. Joseph Catholic Church, St. Elizabeth Ann Seton Church and Plymouth Congregational Church will co-sponsor a forum, "A 'Just Wage' or Just a Wage, on April 1 from 7 p.m. to 9 p.m. in the Parish Hall (church basement) at St. Joseph Church, 101 N. Howes St. in Fort Collins. This event is free and open to the public.

Sister Mary Alice Murphy, O.L.V.M., coordinator for the Social Justice Committee at St. Joseph Church,

will be the moderator and will present a theological view for the presentation. Alexandra Bernasek, an economics professor at Colorado State University; Carey Hewitt, owner of The Cupboard; John Knezovich, a certified public accountant; and Ashley Hood, a participant at Project Self Sufficiency, will present and discuss all perspectives of the living wage issue. This will include firsthand experience with the struggle of managing a household on a low wage,

local and global issues, the businessman's perspective on the advantages of paying a fair wage to employees, and the perspective of potential drawbacks from the business perspective.

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## Symposium speakers address end-of-life care from moral, medical perspectives

By Mimi Eckstein

Some 200 people attended the 2004 Archbishop's Symposium on "Compassionate Care at the End of Life" March 22 at St. Anthony Central Hospital.

In his opening remarks, Archbishop Charles Chaput, O.F.M. Cap., spoke of the critical need to address care of the terminally and chronically ill from a Catholic healthcare perspective.

Archbishop Chaput's recognition of the importance of the topic reiterated the definitive teaching Pope John Paul II made to the International Congress of Life March 20 on "Life sustaining treatments and the vegetative state."

"In particular, I want to emphasize that the administration of water and food ... always represents a natural means of preservation of life, not a medical treatment," the pope said.

"Its employment is therefore to be considered, in principle, proportionate and ordinary, and as such morally obligatory," he added.

In his talk, "Palliative Care Addresses the Demands of Social Justice," Archbishop's Symposium speaker Father Gerard Beigel, S.T.D., a local seminary professor, explained Catholic moral teaching on the difference between directly causing death and accepting death as a natural process of life. Father Beigel referred to the pontiff's recent teaching on nutrition and hydration as an "ordinary means" — not extraordinary means — to sustain and preserve life in the case of the person in a coma.

Euthanasia is the deliberate attempt to take human life, Father Beigel said. It can be accomplished by a direct action or an omission. The deliberate thought process to accomplish euthanasia is four-fold:

- Set the goal to take one's own life or to assist in taking another's life.
- Plan how to achieve the goal.
- Select a means to achieve death (includes

intention and choice).

- Employ various powers to execute the action and achieve the goal.

Father Beigel said it is the "choice and the intention that makes one a killer." He used the example of theft to make his point: If one makes the choice and has the intention of stealing, then one is a thief.

The proper way to treat someone who is terminally or chronically ill is to provide pain relief, love, food and water, comfort, cleanliness and ordinary care. Father Beigel said there is no moral requirement to medically delay death when it is imminent.

Father Beigel also addressed social justice and government law. The two principles he emphasized were the sanctity of human life and the sanctity of freedom.

The state has a right and a duty to protect the life of society's most vulnerable and weak, the priest said. Legalizing euthanasia would severely compromise the protection of the chronically ill and those at the end of life. Statistics from the Dutch experience over the last 30 years demonstrate this claim, Father Beigel said. In Holland it has been reported that 50 percent of physicians initiate discussion of euthanasia with their patients and 50 percent of euthanasia cases have not been reported to authorities. The Dutch experience shows, Father Beigel said, that there is no way to regulate the killing of people without their consent when euthanasia is legalized.

Dr. William Toffler, co-founder of Physicians for Compassionate Care and a professor of medicine at Oregon Health Sciences University, gave a brief background to Oregon's "Death with Dignity Act." He noted serious flaws in the law, including:

- Information on euthanasia is received only through doctors self-reporting.

- When depression is treated, half the patients change their minds about euthanasia.

• Do Not Resuscitate Orders (DNR) affect quality of care. Mortality rates are higher for patients with these directives.

- Pain control, the driving force to enact an assisted suicide law in Oregon, is not the overriding reason patients seek euthanasia.

The Oregon law has revealed the following, Toffler said: People who say, "I want to die" might really mean, "I feel useless." When a person says, "I don't want to be a burden" they might actually be asking, "Am I a burden?" When someone says, "I might as well be dead" they might mean, "(I feel) no one cares for me."

Toffler said lessons learned from the Oregon law and other attempts to legalize euthanasia in the United States include:

- All social engineering is preceded by verbal engineering: "Death with Dignity," "Choice in Dying."

- Most media (television, entertainment, arts, news) favor "choice."

- Creating fear is important to social change: "You will be trapped on machines."

- The slippery slope is real given the Dutch experience where people are killed without their consent.

Hope for change exists in that more people are aware of society's moral chaos, Toffler said. Medical technology is doing its part to convert the hearts and minds of people through four-dimensional ultrasounds and other advancements, he said. And media avenues such as Web sites are informing the general public about life issues. Most gratifying though, Toffler said, are the many people engaged in prayer and fasting who embrace the teachings of the Catholic Church on the sanctity of human life and courageously uphold and share them.

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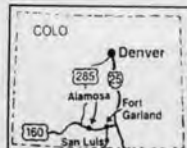
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# Easter Holiday

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CNS photo courtesy Catholic Communication Campaign  
Raphael fresco featuring the risen Christ from the Vatican's "Sala della Segnatura" is among the artwork presented in "The Face: Jesus in Art," a two-hour program to be released in April on PBS stations nationwide. The multimillion-dollar production was funded in part by the Catholic Communication Campaign. See story Page 19.

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### HOLY WEEK SCHEDULE

- Chrism Mass** • Tuesday, April 6, 2004 at 11:00 am \*
- Holy Thursday** • April 8, 2004 at 5:30 pm - Evening Mass of the Lord's Supper \*
- Good Friday** • April 9, 2004 at 12:00  
Noon - Stations of the Cross  
3:00 pm - Liturgy of the Lord's Passion \*
- Holy Saturday** • April 10, 2004 at 9:00 pm - Easter Vigil \*
- Easter Sunday** • April 11, 2004  
6:30 and 8:30 am - Mass  
10:30 am - Mass with Very Rev. Philip S. Meredith, V.F., Pastor  
12:30 pm - Bilingual Mass  
6:30 pm Mass \*

\* Celebrant: Archbishop Charles J. Chaput, O.F.M., Cap.

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## Mother Cabrini Shrine Holy Week Schedule

- Wednesday Reconciliation Service, 7:00 p.m.
- Holy Thursday Liturgy, 7:00 p.m.
- Good Friday Reflection of the Seven Last Words, 12 p.m.  
Quiet Reflection  
Solemn Liturgy of the Passion, 2:00 p.m.
- Holy Saturday Easter Vigil 9:00 p.m.
- Easter Sunday Liturgy, 7:30 a.m.  
Liturgy, 11:00 a.m.



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## EASTER HOLIDAY

## Popular Tenebrae service scheduled for Good Friday at St. Mary, Littleton

### Church plans Colorado premiere of timely Old Testament oratorio April 23

By Ed López

St. Mary Catholic Church in Littleton will present its widely praised candlelight Tenebrae service on Good Friday, and later in April will feature the Colorado premiere of Handel's "Judas Maccabaeus," based on the Old Testament war hero.

Nearly 1,700 people attended last year's Tenebrae service, which consists of Scripture readings with musical "reflections" that together make up "lessons."

After each lesson, a candle is extinguished until the service concludes in complete darkness. The name "Tenebrae" is taken from the Latin word meaning shadows or darkness.

The lessons in the service begin with the Last Supper and conclude with Christ's crucifixion and death.

"Given all the attention that the new movie 'The Passion of the Christ' is receiving, I thought the entire diocese might like to know about the musical rendition of the Passion of Christ that we celebrate at St. Mary's," said Matthew Loucks, musical director and conductor.

"We usually have people walking out of the church in dead silence, unable to talk, because it's quite spectacular," Loucks added.

After the service, there will be Veneration of the Cross and private devotion, during which the St. Mary Men's Schola will perform Gregorian Chant, hymns and sacred motets.

"The veneration was added because people felt that they needed to do something after the service,"

Loucks said.

Father David Blue Jacket, pastor at St. Mary, will read the scriptural passages during the service. The choir will sing a variety of hymns as part of the musical reflections that follow each reading.

"The orchestration of the piece is just glorious," Loucks said. "The music is painting the background of the scenes. It really augments the texts very well."

Because attendance is expected to be large, the church doors will open at 6:30 p.m. on April 9. Prelude music will be performed before the Tenebrae service begins at 7:30 p.m. Admission is free.

The April 23 presentation of "Judas Maccabaeus" will mark the first time that the entire oratorio is performed in Colorado. Musical instruments and replicas from the 18th century will be used to give the performance an added flavor of Handel's original performance version.

Loucks said "Judas Maccabaeus" is Handel's second most popular oratorio after "Messiah."

"It has a whole different set of musical gems," he noted.

In addition, Loucks said the performance is timely in light of recent world events in which the terms "holy war" and "fighting for God" are often invoked.

Judas Maccabaeus was the third son of the priest Mattathias and the first leader of the revolt against the Seleucid kings who persecuted the Jews. The son eventually led his followers to victory in recapturing the Holy Land and the Temple in Jerusalem.

Father Patrick Dolan of St. Rosa of Lima Parish will



Matthew Loucks, left, musical director and conductor at St. Mary Catholic Church in Littleton, guides the church choir through rehearsal. The choir plays an important role in the upcoming Tenebrae service at the church as well as in a sweeping Old Testament oratorio later in the month.

sing the part of Judas Maccabaeus. The St. Mary Chancel Choir provides the voices for crowd scenes and performs the reflections to music by the St. Mary Chamber Orchestra.

The oratorio will have reserved seating and is set to begin at 7:30 p.m. April 23 at St. Mary, 6853 S. Prince St. Admission is \$10 for adults and \$8 for seniors and students.

For tickets, call 720-283-4735. For more information, visit the St. Mary Web site at [www.stmarylittleton.org](http://www.stmarylittleton.org) and click on the "Music" heading on the home page.

## Vincentian Volunteer from Kenya sees spiritual, social poverty in U.S.



Kenyan Matias Onalo leads a class at Loyola School.

By Wayne Laugesen

Matias Onalo grew up poor in Busia — a poor city in the impoverished country of Kenya, surrounded by other impoverished countries of Africa.

"All of my life I've been surrounded by poverty," Onalo said.

As an adult with a college degree and prospects of making professional wages, Onalo decided to move to Denver last year. But he didn't come here to improve his plight and escape African poverty in order to enjoy the so-called American dream. Rather, he came here looking for poverty in a country he believes is more impoverished, in at least three ways, than his native Kenya.

"I came to Denver to work among the poor," said Onalo, 30, who landed here after signing up with the Colorado Vincentian Volunteers, a Catholic organization that helps homeless and poor youth and adults, victims of violence and their perpetrators. "Joining the Vincentian Volunteers gave me an opportunity to see how the poor struggle here and to share my culture with them."

Conventional wisdom holds that America's poorest are better off than average citizens in underdeveloped, economically disadvantaged countries such as Kenya. But Onalo doesn't see it that way.

"One amazing thing I saw here is that Denver has homeless people, living in the streets," Onalo

explained. "Nobody is homeless in Nairobi. We have people who live in slums, but they at least have a house. One can argue that the homeless here are worse off than the poorest of the poor in Nairobi, who at least live in the slums."

Those who fall through the cracks in Nairobi, unable to fend for themselves even in the slums, end up living and working in state rehabilitation centers.

"You do not see people living on the streets, begging for food," Onalo said. "It's unheard of."

Although Onalo believes some aspects of economic poverty are worse in the United States than in Africa, he said two other categories of poverty are far more severe in America than in Africa.

"Spiritual poverty and social poverty are a real problem here, from the perspective of one who grew up in Kenya," Onalo said. "My experience in the United States is that people here rush so much that they forget to pray. They yearn to hear the word of God, and for community prayer, but they're so driven by the culture to pursue consumerism and accumulation of a lot of things, that they don't have time to get closer to God. They're too busy for worship."

Consumerism and materialistic values, Onalo said, also explain what he calls the severe "social poverty" Americans suffer from.

"People here are friendly, but often they can't make time for each other," Onalo said. "I've met so many people who are desperately lonely, and there isn't someone who says 'hi' to them, or is even willing to talk to them. In Kenya, people are very social and they spend time with each other and enjoy one another. Wherever we are, or whatever we're busy with, we make time in Kenya to socialize and take genuine interest in how the other person is doing."

Onalo gave the example of a fellow Kenyan who's living and working in Telluride, Colo. — hundreds of miles from Denver. When the fellow Kenyan found out Onalo was living and working in Denver he dropped everything and came to Denver for a weekend to visit. And that, said Onalo, is perfectly normal behavior for a Kenyan.

"He didn't know me at all, and he came for the weekend," Onalo said. "People who saw us together couldn't believe it. We had just met, and they said we acted like best friends. We were told that it would be very hard for two people in the United States to connect just like that, and we thought it was ordinary."

Any time a Kenyan in the United States has found out that I'm here, they call and try to come by the house. I found out a Kenyan was living in Kentucky, so I took a bus and went to see him."

Onalo tries to relieve America's social and spiritual poverty by showing Americans, particularly young children, another way. He's had the full attention of children during his time in Denver, working as a teacher's aid at Loyola, a Catholic school with a mostly black student population.

"I teach them computers and I teach them a lot about my culture," Onalo explained.

To help alleviate social and spiritual poverty among adults, Onalo tells them to work hard during the week and slow down and smell the roses on weekends.

"Weekends should not be a time to get caught up on all the work you didn't get done during the week," Onalo said. "On weekends, people should slow down and be in touch with who they are and who they live with in the neighborhood. People should be visiting each other, knocking on their neighbors' doors and socializing with each other. To undo social poverty in America, people need to shed their fears and this sense that we should all just mind our own business."

Unfortunately, Onalo's efforts to relieve American poverty were short-circuited — at least temporarily — with the recent diagnosis of a tumor in one of his ears.

"The doctors here told me this type of cancer is a little bit new to them," Onalo said March 15, just before boarding a plane for Kenya. "I have a doctor in Kenya who has treated me before, and who's more familiar with this condition, so I'm going back to him for treatment."

Onalo said his condition isn't life threatening. When he recovers, he'd like to return to Denver to continue easing poverty and pain.

"Poverty is all over the world, whether you're in a rich country like the United States or some economically disadvantaged country in Africa," Onalo said. "The poverty is in different forms, and it's difficult to tell who's really better off. You may be suffering with forms of poverty you don't even understand as poverty, such as spiritual or social poverty, in a country that only understands accumulation of money. I desire to continue working to alleviate all forms of poverty, because I want to live in a world with less poverty someday."

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## EASTER HOLIDAY

# Christian artisans from the Holy Land seek to sell religious goods at area parishes



Photo by James Baur/DCR

Randa and George Bannouras with their goods at the Living the Catholic Faith conference in February.

American tourists, fearful of three and a half years of violence in the Holy Land, are no longer visiting Bethlehem in droves, so George Bannouras and his wife Randa, who are among the 120 Christian families of their area whose livelihoods are dependent upon tourism, have brought their handcrafted goods to Denver.

It worked well prior to Christmas when the Bannouras, who live just outside Bethlehem, sold religious goods made of olive wood from their homeland at kiosks in metro Denver malls. Their neighbors, without customers and unable to feed their families, were grateful to export their beautiful rosaries, religious statues, crucifixes and other Christian artifacts through the Bannouras.

"The people are now working, they are very happy," George said, adding that the artisans have asked the Bannouras to express their gratitude to the Denver community for its support.

The couple is hoping to repeat their success again, but this time they want to sell their goods at parishes after Sunday Masses. What they need are invitations.

"We need the priests' and parishioners' support," George said.

The Bannouras are currently selling their goods at the Cloister Cove, a Catholic goods shop at St. Thomas More Parish, 8035 S. Quebec St. in Centennial. They are seeking to place their products in other religious goods stores as well. Although they have had interest, nothing has been solidified.

Despite that, hope remains strong in the Bannouras, who just learned they are expecting their first child. The young couple is stepping out in faith not only for their own family business, which employs some 20 relatives and friends, but also for their neighbors, whose hopes they carry with them.

"The people there trusted me before, but now they trust me more," George said.

To contact the Bannouras, call 720-201-7193 or 720-859-0664, or visit [www.bethlehemhandicrafts.com](http://www.bethlehemhandicrafts.com).

### Archbishop Chaput's Holy Week schedule

**Palm Sunday Mass:** April 4, 6:30 p.m. at the cathedral

**Chrisr Mass:** April 6, 11 a.m. at the cathedral

**Holy Thursday, Mass of the Lord's Supper:** April 8, 5:30 p.m. at the cathedral

**Good Friday, Celebration of the Lord's Passion:** April 9, 3 p.m. at the cathedral

**Holy Saturday, Easter Vigil Mass:** April 10, 9 p.m. at the cathedral

**Easter Mass:** April 11, 6:30 p.m. at the cathedral

### Bishop Gomez's Holy Week schedule

**Palm Sunday Mass:** April 4, 7 a.m. and 10 a.m. at Mother of God Church

**Chrisr Mass:** April 6, 11 a.m. at the cathedral

**Holy Thursday, Mass of the Lord's Supper:** April 8, 5:30 p.m. at Mother of God Church

**Good Friday Liturgy:** April 9, noon at Mother of God Church

**Holy Saturday, Easter Vigil Mass:** April 10, 9 p.m. at Mother of God Church

**Easter Mass:** April 11, 10 a.m. at Mother of God Church

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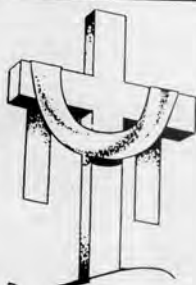
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# Parishes to host Holy Week and Divine Mercy celebrations

## Byzantine-rite Holy Week schedule at St. Elizabeth of Hungary Church

The Byzantine-rite Holy Week schedule at St. Elizabeth of Hungary Church is as follows: Palm Sunday, April 4, noon procession and Divine Liturgy; Holy Wednesday, April 7, 7 p.m. Liturgy of the Pre-sanctified Gifts; Holy Friday, April 9, 7 p.m. Vespers of Holy Friday and procession with burial shroud; Holy Saturday, April 10, 11:30 p.m. paschal nocturns, procession, matins and Divine Liturgy followed by the blessing of Easter baskets and meal. St. Elizabeth of Hungary is at 1060 St. Francis Way. For more information, call 303-534-4014.

## The Passion Play of Denver

The Passion Play of Denver is the cooperative efforts of individuals representing more than 40 local churches. Performances will be April 4-10 at 7 p.m. at Crossroads Church of Denver, 9725 W. 50th Ave. Free admission. Donations accepted. Doors open 6 p.m. for reservations; 6:30 p.m. for general admission. Call 303-420-8080, Ext. 1325, or visit [www.passion-play.org](http://www.passion-play.org) online.

## Seder meal at Good Shepherd

A traditional Passover Seder meal will be held 4 p.m., April 7, at Good Shepherd Parish family center, 2626 E. Seventh Ave. Parkway. Freewill offering. Call Charles Johnson 303-322-2826.

## Holy Week Discernment Retreat

Holy Week Discernment Retreat for young men considering a vocation to the priesthood or religious life will be April 8-11 at Mother Cabrini Shrine, Golden. Capuchin Fathers John Lager and Michael Scully will lead the retreat during the Easter triduum. Call Father Lager at 303-981-1111.

## Tenebrae: The service of darkness

St. Mary Catholic Church at 6853 S. Prince St. in

Littleton will hold its Tenebrae service 7:30 p.m. Good Friday April 9. The candlelight service includes a series of Scripture readings with musical reflections. Following the service, Veneration of the Cross will be accompanied by St. Mary Men's Schola. Doors open at 6:30 p.m. Free admission. Call 720-283-4735 or visit [www.stmarylittleton.org](http://www.stmarylittleton.org).

## 'Rise 'N Run for the Rising Son'

"Rise 'N Run for the Rising Son" 5K/1K family run/walk event will take place Holy Saturday, April 10, at deKoevend Park, 6301 S. University Blvd. in Centennial. Sponsored by All Souls' eighth-grade confirmation class, the event will benefit Make-A-Wish Foundation. Call the religious education office at 303-789-0007, Ext. 23, for entry forms. Race day registration will begin at 8:15 a.m.

## Divine Mercy Sunday

The Eucharistic Apostles of Divine Mercy invite all to celebrate Divine Mercy Sunday, 2:30 p.m., April 18, at Our Lady of Loreto Church, 18000 E. Arapahoe Road in Foxfield. Guest speaker will be Dr. Bryan Thatcher. He left behind a very successful and lucrative medical career and now shares his conversion story and his call to evangelize the message of Divine Mercy to a hurting world. The celebration will also include praise and music by Colorado Springs' Vui Siaoisi Talitimu and the Samoan Catholic Choir of the Divine Mercy, the chaplet of Divine Mercy and adoration of the Blessed Sacrament and procession. For more information, call Marge Doyle at 303-693-1824 or Marsha Anne Talitimu at 303-373-1137.

## Feast of Divine Mercy

St. Joan of Arc in Arvada will celebrate the feast of Divine Mercy April 18 with a holy hour from 3-4 p.m. The holy hour will be in the Marian Chapel and will consist of the chaplet of Divine Mercy, the

Stations of the Cross and other prayers in front of the Blessed Sacrament. Mass will be celebrated at 6 p.m. by Father Joseph Cao. There will be a procession of the Divine Mercy image by two parish youth, as well as the Knights of Columbus fourth degree. Music will be provided by Spiritway. St. Joan of Arc is located at 12735 W. 58th Ave.

## Celebration of Divine Mercy

St. Thomas More Church, 8035 S. Quebec St. in Centennial, will celebrate Divine Mercy Sunday at 2 p.m., April 18 with a holy hour presided by Father John Paul Leyba and assisted by Deacon Steve Stemper. All are welcome.

## Divine Mercy Sunday celebration

St. Francis of Assisi Church in Castle Rock will begin its celebration of Divine Mercy Sunday April 18 at 2 p.m. The celebration will include adoration of the Blessed Sacrament, recitation of the rosary, a short talk, the chaplet of Divine Mercy, benediction, a procession of the Knights of Columbus fourth degree color guard with the image of Divine Mercy and Mass. The celebration will conclude with veneration of the Divine Mercy image. St. Francis of Assisi Church is at 2746 E. Highway 86, Castle Rock.

**Do not make Easter reservations until you read this ad!**



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## HOLY WEEK SCHEDULE

### Church of the Holy Ghost

Monday, Tuesday, & Wednesday, April 5-7 • Masses: 7:00 a.m. & 11:30 a.m.  
Sacrament of Reconciliation: After the 11:30 a.m. Mass

Holy Thursday, April 8 • Mass of the Lord's Supper: 5:30 p.m.  
Eucharistic Adoration until 10:00 p.m.

Sacrament of Reconciliation: 10:00-11:30 a.m. & 3:30-5:00 p.m.

Good Friday, April 9 • Celebration of the Lord's Passion: Noon  
Stations of the Cross at 3:00 p.m.

The Tenebrae at 7:00 p.m.

Sacrament of Reconciliation: 10:00-11:30 a.m., and during  
Stations of the Cross, and during the Tenebrae

Holy Saturday, April 10 • Easter Vigil: 9:00 p.m.

No Confessions on Holy Saturday

Easter Sunday, April 11 • Masses: 7:00 a.m., 8:30 a.m.,

10:00 a.m. (Latin Choral), Noon, & 5:10 p.m.

No Confessions on Easter Sunday

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Due to other pastoral obligations, please note that confessions will end at the times indicated.

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## EASTER HOLIDAY

# Holy Week and Easter in the Byzantine Catholic Church

By Father Archimandrite Januarius Izzo, O.F.M.

As in the Roman rite, Holy Week in the Eastern Catholic Church begins with Palm Sunday. However, in Eastern Europe there are no palm trees and the first growing things are the pussy willows (*Salix discolor*), so these are gathered and blessed instead. In the United States we use both pussy willows and palms.

On Wednesday of Holy Week, the service called the Liturgy of the Presanctified Gifts is celebrated. The Byzantine churches feel that the regular Divine Liturgy (holy Mass) is too joyful to be compatible with the penitential spirit of Great Lent and so we are restricted to celebrating the regular Divine Liturgy on Saturdays (our usual Divine Liturgy of St. John Chrysostom) and on Sundays (the Divine Liturgy of St. Basil the Great).

The Liturgy of the Presanctified Gifts may be celebrated on all Wednesdays and Fridays of Great Lent. It is an ancient,

beautiful ceremony that begins with a primitive form of vespers followed by a Communion service using Communion consecrated ("presanctified") on the previous Sunday. On Holy Wednesday, this is followed by a communal celebration of the Holy Mystery (sacrament) of the Anointing of the Sick. All of those present in Church come to be anointed because we all are sick spiritually and many of us also physically. The Eastern churches do not feel that one must be gravely sick to receive this sacrament.

On Holy Thursday the theme of the Lord's Mystical Supper ("Last Supper") is emphasized at the celebration of the form of the holy Mass called the Vesper Liturgy of St. Basil the Great, which starts out as vespers and then at a certain point slides into the eucharistic liturgy composed by St. Basil and which is used only 10 or 11 times per year.

On Great and Good Friday there is no celebration of the holy Eucharist. The

main service of this day is the Death and Funeral of Christ. A large shroud, reminiscent of the holy Shroud of Turin, bearing a painted icon of the dead Jesus, is carried in a candle-lit procession around the church, and if possible, outside, while the faithful mournfully sing: "The noble Joseph of Arimathea, taking down thy most precious body from the cross, wrapped it in a clean linen with sweet spices, and sorrowing, buried it in a new tomb."

Finally, the shroud ("epitaphios" in Greek or "plachanitsa" in Slavonic) is laid on a special table or "tomb" prepared in the middle of the church. This "tomb" is decorated with candles and flowers. The faithful come to venerate the shroud kneeling or prostrating before it (something like the Roman "creeping to the cross") and at the end of the ceremony, very often, the flowers on the tomb are blessed by the priest and distributed to the faithful as sacramentals.

On Easter, which we call "Pascha," we begin at 9 a.m. at Holy Protection of the Mother of God Church with a triumphant Easter procession carrying the Gospel book and an icon of the Resurrection followed by the faithful bearing candles. If weather permits, this procession goes around the outside of the Church and the priest knocks with his hand-cross on the doors of the church for them to be opened (recalling the stone being rolled away from Christ's tomb).

Paschal matins begins with many incensations and exclamations of "Christ is risen!" to which the response is "Truly he is risen!" At about 10 a.m. the Paschal

Divine Liturgy (holy Mass) begins during which the holy Gospel is chanted in English, Greek, Latin and Slavonic to show the universality of Jesus' message. At the conclusion, blessed red Easter eggs are given out and everyone goes outside for the blessing of Easter baskets. These baskets contain all the types of food that were forbidden during Great Lent (according to the old rules of fasting, which are no longer binding): meat, butter, cheese and eggs, and some Slavic specialties like Hrin (horseradish mixed with beet juice), kielbasa (sausage) and Easter bread. The theme of this feast of feasts is enunciated in the third ode of matins: "Yesterday my Jesus, I died with you, but today I rise in your rising!"

### Holy Week schedule at Holy Protection Byzantine Church

- April 4, 10 a.m. - Blessing of palms/willows, Divine Liturgy
- April 7, 7 p.m. - Liturgy of Presanctified Gifts, Anointing of the Sick
- April 8, 7 p.m. - Vespers, Divine Liturgy to commemorate Mystical Supper
- April 9, 7 p.m. - Vespers, Procession of Burial of Christ
- April 10, 6 p.m. - Vespers, Divine Liturgy, Gospel of Resurrection, Easter baskets blessing
- April 11, 9 a.m. - Easter procession, Paschal Matins, Paschal Divine Liturgy, Gospel in four languages, Easter eggs distribution, Easter baskets blessing

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### HOLY WEEK SCHEDULE

St. Therese Church/Parroquia Santa Teresa

**Holy Thursday/Jueves Santo • April 8**  
Mass of Our Lord's Supper • 7:00 p.m. (Bilingual)  
(Misa de la Cena de Nuestro Señor)

**Good Friday/Viernes Santo • April 9**  
Confessions/Confesiones • 12-2 p.m.  
Stations of the Cross/Via Crucis • 3 p.m.  
Passion of Our Lord/Pasion de Nuestro Señor • 7 p.m.

**Easter Vigil/Vigilia Pascual • April 10 • 7:30 p.m.**

**Easter Sunday/Domingo De Pascua • April 11**  
Masses at 8 a.m., 10 a.m. and Noon (English), and 2 p.m.  
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### Please Join Us on May 6th

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#### Schedule

- 8:30 - 9:30 a.m. Arrival/Networking
- 9:30 - 9:45 a.m. Introduction/Morning Prayer
- 9:45 - 10:15 a.m. Archbishop Charles Chaput O.F.M. Cap. Deanery Networking
- 10:15 - 11:15 a.m. Joan Wester Anderson, author "Where Angels Walk,"
- 11:15 - 11:30 a.m. Coffee/Water Break
- 11:30 - 12:15 p.m. Breakout Sessions (Please circle one: A B C D)  
A. "Working The Front Line"  
B. "Practical Technology Within Your Budget"  
C. Bulletin: "Is anybody reading it?"  
D. "Al pie del cañon" (Spanish speakers)
- 12:15 - 12:30 p.m. Coffee/Water Break
- 12:30 - 2:00 p.m. Recognition Ceremony and Lunch

The date of Workers in the Vineyard was chosen to coincide with the May 1 Feast of St. Joseph the Worker.

Please join us at the Holiday Inn DIA on May 6th as we proclaim this day as a day to recognize individuals, from the parishes in the Archdiocese of Denver, who have worked behind the scenes. \$40, includes lunch. Call 303-715-3207

### O God,

by working as a carpenter your Son enhanced the dignity of human labor and in a wonderful way joined us through our own toil to the work of redemption... Give to those who are employed in skillfully transforming the things you have created a sense of their own dignity. Make them content in their dedication to bettering the human family in praise of your name.

We ask this through Christ our Lord,  
AMEN.



## Easter eggs a sign of new life for Christians



Photo by Stefan Krause

Famous Ukrainian Easter eggs called "pysanky." The decoration of eggs dates back to pre-Christian times.

By Father Archimandrite Januarius Izzo, O.F.M.

Just as Christians must make a determined effort to keep Christ in Christmas due to merchants who prefer to emphasize "Rudolph the Red-nosed Reindeer" instead, so there are those merchants who prefer the fictional Easter Bunny who lays chocolate eggs at Easter to the true story of Christ's resurrection.

Eggs have been a symbol of fertility in many cultures and religions, but for Christians, the chick coming out of an egg represents Jesus coming forth from the tomb.

The Greeks distribute blessed Easter eggs that have been dyed a deep red. The dye can be an

aniline dye or even an herbal one made by boiling the egg with red onionskins. A bit of vinegar added to various dyes will provide a "mordant" to help the color adhere to the egg.

The Slavs from Eastern Europe use a "batik" method to make beautiful and meaningful designs on their Easter eggs, which they call "pysanky" (meaning "written upon"). The eggs are uncooked (boiling the eggs tends to make the shells less suitable for this art). A small tool, like a tiny funnel on a stick, is heated in a candle flame and then dipped into a block of beeswax. Whatever parts of the egg that the artist wishes to remain white are now covered with the melted beeswax. The egg is next dipped into the lightest dye, for example, yellow. Then the parts to remain yellow are covered with beeswax to make them resistant to the next color. Four to five (or more) colors may be used. The darkest (blue or even black) is the last color into which the egg is dipped.

Finally, the beeswax is carefully removed by warming the egg and the beautiful design appears. Often the egg is pierced at both ends with a needle and the raw contents carefully removed by sucking or blowing air into the egg.

In the old traditions for fasting, which were quite

rigorous, the eating of eggs was forbidden for the whole of Lent. In the Eastern Catholic tradition, the foods that were once rigorously abstained from during Lent are put into an Easter basket and are blessed by the priest on Holy Saturday or on Easter.

In regard to the word

"Easter," it is unfortunate that the word comes (through Anglo-Saxon) from the Teutonic goddess of spring, "Eostre." In all other languages, the word for Easter is a form of the Hebrew word for Passover "Pesach," for the first Easter was at Passover, when Jesus passed over from life to death and to life again.

Byzantine Catholic Father Archimandrite Januarius Izzo, O.F.M., is pastor of Holy Protection of the Mother of God Church located at 1201 S. Elizabeth St. in Denver.

### Ukrainian Easter egg classes offered

Classes on how to create Ukrainian Easter eggs ("pysanky") are scheduled at Marion's Pysanky at Southglenn Mall the weekend of April 3-4. Saturday classes are scheduled from 11:30 a.m. to 1:30 p.m. and from 2 p.m. to 4 p.m. On Sunday, a class is scheduled from 1:30 p.m. to 3:30 p.m. Cost for the two-hour class is \$40, which includes a \$15 "pysanky"-making kit.

To register, call 303-347-8229 or visit [www.marionspysanky.com](http://www.marionspysanky.com) online.

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C A T Ó L I C O



## Senado de los Estados Unidos aprueba ley que reconoce como crimen muerte del no-nacido

Luego de un intenso debate, el pasado jueves 25 de Marzo -día en el que la Iglesia católica celebra la Solemnidad de la Anunciación del Señor- el Senado norteamericano aprobó por 61 votos contra 38 una medida que convierte en delito específico el causar daño a un no nacido en el vientre materno durante la comisión de un delito federal violento.

La "Ley de Víctimas No-nacidas de la Violencia", que tardó cinco años en pasar la espionosa barrera legal planteada por los abortistas, ha sido enviada ahora al Presidente George W. Bush, quien ha anunciado que la firmará.

Los senadores abortistas han señalado que al dar a un no nacido derechos legales similares a su madre establece un

precedente que podría utilizarse para desafiar legalmente el derecho al aborto.

Sin embargo, los legisladores que apoyan la nueva ley señalan que éste pondrá fin a la impunidad de muchos padres que agreden a sus esposas o parejas para hacerlas perder el hijo en gestación por evitar el pago de la pensión por alimentos.

La legislación define a un "niño por

nacer" como el niño en el útero, que "significa un miembro de la especie homo sapiens, en cualquier etapa de desarrollo, llevado en el vientre".

"Esta medida reconoce que hay dos víctimas", dijo el senador Mike DeWine, uno de los autores del proyecto. Los estadounidenses, "saben por intuición que hay otra víctima además de la madre".

## A C T I V I D A D E S

### Presentación de Machu Picchu en español en el Museo de Naturaleza y Ciencias

El domingo 4 de Abril se realizará una presentación especial en español sobre Machu Picchu para la comunidad Latina de Colorado. Será en el Museo de Naturaleza y Ciencias de Denver (Denver Museum of Nature and Science). El Señor José Lafosse es el coordinador de esta actividad junto con el Consulado del Perú en Denver y el Club Perú de Denver. La presentación será dada por Kenneth y Ruth Wright, dos de los expertos más conocidos del mundo sobre Machu Picchu.

La Señora Maya León Meis, Presidente y CEO de Voice Productions International, realizará la traducción simultánea. La Sra. León Meis ha estado trabajando con los señores Wright por varias semanas para asegurar que la traducción sea eficaz. Los Wright han publicado numerosos artículos científicos sobre Machu Picchu y han escrito la guía turística más utilizada ("The Machu Picchu Guidebook: A Self-Guided Tour"). Asimismo, han sido consultados para la elaboración del mapa suplemento de la revista National Geographic de Mayo de 2002.

La presentación ilustrará la maravilla de Machu Picchu con imágenes del sitio. El visitante podrá aprender sobre la historia, función y arquitectura del tesoro más grande y conocido del Perú, y el legado viviente de los Incas.

Asimismo, aprenderá sobre quién construyó Machu Picchu, cómo se construyó, y cómo sabemos que nunca se completó. Entenderá cómo los Incas hicieron observaciones astronómicas en Machu Picchu y apreciará la genialidad de sus ingenieros civiles. También aprenderá lo que los residentes de Machu Picchu comían y tomaban.

Esta presentación especial, en español, es específicamente para la comunidad Latina de Colorado. ¡No se pierda esta oportunidad para aprender más sobre parte de nuestra propia cultura Latina!

El Domingo 4 de Abril, a la 1:00 de la tarde en el Museo de Naturaleza y Ciencias de Denver (Ricketson Auditorium). Costo: \$5 adultos, \$2 niños menores de 12 años de edad.

Por favor para mayores informes póngase en contacto con el Señor José Lafosse llamando al 303-964-5261 o escribiendo un correo electrónico al [jlafosse@regis.edu](mailto:jlafosse@regis.edu).

### Peregrinación a Guadalajara con Monseñor José Gómez

Monseñor José H. Gomez, STD, y la Oficina Hispana de la Arquidiócesis de Denver están organizando un viaje al Congreso Eucarístico Internacional en Guadalajara, México, del 9 al 18 de Octubre de este año.

Las actividades del Congreso Eucarístico incluirán reflexiones, estudios y Adoración al Santísimo. Por ser un evento internacional, durante las diversas actividades se realizarán traducciones simultáneas en inglés, francés, portugués, alemán, coreano y polaco.

Los congresos eucarísticos han jugado siempre un papel importante para los miembros del clero así como para los laicos en general, con el fin de transformar en vida la práctica de la Eucaristía como el centro de la vida y de la misión de la Iglesia. En el 2004, La Eucaristía, Luz y Vida del Nuevo Milenio, es el tema aprobado por el Papa Juan Pablo II para este Congreso Eucarístico. En una carta dirigida a Monseñor Carlos J. Chaput y Monseñor José H. Gomez, el Cardenal Juan Sandoval Íñiguez, Arzobispo de Guadalajara, señaló que "la Eucaristía es un don de amor infinito que bajo los símbolos de pan y vino, adoramos el sacrificio perfecto de Cristo, ofrecido por nuestra salvación y para toda la humanidad". El Papa Juan Pablo II ha programado participar en este evento internacional si su salud lo permite.

El precio total de la peregrinación es de \$ 2,124 que incluye el pasaje, hotel cuatro estrellas por 9 noches, dos comidas al día, y transporte en bus con una guía bilingüe.

Para mayores informes comuníquese

con Erlinda Moscoto al 303 - 295 - 9470.

### Pascua Juvenil 2004

Bajo el lema "CRISTO VIVE, Queremos ver su rostro" se llevará a cabo la Primera Pascua Juvenil Arquidiocesana, con el objetivo de que el joven conozca y viva los misterios pascuales de nuestra fe, para que, a través de las celebraciones litúrgicas propias de este tiempo tenga una experiencia de encuentro con el Señor Jesús y que esto lo mueva a iniciar un proceso de conversión de vida.

La Oficina de Pastoral Juvenil Hispana de la Arquidiócesis de Denver, se han basado en el mensaje que el Santo Padre envía a los jóvenes del mundo para celebrar la Jornada Mundial de la Juventud 2004, en el que propone celebrar en cada diócesis el Domingo de Ramos. Y movidos por la necesidad de búsqueda de los jóvenes, surge el lema y en sí el contenido de esta Pascua.

"Ya que nos damos cuenta que los jóvenes siempre estamos en búsqueda de algo, pero muchas veces buscamos erradamente en otros caminos y al final nos damos cuenta que eso no es lo que llena nuestros corazones. Con la certeza de que CRISTO VIVE, nos atrevemos a decir que "Queremos ver su rostro", porque sabemos que Él es el único camino hacia la felicidad verdadera", señalaron los líderes jóvenes organizadores.

La Pascua Juvenil 2004 se llevará a cabo del 4 al 10 de Abril, en el Centro San Juan Diego, 1238 Lawrence St., Denver. El costo es de \$5 dólares por persona.

Para mayor información y detalles de los horarios por favor llamar al 303 - 295 - 9470, ext 104.

### Retiro de Semana Santa para Jóvenes

Con la finalidad de vivir una Semana Santa en espíritu de oración y recogimiento, la Oficina de Pastoral Juvenil de la Arquidiócesis de Denver y el Movimiento de Vida Cristiana están organizando un retiro a personas mayores de 18 años.

El retiro se llevará a cabo del viernes 9 de abril a las 4:00 pm hasta el domingo 11 de abril a las 12:00 del mediodía, en el Centro de Retiros y Conferencias St. Malo, localizado a los pies del Monte Meeker, a 12 millas al sur de Estes Park, en la Highway 7. Los organizadores señalaron que en estos días los participantes profundizarán juntos en el conocimiento del Señor Jesús y Santa María.

El costo del retiro por el fin de semana es de \$65 por persona en una habitación múltiple de 3 ó 4 personas por habitación, ú \$85 por persona en habitación bi-personal.

Para mayores informes y para inscribirte, comunícate con Jorge Luna al 303 - 747 - 0201, ó envía un correo electrónico a: [malo@uebacess.net](mailto:malo@uebacess.net)

### Concurso Arquidiocesano sobre Canción Vocacional

El sábado 24 de abril a las 5:00 pm se llevará a cabo en el Centro San Juan Diego (2830 Lawrence St., Denver) el primer Concurso Arquidiocesano sobre Canción Vocacional. El evento, organizado por la Oficina de Pastoral Juvenil Hispana, lleva como tema: "La Mies es Mucha Pero los Obreros Pocos" (Mt 9, 37). El concurso busca despertar en la juventud el deseo de trabajar por descubrir cuál es el llamado de Dios en sus vidas y seguir el plan que Él tenga designado.

Los organizadores informaron que el evento tiene ya 10 canciones que se han presentado al concurso. Asimismo señalaron que en este día se contará con algunas mesas en las que diversas congregaciones religiosas y de sacerdotes podrán exhibir información de sus instituciones religiosas. Además en medio de los cantos que serán presentados ese día, se ofrecerán dos cortas reflexiones sobre lo que significa la vida sacerdotal, la vida religiosa y laical consagrada.

Las canciones son en español, y también hay algunas bilingües y están inspiradas en el tema. Si desea tener mayores informes se puede comunicar con Luis Soto al (303) 295 - 9470, extensión 104.

# 'The Face: Jesus in Art,' to be rerun on PBS in April

Visually stunning program examines the many faces of Christ through the ages

By Gerri Pare

NEW YORK (CNS) — Not to be missed is "The Face: Jesus in Art," to be rerun throughout April on varying dates and times on PBS affiliates nationwide.

With major funding from the Catholic Communication Campaign, which also helps support the work of the Office for Film & Broadcasting, the remarkable film tells the story of how art attempts to comprehend and touch the divine in depicting the human Christ.

Never less than visually stunning, "The Face" visits locations around the world as it examines artistic representations of Jesus through the ages. Indeed, the opening special-effects montage, starting with cosmic images that gradually morph into the eyes, then many faces of Christ, is simply beautiful to behold. This visual morphing technique is judiciously used to capture how Christ was seen in different cultures, centuries and periods of art.

Although there were no known depictions made of Christ during his life on earth — or even physical descriptions recorded — artists have always been drawn to the Savior as a subject for their art. In fact, Christ's image has appeared in the art of cultures worldwide for nearly two millennia.

The program poses the interesting question whether it is even proper for an artist to dare to portray God. It then moves chronologically from the earliest depictions in the third century up to contemporary artistic renderings in many lands.

The average viewer would never be able to visit many of these works of art, but here, accompanied by a glorious music track including vocals by Andrea

Bocelli and informative narration by Mel Gibson, Patricia Neal and Edward Herrmann among others, one can experience both great art and spiritual uplift.

The paintings, sculptures, mosaics and frescoes of such masters as Leonardo da Vinci, Rembrandt and Michelangelo are predictably highlighted. However, so are lesser-known and little-seen works such as the extraordinary icons at the remote fourth-century monastery of St. Catherine's at Mount Sinai. In fact, the face of Jesus on one of these icons became the dominant image of Christ for centuries. The events of Christ's life are reviewed in the section titled "The Gospel According to Giotto," using the breathtaking frescoes seen in the Scrovegni Chapel in Padua.

Intriguingly, the program deals with rumors of portraits made during Christ's life and miraculous appearances, Veronica's veil and a likely forged document with an eyewitness description of Jesus, which proved very influential in subsequent artistic depictions.

From the earliest times, representations of Christ sought to reveal the divine, inspire devotion and teach about his life. Interiors of churches were considered "the books of the illiterate." However, in the eighth century, Byzantine images of Christ were destroyed by the iconoclasts for nearly a century, before it was again acceptable to venerate sacred images.

Images of the crucifixion in another section, "The Suffering Christ," are somewhat gruesome, reflecting northern Europe's artistic obsession with suffering and death in the 14th and 15th centuries.

A different emphasis is on display in "The Beautiful Christ," which covers Renaissance Italy. In this era, physical beauty was paramount and Christ was depicted as a perfect creation, more beautiful than any human. Familiar as it is, it is still thrilling to see Michelangelo's striking "Last Judgment" so

dramatically captured on film.

How the face of Jesus appeared in Asia, Africa and Latin America shows the importance of culture in relating to Christian images. Some may be surprised that at times the holy Trinity was depicted as three identical faces of Jesus on one head, called the triplet trinities. Although eventually suppressed, even condemned, such images continued to be painted into the 20th century.

Throughout, the narration explores and examines the history of Christ-centered art while fluid camerawork holds the viewer rapt.

As written by James Clifton and directed by Craig MacGowan, the film is an unforgettable tribute to the power of Christ's image to inspire the people of the world.

A splendid blending of words and images with state-of-the-art cinematography, "The Face: Jesus in Art" is cause for celebration and is highly recommended.

Gerri Pare is director of the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.



CNS photo courtesy CCC

A mosaic-composite of images of Christ make up the larger promotional artwork for the film "The Face: Jesus in Art." The program, funded in part by the Catholic Communication Campaign, examines 2,000 years of artistic renderings of Christ. It will run on public television in April.

Rocky Mountain Public Television's KRMA-TV Channel 6 will show "The Face: Jesus in Art" at noon April 11.

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## "COLORADO SPOTLIGHT"

April 6, 2004 -  
7:00PM

Be sure to "tune in"!



St. Mary Catholic Church's recent Compact Disc release of Handel's "MESSIAH" will be featured on Colorado Public Radio program "Colorado Spotlight" on Tuesday, April 6<sup>th</sup> at 7:00pm. Host Charlie Sampson will play several selections from the CD as well as interview St. Mary Musical Director Matthew Loucks regarding the historical interpretation of the work and its performance on 18th century instruments.

To order a copy of the Messiah compact disk, please send a check or money order for \$15 to: St. Mary Catholic Church, Attention Music, 6853 South Prince Street, Littleton, CO 80120

or call **720-283-4735** [www.stmarylitleton.org](http://www.stmarylitleton.org)

**ADORATION/MASSES/ROSARIES**

**First Friday Adoration of the Blessed Sacrament,** 8:30 a.m.-9 p.m., April 2, St. Therese, 1243 Kingston, Aurora. Chapel of Divine Mercy and Stations of the Cross, 3 p.m.

**Exposition of the Blessed Sacrament,** 9 a.m.-5 p.m., April 2, every First Friday, Immaculate Conception Church, 110 W. Simpson St., Lafayette.

**St. Pio of Pietrelcina Prayer Group,** April 3, first Saturday of every month, St. Patrick's Old Mission Church, 3325 Pecos St. Confession 9:30 a.m., rosary 10 a.m. followed by Mass and benediction. Call Louise 303-759-8857.

**Divine Mercy Holy Hour,** April 3, first Saturday of the month, 3 p.m., St. Joan of Arc, 12735 W. 58th Ave., Arvada, in the Marian Chapel. Call Dee 303-940-8462.

**Respect Life Holy Hour,** 3 p.m., April 4, Cathedral of the Immaculate Conception. Father Andreas Hoek will give the benediction of the Most Blessed Sacrament. All are welcome.

**GATHERINGS/FUNDRAISERS**

**All-You-Can-Eat Lenten Fish and Chips,** 5:30-7:30 p.m., Fridays of Lent, Good Shepherd School, 620 Elizabeth St. Adults \$7.50, children ages 6-13 \$4.50, ages 5 and under free. Call 303-863-0774.

**Old Fashioned Fish Dinners for Charity,** 5:30-7:30 p.m., Lenten Fridays and Good Friday, Knights of Columbus, 14th and Lansing, Aurora. Baked/fried fish or macaroni and cheese dinner. Adults \$6.50, children under 12 \$3.50.

**Lenten Fish Fry,** 4:30-7:30 p.m., Lenten Fridays through Good Friday, St. Catherine of Siena, 4200 Federal Blvd. Adults \$7.50, seniors and children under 12 \$6, children's menu \$3.

**Knights of Columbus Community Fish Bake,** 5:30-7:30 p.m., April 2, St. Mary, 6853 S. Prince St., Littleton; April 2, All Souls, 4950 S. Logan St., Englewood. Adults \$7, children \$2. Call Bob 303-347-9388.

**Sts. Peter and Paul Soup Suppers,** 5:30 p.m., all Fridays of Lent, followed by Stations of the Cross at 7 p.m., 3900 Pierce St., Wheat Ridge. Donations accepted.

**Lenten Friday Fish Fries,** 5-7 p.m., Feb. 27-April 2, Shrine of St. Anne, 7555 Grant Place, Arvada. Adults \$6, children 10 and under \$3.

**K of C Fish Fry,** April 2, 6-9 p.m., St. Joseph, 969 Ulysses, Golden. Take out available. Adults \$7.50, children \$3.50, ages 4 and under free. Call Tom 303-273-5645.

**Archbishop's Guild Spring Brunch,** 9:30 a.m.-noon, April 3, Lakewood Country Club, 6800 W. 10th Ave., Lakewood. Bring Easter baskets for needy children.

**Bake Sale, Crafts and Garage Sale,** April 3 and 4, cafeteria of Arrupe Jesuit High School, 4343 Ulita St. Call 303-455-1664.

**Our Lady of Fatima School Information Sessions and School Tours,** April 6 and May 4 at 8:30 a.m.,

**Readers' Bulletin Board**  
Activities and information from across Northern Colorado

10530 W. 20th Ave., Lakewood. Call 303-233-2500 for reservations.

**VIP Brunch and Harlem Globetrotters Basketball Game,** to benefit Mount St. Vincent Home, April 10. Brunch at Saks Fifth Avenue; game at Pepsi Center. For cost and tickets, call Chris 303-278-7455.

**Council of Catholic Women East Denver Meeting,** April 14, Assumption Parish, 2361 E. 78th Ave., Welby. Continental breakfast 9:30 a.m. followed by meeting.

**Children's Clothing and Baby Equipment Sale,** 9 a.m.-7 p.m. April 16 and 9 a.m.-noon April 17, St. Mary's school gym, 6833 S. Prince St., Littleton. Admission: \$1.

**Jeanne Jugan Auxiliary Trip to Central Station Casino,** April 20, 9:30 a.m. bus loads at Mullen Home, 3629 W. 29th Ave., and returns 3:30 p.m. Cost: \$10. Proceeds benefit Little Sisters of the Poor. For reservations, call 303-421-0709.

**Council of Catholic Women Luncheon and Fashion Show,** 11:30 a.m.-1:30 p.m., April 24, St. Bernadette Church, 7240 W. 12th Ave., Lakewood. Fashions will be by The Weekenders. Tickets \$15. Call Irma 303-233-3221.

**Golf Tournament to Benefit Cancer Victim David Hernandez,** May 7, Thorncreek Golf Course, Thornton. Cost: \$105. Call Dianna Hernandez 303-587-8705 to sign up or make a donation.

**St. Louis Catholic School Graduates Sought — 1929-2003,** in preparation for the school's 75th anniversary celebration. Contact: Pattie Hagen, principal, 303-762-8307 or phogen@stlouiscatholicsschool.org.

**ENTERTAINMENT**

**"Colorado Spotlight" (KCFR 90.1 FM),** St. Mary Chancel Choir and Chamber Orchestra, Littleton, will be featured on Colorado Public Radio, 7 p.m., April 6.

**RETREATS/SEMINARS**

**Natural Family Planning Classes,** schedule available at <http://nfp.denver.co.us/> or call NFP hotline 303-715-3239.

**Lenten Days of Prayer,** at St. Mala Center, Tuesdays during Lent, 9:30 a.m.-3 p.m., 10758 Highway 7, Allenspark. Cost: \$20 includes lunch. Must pre-register and pre-pay. Call 303-747-0201 or visit [www.saintmala.org](http://www.saintmala.org).

**Marycrest Retreats and Workshops:** April 3, "The Coming of God Through the Earth: The Spirituality of Nicholas Black Elk, Oglala Sioux Holy Man," 9 a.m.-3 p.m. Cost: \$25. Call Sister Mary Joy 303-458-6270, Ext. 123.

**Light of Christ Adult Speaker Series,** April 5, "Man and Woman in Christ" by Joe Burns, 6:45-7:45 p.m., St. Vincent de Paul Church, 2375 E. Arizona. Call Andrew 303-744-6119, Ext. 17.

**Marriage Encounter Weekend:** April 23-25. Call Tom and Terri 303-805-1295 or visit [www.webaccess.net/~wmedenver](http://www.webaccess.net/~wmedenver).

**Italian Classes,** sponsored by Il Circolo Italiano will begin soon. Call Olga 303-752-0262.

**Beginning Experience Programs,** available to augment parish grief counseling programs. Two-person team available for presentations. Call Sharon 303-255-8990.

**PILGRIMAGES/TOURS**

**Caritas of Birmingham, Ala.,** May 1-5, Marijo Lunelli, visionary from Medjugorje, will be at Caritas during this pilgrimage. Call 205-672-2000.

**Knights of Columbus Pilgrimage to San Luis and New Mexico,** June 4-6. Register early, space limited. Call Bob 303-458-0671.

**Pilgrimages to Spain,** historic route to Santiago de Compostela, sponsored by St. James Parish. June 17-July 1 — bicycle tour; June 23-July 1 — bus tour. Call the parish 303-322-7449.

**Alaska Pilgrimage to Experience God's Wonders in Nature,** Aug. 20-Sept. 1, glacier cruise plus train trip to Denali National Park and more. Daily Mass on shipboard. Contact Sr. Macrina Scott, O.S.F., 303-458-6270 or [macrina@marycrest.org](mailto:macrina@marycrest.org).

**Fall Trip to Eucharistic Congress in Mexico with Bishop Gomez,** Oct. 9-18, Guadalupe, Mexico. Trip includes other presentations and cultural activities. Space limited. Call Erlinda 303-295-9470.

**Knights of Columbus Fall Tour Visits Rome, Southern Italy and Sicily,** Nov. 7-20. Cost: \$2,995. Call Dick 303-794-5459 or Dave 303-980-8998 or visit [www.bywalkabout.com](http://www.bywalkabout.com).

**YOUNG ADULTS**

**TEC Retreat for Young Adults,** (ages 17-24), April 16-18, St. Thomas More Church, Centennial. Cost: \$75. Call Jim and Kristie 303-838-5264.

**AfterLife,** meets Thursdays, 9-11 p.m., St. Frances Cabrini, Littleton. Call John 303-979-9560.

**Oasis Young Adults,** meets 7 p.m., Tuesdays, St. Thomas More Youth Center, Centennial. Call Youth Office 303-220-3388.

**PATHS (Pointing Adults To His Service),** (ages 18-mid 30s), meets Sundays after 5 p.m. Life Teen Mass, Spirit of Christ, Arvada.

**SINGLES**

**ARC I,** (ages 21-40), April 24, annual charity ball. ARC II, April 2, FAC at Manhattan Grill, 5:30 p.m. Call Renie 303-756-9703; April 4, Palm Sunday 10:30 a.m. Mass then potluck brunch at Kim's, 11:30 a.m. RSVP 303-759-9312.

**The Catholic Alumni Club,** call Margaret 303-458-6009 or visit [www.caci.org/cac/colorado.html](http://www.caci.org/cac/colorado.html).

**Columbine Singles of St. Frances Cabrini Parish,** April 2, fish fry, 5 p.m., then dancing at the Stompede, 6:30 p.m. Call Robert 303-278-8514; April 7, monthly meeting, 7 p.m. Call Joan 303-979-6581.

**North Metro Catholic Singles,** April 1, meet at St. Mark's, 3141 W. 96th Ave., Westminster, 7 p.m. Call Grace 303-427-7721.

**Not Otherwise Attached and Happy (NOAH),** Fort Collins, April 3, dinner out at Nimos' Sushi, 1220 W. Elizabeth St., 6 p.m. They also have cooked food. Call Terry 970-377-1989.

**St. Ignatius Loyola Singles,** sponsors social and religious events and gatherings. Call Toni 303-283-8995.

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# Poll shows no anti-Jewish sentiment from 'Passion' film

From Page 4

98 percent for or against anything. Even if you ask Americans if they believe in God, you wouldn't get 98 percent."

He noted that some Christian and Jewish leaders were "understandably worried" about anti-Jewish hostility as a result of the movie, adding their concern was "not unfounded given the rise of anti-Semitism

around the world, and the central theme of Christ-killing in anti-Jewish prejudice."

In other survey findings, 62 percent said they were satisfied with "The Passion" the way it is, while 16 percent would have preferred more emphasis on Jesus' life and teachings; 64 percent said the movie provided an accurate and thorough portrayal of the meaning of Jesus' life, while 13 percent disagreed; and 62 percent said the film was true to the Gospels, while

19 percent said that director, producer and co-writer Mel Gibson imposed his own interpretation of events that may not be accurate.

The poll queried 1,003 adults, including 146 who had seen the movie, nine to 13 days after the film's Feb. 25 opening. The polling data is accurate within plus or minus 3.1 percentage points; the margin of error was 3.7 percentage points among respondents who had seen the film or were familiar with it.

# Bishop visits echo journey of St. Paul to Jerusalem

From Page 5

decline in priestly vocations.

• Marriage and family life and pastoral outreach to young people.

The sources said the pope's words undoubtedly will strike some political nerves during an election year. Abortion, homosexual unions, the death penalty, economic justice and the U.S. role in the world are all likely campaign issues that will find an echo in some papal speeches.

But the pope will try to make sure his words cannot be seen as meddling in partisan politics.

"He will state the principles and let others draw the conclusions," said one Vatican official.

Preparation for the "ad limina" visits begins long before the bishops arrive in Rome. Based on a 25-page list of questions from the Vatican's

Congregation for Bishops, each local bishop prepares a five-year report detailing diocesan life under headings like family, education, doctrine and morals, clergy and religious.

The report goes to the Vatican, where a summary is prepared for the pope. In theory, the reports are due six months before the visits begin, but in practice they arrive much closer to the "ad limina" dates, according to several bishops. The Vatican also encourages a separate common report from each group of bishops, presenting issues that need to be taken up with Vatican offices during their visit.

When the bishops arrive in Rome, they typically go as a group to the major congregations — the Vatican departments dealing with bishops, doctrine, education and seminaries, and liturgy and sacraments. The bishops like to have quality time with the cardinal-prefect of the congregations, but

that doesn't always happen.

On the third or fourth day of the visit, bishops usually split into subgroups or call individually on other Vatican departments, depending on personal interest or pending diocesan issues. They gather in the evening to share the results of their conversations.

All bishops say a spiritual highlight is concelebrating Mass in St. Peter's Basilica, near the tomb of the first pope. They celebrate a similar liturgy in Rome's Basilica of St. Paul Outside the Walls.

Both moments remind the bishops of how, in the earliest days of the Church, St. Paul journeyed to Jerusalem and spent two weeks consulting with St. Peter about their respective ministries. In those days, the traveling was harder, the agenda was simpler, and St. Paul wasn't carrying a five-year report in his suitcase.

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For more information contact Laurie Schumann at **303-979-7688**.

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