



The

Criterion

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Pope focuses concern on Middle East during Holy Week services

VATICAN CITY (CNS)—While media attention focused on the obvious suffering of Pope John Paul II during his Holy Week and Easter liturgies, much of the pope's concern focused on the increasing bloodshed in the land of Jesus' death and resurrection.

"Sad and worrying news which has disturbed the atmosphere of Easter, which should be a feast of peace, joy and life," continues to come from the Middle East, the pope said during his midday Easter Monday address.

"With great apprehension and pain, the pope is close to these brothers and sisters of ours, as is the whole Church, which prays and works so that there will soon be an end to this painful Calvary," he told

visitors gathered in St. Peter's Square April 1.

May the peace of the risen Lord, he prayed, "reach every human heart and restore hope to all who are oppressed and suffering."

The appeal was similar to his prayers Easter morning in St. Peter's Square when he asked that Christ's peace would end the violence bloodying the Holy Land, "plunged again in these very days into horror and despair."

"The tragedy is truly great," he said March 31 before imparting a special Easter blessing *urbi et orbi* (to the city and the world).

"It seems that war has been declared on peace," the pope said.

After pain from arthrosis in his right knee forced him to preside over the Holy Thursday liturgies from a chair off to the side of the altar, Pope John Paul returned to his role as principal celebrant for the March 30 Easter Vigil in St. Peter's Basilica and the Easter morning Mass in St. Peter's Square.

At the end of the 90-minute Easter morning Mass and the *urbi et orbi* address, the pope rode through the crowds in St. Peter's Square standing in the back of an open jeep.

The Vatican installed a lower and wider altar platform in front of the main altar inside the basilica so the pope could fully celebrate the March 30 Easter Vigil

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Pope John Paul II waves as he arrives for Mass in St. Peter's Basilica on Holy Thursday.

Welcome 'new' Catholics



More than 1,300 people entered the Church this Easter in the Archdiocese of Indianapolis.

The "new" Catholics received the sacraments of Christian initiation during Easter Vigil Masses on March 30.

Parishes reported that 591 catechumens—people who have never been baptized—received the sacrament along with the sacraments of confirmation and first Eucharist.

There were also 745 candidates who joined the Church, which include people who have been baptized in the Catholic Church but who had not received either the sacrament of confirmation or first Eucharist. It also includes those who were baptized in other faith traditions and welcomed into full communion with the Church with a profession of faith, confirmation and first Eucharist.

The names of those joining the Church in the Archdiocese of Indianapolis and reported to *The Criterion* can be found on pages 10, 11 and 12. †

Left: Father James Farrell, pastor of Our Lady of Lourdes Parish in Indianapolis, baptizes one of the catechumens who was welcomed into the Church at the Easter Vigil Mass at the East Deanery parish.

Catholic Church is not the only religion facing abuse problems

PHILADELPHIA (CNS)—Although Catholic priests may be getting the most publicity about allegations of sexual abuse of minors, they are far from the only clergy guilty of such misconduct, according to a professor of history and religious studies at Pennsylvania State University.

"You name me a denomination and I'll give you a case," Philip Jenkins told *The Catholic Standard & Times*, Philadelphia archdiocesan newspaper. "Some [denominations] with huge problems include Mormons, Jehovah's Witnesses, Buddhists, Jews, Baptists, Pentecostals, Episcopalians—you name them."

Jenkins' 15 books include *Pedophiles and Priests: Anatomy of a Contemporary Crisis*, published in 1996 by Oxford University Press.

One of the most extreme cases of clergy sex abuse in U.S. history involved a Pentecostal minister named Tony Leyva, who molested several hundred boys in the 1980s, Jenkins said. But few Americans have heard of Leyva, he added, while some molesters who are former Catholic priests have become household names.

Jenkins attributes that not to

See **ABUSE**, page 16

Annual Chrism Mass draws extra attention

By Brandon A. Evans

"And the eyes of all in the synagogue looked on him."

Deacon Eric Johnson, a member of St. Barnabas Parish in Indianapolis, read this passage from the Gospel of Luke at the archdiocesan Chrism Mass at SS. Peter and Paul Cathedral on March 26.

Likewise, the eyes of the local media and of Catholics from around central and southern Indiana were on Archbishop Daniel M. Buechlein and about 100 diocesan priests at the Chrism Mass in the wake of clergy sex abuse allegations in the Archdiocese of Boston, other U.S.

dioceses and other countries.

Representatives from every parish in the archdiocese participate in the Chrism Mass during Holy Week each year and receive the oils blessed there that will be used in baptisms and confirmations at Easter Vigil celebrations.

The Chrism Mass also focuses on the priesthood in a special way.

Countless media reports about the clergy sex abuse scandal have plagued the Church in the United States and abroad throughout the Lenten season.

The archbishop said priests now have to deal with "the sorrow, the embarrassment and the shame" that a few priests

have brought on many members of the presbyterate.

Regardless of the scandal, the priests came together to publicly renew their commitment to Christ and his Church as well as to hear their leader, the archbishop, comment on the recent controversy.

Archbishop Buechlein called the reports of sex abuse by the clergy "deeply disturbing—it is saddening, embarrassing."

Pope John Paul II recently issued a Holy Thursday statement to priests saying that those who commit such grave sins

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CHRISM

continued from page 1

“have betrayed the grace of ordination.”
 “The abuse of children is evil,” Archbishop Buechlein said. “It is absolutely unacceptable behavior for anyone. It is especially reprehensible when it is committed by those in a position of trust.”

He also apologized to anyone in the archdiocese that has ever been hurt by someone carrying out Church ministries.

As to the cause of such abuse, which many news organizations have discussed, the archbishop said “celibacy is not the issue here. Ninety-eight percent of pedophiles are married men. I believe celibacy is being attacked because celibacy—which, by God’s grace, is about total self-giving—is countercultural and is therefore an inviting target in a society that is largely centered on self.”

“Some commentators want to lay the blame on the institution of the priesthood,” the archbishop said. “While the failure of a very small minority is heartbreaking and despicable ... will [those commentators] acknowledge and tell the whole story of the priesthood—faith-building stories of some 70,000 good men who serve our people all across this country with generosity, with warm, pastoral hearts?”

Encouraging his brother priests to take their burdens and give them over to Jesus Christ and the mystery of the cross, Archbishop Buechlein invited all the priests present to renew their commitment to Christ and his holy people.

“At your ordination, you accepted the responsibilities of the priesthood out of love for the Lord Jesus and his Church,” the archbishop told the priests in the presence of a full cathedral. “Are you resolved to unite yourselves more closely to Christ and try to become more like him by joyfully sacrificing your own pleasure and ambition to bring his peace and love to your brothers and sisters?”

“I am,” the priests responded in unison.

“Are you resolved to be faithful ministers of the mysteries of God, to celebrate



Photo by Brandon A. Evans
About 100 priests of the archdiocese attended the annual Chrism Mass on March 26 at SS. Peter and Paul Cathedral in Indianapolis. The priests renewed their commitment to the Church and the priesthood at the Mass.

the Eucharist and other liturgical services with sincere devotion?” the archbishop asked.

“I am,” they responded again.

“Are you resolved to imitate Jesus Christ, the head and shepherd of the Church, by teaching the Christian faith without thinking of your own profit, solely for the well-being of the people you were sent to serve?” he asked.

“I am,” they said.

Then Archbishop Buechlein turned to the congregation.

“My sisters and brothers, let us joyfully acknowledge the recommitment our generous priests have made to service,” he said, prompting those present in the cathedral to give the priests a standing ovation.

During the Prayers of the Faithful, the archbishop also prayed for the Lord to send more priests, and he asked for guidance for the bishops of the Church and for himself.

Following the petitions, the archbishop and the diocesan priests processed to the center of the church, where the holy oils were to be blessed on a special platform.

First, the archbishop blessed the Oil of

the Sick, which is used to anoint those suffering in mind, body and spirit.

“Make this oil a remedy for all who are anointed with it,” he said, “and deliver them from every affliction.”

Next, he blessed the Oil of Catechumens, which is used to prepare infants, children and adults for baptism.

“Lord God,” the archbishop said, “bless this oil and give wisdom and strength to all who are anointed with it in preparation for their baptism. Bring them to a deeper understanding of the Gospel, help them to accept the challenge of Christian living, and lead them to the joy of new birth in the family of your Church.”

Last, he blessed the Oil of Chrism, which is used to anoint those being confirmed, to anoint the hands of a new priest and the head of a new bishop, and to anoint the altar and wall of a church.

“Through the sign of holy chrism, you

dispense your life and love to all people,” the archbishop prayed to God the Father. “By anointing them with the Spirit, you strengthen all who have been reborn in baptism. Through that anointing, you transform them into the likeness of Christ your Son and give them a share in his royal, priestly and prophetic work.”

The purpose of the three oils—and the sacraments associated with them—reveal many of the elements of the priesthood, which were mentioned in the Gospel reading earlier in the evening.

In that Gospel narrative, Jesus was reading from the Book of Isaiah (61:1) to proclaim their fulfillment in him, the high priest: “The spirit of the Lord is upon me because he has anointed me to bring glad tidings to the poor, he has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free and to proclaim a year acceptable to the Lord.” †

Deacon Eric Johnson, a member of St. Barnabas Parish in Indianapolis, proclaimed the Gospel at the annual Chrism Mass on March 26 at SS. Peter and Paul Cathedral in Indianapolis. Representatives from every parish throughout the archdiocese attended the Mass to receive the holy oils that were blessed at the Mass and will be used in parishes in baptism, confirmation and anointing of the sick. The oils are also used in the ordination of priests.



Photo by Brandon A. Evans



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Governor raises minimum age for executions

By Mary Ann Wyand

Gov. Frank O'Bannon raised the minimum age for executions in Indiana to 18 by signing Senate Enrolled Act 426 into law on March 26.

The new legislation states that a person committing a murder must be at least 18 years old at the time of the crime to be eligible for the death penalty.

The law also requires proof of at least one aggravating circumstance before a jury can recommend a death sentence and stipulates that a jury must provide a special verdict form for each allegation of aggravating circumstance. It also prohibits judges from issuing a sentence that differs from a jury's recommendation.

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, said the new state legislation is a partial victory in the campaign to end capital punishment because it protects juvenile offenders from receiving capital sentences.

Burkhart said the new state law is "in some ways a victory" because it ends "the barbaric practice" of sentencing juveniles to death.

Indiana hasn't executed any juveniles in more than 100 years, she said, citing the "Indiana Death Row 2000" study submitted to the state Criminal Law Study Commission by the Indiana Prosecuting Attorney's Council on July 13, 2000.

Currently, there are no juvenile offenders on Indiana's Death Row, Burkhart said. "Maybe this [legislation] is the turning of the tide against juvenile executions. The use of the death penalty against child offenders violates numerous international human rights agreements. In fact, the age limit of 18 [for capital cases] is set by international treaties as the minimum age at which the person can be held fully accountable for his or her actions."

Burkhart said she hopes Indiana's legislation will encourage 22 other states to eliminate the practice of executing juveniles.

"The principle that children should not pay for their crimes with their lives stems from the universal recognition of their immaturity and their potential for rehabilitation," she said. "Hoosiers have been telling our legislators that we don't want the death penalty for juvenile offenders because we don't want to execute

children. I hope, because our legislators stood up and made the statement that it's time we eliminate the execution of juveniles in Indiana, that it will start a movement across the country to end juvenile executions."

Burkhart said 17 is the minimum age for the death penalty in Florida, Georgia, New Hampshire, North Carolina and Texas.

Seventeen other states have set 16 as the minimum age for capital sentences, she said, and Indiana was the 18th state in this category until Gov. O'Bannon signed Senate Enrolled Act 426 into law last week.

Those states are Alabama, Arizona, Arkansas, Delaware, Idaho, Kentucky, Louisiana, Mississippi, Missouri, Nevada, Oklahoma, Pennsylvania, South Carolina, South Dakota, Utah, Virginia and Wyoming.

As the public policy arm of the Catholic Church, the Indiana Catholic Conference (ICC) directors have worked to abolish the death penalty for years.

M. Desmond Ryan, ICC executive director, said the ultimate goal of the Indiana Catholic Conference directors is "to remove the death penalty from the

books in Indiana and replace it with life in prison without parole.

"We are grateful to State Sen. Anita Bowser (D-Michigan City) and all the legislators who supported changing this urgent law so that no person under age 18 can be executed," Ryan said. "This legislation brings state law into sync with current practice since no person under 18 has been executed in Indiana in more than 100 years."

Sen. Bowser began efforts to raise the juvenile death penalty age from 15 to 16 after 15-year-old Paula Cooper of Gary was sentenced to death for murdering 78-year-old Ruth Pelke in her Gary home on May 14, 1985.

Pelke taught Bible lessons to neighborhood children. She was stabbed to death after letting Cooper and three other teenage girls inside her home.

Cooper's capital sentence was later overturned. She is serving a 60-year sentence at the Indiana Women's Prison in Indianapolis.

On May 6, 2001, Cooper earned a Bachelor of Arts degree in Humanities from Martin University in Indianapolis through the university's Lady Elizabeth Campus at the Indiana Women's Prison. †

Israeli army enters Bethlehem as hopes for peace crumble

JERUSALEM (CNS)—Israeli soldiers entered the Bethlehem University compound early April 2 in search of Palestinian gunmen, said a Christian Brother at the university.

Christian Brother Cyril Litecky, assistant to the president, said the soldiers came over the gate and entered the brothers' residence around 3 a.m. He said there were "absolutely no [Palestinian] gunmen at the university."

Christian Brothers Vincent Malham, university president, and Neil Kieffe, vice president for academic affairs, accompanied the soldiers in a room-by-room search, Brother Cyril said.

"There are three bullet holes in our front door, and we are now confined to our residence. At the moment, the soldiers are still on campus," Brother Cyril said in a telephone interview.

"It is quiet now, but there was shooting in the area earlier. We are trying to cope as well as we can. It is a very tense situation," he said.

Israeli tanks rolled into Bethlehem just after midnight April 2, and fierce gun battles ensued with Palestinian militants as the Israeli army pushed through Bethlehem to Manger Square.

Israel said its intent was to destroy the terrorism infrastructure responsible for violent attacks against Israeli citizens.

Initial reports about the shooting death of a Salesian priest proved to be false when the Italian priest contacted the apostolic delegation, where he works

as a secretary.

Meanwhile, in Jerusalem, about 100 people responded to a call by Latin Patriarch Michel Sabbah to demonstrate in front of Israeli Prime Minister Ariel Sharon's residence.

The crowd of mostly priests and nuns stood peacefully outside Sharon's residence for about an hour; they carried signs asking for help from the United States and Great Britain.

Carmelite Father John McGowan said U.S. intervention was needed or "the situation will deteriorate."

"The situation is bad for the Palestinians, but it is bad for the Israelis as well. They must understand that might does not make right. They should dialogue," he said.

In an appeal to the world's political and religious leaders, the patriarchs and heads of Christian Churches in Jerusalem signaled their readiness to serve as mediators between Palestinians and Israelis.

"We ... are horrified and distressed by the suffering of so many peoples of this land and the destruction of buildings and structures," the Christian leaders said.

"More than this, the death and injury of so many innocent people cry out to the world in shame. The invasion of so many West Bank towns, villages and refugee camps has brought extensive looting, together with the deprivation of basic food and medical supplies," they said.

The leaders also issued an urgent

CNS photo by Debbie Hill



A Franciscan friar with a peace placard joins Church leaders on a walk to Israeli Prime Minister Ariel Sharon's residence in Jerusalem on April 2. Despite a heavy downpour, more than 100 people, mostly priests and nuns, stood peacefully in front of Sharon's residence, requesting U.S. and British intervention to help resolve the crisis.

appeal to U.S. President George W. Bush to help put an end to the "inhuman tragedy taking place in the Holy Land.

"We call upon your Christian conscience because we know you are the

only one who can stop this tragedy immediately," they said. "We, in return, will play our part in mediating for the peace and security of all the people of this land, both Israeli and Palestinian." †

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Editorial

The sadness of Easter joy

The joy of Easter cannot help but be tinged with sadness.

Sin and death have been overcome, but their effects remain with us until the Lord's Second Coming. So, even as we (rightly) sing "Alleluia," and we rejoice greatly at the miracle of the Resurrection, we must also bear in mind that our time of suffering has not ended. It has changed radically and been deprived of its finality (thanks be to God), but as the *Catechism of the Catholic Church* reminds us, "The present time is the time of the Spirit and of witness, but also a time still marked by 'distress' and the trial of evil which does not spare the Church and ushers in the struggles of the last days" (#672).

What, then, is the joy of Easter?

Easter joy is the experience of "being rescued" as if from a burning building. Pain and devastation and human loss are all around us, but we have been saved and we now see the wonder and beauty of God's creation in a whole new light. Sadness is everywhere, but we experience—as if for the first time—what it means to be alive and free. We also feel a profound sense of gratitude to the One who saved us. As survivors in the great struggle against sin and death, we know we are responsible for reaching out to others—to share with them our freedom and our joy, and to do our part in the rescue operation that is our mission as disciples of our savior, Jesus Christ.

The Church teaches that the mystery

of Easter addresses two fundamental articles of faith: First, it took the horror of Christ's passion and death to liberate us from the tyranny of sin and evil. And second, Christ's resurrection opens the way to a new life filled with peace and hope and joy. Thus, the sun rises after months of winter darkness. Hope dawns after each of us has struggled against the temptations of doubt and despair. Spring is here bringing warmth and light and new life, and all creation is renewed.

Easter is a solemn feast. Its joy is not giddy or sentimental. We have seen the terror that death brings. We have cried bitter tears and felt the abandonment of God. Now we see things anew—with gratitude and relief and hope for the future. We can rejoice now and be confident in the power of God to deliver us from evil (to save us from our own sinfulness). But we cannot forget the pain we have witnessed or the hopelessness we have felt. Even in our joy, we cannot escape the sadness.

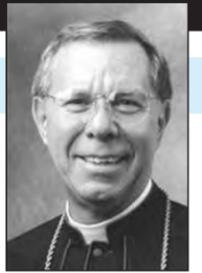
The joy of Easter is a feeling of profound gratitude and hope. We were lost, but now we are found. We were dead, but now we have new life. Thanks be to God. Alleluia!

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Confirmation is too often undervalued

At the Easter Vigil, hundreds of catechumens and candidates (folks who had already been baptized in another Christian tradition) received the Easter sacraments, including confirmation, a sacrament too often undervalued.

The *Catechism of the Catholic Church* describes its importance: "Baptism, the Eucharist, and the sacrament of Confirmation together constitute the 'sacraments of Christian initiation,' whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of sacramental grace. For 'by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched by special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed" (#1285).

Throughout the year, I confirm many of our youth around the archdiocese. On occasion, catechists invite their candidates to write about their experience of preparation for the sacrament. Last fall, candidates from St. Lawrence Parish in Lawrenceburg were invited to do so by Benedictine Sister Mary Cecile Deken, who made their thoughts available to me. Following is a sample of teens' thoughts about confirmation and their preparation.

In her own words, a candidate mirrors the catechism: "After all my classes of religion and CCD, I am very happy and proud to be getting confirmed. For me Confirmation is the ending of my Catholic childhood and marks the beginning of my adulthood. Confirmation is my way of showing that I am an adult and that I will go to church and keep my faith and beliefs in God. Also to me it means that I am now a fighter for my faith and for God and that I will be a protector for him and for my religion."

In response to the confirmation interview questions "Who is Jesus for you right now?" and "Do you ever ask yourself in different situations, 'What would Jesus do?'," a candidate wrote: "Jesus right now for me is my friend and Savior. He is always there for me in my joys, sorrows and choices. I do ask myself in different situations 'What would Jesus do?' It is hard to do the right things sometimes but you have

to take chances in life and if you don't have God by your side through all of it, then none of it would be worth it. God gave us a gift to live and we need to learn from it. Just remember he will be picking you up during your hardest times and by your side through the rest. He has left his footprints and now it is time you left yours right beside [his]."

A testimony of faith by a woman who experienced hardships growing up impressed this candidate: "When she spoke of the hardships she went through growing up, it made me realize ways in which God can help people turn their lives around. Her words then made me think of how I could become closer to God spiritually. She said she constantly prayed to God for help and attended church. Since then I have felt better about praying and attending church.

"Coming to Mass each weekend is very important to me because you get to receive the Body and Blood of Jesus. It also makes you feel much closer to God by being in church and praying with people in our community."

A person going through chemotherapy had a strong impact: "She was wearing a wig and took it off to show us her head after she talked to us. It showed me how much faith she had even in the most trying times of her life. It also showed me how she kept on living her life like nothing was wrong and she still had a sense of humor. It let me realize that if you have strong faith in God, then even illnesses like cancer can't break your spirit."

A candidate chose to describe her confession: "The sacrament of reconciliation to me is the closest most personal way to speak to God, for me anyways, because I am telling him my deepest secrets and all the sins I have committed and I am asking for forgiveness. I personally think a person who seeks forgiveness will find it in confession. Eventually they might feel that they become closer to God, but I know for a fact that I feel great about myself and I feel closer to God the most when I receive this sacrament.

"I am old enough now to understand the value of being a Catholic. Confirmation is my way of accepting the Holy Spirit and asking him to come into my life. Being a confirmed Catholic will help me throughout my adult life by inspiring me to live out my faith." †

Archbishop Buechlein's intention for vocations for April

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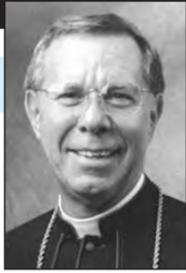
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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



Muy frecuentemente la confirmación no se valora

En la vigilia Pascual, cientos de catecúmenos y candidatos (estos últimos son personas que ya han sido bautizadas en otra tradición cristiana) recibirán los sacramentos Pascuales, incluyendo la confirmación, un sacramento que frecuentemente no se valora.

El *Catecismo de la Iglesia Católica* describe su importancia: “con el Bautismo y la Eucaristía, el sacramento de la Confirmación constituye el conjunto de los ‘sacramentos de la iniciación cristiana’, cuya unidad debe ser salvaguardada. Es preciso, pues, explicar a los fieles que la recepción de este sacramento es necesaria para la plenitud de la gracia bautismal. En efecto, a los bautizados ‘el sacramento de la Confirmación los une más íntimamente a la Iglesia y los enriquece con una fortaleza especial del Espíritu Santo. De esta forma se comprometen mucho más, como auténticos testigos de Cristo, a extender y defender la fe con sus palabras y sus obras’”. (1285)

A lo largo del año, yo confirmo a muchos de nuestros jóvenes de la arquidiócesis. De vez en cuando, los catequistas piden a los candidatos que escriban un poco sobre su experiencia en la preparación para el sacramento. El otoño pasado, en la Parroquia de St. Lawrence en Lawrenceburg la Hermana Benedictina Cecile Deken pidió a los candidatos que así lo hicieran, y la hermana me transmitió los pensamientos de los candidatos. A continuación encontrarán una muestra de los pensamientos de los adolescentes sobre la confirmación y sobre su preparación.

En sus propias palabras, una candidata refleja el catecismo. “Después de todas mis clases de religión y de DCC (Doctrina Cristiana Católica), me siento muy contenta y orgullosa de ser confirmada. Para mí la Confirmación es el final de mi niñez católica y marca el comienzo adultez. La Confirmación es mi forma de mostrar que soy un adulto y que asistiré a la iglesia y mantendré mi fe y mi creencia en Dios. También significa que ahora lucho por mi fe y por Dios y que ahora lo protegeré a él y a mi religión”.

Como respuesta a las preguntas hechas en la entrevista para la Confirmación, “En estos momentos, para ti ¿Quién es Jesús?” y “En diferentes situaciones, alguna vez te has preguntado ‘¿Qué haría Jesús?’”, un candidato escribió: “En estos momentos para mí Jesús es mi amigo y mi Salvador. El siempre está ahí para mí, en mis alegrías, tristezas y en mis decisiones. Sí me pregunto en diferentes situaciones ‘¿Qué haría Jesús?’ Algunas veces es difícil hacer lo correcto, pero uno tiene que tomar decisiones en la

vida y si uno no tiene a Dios a su lado, no valdría la pena. Dios no dio un regalo para vivir y necesitamos aprender de él. Sólo recuerden que él te levantará en tus momentos más duros y estará a tu lado el resto del tiempo. Él ha dejado sus huellas y ahora es el momento para que tú dejes las tuyas a su lado”.

Un testimonio de fe dado por una señora que experimentó grandes infortunios mientras crecía, impresionó a este candidato: “Cuando ella habló sobre los infortunios por los que tuvo que pasar mientras crecía, me di cuenta de la forma en que Dios puede ayudar a las personas para que rehagan su vida. Sus palabras me hicieron pensar sobre como me podría acercar espiritualmente más a Dios. Ella dijo que ella rezaba constantemente pidiéndole ayuda y asistiendo a misa.

“El asistir a misa todos los fines de semana es muy importante para mí porque uno recibe el Cuerpo y la Sangre de Jesús. También me hace sentir mucho más cerca de Dios al estar en la Iglesia y rezando por las personas de nuestra comunidad”.

Una persona que estaba en tratamiento de quimioterapia tuvo un fuerte impacto: “Ella utilizaba una peluca y se la quitó para mostrarnos su cabeza después de hablar con nosotros. Eso me enseñó la fe que ella tiene aún en los momentos más difíciles de su vida. También me enseñó como ella seguía viviendo su vida como si nada estuviera mal, y aún tenía un gran sentido del humor. Me hizo darme cuenta que si uno tiene mucha fe en Dios, aún una enfermedad como el cáncer no puede resquebrajar el espíritu”.

Una candidata escogió describir su confesión: “El sacramento de la reconciliación es para mí la forma más cercana y personal de hablar con Dios, eso es para mí, de todas formas, porque le estoy diciendo mis secretos más profundos y le estoy pidiendo perdón. Personalmente, yo pienso que una persona que busca el perdón lo encontrará en la confesión. Eventualmente ellos podrán sentirse más cercanos a Dios, pero yo estoy segura de que me siento muy bien conmigo misma y me siento más cercana a Dios cuando recibo este sacramento.”

En una palabra: “Soy lo suficientemente mayor para entender el valor de ser católico. La Confirmación es mi forma de aceptar el Espíritu Santo y pedirle que venga a mi vida. Ser un católico confirmado me ayudará a lo largo de mi vida de adulto inspirándome a vivir mi fe”. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Church prays for peace but The Criterion honors war dead in stories

This has me stumped. As Catholics, we pray for peace at every Mass. We pray the rosary daily for peace. *The Criterion* even publishes articles about the pope and other world religious leaders praying to God and to us for peace.

Yet we are putting articles on the front page [*The Criterion*, March 15] honoring our brothers (and sisters) who put on a uniform and go to Afghanistan, or Iraq or wherever, to kill their brothers (and sisters) in the name of revenge and hatred (or is it ‘God and country’ or to ‘defend our way of life’ or ‘in our national interests’?).

People want to do the honorable thing. As long as we honor warriors (for being warriors), we are honoring war. As long as we honor war, we will have war. As long as we have war, we will not have peace on earth. So Christ will have to die on his cross again and again. And we will

celebrate the Crucifixion (Mass) again and again. And we will pray for peace.

Bob Nowicki, via e-mail

Response: *The U.S. bishops’ have stated that America’s War on Terrorism meets the Church’s “Just War” criteria. Traditionally, Americans have honored our war dead for making the ultimate sacrifice to defend freedom.—GO*

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

Research for the Church/James Davidson

Comforting analysis of priest shortage is flawed

In a recent issue of *The Catholic Social Science Review* (Volume VI, 2001: 253-269), The Catholic



University of America professor Paul Sullins published an article titled “Empty Pews and Empty Altars: A Reconsideration of the Catholic Priest Shortage.” Sullins acknowledges that there has been a

decline in the number of priests, but he argues that “the contention that a clergy crisis provides an impetus for structural or theological change in the definition of priesthood is simply without basis.”

According to Sullins, the laity’s demands for services also have declined; “countervailing factors” such as the increasing number of permanent deacons and lay ministers “have softened the impact” of the declining number of priests; and “in historical terms the current staffing level of clergy in American parishes and dioceses is not particularly low.”

Not surprisingly, Sullins’ article has gained a sympathetic hearing among some bishops and other church leaders. After all, Sullins makes a comforting argument that things are not as bad as they might seem, and he presents empirical evidence that on the surface seems to support his case. However, Church leaders should beware: Sullins’ theoretical claims are dubious at best; his data are limited; and his analysis is flawed. Let me address each of these points.

Theory—At the outset, Sullins offers no theory and tests no hypotheses. However, toward the end he claims that the decline in the number of priests “is not in itself a problem only because it is part of a more widespread problem of general decline in the Church.” This overall decline, he suggests, is linked to a “general decline in traditional religious practice in the industrialized world.”

Sullins does not present evidence to support this secularization argument; he simply assumes it is correct. However, most sociologists now disagree with this thesis. Indeed, there is mounting evidence that traditional religious faith continues to flourish in this country.

For example, evangelical Protestant Churches are growing and have an abundant supply of clergy. Researchers also have documented a growing number of small Christian communities among

Catholics. Even more telling, perhaps, is that Sullins himself documents the growing number of permanent deacons and lay ministers in our own Church. All of these trends fly in the face of Sullins’ secularization theory.

Data—Sullins relies on *Official Catholic Directory* data concerning the number of priests per 10,000 members and per 10,000 weekly Mass attenders; the number of baptisms, marriages and funerals per 1,000 Catholics; the number of permanent deacons and lay ministers; the percentage of parishes without a resident priest; and the number of priests per parish.

All of this is well and good, but Sullins overlooks data from other sources (such as national surveys) showing, for example, that an increasing number of Catholics are marrying outside the Church and are not baptizing their babies in the Church. He also overlooks evidence documenting the migration of Hispanic Catholics to Pentecostal Churches. In short, the problems accompanying the priest shortage are much greater than Sullins’ data indicate.

Analysis—Sullins consistently inflates the evidence pertaining to the supply of priests and clergy services. For example, even though an increasing percentage of priests are elderly and retired, Sullins compares the total number of priests (both active and inactive) with the number of weekly Mass attending laypeople. He also claims that deacons are “an obvious component of any supply-demand model of recent clergy care in the Church.” Although deacons can “preach, baptize and witness sacramental marriage,” they cannot celebrate Mass, absolve sins or anoint the sick.

Moreover, while deacons can and do visit the sick, surveys clearly indicate that laypeople prefer visits from priests when their loved ones are sick or dying. Sullins also cites the growing number of lay ministers who “counteract to some extent that declining availability of clergy [and professed religious].” However, lay ministers cannot perform the sacramental functions laypeople view as central to their faith.

In short, Sullins’ analysis has serious limitations. Church leaders should not be seduced by its comforting message. The priest shortage is real and needs to be taken more seriously than Sullins takes it.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His latest book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Press in 2001). †

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Check It Out . . .

Several training sessions for **Project Gabriel** are scheduled on April 12-13 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Project Gabriel is a pro-life program that reaches out to women who may be considering abortion and helps them choose life for their babies. A Gabriel "angel" who participates in the volunteer mentoring program supports the mother's choice for life through prayer, ongoing friendship and referrals to community resources. On April 12, three Project Gabriel training sessions are scheduled from 8:30 a.m. to 11:45 a.m., 1 p.m. to 4 p.m. and 6 p.m. to 9 p.m. Another training session is planned from 8:30 a.m. to 11:45 a.m. on April 13. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1569 or 800-382-9836, ext. 1569.

"Prayer: The Unifying Relationship with God in a Scattered World" will be offered by Saint Meinrad School of Theology's "Exploring Our Catholic Faith Workshops" on April 19-20 at St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, in Carmel, Ind., in the Lafayette Diocese. Dorothy Lebeau, lay formation dean at Saint Meinrad, will present the workshop from 7 p.m. to 9 p.m. on April 19 and

from 9:30 a.m. to 4 p.m. on April 20. LeBeau will discuss a deeper understanding of prayer and a richer variety of approaches to prayer. The cost is \$50 per person, less for seniors. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

Father Zlatko Sudac from Mali Losinj, Croatia, will present a retreat on May 10-11 in the Archibald Room at the Galt House Tower West, 140 N. 4th St., in Louisville, Ky. He will present the prayerful retreat from 7 p.m. to 10 p.m. on May 10 and from 9 a.m. to 5 p.m. on May 11. There will be a Mass at 4 p.m. on May 11. The cost is \$30 per person, and is non-refundable. A boxed lunch is available on May 11 for \$8. For more information or to order tickets, call The Marian Center in Louisville at 502-899-1889.

St. Philip Neri Parish, 550 N. Rural St., in Indianapolis, will sponsor its **12th annual Walk, Run, Pray-a-thon** on April 14. Registration for walkers will be from 9 a.m. to 11:30 a.m., and registration for runners from 10 a.m. to 11:30 a.m. The 5K run will begin at noon and the 5K walk will begin at 12:15 p.m. There is a bilingual Mass scheduled

at 10:30 a.m., a school open house from 11:30 a.m. to 12:30 p.m., an hour of prayer from 11:30 a.m. to 12:30 p.m., and a pitch-in luncheon with music and entertainment at 12:30 p.m. For more information about any of these events, call the parish office at 317-631-8746.

The St. Vincent Hospital Guild will present a **Spring Fashion Show and Luncheon** on May 14 at Woodland Country Club, 100 Woodland Lane, in Carmel, Ind., in the Lafayette Diocese. The luncheon will begin at 11:45 a.m., and the fashion show will start at 1 p.m. Guild members will model fashions from Collections 94. The cost is \$25 per person. All are welcome. Proceeds will benefit St. Vincent Children's Hospital. Reservations are due by May 7. For more information or for reservations, call Nancy Cottrell at 317-846-7292.

A Rite of Christian Initiation of Adults Precatechumenate Workshop is scheduled from 9 a.m. to 3 p.m. on April 20 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, and from 9 a.m. to 3 p.m. on April 27 at St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville. The workshop is intended for those who wish to gain a deeper understanding of the purposes and activities of the period of the precatechumenate. Parish RCIA teams are encouraged to register. The registration fee is \$10 per person and includes morning hospitality and lunch. For every four people from a parish, the fifth registration is free. For more information, call Karen Oddi, associate director of religious education and sacramental, adult and family catechesis for the archdiocesan Office of Catholic Education, at 800-382-9836, ext. 1432, or 317-236-1432.

"Contraception and its Effect on Marriage" will be presented by Holy Rosary parishioners Bob and Bridget Evanich of Indianapolis at 7 p.m. on April 15 in the upper level of Madonna Hall at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. The Evanichs are members of the archdiocesan Pro-Life Speakers Bureau. They will discuss why the Catholic Church opposes artificial contraception, the effects it has on marriage, and why Natural Family Planning can be an acceptable form of spacing children. For more information, call the parish office at 317-888-2861. †



Birthline needs donations

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, accepts baby quilts from St. Rita parishioner Martha Messer of Indianapolis, who donated the quilts to the archdiocese's Birthline ministry for low-income mothers and children. Messer has been making baby quilts for five years as a way to give back to others because she and her husband received help they needed while raising 10 children during difficult times. Birthline needs donations of diapers, formula, baby clothes and other baby items. To donate items, call the Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569.

VIPs . . .



Frank and Stephana Cerne, members of St. Christopher Parish in Indianapolis, will celebrate their 60th wedding anniversary on April 11. They were married on that date in 1942 at Holy Trinity Church in Indian-

apolis. They have two children: Frances Leone and Nancy Yovanovich. They have six grandchildren and two great-grandchildren. †



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

Clockstoppers (Paramount)
Rated **A-II (Adults and Adolescents)** because of some action violence including explosions and fleeting crass language.

Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

Death to Smoochy (Warner Bros.)
Rated **A-IV (Adults with Reservations)** because of some spiteful violence, an implied sexual encounter and a variety of sexual references, much rough language and profanity.
Rated **R (Restricted)** by the MPAA.

National Lampoon's Van Wilder (Artisan)
Rated **O (Morally Offensive)** because of a few sexual encounters, many coarse sexual references, intermittent nudity, some drug content, pre-teen alcohol abuse and recurring rough language.
Rated **R (Restricted)** by the MPAA.

Panic Room (Columbia)
Rated **A-III (Adults)** because of some violence with much menace, fleeting drug use and recurring rough language with brief profanity.
Rated **R (Restricted)** by the MPAA. †

Faith *Alive!*

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Faith helps us cope with adversities in life

By Frederic Flach, M.D.

When I started my training in psychiatry, most anxious or depressed patients were treated in isolation from others who were close to them.

The husbands, wives, parents and children in these patients' lives seemed to have little more to do with their distress—and recovery—than if they had been diagnosed with kidney disease or hepatitis.

However, with a few more years of experience, it became apparent that no man—or woman—is an island.

Certainly, each person had his or her own unique personality strengths and conflicts, as well as a set of physical reactions that might or might not have been well suited to coping with stress. But whatever these were, the interactions with the key people in their lives played a vital role in promoting disability or health.

So for many patients it was not enough to treat them outside the family context. Sometimes this wasn't necessary. Sometimes it wasn't possible. But when I approached the situation with appropriate attention to the family as a whole, I realized that the family is itself an organized, living entity with its own healthy and unhealthy characteristics.

For example, a father may lack confidence in his job, a mother may be afraid of traveling, a son may suffer with depression, and a daughter may carry a good deal of resentment because her boyfriend left her for another girl.

Similarly, whole families can be stressed, tense, lacking in confidence,

fearful, depressed and resentful—and no less in need of comfort and resolution than their various members.

What kinds of situations traumatize the family? We can think of certain stresses as an inherent part of family growth.

Two people marry. As happy an occasion as this may be, it is stressful in its own way. The bonding, no matter how cherished, limits the freedom of each spouse. The initial interactions with in-laws may be smooth enough, but more often than not conflicts arise, presenting a serious threat to the marriage.

I can easily recall a dozen instances of family life being seriously disrupted because of trouble with the so-called "families of origin" on both sides.

"Your father is the world's most selfish man" and "Your mother is always sticking her nose in where it doesn't belong" are only two of the more frequent complaints.

My frequent advice: Every family, like every nation, needs its own foreign policy.

Then the first child arrives. Couples become parents. With this, a dramatic role-change takes place, the full power of which is seldom appreciated.

Project your thoughts through the usual life cycle as children reach puberty and a little later leave home, as spouses face middle-age, as children marry, as grandchildren are born and as retirement arrives, along with the psychological, financial and health issues of aging. Each of these is an identity crisis, putting varying degrees of stress on the whole family.

Then, too, there is the unexpected. One family I worked with was reeling after one



CNS photo by Michael Alexander, Georgia Bulletin

Are things different for families today than just a few decades ago? There are issues of marital and sexual compatibility, parenting challenges, meaningful emotional interplay, skilled conflict resolution, artful forgiving and reconciliation. This all takes work and nowadays, since it is so easy to run away from problems, the temptation not to try can be pretty strong.

of their three children, 17-year-old Adam, was struck by a hit-and-run driver and spent four months in a coma at the trauma center. His mother, father and two sisters clung to a thin hope that he would live and recover without severe brain damage.

I prescribed antidepressants for the mother and one daughter because their grief made it almost impossible for them to function on an everyday basis, and I continued to see the whole family twice a month until well after Adam had come out of the coma and was in rehabilitation.

This family possessed many assets, of which a very important one was faith in God's will.

Are things different for families today than just a few decades ago? Indeed they are.

Marital compatibility has become a serious matter, and for many people staying together has become more than just a question of living up to the bargain made at the altar. There are issues of sexual compatibility, meaningful emotional interplay, skilled conflict resolution, artful forgiveness and reconciliation.

This all takes work and nowadays, since it is so easy to run away from problems, the temptation not to try can be

pretty strong.

Moreover, children no longer are to be seen but not heard. They need parental empathy, example, guidance and limits, but they also need a good channel of constructive communication in all directions.

"My grown children are now my friends," one man told me. "As kids they were my friends too, but mostly kids. Now they're still my children, but we meet each other on an equal level too, one adult to another."

Does faith make a difference? How could it not?

When the going gets rough, when reaching out for professional help is essential but seems like an admission of failure, when clouds of futility or fires of resentment engulf the home, what better place to turn for fundamental support than to God, who promises to be there for you?

(Dr. Frederic Flach is a psychiatrist in New York. He is a Knight of the Equestrian Order of the Holy Sepulcher of Jerusalem and also is the author of numerous books, including the recently revised *The Secret Strength of Depression*.) †

Life 'examines us' every day

By Mary Jo Pedersen

If we have stress in our lives, it means we're alive. It means we have busy lives and are surrounded by people and events.

Stress challenges us to change and grow in new ways.

In times of stress, faith reminds us to pray and trust that God will care for us no matter what happens in life.

That doesn't eliminate the stress, but it gives us the strength to face life situations with courage. It's important to remember that we are not in control of things and that, even though we may feel abandoned, we never face life's difficulties alone because God accompanies us and is available to us in the midst of every stressful situation.

The everyday hassles of life provide opportunities for us to be more patient, self-disciplined, tolerant, generous, accepting and courageous, especially with loved ones.

Life "examines us" every day, and the examination is holy. Faith reminds us that prayer and trust in Jesus may not eliminate stress, but they can keep stress from getting the best of us.

Medications may only go as far as the body, but prayer and faith in God's goodness go deep down into the troubled soul where stress takes its most serious toll.

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †

Discussion Point

Stress can strengthen families

This Week's Question

Recall a time that your family—or another family—experienced great stress and handled it well. How was this done?

"My 29-year-old son, John, was hit by a drunk driver. He survived the crash, but is now paralyzed on his right side. We believe God saved our son and is helping us now to do what we can do." (Gloria Calhoun, Orlando, Fla.)

"When we first came to the United States, I was supposed to come on a work visa, but as it turned out the job wasn't there. I spoke with a priest who found someone willing to sponsor me, who gave me a job and helped with the paperwork to get my work visa." (Alonso Villegas, New Haven, Conn.)

"Last spring, we suddenly had to place my father in a nursing home very much against his will. To get through it, we talked and consoled each other constantly, especially reminding each other we were doing it out of love and care for his well-being." (Deb O'Halloran, St. Paul, Minn.)

Lend Us Your Voice

An upcoming edition asks: Why doesn't the end always justify the means? Give an example of when it does not.

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



CNS photo by Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

Two Jewish holidays of mourning

Fifth in a series

Next Tuesday, the 27th day of the Jewish month of Nisan, is another Jewish holiday—this one far different from the eight days of Passover that ended yesterday. Tuesday's holiday is called Yom ha-Shoah. It commemorates the Holocaust when the Nazi government of Adolf Hitler killed 6 million Jews in an attempt to annihilate the entire Jewish people and to destroy Judaism, "while the world, God, and man remained silent."

It is, obviously, a relatively recent holiday. It was inaugurated 51 years ago, on April 12, 1951, by the Israeli Knesset. Besides the Holocaust, it also commemorates the revolt of the Jews in the ghetto in Warsaw, Poland.

The proposal to add this holiday to the Jewish calendar was controversial. Both Jews and non-Jews pointed out that Jews weren't the only ones who perished in the

Nazi concentration camps. Polish Catholics (especially priests), gypsies, homosexuals and political opponents were also murdered. But the enormity of the crime against Jews, just because they were Jews, was convincing. Fully 30 percent of all the Jews who were living in 1939 were dead by 1945.

The day is usually observed with speeches, sometimes by Holocaust survivors, with the theme "Never Again." Unfortunately, some speeches try to find scapegoats in Christians who didn't speak out in protest and, in recent years, the main scapegoat has been Pope Pius XII. Recent inaccurate books have emphasized his silence rather than all he and the Catholic Church did to try to save Jews.

It must be admitted, though, that any anti-Christian sentiments expressed today are mild in comparison with anti-Semitic references (the "perfidious Jews") that used to be part of Catholic liturgies during Holy Week. Pope John Paul II has apologized for those and made it a point, during his visit to the Holy Land in 2000, to pray at Yad Vashem, the Holocaust memorial in Jerusalem.

Yom ha-Shoah is one of two memorial days on the Jewish calendar. The other is Tish B'Av. It's observed on the ninth day of the Jewish month of Av—in August on the Western calendar. This holiday commemorates the destruction of both the Temple built by King Solomon and the Temple begun by King Herod the Great.

Solomon's Temple was destroyed by the Babylonians in 586 B.C. and Herod's Temple by the Romans in 70 A.D., both on the ninth of Av. Perhaps the Romans purposely chose that date, but it seems more likely that it was a coincidence.

Observant Jews begin their observance of Tish B'Av three weeks before the holiday by refraining from celebrations, especially weddings. They abstain from meat and wine for nine days. On the holiday itself, the atmosphere in the synagogue is one of mourning, usually with only one candle lit. Passages from the Book of Lamentations, which laments the destruction of Jerusalem, are read.

The Jews mourn not only the loss of the Temples, but the exiles that followed them and other tragedies that have been part of their history. †

Cornucopia/Cynthia Dewes

Pick an argument, any argument

Now that we are Easter people, enjoying this extended period of triumph

through Pentecost, maybe we should take a fresh look at life. It's also Spring, which always gives us a boost (or a boot), urging us to change for the better, to start over on our journey onward and upward.

The thing is, we get such conflicting advice as we pursue our quest that we wind up confused. It's like statistics, which can be manipulated to serve any argument we can think of.

Perhaps we plan to take more interest in saving our environment, it being time for the greening of nature and all. Fair enough.

But then we're faced with one expert saying we should fight Alaskan oil drilling, which will pollute the land and destroy animal life, while another equally qualified talking head claims that land already drilled has provided animals with better foraging routes and other advantages.

We hear that a certain obscure fish or insect is becoming extinct and we'd better take action soon. But we also read that

new species of this or that animal or bird are continually being discovered, indicating that positive evolutionary processes are still occurring despite human behaviors. And we continue to hear pro and con pronouncements about the dangers of global warming.

Maybe our social action conscience motivates us to help immigrants assimilate into our country's culture and improve their economic prospects. So, some will insist that English be taught as a first language in order to prepare newcomers for opportunities in an English-speaking society.

Others will insist equally convincingly that kids first must be given a solid instruction in their native language. Otherwise, they will fall behind in learning and, ultimately, in life.

On the family front, there are folks who do studies assuring working parents that children who are put in daycare learn to read umpteen times faster than those who stay at home until kindergarten. And there are others who document the absolute fact that children learn to read when they are physically and intellectually ready, regardless of environment.

All kinds of instructional books tell parents how to discipline their children. Proponents of spanking say a surprise

smack on the behind reminds kids that actions have consequences. Opponents say touching kids in any way other than hugging and affirming is child abuse. What's a mom or dad to do?

Especially since Sept. 11, we've had to put our political ideals to the test in considering the worldwide rise of Islam. When we hear that Islam is a peaceful religion, we feel like racist pigs in denouncing Muslim terrorists. On the other hand, we believe our reservations about suspicious strangers are legitimate when we're told Islam is a violent, militant religion.

If improved health is on our agenda, advice ranges from eating only salad and vitamins, running five miles a day and pumping iron, to daily consumption of two glasses of red wine, meditating 30 minutes and sleeping on herb pillows. A person could ruin herself trying to figure out what's best.

There's an argument to back up just about anything we decide to do as the "New Easter Me." That's something to mull over while polishing off the jelly-beans and chocolate rabbits.

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

Faithful Lines/Shirley Vogler Meister

Internet use can be insidiously ugly

Each morning when checking e-mail, we're appalled by what we find.

Sometimes the spam (junk mail) outnumber legitimate messages. Not only does some spam promote pornography, but also unwanted information on gambling, investments, drugs (legal and shady), insurance and computer services, medical and legal tips, "instant" college diplomas, and much more.

Our e-mail program is set up to see the subject line and a couple lines of text without opening material, so it's usually easy to delete junk quickly. Periodically, however, we have trouble eliminating it.

Some e-mail is subject-deceptive, such as one reading "Here's what we discussed ..." The first line touted "hard core sex." When trying to delete it, the offensive site automatically appeared on screen. Killing it wasn't easy! Also, last summer, a troublesome computer virus prompted us to

hire a costly tech-expert to clear our machine.

Things get worse for those with Web sites. One Catholic publication in another state restructured its site, later learning that the old site's location now features porn. Anyone using the previous URL (site locator) automatically was exposed to filth. How insidious!

Unscrupulous computer technicians ruin a good thing—and the Internet is actually a good thing, although at one time I thought differently. When I first got Internet service, an unsettling experience nearly caused me to give up.

I was preparing a feature about a woman who had collected teddy bears since childhood. She didn't belong to a collectors' club, but knew such groups existed. So, to be thorough, I researched "teddy bear clubs." I felt invaded when this took me to a site promoting male dating bars, complete with nudity. What if I'd been a youngster doing research for a school paper?

For parents reading this, be assured that "teddy bear clubs" no longer goes there.

Since then, watchdog organizations have stopped that. Now, if one types those three words, bona fide sites appear. Special computer programs can be installed to block such unwanted places, but they're not always effective.

I applaud the vigilant men and women who work to regulate or eradicate Internet porn and other unwanted spam. Net technology should be helpful, not a hindrance. It can be a powerfully good and quick resource for educational and inspirational guidance.

However—like food, drink, TV, etc.—the Net can be smothering for any of us; and, with evil-purposed tampering, it can quickly rot. We must be cautious, discerning and as technically savvy as possible.

Now, readers, if you'll tell me what your favorite Catholic Internet sites are—and why—I will share that in a later column, if I receive enough. Let me start with www.catholic-forum.com.

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

The Human Side/

Fr. Eugene Hemrick

Advice for young men considering the priesthood

"What would you say to a young man thinking about entering the seminary,



given the recent sex-abuse scandals?"

When I heard this question, it occurred to me that perhaps a better question to ask is: What would you say to a gentleman or woman contemplating the presidency of the United States, or being a senator,

a CEO or a professional athlete after the scandals these professions have experienced?

My very first advice would be to recall the great leaders chosen by God who committed scandals! David, author of the Psalms and whose name is closely related to Christ, the Son of David, not only committed adultery, but also murder. Moses murdered an Egyptian and repeatedly questioned God. Samson sold out to Delilah, St. Peter denied Christ and St. Paul condoned the stoning of Stephen.

These biblical lessons teach us that as long as we live on earth, and no matter how exalted a position we enjoy, being anointed doesn't mean that the oil so penetrates a person's being that it creates a slippery, fully protective wall against temptation. These lessons also teach us to have hope in redemption.

Next, I would tell the young man to

'If ever the ranks of the priesthood needed well-grounded men dedicated to spiritual excellence, it is today—in a society groping for values, especially the value of its own sexuality and of honesty.'

take a deep look at the ironies in today's society. We are horrified when a high-ranking person commits a sexual sin, yet we sit complacent when explicit sexual material appears in our newspapers and magazines, pops up on the Internet and saturates our movies. It is taboo to illicitly engage in sex, yet society spends billions of dollars manufacturing lurid images and creating sensual lyrics that not only invite this behavior, but appear to hail it.

Finally, I would ask someone thinking about entering a seminary how he feels about priests in particular and others in responsible, visible positions who know that they can easily fall and don't do anything to prevent it.

If he replied nonchalantly, "I guess that's life," or if he became overly righteous and felt they should be condemned to hell, I would advise him to forget the priesthood.

If he said he realized that life often tempts us to embrace its darker side, and felt that the best way to counter this is by communicating Christ's teaching in ways that speak effectively to today's society, I would advise him to enter the seminary.

If he further felt sorry for those who tend to live an inordinate life and would seek ways of reaching out to them, I would consider him a good candidate for the priesthood.

If he fervently desired to manifest the wholesomeness of the spiritual life and how all other life pales in its presence, I would consider him an excellent candidate.

If ever the ranks of the priesthood needed well-grounded men dedicated to spiritual excellence, it is today—in a society groping for values, especially the value of its own sexuality and of honesty.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

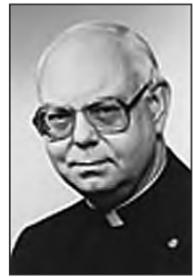
Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 7, 2002

- Acts of the Apostles 2:42-47
- 1 Peter 1:3-9
- John 20:19-31

During these weeks following Easter, the Church will rely heavily upon the Acts of the Apostles. This weekend is no exception. Acts supplies the first reading.



Acts is a continuation of the Gospel of Luke. As the Bible as we know it came to be, editors broke the Gospel of Luke away from Acts and

inserted St. John's Gospel between the two. Surely their purpose was to group together all of the Gospels, the work directly recalling the life and ministry of the Lord.

While this motive may have been good, and while even the result may have been good, in reading the Bible, as it now is constituted, we lose sight of the fact that salvation did not end with the Ascension of Jesus.

This weekend's reading provides a glimpse of life in the early Christian community in Jerusalem. Possibly, here and there in the ancient Roman province of Palestina, other circles of Christians existed. After all, Jesus had traveled to many places. Actually most of the Lord's actions, at least those recorded, occurred in Galilee. Presumably, Christians were living there.

But Jerusalem was the only genuine city in the region, other than Caesarea, at the time. Situated on the Mediterranean Sea, near the site of present-day Tel Aviv, Caesarea was the Roman capital of the area. This fact in itself made it an important city.

However, Caesarea's very claim to fame made it off limits for pious Jews. It was a city built, and occupied, by pagans. It was the headquarters of the despised

conquerors from the outside. For Jews, it could never rival Jerusalem—not in a million years.

So Jerusalem was home to a Christian community, and quite possibly the largest Christian community.

This reading tells about life in this Christian community. A heavy sense of cohesion existed. So did submission to the will and guidance of the Apostles.

An interesting phrase, "breaking of the bread," is included in this Scripture passage which is the first reading this weekend. Many scholars see the Eucharist in this phrase, since elsewhere in the New Testament writings of this period the phrase "breaking of the bread" means the Eucharist.

The First Epistle to Peter supplies the second reading. It celebrates the identity and glory of Jesus. It also reminds Christians that in their faith, they unite themselves with Jesus.

He is real, although invisible. His life vivifies the lives of the faithful.

St. John's Gospel furnishes the last reading. It is a Resurrection Narrative, and a story with which all Christians are familiar.

In Christian belief, the greatest miracle, of course, has been the Incarnation, the fact that in Jesus the divine and the human join. He is God but also truly a human.

Less in magnitude, but still marvelous, is the bond existing between Jesus and the faithful. And, of great luster also, is the power of God given by Jesus to the Apostles.

To them, Jesus commissioned the task of continuing redemption in a most marvelous sense. They would represent Jesus. His power would be their power.

Nothing so required the power of God as the forgiveness of sins. Sins offended God. God alone could forgive sin. Jesus forgave sin, for in Jesus God existed. In this reading, this special divine power becomes a power of the Apostle.

Still, they are humans. The doubts of

Daily Readings

Monday, April 8

The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Tuesday, April 9

Acts 4:32-37
Psalm 93:1-2, 5
John 3:7b-15

Wednesday, April 10

Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 11

Stanislaus, bishop and martyr
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 12

Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 13

Martin I, pope and martyr
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, April 14

Third Sunday of Easter
Acts 2:14, 22-33
Psalm 16:1-2a, 5, 7-11
1 Peter 1:17-21
Luke 24:13-35

Thomas illustrate this fact, yet Thomas and the others accept Jesus. They overcome their doubts.

Reflection

Easter was a week ago. The Church calls us once again to rejoice in the Resurrection. He is Lord! He lives!

This weekend, the second reading, taken from First Peter, adds to the story. We who believe in the Lord live in the Lord. In Jesus is our life and our salvation.

It is not at all ethereal or difficult to grasp. Jesus is with us still. He is with us in the Christian community. However, the

community is not an accidental assembly of persons who, in some sense or vague way, have a common experience or, in a general way, share an undefined common belief.

Rather, the community is very active in its prayer, faith and charity, and indeed in its earthly structure. It gathers around the Apostles.

The Apostles possess the power of God, given to them by Jesus. They can forgive sins. The Church offers itself to us in the joy of Easter. The Risen Lord lives! We meet Jesus in the Church, and he meets us—forgiving us, loving us and redeeming us. †

Question Corner/Fr. John Dietzen

Celiac sprue sufferers cannot consume gluten communion hosts

Q You have written some helpful columns in the past on celiac disease.

I hope you can clear up my confusion about recent newspaper articles on the Church's position regarding gluten hosts.

We are told that European bishops have approved hosts with low gluten, whereas the American bishops have not. Why is there a difference between what they can do in other countries and what we can do here? (Florida)

A Celiac disease, or celiac sprue, is an inherited disorder in which intolerance to the protein gluten causes insufficient absorption of food in the intestine. It can become a serious, even fatal, illness. Gluten is found in rye, barley, oats and wheat.

Obviously, this constitutes a major problem for Catholics so afflicted. General Catholic teaching is that there must be at least some gluten in Communion hosts for a valid celebration of the Eucharist.

This teaching was repeated in 1995 by Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith.

Earlier this year, the bishops of Italy approved an extremely low-gluten eucharistic host, developed in Germany, for those who are allergic to wheat flour. This is consistent with Catholic requirements that hosts with no gluten whatsoever should not be used.

The policy adopted by the U.S. bishops adheres to that requirement; hosts that

are entirely gluten-free may not be used in the Eucharist.

The current confusion seems to arise from differing medical assumptions about how much gluten celiac sufferers can tolerate. The American policy is related to medical opinion in the United States that, it seems to me, predominantly considers even the smallest amount of gluten dangerous.

Judging from the voluminous mail that I've received, those with the disease report amazingly diverse, sometimes contradictory, experiences of what they can and cannot bear. Apparently on advice from their physicians, some believe they can tolerate part of an ordinary Communion host. For others, even a tiny piece excites the allergy.

Medical judgment elsewhere can differ from that in the United States. The Italian Celiac Association, basing its conclusion on the advice of physicians in that country, says the small amount of gluten in the new formula satisfies Church requirements, yet is too insignificant to be a health problem for celiac patients.

Italian bishops basically approved the conclusion that Communion hosts made using this process are valid matter for the Eucharist and may be used at Mass.

To my knowledge, hosts made with the new German formula have not yet been used in the United States, and American celiac specialists have not yet evaluated it.

Information that readers of this column might relay to me will be appreciated. As I've indicated when discussing this subject in the past, the number of people suffering from this disease is far greater than most of us imagine.

Catholics will be grateful in a special way for any formula that allows them to receive the Communion host without further endangering their health. †

My Journey to God

Divine Mercy

Eternal Father, I trust in You

Loosen the grip of my long-held frustrations
Scour my soul of all untold sin
Guide me toward the path of peace

Jesus, I trust in You

Teach me your truths and end my confusion
Softener my heart with compassion for others
Break the bonds of fear and sorrow

Holy Spirit, I trust in You

Lift up my hands to help others
Provide me the words of kindness when needed
Shed light for me when there is darkness

Divine Mercy of Christ

Reconcile me with God
Forgive my thoughtless and careless ways
Penetrate my soul with mercy

Holy Trinity

Be with me always

By Patty Brooks

(Patty Brooks is a member of Christ the King Parish in Indianapolis.)



This painting depicts St. Faustina Kowalska and the Divine Mercy image of Jesus.

CNS photo from Catholic Press Photo

Welcome!

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora William Barrott, Timothy Powell, Robert Tallarigo (catechumens); Chrissy Hall, Patricia Miller, Alicia Stephenson (candidates)

St. Louis, Batesville

Rhonda Greiwe, Shawna Gunter, Michael Rippetoe, Jeffrey Smith (candidates)

St. Teresa Benedicta of the Cross, Bright

John Davis (catechumen); Douglas Hoffman, Carlos Muñoz (candidates)

St. John the Baptist, Dover

Bridget Bedel, Chelsea Bedel, Garret Bedel, Sarah Zahneis (catechumens); Judy Bedel, John Pierce-(candidates)

St. Mary, Greensburg

Jason Schwing, Joshua Schwing, Brandy Tungate (catechumens); Kay Doerflinger, Suzanne Horan, Lisa Humpert, Harold Knickerbocker, Matt Miller, Rachel Redmon, Cathy Schwing, Karen Schwing, Amy Stier, Debbie Stuart (candidates)

St. Ann, Hamburg

Roger Caudill (candidate)

St. Lawrence, Lawrenceburg

Vicki Bohart, Lisa Cundiff, Sandy Ledesma, Skyler Rainey, Lorie Schoeff (catechumens); Nicki Czelusta, Elizabeth Fitzgerald, Jay Fitzgerald, Dawn Landwehr, Amy March, Wendy Rainey, Beth Sutton, Melissa Weismiller (candidates)

Immaculate Conception, Millhousen

Angela Brooks (catechumen); Linda Hardebeck, Milissa Schuler (candidates)

St. Maurice, Napoleon

Tammy Wright (catechumen); Rewa Harpring (candidate)

St. Paul, New Alsace

Amy Lunsford (candidate)

St. Magdalen, New Marion

Adrienne Young (catechumen)

Holy Family, Oldenburg

Andrea Armstrong, Brian Brouger (candidates)

St. John, Osgood

Willie Taylor (catechumen)

St. Mary-of-the-Rock, St. Mary-of-the-Rock

Lee Gardlon (candidate)

St. Peter, Franklin County

Kevin Bulach, Lori Monroe (catechumens)

St. Denis, Jennings County

Julie Diekhoff, William Everroad (candidates)

St. Vincent de Paul, Shelby County

Shelly Mattick, Monte Wertz (catechumens); Mike Benson (candidate)

St. Joseph, Shelbyville

Lisa Kuntz, Christina Thompson (catechumens); Judy Anspaugh, Lou Ann Anspaugh, Kelley Baldwin, Diana Lay, Mike Mills (candidates)

Bloomington Deanery

St. Vincent de Paul, Bedford

Linda Ball, Bridget Daniel, Rhonda Davis, Rita Glasgow Euhl (catechumens); Martin Endris, Shannon Endris, Gary Jean, Gay Lynn Jean, Noelle Jean, Ross Jean, Diane McCory, George McNichols, Marsha Roberts, Sharon Simonds, Jessica Simonds, Dennis Underwood, Melinda Underwood (candidates)

St. Charles Borromeo, Bloomington

Randy Cassady, Vanessa Davis, Suzanne Moffit, Jessica Riley, John Seal, Geoge Tindall, Stacie Torline (catechumens); Laurel Adams, Jeff Allen, Angee Bomba, Wendy Bomba, Don Bradke, Rheta Bradke, Autumn Caldwell, Steven Collier, Anne Crozet, Denny Dennis, Michelle Domer, Josefina Garcia, Mary Grogan, Catherine Halter, Jill Huse, Chaille Karl, Joseph Nugent, Diana Robertson, Melissa Shaw, Michael Shaw, David Sipes, Penny Timmer, Robin Tindall (candidates)

St. John the Apostle, Bloomington

Niki Duncan, Justin Kendrick, Sam Mason, James Mosier, Julie Roberts, (catechumens); Diana Creech, Stephen Helms, Elaine Kendrick, Jordan Kendrick, Missy Prensell, Pam Schiefer, Lisa Waters (candidates)

St. Paul Catholic Center, Bloomington

Natali Dewi, Taylor Hillgoss, Naoko Hioki, William Jackson, Leanne Johnson, Angela Leone, Kyle Marcum, Robert Oprisko, Brian Russell (catechumens); Scott Alber, Teague Avey, Brock Berry, Joseph Boston, Zach Ford, Jillian Gates, Justin Goble, Rosemarie Hirata, Ellen Hommerding, Allena Jackson, Joseph Lawton King, Jane Laughlin, Amy Morgan, Allison Scholt, Chong Schriener, Kaitlin Thomas, Melissa Weir, Harrison Wick (candidates)

Our Lady of the Springs, French Lick

Tara Carnes, Derek Hammond, Noral Hammond Jr., Larry Nigg, Marlene Noble, Marshall Noble, Quiana Noble, Regina Meadlo (catechumens); Kaitlyn Brown, Heather Hackney, Jacob McCormick, Luke Woolsey (candidates)

St. Martin of Tours, Martinsville

Megan Bauer, Brandy Davis, Maggie Getzen, Robin Hutton, Traci Jones, Jennifer Neeley, Michael Neeley (catechumens); Olivia Cole, Alan Fites, Marvin Jones, Samantha Sutt (candidates)

St. Mary, Mitchell

Brett Connerley, Kurtis Williams (candidates)

St. Agnes, Nashville

Ozma Bond, Paul Dodge, Jennifer Gilles, Julie Newgent, Kelli Suding (catechumens); Rebecca Breeden, Jo Dodge, Joe Gilles, Linda Lopez (candidates)

St. Jude the Apostle, Spencer

Jessica Droppo, Michael Stewart (candidates)

Connersville Deanery

St. Elizabeth, Cambridge City

Kathy Blevins, Tyler Miller, Todd Miller, Thomas Miller (catechumens); Jerry Flake (candidate)

St. Gabriel, Connersville

Justin Webb (catechumen); Amy Augustine, Stacey Bruns, Renee Fohl, Beth Gibbs (candidates)

St. Rose, Knightstown

Ira Odle (candidate)

St. Anne, New Castle

Drew DeBruhl, Kathy Grill, Korey Grill, Mark Hughes, Carrie Johnson, Amanda Wells (catechumens); Cheryl Florea, Marsha Godfrey, Eric Kendall, Susan Melvin, Erica Simpson (candidates)

St. Mary, Rushville

Beth Beard (catechumen); Brian Gipson, Sheri Horn (candidates)

Indianapolis East Deanery

SS. Peter and Paul Cathedral

Kelley Frank, Sarah Anne Warrum (catechumens)

Holy Cross

Amanda Aldrich, William Campbell, Joseph Campbell, Jay Crafton (catechumens); Leigha Arvin, Janet Bertrand, Amy Bostick, Jerri Foster, Stephen Foster, Michael Gaddis, David Hensley, Robin Sensback, Rhonda Wilson (candidates)

Holy Spirit

Paul Cox, Lynne Dancer, Heather Dobbins, Brian Gant, Ryan Soultz, Brian Tabor, Shelley Taylor, Diana Thompson, Stephenie Thompson (catechumens); Michael Anderson, Darcie Brickens, Michael Brickens, Sebrena Chambers, Michelle Dicks, Gilbert Dobbins, Terry Gegner, Kimberly Gondeck, Melanie Hamilton, Mitch Meyer, Cindy Montgomery, Jessica Oskins, Anthony Pietro, Maria Pietro, John Sabo, Shayla Saucedra, Carolyn Scott, Beverly Sims, Natalie Smith, Heather Sturgeon, Megan Ulshافر, Edward Wildrick (candidates)

Our Lady of Lourdes

Jessica Alberta, Eric Jackson, Courtney Mitchell, David Mitchell, Margaret Collier, Brad Downes, Zach Dykstra, David Abner, Rod Boushehry, Robyn Bowers, Amy Gutzwiller, Joseph Kelley, Marji LeGault, LouAnn Lemaire-Pyle, Pam Lewis, Joseph Mahurin, Amanda Myers, April Myers, Austin Myers, Charles Myers, Mark Pittman, Sally Searight, Paige Slaughter, Ann Stahl, Richard Unger, Sandra Unger, (candidates)

St. Mary

Jeremy Dials, Guillermo Marquez, Rebecca Miller, Ervin Schlabach, Phillip Schumacher, Marco Sanchez Vega (catechumens); Vitalino Jimenez Arenas, Sharon

We welcome the “new” Catholics who have become full participants in the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter Vigil last Saturday. The names listed here were provided by religious education leaders in local parishes.

Those listed as catechumens are people who have never been baptized and—within the past year—were baptized, confirmed and received their first Eucharist.

Beckman, Manuel Ramon Campos, Betty Garner, Matt Kesterson, Jose Luis Rocha, Kyle Roy, Susan Schumacher, Mayra Anaya Tapia (candidates)

St. Michael, Greenfield

Robert Coulter Jr., Shelley Dammann, Clint Hardin, Brad Himes, Felicia Frazier, Samantha Frazier, Kim Inman, Thomas Lewis, Jordan McPherson, Fischer Reed, J. Hunter Reed, Anne Tilley, Jerry Titus, Kimberly Willett, Stacy Willett, Jaron Wilson, Jordan Wilson (catechumens); Amber Back, Kelly Dillon, Lesa Himes, Donald Kirby, Emily McClain, Heather McPherson, Melissa Reed, Dale Royster, Jeffery Willett, Timothy Willett (candidates)

St. Philip Neri

Beverly Goodman, Cody Goodman, Joseph Goodman, Katherine Potts, Heather Stafford (catechumens); Brittany Faulkner, Sandra Gaines, Christopher Goodman, Sam Shannon Jr. (candidates)

St. Rita

Jacob Deon, Whitney Nibbs (catechumens); DeAnna Ellis, India Mitchell, David Long Dinh Nguyen, Gennie Thi Nguyen, Khanh Ngan Vo Nguyen (candidates)

St. Simon the Apostle

Madison Alton, Laura Amburgey, Kim Kehoe, Steven King, Cheree LeGer, Charles McCallister, Lisa Price, Tim Price, Susan Ryan, Lisa Sexton, Lisa Weaver (catechumens); Katharine Anderson, Betty Barber, Bill Beedie, Serena Beedie, Brett Benigni, Michael Benigni, Randall Boon, Anthony Byers, Josh Click, Ty Conner, Mark Eaton, Kaitlin Emmerson, Delphine Kehoe, Marc Knight, Jake Kramer, Katelyn Krier, Michael Krier, Emily Lewis, Kathleen Lips, Madelyn Lubbers, Matthew Lubbers, Ross Lubbers, Charles McCallister Jr., Sam Rodgers, Michael Rude, Vickie Scotto, Lee Tyler, Hayden Voss (candidates)

St. Therese of the Infant Jesus (Little Flower)

Tammy Barker, Laura Holdren, Dave Howard, Michelle Nieske, Jeff Plunkitt, Tony Scott, Lori Smith, Annice Willard, Brian Wright (catechumens); Amy Cobb, Jean Dalwrymple, Janice England, Susan Flodder, Forest Hedges, Richard Lay, Jimmie Page, Jerry VanSchaik (candidates)

St. Thomas the Apostle, Fortville

Sandra Borowicz, Deborah Cairns, Thomas Cairns, Erin Paul, Kevin Stevens (catechumens); Lori House, Amy Paul (candidates)

Indianapolis North Deanery

Immaculate Heart of Mary

Ryan Gonzalez, Gil MacDonald, Hanna MacDonald, Hayley Nester, Toby Nunley (catechumens); Carly Ball, Libby Ball, Kathy Beall, Sharon Canaley, Barbara Clouse, Dan Cota, Debbie Crowley, Betty Gonzalez, Dena Rae Hancock Caito, Deanna Held, John Held, Susanna Held, Angelia Johnson, Grady Johnson, Arthur Marsh, Teresa Quarto (candidates)

Christ the King

Heather Lankford, Greg Small, Karen VanZee (catechumens); Lydia Boll, Jody Brue, Rob Gallagher, Laura Kenny, Scott Kraege, Dawn Lindquist, Charity Rosandich, Julie Steward, Patrick Woods, Stan Worth (candidates)

St. Andrew the Apostle

Rachel Chappell, Taylor Chappell, Dorianold Mayes, Juwan Mayes (catechumens); Mark Mabry (candidate)

St. Joan of Arc

Ash Majumdar, Kelly Mosley, Brad Rogers, Holly Rogers, Joshua Scruggs, Elisa Wall (catechumens); Michael Anderson, Debbie Bell, Joe Crawford, Samuel Elmore, Veronica Elmore, Craig Harner, Jennifer Mangel, Sandy Marshall, Jaimie Moser, Toni Sears, Carrie Stephenson, Rick White (candidates)

St. Lawrence

Andrea Essex, Jeannie House, James Witte (catechumens); Margaret Collier, Brad Downes, Zach Dykstra, David Leaman, Kristina Pullon, Terri Smith, Robin Stahl, Vance Trattner, Tom Whited, Allen Wood (candidates)

St. Luke

Jesica Atkins, Mary Jo Brown, Leslie Dora, Todd Kunz, Gary Links, Thomas Malan, Shannon Samuels, Daniel Walsh (catechumens); Matt Bair, Briacene Campbell, Sally Feldman, Sean Frick, Amy Lynne Holton, Jeffrey Kowalke, David Lehman, Bradley Lorton, Annette Minick, Lee Ann Muldoon, Antone Ramos, Darrell Talbert, Ken Turro, Yvette Waterman, Ryan Wilke (candidates)

Those listed as candidates include people who have been baptized as Catholics who completed their Christian initiation by being confirmed during the past year. And those candidates who were baptized in other Christian traditions wer e received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year.

Most people are listed in the parishes wher they received their religious formation and the sacraments of initiation.

St. Matthew

Lisa Barnes, Richard Houghton, Mary Sowell, Jennifer Spitsmesser (catechumens); Christine Boyd, Natisha Cuellar, David Keerer, Pamela Lustig, Charles Plager, Henry Plager, Martha Plager, Derek Sprunger, Lisa Sprunger, James Williams (candidates)

St. Pius X

Christopher Cardenas, Lauren Caldwell, Leslie Caldwell, Tucker Hale, Bruce Kline, Doug Stemmler, Bobby Tarr, Cameron Tarr, Joseph Tarr (catechumens); Kathy Calvert, David Chriss, Scott Chriss, Teresa Fehribach, Nate Lelle, Marissa Porter, Geneva Roembke (candidates)

St. Thomas Aquinas

Kya Adams, Charlie Cain, Joe Cain, Terri Hatch, Kate Michaelis, La Mica Stafford (catechumens); Kathy Jo Adams, Stephanie Cain, Dan Morris, Joan Morris, Dalen Patterson (candidates)

Indianapolis South Deanery

Holy Rosary

George Burris (catechumen); Eric McElroy, Sally Wood (candidates)

Good Shepherd

Sarah Allen, Dusty Stallings, Steven Stallings (catechumens); Sandra Allen, Randy Briner, Amanda Buell, Frederick Buell, Cynthia Carroll, Kenneth Caselden, Patricia McGuire, Blaise McWhirter, Jennifer O’Connor (candidates)

Nativity of Our Lord Jesus Christ

Michelle Barger, Kim Cherry, Debrah Dunham, Tyler Dunham, Kim Mader, Rebecca Viewegh (catechumens); John Campbell, Heather Campbell, Robert Dunham, Kathy Furnish, Colleen Henson, Mary Jarvis, Jud McKinney, Brian Samuels, Christine Sulzberger, Jeff Viewegh, Josh Viewegh, John Welch (candidates)

Sacred Heart of Jesus

Kelly Botos, Darnella Decot, James Pettigrew Jr., Taylor Wilson (catechumens); Paulo Dutra e Mello, Kelly Robinson-Decot (candidates)

St. Ann

Chad Swain, Robert Wallace (catechumens); Darlene Cope (candidate)

St. Barnabas

Diana Bean, Jacob Bean, Matthew Durbin, James Cloud, Megan Hubele, Shannon Hollaran, Gage Harris, Megan Michaelis, Melissa Michaelis, Michelle Michaelis, Amanda Slivka (catechumens); Susan Bowman, Thrasher Carmichael III, Melanie Carr, Katie Hoffmann, James Otley Jr., Richard Redmond, Riley Smith (candidates)

SS. Francis and Clare, Greenwood

Ralph Allen, Steve Bishop, Jordan Deem, Taelor Deem, Angela Eastwood, Douglas Eastwood, Keenan Johnson, Jenifer Legan, Teresa Alder (catechumens); Emily Allen, Randy Allen, Emily Arnold, Beth Bryant, Chris Earnhart, John Herron, Courtney Houck, Kevin Johnson, Lisa Johnson, Bruce Patton, Susie Reimer, Kathleen Rhoten, Kyle Witmer (candidates)

St. John the Evangelist

Matthew Bitar, Annette Craycraft, Susan Duncan (catechumens); Brandi Campbell, Emily Hostettler, Arnold Jensen, Emily Kohne, Brian Nicely, James Reidelbach, Ashleigh Whitacre, Brandon Whitacre (catechumens); Sarah Boyd, Shelley Castaneda, Emily Chambers, Michelle Cody, Lidia Conley, Kalie Coverdill, Tim Crouse, Timothy Dougherty, Douglas Drinan, Deandra Finnell, Eric Huber, Bonnie Jackson-Harpring, Mick Jensen, Virginia Kabaczy, Barb Killian, Lynette Luphahla, Ronald Mackey, Marie Maillet, Carmen Overton, Kelly Schneider, Rebecca Sekowski, Melissa Sinkus, Corbett Smith, Theodore Smith, Kay Theriot, Shawn Windisch, Brian Witsman (candidates)

St. Jude

Steve Brackett, Caitlin Brooks, Emily Brooks, Jacob Brooks, Roger Brooks, David Calhoun, Jason Cline, Andrea Clod, Stephanie Cohoon, Neal De Masi, Rachel De Masi, Kodie Egenolf, Troy Gibson, Polina Goelz, Amber Halloran, Ron Hampton, Heather Hancock, Randy Klene, Robert Logsdon, Nina Narmore, Cassue Oakes, Sean Overholt, William Overholt, Angela Saylor (catechumens); Lorianne Agresta, Carla Brooks, Keith Craig, Mark De Masi, Angela Doyle, Julie Hippelheuser, Jim Longshore, Melissa Miller Jones, Angela Miller, Carol Moeller, Helen Moeller, Linda Overholt, Jennifer Ritchie, Beth Roehling, Kellie Schaub, Angela Staley, Tami Sulit, Tiffany Stowell, Sara Ventura, Danielle Vidaure, Eric Wolf (candidates)

St. Mark

Curtis Bogges, Christopher Cooper, Patricia Daily, Charlotte Dilk, Jennifer Onash, Roy Potter, Daniel Scott, Jeanette Serrato, Jerry Snapp, Jason Staples, Bryan

Stonecipher, Nicole Witkemper, Jesse Woodson (catechumens); Dan Ballard, Elizabeth Heik, Theresa Dillane, Scott Gens, Christine Gibson, Stacy Gibson, John McGee, Jennifer Millay, Misty Pressey, Charlene Potter, Tamara Richardson (candidates)

St. Roch

Chris Dunphy, Tanya Jefferies, Alison Lynch, Donnie Lynch, Trevor Lynch, Shannon Maxwell, Rod McPheerson, Amanda Napier, Susan O’Brien, Chad Pate, Robert Reagan, Amber Russell, Anthony Schultz, Monica Spencer, Amy Suding, Steve West, Christy Wilson (catechumens); Jodi Colon, Amy Hanrahan, Linda Hill, Katie Howe, Agenia Hurrle, Joy Page, Norma Schultz, Shauna Schwab, Clayton Willis (candidates)

Indianapolis West Deanery

Holy Angels

Jasmyn Coleman, James Wright, Jeremy Wright, Lori Wright (candidates)

Holy Trinity

Deborah Adams, William Hyatte, Debra Lowery, Darren Woods (candidates)

St. Anthony

Rosemary Johnson, Harry Squires, Tabitha Virainia Torres (catechumens); Claude Parker (candidate)

St. Christopher

Matthew Alley, Julia Armstrong, Odia Boston, Terri Coomer, Denise Edick, Shawn Heavner, Gary Keers, Cheryl Lambert, George Lee, Brett Lotz, Mikiael Mosiman, Keegan Neal, Lisa Owen, Thomas Richards, Perry Rossetter, Robert Schenk, Eric Simpson, Tammy Tavis (catechumens); Charles Brinkman, Kristie Buckle, Blaine Coomer, Pamela Halling, Carol Heckert, Margaret Hoke, Teresa Hurrle, Peter Jarosinski, Anna Kaiser, Jamie Keating, Kristina Keating, Susan Keating, Teresa Loyd, James Martin, Amy Neff, Stephanie Pearson, Rebecca Reed, Daniel Thompson (candidates)

St. Gabriel

Jennifer Cook, Lindsey Jo Cook, Walter Hendricks, Nate Shank, Samson Tate (catechumens); Cynthia Aguirre, Rosa Aguirre, David Clark, Lori Cook, Chris DeLeon, Cara Dibble, Curtis Dibble, Frank Dibble, Maria Dibble, Joe Reyes, Osvaldo Reynoso, Stephen Riezo, Jacqueline Starks (candidates)

St. Malachy, Brownsburg

Neal Brandon, Tammy Brandon, Michael Fisher II, Shannon Hensley, Keri Hemphill, John Keller, Jackie Mankin, Ray Moreno, Sarah Roberts, Ryan Snyder, Karolyin Soice, Seymour Suber, Dan Summitt, Jamie Thomas, Linda Walton (catechumens); Emily Borders, Amy Campton, Ted Campton, Jerry Crisp, Randy DeGolyer, Trudi Fenzel, Chris Gegner, Lisa Giorgio, David Kerce, Brian Kincaid, Jennifer King, Bill Kluttz, Starr Lawson, Jennifer Martin, Kim Pecar, Dennis Pruitt, Dianne Wachendorf (candidates)

St. Monica

Julie Bjerke, André Collins, Darryl Deal, Lauren Detrick, Chris Eads, James Fancher, Lucy Grimm, Will Grimm, Jacob Hanna, Lauren Hanna, J.P. Huber, Jay Jones, Rex Killian, Emily Kohne, Brian Nicely, James Reidelbach, Ashleigh Whitacre, Brandon Whitacre (catechumens); Sarah Boyd, Shelley Castaneda, Emily Chambers, Michelle Cody, Lidia Conley, Kalie Coverdill, Tim Crouse, Timothy Dougherty, Douglas Drinan, Deandra Finnell, Eric Huber, Bonnie Jackson-Harpring, Mick Jensen, Virginia Kabaczy, Barb Killian, Lynette Luphahla, Ronald Mackey, Marie Maillet, Carmen Overton, Kelly Schneider, Rebecca Sekowski, Melissa Sinkus, Corbett Smith, Theodore Smith, Kay Theriot, Shawn Windisch, Brian Witsman (candidates)

Mary, Queen of Peace, Danville

Sharon Courtney, Melissa Laughlin, Patricia Luecht, Kristin Roahrig, Kathleen Smith (catechumens); Shannon Black, Joshua Randall (candidates)

St. Thomas More, Mooresville

Bailey Auler, Shelby Auler, Ann Baird, Jim Baker, Dorothy Berlin, Carole Bridges, Kathleen Broadstreet, Kevin Deloria, Blake Deister, Dennis Dowling, Kenneth Holcraft, Patrick Holcraft, Stephen Ingram, Blake Jensen, Aaron McKnight, Adam McKnight, Alexis McLaughlin, Jon Oaks, Henry Owens, Taylor Smith, Scott Underwood, Hazel Weddle, Brent Willett, Whitney Wood (catechumens); Ruth McLeish, Tricia Schmitt (candidates)

St. Susanna, Plainfield

Alisha Auberry, Alisha Gibboney, Jennifer Gibboney, Mitchell Gibboney, Holly Hepworth, Jerry Hepworth, Chalisa LoDuca, Kevin Richards, Scott Rissot, Melissa Sheets, Nathan Thorne (catechumens); Jackie Arnett, Scott Clore, Jana Davies, Jenna Lampe, Margie Newsom, Rachel Rissot, Susie Sieferman, Bentricia Smith, Deb Sojka, Meghann York (candidates)

New Albany Deanery

St. Michael, Bradford

Amy Blankenship, William Kays Jr., Tammy Robbeloth, Rick Roll Jr., Raymond Stankevich (catechumens); Maryann Mayfield, Lisa Murner, Shawn Short (candidates)

St. Michael, Charlestown

Bill Short (catechumen); Melissa Napier, Jeannine Wiley (candidates)

St. Anthony of Padua, Clarksville

Tom Bettler, Scott Brandenburg, Cheryl Cardwell, Jon Daugherty, James Derby, Amanda Dickson, Brian Dowland, Leslie Edwards, Jaime Goebel, Kelly Grady, Judy Hanks, J. David Miller, Tiffany Moody, Chelsey Renn, Ada Spencer, Josh Stewart, Justin Stewart, Sara Tabb, Duff Vance, Grant Vance, Dennis Weedman (catechumens); Margaret Barnes, Mark Carman, John Derby, Michael Derby, Moena Derby, Phyllis Genton, Tim Goebel, Jim Harvey, Paula Harvey, Elizabeth Hendricks, Tammy Morris, Chris Pelley, Katie Pelley, Vickie Pelley, Millie Rauth, William Southerland, Katie Thompson, Roger Thompson (candidates)

St. Joseph, Corydon

Alisha Arnold, Qudsia Davis, Jade Dobbins, Rae Giuffre, Dennis King, Colin Wieckowski, Cory Wilson, Mary Wilson, Shea Wilson (catechumens); Betty Bennett, Virginia Davis, Roger Stewart, Kristine Wieckowski, Leah Wieckowski, Samuel “Bo” Wolfe II, Carol Woolems (candidates)

St. Francis Xavier, Henryville

Beverly Bagshaw (catechumen)

Sacred Heart, Jeffersonville

Stephanie Armbrust, Kevin Middleton (catechumens); Michael Byerley, Lisa Carroll, Robert Logsdon, Alicia Merton, Julie Middleton, Christina Richardson (candidates)

St. Augustine, Jeffersonville

Christopher Collins, Jonathan Cornett, Kendrick Dale, Jordan DeLewis, Dana Fieldhouse, Heather Harrod, Kris Harrod, Brian Hopkins, Brandon Lothery, Cody Lothery, Jason Owens, LaMar Paintus, Ted Stewart, Art Sumner, Shannon Sweazy (catechumens); Merlene Black, Farrah Bunch, Tami Bunch, Aimee Collins, Brittany Collins, Chi Chi Cornett, Heather Cranmer, Kevin Dickson, Lorie Hollis, Todd Hollis, Gwen Jenkins, Kim Kruer, Rita Lovan, Jerry Rusk, Philip Peavler, Matthew Skeens, Kim Sweazy, Jamie Willen, Jackie Willen (candidates)

St. Mary, Lanesville

Misty Hawkins, Dawn Goss, Cinthia Sadler (catechumens); Steven Buchanan, Sondra Mayfield, William Rollins (candidates)

St. Mary, Navilleton

Jim Duff, Pam Nichols, Kirstin Oden, Nicholas Waller (catechumens); Mike Arrington, Dana Masden, Larry Thomas (candidates)

Holy Family, New Albany

Derek DeSpain, Kenneth Eskins, Brandyn Hill, Leslie Reisinger (catechumens); Laura Basil, Nobby Bostock, Lisa Clark, Carmen Dyer, Sarah Eskins, Wanda Goulding, Jamie Leek, Dave Lobeck, Ron McKulick, Thomas Myers, Ed Pearce, Ted Roesner, Adam Ross, Larry Weiss (candidates)

Our Lady of Perpetual Help, New Albany

Lindsey Gall, Dallas Harris, Sarah Lone, William “Woody” McBride, Alphonso Ramos, Nicholas Ramos, Cindy Shelton, James “Jimmy” Tanksley (catechumens); Cassandra “Casey” Bittenbender, Adam Dickey, Sunnye Dickey, Kyle Jones, Michael Rodgers (candidates)

St. Mary, New Albany

New Catholics

continued from page 11

St. Mary-of-the-Knobs, Floyds Knobs

Steven Law, Savannah Sales (catechumens); Lesley Boling, Angie Keibler, Colette Miller (candidates)

St. Joseph Hill, Sellersburg

Kristen Bode (candidate)

St. Paul, Sellersburg

Keri Campbell, Brad Jackson, Jasmine Landburg (catechumens); Toby Alexander, Tony Atkins, Linda Brown, Charles Ehrhart, Norma Ehrhart, Thomas Lewis, Kristin Lindsey, Kimberly Shickert (candidates)

St. John the Baptist, Starlight

Theresa Riggs, Adam Romines (catechumens)

Seymour Deanery

St. Bartholomew, Columbus

Misty DeMoss, Aubrey Jones, Chris Lowe, Alli Nystrom, Bryce Nystrom, Gideon Rhoades, Matt Rhoades, Marina Simmons (catechumens); Jennifer Chambers, Mark Chambers, Shelley Ferguson, Claribel Geronimo, Laura Gutman, Angela Jiang, Carol King, Blake Lang, Michael McBride, Rebecca Montgomery, Jeffery Nickerson, David Panning, Jan Piercy, Chris Raskob, Andrea Rhoades, Bryan Weidman (candidates)

Holy Trinity, Edinburg

Esther Cooper, Patricia Cristobal, Judy Davis, Rose Wise (candidates)

St. Anne, Jennings County

Sara Mae Heilers, Meagan Rose Starkey, Nikki Wisner (catechumens); Larry Baldwin, Ronald Garwood, Robert Garwood, Tammy Jo Garwood, John Suhre, Kerry Wisner, Steven Wisner (candidates)

St. Joseph, Jennings County

Paul Jewett (catechumen); Courtney Stark (candidate)

Prince of Peace, Madison

Melissa Grimes, Stacey Heltsley, Bradley Lamb, Dustin Wendel, Jenny Wendel (catechumens); Bobbi Jo Barlow, Rodney Black, Carri Dirksen, Michelle Johnson, Deborah May, Elizabeth McGuire, Jenny Melton, Elizabeth Pawlak, Cynthia Smoots, Keith Webster, Tricia Webster (candidates)

St. Mary, North Vernon

Danny Brown, Rodney Butler, Ken Everage, Natalie Graham, Angela Miller, Ashley Newsom, David Newsom, Timmy Newsom, Michael Pickett, Sandra Stidham, Baron Wilder (catechumens); Cindy Altepeter, Cindy Corya, Kathryn Ertel, Matthew Harsh, Derik Vance (candidates)

St. Patrick, Salem

Randy Irwin (catechumen)

American Martyrs, Scottsburg

Christine Campbell, Christopher Campbell, John Campbell, Sheila Campbell (catechumens)

St. Ambrose, Seymour

J. Darrell Couch, G. Matthew Fitzwater, Jessica Floyd, Katherine Harless, Katherine Krupa, H. Leon Lane Jr., Ronda Lewis, Kimberly Lovins, Gregory Stephens (catechumens); Rhiannon Castetter, Suzanne Elliott, Connie Geis, Matthew Gillaspay, Scott McDonald, Lydia Meacham, Jeanette O'Mara, Jason Stuckwisch, Julia Wilson, Troy Wilson (candidates)

Tell City Deanery

St. Michael, Cannelton

Angela Peters (catechumen)

St. Boniface, Fulda

Crystal Foertsch, Kasey Foertsch, Shannon Spurlock (candidates)

St. Meinrad, St. Meinrad

Erin Vaal (candidate)

St. Paul, Tell City

Brianna Bolin, Rae Ann Dauby, Jamie Holman, Lisa Jordan, Tara Jennings, Tyler Jennings, Dylan Kleeman, Charissa Lahee (catechumens); Louann Holman, Jason Johnson, Delores Kessans, Kathy Oliva, Amanda Wagner (candidates)

Terre Haute Deanery

Sacred Heart, Clinton

Roy Clevenger, Brittany Gilman, Jacob Gilman, Lisa Gilman, Larry Jones, Rachel Lucic, Krystal Long, Jamie Magee, Jody Magee, Jennifer Radford, Jon Watts (catechumens); Diane Addison, Dillan Addison, Beth Helt, Winnie Magee (candidates)

St. Paul, Greencastle

Howard Goldman, Ralph Starkey Jr., Charles Wathen (catechumens); Daniel Anderson, Jill Klindera

Dombrowski, Lori Lee Paul, Sharon Stone, Ellen Topper, Katherine Reed Wood (candidates)

Sacred Heart of Jesus, Terre Haute

Lynsee Albert, Kimberly Bayless, Richard Bayless, James Cole, Bobby Jo Cooper (catechumens); Vicki Pittman, Rachel Sutopo, David Underwood (candidates)

St. Ann, Terre Haute

Jay Burgess, Marcella Stevens (candidates)

St. Benedict, Terre Haute

Sally Harrison, James Jenkins, Heather Kurashima, Angela Larsen, Shannon Myers, Brenda Samm, James Taylor, Jamie Taylor, Margaret Taylor (catechumens); Bruce Archer, Marilyn Jena Archer, Jessica Burger, Kimberly Burns, Kristin Corbin, Marilyn Osborn, Steve Osborn, Linda Sibley, Theodora Sibley, Cindy Uhlers (candidates)

St. Joseph University, Terre Haute

Jamie Crowe, Daniel Dittmore, Denice Falls-Krupa, Amanda Fonyuy, Michelle Fonyuy, Kimberly Gilbert, Tara Hobson, Kevin Nuttall, Jalal Zreba-Dover (catechumens); Dennis Dyer, Randall Jacobs, Jake Wagle, Joe Wagle (candidates)

St. Margaret Mary, Terre Haute

Natali Hodges, Stacey Hodges, Blake Horrall, Carla Johnson, Teresa Matchett, Justin Sanders, Megan Sanders, Benjamin Weber (catechumens); Tammy Barnes, Jeri Greve, Jack Mauldin, Peggy Poore, Dean Sanders (candidates)

St. Patrick, Terre Haute

Michael L. Anderson, Michael M. Anderson, Stacy Anderson, Tom Kelly, Bryan Kelsheimer, Amy Kennedy, Sherry Lowe, Lisa Newport, Todd Ray, Rebecca Shober, Stephanie Strole, Rich Tucker, Duane Whitecotten (catechumens); Diana Augustine, Cheyenne Brannon, Christian Gallagher, Melissa Haley, Frank Mershon, Kenneth Michael, Ruthie Owens, Bob Rhodes, James Ross, Darhis Shacklee, Lisa Stein, Gay Ann Weaver (candidates) †

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Easter Mass with Pope John Paul II

A crowd gathers for Easter Mass with Pope John Paul II in St. Peter's Square on March 31. In his message to the world, the pope prayed that Christ's peace would end the violence bloodying the Holy Land.

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News briefs

U.S.

Federal, state attorneys argue over Oregon assisted suicide law

PORTLAND, Ore. (CNS)—U.S. District Judge Robert Jones listened for three hours March 22 as lawyers representing Oregon attacked a November U.S. Justice Department decision that could thwart the state's law allowing terminally ill patients to get help from doctors in committing suicide. The state lawyers argued, among other things, that U.S. Attorney General John Ashcroft failed to give advance notice before he ruled that federally regulated drugs are off limits for assisted suicide. The Justice Department, the attorneys charged, also violated states' "traditional" authority over medical practice. Oregon's lawsuit has been joined by several terminally ill patients. For their part, federal attorneys argued that their side was simply abiding by drug laws that states cannot arbitrarily choose to sidestep.

California dioceses settle sex abuse lawsuit involving minor girl

ORANGE, Calif. (CNS)—The Diocese of Orange and the Archdiocese of Los Angeles each have agreed to pay part of a \$1.2 million settlement in a civil suit alleging sexual abuse of a teen-age girl 20 years ago by one or two priests. The suit filed in Orange County Superior Court by Lori Capobianco Haigh named Father John Lenihan, a priest formerly serving in the Orange Diocese, and an unidentified priest of the Los Angeles Archdiocese as having abused Haigh between 1978 and 1982. "Discussions between plaintiff's counsel and the Archdiocese of Los Angeles did not yield specific enough information to identify this person or confirm whether the events described by Ms. Haigh ever occurred," said a press release from the archdiocese. Under terms of the settlement, the Los Angeles Archdiocese will pay \$240,000—20 percent of the total—and the Diocese of Orange will pay the balance.

Archbishop outlines challenges facing the Church in United States

MILWAUKEE (CNS)—Archbishop Rembert G. Weakland of Milwaukee said that a lack of vocations and a division among Catholics on issues and practices are among the challenges facing his successor as archbishop and facing the Catholic Church in general. The archbishop outlined five challenges for his successor in one of his last public talks before he was to submit his resignation to the Vatican. The Milwaukee prelate was turning 75 on April 2. Church law says at that age a bishop "is requested to present his resignation" to the pope. The pope may refuse it or delay accepting it, and Pope John Paul II often keeps bishops active beyond their 75th birthday. The "lack of vocations, especially vocations to the priesthood," topped the archbishop's list of challenges, which he discussed in remarks at the University Club in Milwaukee March 20.

Rabbi, Austrian embassy host interfaith Seder in Washington

WASHINGTON (CNS)—The same day a blast set off by a suicide bomber devastated a Seder dinner at an Israeli hotel, an Austrian diplomat and a Pennsylvania rabbi half a world away were working on strengthening interfaith bonds with a special Seder meal at the

Austrian embassy in Washington. "Jewish, Muslim and Christian traditions share great events and achievements," Austrian Ambassador Peter Moser said as he greeted members of the international diplomatic corps and representatives of the three faiths March 27. "This should provide for the cement to bind us together and give us hope." On behalf of Jews everywhere, Rabbi David Z. Ben-Ami of Harrisburg, Pa., who is founder and chairman of the American Forum for Jewish-Christian Cooperation, welcomed those gathered in the Austrian embassy's ballroom. The forum and the embassy co-sponsored the event. "The task of building bridges of understanding is more vital today than ever before," the rabbi said. It was the 16th annual Seder that the American forum had hosted for Washington's international diplomatic community and the first one held at the Austrian embassy.

Catholic teacher's suit over union fee reaches federal court

SPRINGFIELD, Mass. (CNS)—A Catholic teacher who has fought a 15-year battle to prevent a portion of his salary from being used to support what he says is lobbying for abortion and birth control by a Springfield teachers union has taken his case to federal court. In a complaint filed in U.S. District Court in March, Gerard O'Brien charged that his rights as a Catholic have been violated under Title VII of the Civil Rights Act of 1964, which protects individuals against employment discrimination on the basis of race and color as well as national origin, sex or religion. O'Brien, who teaches in Springfield public schools, is not a union member but in lieu of dues he is required to pay an agency fee of about \$500. The fee is a reduced payment for workers who do not want to support political activity by a union beyond typical labor issues. According to his lawyer, O'Brien objects to the fee he pays being used by the union to support issues he does not agree with as a Catholic and wants to donate the money to a charity.

California abbey fights plans for shooting range next door

OCEANSIDE, Calif. (CNS)—The peaceful ambiance at the Benedictines' Prince of Peace Abbey in Oceanside might soon be punctuated by the sound of automatic gunfire if an appeal to the City Council to stop a police shooting range is not upheld. In early March, the Oceanside Planning Commission unanimously approved a proposal to build a police department shooting range on city land a mere 1,500 feet from the hilltop abbey. On March 18, the monks of the abbey filed an appeal to the council's decision. Prince of Peace Abbey is a monastery where the residents' days are spent in silence, study and meditation, and its 25 monks have requested that the city look into alternative locations for the range. Abbot Charles Wright worries that the noise from it would disturb not only the monks but also visitors to the abbey's retreat house. Safety is also a concern, Abbot Wright told *The Southern Cross*, newspaper of the San Diego Diocese. Homes also are located near the proposed range.

World

Holy Land violence caused by hatred, not terrorism, patriarch says

JERUSALEM (CNS)—The word "terrorism" should not be used as an excuse for violence, said Latin Patriarch Michel Sabbah in his Easter homily at the Church of the Holy Sepulcher. Instead, he said, people must see that hatred is the real

reason for the violence in the Holy Land. "The leaders should cease to say 'terrorism' and justify the permanence of death and growing hatred," he said March 31. The patriarch said that violence derives from "the oppression of one people, his deprivation from his freedom and his land." He said, "When this evil comes to an end, soon death and hatred will disappear and our land will come back to be holy."

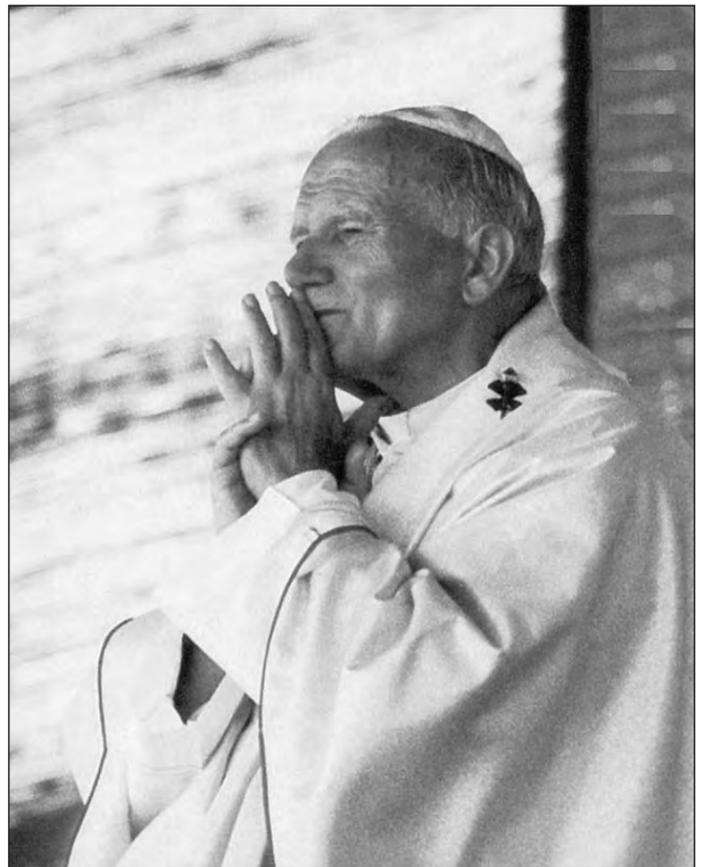
Papal preacher says other religions have role in God's salvation plan

VATICAN CITY (CNS)—At the Vatican's Good Friday liturgy, marking Christ's death on a cross to redeem

humanity, the pope's preacher said other religions had some role in God's plan of salvation. While criticizing modern theological descriptions of Christ as just one of several ways to salvation, the preacher, Capuchin Father Raniero Cantalamessa, said God "is humble in saving," and the Church should follow suit. "Christ is more concerned that all people should be saved than that they should know who is their Savior," he told a large congregation on March 29 in St. Peter's Basilica. Pope John Paul II and top Vatican officials were among those in attendance. Father Cantalamessa said other religions "are not merely tolerated by God but positively willed by him as expressions of the inexhaustible richness of his grace and his will for everyone to be saved." †

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

April 5

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Serra Club of Indianapolis, Mass for religious vocations, 7:15 a.m. Information: 317-713-3101.

April 5-7

Mount Saint Francis Retreat Center, **Mount St. Francis**. Conventual Franciscan Friars' vocation retreat, single men ages 16-20, no cost. Information: 800-424-9955.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Ministry of consolation, training workshop for parish-based bereavement program. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Loyola University Chicago, 2050 N. Clark St., **Chicago**. "Come and See Weekend," learn about the life and ministry of Jesuit priests and brothers. Information: 73-975-6363.

April 6

St. Luke Church, 7575 Holliday Dr., E., **Indianapolis**. Natural Family Planning (NFP) classes, 9 a.m. Information: 317-228-9276.

April 7

St. Michael Church, 3354 W. 30th St., **Indianapolis**. Divine Mercy Sunday devotion, exposition and adoration of the Blessed Sacrament, 2 p.m., Divine Mercy Chaplet, sermon, procession and Benediction of the Blessed Sacrament, 3 p.m. Information: 317-926-1963.

St. Joseph Hill, 2605 St. Joe Road W., **Sellersburg**. Divine Mercy Sunday devotion, presentation, 2 p.m., exposition of the Blessed Sacrament, reconciliation, Divine Mercy Chaplet, 3 p.m., followed by Mass. Information: 812-246-2252.

Saint Meinrad Archabbey Church, **St. Meinrad**. Pro Arte Singers of Indiana University, free concert, 2:30 p.m. EST.

Information: 812-357-6501.

Bishop Chartrand Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. People of Peace Fraternity Secular Franciscan Order, noon. Information: 317-831-4859.

April 8

Knights of Columbus, 511 E. Thompson Road, **Indianapolis**. Serra Club of Indianapolis, meeting, introducing Serra essay contest winners, noon. Information: 317-713-3101.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

April 9

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. "Catholics Returning Home," first of six-week series, babysitting available, 7:30-9 p.m. Information: 317-293-0463.

April 10

St. Mary Parish Center, 209 Washington St., **North Vernon**. Drama production, "Tribute to the Holocaust Victims," presented by seventh- and eighth-graders, 7 p.m. Information: 812-346-3445.

April 11

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

April 12

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Catholic Charismatic Renewal, Mass and healing service, songs of worship, 7 p.m., teaching, 7:30 p.m., followed by Mass and healing service. Information: 317-927-6900.

April 12-13

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Project Gabriel pro-life training, three sessions, Fri., 8:30-11:45 a.m., 1-4 p.m., 6-9 p.m.; Sat., 8:30-11:45 a.m. Information: 317-236-1569 or 800-382-9836, ext 1569.

April 12-14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Spirituality and Art." Information: 317-788-7581.

April 13

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. "Power and Miracles" workshop, registration, 8-8:30 a.m., brown bag lunch, concludes 4:30 p.m. Registration: 317-592-1992.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Day for silent prayer, 9 a.m.-2:30 p.m. Information: 317-543-0154.

St. Anthony Parish Center, 379 N. Warman Ave., **Indianapolis**. Rummage sale, 9 a.m.-5 p.m.

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., **Indianapolis**. "The Spring Thing," concert for Holy Cross, 8 p.m., \$3, children under 10 free with adult. Information: 317-637-2620, ext. 402.

April 14

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Whole hog sausage and pancake breakfast, 7:30 a.m.-noon, free-will offering.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "The Schoenstatt Spirituality Express: Collaborative Worldwide Moral and Spiritual Renewal," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

April 15

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Saint Meinrad Archabbey and School of Theology, alumni and friends, evening prayer, 6 p.m., followed by reception and dinner, \$20 per person. Information: 812-357-6501 or 800-682-0988.

April 16

St. Mary Parish Center, 209 Washington St., **North Vernon**. Spring musical, "From Sea to Shining Sea," 7 p.m. Information: 812-346-3445.

April 19

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-259-6000.

April 20

Archbishop Edward T. O'Meara

Catholic Center, 1400 N. Meridian St., **Indianapolis**. RCIA Precatechumenate Workshop, 9 a.m.-3 p.m. Information: 800-382-9836, ext. 1432, or 317-236-1432.

April 27

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**, RCIA Precatechumenate Workshop, 9 a.m.-3 p.m. (Jeffersonville time), Information: 800-382-9836, ext. 1432, or 317-236-1432.

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a phone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.



Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Church Chapel, 46th and Illinois,

Indianapolis. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays
St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, —See ACTIVE LIST, page 15

MARCH 25, 2001
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)

"Dear children!
Today I call you to unite
with Jesus in prayer.
Open your hearts to Him
and give Him everything
that is in it: joys, sorrows
and illnesses. May this
be a time of grace for you.
Pray, little children,
and may every moment
belong to Jesus. I am
with you and I intercede
for you.
Thank you for having
responded to my call."

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The Active List, continued from page 14

7-8:15 p.m. Information: 812-246-4555.

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

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

First Tuesdays

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

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

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

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

First Saturdays

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Aposto-

late of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

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

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435

Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction. †



A cross for the poor
Filipino demonstrators carry a cross in a Holy Week demonstration protesting the hardships of the poor in Manila. About 100 squatters joined in the March 27 rally calling for changes and help from their government. Plays, marches and re-enactments of Christ's crucifixion are common scenes during Holy Week in the predominantly Catholic Philippines.

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ABUSE

continued from page 1

anti-Catholicism, but to various groups within the Catholic Church who have agendas unrelated to the sexual abuse scandal.

"In the 1980s, as cases came to light, it was very often Catholic factions themselves who made this out to be a Catholic issue," he said. "Liberals within the Church said, 'See, this is a dreadful problem. It shows what happens when you don't have women priests.' Conservatives said, 'This shows what happens when you have gay priests.' This was adopted by the secular press."

Jenkins said that although the term "pedophile priests" came into usage in the mid-1980s, the problem should have more properly been called "pedophile pastors."

The "pedophile priests" phrase "defines the issue and makes it far more limited than it really is," he added. "In fact, most of the clergy who misbehave are not priests."

"My view is there is no evidence that Catholic clergy offend at a higher or lower rate than other clergy or than nonclergy that deal with children," Jenkins said. "There's no evidence either way. If somebody says, 'Well, it's obvious, they do,' I say, 'Fine, give me the evidence,' and the evidence isn't there."

Patricia Kelly of Kelly Counseling and Consulting in Glen Mills, Pa., agrees that other denominations have at least as high an incidence of sexual misconduct problems as the Catholic Church.

A number of years ago, Kelly said, she participated in a treatment program for clergy with sex abuse problems. "Most of the clergy that were there were not Catholic clergy," she said. "They were Protestant clergy. Most

clergy that abuse are ministers, but the [Catholic] Church is sexy. It sells papers."

Writing in the March 3 issue of the *Pittsburgh Post-Gazette*, Jenkins cited an unnamed Anglican diocese in Canada that "is currently on the verge of bankruptcy as a result of massive lawsuits caused by decades of systematic abuse."

That case refutes the argument that the sex abuse problem stems from the practice of celibacy, he said, since "the Anglican Church does not demand celibacy of its clergy."

In the United States, a \$1.2 million judgment in 1991 against the Episcopal Diocese of Colorado in a sexual misconduct case brought by a woman led the Church Insurance Co., which insures Episcopal dioceses, to mandate certain safeguards that are considered among the strictest in the country.

In addition to publishing a sexual misconduct policy and procedures manual, and requiring background checks for all clergy, employees and volunteers who regularly supervise youth activities, the Episcopal policy mandates four hours of child sexual abuse awareness training and four hours of training on issues of sexual harassment in the workplace and sexual exploitation in pastoral relationships.

"Church Insurance gave us that extra nudge and said we had to do something because they wouldn't be able to sustain [these awards]," Beverly Factor, sexual misconduct officer for the Episcopal Diocese of Los Angeles, told *The Los Angeles Times*.

Jenkins said "a bold and thorough self-study" of clergy misconduct was done by the Catholic Archdiocese of Chicago in the early 1990s. It looked at every priest who had served in the archdiocese for the past 40 years—some 2,200 individuals—and "reopened every internal complaint ever made against these men."

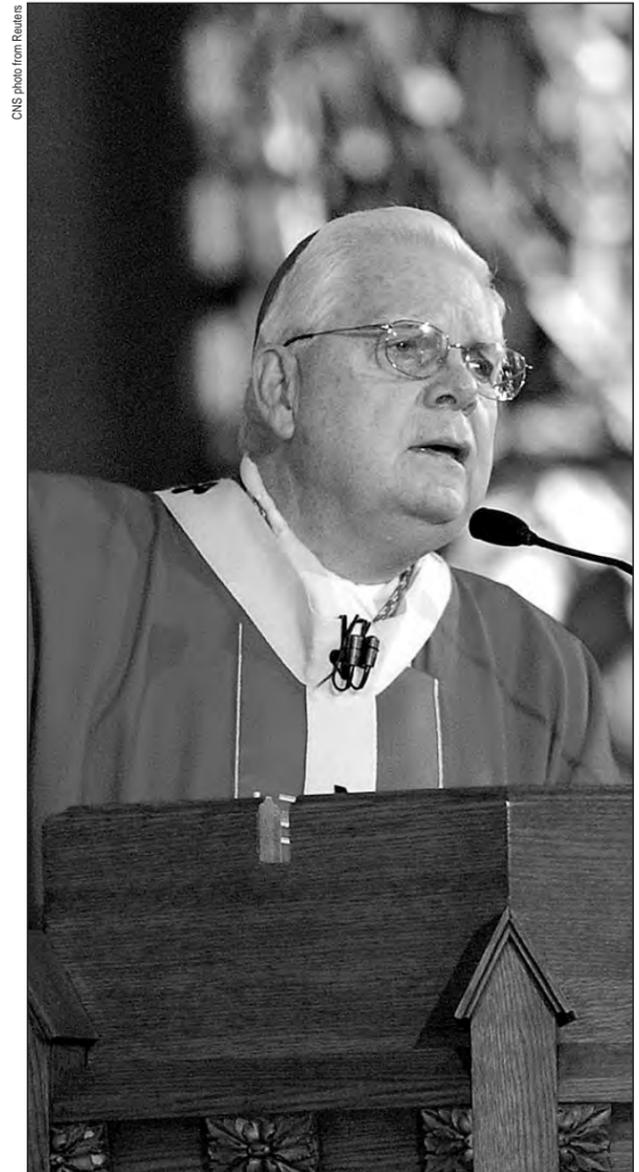
"The standard of evidence applied was not legal proof that would stand up in a court of law, but just the consensus that a particular charge was probably justified," he wrote. "By this low standard, the survey found that about 40 priests—about 1.8 percent of the whole—were proba-

bly guilty of misconduct with minors at some point in their careers.

"Put another way, no evidence existed against about 98 percent of parish clergy, the overwhelming majority of the group," he added.

In the *Post-Gazette* article, Jenkins said he is "in no sense soft on the issue of child abuse" and "cannot be called a Catholic apologist, since I am not even a Catholic."

"But I am worried that justified anger over a few awful cases might be turned into ill-focused attacks against innocent clergy," he wrote. "The story of clerical misconduct is bad enough without it turning into an unjustifiable outbreak of religious bigotry against the Catholic Church." †



Boston Cardinal Bernard F. Law speaks during Good Friday services at Holy Cross Cathedral in Boston on March 29. He prayed for the victims of sexual abuse by priests including those in the Boston Archdiocese. Since early January, Cardinal Law has been in the news frequently in a spreading scandal sparked by the criminal trial and conviction of John J. Geoghan, a defrocked Boston priest accused of having molested scores of children.

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Rest in peace

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

ARKENBERG, Frank A. B., 57, Our Lady of Lourdes, Indianapolis, March 22. Husband of Levida L. Redell-Arkenberg. Father of Kristina Arkenberg Carr. Stepfather of Jennifer and Vincent Redell. Son of Frank Arkenberg. Grandfather of four.

BRODERICK, Kathryn, 84, St. Anthony of Padua, Clarks-ville, March 16. Mother of Sandy Akers, Sharon Green, Patti Holcomb, Mary Reas, Betty Washburn and Michael Broderick. Sister of C. Louise Knipp.

BRUNDAGE, James M., 74, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 16. Father of Pat Colvin and Michael Brundage. Brother of Mary Green. Grandfather of three. Great-grandfather of one.

CANNADAY, John W. "Bill," 78, Our Lady of Lourdes, Indianapolis, March 20. Husband of Anna B. (Keane) Cannaday. Father of Carolyn Leffler, Maureen Rowe, Brendan, John II, Joseph and Patrick Cannaday. Brother of George Cannaday. Grandfather of eight. Great-grandfather of four.

CASSIDY, Charles C., 77, St. Augustine, Jeffersonville, March 19. Husband of Evelyn Cassidy. Father of Deanna Cassidy. Grandfather of one.

CUMMINS, Margaret L. (Nonte), 77, Our Lady of the Springs, French Lick, March 7. Mother of Beverly Allen, Charlene Brown, Julie Harris, Cindy Kidwell, Peggy Weisheit, Marsha, David and Wayne Cummins. Sister of Geneva Anderson and Anna Katherine Hamilton. Grandmother of 10. Step-grandmother of five. Step-great-grandmother of two.

DAVIS, James R. "Dick," 75, Sacred Heart of Jesus, Terre Haute, March 21. Husband of Sarah "Sally" Davis. Father of Suzie Falkenstein, Edward and Richard Davis. Grandfather of eight. Great-grandfather of seven.

DUTSCHKE, Ann, 87, St. Michael, Cannelton, March

10. Mother of Joyce Powers and Judy Stouffer. Sister of Naomi York. Grandmother of four. Great-grandmother of eight. Great-great-grandmother of one.

FLAMION, Carl A., 82, St. Paul, Tell City, March 11. Father of Joan Franklin, Carla Gayer, Rita Hagman, Karen Kuntz, Joyce Schmitt, Phyllis Sibrel, Jane Seifert, C. Joseph, Eugene and Michael Flamion. Brother of Nova Kraus and Oma Sprinkle. Grandfather of 23. Great-grandfather of four.

GOFFINET, Leo, 90, St. Paul, Tell City, March 3. Father of Jean Thomas, Bill, Bob, Carroll and G. Joe Goffinet. Brother of Evelyn "Peanut" Goffinet. Grandfather of 20. Great-grandfather of 38.

GUTSCH, Carl M., 69, Our Lady of the Greenwood, Greenwood, March 22. Husband of Pauline (Comella) Gutsch. Father of Ann Hunter, Carla Love and Lawrence Gutsch. Grandfather of two.

HARP, Roy, 68, St. John, Osgood, March 25. Husband of Edna (Wilmer) Harp. Father of Alma Bradley, Edith Roller, Joseph and Michael Harp.

HESS, Clara Mae (Reed), 78, St. Paul, Tell City, March 7. Wife of Harold Hess. Mother of Cheryl Barnett, Judy Clark, Harold Hess Jr., Larry, Thomas and Victor Hess, Raymond Powers Jr. and Ronald Powers. Grandmother of 15. Great-grandmother of 17.

HITTLE, James, 74, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 18. Father of Margaret Franklin, Kathleen Hedrick, Mary Lonberger, Michael, Steve and Timothy Hittle. Brother of Robert Hittle. Grandfather of 16. Great-grandfather of nine.

HORSTMAN, Mary Ann, 84, St. Joseph, St. Leon, March 18. Mother of Betty Cornelius, Rosemary Cox, Donna Ramey, David, Jimmy, Larry, Paul and Ronnie Horstman. Sister of Franciscan Sister Inez Schuman, Franciscan Sister Paulita Schuman, Lucille Roell, Albert and Leroy Schuman. Grandmother of 24. Great-grandmother of seven.

MAPLES, Barbara J. (Miller), 58, St. Lawrence, Indianapolis, March 21. Mother of Victoria "Vicky" Klindt and Karen Maples. Sister of Phyllis Crouse. Stepsister of Lee Hermer. Grandmother of one.

OLER, Mary M. "Peg," 89,

Holy Name, Beech Grove, Feb. 10. Aunt of several.

PFEIFFER, Natalie E. (Coyle), 76, St. Michael, Cannelton, March 3. Wife of Everett R. "Bud" Pfeiffer.

Stepmother of Joanne Lauber, Michael, Robert and Stephen Pfeiffer. Step-grandmother of seven. Step-great-grandmother of three.

PIERCE, Weldon, 91, St. Mary, Richmond, March 17. Father of Joe Pierce. Grandfather of two. Great-grandfather of one.

RUSSELL, Jessica A. (Powers), 32, St. Michael, Cannelton, March 1. Wife of Chris Russell. Mother of Riece Russell and Zachary Zuelly. Stepmother of Brik and Forrest Russell. Daughter of Betty Powers. Sister of Shari Everly, Brett, David and Jon Powers.

SANDERS, Frank L., 76, St. Mary, New Albany, March 17. Father of Frank Sanders Jr. Brother of Leslie Sanders.

SCHREPFERMAN, Mary Jane, 84, St. Gabriel, Connerville, March 16. Mother of Suzanne Gregg, Mary Beth Heaton, Barbara Zimkus, Thomas and William Schrepferman. Sister of Margie Janis and Edward Wright. Grandmother of six. Great-grandmother of nine.

SETTECASI, Antonio C., 87, St. Patrick, Indianapolis, Feb. 4. Husband of Mary L. (Roberts) Settecas. Father of Michael Settecas and Donald Summitt. Grandfather of six. Great-grandfather of 10.

SINNOTT, Max, 79, St. Andrew, Richmond, March 23. Husband of Rosemary Sinnott. Father of Donna Adams. Brother of Elizabeth Hofmeister and Sally Spriggs. Grandfather of three. Great-grandfather of three.

TEETS, Joseph D., Sr., 86, St. Andrew, Indianapolis, March 14. Father of Kathleen Dicks, Rev. Frederick Scott and Joseph Teets Jr. Grandfather of three. Great-grandfather of 13.

WEILER, Rosetta Elizabeth, 84, St. Gabriel, Connerville, March 24. Mother of Daniel, Gerald and Wayne Weiler. Sister of Arthur, Harry and Robert Hilbert. Grandmother of 10. Great-grandmother of eight.

WILLIAMS, Eleanor Marie (Hegarty), 76, St. Barnabas, Indianapolis, March 24. Wife of Charles Williams. Mother of Michael, Patrick and Stephen Williams. Sister of Marguerite Hamilton, Natalie Flaherty, Patricia Leone, James, John and Joseph Hegarty Jr. Grandmother of eight.

WOLPERT, Mary "Edith," 94, St. Mary, New Albany, March 23. †

Culture of death breaks the bonds of humanity

By Mary Ann Wyand

Pro-life supporters must not give up the fight to overcome the culture of death's influence on society, attorney Patrick Monaghan, executive director of the Center for Law and Justice International in New Hope, Ky., told more than 100 people attending the fourth Lenten Pro-Life Speaker Series program on March 13 at Holy Rosary Parish in Indianapolis.

Monaghan has been involved in pro-life court cases at the state and federal levels since 1978. He founded the law center with attorney Charles E. Rice, professor emeritus of law at the University of Notre Dame Law School in Notre Dame, Ind., in 1984. The legal defense organization is dedicated to defending the Gospel of Life against the culture of death.

Every person deserves to be treated with dignity and respect, Monaghan said, because the Scriptures tell us that the human race is made in the image and likeness of God.

"You are wonderfully made, in the words of the Scriptures, and God knew you in your mother's womb, and so we have to keep that in mind," he said. "In the Scriptures, in the genealogy of Jesus, there was rape, incest and all sorts of dysfunctional events, but it was out of that [lineage] that the Savior came. That genealogy is there [in the Bible] for a reason, perhaps just to tell us that life is difficult at times, there are difficult pregnancies, but we depend upon bonding one with another, and we depend upon the bonds with the past and the bond that we have to the future."

Premarital sexual activity, artificial contraception and abortion break the bond that unites humanity, Monaghan said, by disobeying God's laws.

Before the premarital sexual act occurs, he said, "the man is there with a promise, explicit or implied. The act occurs and a

child is conceived, and when that child is conceived the man turns to the woman and says, 'OK, this is your body. What do you want to do with it?' That's what's being said by our society today. What does the woman hear? Was it just her body, objectively speaking, when this event happened? No.

"So she hears the breaking of the bond," Monaghan said, "then she [may] turn and break the bond with her child in the womb. As the Scriptures said, 'Though the mother forgets a child in the womb, I will not forget you' (Is 49:15). This horror is something that was known in the mind of God that could occur. If the woman breaks that basic bond between a mother and her child, then the bond between the man and the woman is broken, and we are in this fearful isolation, this horrible loneliness as a society, as a people, and individually. So how do we break out of that crushing burden of loneliness? And yet that is what our society is consigning itself to."

Abortion is wrong, he said. "All of you know that. Recently the pope, in an Angelus message, made the observation that he wondered if the democracies—the modern Western governments—would survive abortion. Think about that. Will we survive abortion? Will we survive the breaking of the bonds of humanity? If there is no bond between a mother and a child, there's not going to be a bond between a man and a woman, and we're all going to be isolated.

"It's nice to say 'It takes a village [to raise a child],' but there will be no village whatsoever if there is no man, woman and child," Monaghan said. "But this is the common experience of humanity [because of the culture of death's influence on society today]. This is the fundamental truth that we know, and it is told to us in our literature, our family histories and our practical experiences. We may try to avoid it, but we know it's there." †



Pro-life attorney Patrick Monaghan, executive director of the Center for Law and Justice International in New Hope, Ky., tells pro-life supporters to continue fighting the culture of death in society. Monaghan was the keynote speaker for the fourth Lenten Pro-Life Speaker Series program on March 13 at Holy Rosary Parish in Indianapolis.

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EASTER

continued from page 1

Mass, the most important liturgy of the year.

The new platform was designed so the pope would not have to climb stairs and there would be room for an aide to walk alongside him around the altar.

He first blessed the Easter fire in the atrium of St. Peter's Basilica, standing on a moving platform, which was then pushed up a new ramp into the completely dark church behind the Easter candle. As he made his way to the altar, the Church filled with the light of thousands of candles lighted from the Easter candle.

"This is the night of nights, the night of faith and of hope," the pope said in his homily before baptizing four women, two men, an 8-year-old girl, a 4-year-old boy and an 8-month-old boy. The two little boys were, respectively, the sons of the Japanese woman and the Chinese woman who were baptized.

To ease the strain on his knee, Pope John Paul remained seated during the baptisms. The catechumens bowed before him one by one as he scooped water from a basin held by deacons and poured the water over their heads.

At times during the week, the pope's voice was heavily slurred, yet it was strong Easter morning.

"Christian communities on every continent, with trepidation and hope I ask you to proclaim that Jesus is truly risen and to work so that his peace may bring an end to the tragic sequence of atrocities and killings that bloody the Holy Land, plunged again in these very days into horror and despair," he said.

"Nothing is resolved by war," he said. "It only brings greater suffering and death."

In a clear and forceful voice, the pope said: "Open your hearts to Christ, crucified and risen, who comes with the offer of peace. Wherever the risen Christ enters, he brings with him true peace, true peace."

After the address, the pope offered brief Easter greetings in 62 languages, from Latin to Maori.

"May the grace and joy of the risen Christ be with you all," he said in English.

On March 29, the pope continued his custom of hearing confessions in St. Peter's Basilica on Good Friday.

Wearing a purple stole over his white cassock, the pope joined other priests staffing confessionals in the basilica. He offered the sacrament of reconciliation to five women and four men over a period of about 50 minutes.

Prayers for peace in the Holy Land were repeated throughout the Holy Week and Easter services.

The preacher of the papal household, who traditionally preaches at the pope's Good Friday liturgy of the Lord's Passion, included a plea for peace in his March 29 homily.

Capuchin Father Raniero Cantalamessa, praying to Jesus for "the Palestinian people and the people of Israel," asked, "May the violence cease in the city that was bathed with your blood."



Pope John Paul II raises the chalice during Easter Mass in St. Peter's Square on March 31. The pontiff's Holy Week activities were curtailed a bit by continued pain in his right knee, but he was the principal celebrant of the Easter Vigil and Easter morning Mass.

"May the great ones of the earth, in the face of such a tragedy, not follow Pilate's example and wash their hands," he prayed.

That night, as Pope John Paul presided over the Stations of the Cross in Rome's Colosseum, more prayers were offered "for reconciliation and peace so that in Asia, in Africa and in the Middle East today's bitter conflicts may cease, bloodshed may come to an end [and] so that, by the power of the Spirit, all hardness of heart may be shattered."

The meditations and the prayers for the service were written by 14 journalists from 10 countries, often connecting the betrayal, condemnation and death of Jesus to the anguish, suffering and injustices men and women continue to endure today.

Although his role at the service was reduced mainly to listening and praying, the pope held the cross for the read-

ing of the last station, then offered an impromptu reflection.

Sitting on a hill overlooking thousands of people holding candles around the torch-lit Colosseum, the pope set aside his prepared text to offer the reflection on Christ's crucifixion—in Italian heavily sprinkled with Latin.

On Good Friday, he said, the Church does not pronounce the words of consecration, "This is my body ... this is my blood," but rather, "This is the wood of the cross on which was hung our salvation, come let us adore him."

"And we await that third day, Sunday morning, when he is the victor over death, the savior of the world," he said.

"May the Lord inspire in us a profound silence and a profound hope to arrive at that moment when the women find the tomb empty. 'He is not here. He is risen,'" the pope said. †

Classified Directory, continued from page 18

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A man grieves as another victim is treated by a medic outside a restaurant where a Palestinian suicide bomber blew himself up in the Israeli port city of Haifa on March 31. At least 13 people were killed in the blast. In his Easter message to the world, the pope prayed that Christ's peace would end the violence bloodying the Holy Land.



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