



The

Criterion

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April 26, 2002

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Pope says he's 'deeply grieved' by U.S. clerical sexual abuse

VATICAN CITY (CNS)—Pope John Paul II said he was “deeply grieved” by news of clerical sexual abuse in the United States and expressed his “profound sense of solidarity and concern” to the victims and their families.

“There is no place in the priesthood and religious life for those who would harm the young,” he told 14 top U.S. Churchmen—

12 of them cardinals—and eight top Vatican officials April 23 during their two-day meeting to discuss the crisis.

The pope addressed the group at the end of their first morning session, which was led by Cardinal Angelo Sodano, Vatican secretary of state.

Pope John Paul said that he, like the U.S. bishops, has been “deeply grieved by

the fact that priests and religious, whose vocation it is to help people live holy lives in the sight of God, have themselves caused such suffering and scandal to the young.”

The pope also said he was aware that “the great harm done by some priests and religious” has caused the Church as a whole to be “viewed with distrust” and many bishops to be criticized for the way

they have handled the scandal.

“The abuse which has caused this crisis is by every standard wrong and rightly considered a crime by society; it is also an appalling sin in the eyes of God,” he said.

With the assistance of the Vatican, the U.S. bishops are looking at ways to ensure “that such mistakes are not

See ABUSE, page 7

Vocations congress delegates hopeful about Church's future

MONTREAL (CNS)—In Montreal, a city some consider the birthplace of Catholicism in North America, more than 1,100 people young and old came together to discuss how to build an environment in the United States and Canada that promotes vocations to the priesthood and consecrated life.

The Third Continental Congress on Vocations, held April 18-21, was more than two years in the making. Leading up to it were more than 200 diocesan and regional “minicongresses” attended by almost 8,000 people across the United States and Canada.

Those sessions dealt with such questions as what hopes participants had for ordained ministry, what they saw as obstacles to vocations and what action the Church needs to take. The answers were collated and broken down by age group, and formed a working paper of sorts that set the tone for the congress in Montreal.

Many of the same questions were used to spur discussion among the delegates, and congress organizers will sift through their comments as they formulate a pastoral plan for the two countries to be issued, they hope, by June.

The official congress logo was a sower scattering seeds, symbolized by tiny crosses, for vocations. The theme—“Vocations, Gift of God, Given for God's People”—was in Spanish, French and English, reflecting the three official languages of the gathering.

The congress focused on Canada and the United States but included some participants from Mexico and other Spanish-speaking countries.



Father Edward L. Murphy, associate pastor of St. Christopher Parish in Mississauga, Ontario, talks with young men following Mass at the church. More than 1,000 priests, religious and lay delegates from the United States and Canada were meeting in Montreal April 18-21 to discuss vocations in the Church.

Sister Catherine Bertrand, a School Sister of Notre Dame and program chair, looked around the hotel ballroom April 19 and told delegates, “This is a room filled with diversity—diversity in more than just language.”

“Our challenge is to come together and find common ground for the sake of future Church—future ordained ministry, future religious life,” added Sister Catherine, who

is executive director of the (U.S.) National Religious Vocations Conference.

The congress agenda included plenary speeches delivered by national Canadian and U.S. Church leaders and general sessions for round-table discussion among the delegates with microphone time for them to present

See VOCATIONS, page 2

Sexual abuse, misconduct policies in this issue

A message from the chancellor:

The news media continue to report on incidents of sexual abuse by Catholic priests. While most of the incidents date back many years, the reports are nonetheless deeply disturbing and tragically painful.

Again, we want to assure you that policies and procedures to deal with sexual abuse and misconduct by clergy, religious, employees and volunteers have been in place in the Archdiocese of Indianapolis since the 1980s. These policies and procedures were first published in 1994.

A group of priests has requested that these policies and procedures be published in *The Criterion*. They appear in this issue on pages 9 and 10.

We want as many people as possible in the archdiocese to know about these policies and procedures and to have the opportunity to read them. We also want you to have information that will help you deal with the burden of answering questions that friends and associates are asking you about the clergy sex abuse scandal. Please take the time now to read them. Share them with members of your family and with friends.

Once again, I urge anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of sexual abuse or misconduct to contact me by mail at P.O. Box 1410, Indianapolis, IN 46206-1410, or call me at 317-236-7325, or 800-382-9836, ext. 7325.

Suzanne L. Magnant, J.D.
Chancellor
Archdiocese of Indianapolis

Deacon answers God's 'business card'

Editor's note: During the next seven weeks, *The Criterion* will feature the seminarians who will be ordained to the priesthood in June.

By Jennifer Del Vecchio

For seven years, John McCaslin has kept a business card in his wallet.

One day, he took it out, dialed the number of the vocations director for the Archdiocese of Indianapolis and ended up finding a resolution to a persistent question.

Should he become a priest?

On June 1, McCaslin will answer the question with a resounding “yes” as he becomes one of eight men to enter the priesthood in the archdiocese this year. His ordination class is the largest in the archdiocese since 1974, when nine men were

ordained.

McCaslin, 35, first had thoughts of the priesthood when he was a child attending St. Simon the Apostle School in Indianapolis and again as a student at Father Thomas Seccina Memorial High School in Indianapolis.

“But I thought, ‘No way. I want to be successful in business and have a family,’” he said.

McCaslin attended college, earned a degree in biology and fell away from his faith.

“I remember still thinking about being

a priest though,” he said. “I thought that was the dumbest thought because I wasn't even going to church on Sunday.”

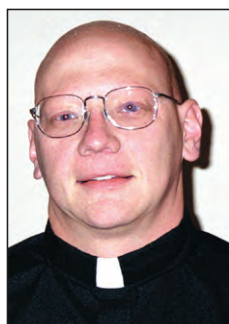
After working for the United Parcel Service (UPS) and the national forest center, and spending a short time in Alaska working in a natural resources job, McCaslin accepted a position as a medical service representative in Indianapolis.

He focused on his career and began going back to Mass at St. Simon the Apostle Church, his home parish where his parents were founding members.

He also began talking about the priesthood with other priests, first seeking out a priest that he didn't know so he would have no pressure to become one.

McCaslin said thinking that priests would pressure him was a “total illusion,”

See ORDINAND, page 7



John McCaslin

VOCATIONS

continued from page 1

summaries of table discussions from the floor.

Sixteen concurrent workshops covered such topics as promoting positive images of priesthood and religious life; use of media and technology in vocations awareness; the role of parish, family, education and the university in promoting vocations; understanding the permanent diaconate; working with lay groups; and how young priests and religious can tell their stories about heeding the call to vocation.

Passionist Father Donald Senior, president of the Catholic Theological Union in Chicago, like most of the speakers and many delegates, touched on the sex abuse crisis facing the U.S. Church.

The crisis is "so terrible and so repugnant to our people that it threatens the moral credibility of the Church and its ministry," he said. But he added that the Church's basic Easter message of death and resurrection offers hope that the Church will resolve its problems and come out renewed.

He said the need for vocations to the priesthood and consecrated life has never been more urgent for the Church and the world.

"Those entrusted with fostering vocations at this moment in the life of the Church in North America must be sacraments of hope for a wounded Church," he said.

A Canadian priest told delegates the sexual abuse scandal involving clergy in the United States is probably the "biggest crisis of soul that has ever hit American Catholicism."

Father Ron Rolheiser, author, teacher and general counselor for Canada for his order, the Missionary Oblates of Mary Immaculate, said what is happening in the North American Church today is that it is going through a "biblical time of pruning."

Like Christ, who suffered the greatest

humiliation in being crucified and then rose from the dead, the Church will come out of its humiliation with a "deeper, richer, resurrected life."

Sister Marie Chin, president of the Sisters of Mercy of the Americas, told delegates that fostering a climate for vocations in the North American Church will require Catholics to broaden their image of God, change their view of humanity and embark on a contemplative path.

"God will raise up vocations in our Church where our deepest gladness meets the needs of the world," she added.

Sister Mary Johnson, a sociologist from Emmanuel College in Boston and a Sister of Notre Dame de Namur, shared results of research conducted on what Catholic young adults know or don't know about religious life and the priesthood and vocations.

Father Gilles Routhier, a priest of the Quebec Archdiocese and a theology professor at Laval University in Quebec City, said the Church must show greater creativity in fostering vocations using up-to-date methods that mobilize and evangelize today's people.

Congress liturgies were celebrated in three of Montreal's most beautiful and historic churches. Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. bishops' conference, was principal celebrant of an April 19 Mass at the newly renovated St. Patrick's Basilica. Bishop Jacques Berthelet of Saint-Jean-Longueuil, Quebec, president of the Canadian bishops' conference, was the main celebrant of an April 20 Mass at Mary, Queen of the World Cathedral, whose design was modeled on St. Peter's Basilica in Rome.

Montreal Cardinal Jean-Claude Turcotte celebrated the closing Mass on April 21 at Notre Dame Basilica, hours before the World Youth Day cross was brought to the basilica for prayer.

During the evening opening session April 18, the cardinal welcomed delegates by reading Pope John Paul II's message to



Pope John Paul II lays hands on a candidate for priesthood during a Mass marking vocations day at the Vatican April 21. During the ceremony, the pontiff prayed that priests be models of conduct that show the greatness of the priesthood.

the congress, in which he said all Catholics must work together to create holy, prayerful communities in which vocations to the priesthood and religious life will be welcomed and supported.

Cardinal Zenon Grocholewski, head of the Congregation for Catholic Education, told delegates that to cultivate the seeds of vocation sown by Christ, they must present a clear understanding of the vocations young people should be asked to consider.

Focusing on the priesthood, he said, it "cannot be presented simply" as one of a number of Church functions. The priestly vocation must be presented "in all its authentic identity, in full harmony with the teaching of the Church," he added.

On the final day of the congress, a group of young Catholics—having heard from their elders that they are "the hope of the Church"—asked for help in the form of prayer, counsel, spiritual direction and per-

sonal witness as they work to discern their own vocations.

The youth delegates released a two-page statement, in which they said they were seeking a covenant with the Church.

"Everything we ask of the Church we will offer in return," they said.

The statement was a spontaneous reaction to the congress that grew out of discussions at a social dinner attended by 130 Catholics under age 35 on April 20. After the dinner, about 70 young people worked in shifts through the night to draft the statement.

The Canadian and U.S. bishops' conferences had the main responsibility for the congress. It was planned with input from the Vatican and from leaders of religious orders and associations of diocesan and religious vocations directors in both countries. Sponsors included the Knights of Columbus and Serra International. †



CNS photo from Reuters

Men being ordained priests by Pope John Paul II prostrate themselves in St. Peter's Basilica on April 21. The pope ordained 20 priests, calling them to guide the Church's lay faithful through their own exemplary moral and spiritual lives.

Official Appointments

Effective May 9, 2001

Rev. Lawrence W. Voelker, pastor of Holy Cross Parish, Indianapolis, reappointed to a second six-year term while continuing as pastor of St. Patrick Parish, Indianapolis.

Effective July 1, 2002

Rev. J. Lawrence Richardt, sacramental minister and priest moderator of St. Mary-of-the-Woods (Village) Parish, St. Mary-of-the-Woods, St. Leonard of Port

Maurice, West Terre Haute, and chaplain, St. Mary-of-the-Woods Motherhouse, to part-time director, Ministry to Priests.

Rev. Bernard Head, retired, to sacramental minister, St. Mary-of-the-Woods (Village), St. Mary-of-the-Woods and St. Leonard of Port Maurice, West Terre Haute.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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New St. Joseph Courtyard Mausoleum to be dedicated May 1

By Mary Ann Wyand

The new St. Joseph Courtyard Mausoleum at St. Joseph and Holy Cross cemeteries in Indianapolis will be dedicated on May 1—the feast of St. Joseph the Worker.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will celebrate the dedication Mass at 2 p.m. on Wednesday for the first of two garden mausoleum buildings at the historic south-side cemetery in the 2400 block of South Meridian Street. The public is invited.

It's appropriate to dedicate the new mausoleum building on the feast of St. Joseph the Worker, Msgr. Schaedel said, because St. Joseph is also known as the patron of a happy death.

"The tradition of the Church assumes that St. Joseph died with Mary at his side," the vicar general said. "We assume this since we hear no more mention of St. Joseph in Scripture after the Finding [of Jesus] in the Temple. He is not mentioned when Jesus begins his public life, and Jesus entrusts Mary to the care of the beloved disciple from the cross. We assume Joseph died when Jesus was between age 12 and 33."

Catholic Cemeteries Association staff member Jim Dawson, the location manager for Calvary, St. Joseph and Holy Cross cemeteries in Indianapolis, said the new garden mausoleum building has space for 60 crypts.

Dawson said a second garden mausoleum, which will contain 240 crypts, is scheduled for construction after crypt sales are completed for the first building.

The architectural design for the mausoleum buildings incorporates the statue of St. Joseph and the infant Jesus from the former St. Joseph Chapel, which was taken down in 1998.

The chapel had not been used for years, Dawson said, and needed \$250,000 in structural repairs.

The new mausoleum features limestone cornerstones and keystones as well as some bricks salvaged from the chapel, he said. Granite imported from Spain covers the crypt spaces.

"The St. Joseph Courtyard Mausoleum, built on the site of the chapel, came to fruition because folks were asking for more burial spaces in St. Joseph Cemetery," Dawson said. "There are no new ground burial spaces available for purchase in either cemetery."

St. Joseph Cemetery was established in 1870, predominantly for German Catholics, he said, adjacent to Holy Cross Cemetery on the west side of South Meridian Street.

"Holy Cross Cemetery was originally established as the old St. John Parish cemetery," Dawson said. "Some of the earliest burials there, according to records kept by former cemetery superintendents, date back to the late 1700s."

Several generations of families are buried in both of the historic cemeteries, he said, and many Catholic families would like to purchase burial plots there. The addition of 300 mausoleum crypts in the new garden buildings will enable Indianapolis-area families to continue this tradition.

"We're hoping that we will be able to begin construction on the second garden building sometime this year, but that will depend on the crypt sales," Dawson said. "Entombment is comparable to the cost of ground burial, and many times costs less."

Catholic Cemeteries Association staff members are dedicated to performing the corporal work of mercy of burying the dead, he said. "Catholic cemeteries are sacred ground, according to the canon law of the Church, and the Catholic Cemeteries Association is an extension of the ministry of the Church."

"Our bodies are temples of the Holy Spirit, and because of that the Church tells us that we are to treat our earthly remains with reverence and dignity," Dawson said. "That's what Catholic cemeteries are all about."

(For more information about the new St. Joseph Courtyard Mausoleum or the dedication Mass on May 1, call Jim Dawson at the Catholic Cemeteries Association office at 317-784-4439.) †



Construction work continues on the first garden building of the St. Joseph Courtyard Mausoleum at St. Joseph Cemetery in Indianapolis. Workers from Gibraltar Mausoleum Construction of Pittsburgh, Pa., are building the 60-crypt and 240-crypt mausoleums, shown in the architectural rendering below. Details from the former St. Joseph Chapel are incorporated in the new mausoleum buildings.



Drawing courtesy Gibraltar Mausoleum Construction

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Editorial

New fund for developing countries

We applaud President Bush's announcement that the United States is establishing a new aid fund for underdeveloped countries.

During the United Nations conference on poverty and development held in Monterrey, Mexico, President Bush said that the fund, beginning in 2004, will reach \$5 billion annually by 2006 and that it would be administered separately from the \$10 billion the United States is currently spending in development aid.

It should be noted, though, that this new aid fund still will be a long way from the goal adopted by the U.N. two years ago. That goal is for developed countries to increase foreign aid to 0.7 percent of their gross national product. The United States is currently contributing only about 0.1 percent.

President Bush's aids said that distribution of the aid fund will be to countries that "adopt policies we know will work" according to standards to be developed by Secretary of State Colin Powell and Treasury Secretary Paul O'Neill. That means that the fund won't be wasted on corrupt regimes that have no interest in reforming their economies and helping the people who need help.

The president said: "The lesson of our time is clear. When nations close their markets and opportunity is hoarded by a privileged few, no amount—no amount—of development aid is ever enough. We must tie greater aid to political and legal and economic reforms. And by insisting on reform, we do the work of compassion."

Whether or not he knew it, that statement reflects Catholic doctrine. The *Catechism of the Catholic Church* says: "It is necessary to reform international economic and financial institutions so that they will better promote equitable relationships with less advanced countries. The efforts of poor countries working for growth and liberation must be supported" (No. 2440, italics in the catechism).

We would suggest that, as Secretaries Powell and O'Neill develop standards for distribution of the new fund, they follow the example of the U.S. bishops' Catholic Relief Services. Some of its money goes to relieve devastation caused

by natural disasters and epidemics, but most of the money is devoted to development, helping people who are willing to help themselves. It's the same principle followed by the bishops' Campaign for Human Development.

The Catholic Church teaches that developed countries must help poor countries. The catechism says, "Rich nations have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events" (No. 2439).

Pope John Paul II set out the type of economy the Church favors in his 1991 encyclical *Centesimus Annus* on the hundredth anniversary of Pope Leo XIII's *Rerum Novarum*, the first of the Church's social encyclicals. Pope John Paul said that the goal should be a "market" or "free" economy "that recognizes the role of business, the market, and private property, as well as free human creativity" (No. 42).

That type of economy is not found only in the West. It is also found in East Asia in countries that were at one time considered to be poor countries: South Korea, Singapore, Thailand, Taiwan, Hong Kong and Indonesia. As a World Bank report published back in 1994 stated, the economies of those countries plus Japan "have grown more than twice as fast as the rest of East Asia, roughly three times as fast as Latin America and South Asia, and five times faster than Sub-Saharan Africa. They also significantly out-performed the industrial economies and the oil-rich Middle East-North Africa region."

Pope John Paul wrote in *Centesimus Annus*, "The free market appears to be the most efficient tool for utilizing resources and responding to needs. But this is true only if you are able to buy and sell. Justice and truth demand that basic human needs should be met and that none should be left to perish" (No. 34).

That must be the goal as our wealthy country uses some of its resources to help those so badly in need of help. We hope that the new aid fund will grow and truly be used in ways that will work.

— John F. Fink

Seeking the Face of the Lord

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



St. Joseph's faith is a model for us all

Next week we commemorate the feast of St. Joseph the Worker. St. Joseph, already named patron of the universal Church, was given a second feast day in 1955 by Pope Pius XII—May 1, the feast of St. Joseph the Worker. This was an attempt by the pope to counteract the May Day celebrations for workers sponsored by the Communist Party.

Those of you who are regular followers of this weekly column know that I am not likely to pass up St. Joseph's feast day without commenting on his being a likely patron of fatherhood.

Somewhat presumptuously, I guess, I have written of qualities I see in St. Joseph that I believe I saw in my Dad and my Grandpa Buechlein, so for me celebrating St. Joseph Day is kind of a triple commemoration.

In the past, some of you have written to tell me that my thoughts about Dad and Grandpa evoked blessed memories of your own dad or grandfather. In these times, I don't think we can stress the importance of Christian fatherhood too much. You dads have a powerful impact on your children and grandchildren. And how you are needed as role models!

It might be helpful to reflect "behind the scenes and between the lines" of the Gospels on the role of St. Joseph in the early life of Jesus. Our first thoughts will lead us to Joseph's alertness of faith.

One need only reflect on the first mention of him in the Gospel According to Matthew: "An angel of the Lord appeared to Joseph in a dream and said, 'Joseph, son of David, do not be afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit. She will give birth to a son and you must name him Jesus, because he is the one who, is to save his people from their sins' ... When Joseph woke up he did what the angel of the Lord had asked him to do: he took his wife to his home ..." (Mt. 20-25)

Joseph not only received the extraordinary message with faith. He humbly, generously and courageously acted immediately by taking Mary into his care, surely under troubling circumstances. He accepted the role of husband and father in the face of divine mystery. Clearly, he was a man who knew the Bible. He knew of the promise of a Messiah and he had enough faith to believe it could happen in his day and, indeed,

in his own house! To embrace such faith, he had to have been a man who prayed.

We listen to the Nativity story with so much familiarity and we are more apt to reflect on the experience of Mary in those circumstances. Just imagine for a moment the human drama Joseph experienced in the details, which one can read between the lines—the details that surround the birth of Jesus in Bethlehem.

The arduous travel to Bethlehem to register in the census was even more complicated than usual because of Mary's pregnancy. No room in the inn had to be devastating news under those circumstances. The birth preparations had to take place in a cave that served as a shelter for brute animals. Imagine the anguish and fear associated with helping Mary, who was to deliver the child whom the angel said would be "the one who is to save his people from sin."

Joseph knew poverty and the challenge of being a provider and protector under adverse and awesome conditions. He just did what a provider had to do.

We also can imagine the joy he experienced as Jesus is born safely! And like new dads in this world, Joseph would have sensed the awesome responsibility he assumed as a new guardian and parent. What must it have been like to protect the one who is Savior of the world?

Sadly, the drama continued because his foster son became the object of envy and fear by the reigning King Herod. Thus, Joseph became the parent and husband who sought refuge for his wife and child as he led them in flight from their home to a strange land—on yet another arduous journey. And then, in a foreign land, Joseph had to have sought employment to support his holy family. Like today, holiness in those days did not mean money and food would fall from heaven. Joseph had to have experienced doubt in tough times.

People in poverty, people who lose their jobs, families who are challenged to make ends meet, all can surely identify with this new parent who experienced hard times. You can confide prayerfully in him as a patron who was someone very like us.

St. Joseph's role in the early life of Jesus and Mary was much like ours. He is a great patron within reach of our prayer for protection and help. †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.



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Buscando la Cara del Señor

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



La fe de San José nos sirve a todos de modelo

La semana que viene celebramos la fiesta de San José Obrero. A San José, a quien ya se había nombrado patrón universal de la Iglesia, se le otorgó un segundo día de fiesta en 1955 por el Papa Pío XII — el primero de mayo, la fiesta de San José Obrero. Este fue un intento realizado por el Papa para contrarrestar las celebraciones del Día de Mayo para los trabajadores, auspiciado por el partido comunista.

Aquellos de ustedes que leen esta columna con cierta regularidad saben que no me gusta pasar por alto la fiesta de San José, sin comentar que él es como un patrón de la paternidad.

Quizás de manera un poco presuntuosa, he escrito sobre las cualidades que yo veo en San José, que yo creo que vi en mi papá y en mi abuelo Buechlein, para mí la celebración del Día de San José es algo así como una triple conmemoración.

En el pasado algunos de ustedes me han escrito para decirme que mis pensamientos sobre mi papá y mi abuelo les traen recuerdos benditos de sus propios padres y abuelos. Actualmente yo no creo que podamos resaltar mucho más la importancia de la paternidad Cristiana. Ustedes, padres de familias, tienen un impacto poderoso en sus hijos y nietos. ¡Y lo mucho que ustedes son necesarios como modelos!

Quizá sea de ayuda el reflexionar “entre bastidores y entre líneas” de los Evangelios, con el papel de San José en los primeros años de Jesús. Nuestros primeros pensamientos nos llevaron a la atención de José a la Fe.

Sólo es necesario pensar en la primera vez que lo menciona en el Evangelio según San Mateo: “...Un ángel del Señor se le apareció en sueños y le dijo: ‘José, descendiente de David, no tenga miedo de tomar a María como esposa, porque el hijo que va a tener es del Espíritu Santo. María tendrá un hijo, y le pondrás por nombre Jesús. Se llamará así porque salvará a su pueblo de sus pecados... Cuando José despertó del sueño, hizo lo que el ángel del Señor le había mandado, y tomó a María por esposa...” (Mateo, 1.20-25)

José no sólo recibió el extraordinario mensaje con fe. Él actuó de inmediato con humildad, generosidad y valor cuidándole a María, ciertamente bajo circunstancias difíciles. Él aceptó el papel de esposo y de padre frente al misterio divino. Evidentemente él era un hombre que conocía la Biblia. Él sabía de la promesa del Mesías y tuvo suficiente fe para creer que podría suceder en su época, y por su puesto ¡en su propia casa! Para lograr tal fe, él ha debido

ser un hombre que rezaba.

Hemos escuchado la historia de la natividad con tanta familiaridad y tenemos la tendencia de reflejar la experiencia de María en esas circunstancias. Sólo imaginen por un momento el detallado drama humano que experimentó José, los cuales uno puede leer entre líneas, los detalles que envolvían el nacimiento de Jesús en Belén.

El difícil viaje a Belén para registrarse en el censo fue más complicado de lo normal debido al embarazo de María. El hecho de que no había habitaciones en las posadas, eran noticias devastadoras bajo esas circunstancias. Los preparativos para el nacimiento tuvieron lugar en una cueva que servía de refugio para los animales. Imagínense la angustia y el temor asociados con ayudar a María quien iba a tener al niño que el ángel decía sería “Aquel que viene a salvar al pueblo del pecado”.

José conocía la pobreza y el reto de proveer y proteger bajo condiciones adversas y asombrosas. Él sólo hizo lo que tenía que hacer el proveedor.

Sólo podemos imaginarnos la alegría que experimentó cuando Jesús nació de manera segura. Y como todos los nuevos papás en este mundo, José sintió la grandiosa responsabilidad que él asumió como nuevo guardián y padre. ¿Cómo habrá sido proteger a aquel quien es el salvador del mundo?

Lamentablemente, el drama continuó ya que su hijo de crianza se convirtió en objeto de la envidia y temor del Rey Herodes. Hasta ahora José se había convertido en padre y esposo y buscó refugio para su esposa y el niño guiándolos en la huida a unas tierras extrañas —pero todavía tenía otro difícil viaje. Y luego, en tierras extranjeras, José buscó empleo para mantener a su santa familia. Así como hoy en día, la santidad en aquellos días no implicaba que el dinero y la comida caerían del cielo. José ha debido experimentar dudas en los momentos duros.

Las personas pobres, las personas que pierden sus trabajos, las familias que se enfrentan al reto de llegar al fin, seguro que pueden identificarse con este nuevo padre que experimentó tiempos difíciles. Ustedes pueden confiar devotamente en él como patrón ya que fue alguien muy parecido a nosotros.

El papel de San José en los primeros años de Jesús y de María fue muy parecido al de nosotros. Él es un gran patrón al alcance de nuestras oraciones para pedir protección y ayuda. †

Traducido por: Language Training Center, Indianapolis

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!

Letters to the Editor

Horribly saddened, forever grateful

Today’s seemingly unending expose (per the media) on the Catholic Church and its significant problem with pedophilia is horribly saddening.

For the victims, I am grieving; who knows what one would do as a child in a similar situation?

For the predators, I am grieving—they are indeed sick and need attention.

However, I wish today to share my incredibly wonderful experience with the religious of the Catholic Church:

- eight years at St. Joan of Arc Catholic Church and Grade School—Sisters of Providence.
- four years at Cathedral High School, owned and operated at that time by the Brothers of Holy Cross.
- four years at St. Edward’s University, Austin, Texas—Brothers of Holy Cross and Dominican priests.

At the above-mentioned institutions, I had only what could be described as a wonderful experience. The sisters, brothers and priests were wonderful role models, teachers and friends. I could relate hundreds of warm stories wherein the religious involved taught me great life lessons: honesty, hard work, friendship.

I am proud and grateful for the education experience provided to me.

I am also saddened for the vast majority of sisters, brothers and priests who find themselves under the microscope, if you will, of public scrutiny. These wonderful people, particularly the ones I have encountered over the years, are people who have dedicated their lives not just to Jesus Christ, but also to the people they have served throughout the years. When I think of the religious involved in my life, I think of: dedication, dedication, dedication.

The religious do not lead an easy life, but for them it is a very satisfying and rewarding life. They love to give of themselves for the enrichment of society. It has been my experience that they are very successful, and to them I am very grateful for the education, leadership and friendship they presented to me.

Dr. Timothy Feeney, Indianapolis

To stand or kneel

I hope that Archbishop Buechlein will explain in his next article on the correct posture for Mass why the posture of standing has as much of a historical foundation as does kneeling.

Why did we stand after Vatican II? I looked in my Concordance to find two references to kneeling before the Lord: Ps 95 and Eph 3:4. There were many references to standing before the Lord. Our archbishop ends his column hoping “that we truly reverence Jesus Christ present among us.” Will we then kneel for the Liturgy of the Word to truly

reverence Jesus Christ present in the Word of God? What will happen when two or three are gathered in His name? Should we be kneeling?

In Mitch Finley’s *The Seeker’s Guide to the Christian Story* (Chicago: Loyola Press, 1998), he discusses the decrees of the First Council of Nicaea, 325. On page 77, he writes that the Council of Nicaea decreed “that on Sundays and the days of Pentecost people were to stand during the Eucharist, not kneel.”

At a time when our Catholic Church is facing so many important issues, e.g., the loss of our sacramental life due to the shortage of priests, the role of women in the Church, evangelization, and peoples’ belief in the Real Presence, I wonder if our leadership hopes that having more reverence at Mass will help peoples’ beliefs? Let’s pray that we will have priests to lead our parish communities in our eucharistic prayer.

Patrick Murphy, Indianapolis

More on kneeling

I read Archbishop Buechlein’s column [on kneeling at Mass] in *The Criterion* with much dismay. I really don’t know what these bishops are thinking when they make decisions like the one explained in the column.

Evidently when they get the new Roman Missal (not American, not Greek, not Jewish, or anybody else who matters) the congregation is now going to be required to kneel after the “Holy Holy Holy” until the “Great Amen.”

With everything that has been festering in the Church since the 1980s—pedophilia issues, incompetence issues, cover-up issues and just plain being untruthful—this is the best they could do for us.

Many of you are not familiar with the way things used to be in the pre-Vatican II Church, but this is one step in that direction. We were just commoners not allowed to participate. We weren’t holy enough to approach the altar; they even had a railing up to prevent this.

Now if they put in place the rest of their rules (such as the priest not leaving the sanctuary during the Sign of Peace, the priest bowing his head, not looking at the congregation during the words of institution, etc.) we will again be hearing Mass, not participating.

I don’t believe Jesus left us this sacrament so that we should be observers, not participants, nor did he have his friends kneel at the Passover Supper while he reclined. Then, when he left his place at the table to wash the feet of the disciples, he did not ask anyone to kneel or bow to him.

Just when worship and participation has started to have real meaning to many, we are reverting to “the big me, little you syndrome”—I can stand but you must kneel before me.

Kevin Corydon, Indianapolis

Letters Policy

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

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

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

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

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

Send letters to “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criticon@archindy.org.

Check It Out . . .

Saint Mary-of-the-Woods College, west of Terre Haute, will sponsor **Summer Camp at The Woods**, a series of five-day residential camps for children and teen-agers ages 7-14, during June, July and August. Specialty camps will focus on horsemanship, theater, earth science, photography and art. Explorer and adventurer camping experiences also will be offered at The Woods. For more information, call the Office of Conferences and Non-Credit Programs at 812-535-5148 or e-mail woodscamp@smwc.edu.

The St. Vincent de Paul Society is having an **Estate Sale** from 8 a.m. to 8 p.m. on May 2-3 at its distribution center, 1201 E. Maryland St., in Indianapolis. The sale will feature antiques, special-event clothing, artwork and other items. Proceeds will be used to purchase high-demand items for distribution to the needy. For more information, call 317-687-1006.

The New Albany Deanery will honor Mary with a **May procession** at 4 p.m. on May 5 at St. Augustine Parish,

VIPs . . .

Thomas L. and Carolyn Murphy, members of St. Francis Xavier Parish in Henryville, will celebrate their 50th wedding anniversary with a Mass and renewal of their marriage vows at 7 p.m. on May 2 at St. Francis Xavier Church. Friends are invited to join the family for the Mass and reception at the church. The couple was married on May 2, 1952, at Our Lady of the Springs Church in French Lick. They have four children: Linda Murphy-Guernsey, Cindy Murphy, Lyn Murphy-Carter and Jack Murphy. They also have six grandchildren.

All Saints School secretary **Lillian Watson** of Indianapolis, who is retiring in June after 31 years of service, was honored during the school's first annual class reunion on April 13 at the Union Federal Football Center in Indianapolis. She is a member of St. Joseph Parish in Indianapolis. The reunion also recognized the 50-year graduates of the former Assumption, Holy Trinity, St. Joseph and St. Anthony schools and the 25-year graduates of All Saints School. The four parish schools merged in 1971 and became All Saints School. †

315 E. Chestnut St., in Jeffersonville. Participants are asked to bring flowers. For more information, call 812-282-2677.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis will sponsor a **spring concert and art fair** at 4 p.m. on May 5 in the school gymnasium. For more information, call 317-356-6377.

Holy Name School, 21 N. 17th Ave., in Beech Grove will present **Musicale 2002** at 8 p.m. on April 28 in the school auditorium. Tickets are \$2 each or \$5 per family, and will be available at the door. For more information, call the school office at 317-784-9078.

Cardinal Ritter High School in Indianapolis will sponsor two **educational camps** in June. The academic camp for fourth- and fifth-graders will focus on math, drama, language arts and science on June 18-22. Academic camp participants must be recommended by their principals. The technology camp, also scheduled on June 18-22, is open to current seventh- and eighth-graders that want to learn more about computers and Web page design. The academic camp

costs \$80 and the technology camp costs \$30. Scholarships are available. For more information or to register, call 317-924-4333.

The Genesaret Free Clinic, which provides free health-care and prescription medicine for homeless and indigent people in Marion County, will sponsor an **Art for Beds III** fundraiser from 5:30 p.m. to 8:30 p.m. on May 6 at the Indiana Historical Society, 450 W. Ohio St., in Indianapolis. The silent auction features artwork by local artists and home and garden accessories donated by local merchants. Proceeds benefit the Health Recovery Program. For more information, call the clinic at 317-262-5645.

The Sisters of Providence of Saint Mary-of-the-Woods are sponsoring **Companions Day 2002** on June 2. The event begins with a 10 a.m. Mass in the Church of the Immaculate Conception followed by a complimentary brunch in Reilly Auditorium in Owens Hall. There will be time to visit with Providence sisters living at The Woods and enjoy the scenic grounds. For more information or to make reservations, call 812-535-3131, ext. 117, or register online at www.sistersofprovidence.org by May 1. †

Schoenstatt spirituality is topic of May 1 program

"Schoenstatt Spirituality," a program about "Mary's work for our times," will be presented from 7 p.m. to 9:30 p.m. on May 1 in the Benedictine Room at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Father Elmer Burwinkel and Schoenstatt Sister Danielle Peters, who coordinates the tri-state Schoenstatt groups, will present the program on the history and meaning of this Marian devotion. The event is free and open to the public.

Since its founding by the late Father Joseph Kentenich at a high school seminary at Schoenstatt, Vallendar, in Germany in 1914, the international movement has grown to include 3,000 Schoenstatt leaders, priests, sisters, brothers and lay members in more than 40 countries.

The Marian devotion continues to grow as more people learn about it, Father Burwinkel said, so he and Sister Danielle decided to present the May 1 program in Indianapolis to introduce new people to this Marian spirituality.

The Schoenstatt movement promotes the moral and

religious renewal of the world in Christ through Mary. It is rooted in covenant spirituality, workday sanctity and instrumentality, and is dedicated to bringing the presence of Christ and God's love to people throughout the world.

"We now have groups in all the states, and over 185 daughter shrines, with one in Rome," Father Burwinkel said. "We were among the 50-plus new spiritual movements that Pope John Paul II welcomed to Rome on Pentecost in 1998 and informed of his faith in them for the new millennium."

In the archdiocese, the Schoenstatt ministry is based in southern Indiana at Mary's King's Village Schoenstatt in Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. The International Schoenstatt Center is located in Waukesha, Wis.

(For more information about the Schoenstatt movement, call Father Elmer Burwinkel at 812-689-3551 or log on to the Web site at www.seidata.com/~eburwink.) †

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ORDINAND

continued from page 1

and that they were supportive and helpful in his discernment process.

One priest gave him Father Paul Etienne's business card, who at the time was the vocations director for the archdiocese.

McCaslin put it in his wallet.

"Then I forgot about it," he said. "I thought, 'OK, now that's over. I can move forward and forget about [the priesthood].'"

He bought a house, got more involved in the Church and thought that going to seminary wasn't what he wanted to do with his life.

A Christ Renews His Parish retreat changed all that.

"I didn't want to go," he said. "When I got there, it was pretty clear to me that God was calling me there to resolve this."

McCaslin spoke with Father Albert Ajamie, a retired diocesan priest who suggested that he visit Saint Meinrad School of Theology—just to speak with the seminarians about their experiences.

McCaslin made the arrangements to visit Saint Meinrad, but didn't tell anyone about it—not even his mother.

While at Saint Meinrad, he realized that he didn't have to commit to being a priest.

"I knew I could go to the seminary for further discernment in a formative environment," he said. "I could examine how God was calling me, and that freed me up a lot. Knowing I just had to commit to going to the seminary for one year made it a lot easier on me."

After his visit, he told his mother and family at a cookout that he hadn't gone to Chicago, which he told them earlier, but to Saint Meinrad for the weekend.

His mother became quiet and then told him that his aunt had known he would

become a priest, but that his house purchase had made his aunt doubt it.

With ordination nearing, McCaslin is looking beyond June 1 to his ministry and anxiously awaiting word of his parish assignment.

He admits to being a little overwhelmed with the great responsibilities he will be given to bring the Eucharist to the faithful and administer the sacraments.

As one of the largest ordination classes, McCaslin said his fellow seminarians are aware of it and pleased about it.

"The Church is getting some good men," he said.

McCaslin said the important thing to remember when thinking about the priesthood is trusting God and trying to discern how God is "calling you to be the most loving person you can be and where you are able to give the most generously."

"For me, that's embracing the celibate lifestyle with joy," he said. "I know there will be struggles with loneliness, but in

the end I do this with joy. I do it freely and with hope.

"I think everyone is searching," he said. "If you feel God is inviting you to explore the priesthood, I think you owe it to yourself."

He added that some people think it's hard to give up their home, career, money and other investments to try the seminary.

"It wasn't hard to sell my house," he said. "I knew that materially what I lost I could get again. Don't let that kind of stuff hold you back."

While seminary can be a difficult experience because it is a new environment, McCaslin said it's about surrendering to God.

"That's the heart of it," he said.

McCaslin is glad he called the telephone number of the vocations director on the business card he tucked in his wallet.

He plans to keep the card there, and one day may be able to give it to another young man discerning the priesthood. †

ABUSE

continued from page 1

repeated," he said.

Pope John Paul said it was clear that sometimes bishops made mistakes although they acted in good faith, following the advice of "clinical experts" who said a priest guilty of sexual abuse in the past no longer was a risk.

Despite the mistakes and the scandal connected with the reassignment of priests who went on to abuse others, the Catholic Church cannot forget its faith in the possibility of conversion, "that radical decision to turn away from sin and back to God, which reaches to the depths of a person's soul and can work extraordinary change," he said.

Pope John Paul also emphasized his admiration for U.S. Catholic clergy and religious as a whole, who have accomplished and continue to accomplish so much good for so many people in the country.

"A great work of art may be blemished, but its beauty remains; and this is a truth which any intellectually honest critic will recognize," the pope said.

The U.S. bishops, he said, must make it clear to all that their first concern is "the spiritual good of souls" and "genuine pastoral charity for the victims."

"So much pain, so much sorrow must lead to a holier priesthood, a holier episcopate and a holier Church," he said.

The entire Church, the pope said, must turn first to God "for forgiveness, for healing and for the grace to meet this challenge with uncompromising courage and harmony of purpose."

"We must be confident that this time of trial will bring a purification of the entire Catholic community, a purification that is urgently needed if the Church is to preach more effectively the Gospel of Jesus Christ in all its liberating force," he said.

"Now you must ensure that where sin increased, grace will all the more abound," the pope said.

Pope John Paul also told the Vatican and U.S. officials that he believes abuse of the young is a crisis affecting the entire society, not just the Catholic Church.

"It is a deep-seated crisis of sexual morality, even of human relation-

ships, and its prime victims are the family and the young," he said.

Cardinal Sodano, opening the meeting, told participants, "This is a distressing time for the Church and for all of us."

Yet, he said, the U.S. bishops and the Vatican


officials must act together for the good of the entire Church.

"Our task is to reflect on the problems of the present moment with great openness of spirit, knowing that the Church should be transparent," he said. †

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'Incredible' Catholic actor talks about faith, family

NEW YORK (CNS)—Lou Ferrigno is impossible to miss when he walks into a room. A giant of a man, he is surprisingly soft-spoken and modest.

The star of the long-running TV series "The Incredible Hulk" was born with more than an 85 percent hearing loss and endured constant taunting from his peers as a child in Brooklyn.

In an interview with Msgr. James Lisante for the internationally syndicated TV series "Christopher Closeup," airing the week of April 27, Ferrigno said he found refuge in his family, faith and a passion for bodybuilding, which have provided the solid foundations on which he has built his life.

When he was young, his family would gather around the dinner table every night at 6:30 p.m.

"There was unity regardless of fighting or getting along or the emotional goings-on in the house," the actor said. "That's part of the unity of a close family."

His parents knew this and it was at those meals that he found support, learning from his mother the value of compassion and from his father the value of confidence. "My father told me to never feel sorry for myself," he said.

That wasn't easy. As a student, he experienced a fair share of teasing because of his disability and he switched schools several times. After an unsuccessful stint in public school, he returned to Catholic school, where he received a standing ovation from his former classmates.

"I was under the assumption I would be rejected again, but my teacher showed me that people loved me and welcomed me back," he recalled.

Acknowledging that children can be cruel, Ferrigno noted that some of his former tormentors became his friends.

"Kids mature," he said. "Today I

stress that kids stay away from the drugs and deal with fitness. Working out makes you feel good about yourself."

Explaining why he developed himself so much physically, he said, "I learned the only way for me to survive was to become best friends with my body. Exercise and fitness gave me discipline, determination and motivation."

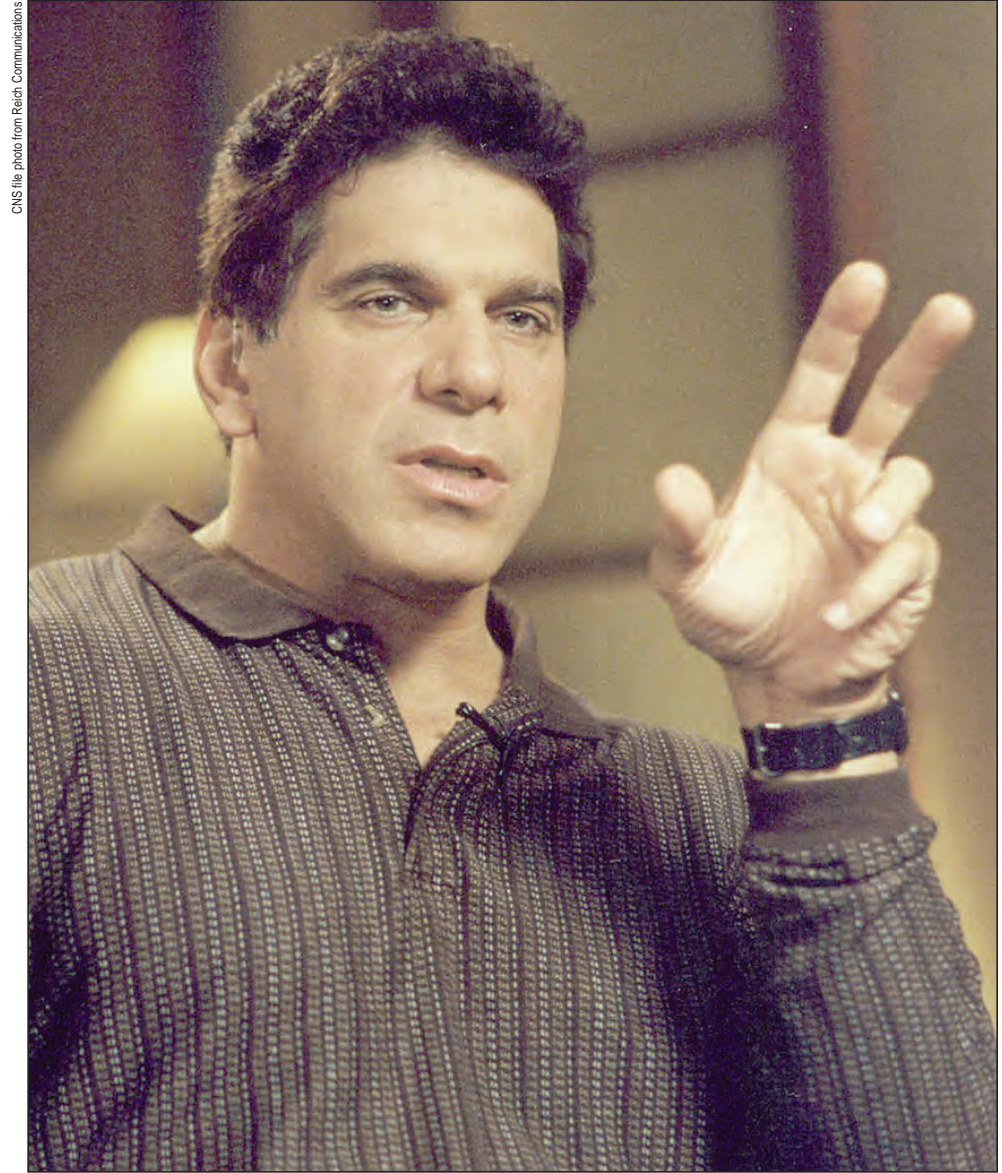
It was through this intense passion for bodybuilding that he found himself competing as a professional in the mid-1970s against Arnold Schwarzenegger. His accomplishments led directly to "The Incredible Hulk" title role. He reprised the role in three TV movies and since then has appeared in several films and television programs. He even returned to professional competition in the early '90s. Today he enjoys a recurring role as himself on "The King of Queens" on CBS.

Despite show business success, Ferrigno's main priority is his wife, Carla, and their children. "Everything else is secondary," he said, attributing the success of his marriage of more than 20 years to open communication. "We tell each other everything. We give each other moral support and we're honest and truthful. My wife is my best friend."

As a father, Ferrigno tries in some ways to replicate the Catholic upbringing he feels was so beneficial to him. In addition to sending their children to Catholic schools, he and his wife have emphasized the importance of prayer.

"I really believe that saying prayers and eating dinner together is so important," he said. "In school, the message is reinforced that it's important to pray and give thanks and to pray for other people as well."

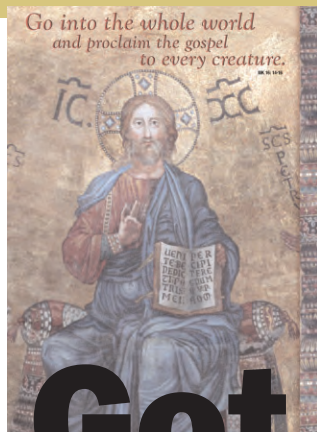
Despite being primarily remembered for his role as a raging monster, Ferrigno's reputation in Hollywood is that of a gentle giant.



Actor Lou Ferrigno, star of the 1970s "Incredible Hulk" series, gestures during taping of an interview for the "Christopher Closeup" television series that airs on April 27. Ferrigno, who is known in Hollywood as the "gentle giant," discussed his Catholic upbringing.

"I have nothing I want to prove," he said. "I'm in touch with myself. I like

myself, and I'm at peace with myself. That's what life is all about." †



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Demonstrating for peace

A nun holds an olive branch during a peace demonstration at the Gilo checkpoint in Bethlehem on the West Bank. Pope John Paul II urged an end to the armed standoff at the Church of the Nativity, where Palestinian gunmen remain holed up inside for the third week.

POLICIES

Child Abuse and Sexual Misconduct Ministry to Minors

Archdiocese of Indianapolis policy on child abuse and sexual misconduct

Introduction

In recent years, allegations of child abuse and sexual misconduct by Church personnel have gained widespread public attention. Because of the gravely serious nature of these accusations, it is important that all archdiocesan personnel be informed about archdiocesan policy on child abuse and about the procedures that are followed when reports of child abuse or sexual misconduct by Church personnel are received.

Definitions

(For the purposes of this statement only):

- **Child abuse** means any form of neglect or intentional or malicious infliction of injury to the detriment of a child's physical, moral, or mental well-being. Child abuse includes, but is not limited to, sexual abuse.
- **Sexual misconduct/abuse** means any form of sexual conduct that is unlawful; contrary to the moral instructions, doctrines, and canon law of the Catholic Church.
- **Archdiocese** means the Roman Catholic Archdiocese of Indianapolis, including all parishes, schools, agencies, and institutions with direct accountability to the Archbishop of Indianapolis.
- **Church personnel** means any volunteer, employee, religious, or priest working in or on behalf of the Archdiocese.

Policies

The Archdiocese of Indianapolis, through its parishes, schools, agencies, and institutions, has numerous daily contact with children. It is, therefore, important that all Church personnel, but especially teachers and others who are responsible for the care of children, protect the rights and dignity of children and be alert to incidents of child abuse. Church personnel who know of any incident of child abuse must comply with all applicable reporting or other requirements of state and local laws.

These policies, and the procedures that have been developed to carry them out, reflect our archdiocese's strong conviction that all forms of child abuse constitute gravely serious matters that can cause inestimable pain and anguish for victims and their families. Although the psychological disorders that perpetuate the tragedy of child abuse can affect any kind of person, the suffering and sense of shame are especially acute when the abuser holds a position of responsibility and trust in the family, the community, or the Church. For this reason, our archdiocese is determined to do all that we can to prevent such abuse from occurring, to respond immediately when it does occur, and to bring the healing ministry of Jesus to all who have been victimized by this tragic, abusive behavior.

Accusations against Church personnel

The archdiocese takes immediate and decisive action on all accusations of child abuse or sexual misconduct in accordance with the applicable provisions of civil and Church law. When the accused is a volunteer, employee, religious, or diocesan priest

working for or on behalf of the Archdiocese of Indianapolis, the following policies, which are recommended by the National Conference of Catholic Bishops for all dioceses in the United States, are followed:

Child abuse and sexual misconduct by Church personnel are, by definition, contrary to Christian principles and unacceptable behavior for persons who are volunteers, employees, religious, or priests in the Archdiocese of Indianapolis. Under no circumstances does the archdiocese permit or condone such behavior.

In cases involving allegations of child abuse or sexual misconduct by Church personnel, it is the policy of the Archdiocese of Indianapolis to:

- Respond promptly to all allegations of abuse where there is reason to believe such abuse has occurred.
- If such allegations are supported by sufficient evidence, relieve the alleged offender promptly of any duties and refer the person for appropriate medical evaluation and intervention.
- Comply with the obligations of civil law as regards reporting of the incident and cooperating with the investigation.
- Reach out to victims and their families and communicate our sincere commitment to their spiritual and emotional well-being.
- Within the confines of respect for the privacy of the individuals involved, deal as openly as possible with members of the community.

These policies, and the procedures that we follow in cases where child abuse and sexual misconduct by Church personnel have been alleged, are designed to protect children, youth, and adults from all threats against their dignity and privacy. Our policies are also intended to protect members of the clergy and other Church personnel against false or unsubstantiated accusations of child abuse or sexual misconduct, which can all too easily destroy the reputation and sense of personal integrity of individuals whose service to the Church has been exemplary in all respects.

Procedures

All archdiocesan employees and volunteers must report any suspected instance of child abuse to two entities: the state and the archdiocese. Indiana law requires reporting to local state agencies. Archdiocesan policy requires reporting to a specified officer of the Archdiocese of Indianapolis. *These two obligations to report should take place as simultaneously as possible.*

Mandate to report under Indiana state law:

Indiana law requires that any individual who has reason to believe that a child is a victim of child abuse or neglect must report immediately to:

1. The local child protection service, or
2. A local law enforcement agency.

It is a Class B misdemeanor not to make such a report. The reporting person is given legal immunity for making the report.

Child abuse under the law includes the following:

1. Failure to provide a child with necessary food, shelter, or medical care so as to cause physical or mental condition to be seriously impaired,
2. Causing physical injury,
3. Sexual abuse of a child,
4. Allowing a child to endanger her or his own health or the health of another.

In addition, if the reporting person is on the staff of a school, medical facility, or other agency, that person must immediately notify the individual in charge.

The following points are noteworthy about the reporting law:

1. This reporting law applies to all persons without exception,
2. Even if there is no evidence legally admissible in court, one must nevertheless make a report if there is **reason to believe** that abuse has occurred. "Reason to believe" means evidence that, if presented to individuals of similar background and training, would cause those individuals to believe that the child was abused or neglected,
3. One is not bound to report unreliable rumors of alleged abuse with "no reason to believe." In case of doubt, one should dialogue with the immediate supervisor or the local child protection service using a hypothetical situation. If one is advised to report, it should be done.

Mandate to report under the policy of the Archdiocese of Indianapolis:

The Church, through its schools, institutions, agencies, and organizations, has numerous daily contacts with many children. It is, therefore, most important that all persons responsible for the care of children, particularly all staff of parishes, deaneries, and agencies in the Archdiocese of Indianapolis, protect the rights of children and be alert for child abuse. It is the policy of the Archdiocese of Indianapolis not only to fulfill the reporting law but to cooperate fully with investigating authorities.

To that end, the following must be noted:

1. No one is exempt from the state law: a counseling or other professional relationship does not exempt the counselor or professional, even if that person is a priest. (Obviously, the seal of the Sacrament of Reconciliation is unbreakable.)
2. The reporting person must notify the immediate supervisor.
3. Once an incident or suspicion of an incident is reported to a supervisor, the supervisor is then bound to report it to the proper authorities. However, multiple reports are not necessary.

Due to potential archdiocesan implication and to avoid surprises:

1. The immediate supervisor must notify the director of the appropriate agency or the department director at the archdiocesan level. (The director will then notify the chancellor.)
2. In the case of doubt as to whom to notify, call the chancellor of the Archdiocese of Indianapolis: 1-317-236-7325 or, for those outside

the city, 800-382-9836, ext. 7325.

Supervisors and administrators must familiarize themselves with the telephone numbers and procedures of the local child protection service. In some counties, the Department of Public Welfare or the county prosecutor has issued instructional materials. These should be obtained and kept on file.

Involving Church personnel

Any individual who has reasonable cause to believe that a child has been subjected to abuse by any person connected with the archdiocese, including clergy and other Church personnel, must immediately make a report, by telephone or other means, to the chancellor of the archdiocese, P.O. Box 1410, Indianapolis, IN 46206, 317-236-7325 or 800-382-9836, ext. 7325.

A report to the chancellor does not relieve the individual from reporting child abuse as required by Indiana law.

Upon receipt of a report of an incident involving child abuse or sexual misconduct, the chancellor will immediately take the following steps:

- a) gather appropriate information,
- b) determine if further investigation is warranted and conduct such an investigation if necessary,
- c) if no report has yet been made to the appropriate child protection service and/or law enforcement agencies in accordance with Indiana law (IC 31-33), to consult with legal counsel to determine whether such a report should be made, and
- d) take appropriate action (as outlined below).

Investigation Resource Team

In order to better manage the flow of information, gain access to potential sources of information, and analyze and document information concerning an allegation of child abuse, the investigation will be conducted by a resource team supervised by the chancellor. The resource team may consist of the chancellor, diocesan attorney, director of ministry to priests, director of priest personnel, director of human resources, director of management services, and secretary of the secretariat to which the accused is assigned. The individuals assisting as resource team members will be determined on a case-by-case basis and as needed by the chancellor. If the accused is a priest, canon law requires that a priest must be a member of the resource team.

The following represent the *general courses of action* that may be taken by the chancellor, or someone delegated by the chancellor, after careful review and consultation on reported incidents of child abuse or sexual misconduct by Church personnel. (It should be noted that any reports of alleged child abuse or sexual misconduct will be treated as separate and unique incidents that may require some variation in the course of action taken.)

1. Should the chancellor determine that the reported conduct does not fall within the above stated definitions of child abuse or sexual misconduct but

POLICIES

continued from page 9

does potentially represent unprofessional or inappropriate conduct or conduct leading to an impression of impropriety, then the chancellor, or someone delegated by the chancellor, may schedule a warning meeting with the accused to guard against further incidents. The chancellor may also notify the alleged victim and/or the family of actions taken by the archdiocese and offer appropriate assistance, including counseling and spiritual direction, as needed.

A report to the chancellor does not relieve the individual from reporting child abuse as required by Indiana law.

2. Should the chancellor determine that the reported conduct does fall within the definitions of child abuse and/or sexual misconduct stated above, the chancellor, or someone designated by

the chancellor, will:

- Notify the accused of the report and of any action taken by the archdiocese, including possible referral to a mental health facility or counselor, suspension of duties or termination of employment in accordance with archdiocesan personnel policies and/or the relevant provisions of Church law,
 - Notify the appropriate child protection service and/or law enforcement agency in accordance with civil law,
 - Notify the alleged victim and/or the family of actions taken by the archdiocese and offer appropriate assistance, including counseling and spiritual direction, as needed.
3. Should the chancellor determine, after careful review and consultation, that the allegations of child abuse and/or sexual misconduct are found to be unsubstantiated or false, the chancellor, or someone designated by the chancellor, will:
- Notify the accused that the allega-

tions have been found to be unsubstantiated or false and promptly remove any restrictions that may have been placed on the accused's duties or status,

- Notify the alleged victim and/or the family and offer appropriate counseling and/or assistance,
- Provide the accused with appropriate assistance and support to allay any personal hurt or injury to reputation that may have resulted from the unsubstantiated or false accusation.

Media inquiries

Any news media inquiries regarding allegations of child abuse or sexual misconduct by Church personnel should be directed to the Catholic Communications Center of the Archdiocese of Indianapolis. In keeping with the above stated policies, the archdiocese is committed to dealing with alleged incidents of child abuse and/or other forms of sexual misconduct in an open and responsible manner. At the same time, in

light of the permanent harm that can result from such allegations, even if they ultimately prove to be unfounded, the archdiocese respects the strict confidentiality and privacy of all persons who are involved in such incidents.

Preventive actions

In addition to the above stated policies and procedures for responding to alleged incidents of child abuse or other forms of sexual misconduct, the Archdiocese of Indianapolis is committed to preventing incidents of child abuse and sexual misconduct *before they occur*. With this in mind, all Church personnel in the archdiocese are asked to be especially conscious of their behavior with and around children and to avoid even the appearance of impropriety. Education and counseling opportunities are to be made available to Church personnel as part of the archdiocese's continuing education and training of Church personnel.

*Approved and Promulgated
January 18, 1994*

Ministry to Minors

Policy for ministry to minors

Because of its extensive ministries to children, the Church perhaps has more involvement with minors than any other organization. Children have no choice but to be dependent on adults, particularly those adults in positions of trust and leadership. It is vitally important, therefore, that prudence be exercised by all adults in both ministerial and social relationships with children. In the case of troubled children, who are extremely vulnerable, adults should be particularly cautious. It is expected that those who deal with troubled youth consult regularly with their supervisors.

Following is a set of policies that will be observed by all clergy, religious, and lay employees and volunteers of the archdiocese in dealing with minors. These policies are not intended to prevent you from performing your ministry but rather to assist you in employing good sense in dealing with minors. If you find it necessary to depart from these policies, you should be aware of your departure and be able to justify your actions. There are times when one-on-one involvement with minors is unavoidable. In those cases, you should use extreme discretion in your relationships with children.

Definitions

Minor—Anyone who has not yet reached his or her eighteenth birthday.

All clergy, religious, and lay employees and volunteers of the archdiocese will observe the following policies for dealing with minors:

1. Avoid physical contact when alone with a minor. In other situations where physical contact is necessary and proper, such as in the sacrament of reconciliation, use sound discretion and moderation. If a minor initiates physical contact out of affection, an appropriate response is proper if not prolonged.

2. Do not be alone with a minor in a residence, sleeping facilities, a locker room, restroom, a dressing facility or other closed rooms that are inappropriate to a ministry relationship.
3. Seek responsible adults to be present at events involving minors, such as games and athletic activities.
4. Youth group trips must have enough adult chaperones to provide adequate supervision based upon the type of activity.
5. Do not take an overnight trip alone with a minor.
6. Topics or vocabulary that could not be used comfortably in the presence of parents should not be employed with minors.
7. Do not provide alcohol to anyone under the age of 21. Alcohol should not be used by adult supervisors if activities with minors are scheduled.
8. Always maintain a professional posture in dealing with minors, avoiding emotional attachment and being aware of the powerful attraction of adults in positions of authority and trust. If you recognize personal or physical attraction developing, refer the minor to another qualified adult, particularly in counseling situations.
9. If the one-on-one pastoral care of a youth should require frequent or regular appointments, parents should be notified that these appointments are occurring. If the subject matter precludes notification, the minister should consult his or her supervisor on the local or archdiocesan level.
10. All of us have an obligation to protect children, particularly when they are in the care of the Church. If you observe another adult violating these guidelines, you should challenge that adult in a forthright manner. If you have reason to believe (even if based on rumor) that child abuse has occurred, you must report the matter to your superior and follow the archdiocesan policy on child abuse and sexual misconduct, including making reports to the proper authorities.

Distribution

The policies and procedures outlined above and at the left are applicable to all volunteers, employees, religious, and priests who work for the Archdiocese of Indianapolis. This statement will be distributed to all Church personnel by their immediate supervisors, who will request an appropriate acknowledgment of their receipt, understanding, and acceptance of these policies and procedures.

*Approved by the Council of Priests:
November 19, 1996*

How to get copies of the archdiocese's child and sex abuse policy

Printed copies of the archdiocesan "Policies Concerning Child Abuse and Sexual Misconduct and Ministry to Minors" are available upon request. Call Marianne York at 317-236-7325 or 800-382-9836, ext. 7325.



Marching in support of abuse victims, innocent priests

Los Angeles Catholics march on April 13 in solidarity with the victims of clergy abuse and with the majority of priests who are innocent of crimes. Thousands raised their voices chanting the name of Christ while waving placards that read *Sigue a Cristo*, or "Follow Christ."

CNS photo by Jennifer C. Veigara, The Tidings

Child abuse laws in Indiana

Juvenile Code

- Encourages effective reporting of suspected or known incidents of child abuse or neglect;
- Provides each county with an effective child protection services;
- Provides children and families with rehabilitative services; and
- Establishes a centralized statewide child abuse registry and an automated child protection system.

Definitions

Child abuse or neglect refers to a child who is alleged to be in need of services (CHINS).

According to Indiana law [IC 31-34-1], a child is in need of services if before their 18th birthday:

- The child's physical or mental health condition is seriously impaired or seriously endangered as a result of the inability, refusal, or neglect of the child's parent/guardian/ custodian to supply the child with necessary food, clothing, shelter, medical care, education, or supervision;
- The child's physical or mental health is seriously endangered due to injury by the act or omission of the child's parent/guardian/custodian. An omission is an occurrence in which the parent/guardian/custodian allowed that person's child to receive an injury the parent/guardian/custodian had a reasonable opportunity to prevent or mitigate;
- The child is the victim of a sex offense under the criminal citations incorporated into the CHINS definition;
- The child's parent/guardian/custodian allows the child to participate in an obscene performance;
- The child's parent/guardian/custodian allows the child to commit a sex offense;
- And needs care, treatment, or rehabilitation that the child is not currently receiving and that is unlikely to be provided or accepted without the coercive intervention of the court.

This definition includes a child with a disability that is deprived of:

- nutrition necessary to sustain life;
- medical or surgical intervention necessary to remedy or ameliorate a life-threatening medical condition if the nutrition or medical or surgical intervention is generally provided to similarly situated children with or without disabilities.

Religious beliefs/Provision of medical treatment

When a parent/guardian/custodian fails to provide specific medical treatment for a child because of the legitimate and genuine practice of the parent/guardian/custodian's religious beliefs, a rebuttable presumption arises that the child is not a child in need of services because of such failure. However, this presumption does not prevent a juvenile court from ordering, when the health of the child requires,

medical services from a physician licensed to practice medicine in Indiana. The presumption does not apply to situations in which the life or health of a child is in serious danger.

Use of corporal punishment

Nothing in the Juvenile Code limits the right of a person to use reasonable corporal punishment when disciplining a child if the person is the parent/guardian/custodian of the child. In addition, nothing in this chapter limits the lawful practice or teaching of religious beliefs.

Reporting

Any individual who has reason to believe that a child is a victim of child abuse or neglect must make a report. In agencies in which there are established reporting protocols, the report may be made to the individual in charge or another designated agent, who also becomes responsible to report or cause a report to be made. This does not relieve individuals who make a report to another staff person of their own obligation to report directly to child protection services or law enforcement unless a report has already been made by the agency liaison. Anonymous reports are accepted.

Immunity from liability

Any person, other than the accused, who reports child abuse or neglect or is involved in the investigation or disposition of child abuser or neglect reports is immune from criminal or civil liability, unless the person acted maliciously or in bad faith.

Confidentiality

All reports made to CPS are confidential and will only be released to CPS workers, police, prosecutors, doctors, or other authorized personnel.

Child protection services

Each County Office of Family and Children must establish a CPS, which will be the primary agency responsible to receive, investigate or arrange for investigation, and coordinate the investigation of all reports of known or suspected child abuse or neglect. CPS must:

- Provide protective services to prevent a child's exposure to further incidents of child abuse or neglect. CPS must provide or arrange for, coordinate, and monitor the provision of services to ensure the safety of children. Reasonable efforts must be made to prevent a child's removal from the home.
- Cooperate with and seek and receive cooperation of appropriate public and private agencies and programs providing services related to prevention, identification or treatment of child abuse or neglect.

Source

Indiana Code, Juvenile and Family Law Duwel, P.L. *Community Child Protection Teams: A Manual for Team Members*. Indiana Chapter Prevention of Child Abuse and Indiana Family and Social Services Administration. (11/97)†

How to report abuse or neglect

Suspected child abuse or neglect should be reported to Child Protective Services (CPS). They operate a 24-hour, seven-day a week hotline: 1-800-800-5556. There is also a local number for every county if you are unable to get through. Check your phone book or call Prevent Child Abuse Indiana at 317-634-9282 to get your local CPS number. Local CPS numbers can also be found at www.pcaain.org. You may also contact your local law enforcement agency to report abuse or neglect.

Remember, Indiana law requires the reporting of suspected child abuse and neglect. Callers can remain anonymous

and are immune from all civil and criminal liability, provided they have made the report in good faith.

When you call CPS, it is important that you have all of the identifying information in front of you: name, ages of each child, address, phone number. You may call without this information, but it helps CPS quickly investigate. When you are describing a situation, remain calm and maintain a "factual" manner with dates, eyewitness observations and direct conversations. Biased language is often a "red flag" for a CPS report, which is why it is important to keep your report factual. †

When an allegation is made

In 1992 the U.S. bishops laid out five principles dioceses should follow when an allegation of sexual abuse is made against a priest:

- 1 Respond promptly to all allegations** of abuse where there is reasonable belief that abuse has occurred.
- 2** If an allegation is supported by sufficient evidence, **relieve the alleged offender promptly** of his ministerial duties and refer him for appropriate medical evaluation and intervention.
- 3 Comply with the obligations of civil law** as regards reporting of the incident and cooperating with the investigation.
- 4 Reach out to the victims** and their families and communicate sincere commitment to their spiritual and emotional well-being.
- 5** Within the confines of respect for privacy of the individuals involved, **deal as openly as possible with the members of the community.**

Source: U.S. Conference of Catholic Bishops, 1992.

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Tips for parents on preventing, spotting child sexual abuse

WASHINGTON (CNS)—With the estimated 100,000 reported cases of child sexual abuse each year believed to represent just the tip of the iceberg, parents may wonder how to protect their children and what potential trouble signs to look for.

Experts emphasize that most child sex abuse is perpetrated not by a shadowy stranger but by someone the child knows and often trusts—a relative, family friend, teacher, community leader or even a priest.

"It is important to remember that physical force is often not necessary to engage a child in sexual activity," says the American Psychological Association on its Web site. "Children are trusting and dependent and will often do what is asked of them to gain approval and love."

To counteract that too-trusting nature, parents need to give their children some basic sexual education, with the proper names for body parts and a message that no one should touch the "private" parts of their body, unless necessary to treat an illness or injury.

For younger children, the experts say, "private" body parts can be summed up as anything covered by a bathing suit.

Stop Child Abuse and Neglect, or SCAN, a program of the National Children's Advocacy Center in Huntsville, Ala., recommends teaching children to be wary both of strangers and of unusual behavior in the people they know.

"Teach them to listen to their feelings and that it is OK to say no if any adults (including family members) ask them to do something that makes them feel uncomfortable," the SCAN program says on its Web site.

Other basic safety rules also apply—like knowing your child's friends, using a buddy system when children walk home from school or other activities, teaching children to refuse anything from strangers and to not give strangers directions or help; and using secret codes with your children to screen out those who might falsely say they are sent by the parents.

"Teach your children about appropriate and inappropriate secrets and that some secrets have to be told if children and parents are to be kept safe," SCAN recommends.

But if the unthinkable occurs and a child is victimized by sexual abuse, how can a parent best respond and help the child to heal?

"When a child tells someone about sexual abuse, a supportive, caring response is the first step in getting help for the child and re-establishing their trust in adults," says a fact sheet from the American Academy of Child and Adolescent Psychiatry. "The response to the disclosure of sexual abuse is critical to the child's ability to resolve and heal the trauma of sexual abuse."

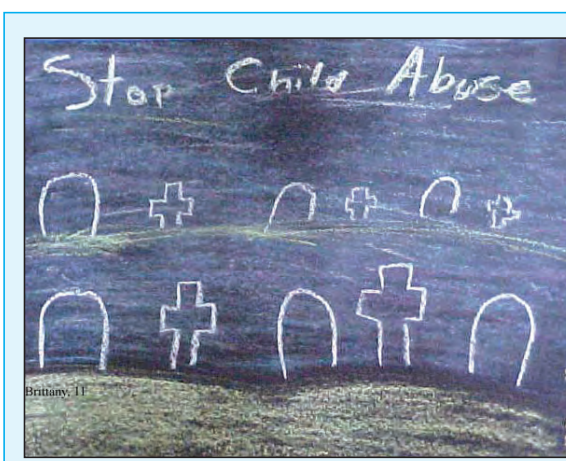
Even when a child has only hinted at sexual abuse, the academy says, parents must show that they "take seriously what the child is saying" and assure the child that he or she has done the right thing in telling and is not to blame for the abuse.

If a child is not able to share his or her experiences, there are many behavioral and physical warning signs that might mean a child has been sexually abused. These include nightmares, trouble sleeping or fear of the dark; loss of appetite or trouble eating or swallowing; sudden mood swings; fear of certain people or places; a continuing stomach illness with no identifiable reason; new words for private body parts; references to a new older friend or a "secret" the child has with an adult or older child; or simulated sexual activities with toys or other children.

Stop It Now!, a nonprofit organization in Haydenville, Mass., that works to end child sexual abuse by helping abusers and their victims, said any one of the warning signs does not necessarily mean a child has been abused, "but several of them mean that you should begin asking questions."

"Some of these behavioral signs can show up at other stressful times in a child's life such as divorce, the death of a family member, friend or pet, or when there are problems in school, as well as when abuse is involved," says the organization on its Web site.

Stop It Now! offers further tips and information through its toll-free help line at 888-PREVENT. †



Preventing child abuse in Indiana

This picture was drawn by a student at Lakeside Elementary School in Indianapolis and is featured on the Prevent Child Abuse Indiana Web site at www.pcaain.org. Prevent Child Abuse Indiana is a nonprofit organization dedicated to serving as a catalyst for preventing child abuse in all its forms and thereby enhancing the quality of life for children and families in Indiana.

Expert says myths about priests, sex abuse need to be dispelled

NEW YORK (CNS)—Myths about Catholic priests and child sexual abuse need to be dispelled if the real goal is protecting children, says priest-psychologist Father Stephen J. Rossetti, president of St. Luke Institute in Silver Spring, Md.

Writing in the April 25 issue of *America* magazine, Father Rossetti said that even among priests who have molested minors, a compulsive pedophile like defrocked Boston priest John Geoghan "is the rare exception, thank God."

America is a Jesuit-run national Catholic magazine based in New York. Its April 25 edition, which also had an editorial and two other articles on clergy sexual abuse, was the second in less than a month devoted mainly to the topic.

Father Rossetti, whose institute specializes in treatment of priests and religious suffering addictions and psychological problems, said that because of the complexity of issues surrounding child sexual abuse, there are no simple solutions.

"We need to examine the issue in depth; otherwise the Church and society will not only repeat past mistakes but also make new mistakes in response," he wrote.

In another *America* article, Sulpician Fathers Melvin C. Blanchette and Gerald D. Coleman, from the faculty of St. Patrick's Seminary in Menlo Park, Calif., highlighted differences between pedophiles and ephebophiles and between fixated and regressed forms of those pathologies. The "ephebo" in ephebophile—pronounced "eh-FEE-bo-file"—is Greek for adolescent.

"A fixated pedophile possesses a primary sexual desire toward children between 1 and 13. ... A fixated ephebophile possesses a primary sexual desire toward children between 14 and 17," the Sulpician priests wrote, adding that in both cases the age difference between victim and perpetrator is at least five years.

For those who are fixated, they said, the "sexual desire is intense and recurrent and represents a serious psychological and developmental impairment. By way of contrast, a regressed pedophile or ephebophile is usually a heterosexual, who under extreme stress regresses to developmentally impaired behavior and engages in sex with children—for example, a man whose wife is sexually unavailable turns to his daughter for sex."

Father Rossetti said that a pedophile like Geoghan and a father who molests his daughter "both should be subjected to the law and ought to pay for their crimes. But the ability to rehabilitate the incestuous father is much better than the habituated pedophile."

"It is important to note," he added, "that most priests who sexually molest minors are clinically more like the abusive father than the compulsive pedophile."

He said that in one five-year study of 121 priests who received intensive treatment and follow-up care after they had sexually molested children, "only three relapsed—2.5 percent. While we grieve for those who were molested by these offenders who relapsed, treatment and supervision probably saved many other children from being molested."

Father Rossetti challenged claims that because of celibacy, priests are more likely than others to be child molesters.

"Researchers and clinicians have generally accepted the fact that celibacy does not cause child sexual abuse," he said. "In fact, the sexual difficulties and inner psychological problems that give rise to child sexual abuse are largely in place long before a person enters into the formation process for a celibate priesthood."

He said a variant claim, that a celibate priesthood attracts a larger proportion of men with sexual problems, is more complex.

Some priests with sexual problems have acknowledged they sought a celibate lifestyle in an unconscious effort to escape their sexuality, he said, but it is dangerous to generalize from particular cases.

To the extent that statistics can be gathered, he said, studies such as those conducted on personnel records of all priests in the archdioceses of Chicago, Philadelphia and Boston indicate that about 1.6 percent to 2 percent of priests have been credibly accused of abuse. Those figures suggest that the percentage of priests who abuse children may be lower than that of the general adult male population, he said.

"I conducted a survey of 1,810 adults in the United States and Canada and found that over 19 percent of them had been the victims of sexual molestation by an adult before the age of 18," he wrote. "This suggests that there are many perpetrators of child sexual abuse in our society."

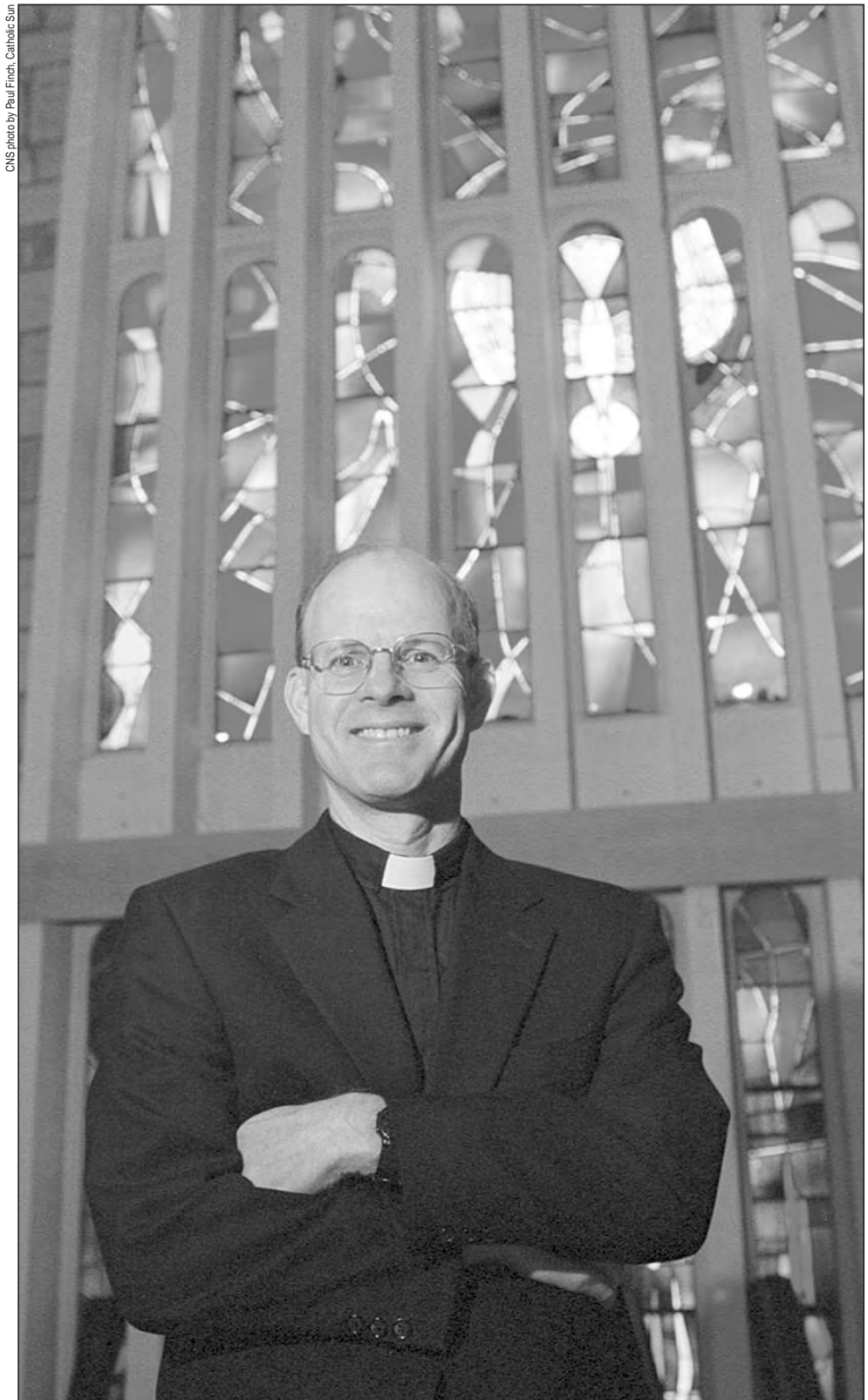
He said the claim that there is a high incidence of child abuse by priests "because a celibate priesthood attracts homosexuals" needs to be broken into several parts.

He said that:

- No mainstream researcher would link homosexuality with true pedophilia.
- In society at large, most adults who molest minors are not homosexual.
- Some adults who molest adolescent males are heterosexual.

It is true that the victims of many priests who molest minors are adolescent males, and it appears that among these priests many are homosexually oriented, he said.

"But theirs is a particular kind of homosexuality, which one might call 'regressed' or 'stunted.' ... The issue is therefore not so much homosexuality but



Father Stephen Rossetti poses inside the chapel at St. Luke Institute in Silver Spring, Md. The priest from the Diocese of Syracuse, N.Y., is president and chief executive officer of the institute that treats priests and men and women religious who have substance abuse problems, personality disorders, compulsive behavior or sexual problems.

rather their stunted emotional development," he wrote.

Among proposed solutions to the problem of priests who have sexually abused minors, he particularly challenged the call to defrock them all.

"When the Church 'defrocks' these priests, they are no longer supervised," he said. Among many past offenders who

have received appropriate treatment and follow-up and have been admitted back to supervised, limited ministry excluding contact with children, he said, "very, very few have re-offended."

Even admitting a priest to such limited ministry under supervision entails some risk, he said, "but there is more risk in releasing him into society." †

Child abuse: What every young person and teen-ager needs to know

What is child abuse?

When parents or other adult caretakers deliberately harm a young person, it is called abuse. This harm can happen physically through hitting, beating, punching and slapping or it can happen sexually when an adult or older person has sexual contact with a young person. Harm can also come to a young person when the need for food, clothes, a place to live, medical care or supervision are ignored by parents or the adult taking care of the young person. This is called neglect.

Another form of child abuse is called emotional abuse. A parent emotionally abuses his or her child when the parent rarely has anything good to say to the child, refuses to speak to the child for days, or threatens to hurt the child.

A little more about sexual abuse

When an adult has sexual contact with a young person, it is called child sexual abuse. This contact may involve touching as in sexually kissing or touching the private parts of the body or intercourse. Sometimes, the adult may not actually touch the child but it can still be sexual

abuse. An example is pornography involving children. Boys as well as girls can be victims of sexual abuse.

Other names for sexual abuses may be sexual assault, sexual molestation, or incest (if it involves people in the same family, like parent and child or brother and sister). Sexual abuse can also happen between two people of the same age when one person uses power over the other to force sex. This is often called "date rape."

How can young people protect themselves against child abuse?

Pay attention to your feelings. Know what makes you feel happy, sad, scared, angry, etc. Know yourself and do things that make you feel good about yourself. When you are self-confident, it is harder for someone else to take advantage of you. Get to know a person before you agree to go anywhere alone with that person. Be sure someone else knows where you are going and when you should be back. Be aware and alert about people and places. If you feel unsure, get away and ask for help from someone you trust.

Make a list of people you could talk to

if you have a problem. Then if you or a friend has a problem, ask for help from one of those people!

What is the difference between abuse and discipline?

Discipline is correcting the behavior of a child and showing the child how to behave in a more acceptable way. It does not have to be physical. Child abuse is deliberately injuring a child in a physical, sexual or verbal way.

Who would abuse a child?

People who abuse children are not necessarily crazy or monsters. They are usually people who don't feel good about themselves, are angry at the world and take it out on children. Very often, people who abuse children were themselves abused when they were little. Grown-ups hurt them when they were young, so now, as adults, they are doing the same thing.

Child abusers come from all races and religions. Some are rich; some are poor. They may be doctors, teachers, and laborers or have any other kind of job. Most are parents who abuse their own children

or abuse other children.

What can young people do about child abuse? Child abuse is a tough thing for a young person to talk about. It is confusing, embarrassing and frightening. There are laws to protect young people against child abuse but until the abuse is reported, no one may know the young person needs help. The most important thing to do is to tell someone about the abuse.

Child abuse can be reported directly to the police or to Child Protection Services. Adults, who work with young people like teachers, youth workers or ministers, can also get help needed for young people who are being abused. Know that it is never the child's fault for any abuse. Read about child abuse and neglect so you can help yourself and others. Encourage friends to seek help if they need it. Be aware that child abuse and neglect can happen to anyone.

(This information is available in a brochure. To order contact Prevent Child Abuse Indiana at 317-634-9282. More information is also available at www.pcaain.org.) †

Parish ministries should support married couples

By H. Richard McCord

Many parishes do a good job helping the engaged to get married. But do they also, in the words of a friend of mine, help the married to stay engaged?

Last year, the U.S. bishops' Committee on the Laity conducted an online survey asking people how parishes could improve their efforts to help laity respond to their Christian call in the world. Of the 60,000 total responses, 20,000 recommended that parishes improve how they help couples grow in their commitment to married life.

Respondents offered suggestions that ranged from preaching and teaching on family issues to establishing support groups or retreat programs for couples—and even to a system of older couples mentoring younger ones.

As I read through the responses, one message jumped out again and again: "Not much is offered in our parish. We would welcome nearly anything. We married couples feel abandoned once the parish has conducted marriage preparation and helped us celebrate our wedding day."

What can parishes and pastoral leaders do? Before launching programs, it is necessary to be clear about a fundamental belief. This conviction should be the starting point. Simply put, we need to believe and then act on the belief that marriage is a Christian vocation.

Marriage is more than simply a lifestyle some people choose. Like the priesthood and religious life, married life is a calling from the Lord and a specific, sacramentally graced way to travel life's path of holiness. Therefore, it merits and requires the involvement and support of a faith community. No couple should be left alone to succeed or fail in their marriage.

Each vocation, when lived authentically, reinforces the other ones. We are one body with many members, sharing different gifts.

Emphasizing marriage should not make second-class citizens out of those who are single or divorced any more than valuing celibate vocations should cast doubt on those who are married.

So, if a parish is committed to supporting the marital vocation, what might be done?

We could start to make the marital vocation more visible by regularly including prayers for couples and families in the

General Intercessions at Mass. I'm amazed by how seldom we pray for those contemplating marriage, for those trying to live it faithfully or for those whose marriages have ended, even though the majority of people in any congregation live in these very situations.

Engaged couples, in addition to receiving high-quality marriage preparation from a priest or deacon and a team of experienced couples, could be recognized and blessed publicly during their preparation in much the same way that we celebrate the journey of catechumens—those preparing to enter the Church.

Since 40 percent of Catholics marry someone of another denomination or religion, every marriage-preparation program might well deal with practical questions of belief, practice, worship, family expectations, children's education and other relevant topics.

A priest in suburban New York recently said his priority is to start a peer ministry for married couples to help them live their vocation, carry their crosses and share their joy.

Too many parish ministries, he observed, simply presumed that couples would benefit by a trickle-down effect if they participated, for example, in sacramental preparation for their children. What was missing was an effort to help couples, in their own right, build and sustain their marriages.

His emphasis is on couples helping one another. The U.S. bishops recommended this 20 years ago in their pastoral plan for family ministry. Even before that, the like-to-like approach flourished (and still does) in such ministries as Teams of Our Lady, Christian Family Movement and Marriage Encounter.

Many people who completed the online survey mentioned earlier asked for such groups in their parishes.

I know a deacon and his wife who are credentialed counselors. When their pastor asked them to "hang out a shingle" in the parish, almost instantly they had more clients than they could handle.

In addition to peer support, couples often need professional help, and many seem inclined to seek it in the world of their faith community.

Couples also look to their parish for positive teaching and preaching about marriage and family issues.

Retreat programs for couples are an



CNS photo by Paul Dagaolina, The Catholic Sun

Parishes can support the marital vocation by helping married couples to stay engaged with programs and liturgies. Parishes also can recognize and bless engaged couples during Mass as part of their preparation for marriage, in much the same way that the Church celebrates the journey of catechumens completing the Rite of Christian Initiation of Adults process.

effective outreach, but they must be adapted to today's busy schedules. A half-day program on Saturday or Sunday—including Mass, a meal and childcare—tends to be more suitable than the traditional weekend format.

A parish in Minnesota has launched an initiative called Marriage Matters. So far, they've organized a baby-sitting co-op so couples can have a "date" night out; a mentoring system matching older couples with younger ones; husbands-and-wives groups in which both work on how to be

a better spouse followed by each group consulting with the other; and a monthly parish celebration for all the wedding anniversaries that month.

These ideas are but a sampling. Above all, we need a strong conviction about supporting marriages. With this as a starting point, we're ready to convene a group of couples and let the creative juices flow.

(H. Richard McCord is the director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Retreats help married couples

This Week's Question

Describe a parish program, symposium, retreat or other activity that married couples found beneficial.

"We offer a retreat for married couples every year—currently a one-day session—and host a communication skills-building workshop for married couples as well. A nearby parish celebrates married couples with a Mass and dinner near Valentine's Day each year, and I know that this program has been well-received." (David Burkhard, Indianapolis, Ind.)

"We have a mentoring program. One engaged couple meets with one married couple five times over the course of a few months for prayer and discussion on communication, family of origin, intimacy and spirituality. By the participants' feedback, we have been surprised to learn how beneficial these discussions are,

not only for the engaged couple but also for the married facilitators." (Mary Willison, Grandville, Mich.)

"The Diocese of Cheyenne is working at the parish level to establish a marriage-enrichment program geared for married couples together in the neighborhood. Encompassing four evenings, it will focus on the meaning of commitment in the marriage union and will spend time on such topics as conflict resolution, communications and spiritual practice." (Pat McCarthy, Casper, Wyo.)

Lend Us Your Voice

An upcoming edition asks: What can people like you actually do to be peacemakers?

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



CNS photo from Ciso, Freelance Photo

From the Editor Emeritus/John F. Fink

When Jews pray, individually and together

Eighth in a series

Just as devout Christians and Muslims do, religiously observant Jews believe in the power of prayer. *Tefilah* (the Hebrew name for prayer) is our most intimate conversation with God. Jews believe that our souls need nourishment just as our bodies do and we pray, not because God needs it, but because we do.



The Jews have prescribed prayer three times a day—morning, daytime and evening, somewhat similar to the Catholic Church's Liturgy of the Hours. Abraham is credited with initiating morning prayer, Isaac daytime prayer, and Jacob evening prayer.

Morning prayer is the longest for Jews who are faithful in their prayers—about 45 minutes. It is one of love and gratitude, thought to be a mini-resurrection experience every morning. It begins with praise to God that we are alive to serve

God for another day. Afternoon prayer, which includes Psalm 145 and 19 benedictions, lasts about 15 or 20 minutes. Evening prayer is a mixture of the other two.

Observant Jews often make great preparations for their morning prayers, as anyone who has traveled overnight with Jews can testify. They put on prayer shawls and *yarmulkes* (skullcap) and attach *tefilin* to their foreheads and left arms. The *tefilin* are small boxes, the one for the forehead containing four compartments and the one for the arm one compartment. They contain slips of paper inscribed with Scriptural passages.

Jewish prayers, of course, are in Hebrew, which means that Jews must learn enough of that language to say the prayers. This might seem strange to modern Americans, but it shouldn't to Catholics, who once thought it natural for their prayers to be in Latin. By praying in Hebrew, Jews are reminded that they are linked to other Jews around the world as well as part of a tradition that goes back thousands of years.

When Jews pray in community, there

must be a *minyan*, 10 adults. One becomes an adult at the age of 13 years and one day.

Kaddish is the name of the prayer Jews pray daily for a year after someone's death and thereafter on the anniversary of the death. It's not quite like a Christian prayer for the repose of the dead person's soul since there's no reference to the resurrection of the dead. It's basically a prayer that glorifies God since most Jews don't have the same belief in life after death that Christians have.

The prayers for the dead at a Jewish funeral are ambiguous. They simply ask God to grant the deceased eternal rest in his presence.

Shivah is the seven-day mourning period during which the family of the deceased remains at home, as far as their responsibilities allow, while friends and relatives visit and bring gifts of food. Visitors usually gather at a predetermined time so that a *minyan* will be present to recite the *Kaddish*. *Shivah* is always interrupted for the Sabbath that occurs during the seven-day period because Sabbath must always be a day of celebration. †

Cornucopia/Cynthia Dewes

Conquering the wild, wild Internet

Did you know that there are at least 17 more uses for Bounce besides eliminating static electricity from the clothes in your dryer?



Do you realize there are obscure cancers lurking in our bodies, which require diagnostic tests no one has ever heard of to find them? How much do you want to

bet that your doctor hasn't, either?

Have you laughed at a joke-of-the-day, learned a new word-of-the-day, meditated on your Scripture-of-the-day, boned up on the latest author-of-the-day or historical events-that-occurred-on-this-day? Have you shared even a scintilla of all this information with the 2,589 persons on your intimate e-mail list?

Well, neither had I until I was thrown, kicking and screaming, into the wonderful world of the Internet. An innocent wish to communicate with my electronically turned-on children and "grands" has morphed into a Frankenstein's monster of unwelcome "incoming messages."

Not to sound grumpy or old-fashioned or anything, but why does even the most straightforward communication mush-

room into pages and pages of "stuff"? How many trees must die before we stop this ecological genocide? What about the overload on the human brain that's supposed to read and digest it all?

For example, you order a prescription from an online pharmaceutical company or a new novel from a "bookstore.com." Sounds like a plan, right? But, in rapid return, here come three pages of effusive thanks, confirmations of the order and encouragements to order more ASAP—every day.

If you venture on-line just to explore what's out there "where no man has gone before," the jig is up. You'll soon find you've not only been discovered, but also categorized according to assumed interests, income and age, and thrown into mysterious data banks from which there is no escape.

Your "incomings" swell with all kinds of spam, i.e. junk mail. Personally, I think this is a libelous affront to the old World War II pseudo-ham called Spam, which we ate while waiting for food rationing to end. At least it was good for you.

Whatever. So here come advertisements for psychic readings (recently given bad press), tempting deals on any kind of product made, travel arrangement services or real estate listings. There are offers of personal services ranging from help with

taxes to pornography for all ages and tastes.

We're invited into chat rooms to learn something, show off, release our aggressions or ease our loneliness. Maybe all of the above. If this sounds kind of pathetic and even scary, that's because it is, at least in my opinion.

The Internet can be tremendously useful for students, since much information, including the *Encyclopedia Britannica*, is on-line. But, as others have often pointed out, you never know what an innocent search will uncover. My son once typed in the word "Hemingway" for me, and came up with nude photographs of a Hemingway granddaughter!

Those of us who are just schlepping along through life working, enjoying our families and friends, trying to be comfortable but also being responsible for others, are led to believe that the Internet will aid all these efforts and intensify our pleasure in them.

But, lest we forget, the *deus ex machina* is no substitute for looking directly into the faces of other people and, through them, directly into the face of God.

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

Faithful Lines/Shirley Vogler Meister

Anger can produce hurtful, hateful behavior

In last week's column, I discussed gentleness in everyday life—or, as writer-storyteller Garrison Keillor expressed: "In all the places where the gravy soaks in and grace shines through." Gentleness—a gift of the Holy Spirit—shows respect.



What about the opposite?

The reverse of gentleness can go in so many disagreeable directions that it's frightening. On the other hand, gentleness brings joy.

In the New Testament, Jesus is gentle, except when he overturns the money-changers' and merchants' tables in the temple, saying they were changing the house of the Lord into a place for thieves (Mt 21:12, Mk 11:15, and Jn 2:14).

This is termed righteous anger, which according to most psychologists is appropriate if directed appropriately at the

offender, helps correct an injustice, or can influence in a positive way a bad situation.

In Mark 3:5, Jesus is grieved and angry when he witnesses the hard hearts of Pharisees against a man with a withered hand, whom Jesus heals. And in John 7:23, under different circumstances, Jesus asks, "Are you angry with me because on the Sabbath I made a man's body well?"

More important, in Matthew 5:22, Jesus says, "Every one who is angry with his brother shall be liable to judgment..." He emphasizes this by suggesting that altar gifts not be offered by anyone until there is reconciliation first with one's brother. Aren't we all guilty of going to God's altar at some time or other with at least a smidgen of anger in us toward someone?

Anger harms us as much as it does the person to whom it's directed. Worse, anger from frustration is usually what makes us disrespectful, hurtful, hateful and sometimes injurious toward others.

Worse, it's likely we first take out our anger on someone or something innocent, such as yelling at a child or throwing things. (Years ago, I had a friend who broke her foot when, in anger, she tried to kick open her misbehaving son's door!)

Some learn to squelch anger with a distraction or humor, such as Abraham Lincoln when a large woman accidentally sat on and crushed his favorite top hat. Lincoln said, "If you'd asked me, lady, I could have told you it wouldn't fit."

As we know, gentleness is from God. Anger, however, is a human trait that can be misused or dealt with properly.

Aristotle summed up anger this wonderful way: "Anyone can become angry. That is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way—that is not easy."

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

Faith and Family/Sean Gallagher

Spiritual reflections of an expectant father

My wife, Cindy, and I are observing this season of Easter with joy-filled anticipation.



Sometime in the first or second week of May, we expect to welcome our first child into the world.

In my reflections upon the significance of this life-changing event, I have become more and more thankful that it is occurring

during the season of Easter. This is a beautiful season for us all to enter more joyfully into the spiritual meaning of parenthood.

Easter is a time when we are invited to experience anew the resurrected life of Christ into which all of us were born through the waters of baptism. And surely God gives a sacramental sign of this new life in the birth of all newborns.

Although you may not have known it at the time, all you mothers and fathers have come close to this new life given to us in baptism when you witnessed your own child being born. When you held your child in your arms for the first time, it was as if you were at the tomb when Jesus came forth in glory.

This connection between childbirth, Jesus' resurrection and our share in it through baptism was brought to our attention on Thursday of Easter Week in the Church's celebration of the Liturgy of the Hours during the Office of Readings, in which we were asked to read an excerpt from the *Jerusalem Catecheses*.

These were addresses given to the newly baptized in Jerusalem some 1,700 years ago. There the neophytes (a Greek word meaning "newborn") were told that "the saving water" in which they had just been

'Look upon your children as the gifts of God ... But see them anew as a sacramental sign of the unending life given to all of us in the saving waters of baptism.'

baptized "was both your tomb and your mother." Through entering the waters of baptism, they experienced, in both body and soul, entering into the tomb with Christ by dying to sin and being born again from it to Christ's new and eternal life.

And so when a mother and father witness, with eyes wide open and filled with tears, their newborn child coming forth from the womb, the barrier between heaven and earth, between life and death, is once again broken down. Jesus comes forth once again from the tomb with his new and unending life. Their own sharing in that life through their baptism is renewed.

When Cindy and I embrace our newborn for the first time, we will be embraced with Christ's gift of eternal life, just as all of the Church's neophytes were during the Easter Vigil in the waters of baptism.

I invite all parents to observe this season of Easter with a special joy. Look upon your children as the gifts of God that I'm sure you already know they are. But see them anew as a sacramental sign of the unending life given to all of us in the saving waters of baptism. And begin to share this message with your children in a way that is appropriate for their age.

As we all take this message more and more into ourselves, our celebration of Easter won't simply be a remembrance of Christ's resurrection 2,000 years ago. It will be transformed into our experiencing anew his new life given to us, here and now through the waters of baptism.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

Fifth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 28, 2002

- Acts of the Apostles 6:1-7
- 1 Peter 2:4-9
- John 14:1-12

The Acts of the Apostles again provides the first reading as we celebrate the fifth Sunday of Eastertide.



These readings from Acts instruct us in the formation of the Church. This book, in reality a continuation of St. Luke's Gospel, begins as the Apostles and other followers of Christ start to live

their lives of faith after the Ascension.

Constantly, through all these chapters, this fact emerges. With the Ascension, Jesus did not desert the human race. He did not disappear. He lives. He still speaks, heals and forgives through the Apostles, of whom Peter obviously is the chief.

In this weekend's reading, the Apostles further define, and provide for, their mission and the mission of the Church. Their particular call has been to proclaim the Gospel.

Yet the poor and the needy still need the care of the Lord, so the Apostles summoned seven "deeply spiritual and prudent" men to assist them. They were the first deacons. Stephen was first among them. In time, he would become the first Christian martyr.

By this reading, describing the call of the first deacons, the Church makes several points. They are evident in the Scripture.

First, the Apostles acted with the authority of Jesus. He is in heaven. He has ascended, but the Lord's mission and power reside in the Twelve.

Their special function was to proclaim the Gospel. Through this Gospel, humans heard of Jesus and of the mercy of God.

Essential also to the Christian message was, and is, the care of the needy and the poor.

The Apostles chose the deacons selected in this reading. Indeed, they were ordained. The Apostles "prayed over them and imposed hands upon them." These always have been the singular acts of ordination.

The vocation of the deacons was to tend to the hungry, the sick, the old and the widowed. In this, they acted on behalf of the Church. They acted on behalf of Christ.

For its second reading this weekend, the Church presents the First Epistle of Peter.

As is much of this Scripture, this selection is a clear and vivid salute to the identity and role of Christ. He is the cornerstone. He is the center of Christian life.

Not all can understand or accept Jesus, however, so for the proud or for those in want of faith, the cornerstone may be an obstacle. Blessed are those who know Jesus. They are the royal priesthood, the consecrated nation, and God's own people.

St. John's Gospel furnishes the last reading. Although the readings these days of Easter often are Resurrection Narratives, this weekend's Gospel is a story coming from a time before the death and Resurrection of Jesus.

Jesus declares, "I am the way, the truth and the life." He is everything. Whoever sees or hears Jesus, sees or hears God. No one can hear these words and mistake the identity of the Lord.

Incidentally, Jesus and Philip, one of the Apostles, are in discourse. The Apostles were the Lord's special students. They were the Lord's privileged, destined to learn much more than did other followers.

Reflection

The Church continues its excited celebration of the Resurrection. This has been the theme of all the liturgies for four weeks. The Lord lives!

Recently, the Church has begun to teach another aspect of Christian life. The Lord lives among us. He lives in our hearts and souls, if we so allow him to be a part of our lives.

His presence is not elusive or occasional. It is in and through the Church. The Apostles are indispensable to the process. They represent God. They represent Jesus. When we hear the testimony of the Apostles, we hear Jesus.

God's love for us was so great that, in Providence, Jesus came not just to serve one generation, but all generations who will ever live on earth.

Salvation is in the Apostles. The Lord lives through them not only in the words preached in their name, but in the good works accomplished by deacons. Deacons remind us that the core of the Church is holy. Those who spiritually serve the Church enable redemption to continue. In them, God still saves. †

Readers may submit prose or poetry for faith column

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

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of criterion@archindy.org. †

Daily Readings

Monday, April 29
Catherine of Siena, virgin and
doctor of the Church

Acts 14:5-18
Psalm 115:1-5, 15-16
John 14:21-26

Tuesday, April 30
Pius V, pope
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 1
Joseph the Worker
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 2
Athanasius, bishop and doctor
of the Church

Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 3
Philip and James, apostles
1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

Saturday, May 4
Acts 16:1-10
Psalm 100:2, 3, 5
John 15:18-21

Sunday, May 5
Sixth Sunday of Easter
Acts 8:5-8, 14-17
Psalm 66:1-3a, 4-7a
1 Peter 3:15-18
John 14:15-21

Question Corner/Fr. John Dietzen

Catholics believe in the Communion of Saints

Recently two friends claimed they do not believe we will see our loved ones in heaven. We will be happy with God, they said, but we will not know our loved ones.



Does the Church teach for sure that we will see the people we love in eternity? (New York)

The belief that we will be forever united in loving intimacy with those who have gone before us has been a consistent Christian conviction from the beginning.

That we will be reunited in heaven, even more perfectly aware of each other than in this life, was a major source of courage and hope for the early martyrs, and has been for every Christian generation since.

Several decades ago, Pope Pius XII had some encouraging and consoling words to say about this. The immediate context was marriage, but it applies to all relationships.

Speaking to married couples, he noted that while marriage itself may not endure in heaven, married love will continue.

What does he mean?

Part of the happiness of heaven will be our conscious intimacy and communion with those who were dear to us on earth.

Beyond that, our personalities, our ways of loving and being, which we will carry into eternity, are molded largely by the people with whom we have shared this earthly life.

We are by then different people than we would have been if we had other friends or spouses than we in fact did have. In other words, our very personality, our whole existence, will imply a conscious knowledge and presence of those we will be with for eternity.

An ancient Christian Latin axiom is: "Lex orandi, lex credendi." It means, loosely, "What we pray reveals what we believe." And our funeral prayers for Christians are full of references to this belief.

One prayer at the time of burial asks, "May we who mourn be reunited one day with our sister (or brother); together may we meet Christ Jesus when he who is our life appears in glory."

The roots of the doctrine are in the Apostles Creed, where we profess to

believe in the Communion of Saints, the "communion" we have with Jesus Christ in his eternal praise of the Father, both here and in eternity.

The consciousness and joy of that communion, which the Holy Spirit begins here on earth, will increase, not decrease, in heaven.

How all this will happen, what it will mean when we arrive at that new life, is of course a mystery of God's providence. Our expression of these beliefs is, however, the closest we can come to it in human language.

Please describe what the apostolic blessing is about? Who receives it, and who gives it? (Iowa)

Long ago, the blessing given by the Pope at the end of Mass came to be called the apostolic blessing. Later, the name was attached to blessings by the pope on other special occasions and by bishops a few times a year. All priests are delegated to bestow the apostolic blessing to the dying.

A plenary indulgence is granted to those who receive the blessing if they pray for the pope's intentions and receive the sacraments of penance and the Eucharist.

Pope John Paul II's admonition about indulgences before the 2000 Jubilee Year deserves repeating. They are not quick tickets to heaven, the pope said, but are meant to be helps for real conversion of heart. Receiving an indulgence "is not automatic, but depends on our turning away from sin and conversion to God" (audience address Sept. 29, 1999).

Who should receive the sacrament of the sick? (Illinois)

The introduction to the Church's "Rite of Anointing and Pastoral Care of the Sick" lists the following as among those who may and should receive the sacrament of the sick: those who are dangerously ill due to sickness or old age; those who have already been anointed but are now suffering from a different illness, or if the danger becomes more serious in the same illness; those who are to undergo surgery because of a serious illness; old people who are weak from age, even if there is no dangerous illness present; and sick children, if they have sufficient use of reason to be comforted by this sacrament. †

My Journey to God

A Place to Pray

There is a place where I can go
Filled with Peace and Love.
In my Loving Savior's Presence,
There I can pray.
Though silent, he hears me
Before I even speak.
He knows my cares and burdens
And takes them all away.
A peaceful night of rest will come,
God's will, another day.

By Martyne Sheehan

(Martyne Sheehan is a member of St. Michael Parish in Charlestown and is a Benedictine Oblate of Saint Meinrad Archabbey.)



CMS photo by Nancy Wisniewski

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 26

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.

April 27

Marriott Hotel East, 7202 E. 21st St., **Indianapolis**. Knights of Peter Claver, Ladies Auxiliary Court #216, fashion show and luncheon, 11 a.m.-3 p.m., donation, \$25. Ticket information: 317-545-4247.

St. Andrew the Apostle Parish, 4050 E. 38th St., **Indianapolis**. Custom car show and festival, barbeque, fish fry, music, noon-5 p.m. Information: 317-433-4223.

Marian College, St. Francis Hall, 3200 Cold Spring Road, **Indianapolis**. Information session on "Parish Nursing," 1:30-3:30 p.m. Information: 317-955-6132.

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

Mitchell Cemetery, Brook Street entrance, **Mitchell**. Mitchell Area Ministerial Association, monument dedication to the unborn, 2 p.m. Information: 812-849-3570.

St. Maurice Parish, Parish Hall, 8874 Harrison St., **Napoleon**. Spring smorgasbord, 4:30-7 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

April 28

St. Andrew the Apostle Parish,

3922 E. 38th St., **Indianapolis**. Special Religious Education (SPRED) Archdiocesan Liturgy, 3 p.m. Information: 317-377-0592.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., doors open at 1 p.m., \$3. Information: 317-852-8244.

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: "Delexit Ecclesiam," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

April 30

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

May 1

Archbishop O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., **Indianapolis**. Program on "Schoenstatt Spirituality," 7-9:30 p.m., Father Elmer Burwinkel and Schoenstatt Sister Danielle Peters, presenters. Information: 812-689-3551 or e-mail eburwink@seidata.com.

May 3

St. Paul Hermitage, 501 N. 17th St., **Beech Grove**. Spring rummage sale, 8:30 a.m.-2:30 p.m. Information or donations: 317-359-3569.

St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. Catholic Charismatic Renewal, Mass and healing service, teach-

ing 7 p.m., praise and worship. Information: 317-927-6900.

May 3-5

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Serenity Retreat, "On the Journey to Recovery." Information: 812-923-8817.

May 5

St. Augustine Church, 315 E. Chestnut St., **Jeffersonville**. Deanery May procession, bring a flower for Mary, 4 p.m.

May 5-7

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Parish Mission presented by Father James Farrell, "Healing Our Way to Wholeness," 7 p.m., childcare available. Information: 317-257-4297.

Daily

Our Lady of the Greenwood Parish, Chapel, 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 Parish, 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.

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

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 Parish, 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.



"No, dear. We wouldn't want to ask God's blessing over something evil. But Brussels sprouts are not evil."

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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 Parish, Chapel, 46th and Illinois streets, **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 Knights of Columbus, 1040 N. Post Road, **Indian-**

apolis. Euchre, 7 p.m. Information: 317-638-8416.

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

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

Fridays

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

St. Lawrence Parish, 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.

—See ACTIVE LIST, page 17

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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.

ADAMS, Denise M. (Commeville), 68, St. Gabriel, Indianapolis, April 2. Wife of Paul D. Adams Sr. Mother of Cynthia Geiman, Gary and Steven Arango. Stepmother of Paul Adams Jr. Sister of Richard Commeville. Grandmother of nine. Great-grandmother of six.

ALLEN, Darrell A., 52, St. Philip Neri, Indianapolis, April 13. Husband of Diane Allen. Father of Megan, Brian, Cameron, Chad, Gary, James and Mark Allen. Brother of Teresa Cook, Jaque and Loy Allen. Grandfather of 14.

ALVAREZ, Maria (Suarez), 81, St. Gabriel, Indianapolis, April 7. Mother of Gisela Miller. Sister of Purita Suarez. Grandmother of one.

BIDDINGER, V. Joan, 78, St. Anne, New Castle, April 11. Mother of Sherman Dishman and Sharon Frost. Grandmother

of three.

BRAUNAGEL, Mary A., 89, St. Joseph, Shelbyville, April 13. Mother of Dianne Burgoyne, Ann Marie Gutierrez, Helen Lux, Betty Kay O'Brien, Alice Smith, Rita Whalley, Francis and Joseph Braunagel. Grandmother of 29. Great-grandmother of 22.

CARON, Adrien, 83, St. Andrew, Richmond, April 2. Father of Adrienne Burger, Patricia Crowe, Dora O'Donnell, Edwin Sr. and James Caron. Brother of Rella Fortin Cyr and Lucian Caron. Grandfather of seven. Great-grandfather of nine.

CHESTERSON, Clarence Otto, 92, St. Therese of the Infant Jesus (Little Flower), April 11. Husband of Mildred (Greene) Chesterson. Father of Mary Jodi Erlenbaugh, Janet Gates, Jean Kenter, Ruth Ann Kiemeyer, Edgar and Richard Chesterson. Stepfather of Marty Hedges and Tom Greene. Grandfather of 22. Step-grandfather of 12. Great-grandfather of 25. Step-great-grandfather of 12.

COWDEN, Kenneth R., 74, Our Lady of Lourdes, Indianapolis, April 12. Husband of Ruth Ann (Goodman) Cowden. Father of Sue Ann Arnold,

Pamela Jo Gilbert, Dennis, Mark and Timothy Cowden. Brother of Patricia Hutson. Half-brother of Larry Terrell. Grandfather of nine. Great-grandfather of one.

DODDRIDGE, Madonna E., 89, St. Andrew, Richmond, April 6. Wife of Paul Ed Doddridge. Aunt of several.

FOSTER, Wanetta R. Adair, 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 13. Mother of Lynda Martin. Grandmother of six. Great-grandmother of three.

FRIEDMAN, William E., 82, Christ the King, Indianapolis, April 12. Husband of Rose M. (Pastura) Friedman. Father of Nancy Friedman. Brother of Charity Sister Mary "Dorothy" Andrea Friedman.

GILPIN, Betty L., 74, St. Augustine, Jeffersonville, April 7. Wife of Harold E. Gilpin. Mother of Julia Kuhman, Elizabeth Willibaum, Harold, Michael and Timothy Gilpin. Daughter of Nola Sellmer. Sister of Patricia Ahern and Michael Sellmer. Grandmother of 12. Great-grandmother of two.

GRAINGER, Charles R., 77, St. Simon the Apostle, Indianapolis, April 4. Husband of Anna (Schmalz) Grainger. Father of Debbie Linneman, Michale and Ronald Grainger. Stepfather of Debbie Long and David Blamey. Brother of Edward, George and Thomas

Grainger. Grandfather of two. Step-grandfather of four. Great-grandfather of one.

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

HARRISON, Terry, 61, St. Matthew, Indianapolis, April 13. Husband of Tonia (Garzolini) Harrison. Brother of Judy Frommeyer and Donna Winter.

HART, James W., 77, St. Gabriel, Connorsville, March 22. Father of Mary Ann Krowka, Elizabeth Wright and Michael Hart. Grandfather of five. Great-grandfather of one.

HOOTEN, Vera M., 79, St. Mary, Greensburg, April 16. Wife of Glenn Hooten. Mother of Helen Hampton, Sharon Justus, Shirley Phillips and Glen Hooten. Grandmother of eight. Step-grandmother of five.

JACKSON, Ida Marie (Lash) (Knox), 94, SS. Peter and Paul Cathedral, Indianapolis, March 25. Mother of Maxine Sharp and Paul Knox.

KAUFER, Mary L., 75, Holy Family, Oldenburg, April 7. Mother of Joyce Logsdon and Charles Kaufer Jr. Sister of Louis Barksdale. Grandmother of nine. Great-grandmother of four.

KINKER, Rita Rose (Niese), 64, St. John, Enochsburg, April 7. Wife of Omer F. Kinker. Mother of Patty

Kohrman, Mary Land, Jean Lynch, Nancy Wallpe, Jerry, Mike and Steven Kinker. Daughter of Loretta (Werner) Niese. Sister of Kathleen Dittlinger, Lavina Gutzwiller, Charlene Hountz, Jenny Schmeltz, Alvin, Andy, Harold, John, Ray and Russell Niese. Grandmother of 23. Great-grandmother of one.

KUHN, Irene Malloy, 94, St. Roch, Indianapolis, April 6. Mother of Annetta Garrett, Barbara Farrell and Clare Schamel. Grandmother of 11. Great-grandmother of eight.

Maher, August A., 77, St. Margaret Mary, Terre Haute, April 14. Husband of Evelyn Maher. Father of Diana Gillin and Linda Stanfield. Brother of Marie Garzolini, Ruth Thralls, Richard, Roger and Simon Maher. Grandfather of six. Great-grandfather of four.

McCANN, Charles J., Sr., 84, Holy Name, Beech Grove, April 13. Father of Susan Hewett. Grandfather of two.

ROHRIG, Daryle W., 25, St. Charles Borromeo, Milan, April 5. Husband of Sherry Dawn Rohrig. Father of Caitlin Dornbusch, Jacob, Jarett and Joshua Rohrig. Son of Deborah and Daryle Rohrig. Grandson of Louise Rohrig. Brother of Mary Beth, Chris and Clint Rohrig.

ROLL, Stella D., 97, St. Patrick, Indianapolis, April 4. Brother of Gertrude

Cloe and Lorean Yeagy.

SCHLICHTE, Edward J., 71, St. Gabriel, Connorsville, April 12. Husband of Doris (Hinchman) Schlichte. Father of Jennifer Bolander, Sue Willey, James and Mark Schlichte. Brother of Rose Ellen Stedron. Grandfather of five. Great-grandfather of two.

Schuler, Melba R. "Bobbi," 76, Our Lady of Perpetual Help, New Albany, April 9. Wife of Jack Schuler. Mother of Terri Cooke, Patti Hearn, Lorri and Greg Schuler. Sister of Kathleen Cahalan, Mary Schmidt and Herman Bachman. Grandmother of eight. Great-grandmother of three.

SEUFERT, Clara C., 90, St. Michael, Brookville, April 8. Mother of Betty, Shirley, Cletus and Tom Seufert. Grandmother of two.

SPRIGLER, Leo M., 87, Holy Family, New Albany, April 8. Husband of Viola (Andres) Sprigler. Father of Sherry Geary, Melvin and Richard Sprigler. Brother of Helen Carpenter and Emma Schroeder. Grandfather of nine. Great-grandfather of 12. Great-great-grandfather of two.

ZAISER, Dennis Lee, 61, St. Barnabas, Indianapolis, April 9. Husband of Janice (Carney) Zaiser. Father of Tracy Miraglia, April, Chris and David Zaiser. Stepson of Gertrude Zaiser. Brother of Sandi Hilton. Grandfather of nine. †

The Active List, continued from page 16

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

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

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.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. 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 Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate 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. †



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Court takes cases on clinic protests, death penalty

WASHINGTON (CNS)—The Supreme Court will hear a case on whether a nationwide injunction barring abortion protesters from clinics was applied correctly.

The court on April 22 agreed to consider the claim of Operation Rescue and the Pro-Life Action League that activists' First Amendment rights were violated by the 16-year-old injunction, based on the federal Racketeer Influenced and Corrupt Organizations act, known as RICO.

In a separate case, the court also

agreed to consider the fairness of capital punishment and whether more appeals should be allowed in questionable cases.

In the abortion clinic protest case, *NOW vs. Scheidler*, the court will consider only whether the RICO statute and federal extortion law should be applied to clinic protesters.

The 7th U.S. Circuit Court of Appeals last year rejected the argument that protesters from Operation Rescue were exercising their free speech rights. The Supreme Court has already ruled in *NOW vs. Scheidler* that the National Organization for Women could sue the organizations under the RICO statute. The current case raises the question of whether the law was correctly used.

The court also agreed to allow a wide variety of political protest groups to file *amicus* or friend-of-the-court briefs in the case. The groups petitioning to make their voices heard in the case included Pax Christi USA, Citizens United for Alternatives to the Death Penalty and the Vieques Support Committee as well as Maryknoll Father Roy Bourgeois, founder of the group trying to close what was formerly known as the School of the Americas, and activist and actor Martin Sheen.

In the death penalty case, the court will consider whether it was fair to stop the appeals of Abu-Ali Abdur'Rahman, who was convicted of killing an alleged drug dealer in Tennessee in 1986.

Lower courts had ruled that it was too late for him to appeal his conviction on the grounds that the state didn't turn over evidence it had, and that its witnesses made misleading statements and made other errors that harmed his chances of receiving a lighter sentence.

The court already is considering two other cases over aspects of how capital punishment is applied to people who are mentally retarded and whether it is unconstitutional for a judge to impose a death sentence instead of a jury. Those cases will be decided before the court adjourns for the summer.

The cases accepted April 22 will be on the court's calendar for the term starting in October. †

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Positions Available

Administrator of Youth Ministry

Christ The King Parish is looking for an energetic and enthusiastic individual with strong organizational skills and a commitment to faith formation for the position of Administrator of Youth Ministry.

The ideal candidate is someone who is willing to accept the challenge of nurturing the spiritual growth of the Parish's most precious commodity: its young people.

It is preferred that candidates have achieved at least a Bachelor's degree as well as certification as a youth minister or be willing to work toward such certification. Please send résumés by May 24th to:

Marlene Stammerman, Director of Youth Ministry
Office for Youth & Family Ministries
1400 N. Meridian St.
Indianapolis, IN 46206

Coordinator of Youth Ministry

St. Louis de Montfort Parish in Fishers, Indiana, a suburban parish on the north east side of Indianapolis, is seeking a faith filled Catholic adult or married couple to direct and oversee a strong, established high school youth ministry program. Key responsibilities include, oversight of the faith formation for grades 9 through 12, confirmation preparation, and retreat programs. Youth Ministry Certification, a degree in related field, and a minimum of two years' experience preferred. Very competitive compensation and benefits based on education and experience. Please send a résumé and three references to:

Youth Ministry Search Committee
c/o St. Louis de Montfort Church
11441 Hague Road
Fishers, IN 46038
or LLENNE@SLDMFISHERS.ORG

Deadline for résumés and consideration is May 15, 2002

Director/Coordinator of Religious Education

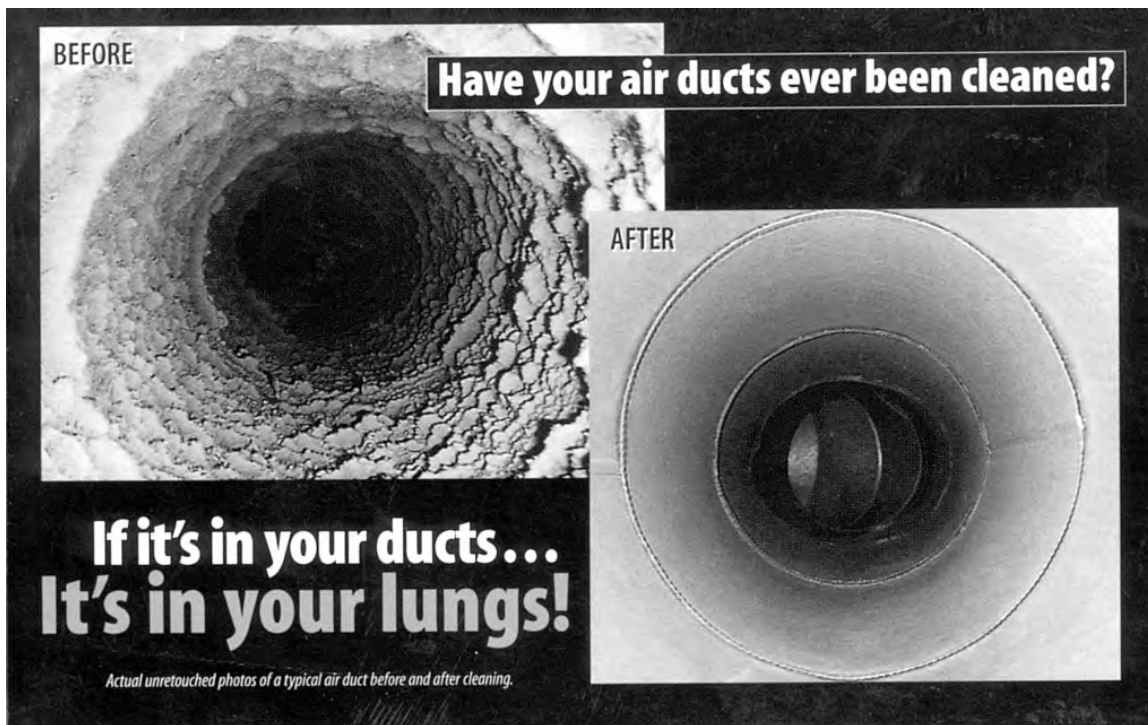
The parish of St. Louis in Batesville, Indiana, is seeking a full-time director/coordinator of religious education to implement and oversee parish faith formation programs at all levels beginning July 1, 2002.

Applicants should have a theological background with a deep love and knowledge of the Catholic faith, excellent leadership, communication, and catechetical skills. The successful individual will need to have the ability to work with Catechists, school staff, the Pastoral staff, and the Faith Formation program leadership. Experience in Parish Faith Formation is required.

Direct inquires/résumés to:

Harry Dudley
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

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