From noon onward, there was darkness over the whole land until midafternoon. Then toward midafternoon Jesus cried out in a loud tone, “Eli, Eli, lema sabachthani?”, that is, “My God, my God, why have you forsaken me?”... Once again Jesus cried out in a loud voice, and then gave up his spirit.

Mt 27: 45-46; 50

This crucifix is from St. Augustine Church in Jeffersonville.

Photo of crucifix by Mary Ann Wyand
Photo illustration by Jane Lee
Archbishop Buechlein discusses sexual abuse by clergy

Buechlein's statement:

As our Church gathers this evening, it is unfortunate—but necessary—that we say a few words about the abuse of children by Catholic priests. The information we see almost daily in our newspapers and hear on television and radio is deeply disturbing, saddening and embarrassing. It is heavy on our hearts.

As painful as it is to read and hear these news reports, we commend them if their intent is to support and protect our children. The abuse of children is evil; it is a crime; it is absolutely unacceptable behavior for anyone. It is especially reprehensible when it is committed by those in positions of trust.

As I said in my column in The Criterion earlier this month, I unconditionally apologize to anyone who has been harmed by any person carrying out ministry in our Church. Please forgive us. Let's also tell the rest of the story. It needs to be said that some news reports are attacking centuries-old discipline of celibacy, but in fact celibacy is not the issue here—98 percent of pedophiles are married men. Let's take an example of the Holy Father:

The Pope was at a gathering in Poland last December on the north side of Indianapolis in the Nora community. The school serves children who have severe to profound hearing loss. The archbishop said, "With the provision that they have the rehabilitation necessary to make use of the [sound] information that they're getting.

This new device, now widely used, has been implanted inside the ear canal of babies as young as six months old. Because of this, children no longer need to spend most of their educational years at the St. Joseph Institute—they can be mainstreamed into regular schools and lead normal lives. Also, since the children detected with hearing loss are younger and younger, parents no longer need to relocate to the institute.

St. Joseph Institute for the Deaf opens school in Indianapolis

By Brandon A. Evans

Def children across central Indiana now have a greater chance of recovering their hearing and using it for the rest of their lives.

A new satellite school for the St. Joseph Institute for the Deaf opened last December on the north side of Indianapolis in the Nora community.

The school serves children who have severe to profound hearing loss. Teri Ouellette, the program director of the satellite school, said that the goal "is to develop in the children the ability to acquire language independently so that they can be mainstreamed in a regular classroom eventually and continue to learn language.

The St. Joseph Institute for the Deaf was founded by the Sisters of St. Joseph of Caroncle in 1837 in St. Louis. Near the turn of the century, the institute switched from teaching children sign language to focusing on developing oral skills.

"They're one of the most respected oral schools in the world," Ouellette said.

Five children currently attend the school, which serves preschool and kindergarten age children. Four other children are preparing to join the class and others are expected to begin classes as the fall.

Those in the school or applying are from all over Indiana. Many of them will receive the money for tuition from their school districts, and others will receive scholarships from the institute.

The school has one teacher, Janet Fuller, and one speech and language pathologist, Helen Zuganelis. Ouellette hopes to hire one more of each as enrollment increases. Using various hearing aids and implants, the five children that attend the school spend their day in a typical preschool setting—except with a heavy emphasis on speech and hearing skills.

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Pope says clergy sex abusers betray priesthood

By Margaret Nelson

St. Andrew groups represented the diversity of the multicultural parish. These groups—one adult and the other youth—met under Sunday Mass each week. One couple and three families used the group experience to conduct family workshops at home.

"It helps us relate the Scriptures to our lives," he said.

Arzino is one of 60 members of St. Andrew the Apostle Parish in Indianapolis who met each week during Lent to share their thoughts on the next Sunday's readings.

Like 74 other parishes in the archdiose, it's St. Andrew's first year implementing the Disciples in Mission education program.

Parishioners say Disciples in Mission has deepened their faith

By Margaret Nelson

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New St. Vincent hospital chapel in North Vernon provides solace

By Mary Ann Wyand

The new chapel at St. Vincent Jennings Hospital in North Vernon has added a spiritual dimension to the healthcare facility that is appreciated by patients, visitors and hospital associates who spend time there in prayer.

"It is an interdenominational chapel in a faith-based Catholic hospital," said Walter Glover, director of St. Vincent Jennings mission services and hospital chaplain. "We want to integrate all of the faith traditions. We have Masses and Communion services there as well as interdenominational prayer services."

The new chapel is part of a $12 million addition to the 25-bed hospital, which operates as a partnership of St. Vincent Hospitals and Health Services in Indianapolis and Columbus Regional Hospital in Columbus. The partnership began in 2000.

The building program was initiated after St. Vincent Hospitals, a Daughters of Charity program, entered into a partnership agreement in 1996 with St. Joseph several years ago in St. Louis.

"I chose to work for St. Joseph, because I wanted nothing to do with them and a love for children that transcends professionalism. I very much see my profession as a calling from God."

And Ouellette said God had provided all that she and her husband have needed for her career to be a reality. She said the school is pleased "to be in the Indianapolis area, to be providing assistance as the first formal oral school in the state."

Her job now is to help children in central Indiana who have hearing problems making a lifelong process and grow to learn on their own.

"We want to make them good listeners who rely on their listening first as a way to get information," she said.

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**Editorial**

Why this Friday is ‘good’

We adore You, O Christ, and we praise You, because by Your holy Cross You have redeemed the world.”

To proclaim that Jesus has “redeemed the world” by his death on the cross is to admit two sobering truths.

First, that it was necessary for Jesus, the Son of God, to endure such a death that we might be redeemed.

Everything about Jesus happened to fulfill God’s plan for our salvation.

Not just anyone died that Friday afternoon; Jesus died. And he died to redeem us because there was no other way.

The human race was in over its head in sin. Our first parents lived in a paradise. They were so happy in sin. Our first parents lived in a perfect paradise. They were so happy in sin. Our first parents lived in a perfect paradise.

But, then, they lost their way. They ignored it. We disobey. We sin. “Save me, O, God,” we pray, “for the waters of my tears are too deep for me, O Christ, and we praise You, because by Your holy Cross You have redeemed the world.”

As children of Adam, we are so selfish. Jesus gives everything he has and breathes his last.

In the hour of his death, he gives us the Ten Commandments—the owner’s manual for the human race, the key to living according to God’s law.

To obey them, they lost their way. They ignored it. We disobey. We sin. “Save me, O, God,” we pray, “for the waters of my tears are too deep for me, O Christ, and we praise You, because by Your holy Cross You have redeemed the world.”

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Yet we are all there. And I’m afraid we weren’t standing with Mary and John at the foot of the cross. We were with the crowd.

No one else can take the blame. No one else is more responsible for my sins than me—not my upbringing, not my parents, not my own, not the culture around me.

And because of my sins, the Lord had to die on the cross. If he had not, we would have been right to repaired every rushing heaven or even finding happiness in this life because I’m not good enough to make up for sins against God—only Jesus is good enough.

And I’m not presumptuous enough to ask God to cancel the debt of my sins. God alone takes that initiative. I’m certainly not worthy, in my own estimation, of having the Son of God be crucified for me, but I am ever grateful that God has a higher opinion of me than I do of myself.

For God knows better than any of us the condition of our lives. And, still, he deserves worthy of the effort. We are worth even the price of the mangled body and dripping blood of his Son hanging from the cross, paying the price of our redemption.

That is why we call this Friday “good.”

—Rev. Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press Inc.)
Buscando la Cara del Señor

¡pensamientos hacia aquellos que son por tragedias o desastres naturales cristianos están con aquellos que son acabados por el trato. No debemos abandonar nuestro solidarios con las víctimas del terror.

De la paz.

celebramos de una manera especial en mediadores de la paz en la Pascua. El iglesia parroquial.

paz Pascual está tan cerca como nuestra todo esto hecho posible por el es especial a través de los siempre hemos añorado la duramente llagas dolorosas. Este año también aquellas que silenciosamente sociedad contemporánea Llagas todas las llagas dolorosas de la Juan Pablo II rezó para que Cristo atrevo a decir que venimos en buscada urección de entre los muertos, llen-

saludo de Jesús aquella tarde de la Resurrección en la vida Cristiana. Resurrección en la vida Cristiana. Nuestros crucifijos abrazan la vida, la debida a su amor por nosotros. Nuestros crucifijos abrazan la vida, la muerte y la resurrección de la realidad del cristiano y marca el acorde en muerte y la resurrección de la realidad
de la cruz y sufrió profundamente debido a su amor por nosotros. Nuestros crucifijos abrazan la vida, la muerte y la resurrección de la realidad del cristiano y marca el acorde en nuestra experiencia humana. La pascua es una fiesta especial para aquellos de nosotros que llevamos un poco más de su parte del sufrimiento humano porque Jesús nos mostró que la vida no termina con la muerte. Podemos experimentar la solidaridad con Él en la oración, juntos y solos. Y podemos vivir como cristianos realistas para hacer una diferencia entre todos. Para nosotros la Pascua es la fiesta prendimiento de la esperanza. ¡Gracias a Dios por el regalo de nuestra fe Pascual! ¡Gracias a Dios por el regalo de su propio hijo y su victoria Pascual!

Lord, if you want this exposed, bring it to my notice. No one seemed to care how this affected the vic-

All I heard was, “Well, I guess priests are only human, too.” No one seemed to care how this affected the vic-

But it is up for grabs in the Senate. However, it is up for grabs in the Senate. Currently, three different panels are con-

ducting hearings, each chaired by pro-

cloning Democratic senators. The powerful biotechnology industry and research advo-

cacy groups are backing the pro-cloning bills.

These groups are also using euphemisms to make it sound less offen-

sive to the public, for example “activated egg” instead of “human embryo.” Doesn’t this sound familiar? This same logic is used in the pro-choice rhetoric: “The miracle of life is authentic and valid only in the context of God willing it!” Let us not allow Pandora’s box to be opened and be sorry later that we did not take action while we had the chance.

South Korean scientists have already claimed they have succeeded in cloning a human embryo by fusing human tissue with cow eggs. Where will the madness stop?

Don’t let the Senate pass this bill with-

out your input! People of moral conscience in the state of Indiana can call 205-225-3212 and ask for your senator’s office (Sen. Evan Bayh and Sen. Richard Lugar) or e-mail and politely state your position on the bills above. Remember to support bill S.1899 to ban cloning and to reject bills S.1758 and S.1893, which are pro-cloning bills.

Letters to the Editor
Contact senators about human cloning debate

As you read this message, there is legis-

lation on debate in the United States Senate, the likes of which could have repercussions for years to come, exceeding the heinous atrocity of millions of abor-

tions occurring over the last 29 years when the Supreme Court legalized abortion. The debate is that talking place concerns opposition legislation over the harvesting of human embryos through cloning. Sen. Sam Brownback (R-Kan.) has sponsored S.1899, which is a true ban on human cloning. The counterpropos is to this legis-

lation, bills S.1758 and S.1893 sponsored by Sen. Dianne Feinstein (D-Calif.) and Sen. Tom Harkin (D-Iowa) respectively, also strongly pro-cloning bills. Bills S.1758 and S.1893 are misleading however, in that they prohibit human cloning for reproductive purposes only, but allow human cloning for therapeutic and experimenta-

tion purposes also titled “Clone and Kill” as well as the establishment of human embryo farms. The latter bills mentioned would allow creating a human embryo by cloning it, keeping it alive until a cluster of stem cells can be extracted by dissecting the embryo, thus killing the embryo in the process. The House passed the ban in July of this year with President Bush’s support; however, it is up for grabs in the Senate currently. Currently, three different panels are con-

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David j and jayne Heinhardt, Richmond

Sexual abuse cases demand prayers, action

I would like to respond to the “sexual abuse” cases recently getting so much neg-

ative press. My heart hurts for the Lord. I see Satan hard at work to destroy our Lord’s Church.

In 1981, I came to realize that someone who had been very mean to me for many years had been sexually abused by his pasto-

rist, I was a victim of a victim. It was terrible. He was a poor little boy needing acceptance, and his pastor-priest took advantage of this.

From 1981-1985, I went from priest, to teacher, to dectow CatholiC, lay about people. All I heard was, “Well, I guess priests are only human, too.” No one seemed to care how this affected the vic-

tims, I was disgusted. I gave up. I said, “Lord, if you want this exposed, bring it to light, I can do nothing.” Suddenly a large number of people seemed to be becoming awakened to the childhood sexual abuse in their lives. They spoke on talk shows. Their reaction later in a time true to the victims, I know.

We can’t just think of what this is doing to the Church. Let us pray for the victims, the women’s victims and the victims’ chil-

dren also taken from God. Many victims feel so deified they leave the Church, and go on generation after generation. They become mad at our Lord.

Pray for guidance from the Holy Spirit as to how we can touch the hearts of the many victims still out there in the ungodly wilderness.

In the midst of all of this, the Lord told us to expose these things in our MIsalleets. On March 10, 2002, the sec-

ond reading (Eph 5:18-21) says that the Lord has always wanted the “light” to “expose the darkness.”

There are many other abuses needing to be brought to light. Remember, the ungodly actions of “some” of God’s peo-

ple are destroying the Church.

Remember the victims. The victims are these the least of the brethren; hence, they are the Lord himself.

God bless us all.

Shirley English, M etamora

Letters Policy

Frequent writers will ordinarily be lim-

ited to no more than six letters. Letters are welcome and should be informed, relevant, well-

expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limita-

tions, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be lim-

ited to no more than three letters. Letters must be signed, but, for serious reasons, names may be withheld.


Las intenciones vocacionales del A. Roberto Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en su obra.

Traducido por: Language Training Center, Indianapolis

TheCriterion Friday, March 29, 2002 Page 5

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Check It Out . . .

“Conception and its Effect on Marriage” will be presented by Holy Rosary parishioners Bob and Bridget Evanchik of Indianapolis at 7 p.m. on April 13 in the upper level of Madonna Hall at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. The Evanchiks are members of the archdiocesan Pro-Life Speakers Bureau and will discuss why the Catholic Church opposes artificial contraception, the effects it has on marriage, and why Natural Family Planning can be an acceptable form of contraception.

Cardinal Ritter High School, 3360 W. 30th Street, in Indianapolis, is having a Mother’s Day Flower Sale. A variety of flowers are available, along with 10-inch hanging baskets for $10. All orders with payments must be postmarked no later than April 8 or delivered to Cardinal Ritter High School by April 10. For more information and selections, call 317-924-8333.

This year’s Royal Feast at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis, will feature international cuisine from 6 p.m. to 9 p.m. on April 18. Several local restaurants will participate in the feast, which will be available at the door for $25 per person, which includes all the food you can sample, as well as drinks (juices, beer and wine). For more information, call Susan McBeth at 317-841-8153 or www.simonind.org.

“The Jesus—Come and See” weekend on April 11-12 at the Archbishop O’Meara Catholic Center on 400 N. Meridian St., in Indianapolis, is a two-day retreat for single men 18-35 years old who are interested in learning more about the life, spirituality and work of Jesus Christ and to provide an opportunity to explore the possibility of a religious vocation. The retreat will be held at the Jesuit Community of Loyola University of Chicago. For more information, call Jesus Father Dave Godleski, director of vocations, at 737-975-6882, e-mail him at godleski@jesuits-chi.org or visit their Web site at www.jesuits-chi.org.

The 11th annual Susan G. Komen Indianapolis Race for the Cure® will be held on April 29. More than 27,000 people from across central Indiana are expected to run and walk to raise funds for breast cancer research, education, screening and treatment. The fundraiser also celebrates breast cancer survivors and remembers those who have died of the disease. This year’s race, to be held at Indiana University-Purdue University Indianapolis, aims to raise $750,000. The opening ceremony will be at 7:30 a.m., the 5K run/walk will start at 9 a.m. and the one-mile family walk will begin at 9 a.m. For more information, call 317-923-CURE (2873) or logon to www.komenindy.org.

Several training sessions for Project Gabriel are scheduled in April at 12:15 and 1:15 p.m. at the Archibishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. On April 12, three sessions will last from 8:30 a.m. to 11:45 a.m., 1 p.m. to 4 p.m. and 6 p.m. to 9 p.m. A mother session will be held on April 13 from 8:30 a.m. to 11:45 a.m. on April 13. Project Gabriel is a pro-life program that reaches out to women who may be considering abortion and helps them to choose life for their babies. A Gabriel “angel” coordinate the program supports the mother’s choice for life through prayer, ongoing friendship and referrals to community resources. For more information, call the Archdiocese of Indianapolis Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

“Spirituality & Art: Painting our Images, Honoring our Symbols” will be offered from April 12-14 at the Benedictine Inn Retreat and Conference Center, 1402 Southern Avenue, in Beech Grove. The retreat will include a variety of activities which allow participants to discover images from their own spiritual journeys and to engage them. No art skills are required. The cost is $165 per person or $120 for commuters. Also, there will be a Triduum Silent Retreat from March 28-31, which will offer a break from the hectic pace of life. There will be ample quiet time and space for personal prayer, reading and reflection as well as time for communal prayer. For more information on either retreat, call the retreat center at 317-788-7531 or e-mail benedic@indy.net.

VIPS . . .

Joe and Dorothy Pinella, members of St. Matthew Parish in Indianapolis, will celebrate their 50th wedding anniversary on March 29. They were married on that day at St. Mary School and are scheduled on April 12-13 at the Archibishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. On April 12, three sessions will last from 8:30 a.m. to 11:45 a.m., 1 p.m. to 4 p.m. and 6 p.m. to 9 p.m. A mother session will be held on April 13 from 8:30 a.m. to 11:45 a.m. on April 13. Project Gabriel is a pro-life program that reaches out to women who may be considering abortion and helps them to choose life for their babies. A Gabriel “angel” coordinate the program supports the mother’s choice for life through prayer, ongoing friendship and referrals to community resources. For more information, call the Archdiocese of Indianapolis Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

US. Conference of Catholic Bishops’ Office for Film and Broadcasting movie ratings

Blade II (New Line) Rated R (Morally Offensive) because of nonstop violence, excessively brutal and graphic violence, and explicit, vulgar sexual references, sporadic nudity, some drug use, recurring gross-out humor and intermittent, rough language with some profanity. Rated R (Restricted) by the Motion Picture Association of America (MPAA) 1

The Rookie (Disney) Rated R-A (General Patronage) Rated G (General Audiences) by the MPAA 1

Sorority Boys (Touchstone) Rated R (Morally Offensive) because of a few sexual encounters, explicit, vulgar sexual references, sporadic nudity, some drug use, recurring gross-out humor and intermittent, rough language with profanity. Rated R (Restricted) by the MPAA 1
Cloning devalues life, genetics expert says

By Mary Ann Wyand

Cloning human embryos devalues life and "makes life just a commodity," Dr. David A. Prentice told more than 100 pro-life supporters during the third Lenten Pro-Life Speakers Series program on March 6 at Holy Rosary Parish in Indianapolis.

"I believe it’s simply unethical to kill human embryos," he told the gathering. Dr. Prentice has testified before the U.S. Congress and spoken to state legislatures, as well as to the British, European and Canadian parliaments, about ethical issues related to embryonic stem cell research and cloning.

"There are two types of cloning," he said. "what’s been termed reproductive cloning and therapeutic or experimental cloning. There’s no difference. A clone by any other name is still a clone. It’s just a matter of whether you implant it or destroy it."

The cloning process starts with a female ovum or egg, he said. "You take the genetic material out of the egg so it’s just an empty cell, in a sense, then you put the genetic material—the nucleus—from another cell into that egg. You now have a clone, a one-celled embryo, or what the National Academy of Science calls a ‘zygote.’

Even in the case of human beings, he said, scientists often refer to the zygote as "a ball of cells" or "a mass of tissue." But, scientifically, that’s not true, Dr. Prentice said. "What species is it? Homo sapiens. It’s a human being. The egg primes that genetic material to go on through normal development, and scientifically there is no breaking point. It is one developmental continuum from one cell on to embryos, fetus, born child, adole-

Dr. Prentice explained, because cloned embryos resemble a hollow ball with stem cells inside it, he said. "It’s inception (rather than conception) with cloning, but the same process is used to make that clone and you get the same product—a human embryo. The only difference between the so-called reproductive or live-

"There are lots and lots of problems with cloning," he said. "They coined that phrase because people wanted to try and get people to think, ‘Well, we’re going to treat all these peo-

"CC, or Carbon Copy, the first cloned cat, isn’t an identical match to the donor of the genetic material," he said. "It took 277 tries to get one Dolly the sheep. For CC, it took 188 cloned embryos and they only got 87 embryos to the point of develop-

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Pope receives copy of new Roman Missal

VATICAN CITY (CNS)—Almost two years after he officially promulgated the new Roman Missal, Pope John Paul II received the first printed and bound copy of the book as mass prayers and chants.

Officials of the Congregation for Divine Worship and the Sacraments gave Pope John Paul the copy March 18 and scheduled a press conference March 22 for its official public debut.

Pope John Paul signed the document officially promulgating the new Latin edition of the Missal in April 2000. Technical difficulties with the printing and, especially, with the music for sung sections of the liturgy bore the major responsibility for the delayed publication, said Archbishop Francesco Pio Tamburrino, congregation secretary.

The new tome is the third Latin typical edition of the Missal. The last revised volume was published in 1975. The first complete, post-Vatican II edition was released in 1969.

According to L’Osservatore Romano, the Vatican newspaper, the main differences between the 1975 edition and the new one regard the addition of special prayers for the 16 saints’ feasts added to the universal calendar in the past 27 years; new prayers for votive Masses in honor of the Blessed Virgin Mary; and an appendix containing eucharistic prayers for special occasions such as Masses with children, reconciliation and special needs.

The new Roman Missal also includes a revised “General Instruction of the Roman Missal,” providing detailed explanations of how the Mass is to be celebrated. The Latin text of the instruction and a study edition in English were released in July 2000.

New prayers for votive Masses were included to bring with publication, the U.S. bishops’ conference already has spent more than a year working with the Vatican to approve the necessary adaptations in the United States.

At their general meeting last November, the bishops were told the Vatican hoped to have the U.S. adaptations approved in time to coincide with the release of the Missal and the general instruction.

The main adaptations are designed to continue U.S. customs such as kneeling throughout the eucharistic prayer, rather than having the congregation remain standing or kneeling only for the consecration of the bread and wine.

With Missal release, bishops to begin work on changes

VATICAN CITY (CNS)—Bishops’ conferences around the world are expected to begin work immediately on revising texts of prayers currently used at Mass, translating the new prayers issued by the Vatican and changing ritual practices to comply with new Vatican guidelines.

The new and the revised prayers and the new guidelines—contained in the third typical edition of the Roman Missal and the “General Instruction of the Roman Missal”—were released March 22 by the Vatican printing press.

Cardinal Jorge Medina Estevez, prefect of the Congregation for Divine Worship and the Sacraments, said that with the public availability of the texts the new rules are Church law.

The official date of promulgation by Pope John Paul II was April 20, 2000, and the date the changes were to go into effect was the feast of the Body and Blood of Christ in June 2000.

However, technical problems with the printing of the 1,318-page book and especially with the notation and printing of dozens of pages of Gregorian chant led to an almost two-year delay for its release.

“We are happy to be able to offer to all the clergy and faithful of the Roman Rite this new edition of the Roman Missal, the most important of all the liturgical books renewed by the Second Vatican Council,” Cardinal Medina said at a March 22 Vatican press conference.

The Latin text contains all of the prayers used for every Mass throughout the year as well as rubrics, or instructions.

Continued on page 9
New Missal will cause big changes in some countries

VATICAN CITY (CNS)—The publication of the revised Roman Missal and general instruction for celebrating Mass could have an immediate striking impact in some countries and, for the next couple of years, produce only the most subtle ritual changes in others.

For example, before the March 22 Vatican release of the texts, Italian newspapers ran stories on a big change for Mass-goers in their country: The entire congregation will be able to receive the consecrated bread and wine at every Mass if the local bishop or, with his permission, the local pastor approves.

The practical standard is many in North American and British parishes only because of special Vatican permission given to their bishops over the past 18 years.

The exception of allowing each bishop to determine how becomes the rule.

In some countries, some changes possible under the guidelines in the “General Instruction of the Roman Missal” probably will not change at all.

For example, the U.S. Conference of Catholic Bishops has asked the Vatican to approve a U.S. adaptation of the guide lines for body posture during the eucharistic prayer.

The Vatican instruction envisions a practice more similar to the Italian: The congregation kneels after the Sanctus (Holy, Holy) and through the consecration, but stands after the memorial acclamation and remains of prayer through the end of the eucharistic prayer.

The U.S. bishops’ adaptation would continue the most recent U.S. practice of the congregation kneeling through the entire prayer, then standing for the Our Father.

The “General Instruction of the Roman Missal,” published with the book of prayers, offers a theological reflection on the celebration of the Mass and provides specific guidelines for everything from posture to the materials used for altars.

Most of the guidelines are clarifications or re-affirmations of earlier guidelines, but could lead to small changes at one’s local parish Mass.

For example, the instruction points out that only the Book of the Gospels, not the entire Lectionary, may be carried by a deacon or reader in the entrance procession.

The priest and the deacon are the only ministers who break the bread before Communion and place it in separate vessels for distribution.

However, the U.S. bishops have been informed that they will receive the necessary Vatican permission for a eucharistic minister to help the priest pour the consecrated wine into extra chalices.

The instruction also encourages active, but not hyperactive, participation in the sign of peace.

Congregation members are to wish the Lord’s peace to those standing around them; the celebrant should do likewise with other ministers around the altar and “for a good reason” with other faithful present, but he should not leave the sanctuary, the instruction says.

The individual rubrical changes are so few and far between and grow so organically from changes already made since the Second Vatican Council that “they will barely be noticed,” said Msgr. James P. Moneyn, executive director of the U.S. bishops’ Secretariat for Liturgy.

The real changes will come when the Latin texts of the missal are translated into other languages, approved by bishops’ conferences, confirmed by the Vatican and proclaimed in the parish.

As for how the process will take place, Mgr. Moneyn borrowed a biblical passage, “We wait in joyful hope.” The chairman of the Department of Christian Life and Worship of the Bishops’ Conference of England and Wales, Bishop M ark J abale of M ewi, was a little more specific: “It is likely to be as much as two years away,” he said March 21.

A thorough the instruction is the first complete update of the Missal in 27 years, only 13 percent to 14 percent of the texts are different from those in the 1975 edition or issued over the intervening years.

Some of the new texts are actually some of the new texts are actually, taken from pre-Vatican II missals published in Latin in 1970.

“The changes in translation will be noticed,” said Mgr. Moneyn predicted.

There is a big difference between what we currently are using and the new texts.

“Even the many texts unchanged from the previous edition will be reconsidered, seeing whether a richer and more faithful translation can now be provided,” Bishop Jabale said in his March 21 statement.
ARCHBISHOP

I believe celibacy is being attacked because celibacy—which is about total self-giving—is counter-cultural and is therefore an inviting target in a society that is largely centered on self.

Some commentators want to lay the blame on the institutionalization of the priesthood. While the failure of a very small minority is heart-breaking and despicable, we challenge those commentators and their agendas. Why do they now undermine and sell the whole story of the priesthood—faith-building stories of some 70,000 good men who serve our people in the United States with generosity and with warm, pastoral hearts?

This is the only right and just thing to do.

Tonight, especially, I would ask each person present here to take a moment to call in a priest who has helped you in difficult moments in your life. These are stories that also deserve to be told.

Brother priests: tonight I ask you to take the sorrow, embarrassment and shame that we are feeling and turn them over to Christ and the healing power of his grace. In this we call, let’s embrace the meaning of the cross even more fervently as we re-commit ourselves to the promises and ideals of our ordination in just a few minutes.

Let’s affirm again our determination to give our lives over to the service of God and the People of God. Be not afraid— as once again we embrace Jesus Christ on his cross and know that he is gloriously triumphant. Be not afraid.

Homily

Sisters and brothers all, in a few minutes we will consecrate the oils that mark all of us with the sign of the cross (and sacred things as well). Before we do, let’s explore what it means to belong to God because that is what we are all about. We all share a common starting point in our journey of faith: our baptismal promises which we renew on Easter Sunday. Our baptism—and renewed each Easter Sunday—continue to-day life is our way of responding to Christ’s awesome mystery as well.

The day of your wedding, further refining your baptismal journey, you said, “for better, for worse, for richer, for poorer, in sickness and health, until death.” You did not and do not know what circumstances might come down the road as the years go by; none of us do. We respond as best we can because of love.

You who are single, those promises made at your baptism—and renewed each Easter Sunday—continue to be your “yes” to the love of Jesus. Your journey is one of mystic growth.

This Lent, for extra reading, I chose a book, The Testimony of Hope, by Cardinal Francis-Xavier Nguyen Van Thuan, who is presently president of the Pontifical Council for Justice and Peace in Rome. The cardinal has written of his 13 years in North Vietnamese prison camps. He has been appointed Bishop of Nha Trang, and for eight years he

POPE

world,” the pope said.

“Grave scandal is caused, with the result that a dark shadow of suspicion is cast over all the other fine priests who perform their ministry with honesty and integrity and often with heroic self-sacrifice,” he said.

“As the Church shows her concern for the victims and strives to respond in truth and justice to each of these painful situations, all of us—conscious of human weakness, but trusting in the healing power of divine grace—are called to embrace the ‘mysterium crucis’ [mystery of the cross] and to commit ourselves more fully to the search for holiness,” he said.

The pope said the Church needs to “beg God” for a “whole-hearted reawakening of those ideals of total self-giving to Christ,” which he said were the foundation of the priestly ministry.

At the Vatican press conference, Cardinal Castrillon, who heads the Congregation for Clergy, listened and took notes as journalists asked more than a dozen questions about the Vatican’s handling of sex abuse cases.

In general, he said, the Holy See was “prepared to state prepared—interpreted with a few pointed sides—detailing past and present steps taken by the Church to deal with the problem, and detailing to do with canon law.

Cardinal Castrillon prefaced his remarks by saying it was interesting to note that many of the journalists’ questions were posed in English—a fact that he said “already says something about the problem and gives it an outline.”

He said the problem of clerical sex abuse had developed in a culture of “pan-sexuality and sexual licentiousness.”

Paradoxically, he said, at the same time there also was developing “something about the problem and gives it an outline.”

He said there were not yet any accurate statistics comparing the rates of sexual abuse of minors in various professions, such as doctors, teachers, journalists or politicians. But he cited a U.S. study, which estimated that about 3 percent of American priests had “tendencies” toward such abuse, and that 0.3 percent were pedophiles.

“We would like to know the statistics from the other groups and would like to know what information we have on the ‘other payers of the victims,’” he said.

Cardinal Castrillon traced the history of Church sanctions, including suspensions and defrockings of priests who committed sexual abuse against minors. He noted that in 2001 the pope had strengthened the Vatican’s role in handling such cases and extended it to the authority of the Vatican’s doctrinal congregation.

At the same time, he said, the Vatican changed the statute of limitations to 10 years, a period that begins after an alleged victim’s 18th birthday; it also raised the Church’s legal definition of a minor from 16 to 18 so priests would lose their license if they abused minors.

The cardinal interrupted his prepared remarks to say, “I would like to see in what other legislation in the world this has been done.”

He said the Church’s norms, including its provisions of confidentiality, are aimed at avoiding a “culture of suspicion” when sex abuse accusations are made against clergy.

“The laws of the Church are serious and severe and have been drawn up in a tradition ... of dealing with internal matters in an internal way,” Cardinal Castrillon said.

He emphasized that this does not mean the Church is trying to “avoid the provisions of civil law” in various countries, unless the matter involves the confessional seal or the principle of episcopal secrecy, which is invoked in rare circumstances of a bishop’s ministry.

The cardinal said the Church expects its ministers to be treated like other citizens by civil authorities—without advantages, but without disadvantages, either.

Vatican spokesman Joaquin Navarro-Valls said Cardinal Castrillon’s comments could be considered an expression of the Church’s position on the issue.

The pope’s letter and the cardinal’s statement were the Vatican’s most extensive published comments on the issue since the trial of a Boston priest in January sparked a rash of reports about past cases of clerical sex abuse in several U.S. dioceses.

In early March, Bishop Anthony J. O’Connell of Palm Beach resigned after admitting to sexual misconduct with a minor 25 years ago.

In Poland, Archbishop Jozef Paetz of Poznan—who worked for years at the Vatican—was accused of sexual impropriety by seminarians; he has denied the accusations, but the Vatican is investigating the charges.

In Ireland in January, the country’s Conference of Religious agreed to pay $110 million to Irish children who were sexually abused in Church-run schools from 1945 to 2002. More than 20 priests, brothers and nuns already have been convicted of abusing children.

One of the Italian journalists asked whether the pope has been informed fully about the developments in the sex abuse cases and is following them with attention and great sadness. The Vatican has said little about the specific cases that recently have come to light. But sources said that, behind the scenes, Church officials have been making a serious review of the criteria used to admit candidates to the priesthood.

Catholic Family Night with the Indiana Pacers

Indiana Pacers vs. Milwaukee Bucks
Friday, April 12, 2002
Doors open: 5:30 p.m.
Tipoff: 7:00 p.m.

This game is a March Extra Value game, so everyone in attendance has the chance to score a free throw on the court following the game.

For additional information, please contact Alice Laskowski or Tammy Bush at: (317) 967-2324

www.pacers.com
Rejoice and be glad, O Virgin Mary, alleluia!
Because the Lord is truly risen, alleluia!

Gaude et laetare, Virgo Maria, alleluia!
Quia surrexit Dominus vere, alleluia!
Yes indeed, Jesus has truly risen from the dead

A ‘long-lost manuscript’ by a man who would later write a more detailed account of the life of Christ

By John F. Fink

My name is John Mark, but I’m usually known simply as Mark. I live in Jerusalem in a large house owned by my mother. I’m a Jew, but my mother, my cousin Barnabas and I now belong to a cult within Judaism that follows the teaching of Jesus.

It has been 14 years now since Jesus left us. (I don’t say “died” since that’s not the whole story, as you’ll see.) During the past 14 years, Simon, also known as Peter, has led the religious movement begun by Jesus. Peter comes frequently to my mother’s house. Now, though, things are beginning to get pretty desperate in Jerusalem because of persecution by the Roman authorities.

King Herod Agrippa recently had James, one of Jesus’ closest followers, killed by the sword, and yesterday he had Peter arrested. Then the strangest thing happened, which is what prompted me to write this account. Peter says that an angel appeared in the prison and led him safely out, past a couple of guards.

After Peter escaped from prison, he went to my mother’s house, where many people were gathered in prayer. When he knocked at the door, our maid, Rhoda, answered it, but when she saw Peter she was so excited that she forgot to open the gate. While she ran to tell mother, Peter kept knocking and we finally let him in. He didn’t stay long, though, because he thought that he had better leave town—and I’m not about to say where he went.

I suppose this is a long introduction to what I really want to write about, and that’s about what happened to Jesus.

The simple stark fact is that, after Jesus was killed, he rose from the dead. It’s true. He really did. Some of us were his followers before that happened, but that event really solidified our faith.

When this happened 14 years ago, I was a very young man—too young to follow Jesus and his Apostles as they traveled around Galilee and then Judea. But I was present when the soldiers came to arrest Jesus in the Garden of Gethsemane. The arrest was completely unexpected, but Judas, one of the Apostles, betrayed Jesus and showed the leaders of the Jews where Jesus was.

When Jesus was arrested, I’m sorry to report, all his Apostles fled. For a while, I thought I was going to be caught, too. A couple of people in the crowd grabbed the linen cloth that I was wearing. As a matter of fact, it was all that I was wearing. I managed to slip out of the cloth and ran off naked. Was I glad it was night! I had to carefully sneak back home, making sure nobody saw me.

Anyway, Jesus was taken before the Sanhedrin, where he was accused of blasphemy. Claiming to be God? Of course he claimed to be God. But he was God! He was both a man and God. He was always doing things that only God could do. He was also accused of blasphemy back when he cured the paralytic because he told the paralyzed man that his sins were forgiven, and only God can forgive sins. So then Jesus said, “That you may know that the Son of Man (that’s what he sometimes called himself) has authority to forgive sins on earth,” and he cured the man.

But back to the Sanhedrin. That body sent Jesus to Pontius Pilate, the Roman authority who could put Jesus to death. I won’t go into all the details (perhaps I’ll do that at a later date), but Pilate eventually condemned Jesus to death by crucifixion. He died on a cross and was buried in a tomb owned by Joseph of Arimathea. This was the worst day of my life.

Although I was still a youth, I had come to believe in Jesus. Not just to believe, but to love him, too. Perhaps his mother and the Apostles were grieving...
Earlier, he had appeared to Mary Magdalene, and later he appeared to a couple of disciples who were walking to their home in Emmaus. Yes indeed, he was truly risen from the dead. That night, he appeared to all the disciples except Thomas, and a week later, when Thomas was present, he returned again. John told me about what Jesus said to Thomas. Since Thomas wasn’t present the week before, he had said that he refused to believe that Jesus had risen from the dead unless he could put his fingers into the mark of the nails and his hand into Jesus’ side (where he had been pierced with a lance). When Jesus invited him to do just that, Thomas said, “My Lord and my God!” Then Jesus said, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.”

I didn’t see the risen Lord, but I believe. I believe because of all that has happened during the past 14 years—how the movement has spread to the great city of Antioch, where Jesus’ followers are now called Christians. Peter also told us about a vision he had while he was in Caesarea and how it was revealed to him that he should preach the news about Jesus to the Gentiles as well as to the Jews. I also believe because of all that my cousin Barnabas has told me about the conversion of Saul, one of the main persecutors of our movement. He is now called Paul and he is one of the most ardent members of the Church in Antioch. Nobody is stauncher in preaching about Jesus’ resurrection from the dead. He says, in fact, that if Jesus has not risen from the dead, our faith is in vain. But, of course, he did! Paul and Barnabas have asked me to join them on a mission. I am going to take the good news about Jesus to parts of the Roman Empire that have not heard about him. I just hope I prove worthy of their trust that I can help. I can’t wait to get started.

(by John F. Kirk, editor emeritus of The Criterion, which was based on Scripture.)

Catholic and Protestant collegians express different views on holiness

By Theresa Sanders

Catholic News Service

Ask young Catholics what they think “holiness” means, and you probably won’t get much of a response. To them, it seems, doesn’t have a whole lot of currency with them.

I say this based on an informal survey of students at the Catholic university in Washington, D.C., where I teach theology.

When I asked my classes to talk about the term “holiness,” most of the students didn’t have much to say.

“It’s not a word you hear much,” they explained. “It doesn’t come up.”

It’s not that these young people aren’t interested in religious questions. They are, and often passionately so.

And it’s not that they’re indifferent to the role of the Church in their lives. In fact, many are deeply involved in campus ministry activities ranging from retreat work to liturgical singing.

It’s just that “holiness” doesn’t figure into their vocabulary.

Holiness, it seems, applies more to places and things than to people. Churches are holy, as is the Mass. “Holiness is about God’s presence,” one student explained. “I experience holiness when I’m in an atmosphere where I can feel God’s power.”

When pressed, the students came up with the names of a few “holy” people. The late Mother Teresa of Calcutta was mentioned frequently, as were Pope John Paul II, the Dalai Lama and Archbishop Desmond Tutu.

One person named his parish priest, and another student mentioned her grandmother. None of the students, however, thought of themselves in terms of holiness. In fact, for many of the students the term “holy” had negative connotations.

“All I think of is people who think they are holier-than-thou,” several students said.

Yet these students are not indifferent to their religious traditions. Many of these collegians observed Lent with prayer and sacrifice, and many students planned to attend Easter services.

They simply don’t think of these activities in terms of a personal call to holiness.

In this sense, they are quite different from some of their Protestant peers. Several students that I interviewed from Protestant traditions felt strongly about the term “holiness.”

One Protestant student said, “We talk about it all the time in my church. It means being apart, being in a right relationship with God. It’s something that all of us strive for.”

Another Protestant student said, “It’s an invitation offered to all Christians. It’s what being a Christian is about.”

For whatever reason, the young Catholics that I spoke with seemed to shy away from such an understanding of the term “holiness.”

The word “holy,” in this sense, doesn’t have a whole lot of currency for many of these young people either. They thought that the word should apply to special people, but not to “ordinary” people like themselves.

One Catholic student, however, appreciated some of the questions in a thought-provoking way.

This student said, “I might describe myself as good, but I wouldn’t think to describe them as holy.”

(Theresa Sanders is an associate professor of theology at Georgetown University in Washington, D.C.)
Among young Christians in the Holy Land, there has been a resurgence over the past few years in the observance of traditional Easter practices such as Lent and the Easter Vigil.

“It is my middle generation who stopped practicing these traditions, and the youngsters together with the older generation who are reviving them,” said Christiane Daboubeh Nasser, a Catholic resident of Bethlehem who shares Palestinian culinary and religious traditions in her recently published cookbook Classical Palestinian Cookery (Saqi Books, London).

The Greek Orthodox community in general has been stricter about following Lent, Nasser said, but now many young Catholics are even becoming vegans—who just eat vegetables—to observe the Lenten period. Indeed, many Christians do not eat meat for the entire Lenten period.

During this time, Christian families make use of the many green leafy vegetables—both cultivated and growing wild on the hillsides of the Holy Land—to make a variety of dishes, stuffing some of the vegetables into dough for savory pastries while other greens are served as a dish on their own.

On Mardi Gras, or Fat Tuesday, traditionally the patriarch of the family invited a festive meal before the Lenten season—simply gathering the entire family to a traditional Easter meal such as Lent.

Traditionally, the baking of the sweets was a group project. Women would gather on Mardi Gras, or Fat Tuesday, and the baking of the sweets would be a social event. Women would gather in one another’s homes to help with their preparation, she said. “Here we use semolina for the cakes, while in Syria and Lebanon they use flour.”

This religious tradition “is a lot of work, and it becomes a social occasion” for the women, Nasser said. “Most women here don’t work, so they still do it that way today.”

The celebratory Easter meal normally concludes with traditional Easter sweets such as kit ‘el aj’weh, or date cakes, and malfou, or walnut cakes. Nasser said. The date cakes traditionally are shaped like rings and symbolize the crown of thorns put on Jesus at his crucifixion, while the walnut cakes symbolize the sponge used to wipe Jesus’ brow as he suffered on the cross.

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In the Holy Land, the Catholic mid-night Mass before Easter is not as widely celebrated as the colorful “Fire Ceremony” of the Orthodox communities. This ceremony involves the “extracting” of a flame from the tomb of Jesus. Eager worshippers then surge forward to light the candles they hold clutched in their hands from this holy flame.

In past years in the observance of Easter, it is not nearly as widely celebrated as the colorful “Fire Ceremony” of the Orthodox communities, she said. “This ceremony takes place in the Church of the Holy Sepulcher in Jerusalem and involves the “extracting” of a flame from the tomb of Jesus. Eager worshippers then surge forward to light the candles they hold clutched in their hands from this holy flame.

In the past, when large extended families all lived together in one dwelling, it was traditional for each family to slaughter a whole lamb for the Easter meal. Nasser said. However, most Christian families no longer live with the extended clan, so instead of a whole lamb today they normally serve lamb for Easter in more symbolic dishes such as roast leg of lamb or lamb ribs stuffed with rice and meat stuffing seasoned with nutmeg, cinnamon and salt.

“There is a lot of Easter symbolism in this dish,” she said. “The symbol of the lamb comes from the sacrifice. You have to have lamb on Easter. You can have a leg of lamb, but the tradition is that it be stuffed.”

Easter practices such as Lent are a lot of work, and it becomes a social occasion” for the women, Nasser said. “Most women here don’t work, so they still do it that way today.”

By Judith Sudilovsky
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Easter reminds Christians of our universal call to holiness.

By Fr. Richard Rice, S.J.
Catholic News Service

Easter, we renew our baptismal promises. In baptism, we are buried in Christ’s death, and we rise with him to live holy lives.

Holiness, wholeness, health: The same Hebrew word is used for all three, and increasingly we realize the wisdom of that. We rise from the baptismal waters empowered to be healthy, holy and whole.

We come forth from the baptismal waters “missioned” to be a people on the way. When Jesus said, “I am the way” (Jn 14:6), he meant that he is the means of passage to the living God.

At Easter, we realize we are active, responsible people, traveling the way together. Journeying in union with the earth, one sums up in oneself the elements of the material world. Through each person the elements are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator.

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The home, though made of body and soul, is a unity. Through one’s bodily condition, health, holy and whole.

At Easter, we renew our baptismal promises. In baptism, we are buried in Christ’s death, and we rise with him to live holy lives.

Holiness, wholeness, health: The same Hebrew word is used for all three, and increasingly we realize the wisdom of that. We rise from the baptismal waters empowered to be healthy, holy and whole.

Specifically, this means we are called to be “active.” Every moment we are choosing how to think, how to feel, how to act. Much in our lives we do not choose. Yet we always can choose how to respond in attitude and action to these realities.

We Christians do not have to apologize for not being at the journey’s end. We are always on the way. And we journey together.

Few have reminded us of this in our contemporary world as has the Anglican Archbishop Desmond Tutu. Speaking of forgiveness in South Africa, he said: “A person is a person through other persons. My humanity is caught up in your humanity, and when your humanity is enhanced — mine is enhanced as well.”

Now there’s a short course on the mystical body! Also, we journey in the body or not at all. In one Vatican II document, “The Church and the Modern World,” the council fathers said, “The human, though made of body and soul, is a unity. Through one’s bodily condition one sums up in oneself the elements of the material world. Through each person the elements are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator.”

The body is the gateway to the soul. Finally, we journey in union with the earth. As Bishop Michael Pfleger of San Angelo, Texas, wrote in a pastoral letter, “We need to learn again to walk and ride gently on the earth.”

I say that we need to teach our young to leave the campsite cleaner than they found it.

The hope is that in renewing our baptismal commitment at Easter, we realize we are active, responsible people, traveling the way. Together, journeying in union with the earth of which our bodies are a part.

Fr. Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.)
Suffering challenges Christians to respond with compassion

By Maureen Daly

Catholic News Service

We see it time and again: Trauma moves people to generosity.

After an earthquake, a fire or a flood, after the attacks of Sept. 11, people want to give their blood, cash, work and time. Where does this impulse to charity come from? Is it grace in action?

After a trauma, “people are moved to do charity because they are connected with their own vulnerability,” said Father Robert Vitillo, executive director of the Catholic Campaign for Human Development (CCHD), the U.S. bishops’ domestic anti-poverty program.

“Before Sept. 11, we were on top of the world in the United States politically and economically,” Father Vitillo said. “We had a long period of economic boom. We felt we were the only superpower. September 11 changed that framework. It made us more vulnerable on Good Friday,” Father Vitillo said. “He connected with our human vulnerability; our challenge is to live through suffering and sin, and to overcome it. That is our challenge, too—to build a new creation in the resurrected Christ.”

CCHD director, Father Vitillo said he has given a lot of thought to what moves people to charity, and beyond.

In 2000, CCHD workers conducted a national survey and were dismayed to find that only 3 percent of Americans considered poverty a serious problem in America.

At the same time, 32 million Americans were living in poverty, a population equivalent to the second largest state in the union. CCHD began a yearlong public awareness campaign to inform the American public about poverty.

One year later, a follow-up survey by CCHD found that 48 percent of Americans described themselves as more inclined to help people living in poverty than they were prior to Sept. 11.

To help Catholics see poverty as a just issue, Father Vitillo said, “We needed to share more information on who it is who is poor—a higher percentage of African Americans and Latinos than of other groups, more children than adults, more women than men.”

Blacks, Latinos, women and children have less access to money and power, he said. It is CCHD’s mission to help non-poor Americans “get to know people who are poor as people, and then work with them on projects to change their situation.”

For the poor, he said, CCHD provides an opportunity to work with people who have more access to money and power.

Father Vitillo said “the American charitable impulse is for a direct connection and a quick fix. We are a quick-fix people.”

But, he said, there is a need to move beyond that.

“Poverty and justice are deep problems,” he said. “The bishops founded CCHD to challenge Catholics to get in there for the long-term.”

It is important to connect works of justice with the resurrected Christ, Father Vitillo said. “Jesus came to take on human suffering and sin, and to overcome it. That is our challenge, too—to build a new creation with Jesus.”

(Maureen Daly is an associate editor in the special projects section of Catholic News Service.)
Catechumens and candidates bring new life to Church at Easter Vigil

WASHINGTON (CNS)—Across the country, dioceses are seeing increasingly large, oftentimes record numbers of people taking part in the Rite of Christian Initiation of Adults (RCIA) process this year.

Throughout Lent, prospective Catholics have been going through the final stages of the RCIA process, preparing to be baptized or enter into full communion with the Church. Two categories of people take part in the rite: catechumens, who are unbaptized, and candidates, who either were baptized in a non-Catholic Church or baptized as Catholics but did not receive formal catechetical formation, first Eucharist or confirmation.

For both groups, the Easter Vigil on March 30 will mark the final step in the rite. At Easter, catechumens will receive all three sacraments of Christian initiation—baptism, confirmation and first Eucharist. The candidates receive confirmation and the Eucharist.

Across the country, candidates and catechumens have come from a wide variety of backgrounds—ranging from seven members in a Buddhist Laotian family to a Presbyterian deacon, from a Vietnam native to a veteran of the Vietnam War, from a man with a life-threatening disease to a hearing-impaired man.

As Bishop Edmund Carmody of Corpus Christi, Texas, said in a homily to 270 candidates and 70 catechumens gathered before him: “You all have your own particular story about how the Lord chose you. Some were called in silent breezes or strong religious experiences and still others were chosen through people close to you.”

The one constant among those in the RCIA process is their numbers. In the Archdiocese of Indianapolis, parishes reported to The Criterion that 591 catechumens and 745 candidates will join the Church during Easter Vigil liturgies on Holy Saturday at parishes in central and southern Indiana.

Nearly as varied as the backgrounds of the catechumens and candidates were their reasons for participating in the RCIA process.

Marly Noel, director of Christian Initiation for the Dallas Diocese, said there has been a steady increase in the number of people entering the Church at Easter during the last few years.

Noel said she predicted that, in the wake of the Sept. 11 terrorist attacks, “there would be either a large explosion of people going through the process because of faith would become more important or hardly any [would go through the process].”

Sherry Constantin of the Diocese of Edmonton, Alberta, said she chose to participate in the RCIA process because “something was missing in my life. There was a sort of void there, and I didn’t really know what it was.”

That feeling of missing something is a common experience, according to Father William Grant, a pastor and chairman of the Commission for Sacred Liturgy and Sacred Music for the Diocese of Lincoln, Neb.

“Increasingly, it isn’t that the family is specifically atheist,” Father Grant said. “It just isn’t relevant to them, and there’s no religion in the home.”

Nelson Bonet, consultant for the catechumenate in the Religious Education Office of Miami Archdiocese, attributed much of the growth in numbers of soon-to-be new Catholics to young people in the 25 to 39 age group.

“They’re starting to come back to the Church,” he said, “whether it’s for their kids or whatever.”

Many people enrolled in the RCIA process are elderly. Ron Anderson, a 69-year-old resident of Kansas City, Mo., whose wife, Mary, told him 47 years ago that he would die Catholic, decided that this year he wanted to become Catholic. He will be baptized at the Easter Vigil.

“I just kept rolling it over in my mind,” Anderson said. “It just took me a while to make up my mind.”

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“I just kept rolling it over in my mind,” Anderson said. “It just took me a while to make up my mind.”

The Easter Vigil also is an important statement of renewal for Catholics, said Dominican Sister Mary Buttmer, coordinator of the RCIA process at St. Francis Parish in Bend, Ore., in the Baker Diocese.

“Having catechumens in our presence is like having a new child in the family,” Sister Mary said. “It is really inspirational. They are going through conversion and can teach us all what it means to be a disciple and where in life we experience the cross.”

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Holy people communicate God’s love to others

By Fr. Dale Launderville, O.S.B.

Holy people are probably more abundant in our midst than we realize. When we think of individuals who have struck us as holy, they probably were people who could allow life to unfold before them with gratitude and care.

Their confidence that God was leading them—and their willingness to allow God to lead them—gave them the capacity to embrace both the joys and disappointments of life.

These holy ones were probably not aware of the impact they were having on others. Nevertheless, they communicated the sense that God was alive within them, and that they had put on the mind of Christ (Rom 8:7).

When I think of people in my experience whom I regarded as holy, they manifested a certain quietness or calmness, indicating they were not alone but were part of a larger reality.

This does not mean that they rarely spoke or that they just weren’t around. Rather, in the midst of busyness and high-stakes interactions with others, they had an inner calm that created space for them to be attentive to others and the world around them.

Such individuals often defuse conflicts not simply by proposing creative solutions, but even more by allowing anger to play itself out, even at their own expense. They are able to take a larger view of conflicts.

The disappointments and pressures of our lives can lead us to find someone to blame. But the holy ones I’m talking about are able to sympathize with others and understand them more deeply—even those who are hostile to them.

Holy ones do not offer easy solutions, but give us a sense of how to stay on track and remain faithful to God and one another.

They seem to be able to put aside their own concerns and be attentive to others. Such concern for others is a challenge for many of us, for we know people whose health problems put great pressure on them, yet who are somehow able to keep a positive attitude toward life. This capacity to find joy in the midst of suffering points strongly to the Spirit’s presence in their lives.

Catholic practices of prayer, reception of the sacraments and participation in parish life seem to be geared toward a lifelong process of turning toward God, rather than toward a dramatic, instantaneous conversion.

Most of us are not transformed quickly. Rather, we grow gradually in our awareness of God’s presence among us. The Holy Spirit seems to work gradually and imperceptibly in our depths. But we are encouraged to persevere in this spiritual journey by the holy people around us.

The holy ones who make lasting impressions on us are usually those who embody God’s love and communicate this by their very person. God has become incarnate within them.

Holy people are probably more abundant in our midst than we realize. The holy ones who make lasting impressions on us are usually those who embody God’s love and communicate this by their very person. God has become incarnate within them.

Christian service demonstrates holiness

By David Gibson

Some people don’t readily get a sense that “holiness” has to do with them. Perhaps they don’t see how holiness connects to their work and volunteer service. Perhaps their family consumes their time, and they haven’t thought that living a commitment to marriage and family can mean living a life of holiness. Perhaps “holiness” seems otherworldly.

Easter is a good time to think about holiness because the life of the resurrected Christ so often gets communicated through us. What we do to communicate that life in our world tells a lot about what “holiness” means for us.

(Brad Gibson edits Faith Alive!

Holy people are selfless, joyful

This Week’s Question

Describe an important characteristic of someone you consider holy.

“Selflessness, ... the giving of oneself to the aid of the poor and less fortunate. Mother Teresa of Calcutta was a holy person.” (Carol Sklirniak, Saginaw, Mich.)

“The gift of joy... Holy people are human people. But it has been my experience that despite the various times of grief and sinfulness, joy always returns because God’s love has never left.” (Jude Wensia, Milwaukee, Wisc.)

“A sense of joy ... and a sense of contentment that come from knowing they are loved and redeemed.” (Gloria Madd, Wilmington, N.C.)

Lend Us Your Voice

An upcoming edition asks: As a canon lawyer, what is your work’s main focus? To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Discussion Point

Holy people are probably more abundant in our midst than we realize. The holy ones who make lasting impressions on us are usually those who embody God’s love and communicate this by their very person. God has become incarnate within them.

These characteristics are always there, even during adversity.” (Jim Downs, Billings, Mont.)

“My husband’s aunt—Alice Wolfe—has been a constant source of comfort to us over the past 25 years or more. [She is] legally blind, has kidney disease, is barely able to walk (and is) on very meager income, yet she is forever doing for others: cooking meals, sending gifts and telling us God is so good to her.” (Gloria Madd, Wilmington, N.C.)

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Christian service demonstrates holiness

By David Gibson

Some people don’t readily get a sense that “holiness” has to do with them. Perhaps they don’t see how holiness connects to their work and volunteer service. Perhaps their family consumes their time, and they haven’t thought that living a commitment to marriage and family can mean living a life of holiness. Perhaps “holiness” seems otherworldly.

Easter is a good time to think about holiness because the life of the resurrected Christ so often gets communicated through us. What we do to communicate that life in our world tells a lot about what “holiness” means for us.

(Brad Gibson edits Faith Alive!)
The Jewish celebration of Passover

Fourth in a series

As happens frequently, the Jewish observance of Passover occurs during the Christian Holy Week when the celebration is entirely appropriate since Jesus’ passion and death happened at the time of Passover.

Christians undoubtedly celebrate Holy Week about Passover than any of the other Jewish holy days. The Passover customs during Holy Week include the paschal lamb and the Last Supper. The Christian synoptic Gospels describe the Last Supper as a Seder – although John’s Gospel says that Passover began on the Friday night after Jesus was crucified.

During the Seder, the story of the 10 plagues and the Israelites’ liberation are repeated after the youngest child asks, “Why is this night different from all other nights?” This often begins a wide discussion that has been described as a sermon and a family liturgy about politics and ethics. The dinner ends with everyone raising a glass and saying, “Next year in Jerusalem.”

Jews throughout the world have incorporated other traditions in the Seder. There’s the tradition of the “four children” – the wise one, the wicked one, the simple one and the one who doesn’t know how to ask. Children also search for the afikoman, a piece of matzah hidden at the beginning of the dinner.

There is also the extra wineglass on the table, for the prophet Elijah in case he should arrive. Elijah is expected to return just before the messiah. At some point, one of the children is asked to open the door for him. So far, he hasn’t arrived. Neither, as far as the Jews are concerned, has the messiah.

Cornucopia/Cynthia Dewes

Joy beats fickle happiness every time

Happiness is when you’re 4 years old and the Easter bunny visited the big time. By mid-afternoon, you’re sticky inside and outside from the chocolate that’s smeared in your hair and your borrowed new Easter toy is suffering from overuse.

Joy is something else. Joy is that feeling of harmony between God and us and the world. It’s the soothing of the chronic human itch to find meaning in life. To be the resolution to the suffering and angst we all experience at one time or another.

Temporary, shallow happiness is OK, but it’s not the mature model of human satisfaction, and it’s not the ultimate reward that God has promised us in Easter. It’s not even a warm puppy, either. The difference between happiness and joy seems to lie on this greatest feast of the Church year.

lots of things can make me happy, believe that popular TV shows like "7th Heaven" or "Sex and the City" or "Friends" can amuse us with irreverent dialogue, smutty comic situations and erotic clothing and behavior, if we’re willing to suspend all judgment. Mindless violence ensconced in movies or TV can pass itself off as exciting entertainment, while disrespectful and the drinking of wine—just as Jesus did when he celebrated his last Seder with his Apostles. The Christian synoptic Gospels describe the Last Supper as a Seder—although John’s Gospel says that Passover began on the Friday night after Jesus was crucified.

Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensville, is a regular columnist for The Criterion.

Faithful Lines/Shirley Vogler Meister

Being Christian: baptism and choice

Decorating my sister’s bedroom door was a picture painted by her granddaugh- ter, Heather, then 9 years old. I brought it home and enjoyed the artwork. A large blue heart on a hot-pink background was printed in huge letters: "I am being cris- 
ed!"

Heather, of course, meant "Christianized." She created this the weekend her grandparents told her they were going to baptize her although she was already a member of her church. A big question was— and still is— very inclusive. It is not a regular conversation and the lively discussion that happened afterwards made it seem like a non sequitur.

Children search for the afikoman, a piece of matzah hidden at the beginning of the dinner. There is also the extra wineglass on the table, for the prophet Elijah in case he should arrive. Elijah is expected to return just before the messiah. At some point, one of the children is asked to open the door for him. So far, he hasn’t arrived. Neither, as far as the Jews are concerned, has the messiah.

Catholic News Service.)

Spirituality for Today/ Fr. John Catoir

Homelessness increases due to welfare reform

This year, we will reach the five-year limit set for those on welfare. Thousands upon thousands of poor people all over America will lose their welfare and become homeless.

Some will be fortunate enough to find shelter in a relative’s apartment, becoming part of the “hidden homeless.” Others will be forced out on the street to scrounge for a bed in some emergency shelter. Many will be turned away in the cold— even homeless women and children.

Obviously the government cannot return to the old welfare system, but nei- ther can we turn a deaf ear to the cries of the poor.

We the people, including the Churches, the synagogues, the temples and the entire private sector, need to have a vigor- ous rescue challenge on our hands. At a time when millions of men and women in the work force have lost their jobs, Congress’ domestic agenda will be stretched to the limit.

The former governor of one of New Jersey’s largest poverty programs, Eva’s Kitchen and Shelter Programs Inc., located in Paterson, N.J., says that shelters all over America will be bursting at the seams.

The system needs an overhaul. Poor people, the men and women who support programs and soup kitchens nationwide are now the last refuge of the poorest of the poor, and they are being denied the federal assistance they need.

How can we strike a reasonable bal- ance?

The concept of public welfare began in England during the Victorian era when influential writers, thinkers and artists perceived the need to alleviate the social ills of the times. They all had the same noble idea of restoring people to self-sufficiency and eventually to a full participation in society.

Franklin Delano Roosevelt had the same idea during the Great Depression when he introduced Social Security and many other programs to help the unemployed. But too often people have looked away from the extent to which the welfare bureau- cracy would grow.

No, being a Christian isn’t easy. Being Catholic Christians is even more demand- ing, for then we’re expected to understand and act on the Catholic Church’s interpretation of God’s laws, plus obey Church precepts.

S very often, we ask ourselves— and even “the kindness of strangers” to people who have been denied help.

However, the right answer is found in the first two words of the Creed: “I believe.”

The truth is that real Christians have a real sense of responsibility. In 3:34, we are told that the Christian is expected to love one’s neighbor as he or she loves himself. And in the Beatitudes, we are told that those people who are poor in spirit will be blessed.

We must not be afraid to accept the responsibility that being a Christian means daily to go to Christ himself. Then we’ll truly be able to wish each other a “joyous Easter!”

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

† Fr. John Catoir, a priest of the Archdiocese of Detroit, is a regular commentator for The Criterion and writes from his perspective as a Catholic priest, writer and theologian.
**The Sunday Readings**

**Sunday, March 31, 2002**

- Colossians 3:1-4
- John 20:1-9

These reflections are on the readings assigned for the Eucharist on Easter Sunday. The magnificent liturgy of the Easter Vigil, celebrated on the evening before Easter, has its own Liturgy of the Word.

Today the Church offers a selection from the Acts of the Apostles for the first reading. It is a biblical source to which the Church will turn often as the Easter season proceeds. Usually these readings from Acts will be from the earlier chapters.

The earlier chapters of Acts recall the life of the Church in Jerusalem, beginning literally with the community’s experiences after the Ascension of Jesus. This passage is from this early section, and it looks at life in the pioneer Christian community of the Holy City.

Peter is the spokesman for the Apostles. Reduced to 11 in number after the death of Judas by his own hand, the Apostles again are at the original strength of 12. Acting in the place of Christ, the surviving 11 have elected Matthias to fill the Apostles again are at the original strength of 12. Acting in the place of Christ, the surviving 11 have elected Matthias to fill the Apostles.

John 20:1-9

**Daily Readings**

**Monday, April 1**
- Easter Monday Acts 2:14, 22-33
- Psalm 16:1-2a, 5, 7-11
- Matthew 28:8-15

**Tuesday, April 2**
- Easter Tuesday Acts 2:36-41
- Psalm 33:4-5, 18-20, 22
- John 20:11-18

**Wednesday, April 3**
- Easter Wednesday Acts 3:1-10
- Psalm 105:1-6, 6-9

**Thursday, April 4**
- Easter Thursday Acts 3:11-26
- Psalm 8:2a, 5-9

**Friday, April 5**
- Easter Friday Acts 4:1-12
- Psalm 118:1-2, 4, 22-27a
- John 21:1-14

**Saturday, April 6**
- Easter Saturday Acts 4:13-21
- Psalm 118:1, 14-15, 16ab-21
- Mark 16:9-15

**Sunday, April 7**
- Psalm 118:2-4, 13-15, 22-24
- 1 Peter 1:3-9
- John 20:19-31

**Question Corner/Fr. John Dietzen**

**Lunar calendar governs dates for Passover, Easter**

"Give my heart to a person whose own heart has caused nothing but endless days of pain."

"Give my brain to the Brain and Tissue Bank for Development Disorders, 665 W. Baltimore St., Baltimore, MD 21201-1599. My hope is they can find a way to cure dystonia and Tourette’s syndrome, both of which I have."

"Give my lungs to the teen-ager who has been pulled from the wreckage of his car so that he might live to see his grandchildren.

"Give my kidneys to one who depends on a machine to exist from week to week."

"Send what is left of my body to be used for study and training of new doctors. If you must bury something, let it be my faults, my weaknesses and all my prejudices against my fellow man."

"Give my sins to the devil. Give my soul to God. If you wish to remember me, do it with a kind word or deed to some one who needs you."

"Give my sight to a man who has been pulled from the wreckage of his car so that he might live to see his grandchildren."

"Give my speechless child will shout at the crack of dawn."

"Give my head to the child who sincerely desires to grow spiritually? Would making a private retreat be a good start? (Illinois)"

"Give my body organs bothered me. It’s fine if others want to use it, but I would feel terrible knowing that my body will be divided that way. Thank God it’s still voluntary, I think, and we’re not forced to make these decisions. Does the Church still encourage it? (New York)"

"Give my blood to the teen-ager who has been pulled from the wreckage of his car so that he might live to see his grandchildren."

"Give my organs and body tissue after death will always be voluntary, of course. As I’ve explained previously, however, the Church, and the pope very explicitly urge us to respond generously to the need for transplant organs."

"Give my sight to a man who has never seen a sunrise, a baby’s face or love in the eyes of a woman."
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 verifi- cation. 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 delivery): P.O. Box 17171; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

March 28-31

March 29
Saint Meinrad Archabbey Church, St. Meinrad: Liturgy of the Passion and of the Death of the Lord, 3 p.m., Holy Saturday Vigil Mass, 8 p.m. Information: 812-357-6501.

St. Mary Church, 212 Washington St., North Vernon. Living Way of the Cross, 3 p.m. Information: 812-346-6631.

Our Lady of Peace Cemetery, 5001 Haverstick Road, Indianapolis. Mass, 10 a.m., rosary, 11 a.m. Information: 317-574-8898.

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. Rose Vigil, 7:30 p.m., Way of the Cross, 7:25 p.m., dona- tion. Information: St. Joan of Arc, Society.

March 30
Saint Meinrad Archabbey Church, St. Meinrad: Mass, 5 p.m., beginning of the Easter Vigil, 8:30 p.m. Information: 812-357-6501.

March 31
Saint Meinrad Archabbey Church, St. Meinrad: Con- clusion of the Easter Vigil and Mass, 5 a.m., Vespers, 5 p.m. Information: 812-357-6501.

April 1
Saint Meinrad Archabbey Church, St. Meinrad: Mass, 9:30 a.m., Vespers, 5 p.m. Information: 812-357-6501.

April 2
Saint Meinrad Archabbey Church, St. Meinrad: Mass, 8 a.m., Vespers, 5 p.m. Information: 812-357-6501.

WASHINGTON (CNS)—The House of Representatives passed a bill March 12 that amends the legal definitions of “person,” “human being,” “child” and “individual” to include “every infant member of the species Homo sapiens who is born alive at any stage of development.”

According to the bill, H.R. 2175, a child is alive if it “breathes, has a beating heart, pulsation of the umbilical cord, or definite movement of voluntary muscle” regardless of whether the umbilical cord has been cut and, regardless of whether the expulsion or extraction (from the mother) occurs as a result of natural or induced labor, Caesarean section, or induced abortion.

However, the bill, written and introduced by Rep. Steve Chabot (R-Ohio), makes no attempt to define life “at any point prior to being born alive.”

Rep. Chabot said in a statement that the legislation will firmly establish that “an infant who is conceived or extracted from his or her mother, and who is alive, is considered a person for purposes of federal law.” He added that “this recognition would take effect upon birth, regardless of whether or not the child’s development is sufficient to permit long-term survival and regardless of whether the baby survives an abortion.”

“We think this is common sense legislation that is unfortunately needed at this time when lives of children born and unborn are becoming increasingly seen as more expendable,” said Cathy Cleaver, director of planning and information at the U.S. bishops’ Secretariat for Pro-Life Activities.

“This bill simply addresses how we as a society should see the child who survives an abortion, and how we should define that,” she told Catholic News Service March 15. “We’re very pleased with passage in the House and hope it will have similar reception in the Senate.”

The bill has been reviewed twice in the Senate and placed on its legislative calendar under general order, where it awaits committee assignment and Senate action. It is being sponsored by Sen. Rick Santorum (R-Pa.).

House passes Born Alive Infants Protection Act

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**The Active List, continued from page 22**

20th St., Indianapolis Conference Center, 45 p.m. Benediction of the Blessed Sacrament, 7:30 p.m.


First Fridays St. Vincent de Paul Church, 1273 N. 11th, Bedford. Exposition of the Blessed Sacrament, after 8:30 a.m. Holy hour; rosary, 9 a.m.; reconciliation, 4-6 p.m.

St. Peter Church, 1207 E. Washington St., Indianapolis. Holy hour for religious vocations. Benediction and exposition of the Blessed Sacrament after 1 a.m. Communion service, 1 p.m.

Holy Guardian Angels Church, 450 S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass, 9:30 a.m.

Christ the King Church, 1827 Kessler Blvd. E., Dr. Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass, 9:30 a.m. Benediction and service.

Holy Rosary Church, 320 Stevens St., Indianapolis. Adoration of the Blessed Sacrament after 5:30 p.m. Mass, 9:30 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 333 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

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

Our Lady of Fatima Church, 305 N. Meridian St., Indianapolis. Holy hour, 2 p.m. Mass, 6:30 p.m. Benediction and exposition.

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 a.m. Mass.

Second Mondays Church of Mount St. Francis Holy hour for vocations to priesthood and religious life, 7 p.m.


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

Third Saturdays St. Andrew Church, 405 E. 38th St., Indianapolis. Mass for Life by archdiocesan Office of Pro-Life activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

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**Slain archbishop**

A picture of slain Archbishop Isaac Duarte Cancino hangs from St. Peter Cathedral in Cali, Colombia, during his funeral March 19. Archbishop Duarte was gunned down after he celebrated a wedding on March 16. He had recently criticized the filtering of drug money into electoral campaigns.

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Several parishes to hold Divine Mercy Sunday services April 7

By Jennifer Del Vechio

Parishioners John and Marge Martin of the Archdiocese of Indianapolis.

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by permission of this Archdiocese.
FRANCISCA SISTER JUDITH ANN WIMMERS TAUGHT IN ARCHDIOCESE

A Mass of Christian Burial for Franciscan Sister Judith Ann Wimmers was celebrated on March 15 at the mother-house chapel of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg.

Sister Judith Ann died on March 11. She was 79. Born in Covington, Ky., the former Dorothy May Wimmers entered the Oldenburg Franciscan community in 1940 and professed her final vows in 1948.

In the archdiocese, Sister Judith Ann taught at Little Flower School, Holy Redeemer Church School and St. Luke School, both in Indianapolis, and at Our Lady of Perpetual Help School in New Albany and St. Louis School in Evansville.

She also taught at St. Anthony School in Evansville and at Catholic schools in Ohio and Missouri.

At the time of her death, she was a resident of the mother house in Oldenburg.

She is survived by a sister, Sister Dorothy Ann Wimmer, a brother, Father Clifford and Richard Wright, and two nieces, Linda and Richard Snodgrass. Great-grandfather of two.


MAYER, Joseph F., 79, 9001 Haverstick Road, (317) 574-8898


LUCCHESE, Lucia G., 100, Christ the King, Indianapolis, March 21. A cot of one.


O'LEARY, Martha, 85, 9001 Haverstick Road, (317) 574-8898


SNODGRASS, Louis, 83, 9001 Haverstick Road, (317) 574-8898


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Principal

St. Joseph Catholic School in historic Corydon, Indiana is accepting applications for elementary school principal. Founded in 1953, in a growing area of southern Indiana, our school has over 120 students in grades K through 8. St. Joseph Catholic School has a high academic oriented curriculum, and a strong, committed faculty and staff. Our school parents are very supportive and involved. Candidates must be practicing Roman Catholic, active in parish life, dynamic leader with strong educational and managerial experience and successful teaching experience at the elementary level. Send letter of interest and resume to: Ms. Annette “Mickey” Lentz Archdiocese of Indianapolis Office of Catholic Education P.O. Box 1410 Indianapolis, IN 46202-2367 Deadline for application, April 10, 2002

Positions Available

**Principal**

**Our Lady of Grace Catholic School** Noblesville, Indiana

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- Is licensed in elementary or willing to work towards this goal
- Has a strong Catholic background
- Will work as an integral part of the parish team

Interested candidates may send a resume to: Mike Wetselaar, Search Committee Our Lady of Grace Catholic Church 900 E. 191st Street Noblesville, IN 46060 Or to: mwetselaar@olgc.org

Resumes will be accepted until April 19th.
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