Pope focuses on Middle East during Holy Week services

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

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

"With great apprehension and pain, the pope is close to these brothers and sisters of ours, as is the whole Church, which prays and works so that there will soon be an end to this painful Calvary," he told visitors gathered in St. Peter's Square April 1.

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

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

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

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

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

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

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

Catholic Church is not the only religion facing abuse problems

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

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

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

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

The "new" Catholics received the sacraments of Christian initiation during Easter Vigil Masses on March 30. Parishes reported that 591 catechumens — people who have never been baptized — received the sacrament along with the sacraments of confirmation and first Eucharist.

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

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

Welcome 'new' Catholics

More than 1,300 people entered the Church this Easter in the Archdiocese of Indianapolis. The "new" Catholics received the sacraments of Christian initiation during Easter Vigil Masses on March 30.

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

Annual Chrism Mass draws extra attention

By Brandon A. Evans

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

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

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

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

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

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

The archbishop said priests now have to deal with "the sorrow, the embarrassment and the shame" that a few priests have brought on many members of the presbyterate.

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

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

Pope John Paul II recently issued a Holy Thursday statement to priests saying that those who commit sex abuse "are guilty of crimes committed against God and man, against the innocence of the children and against the Church, which is the Spouse of Christ.

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

See EASTER, page 19

See CHRISM, page 2

See ABUSE, page 16

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

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

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

In that Gospel narrative, Jesus was reading from the Book of Isaiah (61:1-11) to proclaim their fulfillment in him, the high priest: “The spirit of the Lord is upon me because he has anointed me to bring glad tidings to the poor, to send the captives and recovering of sight to the blind, to let the oppressed go free and to proclaim a year acceptable to the Lord.”†

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

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

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

Last, he blessed the Oil of Chrism, which is used to anoint those being confirmed, to anoint the hands of a new priest and the head of a new bishop, and to anoint the altar and wall of a church. "Through the sign of holy chrism, you dispense your life and love to all people,” the archbishop prayed to God the Father. “By anointing them with the Spirit, you strengthen all who have been reborn in baptism. Through that anointing, you transform them into the likeness of Christ your Son and give them a share in his royal, priestly and prophetic work.”

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The purpose of the three oils—and the sacra...
violent attacks against Israeli citizens.

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

By Mary Ann Wyand

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

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

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

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

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

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Governor raises minimum age for executions

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

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

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

The leaders also issued an urgent appeal to U.S. President George W. Bush to help put an end to the “inhuman tragedy taking place in the Holy Land.”

We call upon your Christian conscience because we know you are the only one who can stop this tragedy immediately,” they said. “We, in return, will play our part in mediating for the peace and security of all the people of this land, both Israeli and Palestinian.”

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

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

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

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

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

Israeli tanks rolled into Bethlehem just after midnight April 2, and fierce gun battles ensued with Palestinian militants as the Israeli army pushed through Bethlehem. Enmities ensued with Palestinian militants as attacks across the West Bank continued into the night.

The Israeli army entered Bethlehem as hopes for peace crumble as a secretary.

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

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

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

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

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

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We call upon your Christian conscience because we know you are the
The sadness of Easter joy

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

What, then, is the joy of Easter? Easter joy is the experience of “being rescued” as if from a burning building. Pain and devastation and human loss are all around us, but we have been saved and we now see the wonder and beauty of God’s creation in a whole new light. Sadness is everywhere, but we experience—as if for the first time—what it means to be alive where, but we experience—as if for the first time—what it means to be alive. We have been saved and we now see the terror that death brings. We have cried bitter tears and felt the abandonment of God. Now we see things anew—with gratitude and relief and despair. Spring is here bringing warmth and light and new life, and all creation is renewed.

Easter is a solemn feast. Its joy is not giddy or sentimental. We have seen the terror that death brings. We have cried bitter tears and felt the abandonment of God. Now we see things anew—with gratitude and relief and despair. Spring is here bringing warmth and light and new life, and all creation is renewed.

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

The Criterion

Friday, April 5, 2002

Seeking the Face of the Lord

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

Confirmation is too often undervalued

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

The Catechism of the Catholic Church describes the sacrament of Confirmation together with the sacrament of Baptism as “Baptism, the Eucharist, and the sacrament of Confirmation constitute the ‘sacraments of initiation’ into Christian life, whose fullness our humanity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is essential for the completion of sacramental grace. For ‘by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched by special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strongly obliged to spread and defend the faith by word and deed’ (#1285).

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

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

In response to the confirmation interview questions “Who is Jesus for you right now?” and “Do you ever ask yourself in different situations, ‘What would Jesus do?’,” a candidate wrote: “Jesus right now for me is my friend and Savior. He is always there for me in my joys, sorrows and choices. I do ask myself in different situations: ‘What would Jesus do?’ It is hard to do the right things sometimes but you have to take chances in life and if you don’t have God by your side through all of it, then none of it would be worth it. God gave us a gift to live and we need to learn from it. Just remember he will be picking you up during your hardest times and by your side through the rest. He has left his footsteps and now it is time you left yours right beside [his].”

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

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

A candidate chose to describe her confession: “The sacrament of reconciliation to me is the closest most personal way to speak to God, for me anyways, because I am telling him my deepest secrets and all the sins I have committed and I am asking for forgiveness. I person- ally think a person who seeks forgiveness will find it in confession. Eventually they might feel that they become closer to God, but I know for a fact that I feel great about myself and I feel closer to God the most when I receive this sacrament. I am old enough now to understand the value of being a Catholic. Confirmation is my way of accepting the Holy Spirit and asking him to come into my life. Being a confirmed Catholic will help me throughout my adult life by inspir- ing me to live out my faith.”

The Criterion

Most Rev. Daniel M. Buechlein, O.S.B., Publisher

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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.
Buscando la Cara del Señor

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

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

A lo largo del año, se confirman a muchos de nuestros jóvenes de la arquidiócesis. De vez en cuando, los catequistas piden a los candidatos que escojan un patrono o patrona que los ayude. En los momentos de la vida, en mis alegrías, tristezas y en mis decisiones, alguna vez te has preguntado en diferentes situaciones, sobre la confirmación y sobre su importancia:

1. ¿Por qué una diócesis como la nuestra ha celebrado la confirmación de un sacramento que frecuentemente no se valoriza?

2. ¿Cuál es el testimonio de un sacerdote que ha celebrado la Confirmación en diferentes instancias de la vida humanas para entender el valor de la confirmación y la relación con nuestro Señor benedictina Cecile Deken Lawrence en Lawrenceburg la final de mi niñez católica y marca el cambio para entender el valor de la confirmación y la relación con nuestro Señor. Eso me enseñó la fe que ella tenía como el cáncer no puede resquebrar el espíritu”.

3. ¿Cuál es el testimonio de una candidata que ha sido bautizadas en otra tradición cristiana que la confirmación no se valora?

4. ¿Cuáles son las expectativas para la confirmación de 2002, como me podría acercar espiritualmente a Dios? ¿Comprendería que en el momento en que recibo este sacramento, 'él me da sus huellas y ahora es el momento para que te des las tuyas a él’? A lo largo del año, yo confirmo a muchos de nuestros jóvenes de la Igreja y rezando por las personas de nuestra comunidad”.

5. ¿Cómo se puede entender la importancia de la confirmación como el cáncer no puede resquebrar el espíritu?”

Una candidata escogió interpretar su confirmación de esa manera: “La intención del Arzobispo Buechlein para vocaciones en abril será bautizar a los estudiantes de los colegios para que contesten la llamada de Dios al sacerdocio!”

6. ¿Cuáles son los motivos de confesión: “El sacramento de la reconciliación nos une más íntimamente a la Iglesia y rezando por las personas de nuestra comunidad”.

7. ¿Cuál es el impacto de la confirmación en el momento para que tú dejes las tuyas a él”?

8. “Confirmación, ‘En estos momentos, el final de mi niñez católica y marca el cambio como el cáncer no puede resquebrar el espíritu’.

9. ¿Cómo se puede entender la importancia de la confirmación como el cáncer no puede resquebrar el espíritu?”

10. ¿Cuáles son los motivos de confesión: “El sacramento de la reconciliación nos une más íntimamente a la Iglesia y rezando por las personas de nuestra comunidad”.

En sus propias palabras, una candidata reflexionó sobre el catecismo: “Después de todas mis clases de religión y de DCC (Doctrina Cristiana Católica), me siento muy contenta y orgullosa de ser confirmada. ‘Ella utilizaba una palabra para describir su cabeza después de hablar con nosotros. Eso me enseñó la fe que ella tenía en su vida y en mí’.

11. ¿Cuál es el testimonio de una candidata que ha sido bautizadas en otra tradición cristiana que la confirmación no se valora?

12. ¿Cuáles son las expectativas para la confirmación de 2002, como me podría acercar espiritualmente a Dios? ¿Comprendería que en el momento en que recibo este sacramento, ‘él me da sus huellas y ahora es el momento para que te des las tuyas a él’? A lo largo del año, yo confirmo a muchos de nuestros jóvenes de la Igreja y rezando por las personas de nuestra comunidad”.

13. ¿Cómo se puede entender la importancia de la confirmación como el cáncer no puede resquebrar el espíritu?”

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19. ¿Cómo se puede entender la importancia de la confirmación como el cáncer no puede resquebrar el espíritu?”

20. ¿Cuáles son los motivos de confesión: “El sacramento de la reconciliación nos une más íntimamente a la Iglesia y rezando por las personas de nuestra comunidad”.
Several training sessions for Project Gabriel are sched-
uled on April 12-13 at the Archbishop O’Meara Catholic
Center, 1400 N. Meridian St., in Indianapolis. Project
Gabriel is a pro-life program that reaches out to women
who may be considering abortion and helps them choose
life for their babies. A Gabriel "angel" who participates in the vol-
unteer mentoring program supports the mother’s choice
for life through prayer, ongoing friendship and referrals to
community resources. On April 12, three Project Gabriel training
sessions are scheduled from 8:30 a.m. to 11:45 a.m.; 1 p.m.
to 4 p.m.; and 6 p.m. to 9 p.m. Another training session
is planned from 8:30 to 11:45 a.m. on April 13. For more
information, call Sisters of the Gospel of Life Diane
Carroll, director of the archdiocesan Office of Pro-Life
Activities, at 317-236-1569 or 800-382-9836, ext. 1569.

"Prayer: The Unifying Relationship with God in a
Scattered World" will be offered by Saint Meinrad School
of Theology’s "Exploring Our Catholic Faith Workshops
Scattered World" on April 19-20 at St. Elizabeth Ann Seton Parish, 10655
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Father Zlatko Sudac from Mali Losinj, Croatia, will pres-
ent a retreat on May 10-11 in the Archibald Room at
the Galt House Tower West, 140 N. 4th St., in Louisville. Ky.
He will present the prayerful retreat from 7 p.m. to 10 a.m.
on May 10 and from 9 a.m. to 5 p.m. on May 11. There
will be a Mass at 4 p.m. on May 11. The cost is $30 per person,
and is refundable. A hotel-bus package is available on
May 11 for $8. For more information or to order tickets, call
The Marian Center in Louisville at 502-899-1889.

St. Philip Neri Parish, 550 N. Rural St., in Indianapolis,
will sponsor its 12th annual Walks, Run, Pray,a-thon on
April 14. Registration for walkers will be from 9 a.m. to
11:30 a.m., and registration for runners from 10 a.m. to
11:30 a.m. The 5K run will begin at noon and the 5K walk
will begin at 12:15 p.m. There is a bilingual Mass scheduled
at 10:30 a.m., a school open house from 11:30 a.m. to
12:30 p.m., an hour of prayer from 1 p.m. to 2 p.m.,
and a pitch-in luncheon with music and entertainment at
12:30 p.m. For more information about any of these events,
call the parish office at 317-631-8746.

The St. Vincent Hospital Guild will present a Spring
Fashion Show and Luncheon on May 14 at the Country
Club, 100 Woodland Lane, in Carmel, Ind., in the
Lafayette Diocese. The luncheon will begin at 11:45 a.m.,
and the fashion show will start at 12:15 p.m. Guild members
will model fashions from Collections 94. The cost is $25 per
person. All are welcome. Proceeds will benefit St. Vincent
Children’s Hospital. Reservations are due by May 7. For
more information or for reservations, call Nancy Cotrell at
317-846-7292.

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

"Contraception and its Effect on Marriage" will be
presented by Holy Rosary parishioners Bob and Brenda
Evanich of Indianapolis at 7 p.m. on April 15 in the upper
level of Madonna Hall at Our Lady of the Greenwood
Parish, 335 S. Meridian St., in Indianapolis. The Evanichs
are members of the archdiocesan Pro-Life Speakers Bureau.
They will discuss why the Catholic Church opposes artificial
contraception, the historical basis for it, and how
Natural Family Planning can be an acceptable form of spac-
ing children. For more information, call the parish office at
317-388-2661.

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

Clockstoppers (Paramount
Rated A-II (Adults and Adolescents) because of
some action violence including explosions and fleeting
crass language.
Rated PG (Parental Guidance Suggested) by the
Motion Picture Association of America (MPAA).

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

National Lampoon’s Van Wilder (Artisan)
Rated R (Morally Offensive) because of a few sex-
ual encounters, many coarse sex references, some
mention of nudity, some drug content, pre-teens alcohol
abuse and recurring rough language.
Rated R (Restricted) by the MPAA.

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

Frank and
Stephanie Cerne, mem-
bers of St. Chris-
topher Parish in
Indiana-polis, will cel-
brate their 60th wed-
ing anniversary on
April 11. They were
married on that date in 1942 at Holy Trinity Church in In-
dianapolis. They have two children: Frances Leon and Nancy
Yovanovich. They have six grandchildren and two great-
grandchildren.

VIPS . . .

Check It Out . . .
Faith helps us cope with adversities in life

By Frederic Flach, M.D.

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

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

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

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

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

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

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

Life ‘examines us’ every day

By Mary Jo Pedersen

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

Stress challenges us to change and grow in new ways.

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

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

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

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

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

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

Discussion Point

Stress can strengthen families

This Week’s Question

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

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

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

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

Lend Us Your Voice

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

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2002 by Catholic News Service.
Perspectives

Advice for young men considering the priesthood

"What would you say to a young man thinking about entering the seminary, given the recent abuse scandals?"

When I heard this question, it occurred to me that perhaps a better question to ask is: What has become of the young man or woman contemplating the priesthood of the United States, or being a sena- tor, a CEO or a professional athlete after the scandals these professions have experienced?

My very first advice would be to recall the great Beatitudes of Jesus who committed scandals! David, author of the Psalms and whose name is closely related to a feast of joy, was not only committted adultery, but also murder. Moses murdered an Egyptian and repeatedly quizzed God in the desert. Delilah, St. Peter denied Christ and St. Paul condoned the stoning of Stephen.

These biblical lessons teach us that as long as we live on earth, and no matter how exalted a position we enjoy, being anointed doesn’t remove the temptation to pen- etrate a person’s being that it creates a slippery, fully protective wall against temptation. These temptations also teach us to have hope in redemption.

Next, I would tell the young man to take a deep look at the irons in today’s society. We are horrified when a high- ranking politician confesses sexual impropriety. Yet we sit complacent when explicit sexual material appears in our newspapers and magazines, and when it saturates our movies. It is taboo to illicitly engage in sex, yet society spends billions of dollars marketing the concept of creating sensual lyrics that not only invite this behavior, but appear to hail it.

If he feels not only that there is no escape but that the paraphernalia of today pervades the priesthood, let him pursue his interests in the world. If he cannot think about entering the seminary, let him think about other vocations—those of dedicated to spiritual excellence, dedicated to service, dedicated to an academic career.

If he earnestly desired to manifest the priestly gifts of a gentle spirit and an ability to reason clearly, let him pursue the vocation of a professor or a philosophy or religious counselor. Finally, I would suggest that he not only consider a career in the seminary but also pursue a career in the priesthood.

The Human Side/
Fr. Eugene Hendrick

Internet use can be insidiously ugly

Each morning when checking e-mail, we’re appalled by what we find. Sometimes the spam (junk mail) outnum- bers legitimate mes- sages. Not only does someone solicit pornography, but also unwanted information on gambling, invest- ments, drugs (legal and shady), insurance, technology, health, sexual ad- vice, medical and legal tips, “instant” college diplomas, and much more.

Our e-mail programs automatically search the subject line and a couple of lines of text without opening material, so it’s usually easy to delete junk quickly. Politically, however, we have trouble eliminating it.

Some e-mail is subject-deceptive, such as one reading “Here’s what we discussed...” The first line touted “hard core sex.” When trying to delete it, the offensive site automatically appeared on screen. Killing it wasn’t easy! Also, last summer, a trouble- some computer virus prompted us to hire a costly tech-expert to clear our machine.

Things get worse for those with Web sites. One Catholic publication in another state re structured its site, later learning that the old site’s location now features porn and the pre-adolescent site (site location) automatically was exposed to filth. How insulting!

Jesuits and other university computer technicians ruin a good thing—and the Internet is actually a good thing, although at one time I found it different. When I first used the Internet service, an unsettling experience nearly caused me to give up. Using the Internet’s ability to find out about a woman who had collected teddy bears since childhood. She didn’t belong to a collector’s club, but her collection did exist. So, to be thorough, I researched “teddy bear clubs.” I felt invaded when this took me to a site promoting male dat- ing bars, complete with nudity. What if I’d been a younger doing research for a school project?

For parents reading this, be assured that “teddy bear clubs” no longer goes there. Since then, watchdog organizations have stopped that. Now, if one types those three words, bona fide sites appear. Some computer programs can be installed to block such unwanted places, but they’re not always effective.

I was prepared for the fact that women who work to regulate or eradicate Internet porn and other unwanted spam. Net tech- nology should be used not just to safeguard our children, but also to create, to help them uncover items, it can be a powerfully good and quick way of reaching out to them, I would consider him a good candidate for the priest- hood.

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

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

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The Human Side/
Fr. Eugene Hendrick
It was the headquarters of the despised community, and quite possibly the largest Christian community. This reading tells us life in this Christian community. A heavy sense of cohesion existed. So did submission to the will and guidance of the Apostles. An interesting phrase, “breaking of the bread,” is included in this Scripture passage which is the first reading this week. Many scholars see the Eucharist in this phrase, since elsewhere in the New Testament writings of this period the phrase “breaking of the bread” means the Eucharist. The First Epistle to Peter supplies the second reading. It celebrates the identity and glory of Jesus. It also reminds Christians that in their faith, they unite themselves with Jesus. He is real, although invisible. His life vivifies the lives of the faithful. St. John’s Gospel furnishes the last reading. It is a Resurrection Narrative, and a story with which all Christians are familiar.

In Christian belief, the greatest miracle, of course, has been the Incarnation, the fact that in Jesus the divine and the human join. He is God but also truly a human. In Jesus, the human’s ability to receive God’s forgiveness has been made possible. In Him, we find the bond existing between Jesus and the faithful. And, of great luster also, is the power of God given by Jesus to the Apostles. To them, Jesus commissioned the task of continuing redemption in a most marvelous sense. They would represent Jesus. His power would be their power. Nothing so required the power of God as the forgiveness of sins. Sinners offended God. God alone could forgive sin. Jesus forgave sin, for in Jesus God existed. In this reading, this special divine power becomes a power of the Apostles. Still, they are humans. The doubts of Thomas illustrate this fact, yet Thomas and the others accept Jesus. They overcome their doubts.

Reflection
Easter was a week ago. The Church calls us once again to rejoice in the Resurrection. He is Lord! He lives! This weekend, the second reading, taken from First Peter, adds to the story. We who believe in the Lord live in the Lord. In Jesus is our life and our salvation. It is not at all unethical or difficult to grasp. Jesus is with us still. He is with us in the Christian community. However, the community is not an accidental assembly of persons who, in some sense or vague way, have a common experience or, in a general way, share an undefined common belief. Rather, the community is very active in its prayer, faith and charity, and indeed in its earthly structure. It gathers around the Apostles. The Apostles possess the power of God, given to them by Jesus. They can forgive sins. The Church offers itself to us in the joy of the Easter. The Risen Lord lives! We meet Jesus in the Church, and he meets us—for giving us, loving us and redeeming us.

Question Corner/ Fr. John Dietzen
Celiac sprue sufferers cannot consume gluten communion hosts

Q You have written some helpful columns in the past on celiac disease. I hope you can clear up my confusion about recent newspaper articles on gluten communion hosts. We are told that European bishops have approved hosts with low gluten, whereas the American bishops have not. Why is there a difference between what they can do in other countries and what we can do here? (Florida)

A Celiac disease, or celiac sprue, is an inherited disorder in which intolerance to the protein gluten causes insufficient absorption of food in the intestine. It can become a serious, even fatal, illness. Glutens is found in rye, barley, oats and wheat. Obviously, this constitutes a major problem for Catholics so afflicted. General Catholic teaching is that there must be at least some gluten in Communion hosts for a valid celebration of the Eucharist. This teaching was repeated in 1995 by Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith.

Earlier this year, the bishops of Italy approved an extremely low-gluten eucharistic host, developed in Germany, for those who are allergic to wheat flour. This is consistent with Catholic requirements that hosts with no gluten whatsoever should not be used. The policy adopted by the U.S. bishops adheres to that requirement; hosts that are entirely gluten-free may not be used in the Eucharist. The current confusion seems to arise from differing medical assumptions about how much gluten celiac sufferers can tolerate. The American policy is related to medical opinion in the United States that, it seems to me, predominantly considers even the smallest amount of gluten dangerous. Judging from the voluminous mail that I’ve received, those with the disease report a dizzyingly diverse, sometimes contradictory, experiences of what they can and cannot bear. Apparently on advice from their physicians, some believe they can tolerate part of an ordinary Communion host. For others, even a tiny piece excites the allergy.

Medical judgment elsewhere can differ from that in the United States. The Italian Celiac Association, basing its conclusion on the advice of physicians in that country, says the small amount of gluten in the new formula satisfies Church requirements, yet is too insignificant to be a health problem for celiac patients. Italian bishops basically approved the conclusion that Communion hosts made using this process are valid matter for the Eucharist and may be used at Mass. To my knowledge, hosts made with the new German formula have not yet been approved by the United States and, American celiac specialists have not yet evaluated it. Information that readers of this column might relay to me will be appreciated. As I’ve indicated when discussing this subject in the past, the number of people suffering from this disease is far greater than most of us imagine. Catholics will be grateful in a special way for any formula that allows them to receive the Communion host without further endangering their health.
Welcome!

Jesus is the new Catholic! Those listed as candidates include people who have been baptized as Catholics who completed the liturgical year by being confirmed and received their first Eucharist during the past year. Those listed as catechumens include people who were baptized in another Christian faith, received initiation sacraments during the Easter Vigil last year, and were confirmed and received their first Eucharist during the past year.

Batesville Deanery
St. Mary of the Immaculate Conception, Aurora
William Barrett, Timothy Powell, Robert Tafge (catechumens); Patricia Miller, Alisa Auclair, Patricia Tiemeyer, (candidates)

St. Louis, Batesville
Rhone Gear Han, Shawn Garner, Michael Jenne, Jeffrey Smith (candidates); John Ryan, Tanya Celano, Joe Park, Stephen Melling

St. Teresa Benedicta of the Cross, Goshen
John Duff, Steven Hoffman, Carlos McKee (candidates)

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

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

Jessica Atkins, Mary Jo Brown, Leslie Dora, Todd Kunz, Gary Links, Thomas Malan, Shannon Samuels, Daniel Walsh ... Lorton, Annette Minick, Lee Ann Muldoon, Antone Ramos, Darrell Talbert, Ken Turro, Yvette Waterman, Ryan Wilke (candidates)

Our Lady of Perpetual Help, New Albany
Andrea Essex, Jeannie House, James Witte (catechumens); Margaret Collier, Brad Downen, Zach Dykstra, David Leaman, Kristina Pullon, Terri Smith, Robin Stahl, Vance Trattner, Tom Whited, Allen Wood (candidates)

Jessica Alberta, Eric Jackson, Courtney Mitchell, David Mitchell, Richard Moore, Barbara Tittle (catechumens); Linda Abner, ... Myers, Charles Myers, Mark Pittman, Sally Searight, Paige Slaughter, Ann Stahl, Richard Unger, Sandra Unger, (candidates)

Our Lady of Lourdes
Mary, Queen of Peace, Danville
Randy Cassady, Vanessa Davis, Suzanne Moffit, Jessica Riley, John Seal, George Tindall, Stacie Torline (catechumens); ... Karl, Joseph Nugent, Diana Robertson, Melissa Shaw, Michael Shaw, David Sipes, Penny Timmer, Robin Tindall (candidates)

Steve Brackett, Caitlin Brooks, Emily Brooks, Jacob Brooks, Roger Brooks, David Calhoon, Jason Cline, Andrea Cloud, ... Roehling, Kellie Schaub, Angela Staley, Tami Sulit, Tiffany Stowell, Sara Ventura, Danielle Vidaure, Eric Wolf (candidates)

St. Jude
Linda Ball, Bridget Daniel, Rhonda Davis, Rita Glasgow Euhl (catechumens); Martin Endris, Shannon Endris, Gary Jean, Gay ... George McNichols, Marsha Roberts, Sharon Simonds, Jessica Simonds, Dennis Underwood, Melinda Underwood (candidates)

Bloomington Deanery
Matthew Bitar, Annette Craycraft, Susan Duncan (catechumens); Brandi Campbell, Emily Hostettler, Arnold Jensen, Kathy ... Jensen, Laura Mathys, Julie Meyers, Michelle O'Keefe, Jeff Reeves, Michael Tolley, Ryan Walker, Ron Smith (candidates)

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

St. Joseph, Shelbyville
Amanda Haskins, Tracy Trainer, Erika Trasher, Meg Vanig, ... Joe Reyes, Ondria Reynolios, Stephanie Riccio, Jacqueline Starks (candidates)

St. Gabriel
Amy Lunsford (candidate)

St. Joseph, Corydon
Immaculate Conception, Millhousen
Jessica Droppo, Michael Stewart (candidates); Kathy Jo Adams, Stephanie Cain, Dan Morris, Joan Morris, Dalan Patterson (candidates)

St. Albert, Seymour
Bridget Bedel, Chelsea Bedel, Garret Bedel, Sarah Zahneis (catechumens); Judy Bedel, John Bedel (candidates)

St. Christopher
St. Lawrence, Lawrenceburg
Volk Berti, Lisa Cannid, Sandy Loeftren, Skylee Luebke, Sean Luebben (candidates); Elizabeth Fitzgerald, Peggy Fitzpatrick, Dave Luebben, Amy Marie Wender, Beth Wasiel, Melissa Woltersfied (candidates)

Our Lady of Peace, Millhousen
Angela Brooks (candidates); Linda Hambach, Miles Kohler (candidates)

St. Mary, New Albany
Amy Banek, Virginia B. Baskin, Mary Baskin, John Baskin, ... Sherry Matts, Mary Maryseal, Lisa Maurer, Shaye Knor (candidate)

St. Michael, Charlestown
Christina Hatcher, Xiaosi Jiao, Nanci Jaworski, James Jaworski (candidates)

New Albany Deanery
William Kay Jr., Tony Robbick, John Robbick, John Robbick, ... Kim Reber, Dereck Roberts, Brian Smart, Steve Stalker, Kurt Stover, Todd Swanner, Mark Tiemann (candidates)

St. Andrew
Rosemary Johnson, John Squyres, Tobiah Vazquez Tomas (candidates); Chad Parker (candidates)

St. Joseph, New Albany
St. Joseph, Corydon
St. Patrick, New Albany
St. Paul, New Albany
Mary Baskin, Virginia B. Baskin, Mary Baskin, John Baskin, ... Sherry Matts, Mary Maryseal, Lisa Maurer, Shaye Knor (candidate)

St. Joseph, Corydon
St. Mary, New Albany
St. Margaret, New Albany
St. Mary Magdalene, New Albany
St. Mark, New Albany
St. Philomena, New Albany
St. Mary of the Assumption, New Albany
St. Joseph, New Albany
St. Monica, New Albany
St. Paul of the Cross, New Albany
St. Mary of the Assumption, New Albany
Lee Glashed (candidate)

St. Elizabeth, Cambridge City
Karen McFarland, Mary Segal, Mike Smith, Clay Stimmel, ... Kelly DeLong, Kelli Dunn, Dan Fichelu, Robin Fisher, Stacie Ford, Ben Garza (candidates)

St. Mark, New Albany
St. Agnes, New Castle
Brian Bolen, Kim Balch, Lori Bennett (candidates)

St. Anne, New Castle
St. Joseph of the Holy Trinity, New Castle
Beckman, Manuel Ramon Campos, Betty Garner, Matt Kesterson, Jose Luis Rocha, Susan Schumacher, Mayra Anaya Tapia (candidates)

St. John the Evangelist, Aurora
William Barrott, Timothy Powell, Robert Tallarigo (candidates); John Bryan, John Bryan, John Bryan, John Bryan, John Bryan (candidates)

St. Mary of the Immaculate Conception, Aurora
William Barrett, Timothy Powell, Robert Tafge (candidates); Patricia Miller, Alisa Auclair, Patricia Tiemeyer, (candidates)

St. Louis, Batesville
Ruhe Gear Han, Shawn Garner, Michael Jenne, Jeffrey Smith (candidates); John Ryan, Tanya Celano, Joe Park, Stephen Melling

St. Teresa Benedicta of the Cross, Goshen
John Duff, Steven Hoffman, Carlos McKee (candidates)

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

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

Jessica Atkins, Mary Jo Brown, Leslie Dora, Todd Kunz, Gary Links, Thomas Malan, Shannon Samuels, Daniel Walsh ... Lorton, Annette Minick, Lee Ann Muldoon, Antone Ramos, Darrell Talbert, Ken Turro, Yvette Waterman, Ryan Wilke (candidates)

Our Lady of Perpetual Help, New Albany
Andrea Essex, Jeannie House, James Witte (catechumens); Margaret Collier, Brad Downen, Zach Dykstra, David Leaman, Kristina Pullon, Terri Smith, Robin Stahl, Vance Trattner, Tom Whited, Allen Wood (candidates)

Jessica Alberta, Eric Jackson, Courtney Mitchell, David Mitchell, Richard Moore, Barbara Tittle (catechumens); Linda Abner, ... Myers, Charles Myers, Mark Pittman, Sally Searight, Paige Slaughter, Ann Stahl, Richard Unger, Sandra Unger, (candidates)

Our Lady of Lourdes
Mary, Queen of Peace, Danville
Randy Cassady, Vanessa Davis, Suzanne Moffit, Jessica Riley, John Seal, George Tindall, Stacie Torline (catechumens); ... Karl, Joseph Nugent, Diana Robertson, Melissa Shaw, Michael Shaw, David Sipes, Penny Timmer, Robin Tindall (candidates)

Steve Brackett, Caitlin Brooks, Emily Brooks, Jacob Brooks, Roger Brooks, David Calhoon, Jason Cline, Andrea Cloud, ... Roehling, Kellie Schaub, Angela Staley, Tami Sulit, Tiffany Stowell, Sara Ventura, Danielle Vidaure, Eric Wolf (candidates)

St. Jude
Linda Ball, Bridget Daniel, Rhonda Davis, Rita Glasgow Euhl (catechumens); Martin Endris, Shannon Endris, Gary Jean, Gay ... George McNichols, Marsha Roberts, Sharon Simonds, Jessica Simonds, Dennis Underwood, Melinda Underwood (candidates)

Bloomington Deanery
Matthew Bitar, Annette Craycraft, Susan Duncan (catechumens); Brandi Campbell, Emily Hostettler, Arnold Jensen, Kathy ... Jensen, Laura Mathys, Julie Meyers, Michelle O'Keefe, Jeff Reeves, Michael Tolley, Ryan Walker, Ron Smith (candidates)

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

St. Joseph, Shelbyville
Amanda Haskins, Tracy Trainer, Erika Trasher, Meg Vanig, ... Joe Reyes, Ondria Reynolios, Stephanie Riccio, Jacqueline Starks (candidates)

St. Gabriel
Amy Lunsford (candidate)

St. Joseph, Corydon
Immaculate Conception, Millhousen
Jessica Droppo, Michael Stewart (candidates); Kathy Jo Adams, Stephanie Cain, Dan Morris, Joan Morris, Dalan Patterson (candidates)

St. John the Evangelist, Aurora
William Barrott, Timothy Powell, Robert Tallarigo (candidates); John Bryan, John Bryan, John Bryan, John Bryan, John Bryan (candidates)

St. Mary of the Immaculate Conception, Aurora
William Barrett, Timothy Powell, Robert Tafge (candidates); Patricia Miller, Alisa Auclair, Patricia Tiemeyer, (candidates)

St. Louis, Batesville
Rhone Gear Han, Shawn Garner, Michael Jenne, Jeffrey Smith (candidates); John Ryan, Tanya Celano, Joe Park, Stephen Melling

St. Teresa Benedicta of the Cross, Goshen
John Duff, Steven Hoffman, Carlos McKee (candidates)
New Catholics
continued from page 11

St. Mary-of-the-Knobs, Floyds Knobs
Steven Law, Savannah Sales (catechumens); Lesley Boling, Angie Keibler, Colleen Miller (candidates)
St. Joseph Hill, Sellersburg
Kristen Bode (candidate)
St. Paul, Sellersburg
Keri Campbell, Brad Jackson, Jasmine Landburg (catechumens); Toby Alexander, Tony Atkins, Linda Brown, Charles Ehrhart, Norma Ehrhart, Thomas Lewis, Kristin Lansley, Kimberly Shickert (candidates) St. John the Baptist, Starlight
Theresa Riggs, Adam Romines (catechumens)

Seymour Deaconry
St. Bartholomew, Columbus
Misty DeMos, Aubrey Jones, Chris Lowe, Alli Nystrom, Bryce Nystrom, Gideon Rhoades, Matt Rhoades, Marina Simmons (catechumens); Jennifer Chambers, Mark Chambers, Shelley Ferguson, Claribel Gerionimo, Laura Gutman, Angela Jung, Carol King, Blake Lang, Michael McBride, Rebecca Montgomery, Jeffrey Nickerson, David Panning, Jan Piercy, Chris Raskob, Andrea Rhoades, Bryan Weidman (candidates) Holy Trinity, Edinburgh
Esther Cooper, Patricia Cristobal, Judy Davis, Rose Wise (candidates)

St. Anne, Jennings County
Sara Mar Heilers, Megan Rose Starkey, Nikki Wisner (candidates); Larry Baldwin, Ronald Garwood, Robert Garwood, Tammy Jo Garwood, John Suhre, Kerry Wisner, Steven Wisner (candidates) St. Joseph, Jennings County
Paul Jewett (catechumen); Courtney Stark (candidate)

Prince of Peace, Madison
Melissa Grimes, Stacey Hetslsey, Bradley Lamb, Dustin Wendel, Jenny Wendel (catechumens); Bobbo Jo Barlow, Rodney Black, Carin Dirksen, Michelle Johnson, Deborah May, Elizabeth McGuire, Jenny Melton, Elizabeth Pawlak, Cynthia Swoos, Keith Webster, Tricia Webster (candidates)

St. Mary, North Vernon
Danny Brown, Rodney Butler, Ken Everage, Natalie Graham, Angela Miller, Ashley Newsom, David Newsom, Timmy Newsom, Michael Pickett, Sandra Stitham, Baron Wilder (catechumens); Cindy Altetper, Cindy Corya, Kathryn Eretl, Matthew Harsh, Derik Vance (candidates)
St. Patrick, Salem
Randy Irwin (catechumen)

American Martyrs, Scottsburg
Christine Campbell, Christopher Campbell, John Campbell, Sheila Campbell (catechumens)
St. Ambrose, Seymour
J. Darrell Couch, G. Matthew Fitzwater, Jessica Floyd, Katherine Harlow, Katherine Krupa, H. Leon Lane Jr., Ronda Lewis, Kimberly Lovins, Gregory Stephens (catechumens); Rhiamon Castetter, Suzanne Elliott, Connie Gris, Matthew Gillaspy, Scott McDonald, Lydia Meacham, Jeanette O’Mara, Jason Stuckwisch, Julia Wilson, Troy Wilson (candidates)

Tell City Deaconry
St. Michael, Cannelton
Angela Peters (catechumen)
St. Boniface, Felda
Crystal Foerstch, Kasey Foerstch, Shannon Spurlock (candidates)
St. Meinrad, St. Meinrad
Erin Vaal (candidate)
St. Paul, Tell City
Brianna Bolin, Rae Ann Dauby, Jamie Holman, Lisa Jordan, Tara Jennings, Tyler Jennings, Dylan Kliezema, Chrissie Luhe (catechumens); Lounna Holman, Jason Johnson, Delores Kessans, Kathy Oliva, Amanda Wagner (candidates)

Terre Haute Deaconry
Sacred Heart, Clinton
Roy Cleverger, Brittany Gilman, Jacob Gilman, Lisa Gilman, Larry Jones, Rachel Lucic, Kristal Long, Jamie Magee, Jody Magee, Jennifer Radford, Jon Watts (catechumens); Diane Addison, Dillan Addison, Beth Belt, Winnie Magee (candidates)
St. Paul, Greencastle
Howard Goldman, Ralph Starkey Jr., Charles Wathen (catechumens); Daniel Anderson, Jill Klinger

Dombrowski, Lori Lee Paul, Sharon Stone, Ellen Topper, Katherine Reed Wood (candidates)
Sacre Heart of Jesus, Terre Haute
Lynee Albert, Kimberly Bayless, Richard Bayless, James Cole, Bobby Jo Cooper (catechumens); Vicki Pittman, Rachel Sutopo, David Underwood (candidates) St. Ann, Terre Haute
Jay Burgess, Marcella Stevens (candidates)
St. Benedict, Terre Haute
Sally Harrison, James Jenkins, Heather Kurashima, Angela Larsen, Shannon Myers, Brenda Samm, James Taylor, Jamie Taylor, Margaret Taylor (catechumens); Bruce Archer, Marilyn Jena Archer, Jessica Burger, Kimberly Burns, Kristin Corbin, Marilyn Osborn, Steve Osborn, Linda Sibley, Theodora Sibley, Cindy Uhlers (candidates)
St. Joseph University, Terre Haute
Jamie Crowe, Daniel Dittermore, Denice Falls-Krupa, Amanda Fonoyou, Michelle Fonoyou, Kimberly Gilbert, Tara Hobson, Kevin Nuttall, Jalal Zebra-Dover (catechumens); Dennis Dyer, Randall Jacobs, Jake Wagle, Joe Wagle (candidates) St. Margaret Mary, Terre Haute
Natali Hodges, Stacey Hodges, Blake Horrall, Carla Johnson, Teresa Matchett, Justin Sanders, Megan Sanders, Benjamin Weber (catechumens); Tammy Barnes, Jeri Greve, Jack Mauldin, Peggy Poore, Dean Sanders (candidates)
St. Patrick, Terre Haute

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Easter Mass with Pope John Paul II
A crowd gathers for Easter Mass with Pope John Paul II in St. Peter's Square on March 31. In his message to the world, the pope prayed that Christ's peace would end the violence8425 by the Holy Land.

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

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

Archbishop outlines challenges facing the Church in United States
MILWAUKEE (CNS)—Archbishop Rembert G. Weakland of Milwaukee said that lack of vocations and division among Catholics on issues and practices are among the challenges facing his successor as archbishop and facing the Catholic Church in general. The archbishop outlined five challenges for his successor in one of his last public talks before he was to submit his resignation to the Vatican. The Milwaukee prelate was retiring March 22 in April. Church law says at his age a bishop “is requested to present his resignation” to the pope. The pope may accept it or delay accepting it, and Pope John Paul II often keeps bishops active beyond their 75th birthday. The “lack of vocations, especially vocations to the priesthood,” topped the archbishop’s list of challenges, which he discussed in remarks at the University Club in Milwaukee March 20.

Rabbi, Austrian embassy host interfaith Seder in Washington
WASHINGTON (CNS)—The same day a blast set off by a suicide bomber devastated a Seder dinner at an Israeli hotel, an Austrian diplomat and a Pennsylvania rabbi half a world away were working on strengthening interfaith bonds with a special Seder meal at the Austrian embassy in Washington. “Jewish, Muslim and Christian traditions share great events and achievements,” Austrian Ambassador Peter Moser said as he greeted members of the international diplomatic corps and representatives of the three faiths March 27. “This should provide the cement to bond us together and give us hope.” On behalf of Jews everywhere, Rabbi David Z. Ben-Ami of Harrisburg, Pa., who is founder and chairman of the American Forum for Jewish-Christian Cooperation, welcomed those gathered in the Austrian embassy’s ballroom. The forum and the embassy co-sponsored the event. “The task of building bridges of understanding is more vital today than ever before,” the rabbi said. It was the 16th annual Seder that the American forum had hosted for Washington’s international diplomatic community and the first one held at the Austrian embassy.

Papal preacher says other religions have role in God’s salvation plan
VATICAN CITY (CNS)—At the Vatican’s Good Friday liturgy, marking Christ’s death on a cross to redeem humanity, the pope’s preacher said other religions had some role in God’s plan of salvation. While criticizing modern theological descriptions of Christ as just one of several ways to salvation, the preacher, Capuchin Father Raniero Cantalamessa, said God “is humble in saving,” and the Church should follow Christ “who is more concerned that all people should be saved than that they should know who is their Savior,” he told a large congregation on March 29 in St. Peter’s Basilica. Pope John Paul II and top Vatican officials were among those in attendance. Father Cantalamessa said other religions “are not merely tolerated by God but positively willed by him as expressions of the inexhaustible richness of his grace and his will for everyone to be saved.”

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World

Holy Land violence caused by hatred, not terrorism, patriarch says
JERUSALEM (CNS)—The word “terrorism” should not be used as an excuse for violence, said Latin Patriarch Michel Sabbah in his Easter homily at the Church of the Holy Sepulcher. Instead, he said, people must see that hatred is the real reason for the violence in the Holy Land. “The leaders should cease to say ‘terror- ism’ and justify the permanence of death and growing hatred,” he said March 31. The patriarch said that violence derives from “the oppression of one people, his deprivation from his freedom and his land.” He said, “When this evil comes to an end, soon death and hatred will disappear and our land will come back to be holy.”

Pope’s gift will live on.

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

California abbey fights plans for shooting range next door
OCEANSIDE, Calif. (CNS)—The peaceful ambience at the Benedictine Prince of Peace Abbey in Oceanside might soon be punctuated by the sound of automatic gunfire if an appeal to the City Council to stop a police shooting range next door is not upheld. In early March, the Oceanside Planning Commission unanimously approved a proposal to build a police department shooting range on city land a mere 1,500 feet from the monastery. On March 18, the monks of the abbey filed an appeal to the council’s decision. Prince of Peace Abbey is a monastery where the residents’ days are spent in silence, study and prayer. Father Cantalamessa, said God “is humble in saving,” and the Church should follow Christ “who is more concerned that all people should be saved than that they should know who is their Savior,” he told a large congregation on March 29 in St. Peter’s Basilica. Pope John Paul II and top Vatican officials were among those in attendance. Father Cantalamessa said other religions “are not merely tolerated by God but positively willed by him as expressions of the inexhaustible richness of his grace and his will for everyone to be saved.”

Thoughts and prayers with the people of the American Forum had hosted for Washington’s international diplomatic community and the first one held at the Austrian embassy.
**The 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. 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: 1490 N. Meridian St., (317) 259-6000. Box 1717, Indianapolis, IN 46206 (mail). 317-236-1593 (fax)
mklein@archindy.org (e-mail).

**April 5**
- Marquette College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charities Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.
- St. Roch Church, 300 S. Pennsylvana St., Indianapolis. Catholic Charities Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

**April 6**
- 317-543-0154)
- St. Meinrad Archabbey, 335 S. 34th St., Indianapolis. Holy Rosary Chapel, 7:30 p.m. Information: 317-543-0154.
- Loyola University Chicago, 2500 N. Clark St., Chicago. “Come and See Weekend.” Learn about the life and ministry of Jesus priests and brothers. Information: 733-9756-6363.

**April 7**
- St. Luke Church, 7757 Holliday Dr., Indianapolis. Children’s Family Night, Family Planning (NFP) classes, 9 a.m. Information: 317-228-9277.
- St. John the Baptist Church, 1137 W. 34th St., Indianapolis. Catholic Charities Renewal, prayer meeting, 7-8:30 p.m. Information: 317-297-0463.
- Franciscan Friars’ Chapel, 335 S. Meridian St., Indianapolis. Rosary and Divine Mercy Chaplet, 7:30 a.m. Information: 317-824-3045.
- St. John the Baptist Church, 1137 W. 34th St., Indianapolis. Catholic Charities Renewal, prayer meeting, 7-8:30 p.m. Information: 317-297-0463.
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- St. John the Baptist Church, 1137 W. 34th St., Indianapolis. Catholic Charities Renewal, prayer meeting, 7-8:30 p.m. Information: 317-824-3045.

**April 10**
- St. Thomas More Church, 1200 N. Indiana St., Indianapolis. Rosary and Divine Mercy Chaplet, 7:30 a.m. Information: 317-824-3045.
- St. Joseph Church, 2605 S. Meridian St., Indianapolis. Marian Center, 335 S. 30th St., Indianapolis. Rosary and Divine Mercy Chaplet, 7:30 a.m. Information: 317-824-3045.
- St. Mary Parish Center, 209 S. Moore St., Indianapolis. Rosary, 7:30 a.m. Information: 317-824-3045.
- St. John the Baptist Church, 1137 W. 34th St., Indianapolis. Catholic Charities Renewal, prayer meeting, 7-8:30 p.m. Information: 317-824-3045.
- St. Angelus Church, 335 W. 34th St., Indianpolis. Marian Center, 335 S. 30th St., Indianapolis. Rosary and Divine Mercy Chaplet, 7:30 a.m. Information: 317-824-3045.
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The Active List, continued from page 14

7-8:30 p.m. Information: 812-246-4555.
Fatima K of C, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-636-8416.
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, 1715 W. 30th St., Indianapolis. Confession, 6:45 a.m.; Benediction of the Blessed Sacrament, 7:30 p.m.
St. Joseph Church, 2605 N. Ole Street, Indianapolis. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 a.m. Mass.

First Fridays
St. Vincent de Paul Church, 1723 “T” St., Bedford. Exposition of the Blessed Sacrament, after 8 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.
St. Peter Church, 1207 East Road, Brooklyn. 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, 3333 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.
St. Joseph Church, 1375 S. Mckinley Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m.; rosary, 5 p.m. Benediction, 5:30 p.m. Mass-5:30 p.m. Information: 317-244-9002.
Our Lady of Perpetual Help Center, 1400 N. Meridian St., Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and healing service, 7 p.m.
Third Saturdays
St. Andrew Church, 402 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.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Herron Road, Indianapolis. Mass, 2 p.m.
St. Elizabeth’s, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.
St. Joseph Church, 1375 S. Mckinley Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m. Mass, 5:45 p.m. Information: 317-244-9002.

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

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

continued from page 1

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

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

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

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

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

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

A number of years ago, Kelly said, she participated in a treatment program for clergy with sex abuse problems.

“Most of the clergy that were there were not Catholic clergy,” she said. “They were Protestant clergy. Most clergy that abuse are ministers, but the [Catholic] Church is sexy. It sells papers.”

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

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

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

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

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

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

“The standard of evidence applied was not legal proof that would stand up in a court of law, but just the consensus that abuse were done by the Catholic Archdiocese of Chicago in the early 1990s. It looked at every priest who had served in the archdiocese for the past 40 years—some 2,200 individuals—and “reopened every internal complaint ever made against these men.”

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“In 1994, the archdiocese settled a $2 million judgment in an internal complaint involving about 20 priests,” Jenkins said.

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“The standard of evidence applied was not legal proof that would stand up in a court of law, but just the consensus that abuse were done by the Catholic Archdiocese of Chicago in the early 1990s. It looked at every priest who had served in the archdiocese for the past 40 years—some 2,200 individuals—and “reopened every internal complaint ever made against these men.”

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

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The criterion Friday, April 5, 2002

Page 17

The Society of St. Vincent de Paul

Memorial Program

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Send resume to: Pastoral Search Committee
St. Anthony Parish
316 North Sherwood Avenue
Clarksville, IN 47129

(812) 282-2290

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Pastoral Associate Search
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EASTER

Mass, the most important liturgy of the year. The new platform was designed so the pope would not have to climb stairs and there would be room for an aide to walk alongside him around the altar.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Although his role at the service was reduced mainly to listening and praying, the pope held the cross for the reading of the last station, then offered an impromptu reflection.

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

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

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

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