



The Criterion

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March 17, 2000

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Pope asks forgiveness for sins of Christians

VATICAN CITY (CNS)—During a Lenten Mass in St. Peter's Basilica rich with symbols of penitence, Pope John Paul II solemnly asked forgiveness for the past and present sins of Christians.

Divided into seven broad petitions, the unprecedented jubilee "request for pardon" included apologies for sins against Christian unity, the use of violence in serving the truth, hostility toward Jews and members of other religions, the marginalization of women and sins against society's weakest members.

From the jubilee's earliest planning

stages, the pope has called the Church to a "purification of memory" as it embarks on the third Christian millennium.

"This first Sunday in Lent seemed to me a favorable occasion for the Church, gathered spiritually around the successor of Peter, to implore divine forgiveness for the sins of all believers," said the pope, wearing dark purple vestments embroidered with brilliant silver panels.

Standing before a larger-than-life-sized wooden crucifix erected to one side of the altar, the pope was joined in the apology liturgy by seven top Vatican officials.

Dividing the apology by categories, the pope asked forgiveness for sins:

- Committed in the service of the truth, a petition introduced by Cardinal Joseph Ratzinger, prefect of the Vatican's doctrinal congregation, which was created more than 450 years ago under a different name to run the Inquisition.

"Even men of the Church, in the name of faith and morals, have sometimes used methods not in keeping with the Gospel in the solemn duty of defending the truth," the cardinal said.

Christian intolerance in certain histori-

cal periods, said the pope, has "sullied" the face of the Church.

He prayed that God would "accept our resolve to seek and promote the truth in the gentleness of charity, in the firm knowledge that the truth can only prevail in virtue of truth itself."

- Against Christian unity, introduced by Cardinal Roger Etchegaray, president of the Vatican's jubilee commission.

Contrary to Christ's wishes, said the pope, Christians "have opposed one another, becoming divided, and have

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Journeying in Christ's footsteps



Photos by Greg Otolski

The golden Dome of the Rock is the most prominent feature of Jerusalem's skyline. The Dome of the Rock is built over the likely site of Solomon's and Herod's temples. It is also believed to be the site where Abraham prepared to sacrifice Isaac, and where Muslims believe Mohammed ascended into heaven.

(Editor's note: Criterion Managing Editor Greg Otolski traveled to Israel last month to tour several of the sites Pope John Paul II plans to visit on his pilgrimage to the Holy Land this month.)

By Greg Otolski

JERUSALEM—No other place in the world simultaneously confirms and tests one's Catholic faith the way Israel does.

Retracing the 2,000-year-old footsteps of Jesus' life, death and resurrection is a powerful experience that brings the Incarnation to life.

But it can be unsettling to be in a place where so much violence has been committed in the name of religion and to come face-to-face with hundreds of thousands of people who reject Jesus Christ as the Messiah.

The eyes of the world will be on Israel next week as Pope John Paul II begins a pilgrimage to the Holy Land March 20-26. He will become only the second pope to visit Israel—Pope Paul VI traveled there in 1964.

The pope would like to use his pilgrimage to encourage Christians, Jews and

Muslims to work toward a path of reconciliation, but that message is threatened to be drowned out by the bitter political and religious tensions that divide the people of the Holy Land.

Although Israeli officials plan to give John Paul II a warm welcome and have recognized his strong stance against anti-Semitism around the world, many Orthodox Jewish leaders have been critical of the pope's planned visit.

The Vatican became embroiled in a diplomatic controversy following the signing Feb. 15 of a Vatican-Palestinian accord declaring any unilateral decisions or actions altering the status of Jerusalem as "morally and legally unacceptable." The accord also called for an internationally guaranteed statute to protect religious rights in Jerusalem, which Israel has rejected.

Israeli officials criticized the accord, saying it gives political support to the Palestinians' push for statehood and their claim to part of Jerusalem at a difficult

time in the tense peace negotiations between Israeli and Palestinian leaders.

Israel and the Palestinians both claim Jerusalem as their capital.

Christians in Israel, who are a small minority, can only sit on the sidelines and hope that whatever the outcome, religious freedom will prevail and access to holy sites will continue.

The fate of the walled Old City in

See ISRAEL, page 11



A stone carving along the Via Dolorosa in the Old City in Jerusalem marks the third Station of the Cross, where Jesus falls for the first time.

Gov. O'Bannon approves study of state death penalty

By Mary Ann Wyand

Archbishop Daniel M. Buechlein said March 10 he is pleased that Indiana Gov. Frank O'Bannon has authorized a state commission to study the death penalty.

The archbishop said Gov. O'Bannon's decision to conduct an in-depth study of the law and procedures regarding the death penalty in Indiana is "a step in the right direction."

The governor's "activation of the Indiana Criminal Law Study Commission of 1997 is certainly a step in the right direction," Archbishop Buechlein said. "However, the central question remains: Does the state have to take a human life in order to protect its citizens? We Catholics believe that it does not."

The archbishop said Pope John Paul II has pointed out that "the cases in which the execution of an offender is an absolute necessity 'are very rare, if not practically nonexistent.'"

"We hold that all life—even that of a murderer—is sacred and should only be taken when there is no other way to protect others," Archbishop Buechlein said. "In capital cases, a sentence of life imprisonment without the possibility of parole is the appropriate punishment."

In a March 9 letter, Gov. O'Bannon asked State Sen. William E. Alexa (D-Dist. 5) of Valparaiso, chair of the Indiana Criminal Law Study Commission, to have the commission evaluate "Indiana's death penalty law and procedures this year in light of the problems that have surfaced in other states, and the fact that there doesn't

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Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the

Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

March 26

St. Joseph Church
Terre Haute, 7 p.m.

May 10

St. Mary Church, Richmond
7 p.m.

Aug. 15

Our Lady of Perpetual Help Church
New Albany, 7 p.m.

Nov. 1

St. Paul Catholic Center
Bloomington, 7 p.m.

Nov. 4

St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

March 22

SS. Peter and Paul Cathedral
Indianapolis, 2 p.m.

April 9

St. Anthony of Padua Church
Clarksville, 2 p.m.

May 31

St. Andrew Church,
Richmond, 2 p.m.

Aug. 13

St. Ann Church, Terre Haute
2 p.m.

Oct. 22

St. Charles Borromeo Church
Bloomington, 3 p.m.

Nov. 19

St. Joseph Church, St. Leon, 2 p.m.



Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

Official Appointments

Effective immediately

Rev. William G. Munshower, pastor of St. Thomas Aquinas, Indianapolis, reappointed to a second term.

Rev. Augustine Doo Wan Kim, to associate pastor at St. Lawrence, Indianapolis with special ministry to the Korean Community from the Diocese of Pusan, Korea. †

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

STUDY

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appear to have been an in-depth review since the current law was adopted in 1977."

The governor also listed six questions for the commission to investigate:

- Are there safeguards in place to ensure that persons who are innocent of the murder are not convicted?
- Are the special rules requiring trained counsel working to ensure that the attorneys trying capital cases are qualified?
- Are the review procedures in place in Indiana and the federal courts resulting in

a full and fair review of death penalty cases?

- Is the death penalty being imposed in a race-neutral manner?
- How does the cost of a death penalty case compare to the cost of a case where the charge and conviction is life without parole?
- Are there any changes in the death penalty law that Indiana should consider?

M. Desmond Ryan, executive director of the Indiana Catholic Conference, said the ICC board, comprised of Indiana's six bishops and five lay members, wrote a letter to the governor on Dec. 4 requesting a moratorium on state executions and a detailed study of capital punishment.

Ryan said Gov. O'Bannon responded to the ICC letter in late February, and at that time they talked about the death penalty dur-

ing a half-hour meeting at the Statehouse.

"The governor impressed upon me the difficulty he had in proceeding with the execution of Mr. [D. H.] Fleenor in early December," Ryan said. "That indicated to me that this is a very important issue for the governor. At that meeting, Gov. O'Bannon asked Bob Small, his assistant for public safety, to initiate a study of capital punishment to be done by the Indiana Criminal Law Study Commission, which the governor formed in 1997."

Ryan said the Indiana Catholic Conference is "pleased with the governor's quick response to the ICC appeal and hopeful that the study will provide information to the legislature that will assist in eventually passing a law to abolish capital punishment in Indiana and replace it with life imprisonment

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May 20, 2000Fr. Joe Brown, <i>St. Lawrence</i>
June 17, 2000Open

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9:00	Prayerful March to Clinic
9:30	Rosary at Abortion Clinic
10:00	Return March to Church
10:30	Benediction



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FORGIVE

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mutually condemned one another and fought against one another."

He prayed that the recognition of sins against unity would facilitate the reconciliation and reunion of Christians.

- Against the Jewish people, introduced by Cardinal Edward I. Cassidy, president of the Commission for Religious Relations with Jews.

The cardinal prayed that Christians "will acknowledge the sins committed by not a few of their number" against Jews in the past 2,000 years.

Committing the Church before God to "genuine brotherhood" with the Jews, the pope said that "we are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer."

- Against "love, peace, the rights of peoples, and respect for cultures and religions," introduced by Archbishop Stephen Fumio Hamao, president of the Pontifical Council for Migrants and Travelers.

The archbishop cited enmity toward society's weakest members, "such as immigrants and Gypsies."

The pope said Christians have often yielded "to a mentality of power, they have violated the rights of ethnic groups

and peoples and shown contempt for their cultures and religious traditions."

- Against the dignity of women and the unity of the human race. Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue, introduced the petition, saying women "are all too often humiliated and marginalized."

In his prayer, the pope said that at times "the equality of your sons and daughters has not been acknowledged, and Christians have been guilty of attitudes of rejection and exclusion, consenting to acts of discrimination on the basis of racial and ethnic differences."

- Against fundamental human rights, introduced by Archbishop François Xavier Nguyen Van Thuan, president of the Pontifical Council for Justice and Peace.

The archbishop highlighted sins against the "most defenseless, the unborn killed in their mother's womb or even exploited for experimental purposes by those who abuse the promise of biotechnology and distort the aims of science."

The pope prayed for forgiveness "for all those who have committed acts of injustice by trusting in wealth and power and showing contempt for the 'little ones.'"

At the conclusion of the apology liturgy, the pope embraced and kissed the crucifix, in front of which the Vatican officials had lit seven oil lamps on a gold candelabrum.

A main purpose in recognizing the faults of past Christians, the pope said in his homily, was "to reawaken our consciences to the (moral) compromises of the present, opening the path of conversion to each" person.

"Faced with atheism, religious indifference, secularism, ethical relativism, violations of the right to life, disinterest toward the poverty of many countries, we cannot but ask ourselves what our own responsibilities are," the pope said.

Although the Church must implore God's forgiveness for the sins of its members, the Church only condemns actions, not individuals, the pope said.

The request for forgiveness does not entail "a judgment of the subjective responsibility of those who have preceded us: that belongs to God alone, who—unlike us human beings—is able to probe mind and heart," he said during the Angelus prayer in St. Peter's Square.

But because the Church is a communion of believers spanning time and space, modern Christians, though personally culpable only for their own sins, in some way "bear the burden of the faults and errors of those who have gone before us," he said.

In addition to asking forgiveness, the Church's purification of memory involves extending forgiveness to those who have wronged the Church, the pope said.

"Uncountable times in the course of history, Christians have suffered injustice, oppression, persecutions because of their faith," he said.

The Church "feels itself committed to purifying (its) memory of those sorrowful actions of every sentiment of rancor or revenge," he said.

"Forgiven and ready to forgive, Christians enter the third millennium as the most credible witnesses of hope," the pope said.

"Never again contradictions to charity in the service of truth; never again gestures against the communion of the



Pope John Paul II embraces the crucifix during a liturgy in which he asked forgiveness for past and present sins of Christians.

Church; never again offenses against any people whatsoever; never again recourse to the logic of violence; never again discrimination, exclusion, oppression, contempt for the poor and the least," he said.

Vatican officials emphasized the religious nature of the "request for forgiveness," setting it apart from similar apologies by governments or businesses.

"The confession of sins made by the pope is addressed to God, who alone can forgive sins, but it is also made before men, from whom the responsibilities of Christians cannot be hidden," said Bishop Piero Marini, who organizes papal liturgies. †

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without parole."

With this study, he said, the state is "moving in the right direction."

Ryan said the Indiana Catholic Conference had hoped results of the commission's study could be used to overturn the death penalty in Indiana during the next legislative session, but the study probably will not be completed by that time.

"The abolishment of capital punishment has been the number one priority of

the Indiana Catholic Conference board for the past two legislative sessions," Ryan said, "and it will continue to be a top priority for the future. We are very hopeful that an objective study will display numerous problems with the state taking the life of a person in our name."

In late January, Illinois Gov. George Ryan imposed a moratorium on the death penalty in that state, halting executions in the wake of investigations proving that innocent people had been sent to death row and executed. †

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Editorial

Death penalty study is step in right direction

Last week, Indiana Gov. Frank O'Bannon announced that he has asked a state commission to review Indiana's death penalty law and procedures.

The Indiana Criminal Law Study Commission, which was formed in 1997 but has not met in more than a year, will look at safeguards in the law and procedures that are designed to prevent the conviction and execution of innocent people, will examine the rules presently in place to see that they ensure that attorneys handling capital offense cases are trained and qualified, will study state and federal review procedures to see if they ensure a thorough review of death penalty cases, and will compare the cost of death penalty cases and those that call for life imprisonment without parole.

The governor also asked the commission to investigate whether the death penalty is being imposed in a racially neutral manner and if any changes to the law should be considered.

The commission study comes in the wake of mounting pressure at both the state and federal levels to abolish the death penalty.

In December of last year, the Indiana Catholic Conference (ICC), the public policy arm of the Catholic Church in Indiana, called on the governor to declare a moratorium on capital punishment in Indiana and to initiate a study of the state's criminal justice system.

Signed by the 11-member ICC board of directors—the six bishops of Indiana and the five lay representatives of the five dioceses in the state—the statement asked Gov. O'Bannon to declare a moratorium on the death penalty in the spirit of the Church's Jubilee Year, which calls for reconciliation and social justice.

The ICC board asked for the establishment of a study commission that would determine if death penalty cases are being administered fairly and impartially, if the risk of innocent persons being executed is being minimized, if racial or economic discrimination exist in the system, and if mentally retarded citizens are being executed contrary to present state law.

The results of the study, the ICC board suggested, should be given to the Indiana General Assembly in 2001 so that it can determine whether capital punishment

should continue in our state.

We are pleased with Gov. O'Bannon's action last week, which will at least set the wheels in motion regarding the study commission. However, the absence of a moratorium is a disappointment.

The head of the commission, state Sen. William Alexa, said that the study group would not begin its work until early this summer and that the review would take about one year. The commission's report, then, would come too late for the 2001 session of the General Assembly, which is a "long session." Since it is doubtful that such a controversial issue could or would be handled by the legislature during its short session in 2002, any action on the study commission's findings will probably not occur until the legislature meets in early 2003. It would be horrifying if any of the 38 prisoners currently on death row are executed during the next two years while the state is studying the question. We would hope that if a prisoner on death row is scheduled for execution during the study period, the Indiana Supreme Court would prevent such a tragedy with a stay of execution.

While the commission will look at safeguards, rules, procedures, cost and the role of race in the death penalty controversy, for Catholics, the reason for abolishing the death penalty boils down to this: We believe that because all human life is sacred, capital punishment cannot be justified when there are other means to keep someone from doing evil and to exact appropriate punishment.

Pope John Paul II has reminded us that in cases of capital offenses, the offender may be executed only in cases of absolute necessity, that is, only when it would be otherwise impossible to defend society. And the pope teaches that, in this day and age, such cases of absolute necessity where society cannot be defended in any other way are "very rare if not practically nonexistent" (*Evangelium Vitae*, #56).

As we have said in this space before, for many people—including many Catholics—this is a difficult teaching. But it is one that is right and that must be embraced. †

— William R. Bruns

Seeking the Face of the Lord

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



Turn away from sin, believe the Good News

During the last couple of weeks, we have been "electing" hundreds of catechumens and candidates to receive the sacraments of baptism, confirmation and the Eucharist at the solemn Easter Vigil. The Rite of Election in the cathedral encourages us in our faith!

The season of Lent offers an opportunity for all of us to recall that when we are claimed by Christ in baptism, we accept his call to turn away from sin and believe the Good News. Christ showed us the way. It is not easy, and we don't do it on our own.

Each year on the First Sunday of Lent, we hear about three challenging temptations of Christ after he was baptized and led by the Holy Spirit to pray in the desert. He was tempted while he was on retreat in preparation for his mission of teaching and healing. The three temptations of Christ are typical of the temptations that confront those of us whom he claims in baptism.

During his 40 days of prayer, Jesus was fasting and so, of course, he was hungry. Aware of Christ's divine power, Satan suggested: "You know, you could turn these desert stones to fresh loaves of bread."

Our human appetites are good, important and strong—we wouldn't live without them. Yet, when they become the central preoccupations of our journey in life, they cause us to become self-centered. "Me-first" is not the way of the Good News of Christ. Like Jesus, we face the temptation to materialism and selfishness. Do things—my possessions—own me? Is satisfying my needs and wants the preoccupation of my day-to-day life? What about my spiritual needs? What about my need to give to others?

The second temptation of Jesus while on retreat was about power. On a high desert mountain in Palestine, Satan said to Jesus: "Look out at the world as far as you can see. It will be yours, all that power and glory! Just worship me."

The temptation to power is common. And the cost? To put ourselves in the place of God. There is only God who is all powerful, and it is not us. And our God chose the way of service and love, not power and dominance.

There's another part to this temptation: Do we worship the *true*

God? Do you remember the story in *Gulliver's Travels* when the tiny Lilliputians discovered the giant Gulliver who had been shipwrecked? They had him tied to the ground as they climbed all over him to investigate what kind of giant this could be. They found this thing that sounded like a waterfall. It was Gulliver's watch, his time-piece. They weren't sure, maybe it was some kind of engine or maybe it was Gulliver's god. They decided it was his god because he consulted it so often!

Who or what god preoccupies us? We are likely to worship who or what preoccupies our minds and hearts.

Then Satan led Jesus to Jerusalem and took him up to the parapet of the Temple. "If you are the Son of God, throw yourself down. ... Let's see if the angels will save you as Scripture says."

Jesus said: "You must not put the Lord your God to the test."

Over and over again on the journey of life our faith in God is tested. Does God even know who I am? Why do bad things happen to good people? Or, I don't need to pray—my work is my prayer. I'm too busy or too tired to go to church. Or, why go if I don't get anything out of it? I'd rather play golf.

Jesus was put to the test by Satan, so we should not be surprised that we are and will be put to the test. After he was tested in the desert, Jesus began his ministry with this call to *each of us*: "Turn away from sin and believe the Good News."

And then, after he redeemed us from sin and death by dying for us, he gave us the Church to help us. He entrusted the Scriptures, God's Word of revelation, to the Church. And he gave the Church the sacraments to help us, over and over again, to turn away from sin and to believe the Good News. Jesus gave us the Church as the guardian of his Word and his sacraments so that when we are tested as he was, we have the help we need to say no to Satan.

The sacraments of the Church are our lifeline to God's kingdom. Without them we are not likely to embrace the way of the Good News. The grace of Lent is our opportunity once more to turn away from the challenges of Satan and to choose the way of Christ. †

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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Buscando la Cara del Señor

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



Rechacen el pecado, crean en las Buenas Nuevas

Durante las últimas dos semanas, hemos "elegido" a cientos de catecúmenos y candidatos para recibir los sacramentos del bautismo, la confirmación y la Eucaristía en la solemne Vigilia de Pascua. ¡El Rito de Elección en la catedral nos anima en nuestra fe!

La estación de la Cuaresma nos ofrece la oportunidad de recordar que cuando Jesucristo nos reclama por el bautismo, aceptamos su llamada a rechazar el pecado y a creer en las Buenas Nuevas. Jesucristo nos enseñó el camino. No es fácil y no lo podemos seguir por nuestra cuenta.

Cada año en el primer domingo de la Cuaresma, oímos hablar de las tres desafiantes tentaciones de Cristo después de que se lo bautizó y el Espíritu Santo lo llevó al desierto para orar. Fue tentado mientras estaba en retiro en preparación para su misión de enseñar y curar. Las tres tentaciones de Cristo son típicas de las tentaciones que se nos plantean a aquellos de nosotros que Él reclama por el bautismo.

Durante sus 40 días de oración, Jesús no comió y por lo tanto al final sintió hambre. Siendo consciente del poder divino de Cristo, Satanás sugirió: "Si eres Hijo de Dios, ordena que estas piedras se conviertan en pan".

Nuestros apetitos humanos son buenos, importantes y fuertes—sin ellos no podríamos vivir. No obstante, cuando este aspecto toma el centro de nuestras preocupaciones en nuestro viaje por la vida, nos convierten en egocéntricos. "Yo primero" no es el camino de las Buenas Nuevas de Cristo. Como Jesús, afrontamos la tentación de materialismo y egoísmo. ¿Me poseen mis bienes? ¿Es la satisfacción de mis necesidades y deseos la preocupación de mi vida cotidiana? ¿Y qué de mis necesidades espirituales? ¿Y qué de mis necesidades de dar a los demás?

La segunda tentación de Jesús mientras estuvo en retiro trató acerca del poder. En un monte alto del desierto en Palestina, el diablo dijo a Jesús: "Mira hasta lo que puedas ver. ¡Te daré todo esto si te arrodillas y me adoras!"

La tentación del poder es común. ¿Y el costo de esto? Imaginarnos en el lugar de Dios. Sólo Dios es todopoderoso, no nosotros. Y Dios optó por el camino del servicio y el amor, no el del poder y la dominación.

Hay otra parte a esta tentación: ¿Adoramos al verdadero Dios? ¿Recuerda la historia de *Los viajes de*

Gulliver cuando los pequeños Liliputienses descubrieron que naufragó el gigante Gulliver? Lo han atado al suelo mientras se trepaban arriba y debajo de él para investigar que clase de gigante éste podría ser. Encontraron una cosa que sonó como cataratas. (Fue el reloj de Gulliver.) No estaban seguros, quizá fuera algún tipo de motor o quizá fuera el dios de Gulliver. ¡Decidieron que fue su dios ya que lo consultó a él con tanta frecuencia!

¿Quién o cuál dios nos preocupa? Es probable que adoremos a lo que nos preocupa en nuestras mentes y corazones.

Luego el diablo llevó a Jesús a Jerusalén y lo puso en la parte más alta de la muralla del Templo. "Si eres Hijo de Dios, tírate de aquí abajo... A ver si los ángeles te salvarán según la Escritura".

Jesús dijo: "No tentarás al Señor tu Dios".

Repetidas veces en el viaje de la vida nuestra fe en Dios es puesta a prueba. ¿Dios sabe quien soy yo? ¿Por qué suceden malas cosas a buenas personas? O, no necesito orar porque mi trabajo es mi oración. Estoy demasiado ocupado o cansado para ir a la iglesia. O, Si no saco nada de provecho, ¿para qué ir? Preferiría jugar golf.

Jesús fue puesto a prueba por Satanás, así que no deberíamos ser sorprendidos de que somos y seremos puestos a prueba. Tras su prueba en el desierto, Jesús inició su ministerio con una llamada a *cada uno de nosotros*: "Rechacen el pecado y crean en las Buenas Nuevas".

Luego, después de que nos redimió del pecado y la muerte muriendo por nosotros, nos dio la Iglesia para ayudarnos. Confío en las Sagradas Escrituras, las Palabras de Dios sobre la revelación a la Iglesia. Y dio a la Iglesia los sacramentos para ayudarnos, repetidas veces, a rechazar el pecado y creer en las Buenas Nuevas. Jesús nos dio la Iglesia como el guardián de su Palabra y sus sacramentos para que seamos puestos a prueba como le pasó, tenemos la ayuda que necesitamos para rechazar a Satanás.

Los sacramentos de la Iglesia son nuestro cordón umbilical al reino de Dios. Sin ellos no estamos dispuestos a abrazar el camino de las Buenas Nuevas. La gracia de la Cuaresma es nuestra oportunidad una vez más para rechazar los desafíos de Satanás y de elegir el camino de Cristo. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo 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 una vida religiosa.

Letters to the Editor

Article was a 'travesty'

The caption and the body of the article by Mary Ann Wyand concerning the execution of the pen pal of Sister Mary Gloria Gallagher was a travesty. The caption should have read "Nun mourns" execution of pen pal, and the death of his victim and her family."

The body of the article should have addressed the devastation of the elderly victim and her family in more than a one sentence paragraph near the end of the article.

Hopefully, if not already, the executed's pen pal will have been in contact with the victim's family expressing as much concern for them as her pen pal, while offering up prayers for both. We must not overlook the fact that the murder of their loved one could be as much as a death sentence to their spirit as it was to the life of the accused.

David Rinck, W. Harrison

Forgive but don't forget

Although the Church must stay out of politics, the parishioners cannot and must not (editorial, *The Criterion*, March 10).

I was raised a Democrat, but started to vote Republican in 1980 with Reagan. The social agenda of the GOP has always been troubling, but I found common

ground in the respect for all human life. It was an uneasy fit, but I always managed to make it work.

That is until recently. First, the GOP leadership in the U.S. House of Representatives rejected the bipartisan recommendation of what was to be the first Catholic House chaplain in American history for no apparent reason other than the fact he was a priest. Now, George W. Bush has belatedly apologized for his visit to an openly anti-Catholic institution where his message to them was, and I quote, "I share your values."

These are values that I do not share, and quite frankly frighten me.

Our people have been persecuted for centuries for their beliefs. The history of Catholics in America is a story of a people banding together to overcome incredible hardships and challenges, and to improve the society all around us. This is a trait of Catholics that has become increasingly scarce as we have become more readily accepted into society. But this is a trait that we cannot forget as we are faced with new threats and renewed persecution.

Christ taught us that we should forgive, and I have forgiven these transgressions. But I don't think we should all forget them this November.

Bob Thompson, Indianapolis

Holy Angels Parish grateful for generosity of archdiocesan Catholics, leadership of Archbishop Buechlein

On behalf of our entire Church family I want to thank all Catholics of the archdiocese who donated to the Legacy of Hope capital campaign. We at Holy Angels will be eternally grateful to all of you for your generosity and the confidence you have placed in the abilities of Archbishop Buechlein and the leaders of the archdiocese to use your gifts wisely and in union with God's holy will, as they best discern it.

For over 10 years, we held fast to our dream of a new school. In 1988, our leaders recognized the inevitable and made the decision to build. The old school was beyond redemption. The roof leaked in many places; our children had become adept at knowing where to place the buckets when it started raining. The bricks were falling out of the walls; the re-glazing lasted only a few years. These were but a few of our problems. We knew that if we were to continue our ministry of education to inner-city children in the near northwest community, it would have to mean a new and/or different school building.

"Different" was explored without success. No buildings in the community showed any promise. And yet a new school building seemed a total impossibility; and even more so, when discussion turned to closing Holy Angels and consolidating with St. Rita's.

But as our old folk say, "Our God

makes a way out of no way." Just when we were at the end of our rope, so to speak—just when it looked like the old building could not take another year of children romping up and down her staircase, God revealed his marvelous plan for fulfilling our dream through the work and strategic planning of our archbishop and his team of advisors. When God's people work together, as happened here with the whole Church of our archdiocese, his power is made manifest in us. For one more time, the words of St. Paul ring loud and true: "With God all things are possible."

Now our children have their new school. Now we have extra rooms during the day for other parish activities. At this time we are hosting a daily adult ed program, sponsored and supported by IPS.

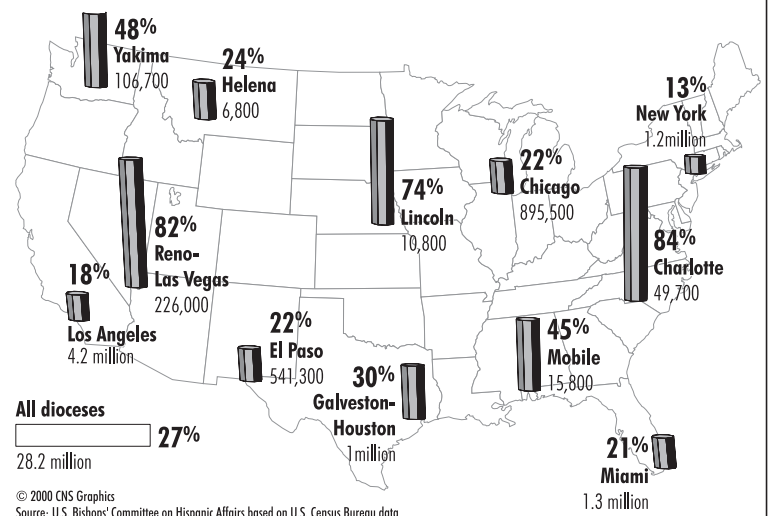
We no longer have to go hunting for a place to hold our parish activities. We can have them "at home." Every day is like a miracle, as we look at our beautiful new school and parish center and ponder God's wonderful goodness and power.

With hearts full of gratitude, we pray that God will bless you and yours with his love and peace.

Rev. Clarence R. Waldon, Pastor
H. Vincent Harrington, Pastoral Council Chair
Holy Angels Parish, Indianapolis

Hispanic Population Growth

Percent of increase 1990-1996 and 1996 Hispanic population for select U.S. dioceses



© 2000 CNS Graphics
Source: U.S. Bishops' Committee on Hispanic Affairs based on U.S. Census Bureau data

Check It Out . . .

Mary, Queen of Peace Parish in Danville will host a **marriage enrichment program** from 7-8:30 p.m. on March 21. For more information, call 317-745-4284.

The Sisters of Providence of Saint-Mary-of-the Woods invite **women who are interested in religious life** to join them for a vocation discernment retreat March 31-April 2 at the Sisters of Providence motherhouse at Saint Mary-of-the-Woods. The weekend retreat is for women ages 18-42 who are seeking quiet time for prayer and reflection to contemplate the direction God may be leading them. The retreat is free. For more information, e-mail Sister Bernice Kuper at bkuper@spsmw.org or call 800-860-1840, ext. 124.

St. Francis Hospital and Health Centers' Hospice Office will sponsor a **bereavement support group** for any adult who has experienced the death of a loved one. The meetings will take place on April 11, 18 and 25 and May 2, 9, 16

and 23 and will be held in afternoon sessions from 3-4:30 p.m. and in evening sessions from 6:30-8 p.m. Registration is required. Call 317-865-2092.

The Carmelite Monastery, 2500 Cold Spring Road, in Indianapolis, will offer a second session of a **Millennial Novena** to celebrate the spiritual life and contributions of women on March 23 from 7-7:45 p.m. Mary of Magdala and the "Fire of the Spirit" will be the focus of this session of the novena. For more information, call 317-253-1051.

The Lenten penance services for St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell will be held at 7 p.m. on March 22 at St. Mary Parish in Mitchell.

The Sisters of St. Francis at Oldenburg will host an annual Lenten Lecture Series on March 16, 23 and 30. Lectures will be held from 2-3:30 p.m. in

the convent community room and will be repeated from 7-8:30 p.m. in Olivia Hall. The cost is \$20. For more information, call Oldenburg Franciscan Sister Helen Eckrich at 812-934-2475.

Saint Meinrad Archabbey Library, in St. Meinrad, will feature an **exhibit of hand-painted tableware and pottery** from Studio Maiolica through March 26. For more information, call 812-357-6501.

The Marian College Department of Nursing is offering **free information sessions concerning parish nursing**. The sessions will be held at Stokely Mansion on the campus of Marian College in Indianapolis. Session dates and times are March 25, 9:30-11:30 a.m.; May 10, 6:30-8:30 p.m.; and July 1, 9:30-11:30 a.m. For more information, call 317-955-6132.

The archdiocesan Catholic Social Services Crisis Office needs volunteers to interview walk-in clients and explore problem-solving alternatives. Volunteers are also needed to help clients in the clothing room. For more information, call Marge Hittle or Patty Colbert at 317-236-1556.

The Catholic Social Services Christmas Store in Indianapolis needs volunteers to sew Christmas stockings to be given to children who visit the store during Advent this year. Materials are provided. To volunteer, call Marge Hittle or Patty Colbert at 317-236-1556.

Our Lady of Lourdes Dinner Theater group will present the musical comedy **"Nonsense"** on March 24, 25 and 26. Tickets are \$20 for the 6:30 p.m. Friday and Saturday dinner shows and \$8 for the 1:30 p.m. Sunday matinee. To make reservations, call 317-356-7291.

St. Gabriel the Archangel Parish in Indianapolis is hosting a **Lenten Education/Faith Formation Series** each Friday during Lent. The sessions will be held from 7:45-9 p.m. For more information, call 317-291-7014.

"The Virtues of Life after 50," a **women's Lenten retreat**, will be held March 24-26 at Fatima Retreat House in Indianapolis. The fee is \$110. For more information, call 317-545-7681.

A **silent retreat** for women and men, focusing on the Eucharist will be held April 7-9 at Fatima Retreat House in Indianapolis. The schedule includes morning and evening prayer as well as exposition of the Blessed Sacrament. The fee is \$110 for an individual and \$180 for a married couple. For more information, call 317-545-7681.

Archbishop Daniel M. Buechlein will lead a Lenten Day of Reflection at Fatima Retreat House on March 27. For more information, call 317-545-7681.

Lenten Days of Prayer and Reconciliation will be held at Mount St. Francis Retreat Center in southern Indiana on March 29 and April 12. Each day will begin at 9 a.m. and conclude around 3 p.m. The days will include two conferences, liturgy and time for private prayer and confessions. Participants are asked to bring a brown bag lunch. For more information, call 812-923-8817.

"Open the Door to Christ—Let the Walls Come Down," a **retreat for women**, will be held March 24-26 at Mount St. Francis Retreat Center in southern Indiana. The fee is \$95 per person. For more information, call 812-923-8817. †

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Perseverance is the key to spiritual growth

By Sheila Garcia

As I ride the Metro to work in Washington, D.C., signs of spirituality surround me—an older woman studies her well-worn, pocket-sized Bible, a married man fingers his rosary, a young adult pores over a spiritual classic.

People often use their morning commutes to reflect on the upcoming day and how they will encounter God in the workplace.

These ordinary people—office workers, laborers, students—understand that God calls all of us to holiness.

I find that people who take spirituality seriously, although outwardly diverse, exhibit certain common characteristics.

First, they realize that we become holy through ordinary events in life.

They find God in housework, exasperating children and difficult co-workers as well as in prayer and devotions.

Catholics have taken to heart Vatican Council II's teaching that "the forms and tasks of life are many, but holiness is one" (*Lumen Gentium*, #41).

Ten years ago, a friend had become frustrated with her headstrong 10-year-old son and hoped he would change soon.

A wise spiritual friend suggested that perhaps her path to holiness lay precisely in dealing with the challenges presented by her son. That advice gave her a whole new perspective.

Looking back, she sees how coping with her son challenged her to grow in patient endurance. Gradually she came to a deeper understanding of God's own merciful love for us all.

Second, people who take spirituality seriously make it a priority.

Their daily choices reflect their com-

mitment to grow spiritually. They forego television in favor of spiritual reading or devote a Saturday morning to helping out at the local food bank.

Third, because spiritual growth never proceeds smoothly, perseverance is key.

Becoming holy is a lifetime job; we are always a work in progress. So spiritual people usually have routines to help them grow in their relationship with God.

For many people, that means setting aside a fixed time for daily prayer and meditation. This fixed time is always a helpful practice, especially in times of turmoil or spiritual dryness when we are less inclined to approach God in prayer. The ability to fall back on prayer routines ensures that our spiritual lives can develop even in times of distress.

Fourth, some people make daily Mass a priority.

St. Matthew's Cathedral in downtown Washington is filled with men and women who regularly attend noon Mass.

The specific practices that we adopt will depend on our circumstances.

Kay, a guidance counselor, takes a half-hour to pray when she arrives home in the late afternoon.

Bill says a decade of the rosary before falling asleep at night.

A businessman asks for God's guidance before making a telephone call or meeting a visitor.

Some young mothers retreat into the bathroom to pray because it is the only place where they can remain undisturbed for a few minutes!

However, we do not become holy in isolation.

Another characteristic of spiritual people is their connection to the Church and, within the Church, to smaller faith communities: the "domestic church" of

them, then ask the Spirit to bring to mind what you need to recall.

3. Praise God, even when a matter is difficult.

4. Remember that God is merciful. Ask forgiveness for your failings.

Whenever I am tempted to think that God is not listening, I think again, then remember his love and faithfulness.

(Carole Norris Greene is an associate editor of Faith Alive! and CNS columns.) †



God calls people to holiness. People become holy through ordinary events in life, but also must make faith a priority and share faith with others.

the family, the parish, faith-sharing groups, lay movements.

These faith communities both challenge and support us. Community members can hold each other accountable for following through on the commitment to spiritual growth.

Members of one men's spirituality group decided to reorder their priorities in order to spend more time with their families. Now, at biweekly meetings, each man describes the concrete steps he is taking to reach this goal. The men affirm each other's progress and often suggest additional ideas.

The community can also help those who are attempting to discern God's will in their lives. One 57-year-old man had grappled with the possibility of taking early retirement from a secure but dissatisfying job. He discussed his dilemma with a small group of spiritual friends who knew him well.

The friends suggested that God might be opening up new opportunities in his life. They offered ongoing support and encouragement as he left his job and became an activist for low-income housing.

Communities help us become less focused on ourselves and more respon-

sive to the needs and concerns of others—another characteristic of the spiritual person.

At the end of his life, Cardinal Joseph Bernardin of Chicago discovered a new ministry: reaching out to people who, like himself, had been diagnosed with cancer and other serious illnesses.

In his book *The Gift of Peace*, he wrote about corresponding with cancer patients, visiting them and compiling a prayer list with more than 700 names.

Finally, spiritual people often radiate an inner peace.

Like all of us, they can recite a litany of troubles, but they retain their single-hearted focus on God.

The conviction that nothing can separate us from God's love yields a serenity that flows out to others around us.

Who takes spirituality seriously? More people than we might imagine: cardinals and cab drivers; young fathers and aging grandmothers; teachers and students.

All people are called to share intimately in God's life and love.

(Sheila Garcia is assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Remember to praise God in prayer

By Carole Norris Greene

To pray effectively, give back to God his own words, spiritual friends told me in conversations over the years.

I never forgot their counsel.

My friends had stressed that:

1. You can't pray with God's words if you haven't put them in you!

Reading the Bible and seeking explanations of what you don't understand are essential to growing spiritually.

2. Don't memorize lines. Meditate on

Discussion Point

Prayer helps solve life challenges

This Week's Question

What prayer do you rely upon? Why?

"A prayer that has particular spiritual value to me ... is as follows: 'I shall pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do, let me do it now ..., for I shall not pass this way again.'" (Jeanne C. Enteman, Washington, N.J.)

"I rely upon the Serenity Prayer, basically because I have two teen-agers. It helps me to focus. The key line for me is the plea for wisdom, that I might know the difference between the things I can and cannot change." (Louise Barone, West Greenwich, R.I.)

"I rely upon the Our Father because it explains the

way Christ wants us to be. It's his wish and my interpretation of how everybody is supposed to treat everybody else." (Denise White, Epping, N.H.)

"For me, it is the hour I spend in the chapel ... every Sunday night. I sit there and feel that I can communicate well with the Lord at that time. It is a time that I can bring the challenges of the parish before God and ask for guidance." (Father James McGough, Gulfport, Miss.)

Lend Us Your Voice

An upcoming edition asks: Tell of the ministry in prisons and jails conducted in your diocese.

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



CNS photo

From the Editor Emeritus/John F. Fink

Top events of second millennium: Church reforms

(Sixth in a series)

It's usually called the Counter-Reformation since it attempted to reverse the effects of the Protestant Reformation, but it's more accurate to say that it was reformation from inside the Church. It was one of the top 10 events in the Church during the second millennium.



It began in 1534 when Pope Paul III was elected. He realized the gravity of the corruption in the Church and started a thorough cleansing. He stopped the immoderate granting of indulgences in return for money, prohibited arbitrary sentences of excommunication, and appointed cardinals known for their piety and ability. (However, he also made two of his grandsons cardinals at ages 14 and 16.)

He also appointed a commission to study the question of Church reform. On March 9, 1537, the group made its report. It said, in effect, that much of what Martin Luther had been saying was

true, and it gave the pope a blueprint for reform. Armed with this report, Pope Paul announced that he would convoke a general council—the Council of Trent.

But before the council began, he did something else that proved to be extremely important: He approved the constitutions of the Society of Jesus (Jesuits) in 1540. The Jesuits were founded by St. Ignatius of Loyola. They played a prominent role in the Counter-Reformation.

The Council of Trent lasted for 18 years (1545-1563), but was in session for only a bit more than three years. One pope during that time, Paul IV, vehemently opposed reform and the council. It was mainly because of the efforts of St. Charles Borromeo that the council finally succeeded. However, by the time it was over, 46 years had elapsed since Luther wrote his theses of protest.

However belatedly, the Council of Trent issued a great number of decrees concerning doctrine and initiated many badly needed reforms. Each of the council's decrees was a response to Luther and other Protestant reformers.

It wasn't only the Council of Trent, though, that brought about a renewal in the Church and put an end to some of the worst abuses in the Church's history. It was also the efforts of St. Pope Pius V in implementing the council's decisions from 1566 to 1572. It can also be noted that the popes since the Council of Trent have had much better moral characters than did many of those in the centuries immediately before the council.

Although not all of them were actively involved in the reform of the Church, the 16th century produced some of the Church's greatest saints. I've already mentioned Ignatius of Loyola, Charles Borromeo and Pius V. Other saints of the 16th century were Thomas More, John Fisher, Francis Xavier, Francis Borgia, Aloysius Gonzaga, Robert Bellarmine, Philip Neri, Peter Canisius, Teresa of Ávila, John of the Cross, Lawrence of Brindisi, Benedict the Moor, Jerome Emiliani, Cajetan, John of God, Francis de Sales, Paul Miki and companions, Rose of Lima and Martin de Porres. It almost forms a litany of the saints. †

Cornucopia/Cynthia Dewes

When the good news comes true

Sometimes we swear off watching Tom Brokaw or reading the newspaper, just because they deliver such depressing news. Even though they try to include little upbeat stories among the dross to make us feel good, it doesn't always work.



Thus, we gloom around thinking the world is full of baby abusers and overwhelming greed, hopelessness and hate. All the great (wo)men are dead, and we don't feel too well ourselves.

Then, as suddenly as sunlight pops from behind a cloud, someone or something reminds us that God is still in charge. We're freed once again to be cheerful and optimistic about our human race (both kinds). Such a thing has come to light in my neighborhood over the past couple of years.

Last October, as I was driving past a small farm, I noticed one of those shredded wheat-biscuit haystacks in the front yard. What appeared to be a man's bluejeaned legs and booted feet were sticking

out of it, as though the man had been propelled headfirst into the hay by some powerful unknown force.

It was so amusing that I looked forward to seeing it each time I passed. One day, the farmer and his little boy were at their mailbox when I came by, so I stopped to tell them how much we appreciated their funny Halloween decoration.

The young man looked pleased. He gestured toward the boy and said, "Tommy, here, was kind of worried when he first saw it, and he asked me if one of my friends had come to visit and got stuck somehow." He grinned. The little boy grinned shyly, too.

I've watched what goes on at this little farm over the years, and it's heartwarming. First, a new doublewide trailer and a small pole barn went up on the property, then a front porch appeared on the house and the barn was painted a cheerful red.

After a year, a playpen appeared in the front yard on warm days, guarded by a dog straight out of Pet Central Casting. There are always decorations according to the season: the house strung with colored lights at Christmas, or the spindly little front-yard tree hung with plastic

Easter eggs in spring. The American flag is displayed, and a concrete block sign reveals the name of the home's proud owners.

Once in a while I see the mom hanging wash on the line or throwing a stick for the dog. She and the dad sometimes play tag outside with the little preschooler, who has a miniature tractor he rides around the yard. They've planted shrubs neatly across the front of the house, and flowers are peeking up.

For some reason, this ongoing domestic agrarian drama enchants me. I'm reminded by it that amorality and false expectations and hubris have not entirely overwhelmed the human race. I see that the American Dream continues to be dreamed by the young, and that it still proves rewarding for them.

I see the display of patience, wholesome values and a good-humored outlook on life that will lead to a better future for this little family and for all of us who live in this world. It's enough to keep me going for quite a while.

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

Faithful Lines/Shirley Vogler Meister

Faith by numbers: old-time religion

A non-Catholic, non-church-affiliated friend wondered why people visit patients in hospitals or go to funerals. She couldn't recall any time she did either. Her background is very different from mine. So, I explained how, as a child, I learned early about the works of mercy. As guidelines to human behavior,



they are strong and worthy adjuncts to the Ten Commandments.

I then shared with her the seven corporal works of mercy and the seven spiritual works of mercy I so diligently memorized during Catholic grade school days. The corporal are: feed the hungry, give drink to the thirsty, clothe the naked, harbor the stranger, visit those in prison, visit the sick and bury the dead. The spiritual are: instruct the ignorant, counsel the doubtful, admonish the sinner, bear wrongs patiently, forgive injuries, comfort the sorrowful and pray for the living and the dead.

However, I confess I couldn't recall every one of them instantly. So, I located my handy-dandy Catholic Doctrine Deck of Playing Cards, which has come to my rescue many times since the late '80s. I received them from Jesuit Father William Armstrong of Tacoma, Wash., who came up with the idea for the cards after informally talking with Catholic students from grades three through high school who couldn't name the Ten Commandments.

Besides including in the cards these

Early memorization of the catechism has served me well.

God-given laws, the Jesuit priest presented what I learned as a child: three infused virtues, four cardinal virtues, 15 mysteries of the rosary, six precepts of the Church, seven sacraments, eight beatitudes and many other numbered lessons, prayers and facts. My searches for Father Armstrong in the last few years have been futile, and it pains me not to be able to tell him how

useful his cards have been. Perhaps they're both still around, only I don't know where.

What I do know is how early memorization of the catechism has served me well. It's much more difficult to research the same information in the new *Catechism of the Catholic Church*. Of course, education methods change with the times, but I wonder if I were to ask a group of students to recite the Ten Commandments, could they?

As a Jewish youth, Jesus studied the Talmud, which contains 613 laws governing Judaic ethical and ritual behavior, with the first 10 being the commandments. At the age of 12, Jesus' parents thought him lost, later finding him in the Temple "sitting in the midst of the teachers, listening to them and asking them questions. And all ... were amazed at his understanding and answers ... and Jesus advanced in wisdom." (See Lk 2:41-52.)

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

Journey of Faith/Fr. John Buckel

The beloved

(Second in a series on the Gospel of John)

"Who was that masked man?" This question was asked each week as the Lone Ranger rode off into the sunset at the end of each television episode.



The Gospel of John also has a "masked figure" of sorts whose identity likewise remains somewhat of a mystery.

As do most television shows, the fourth Gospel contains a wide variety of characters. The hope of every writer is that each person who views their respective work can identify with at least one of the characters.

John's Gospel contains a wide range of "characters" from all walks of life that have one-on-one conversations with Jesus. Different levels of faith are manifested by these characters after having personal encounters with Jesus.

As strange as it may seem, the fourth evangelist does not identify all of the characters in his Gospel by name. Even some of his main characters are left anonymous. The author probably did not identify these individuals in order to make it easier for Christians to identify with at least one of these unnamed characters.

More than any other figure in the fourth Gospel (outside of Christ), the "disciple whom Jesus loved" plays a key role. This person is the only character that is identified in view of Jesus' relationship with this one instead of by name.

The beloved disciple must have been an extraordinary individual. This person was only one of a select few whom it was specifically stated that Jesus loved. Moreover, the beloved disciple occupied the seat of the guest of honor, namely, the place next to Jesus. Most notable of all, during the meal he laid his head on the breast of Jesus. This person was also given privileged information at the Last Supper. One stands in awe of this individ-

The "disciple whom Jesus loved" plays a key role.

ual's intimate relationship with the Lord.

The beloved disciple is at the side of Jesus at some of the most important times in his life, that is, at the Last Supper, at his crucifixion and after the resurrection.

How is one to identify the beloved disciple? That person is you! It is John's intention that all Christians identify themselves with the disciple whom Jesus loved. The passages that are concerned with the beloved disciple are meant to inform us of the identity of a Christian.

In other words, every Christian is special in the eyes of Christ and intimately loved by him. In effect, every time Christians "dine" with Jesus at the celebration of the Eucharist, they are as close to Jesus as the beloved disciple was at the Last Supper when he laid his head on the bosom of Jesus.

If in fact, John intended us to identify with the disciple whom Jesus loved, then he has, in a manner of speaking, put us in the heart of the Gospel. It is as if we are with Jesus at the Last Supper, at the Crucifixion and after the Resurrection.

In a similar fashion, it is our belief that Jesus will be with us every time that we celebrate the Eucharist, he will be by our side at the hour of our death and raise us from the dead on the last day.

(Father John Buckel, associate professor of Scripture at Saint Meinrad School of Theology, is a priest of the Archdiocese of Indianapolis and a regular columnist for The Criterion.) †

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 19, 2000

- Genesis 22:1-2, 9, 10-13, 15-18
- Romans 8:31b-34
- Mark 9:2-10

As was the case last week, the Book of Genesis again provides the first reading.



This weekend, another famous biblical figure, Abraham, is featured in the first reading. Regarded as the founder of the Hebrew people as an ethnic and religious unit, Abraham lived centuries before Jesus.

He actually was a person, not a myth or fictional character.

The story about Abraham given in this week's reading is about his son, Isaac, and is a familiar story. To prove his love and fidelity, God asks Abraham to sacrifice his son, Isaac, in an act of worship. Abraham moves to obey and Isaac submits, but in the end, God reverses the command. Abraham has proven his love and faithfulness, and Isaac's life is spared.

Human sacrifice carries for us the taint of barbarism. Nothing could be more distant from the way in which we live or from Christianity itself. With this context, the story has something of a repulsive quality.

It is important, however, not to overlook the positive message in the story.

First, this Scripture makes clear that God is supreme. He is almighty. He is the creator.

Throughout the Bible, Abraham is presented as if he were a collective figure for the People of God. Here, in a sense, he so appears. God is in communication with him. Abraham has access to God. Abraham recognizes God. Abraham must do all that this recognition implies. He must love God above all things, even more than his beloved son.

Sparing Isaac has its message. Human sacrifice at the time was not uncommon. The societies surrounding God's people all practiced it. This passage from the Bible repudiates the practice.

Nevertheless, God is due all worship and glorification. Offering the ram is fitting. It is not that the animal is killed. Death brings no glory in itself. Rather, through the act of ritual slaying, the life of the ram is offered to its source, its creator, Almighty God.

Finally, God is just, but also compassionate.

St. Paul's Epistle to the Romans provides the second reading.

The reading is very much in the mainstream of the message of Romans. In this great work of Christian revelation, Paul reassures his audience. God stands with them. They belong to Christ. It was a reassurance certainly needed as the Roman culture, and then Roman law, stood ominously against Christianity.

As the last reading this weekend, the Church presents St. Mark's Gospel.

It also is a familiar story. Jesus takes three of the apostles—Peter, James and John—to the summit of a high mountain. There they see a spectacular sight. Moses and Elijah stand on either side of the Lord.

The Lord appears as the source of brilliant light. His clothes are brighter than any fabric, no matter how bleached, could be. Overhead a cloud appears, and from the cloud the voice of God proclaims Jesus to be the Messiah, the Son of God.

The imagery is not new. Light always was used in the Scriptures to reveal the presence of God. Nothing is as disconcerting as darkness; nothing as reassuring as light. Light bespeaks life.

Last week, also in the Book of Genesis, God revealed hope and life to Noah through the clouds. As clouds parted, light appeared.

Reflection

Lent has been underway for 11 days. For those earnest in its observance, fasting and more purposeful prayer are the order of the day. In a very real sense, Lent resembles the Christian life. Life with virtue in the midst of the world can be quite demanding and seemingly bleak.

With all this in mind, the Church reassures us with the Transfiguration. Jesus is God. Jesus is the Lord of life. The world over which God reigns, the world of heaven, is a reality completely different from that of earthly existence. It is marvelous in its glory and brilliance.

This world awaits all those who are true and loyal in their Christian commitment.

Relying upon the imagery of light, the Church reminds us that the object of our lives is to be with Jesus in the eternal world of heaven. After our earthly existence, whatever darkness and coldness are involved, we will be with the Lord in heaven, fully able to see the brilliance of God.

At the end of Lent, if we are sincere in observing Lent, the brilliance of Easter awaits us. Symbolizing this glory will be the great Easter candle around which such moving and beautiful ceremonies will revolve during the Easter Vigil. †

Daily Readings

Monday, March 20

Joseph, husband of the Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a
or Luke 2:41-51a

Tuesday, March 21

Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday, March 22

Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 23

Turibius de Mogrovejo, bishop
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 24

Genesis 37:3-4, 12-13a, 17b-28
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 25

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

Sunday, March 26

Third Sunday of Lent
Exodus 20:1-17
or Exodus 20:1-3, 7-8, 12-17
Psalm 19:8-11
1 Corinthians 1:22-25
John 2:13-25

Question Corner/Fr. John Dietzen

Canon law defines the validity of sacraments

Regarding a question on baptism in an earlier column, you seem to indicate that if the water is poured rightly and the proper words invoking the Trinity are said, the sacrament would be valid.



We have been told that the baptism of an infant is not lawful unless there is a well-founded hope that the infant will be brought up in the Catholic faith. This supposedly is canon law.

How then can the baptism you speak of be valid? (Missouri)

Yours is only one of numerous letters I've received confusing the meaning of valid and lawful (licit) sacraments. Valid administration of baptism means that the sacrament was truly, authentically ministered and received.

A sacrament may be valid, however, a real sacrament, and still be unlawfully celebrated. It is true that, outside of danger of death, canon law (#868) requires the condition you mention for a licit baptism.

As I explained in the column you quote, the Church has good reasons for saying it is wrong to baptize children in situations where there is no Catholic life going on in the home and no expectation that the parents will give Catholic nurturing to their child. It would not be fair to the child, the parents or the Christian community.

It is wrong and unlawful, therefore, to baptize someone in these circumstances, but not invalid.

The same is true of other sacraments. Several people have written to me who are worried about an "invalid" Mass because a different form of wheat bread was used. By no means does that necessarily make the eucharistic liturgy invalid.

Bread made from wheat alone, in which nothing else has been added in such a quantity that the product can no longer be commonly considered wheat bread, is required for a valid Eucharist. Note the words between the two commas. (See the "Instruction of the Congregation for the Discipline of the Sacraments," 1929.)

The common leavened wheat bread

sold at supermarkets would be illicit but valid for Mass. It has, in fact, been commonly used in some churches outside the Latin rite. By tradition, however, repeated over the centuries (by Pope Pius X, for one, in September 1912), the unleavened bread we are accustomed to at Mass is required for lawful celebration of the Eucharist in the Latin Church.

Similar distinctions apply concerning wine. Mass wine must be made from grapes, but more conditions (concerning mixture with water or other additives) are required for validity than for lawfulness.

To offer one more example, the ordination of priests and bishops may be wrong in certain cases, but still valid. If, for instance, a bishop ordains another man a bishop without proper authorization from the pope, that ordination ceremony is gravely illicit, but still valid; the newly ordained person is truly a bishop. The theology concerning the overall intention of the Christian community, the Church, in these matters brings in other important factors. Keeping these points in mind helps clarify the issues.

Is it against the Catholic religion to file bankruptcy? (Nebraska)

I can't tell you that. I can only offer some important considerations for you to balance out. I congratulate you for thinking of this as a serious moral decision. Too often, it seems, people consider it a purely financial issue and act in ways which do great injustice to others.

As borrowers, we assume responsibility in strict justice to repay others for what we have taken from them. They have a moral right, in what is called commutative justice, to what is due them, and we have a moral duty to compensate them.

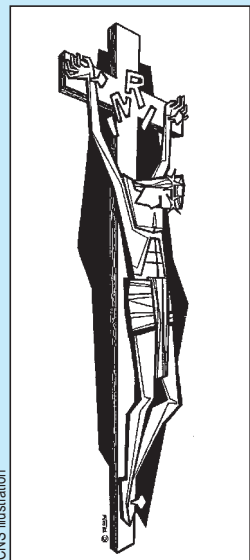
Bankruptcy is one of the circumstances that excuses a person from this kind of obligation. It provides a way to satisfy one's creditors equitably when full satisfaction of all debts is not possible.

When an individual or business declares bankruptcy, state laws control the legal process in detail.

Bankruptcy, when pursued honestly, is a perfectly justifiable procedure, both legally and morally. Before declaring bankruptcy, another obligation is to explore settlements with creditors. †

My Journey to God

The Choice of Mary



The words, alone, she heard: "Receive His Grace!" Her cross, to bear with Him, enhanced her faith. "Rejoice, dear cousin!" Blessed—by choice and place. The Word in flesh—her trust—by which we're saved.

Before The Cross, her cries implored His Will. "Accept!" she heard, "Good maid, obey My Word!" His End at last, for all His Blood was spilled. Risen, our Lord—through her, His Word endured.

The sword and shield unleashed—never laid to rest. New things of death—her signs called us to cease. "Within your time—take heed my heart's distress." "Repent mankind—my choice will grant you peace."

His Life to bear—her choice became her call. All life we share—and woman endures for all.

By Gary D. Vestermark

(Gary Vestermark is a member of Holy Spirit Parish in Fishers, in the Lafayette Diocese.)



The pope's itinerary

March 20
Visit Mount Nebo in Jordan, where Moses died after leading the Israelites out of Egypt, and visit the Jordan River.

March 21
Arrive in Jerusalem late in the day.

March 22
Celebrate Mass in Bethlehem at the Church of the Nativity, which is built upon the site where Jesus was born. The church was built in 325 and is the oldest church in the Holy Land. Visit a Palestinian refugee camp and meet with Palestinian leader Yasser Arafat.

March 23
Celebrate Mass in Cenacle Hall or the Upper Room in Jerusalem, where Jesus and the apostles ate the Last Supper. This is also the site where Jesus appeared to the apostles after his resurrection and where the Holy Spirit descended upon them on Pentecost.
Visit Yad Vashem—Israel's national memorial and museum to the Holocaust.

March 24
Tour holy sites around the Sea of Galilee and celebrate Mass for more than 100,000 young people on the Mount of Beatitudes, where Jesus preached the Sermon on the Mount.
Meet with Israeli Prime Minister Ehud Barak.

March 25
Celebrate Mass in Nazareth at the Basilica of the Annunciation, which is built over the site where Mary received the news that she would give birth to Jesus Christ. The site has been the scene of some violent demonstrations in the past year following demands by a group of Muslims that a mosque be built next to the church.
Return to Jerusalem to pray privately in the Garden of Gethsemane, the scene of Jesus' agony, betrayal and arrest.

March 26
Visit the old city in Jerusalem, including the al-Aqsa Mosque, the Western Wall, and celebrate Mass at the Church of the Holy Sepulchre, which is built upon the site where Jesus was crucified, entombed and resurrected. †

Photos by Greg Otolski



Above, a nun holding a bag of communion hosts stands outside the Chapel of Beatitudes overlooking the Sea of Galilee. This is the site where it is believed Jesus preached the Sermon on the Mount. Pope John Paul II will celebrate Mass at the summit of the mount for an estimated 140,000 people.



At right, some olive trees in the Garden of Gethsemane date back to the time of Jesus. It was in this garden that the Romans arrested Jesus on the morning after the Last Supper.



Above, pilgrims today can sail on the Sea of Galilee just as Jesus did nearly 2,000 years ago. Jesus spent much of his adult life in the towns surrounding this freshwater lake in northern Israel.



At left, the Basilica of the Annunciation in Nazareth is built over the site where Mary received the news that she would give birth to Jesus. This site has been the scene of recent demonstrations because a group of Muslims want to build a mosque next to the church.

Lower left, several men pray at the Western Wall in Jerusalem—the holiest site in the world for Jews. The Western Wall was the retaining wall of the Temple mount compound that remains standing after the Romans destroyed the last Jewish Temple in A.D. 70.

Below, a Greek Orthodox priest stands outside the Tomb of Christ in the Church of the Holy Sepulchre, which is built on the site where it is believed Jesus died, was entombed and was resurrected.



At right, a simple silver star in the grotto beneath the fourth-century Basilica of the Nativity in Bethlehem marks the place where Jesus was born.

ISRAEL

continued from page 1

Jerusalem, which constitutes only 1 percent of modern Jerusalem, is of particular concern, because it is holy to Jews, Muslims and Christians.

Contained in the old city's walls are remnants of the last Jewish temple, the third holiest mosque in Islam, as well as the site where Muslims believe Mohammed ascended to heaven, and the Church of the Holy Sepulchre which is built over the site where Jesus was crucified, entombed and resurrected.

Although the harsh realities of life often get in the way of the spiritual promises the Holy Land offers, John Paul II said recently that people are increasingly fascinated by the Holy Land.

"Modern society, technologically evolved but more in need than ever of values and spiritual reminders, is looking to the Holy Land with renewed interest," the pope said.

Israeli officials hope the pope is right, although their interest has more to do with earthly riches than with spiritual renewal. The Israel Ministry of Tourism expects to ride a wave of increased tourism to the bank this year due to the pope's trip and the Jubilee Year.

About 2.5 million tourists from throughout the world—500,000 from North America—travel to Israel each year, but that number could swell to as many as 4 million this year, said Yehuda Shen, Israel's deputy commissioner of tourism for North America. He said Israel has never attracted the number of Catholic tourists that it had hoped for, but the government expects the pope's trip and the Jubilee Year to bring a record number of Catholics to the country this year.

"We believe once we get Catholics here we will have them hooked," said Tsion Ben-David, director of North American operations for the Israel Ministry of Tourism.

Israeli officials make no apologies for looking out for their country's economic interests when it comes to luring Catholics, because they can offer pilgrims something no other place can—a chance to experience for themselves Jesus' journey from Galilee to Jerusalem.

"This land is not only made holy by everything that's happened here, but it's made holy by all the people who have been coming here for hundreds and hundreds of years to visit these holy sites and to pray," Shen said. "As a pilgrim you know you are taking part in something special, because of all those who have come here before you to do the same."

It's in this nature of a personal spiritual journey that the 79-year-old pope will be making a pilgrimage to the Holy Land. The pope has been planning for a long time a Jubilee Year pilgrimage to visit the roots of the faith.

The pope, who plans to visit religious sites important to Christians, Jews and Muslims, began his Jubilee Year pilgrimage late last month by visiting Mount Sinai in Egypt, where God gave Moses the Ten Commandments.

His Holy Land pilgrimage will continue with a visit March 20 to Mount Nebo in Jordan, where Moses died after leading the Israelites out of captivity on their way to the Promised Land. The pope will visit other sites in Jordan before making his way to Jerusalem the next day to begin a weeklong tour of Israel's holiest sites. †

Israel works to attract more Catholic tourists

By Greg Otolski

JERUSALEM—Israeli tourism officials like to joke about how the last time the Holy Land could count on a steady stream of Catholic visitors was during the Crusades.

Of the 500,000 North Americans who travel to Israel each year, 60 percent are Christians, but only half of those visitors are Catholic. About 214 million Catholics live in North America.

"When it comes to tourism, we have a major problem with our Catholic friends," said Tsion Ben-David, director of North American Operations for the Israel Ministry of Tourism. "We're hoping that Pope John Paul II's trip here will change

that, and that we will begin to see many more Catholics making pilgrimages to Israel."

The pope said that the Jubilee Year would have "two centers"—Rome and the Holy Land. Hundreds of thousands of Catholics from around the world are expected to follow the pope's lead and make a pilgrimage to the Holy Land this year.

"Now is our chance to approach the Catholics," Ben-David said. "We have a great opportunity with the pope coming here to open the door for many Catholics

to Israel. This is a great opportunity for Catholics and Jews and people of all faiths here to learn more about each other."

Ben-David said in the past most of the Israel Ministry of Tourism's \$9 million budget for North America has gone toward attracting Protestants.

"We didn't know how to approach the Catholics," Ben-David said. "Catholics, of course, have always made Rome and other holy sites in Europe as places to make a pilgrimage. Evangelicals, on the other hand, have had more of a tradition of coming to the

Holy Land."

Ben-David said the Israeli government is focusing more on attracting Catholics. Tourism officials have been meeting with priests and diocesan leaders across the country to help arrange pilgrimages and have started special programs to give priests incentives to lead tours to Israel.

For example, under one program priests pays \$900 to visit to come to Israel for a week to 10 days. He is given a tour of the holy sites by a tour guide and learns about how he can arrange a pilgrimage for his parish. It typically costs about \$3,000 including airfare for one person to visit Israel from the United States for 10 days.

Ben-David said if a priest brings a tour

group back within a year he is refunded the \$900, and depending on the number of people he brings back with him his travel costs are paid for.

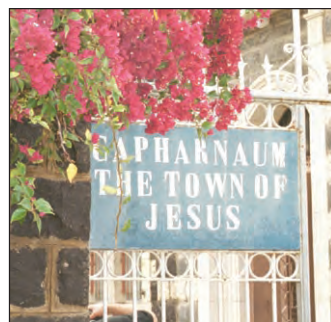
Also, many of the tour agencies that the Israel Ministry of Tourism works with offer reduced or free travel for priests leading pilgrimages to Israel.

With 213 million Catholics in North America, Ben-David said Israel sees a huge market that has gone virtually untapped.

He said tourism is a major part of Israel's economy and generates about \$4 billion annually.

"I think Catholics in North America can expect to see a stronger effort on our part to tell them about Israel," Ben-David said.

"Maybe we'll never replace Rome as the top place that Catholics want to visit, but we have much to offer. Israel is the home of Jesus. This is where Christianity began, he said." †



Capernaum



Yad Vashem (Holocaust museum)

Coming next week

- Coverage of the pope's pilgrimage to the Holy Land
- A look at Catholic Relief Services projects in Israel

The Active List

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

March 17
SS. Francis and Clare Parish, 5901 Olive Branch Rd., **Greenwood**. "How Do We Pray the Scriptures?" Bob Siefker, Lenten meal, 6:30 p.m. Information: 317-859-4673.

March 18
Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization pizza party, 4 p.m. Information: 317-784-4207.

March 19
St. Louis Parish, 13 St. Louis Pl., **Batesville**. Groundbreaking rite for \$2.5 million expansion project, after 11 a.m. Mass, Franciscan Father William Farris. Information: 812-934-3204.

March 23
St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. Lenten Scripture discussion following Mass, 12:45-1:30 p.m. Information: 317-635-2021.

◆ ◆ ◆
Carmelite Monastery, 2500 Cold Spring Rd., **Indianapolis**. Millennial Novena, 7-7:45 p.m. Information: 317-253-1051.

March 23-24
St. Patrick School, 1807 Poplar St., **Terre Haute**. "Snow White," play, 7 p.m., \$3 adults and \$2 children. Information: 812-232-2157.

March 24
St. Anthony Parish Center, 379 N. Warman Ave., **Indianapolis**. All Saints School fish fry, 5:30-7:30 p.m. Information: 317-636-3739.

March 24-26
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Life after 50," retreat for women. Information: 317-545-7681.

March 24-31
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. *Lectio Divina* intensive retreat. Information: 317-788-7581.

March 25
Good Shepherd Parish, 1109 E. Cameron, **Indianapolis**. "Basics of Liturgical Design in a Newer Church Setting," 9 a.m.-noon, pre-registration required. Information 317-236-1483 or 800-382-9836 ext1483).

March 26
Saint Meinrad Archabbey, Bede Theatre, **St. Meinrad**. String quartet concert, 2:30 p.m., no admission fee. Information: 812-357-6501.

◆ ◆ ◆
Mary's Schoenstatt, **Rexville**. "Jubilee Door and Reconciliation," Father Elmer Burwinkel, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551. Website: c.data.com/~eburwink.

March 27
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Lenten Day of Reflection with Benedictine Archbishop Daniel M. Buechlein. Information: 317-545-7681.

Recurring

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

◆ ◆ ◆
Holy Rosary Church, 520 Stevens St., **Indianapolis**.

Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

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

◆ ◆ ◆
St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

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

◆ ◆ ◆
St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

Mondays

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

Tuesdays

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

◆ ◆ ◆
Holy Name Parish, 89 N. 17th

St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

◆ ◆ ◆
St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

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

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

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

Thursdays

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

◆ ◆ ◆
St. Mary Church, **New Albany**. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

◆ ◆ ◆
St. Patrick Church, Shelby St.,
—See ACTIVE LIST, page 13

Triduum in Honor of SAINT JOSEPH

FINAL SUNDAY!

March 19 at 1:30 p.m.

Holy Rosary Catholic Church

520 Stevens Street, Indianapolis (317) 636-4478



Benediction of the Blessed Sacrament

The Rosary

Litany of St. Joseph

Sermon on Virtues of St. Joseph

Don't forget our annual St. Joseph's Table on Sunday, March 26, from noon until 5 p.m. at Primo Banquet Hall, 2615 National Avenue. Traditional Italian Food & Good Fun!

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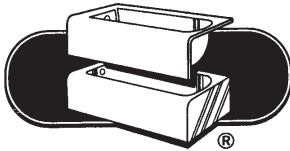
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The Active List, continued from page 12

Salem. Prayer service, 7 p.m.
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St. Malachy Church,
Brownsburg. Liturgy of the
Hours, 7 p.m. Information:
317-852-3195.

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

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

Fridays
Blessed Sacrament Chapel, SS.
Peter and Paul Cathedral, 1347
N. Meridian St., **Indianapolis.**
Adoration of the Blessed
Sacrament, 12:30-7 p.m. fol-
lowed by Benediction and
Stations of the Cross.

♦ ♦ ♦
St. Susanna Church, 1210 E.
Main St., **Plainfield.** Adoration
of the Blessed Sacrament,
8 a.m.-6:30 p.m.

♦ ♦ ♦
St. Lawrence Chapel,
Indianapolis. Adoration of the
Blessed Sacrament, 7 a.m.-
5:30 p.m. Benediction and
Mass.

♦ ♦ ♦
Affiliated Women's Services,
Inc., 2215 Distributors Dr.,
Indianapolis. Pro-life rosary,
10 a.m.

♦ ♦ ♦
St. Joseph Church, 2605 St.
Joe Rd. W., **Sellersburg.**
Eucharistic adoration, one hour
after 8 a.m. Mass.

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

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

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

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

Monthly

First Sundays
St. Paul Church, **Sellersburg.**
Prayer group, 7-8:15 p.m.
Information: 812-246-4555.

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Fatima K of C, 1040 N. Post
Road, **Indianapolis.** Euchre,
1 p.m. Information: 317-638-
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First Mondays
Archbishop O'Meara Catholic
Center, **Indianapolis.** Guardian
Angel Guild board meeting,
9:30 a.m.

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

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

First Fridays
Our Lady of Perpetual Help
Church, 1752 Scheller Lane,
New Albany. Adoration, con-
cluding with confessions at
6 p.m., Benediction at
6:45 p.m.

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

Our Lady of Lourdes Church,
5333 E. Washington St.,
Indianapolis. Exposition of
Blessed Sacrament, prayer ser-
vice, 7:30 p.m.

♦ ♦ ♦
St. Joseph Church, 2605 St.
Joe Rd. W., **Sellersburg.**
Eucharistic adoration after
8 a.m. Mass-noon.

Third Fridays
Blessed Sacrament Chapel, SS.
Peter and Paul Cathedral,
Indianapolis. Mass for *Civitas
Dei*, Catholic business group,
6:30 a.m.; Indianapolis Athletic
Club, breakfast, talk, 7:15-8:30
a.m., \$20. Information: Shawn
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35; or David Gorsage, 317-
875-8281.
♦ ♦ ♦
St. Francis Hall Chapel,
Marian College, 3200 Cold
Spring Rd., **Indianapolis.**
Catholic Charismatic Renewal
of Central Indiana, Mass and
healing service, 7 p.m.

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

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St. Barnabas parishioners surprise pastor on his 68th birthday

By Mary Jungemann

Special to The Criterion

His Irish eyes were smilin' as Father J. Joseph McNally—"Father Mac" to his 7,000 parishioners at St. Barnabas Parish in Indianapolis—was treated to a surprise birthday celebration in his honor on Feb. 29.

Because he only celebrates a "real" birthday every four years, he was teased about still being a "teen-ager."

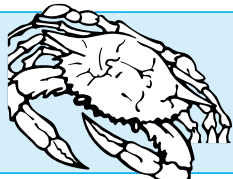
Parishioners pulled out all the stops this Leap Year to share their love and respect for their pastor of 10 years.

The day began with all 600 St. Barnabas School students assembled bright and early outside the rectory to sing "Happy Birthday" to their 68-year-old pastor. The school was decorated with shamrocks, cards and pictures of a boy who grew up to become a priest and was ordained in 1958. Religious education students spent part of the previous two weeks making posters.

Father McNally ate lunch with the students, then prepared for Mass. As he donned vestments in the sacristy, he was surprised to be joined by nine priests, including friends from his days at Saint Meinrad Seminary.

Among the priests concelebrating the liturgy were some of Father McNally's classmates—Father Francis Eckstein, pastor of St. John Parish in Osgood and St. Magdalen Parish in New Marion; Father Patrick Kelly, principal of Cathedral High School in Indianapolis; and Father Harold

The Criterion's Lenten Dining Guide



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Ripperger, pastor of St. Mary Parish in Lanesville.

The founding pastor of St. Barnabas Parish, Father John Sciarra, retired in 1989. He joined the current associate pastor, Father Joseph Villa, for the Mass. Other celebrants were Father William Cleary, now retired; Father Frederick Denison, pastor of St. Bernard Parish in Frenchtown; Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis; and Father John O'Brien, pastor of St. Bridget Parish in Liberty.

Father McNally received a new stole, made by two parishioners and decorated with shamrocks and the Celtic knot. He was nearly at a loss for words, but marveled at "the gift of secrecy." Guests included parishioners from St. Bartholomew Parish in Columbus, his former parish.

That evening at the parish's Sciarra Center, parishioners were invited to snack on green cookies and punch. During the party, Father McNally was treated to an Irish step dance demonstration and was given a photograph album. The biggest surprise was a check from the parish to help him visit Ireland again. He vacationed there once, in 1964.

"How you kept 1,000 children quiet about this is amazing," he said. "It was exciting, completely overwhelming." †



Fathers Donald Schmidlin (from left), John Sciarra, John O'Brien, William Cleary, Patrick Kelly, Joseph Villa, Francis Eckstein, Harold Ripperger and Frederick Denison concelebrate Mass with Father J. Joseph McNally (center) at St. Barnabas Church in Indianapolis on his Leap Year birthday Feb. 29.

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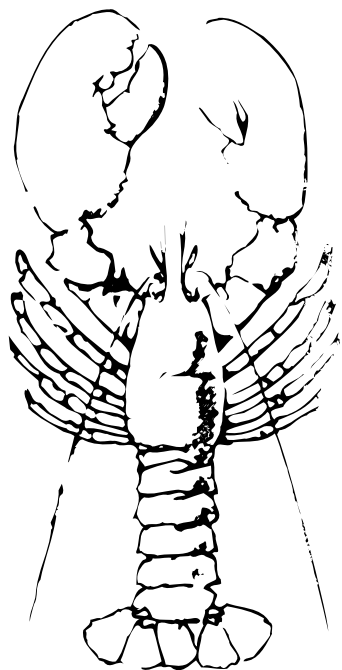
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From the Archives

Priests celebrate 40 years

Members of the 1934 ordination class at Saint Meinrad Seminary gathered on May 24, 1974, at St. Mark Church in Indianapolis to celebrate their 40th anniversaries.

The priests, and their 1974 assignments, were (first row, from left): Father Morand Widolff, St. John, Dover; Msgr. Francis Halsman, of the Indian Mission in Winnebago; Father Joseph Vollmer, St. Mark, Perry County; and Father Thomas Carey, Christ the King, Indianapolis.

(Second row, from left): Father Robert Lehnert, St. Maurice, Decatur County; Father Bernard Strange, St. Francis de Sales, Indianapolis; Msgr. Herman Mootz, former vicar general of the Diocese of Evansville; and Father Joseph Laugel, St. Vincent, Shelbyville.

(Back row, from left): Father Leo Schellenberger, retired pastor of Holy Rosary, Seelyville; Msgr. Thomas Clarke, former chancellor of the Diocese of Evansville; and Father Michael Djubasz, St. Maurice, Napoleon. †




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

ALTHERR, William H., 70, St. Matthew, Indianapolis, Feb. 24. Husband of Darlene (McQuitty) Altherr. Father of Angela Bills, Ruth Rench, Maureen, Kelly, Kerry and Eric Altherr. Brother of Marge Dunn, Joan McNeill, Pat Phillips, Bea Smelser, Clem, John and Kenny Altherr. Grandfather of eight.

ARNOLD, Herbert R., 81, St. Paul, Tell City, Feb. 25. Brother of Virginia Aldridge, Doretha Horlander, Mildred Williams, Alice Wittmer, Carl and Ray Arnold. Uncle of several.

BALTING, Rebecca S., 48, St. Joseph, Shelbyville, Feb. 16. Mother of Heather Gonzales and Kelly Kendall. Daughter of Rosemary (Gallagher) Compton. Sister of Stacey Cowan, Diana Gilles, Robin McIntire and Daniel Compton.

BERGER, Carl John, 78, St. Pius, Troy, Jan. 9. Husband of Mabel Berger. Father of Barbara Schipp, Allen and Leo Berger. Brother of Frances Harpenau, Hildegard Hevner and Raymond Berger.

Grandfather of six. Great-grandfather of one.

BEZY, Theresa (Banet), 85, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 29. Mother of Marilyn Banet, Vickie Bezy, Mary Frances Buckman, Sharon Bowman, Martha Lamb and Patsy Oster. Sister of Dorothy Becht and Katherine Sortet. Grandmother of 19. Great-grandmother of 18.

BOCKHOLD, Joseph Edward, Jr., 48, Sacred Heart of Jesus, Terre Haute, Feb. 25. Husband of Deedira (Young) Bockhold. Son of Wanita (Goddard) Hall and Joseph Edward Bockhold Sr. Brother of Linda Gorrell, Sara Manus, Debby Searcy, Keith and Mike Bockhold.

BOLTZ, Haley Brooke, 3 months, St. Monica, Indianapolis, March 2. Daughter of Janis and Mark Boltz. Sister of Alex and Matthew Boltz.

BUTLER, Charles, 72, St. Mary, Richmond, Feb. 23. Husband of Iola (Monzell) Butler. Father of Clare Case, Rebecca Hamaki, Mary Nicholson, Daniel, Dean and Douglas Butler. Grandfather of 13. Great-grandfather of two.

DAILEY, Mary Therese, 63, Little Flower, Indianapolis, Feb. 27. (Daughter of the late *Criterion* columnist Alice Dailey.) Sister of Thomas Dailey. Aunt of several.

DOERFLEIN, Stella Rita, 76, St. Paul, New Alsace, Feb. 18. Mother of Linda Doerflein.

Sister of Verena Fette, Matilda Nordmeyer, Alice Wuestefeld, Cornelius, Edmund, Walter and Father Frank Eckstein. Grandmother of one.

FELDPAUSCH, Rose L., 77, St. Paul, Tell City, Feb. 9. Mother of Ronald Feldpausch. Grandmother of two.

FOWLER, Esther A., 73, Little Flower, Indianapolis, Feb. 23. Wife of Ellis A. Fowler. Mother of Carol Lukin, Katherine Wood, Ann, Bill, Ellis, John, Joseph and Richard Fowler. Sister of Katherine Bowman, Mary Bucheule and Joseph Turner. Grandmother of 30. Great-grandmother of 32. Great-great-grandmother of one.

GERBER, Carolyn J., 75, St. Michael, Cannelton, Feb. 2. Wife of Charles Gerber. Mother of Chad Gerber. Sister of Charles Hudson. Grandmother of one.

GOSS, Joseph Charles, Jr., 81, Sacred Heart of Jesus, Terre Haute, March 3. Father of Terrie Goss, Carman McKee, Florence Shattuck, Rose Winn, Raymond and Ronald Walker. Grandfather of nine. Great-grandfather of six.

HOLMAN, Hazel, 90, St. Paul, Tell City, Jan. 21. Mother of John and Paul Holman. Sister of Clyde Aders. Grandmother of six. Great-grandmother of 12. Great-great-grandmother of two.

HOLZER, Lorean, 100, St. John, Osgood, Feb. 22. Mother of Rita Cline and Cletus Holzer. Sister of James Jackson. Grandmother of eight. Great-grandmother of 27. Great-great-grandmother of 23.

HOLZHAUSEN, Clyde E.,

79, St. Michael, Greenfield, Feb. 24. Husband of Helen (Burns) Holzhausen. Father of Carol Hunt, Dan, Joe and Lynn Holzhausen. Brother of Eileen Durant. Grandfather of six.

HOWE, Elmer L., 88, St. Paul, Tell City, Feb. 26. Father of Shirley Stanley, Norma Young, Bernard Lahee, Jim and Pat Howe. Brother of Inez Goffinet, Ruth Miller, Eva Peter, Dolly Rogier and Frank Howe. Grandfather of 17. Great-grandfather of 26.

HUNT, Barbara, 85, St. Gabriel, Connorsville, Feb. 28. Mother of Terry Hunt. Sister of Martha Miller, Ruth Anne Robinson and Lois Jean Sheken. Grandmother of six.

LAUCK, Rosalyn M., 80, St. Mark, Indianapolis, Feb. 10. Mother of Peggy Delany, Gary, Richard, George Jr. and Thomas Lauck. Grandmother of 13.

LEWIS, Phyllis A., 61, St. Anthony of Padua, Clarksville, Feb. 24. Wife of Ron Lewis. Mother of Melissa and R. Scott Lewis. Sister of Mary Jane Buerger.

LICH, Mary Katherine, 91, Little Flower, Indianapolis, Feb. 18. Mother of N. Jeanne Covy, J. William and Ronald Lich. Grandmother of 11. Great-grandmother of 16.

LINVILLE, David J., 66, St. Joseph, Shelbyville, Feb. 9. Father of Shelley Snyder.

McKENNA, Helen, 89, St. Gabriel, Connorsville, Feb. 29. Mother of Patricia Gray. Sister of Opal Burt, Bette Butcher, Sally Porter and Doris Singleton. Grandmother of five. Great-grandmother of two.

McKIBBEN, William Joseph, 84, Holy Spirit, Indianapolis,

March 2. Brother of Mary Hittle, Robert McKibben and Patricia Traub.

MILLER, Gabriel L., 84, St. Paul, Tell City, Feb. 21. Father of Cathy Frizzell, Jane Heeke, Betty James, Lisa Newton, Bruce, Charles, Darrell, David and James Miller. Brother of Dorothy Burke. Grandfather of 23. Great-grandfather of 12.

MORAN, Beverly Aileen, 30, Little Flower, Indianapolis, Feb. 22. Wife of Patrick S. Moran. Mother of Roger Chandler and Justin Moran. Sister of Christina Bowles and Andy Williams.

Providence Sister Jeanne Marie DeLisle was 85

Providence Sister Jeanne Marie DeLisle died March 4 in Karcher Hall at Saint Mary-of-the-Woods.

A funeral Mass was celebrated on March 7 in the Church of the Immaculate Conception there.

The former Alfrida Mary DeLisle was born in Vincennes. She entered the congregation of the Sisters of Providence in 1934, professed first vows in 1936 and final vows in 1942.

Sister Jeanne Marie taught at St. Joseph School in Indianapolis, as well as at schools in Fort Wayne, Vincennes and in Illinois, Maryland and Oklahoma.

She is survived by a sister, Selma Keller, and a brother, Richard DeLisle of Indianapolis. †

Benedictine Sister Francine Ackerman was principal, missionary



Ferdinand Benedictine Sister M. Francine Ackerman, who served the archdiocese, died March 9 at the age of 77.

A funeral Mass was celebrated in the Church of the Monastery Immaculate Conception on March 14.

Born Annette Ackerman, she entered the Sisters of St. Benedict at Ferdinand in 1938 from St. Joseph Parish in Sellersburg, made her first profession of vows in 1940 and her final profession in 1943.

Sister Francine taught in schools in Jeffersonville and in the Evansville Diocese, serving as principal of St. Meinrad School from 1971 to 1986. She served at the sisters' mission in Cobán, Guatemala, was subprioress at the Ferdinand monastery, taught at Marian Heights Academy and presented workshops. Most recently, she assisted at Kordes Enrichment Center, the sisters' retreat facility. †



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ACCOUNTANT

The Roman Catholic Archdiocese of Indianapolis is seeking a staff accountant to perform general accounting responsibilities including reconciliations, working with the general ledger and subsidiary ledgers, assisting with the annual audit, and other duties as required.

Requirements include a bachelor's degree in accounting and at least 1-2 years of experience in general or public accounting. Knowledge of a 10 key adding machine, detailed knowledge of Excel, and general knowledge of Word and Access are preferred.

Please send resume and salary history, in confidence, to:
 Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis
 P.O. Box 1410, Indianapolis, IN 46206

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DIRECTOR OF YOUTH MINISTRY

St. Joan of Arc Parish, 900 S. Purdum St., Kokomo, IN 46901, (765) 457-9371, fax (765) 454-7241 or e-mail mhigh@saintjoan.org. 1700-family parish has a full-time position, requiring a strong background working with teens, the ability to lead and provide formation for Youth Ministry teams and to promote the teachings of the Catholic faith. Seeking an enthusiastic, self-assured, spirit-filled individual to work actively with youth aged 12-high school and in support of college age students. Salary commensurate with education/qualifications. Benefits package available. Send or fax resume to Search Committee at above address.

Assistant Superintendent for Instructional Services, Archdiocese of Seattle

Position is responsible for the direction, development, implementation and evaluation of curriculum and administrator/teacher training programs. Collaborates with Archdiocesan Director of Religious Education regarding Christian formation. Oversees accreditation process for 54 elementary schools. Part of five-person professional staff. Send resume and salary requirements to Dr. Harry Purpur, Ed.D. Superintendent of Catholic Schools, 910 Marion St., Seattle, WA 98104-1299, 206-654-4651, harryp@seattlearch.org

Family Life Minister

Family Life Minister: Holy Trinity Parish, a suburban parish of 1,100 families with an elementary school, is seeking a creative person, who, by working collaboratively with a Pastoral Team, can assist families in the development of their faith through worship, prayer, study and service. The responsibilities of this position will include helping families to see the Catholic School as an integral part of the church's mission, drawing families into the liturgical life of the community, and helping people become more comfortable with talking about God and praying together as a family. Experience in curriculum development, program design and service learning is desired. A degree in religious education or related field is required. A competitive salary with benefit package will be given to the successful candidate.

Send resume before April 15th to:

Holy Trinity Parish
 501 Cherrywood Road
 Louisville, KY 40207

Attn: Family Life Minister Search Committee

Program Coordinator

Program Coordinator for Holy Trinity Parish. In collaboration with the Pastoral team, the Program Coordinator is responsible for the planning and implementation of programs related to the Religious Formation/Education needs for the parish. This is a 25 hour week, 12 month position. Applicants should have a B.A. in Religious Studies or a related field and be working towards Archdiocesan Catechist Certification.

Send resume before April 15th to:

Holy Trinity Parish
 501 Cherrywood Road, Louisville, KY 40207
 Attn: Program Coordinator Search Committee

District Manager

District manager and agency opportunities available in the Indianapolis, IN and surrounding area. Check the opportunities of a fraternal insurance company on the move! Up-to-date products, annualized commissions and override and sales incentives.

All replies confidential. Send resume to: The Catholic Knights of America, 3525 Hampton Ave., St. Louis, MO 63139-1980, or call Jay Schenk, 800-844-3728, ext. 24.

SMHS Coaching Openings

Secina Memorial High School is seeking applications to fill head coaching openings in girls' basketball, girls' soccer and cheerleading for the 2000-2001 season. Contact the SMHS Athletic Office with interest.

For more information, contact:
 Scot Mellor, A.D. at 317 356-6377.

Director of Youth Ministry

Vibrant, growing, Catholic community in suburban Indianapolis seeking energetic, charismatic Catholic possessing the desire to work with youth. Candidates should be a good communicator, creative, well organized, and willing to work as part of a team. College degree or related experience preferred. Salary plus benefits. Submit resumes to:

St. Alphonsus Catholic Church
 Attn: P. Gallagher, Pastoral Associate
 1870 W. Oak Street
 Zionsville, IN 46077-1894

or

Email: STALPHONSUSZVILL@Netscape.net

Teaching Positions Available

Our Lady of Grace Catholic School is scheduled to open August of 2000 with grades K-3. The Kindergarten will be full-day Kindergarten. Our Lady of Grace is located in Noblesville, which is one of the fastest growing communities in the state of Indiana and is located north of Indianapolis. This school will eventually expand to eighth grade.

Needs:

- Elementary Teachers for Kindergarten, First, Second, and Third Grades
- Elementary Art Teacher (part-time)
- Elementary Music Teacher (part-time)
- Elementary Physical Education Teacher (part-time)

Benefits:

- Pay scale range is \$20,000 to \$25,000 depending on experience
- Health Insurance Plan for full time employees
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Requirements:

- Appropriately licensed/Certified Elementary School Teachers in the State of Indiana
- Outstanding Educator with High Expectations and Work Ethics
- Person of Faith

Correspondence:

Send cover letter and resume to:

Mrs. Susie E. Bailey, Principal
 Our Lady of Grace Catholic School
 9900 East 191st Street, Noblesville, Indiana 46060
 Phone: 317-770-5660

Deadline: March 23, 2000

News briefs

U.S.

Archbishop predicts food crisis if farm crisis isn't solved

TOPEKA, Kan. (CNS)—America's farm crisis may

become a food crisis if state and federal governments do not halt the decline of family-owned farms, said Archbishop James P. Keleher of Kansas City. "Our (meat) lockers are filled with food and so are our grocery markets," he said. "We don't realize there's a farm crisis. But I'll tell you this; if we don't solve our farm crisis, there will someday be a food crisis." The archbishop was a featured speaker March 8 at the Kansas Farm Rally at the state Capitol, attended by about 200 family farmers, state legislators, clergy, agriculture activists and assorted lobbyists.

Florida officials challenged on death penalty at Red Mass

TALLAHASSEE, Fla. (CNS)—On the eve of Florida's 2000 legislative session, public officials including Gov. Jeb Bush were challenged to consider the evolution of Church teaching on human life—especially on war and capital punishment. "The experience of the 20th century in these areas has resulted basically in a change in Catholic policy," said Father Bryan Hehir, dean of Harvard Divinity School, in a 30-minute homily at the 25th annual Red Mass March 6 at the Co-Cathedral of St. Thomas More in Tallahassee, Florida's capital. He said that when the meaning of modern war became clear in the nuclear age, the Church placed greater restrictions on when the state should use force. "But the shift (on war) is not as dramatic as the shift on capital punishment," he said.

Two-year minimum wage hike has Church support, but veto likely

WASHINGTON (CNS)—A House measure to boost the minimum wage by \$1 over a two-year period has the support of Catholic Charities USA and other Church organizations, but President Clinton said he would veto it because the bill includes business tax cuts. The House approved a two-step \$1 increase in the hourly minimum wage to \$6.15 in a March 9 vote of 282-143. The Senate has approved \$1 wage boost over three years and different tax cuts. Organizations including Catholic Charities that have pushed for the two-year increase instead of the Senate version's three-year increase backed the House action.

WORLD

Vatican official says pope's apology aids missionary efforts

VATICAN CITY (CNS)—Apologizing for the past improper methods of spreading the Gospel strengthens the Church's credibility, said a top Vatican missionary official. "The fact that the Church recognizes its historical responsibility can aid (missionary work) rather than damage it," said Archbishop Marcello Zago, secretary of the Congregation for the Evangelization of Peoples. Archbishop Zago said that some missionaries have been guilty of failure to respect local cultures, especially in Latin America and in Asia. These missionaries acted wrongly, but part of the problem was "the lack of the Church's preparation to open itself to these realities," he told the Vatican's missionary news service, Fides, March 11.

PEOPLE

Bishops stress reconciliation at ecumenical Ash Wednesday service

LOS ANGELES (CNS)—Forgiveness and reconciliation—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historic Ash Wednesday service March 8 at the University of Southern California. Organizers believed the service marked one of the first times that bishops of the Catholic, Lutheran and Episcopal churches had joined in celebration of Ash Wednesday since the Protestant Reformation divided western Christendom nearly 500 years ago. All three presiding bishops—Cardinal Mahony of the Catholic Archdiocese of Los Angeles; Bishop Frederick Borsch of the Episcopal Diocese of Los Angeles; and Bishop Paul Edgerton, head of the Evangelical Lutheran Church of Los Angeles—made a point of noting the importance of Lent as a time for healing and forgiveness.

Pope says late Cardinal Kung showed 'heroic fidelity to Christ'

VATICAN CITY (CNS)—The late Chinese Cardinal Ignatius Kung Pin-mei demonstrated "heroic fidelity to Christ amid persecution and imprisonment," Pope John Paul II said. The cardinal, who was diagnosed with stomach cancer in late February, died in Stamford, Conn., March 12 at the age of 98. He was the Catholic Church's oldest cardinal. Cardinal Kung, considered by the Vatican to be the legitimate bishop of Shanghai until his death, had spent more than 30 years in prison in China for his refusal to renounce his ties with the Vatican and with the pope. †

(These briefs were compiled by Catholic News Service.)

Classified Directory, continued from page 18

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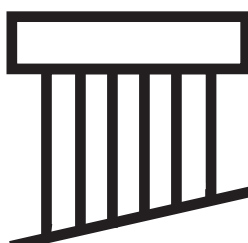
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