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.

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 historical 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...”

Gov. O’Bannon approves study of state death penalty

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.

“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...”

Journeying in Christ’s footsteps

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.

The fate of the walled Old City in Jerusalem marks the third Station of the Cross, where Jesus falls for the first time.

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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 this 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 sites 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.

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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 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.”

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The fate of the walled Old City in Jerusalem marks the third Station of the Cross, where Jesus falls for the first time.
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.

Archishop 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.

STUDY

(continued from page 1)

appear to have been an in-depth review since the commission 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 during 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.” He added, “We are hopeful 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.

See STUDY, page 3

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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 J. Cassidy, president of the Commission for Religious Relations with Jews.
- The cardinal prayed that Christians “will acknowledge the sins committed by 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 “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 inherited the mentality of power, they have inherited the mentality of power...”

“...we are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer.”

The archbishop highlighted sins against “the most defenseless, the unborn...against 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.

The pope said forgiveness “for all those who have committed acts of injustice by trusting in wealth and power and showing contempt for the ‘little ones.’”

“The confession of sins made by 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 in the state taking 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 in the state taking the death penalty in Indiana during the next legislative session, but the study probably will not be completed by that time.”

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“The confess...
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.

This governor’s request makes 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 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 Auker, 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 should be handled by the legislature during its short session in 2002, any action on the study commission’s findings will probably not occur until 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 tragic event with a stay of execution.

While the commission will look at safeguards, rules, procedures, cost and the role in the death penalty con- troy, 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 harming us 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—many Catholics—this is a difficult teaching. But it is one that is right and that must be embraced. †

— William R. Bruns

Death penalty study is step in right direction

D uring the last couple of weeks, we have been “electric” 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 this faith.

The season of Lent offers an opportunity for all of us to recall that when we are claimed by Christ in baptism, we are called 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 your to tell 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.

Where does 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 and to keep us each day—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.”

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.
Artículo: "Fear on the Horizon" 

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 “_“No mourmows” execution_ of pen pal, and the death of the victim and her family.” 

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

However, if not already, the executed pen pal will have been in contact with the victim’s family expressing much concern for them. If he was pen pal, while offering up prayers for both. We must not overlook the fact that the murder of the victim is a much more devastating and 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 be silent. (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 live with it.

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 prove 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 face new threats and renewed persecution. 

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

Bob Thompson, Indianapolis
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 this weekend for any interested in religious life and St. Meinrad Archabbey Library, in St. Meinrad, will feature an exhibit of hand-painted tableware and pottery from Studio Masolica 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 “Numerous” 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 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 7:30-8 p.m. in Olive Hall. The cost is $20. For more information, call Franciscan Sister Helen Eckrich at 812-934-2475.

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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 couple laughs 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 spiritual- ity 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 commi-

ment 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 spiri-
tual 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 rou-
tines 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 prayer 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 guid-
ance before making a telephone call or mailing a letter.

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 “domestichurch” of the family, the parish, faith-sharing groups, lay movements.

These faith communities both chal-
lenge and support us. Community mem-
bers 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 weekely 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 tak-
ing early retirement from a secure but dis-satisfying 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 hous-
ing.

Communities help us become less focused on ourselves and more respon-
sive to the needs and concerns of oth-
ers—another characteristic of the spiri-
tual 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 sepa-
rate 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 inti-
mately in God’s life and love.

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


\section*{Perspectives

\section*{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 to make it easier for Christians to identify with at least one of the characters.

The Gospel of John also has a mass appeal for sorts of sorts whose identity likewise remains somewhat of a mystery.

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

The beloved disciple must have been an extraordinary individual. This person was a friend and follower of Jesus who had not only been accompanied but 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 bosom of Jesus. All persons given privileged information at the Last Supper. One stands in awe of this individual.

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 to Jesus and known to Jesus and loved by him. In effect, every time Christians “dine” with Jesus at the crucifixion, the beloved disciple is referred to as Jesus to 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, wanted to inform us of the identity of a Christian.

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The reading is very much in the mainstream of the message of Romans. In this great work of Christian revelation, Paul reawakens 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 is also 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. Overclouded air appears, and from the cloud the voice of God proclaims Jesus to be the Messiah, the Son of God.

The imagery is strong. 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 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. For all 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 58:8-9, 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
Turbibius de Mogrovejo, bishop
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Question Corner/
Fr. John Dietzen

Canon law defines the validity of sacraments

Q 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 Trinitiy are said, the sacrament would be valid.

A You're only one of numerous letters I've received concerning 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 bring Catholic nurturance 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), the common leavened bread we are accustomed to is accusted 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 (including 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 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)

A 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. It seems, however, it is 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 defaults on its debt, 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.
Israel works to attract more Catholic tourists

By Greg Ochelka

JERUSALEM—Israeli tourism officials like to point out that since the Jewish state declared independence in 1948, about 45 million tourists have visited Israel. About 2.5 million tourists from North America—traveled to Israel each year, but that number could swell to as many as 4.5 million this year, said Yehuda Shen, Israel’s deputy commissioner of tourism.

“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 travel 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 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.

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

“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,” the Pope said.

“Modern society, technologically evolved but more in need of ever-values and spiritual reminders, is looking to the Holy Land with renewed interest,” the Pope said.

“Because we once we got Catholics here, we have momentum,” said Tzion Ben-David, director of North American Affairs for the Israeli Ministry of Tourism.

Catholic officials make no apologies for looking out for their country’s economic interests when it comes to luring Catholics, because they offer pilgrims something other places cannot—a chance to experience for themselves Jesus’ journey from Galilee to Jerusalem.

“This land is not only 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.”

In this summer 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 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 the way to the Promised Land. The pope will visit other sites in Jordan before making his way to Jerusalem to begin a weeklong tour of Israel’s holiest sites.

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

“Contact with the old city’s walls are remnants of the last Jewish temple, the third holiest mosque in Islam, as well as to the site where Muslims believe Mohammad ascended to heaven, and the Church of the Sepulchre which is built over the site where Jesus was crucified, entombed and resurrected,” the Pope said.

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

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Indianapolis, IN 46206 (mail); 317-236-1593 (fax); 1400 N. Meridian St. (hand deliver); P.O. Box 1717; mlkien@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: 317-859-4873.

March 18

Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization pizza party. 5:30-7 p.m., $5 adults and $2 children. Information: 317-635-2021.
The Active List, continued from page 12

Salem. Prayer service, 7 p.m. Christ the King Chapel, 1827 Kesler Blvd. E Dr. Fatima K of C, 3041 N. Post Rd., Indianapolis. Eucharistic adoration, one hour for religious vocations, 5:30-6:30 a.m.

Oh, Holy Guardian Angels Church, 1752 Scheller Lane, New Albany. Adoration, concluding with confessions at 6 p.m.; Benediction at 6:45 p.m.


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


Indianapolis. Mass for Crisis Zevs Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m.; St. Francis Hall Chapel, Marian College, 3280 Cold Spring Rd. Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and healing service, 7 p.m.

St. Francis Hall Chapel, Marian College, 3280 Cold Spring Rd. Indianapolis. Eucharistic adoration, one hour for religious vocations, 5:30-6:30 a.m. Benediction at 6:45 p.m. Fatima K of C, 3041 N. Post Rd., Indianapolis. Eucharistic adoration, one hour after 8 a.m. Mass.

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

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

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

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.

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.

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

Fatima K of C, 3041 N. Post Road, Indianapolis. Eucharist. 1 p.m. Information: 317-638-8416.

First Mondays
Archbishop O’Shea 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.


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

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


Bennett, Mary. Sister of James J. Bennett. Great-grandmother of two.


Position Available
Catholic Secondary School Principal

Our Lady of Grace Catholic School
1402 Southern Avenue, Noblesville, IN 46071

School consists of both an elementary and middle school campus with approximately 360 students. The faculty of 25 teachers is supported by 11 paraprofessionals. The school is part of the Archdiocese of Indianapolis.

Requirements:
- B.A. in Religious Studies or a related field and be working towards Archdiocesan Catechist Certification.
- Knowledge of Excel, and general knowledge of Word and Access.
- Excellent written and oral communication skills.
- Salary commensurate with experience.

Deadline: March 31, 2000
Submit resume, qualifications, and salary expectations by March 31, 2000 to:
Attn: Family Life Minister Search Committee
Our Lady of Grace Monastery, 1402 Southern Avenue, Noblesville, IN 46071

Ssecina 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.

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

SMHS Coaching Openings
Secchina 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 information, contact: Scot Mellor, A.D. at 317 356-6377.
Beach, Florida.
317-823-9880.
FT . MYERS, pool, jacuzzi, 90 min. from St. Pete, FL. 2 BR/2 BA condo, bryan@creative-net.net.

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 wage boosts 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.

Vatican officials say 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 Evangelization of Peoples. Archbishop Zago said that some missionaries have been guilty of refusal to respect local cultures, especially in Latin America and Africa, and that the apology was not halting their activity. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘heroic fidelity to Christ’—themes stressed by Cardinal Roger M. Mahony in his Lenten message—were likewise the themes of a historical Ash Wednesday service. All three presiding bishops—Cardinal Roger M. Mahony in Southern California. Organizers believed the service showed ‘her
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