Pope John Paul II in the Holy Land

By Greg Otolski

MADABA, Jordan (CNS) — Standing on the mountain where Moses glimpsed the Promised Land, Pope John Paul II prayed that peace and justice would come to the modern peoples of the troubled region.

His face lit by the afternoon sun on the heights of Jordan’s Mount Nebo, the pope looked out upon a dramatic biblical landscape stretching from the Dead Sea to Galilee.

“Our gaze directed to Jerusalem, let us lift up our prayer to almighty God for all the peoples living in the lands of the promise: Jews, Muslims and Christians,” the pope said.

“They share the same place of blessing, where the history of salvation has left an indelible trace. Bestow upon all who live here the gift of a true peace, justice and fraternity,” he said.

The ruins of a sixth-century church that commemorates the place of Moses’ death provided a setting for the pope’s stop, about 25 miles southwest of Amman and a few miles from the hill city of Madaba, where thousands of residents cheered as his motorcade passed.

It was the first day of a weeklong visit to holy places in Jordan, Israel and the Palestinian territories. The pope began his jubilee pilgrimage in prayer at the Vatican Feb. 23, since he was unable to visit Iraq, then continued his journey in Egypt, where he visited Mount Sinai and evoked the start of Moses’ mission.

On Mount Nebo, the pope read the biblical account of how Moses led his people for 40 years through the desert before reaching the mountain, where he died before he could enter into the Promised Land. The pope paused before a mosaic cross that marks a possible ancient burial place of the prophet.

A choir of schoolchildren, led by Franciscan fathers, sang.

Keeping the faith alive in the Holy Land

BIR ZIET, West Bank — Working out of this small Palestinian town of 2,500, Father Syad Twal faces the daunting task of keeping the faith alive among the area’s few Catholics.

Father Twal, director of the Latin Patriarchate School, which has 356 students in kindergarten through grade 11, said the Church has always struggled to survive in the Holy Land.

He said he hopes Pope John Paul II’s pilgrimage to the Holy Land this week will spur Catholics in the United States to take more interest in the plight of the Palestinian Christians.

An estimated 106,000 Catholics live in Israel, 2 percent of the country’s 5.8 million people.

“We need the U.S. Church to help and to share more,” Father Twal said.

“We need to start partnerships between parishes here and in the United States, and we need U.S. pilgrims to visit our parishes, not just the holy sites that tourists go to when they come to Israel.”

Life is not easy for Catholics or Muslims who live in the West Bank.

They suffer from travel restrictions within Israel and face other forms of discrimination preventing them from getting housing, building permits, loans to start businesses and full access to basic necessities such as water.

Because much of Israel is desert, water is a precious commodity, and Father Twal said he was able to share this with the pope.

“The pope could see the water, he could feel it,” Father Twal said.

Pope John Paul II prays beside a sculpture on Mount Nebo March 20 in Jordan. Overlooking the Jordan valley, the pope recounted how Moses led his people for 40 years through the desert before reaching the mountain, where he died before he could reach the Promised Land.

Children play in the courtyard of the Latin Patriarchate School in Bir Zeit, Of the 356 children who attend the school, 80 percent are Christian and 20 percent are Muslim.
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 20: 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.

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VATICAN CITY (CNS)—Father Mark Svarczkopf, pastor of St. Lawrence Parish in Indianapolis, has been named director of the Institute for Theological Education at the U.S. bishops’ seminary in Rome—the North American College.

“I was looking for someone who’s happy and committed in his own priesthood, who values ongoing formation, who’s a good administrator and who loves the company of other priests,” said Msgr. Timothy Dolan, rector of the North American College, when the appointment was announced March 13. He added that Father Svarczkopf “fit the bill.”

Father Svarczkopf, 51, was ordained from the North American College in 1974. He will begin his new position Aug. 1. He will be a member of the faculty for the college as well as director of the institute. He will return to the archdiocese after he completes his three-year ministry in Rome.

In addition to his pastoral duties, Father Svarczkopf began teaching full time at the Latin School in Indianapolis in 1976—an archdiocesan high school seminary that closed in 1978. He became moderator for the Catholic Youth Organization in 1978, began 14 years service as archdiocesan chaplain of scouts in 1982 and was dean of the Indianapolis North Deanery for three years during the 1990s.

The Institute for Theological Education was established in 1970 to provide spiritual, theological and pastoral renewal for priests. Twice each year, 38 priests participate in the three-month sabbatical program. Father Svarczkopf succeeds Msgr. Kevin McGarvey, who will remain at the college as vice rector for administration.

(Criterion staff writer Margaret Nelson contributed to this story.)

Father Mark Svarczkopf to head Rome institute


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By William R. Bruns

A rumor is circulating throughout the Archdiocese of Indianapolis that a petition to ban all religious broadcasting is being reviewed by the Federal Communications Commission (FCC). It is a hoax.

According to the FCC, this rumor has been around in various forms since 1975, when Jeremy Lansman and Lorenzo Milam filed a petition asking that the agency consider granting licenses for any new noncommercial FM radio stations.

They felt that religious stations received licenses with much less trouble than they deserved. Their petition, which was given the number RM-2493, was denied on Aug. 1, 1975, because, as the FCC put it, the First Amendment to the U.S. Constitution calls for government agencies “to observe a state of neutrality toward religion, acting neither to promote nor to inhibit religion.”

The agency also explained that it must treat religious and secular organizations alike in determining their eligibility for broadcasting channels.

Soon after the petition was filed, a rumor spread, mostly through religious groups, that Madalyn Murray O’Hair, a widely known atheist, had filed a petition with thousands of signatures supporting RM-2493. There was no truth to this rumor either.

One of the latest versions of the rumor says that the petition seeks to ban the popular television series “Touched by an Angel” as well as all other religious broadcasting.

According to the FCC’s Web site at www.fcc.gov, the agency has “received and responded to millions of inquiries about these rumors.” In 1990, The Los Angeles Times estimated that 5 million letters were received in 1976 alone. In total, it is estimated that more than 23 million letters on this topic have been received by the FCC.

Sue Hertzel, director of communications for the archdiocese, advised, “If you are approached by a friend or member of your parish and given copies of the notice about this ‘ban’ or asked to sign a petition opposing the ban, please explain to them that this is a hoax and that there is no truth in the rumor.”
Forgive us our trespasses as we forgive those who trespass against us.

Pope John Paul II issued a public apology on the First Sunday of Lent to those whom officials of the Catholic Church have wronged through the centuries. This was not the first time the pope has apologized. In fact, it seems safe to say that no one has asked for forgiveness as often as he has. More than two years ago, Liguori Accattoli, the author of a book titled When a Pope Asks Forgiveness, counted 94 separate times when the pope acknowledged that humans in an official capacity in the Church did something that was wrong. In 25 of those cases, he asked for forgiveness, Accattoli said at the time. The pope has continued to ask for forgiveness during the past two years.

Asking for forgiveness for wrongs committed, and the willingness to grant forgiveness to those who have hurt us, have both always been essential elements of religious practice—for Christians, certainly, but also for members of all other major religions. But both are also very hard to do. The nature of forgiveness is to seek to see beyond. If this is true at the personal level, think how much more difficult is it at the societal level. However, recognizing that there can be no peace without forgiveness and reconciliation, for at least six years now we have been seeing individuals and groups who had been enemies asking for and granting forgiveness. Besides the pope, here are a few other examples:

Former South African President Nelson Mandela forgave the white society that imprisoned him for 27 years, even inviting his white jailer to his inauguration in 1994.

In the same country, Anglican Archbishop Desmond Tutu chaired the Truth and Reconciliation Commission that managed to avert racial revenge after power was transferred from the white minority to the black majority. The commission demanded that violators of human rights during the apartheid era tell the truth about what they did, but then they were forgiven. Confession first, then forgiveness.

That said, Archbishop Tutu now co-chairs, along with former President Jimmy Carter, an organization called A Campaign for Forgiveness Research. Among other things, this group is fund-raising efforts to bring together the people of Rwanda, where Hutus and Tutsis engaged in genocidal warfare in 1994.

In January, Elie Wiesel, perhaps the most renowned of the Holocaust sur- vivors, suggested to the German parlia- ment that today’s German leadership “ask the Jewish people to forgive Germany” for the crimes committed dur- ing Adolph Hitler’s time. Germany was already taking steps toward recon- ciliation when Wiesel spoke by dedicating a large site in Berlin for a “Memorial to the Murdered Jews of Europe.”

The Washington-based Center for Strategic and International Studies has been sponsoring seminars to allow Catholics, Orthodox Christians and Muslims of Croatia, Serbia and Bosnia to seek forgiveness for past offences. It now plans to extend these seminars to the people of Kosovo.

In Latin America, the Catholic Church had a special Mass for former political prisoners to seek forgiveness and reconciliation after the violence that took place there.

In Northern Ireland, both Catholic and Protestant leaders have tried to apologize for violence of the past. However, bitter feelings are still so high there among some of the people that these efforts haven’t yet been successful.

In the Middle East, too, efforts toward reconciliation between Jews and Arabs have so far been only partially successful. Neither side yet seems willing to seek forgiveness for its part in the strife there.

This year, as part of the Church’s Jubilee Year observances, the U.S. bish- ops have urged us to “ask forgiveness of those you have hurt.”

Unfortunately, generations have grown up with hatred toward, or at least a bias against, other people simply because of who they are. Those con- flicts have existed throughout the world, as the examples of forgiveness listed above demonstrate. Perhaps our out and forgiveness is not always pos- sible because hatred is so ingrained, but reconciliation and a renunciation of revenge is essential for peace. It’s encouraging that, with the pope’s lead- ership, this seems to be happening much more during recent years.

—John F. Pink

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Buscando la Cara del Señor

San José, Abuelito Buechlein e Papá

E n el día de San José pienso en mi abuelito Buechlein y mi papá. (Puesto que el 19 de marzo cayo en domingo este año, celebramos la solemnidad el lunes pasado.) El nombre de mi abuelito era José, y para mí él me dio una idea de cómo fue San José. Abuelito fue un hombre fuerte y callado. A mi oído, por lo menos, hablaba muy poco inglés. Parecía que le era más fácil hablar en alemán. Después de las grandes comidas el domingo me sentaba a sus pies mientras hablaban con los adultos en alemán. Me enseñó que en alemán lo suficiente para saber que fue sabio y amable. Fue justo con relación a sus opiniones de otras perso- nas. Creía que un hombre de su familia alababa todo pedazito del trabajo duro. Nuestro papá tomó su ejemplo al fuego con mis hijos. Yo era novicio benedictino cuando mi abuelito sufrió un ataque. Mi abuelito observó que no lo vi moverse y yo lo llevé hacia el cuarto de enfermo. Agradecí mucho que el reverendo novicio me autorizara para que visitara a abuelito en el hospital en Jásper. Aunque no pudo hablar, miró en sus ojos y observó que estaba sereno y en paz. Me sentí molestoso, pero le di gracias por un buen abuelito. Se murió poco después. Luego no olvidé anecdote en la persona estable de la familia. San José es uno de mis santos favoritos y sigue así desde mi niñez. Se puso el nombre de este santo a mi iglesia de bautismo. Abuelito Joseph y mi papá me dieron el ejem- plo de lo que significa serle fiel a la Biblia. En 1950, 71 percent of Catholics went to Mass weekly. By 1968, the attendance rate leveled off at 51-53 percent between 1973 and 1975. Although the attendance rate was only 55 percent weekly) by the frequency of Mass attendance (43 percent expected and Catholics were required to go to Communion on a weekly basis. DePaul University economist William Sander also has been steeped for Catholics than Protestants. (First in a series of three columns on Catholics and the Eucharist)
Attention, Sacred Heart High School Alumni! Marian College history professor James J. Divita is writing a history of Sacred Heart Parish in Indianapolis. He is looking for historical materials on Sacred Heart School. He has located yearbooks from 1927, 1929, 1957-1960 and 1962. If you own a missing volume and are willing to let him borrow it, call him at Marian College at 317-955-6228.

Awards/Grants

State Rep. Mike Murphy, R-Indianapolis, recently presented a $50,000 check from the state's Build Indiana Fund to Joe Hollowell, president of Roncalli High School in Indianapolis, and Indianapolis Parks project manager Jim Parham, for the construction of tennis courts at Roncalli. It is a joint project between the high school and the Indianapolis Parks Foundation. †

Cardinal Ritter High School senior Katie Beyer, a member of St. Michael the Archangel Parish in Indianapolis, has been honored for exemplary volunteer service with a state-level certificate of excellence from the 2000 Prudential Spirit of Community Awards. Presented annually by the Prudential Insurance Company in partnership with the National Association of Secondary School Principals, the award honor teen-agers for outstanding community service. Katie serves the Church as a eucharistic minister and a member of the Archdiocesan Youth Council. She also was a student reporter for “Connect,” The Criterion Youth Supplement, published earlier this month. At Cardinal Ritter, Katie is a member of the Student Ambassadors group, Junier Exchange Club, National Honor Society and Foreign Language Club. †

The Conventual Franciscans are offering a vocation retreat for single men, ages 20-40, who are interested in finding out more about priesthood and brotherhood in the Catholic Church. This is an opportunity to experience the fraternity, prayer life, and mission of the Conventual Franciscans as they live the Gospel in today's world. The retreat will be held at Mount St. Francis Retreat Center in southern Indiana. For more information, e-mail Conventual Franciscan Father Jim Kent at francov@aol.com or call him at 800-424-9955.

A free organ and violin concert will be held on April 2 at 2:30 p.m. in the Archchibey Church at Saint Meinrad. Professors Douglas Reed of the University of Evansville and David White of Brescia University will perform. For more information, call 812-357-6501.

“Preparing Ourselves for the Resurrection,” a women’s Lenten retreat, will be held April 14-16 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The fee for the program is $110. For more information or to register, call 317-545-7681.

St. Mary-of-the-Woods College in Saint Mary-of-the-Woods is hosting a France Elderhostel on March 26-31. For more information, call Joyce Keenas or Beverly Lindsey at 812-535-5148.

A string quartet from Indiana University will perform in concert on March 26 at 2:30 p.m. in St. Bede Theater at Saint Meinrad Archabbey. For more information, call 812-357-6501. †

Domestic violence workshop scheduled on April 6 in Beech Grove

By Susan M. Bieman

“Domestic Violence: How Faith Communities Can Respond,” a workshop for clergy, pastoral staff and anyone who wants to help end abusive relationships, will be held April 6 at the Benedict Inn Retreat and Conference Center, 1402 E. Southern Ave., in Beech Grove. Archbishop Daniel M. Buechlein will begin the program at 8:30 a.m. with a welcome and invocation.

Oldenburg Franciscan Sister Jackie McCracken, director of Breaking Free, a non-residential domestic violence program, said not many parishes in the archdiocese have programs that deal with domestic violence. She said if someone in a parish suspects that someone is being abused the first thing they need to know is that “they don’t have to be an expert in this area” to help. They just need to know the resources that are available so they can offer appropriate referral to the person who is being abused.

Secondly, Sister Jackie said, it’s important that the person trying to help the abused person doesn’t attempt to counsel the abused and the abuser together.

“She can be very dangerous for the victim,” Sister Jackie said.

Program presenters include Rev. Dr. James Lohan, associate rector for Outreach Ministry, St. Paul’s Episcopal Church; Sister Jackie; Tony Moore, Nonviolent Alternatives and a recovering batterer; Stephanie Rodriguez, Indiana Coalition against Human Trafficking, a former battered woman; and Sister Jackie, director of Breaking Free.

“The workshop will enable participants to recognize family violence and to develop a religious response to domestic violence. The registration fee for the program is $20. The deadline to register is April 3. For more information, or to register, call Harriet Clare at 317-543-1321 or 800-583-3393.

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The workshop is sponsored by the Indiana Resource and Training Institute on Violence Against Women, Breaking Free and Domestic Violence Network Inc. †

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By Sister Marian T. Kinney, S.P. — Director

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**Vatican studies Romero canonization cause**

WASHINGTON (CNS)—As Salvadoran Church officials anticipate the beatification of the late Archbishop Oscar A. Romero, his canonization cause challenges the Church to develop a different understanding of martyrdom for the Latin American context, said a fellow bishop.

Auxiliary Bishop Gregorio Rosa Chavez of San Salvador said in a New York interview on March 14 that he was not directly involved in the process for Archbishop Romero’s canonization, but hoped he would be canonized as a martyr.

Bishop Chavez reported, however, “a certain degree of unease” about the concept of the archbishop’s cause exists in Rome, and the question of martyrdom depends on the reason for the assassination.

Archbishop Romero was shot and killed on March 24, 1980, as he was celebrating Mass in a San Salvador hospital chapel.

After El Salvador’s 12-year civil war, a truth commission found that a group of army officers and rightist businessmen—headed by Maj. Roberto D’Aubuisson, who organized the Salvadoran death squads of the 1980s—planned Archbishop Romero’s murder.

The assassin who pulled the trigger has been identified in a confidential report, and the assassin and all key witnesses were subsequently killed, Bishop Rosa Chavez said.

In evaluating the sainthood cause, he said, Rome was more interested in who organized the killing and why.

Traditionally, the Church has understood martyrs to be those who were witnessing to the Gospel and were killed by people with a hatred for the faith, an attitude expressed in the Latin phrase “in odium fidei,” the bishop explained.

He said Archbishop Romero was killed because of his witness to the Gospel and its values of justice and human rights. But a new factor is introduced when the people who make this kind of witness are killed by people who call themselves Catholics, or by a government that claims it is defending Western Christian civilization, he said.

“I wish I could’ve resisted this,” Bishop Rosa Chavez said. San Salvador Archbishop Fernando Saenz Lucalle has ordered a study of the question.

At the XXII International Congress of the Latin American Studies Association on March 16-18 in Miami, Bishop Rosa Chavez said that, given the Vatican’s questions over why Archbishop Romero was killed, he doubted the archbishop would be beatified this year.

At the Vatican on March 14, Msgr. Michele Di Ruberto, undersecretary for the Congregation for Sainthood Causes, said Archbishop Romero would not be beatified during the year 2000 because the investigation of his martyrdom would not be completed in time. The Vatican began its investigation in 1997, when the Archdiocese of San Salvador finished compiling testimony and documents.

For Archbishop Romero to be beatified, a Vatican-appointed “postulator” must first convince a panel of theologians and members of the sainthood congregation that his death qualifies as a martyrdom for the faith. That completed, the case goes before Pope John Paul II, who has the final say in recognizing the validity of martyrdom. The pope, after consulting advisers, is also responsible for subsequently deciding to proceed with the beatification.

For the beatification of a martyr, proof of the martyrdom is sufficient; evidence of a miracle and the person’s “heroic virtues” are not required.

**Bilingual interfaith service to honor Archbishop Romero**

A bilingual memorial service is scheduled at 7:30 p.m. on March 24 at St. Mary Church in Indianapolis to commemorate the 20th anniversary of the assassination of Archbishop Oscar Romero of El Salvador.

The public is invited. Parking is available behind the church, which is located at 317 N. New Jersey St.

Archbishop Romero was considered a prophet by the people of El Salvador because he repeatedly spoke out against human rights abuses in the Central American country. He was murdered by members of a death squad on March 24, 1980, while celebrating Mass in the chapel of a cancer hospital in San Salvador.

The interfaith prayer service is sponsored by St. Mary Parish and local Central American peace activists.

Similar memorial services are scheduled in many U.S. cities and in other countries throughout the world.

An estimated 70,000 Salvadorans were killed during the civil war, which lasted from 1979 until 1991. Other Salvadoran priests, four American nuns and six Jesuit priests also were murdered during the 12-year conflict.

The Vatican official made his remarks after Maria Julia Hernandez, director of Tutela Legal, the legal aid and human rights office of the Archdiocese of San Salvador, predicted that Archbishop Romero would be beatified soon. Hernandez made her remarks in Preston, England, at the Pope Paul VI memorial lecture, organized annually by the Catholic Fund for Overseas Development.

“He was a martyr of the poor, a martyr of Catholic social teaching and of the magisterium. Rome is waiting to decide—but they are going to beatify him and we don’t have any doubts,” she said on March 13.

In Toronto, Suzanne Rumsey, spokeswoman for Canada’s Inter-Church Committee on Human Rights in Latin America, said the number of violent deaths in El Salvador is higher now than in the worst years of the 12-year civil war, even though the military regime denounced by Archbishop Romero is no longer in power.

Rumsey is the organizer for a visit to El Salvador on March 22-25 by a delegation of Canadian Church leaders to mark the anniversary of the archbishop’s assassination. Up to 40,000 people—including some from the United States—were expected to participate in religious events March 19-24 in San Salvador during a commemoration of the anniversary of Archbishop Romero’s murder.

A new English translation of a book about the archbishop recounted his anger at being in Rome to meet Pope John Paul, then being stonewalled by Vatican officials. He eventually met the pope, but was disheartened by his apparent disinterest in the reports of atrocities, the book says.

The story is published in Oscar Romero: Memories in Mosaic by Maria Lopez Vigil, a Cuban-born journalist and editor of Envío, the Jesuit magazine on Central American affairs. The book is a translation of the Spanish work published in 1993, and is based on a May 11, 1979, interview with the archbishop. It was released in mid-March, just before the 20th anniversary of his death.
Three Providence seniors qualify for Mensa

By Alex Preston
Special to The Criterion

Each day in the newspaper and on the evening news, we hear about murder, drugs, robbery and a slew of other crimes. After all this, some people still wonder why today’s youth are making bad decisions and choosing to go down the wrong path in life.

Lack of respect for human life and indifference to the needs of others create societal challenges that must be addressed

By David Badger
Special to The Criterion

A person is either adamantly about valuing human life or indifferent. There is no shared ground between these extremes: one cannot logically live by a life philosophy that combines both the elements of indifference and respect. An individual must choose one of these alternatives in order to avoid living a contradiction. Love requires the absence of apathy. Indifference demands qualities that love prohibits. It’s one or the other.

It seems to me that no reasoning person would choose an indifferent attitude toward something so majestic as human life. However, as a society, we certainly do not entertain values that would characterize us as having for a respect for all life. Therefore we are different. I think a clear example of our social apathy is presented in this example: I watched the local evening news not too long ago. On the news was about a man serving thirty years for murder who was released on parole after eighteen, 18 months. The story mentioned a lack of prison space as one of the reasons why he was not required to serve his whole sentence. The next story highlighted a new city basketball arena that is currently under consideration by the city construction committee.

The fact that these two news stories were placed one right after the other infuriated me.

No one in his or her right mind would be a proponent of letting convicted criminals out of prison early because of lack of space, and I am sure that many level-headed citizens would even suggest that we allot money for the purpose of building and maintaining new prisons.

Then why doesn’t the money that is going to be used for this sports arena go toward a new penitentiary? That way, the evening news would not have to air a story about a problem and another story with the corresponding answer to the problem back-to-back.

It is public safety less important than another unused basketball venue?

By allowing this sort of thing to happen, we paint a picture of ourselves as less than respectable. We have failed to institute justice, and as a result have ignored the dignity and safety of our society.

Is it one or the other? Should we settle for indifference in the name of entertainment? (David Badger of Sellersburg is a senior at Our Lady of Providence High School in Clarksville.)

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Lack of flexibility is major problem in today’s society

By Alex Preston
Special to The Criterion

I walked through the little maze of metal bars up to the counter of the fast-food restaurant, ordered my food, then made the extra request, “Could you give me half curly fries and half regular?”

The woman taking my order looked at me as if I had pulled a grown kangaroo out of my pocket and twirled it around my head. I ended up saying, “Never mind.”

“Never mind” is a phrase that has become so common in our exchanges with each other that I have learned that making unexpected requests for people to perform tasks does not result in those tasks getting done, but in blank stares from the people I ask to do them.

I got a cactus for my birthday and was at a restaurant. I wanted to go outside to see if the rest of my friends had arrived, but did not want to take my cactus outside in the cold. I asked an employee if she would watch it while I checked outside. My request was met with amazed silence.

These may be mundane examples that anyone any day may encounter. I was thinking about this the other day when I asked someone to do something unexpected in a life or death situation. If shock keeps someone from watching the unforeseen accident?

My cactus, then how will that person help another person in a death situation. If shock keeps someone from watching the unforeseen accident?

I might experience, but I wonder what would happen if I checked outside. My request was met with amazed silence.

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Suffering is part of the human condition

By Fr. Lawrence E. Mick

Some wise person once said that the Church’s function is to comfort the afflicted and afflicthe the comfortable. That’s also a description of what the liturgy does.

If we are too comfortable, our encounter with the Lord in the liturgy calls us to conversion, to moving ahead on our pilgrim journey.

If we are afflicted, the liturgy offers us needed comfort. Suffering is part of the human condition. All of us carry our own unique burdens, and when we come to liturgy we bring them with us.

When it comes to personal suffering, the liturgy brings us into contact with the ultimate victim, Jesus Christ.

The New Testament letter to the Hebrews says, “Because he himself was tested through what he suffered, he is able to help those who are being tested” (Heb 2:18).

Whatever suffering we bring with us, when we meet Christ in the liturgy we are invited to unite our suffering with his passion and death on the cross. In this way our suffering can be redemptive, as his was.

But it is important to remember that Christ’s death was not the end. The liturgy always celebrates both his death and his resurrection.

So Christian liturgy closely parallels our life experience, for we know that suffering is part of life but we also know that life is not ultimately extinguished by suffering.

If we are afflicted, the liturgy helps us cope with suffering. When we gather with other Christians to celebrate the liturgy, we form one body in Christ. Both our sufferings and our joys are shared with the other members of the body.

This means that our union in Christ enables us to draw strength from one another. We even draw strength from those who have gone before us in faith, especially the martyrs who suffered the ultimate price but still remained faithful.

Of course, suffering tends to make us focus inward, perhaps even to feel sorry for ourselves. But the liturgy calls us out of our self-centeredness and challenges us to think of others.

Just gathering with others helps us move beyond the limits of our own concerns. During the liturgy, we pray together for the needs of the world, and those petitions regularly remind us of people around the world who suffer even more than we do.

“Come to me,” Jesus said to heavily burdened people, “I will refresh you. In the liturgy, he is always waiting for us. No suffering we endure is greater than his love for us.”

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

In prayer, we seek the grace to live with pain

By Theresa Sanders

Sooner or later, suffering comes to all of us. We encounter sickness and death, and many of us live with other forms of suffering every day.

We might be lonely, hopeless or in the grip of an addiction. We might feel overwhelmed by grief, anxiety or a sense of guilt that leaves us exhausted.

We often have no control over the suffering we experience. The most we can do is decide how we want to react to it. The truth is, there is no right way to do that.

This is shown clearly in the New Testament accounts of Jesus’ death. In the Gospel of Luke, Jesus seems at peace with his impending death. As he draws his last breath, he says, “Father, into your hands I commit my spirit!”

Jesus feels a sense of trust that allows him to go peacefully into the life that awaits him.

In Mark and Matthew, on the other hand, Jesus cries out in agony to a Father who seems far away: “My God, my God, why have you forsaken me?”

Neither one of those reactions to pain is necessarily better than the other. What matters is that we are as open and honest as we can be about what we are going through.

God doesn’t expect us to deny our feelings and to pretend that everything is fine when it isn’t. We can be angry with God or at peace with God. We can question God, or complain, or protest, or give thanks.

What matters is that we trust God enough to be who we are when we pray.

Sometimes, though, when we are in the midst of suffering, we cannot summon the energy to pray. Cardinal Joseph Bernardin of Chicago, who died of cancer in 1996, wrote about his struggles with prayer in a memoir called The Gift of Peace. He described how, after one of his surgeries, he had neither the desire nor the strength to pray. He advised his friends, “Make sure that you pray when you’re well because when you’re real sick, you probably won’t.”

At times like this, we may have to rely on others to pray for us. When we are too sick or too angry to pray, we can ask others to lift us up to God and to place us in God’s hands.

Cardinal Bernardin wrote: “I go back to one word: ‘connected.’ Without prayer, you cannot be connected or you cannot remain united with the Lord. It’s absolutely essential.”

Even the act of asking others to pray for us is a way of maintaining that connection with God.

If we are able to see our suffering in light of this connection, we might discover ways it can transform rather than defeat us.

Suffering can make us more sympathetic to the pains of those around us. It can awaken us to life’s precious nature.

If nothing else, suffering can bring forth tenderness and charity in those around us as they care for our needs.

In short, suffering can challenge our spiritual lives tremendously; what we can do is pray for the grace to live through it with love.

(Theresa Sanders is an assistant professor of theology at Georgetown University in Washington, D.C.)

Prayer helps alleviate suffering

This Week’s Question

Describe a step you took, in the face of personal suffering, that gave birth to hope.

“One Good Friday, I despondently sat in a small meditation room at a hospital praying for my dad during one of his many hospitalizations over a 23-year period. In my emotional pain, I noticed the space was cramped and that the hospital needed a larger place for people to pray. I became involved in a project to have the hospital build an interfaith chapel. And now, a few years later, I am touched to see a beautiful interfaith chapel at that hospital.” (Joan Buhler, Aberdeen, N.J.)

“We had a problem with my daughter in college, and I depended on prayer. And now I thank God that everything has worked out.” (Karen Holcombe, Palmer, Alaska)

“There came a time in my life when my ministry wasn’t going well, and I moved on to a new ministry. I spent time in prayer as I made my decision.” (Sister Denise Herrmann, C.S.A., Madison, Wis.)

Lend Us Your Voice

An upcoming edition asks: How has the Church in your area concretely welcomed or supported new immigrants?

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

People who have suffered help others accept pain, find hope

By David Gibson

The problem with real suffering is that it hurts. Compounding the hurt is this reality: Situations that suffering people face may be beyond their control.

What happens when you suffer? You may be tempted to despair. Pope John Paul II has written of this thread in the fabric of suffering: You may feel alone, as if no one ever faced a situation this disturbing before. Your sense of powerlessness over the situation may cause you to feel like a failure. And lacking a solution, you may grow angry.

Many people who suffer are tempted to retreat into isolation from others. But people who have “been there” can help other suffering people find hope.

†
An elderly lady I know recently told me that she was getting ready for Easter. She said she was always looking for something, or maybe decorate the house a bit. She’s widowed, has never learned to drive a car, and isn’t into the whole Marathon thing, but she was planning ahead.

I asked her, “Getting ready for the next thing is what keeps me going. We should always plan ahead. It’s part of the way we create our lives.”

Our language and literature bear this out. We say we’re “going to Heck in a handbasket” or we’re “traveling the road to success.” We’re urged to “follow the yellow brick road” or take a “journey of self-discovery” or, in the case of Lewis and Clark, a “Voyage of Discovery.”

We think of life as a metaphor for journeys. We all seem to understand the concept of planning for that ultimate trip. We think of life as a metaphor for journeys. We think of life as a metaphor for journeys. We think of life as a metaphor for journeys. We think of life as a metaphor for journeys.
The Sunday Readings

Sunday, March 26, 2000

• Exodus 20:1-17
• Luke 2:19-25
• John 2:13-25

The Book of Exodus is the source of the first reading this weekend. This is one of the five first books of the Bible. It was, and is, the foundation not only of the structure of life in our culture but of the structure of all other cultures. Christianity has embraced many of the principles and ideas of these books for conduct.

First among these, of course, is the code that we call the Ten Commandments. Here the Ten Commandments are given. These 10 directives certainly always were taken to be an expression of the divine will, and to vary from them was to disobey God. It is a fundamental notion in Christian ethics yet today.

By no means is this an incorrect understanding of what the Ten Commandments were in their most ancient circumstance. A special nuance, however, is in the fact that they were in their most ancient circumstance. A standing of what the Ten Commandments are given. These 10 directives certainly always were taken to be an expression of the divine will, and to vary from them was to disobey God. It is a fundamental notion in Christian ethics yet today.

My Journey to God

To be honest, I wasn’t looking forward to Lent this year. I never was too good at sticking to the provisions I made, so why disappoint myself and God? I’m happy to admit that God has been working on my heart, and I’ve had a complete attitude adjustment! God doesn’t ask for perfection. I believe we are called to holiness.

So what’s the difference? Holiness is another word for happiness, the long-lasting, deep-truth happiness that God made us to enjoy. Looking at it in a positive way, Lent is a time to pay attention to and work on building those habits that will support a life that is full of grace.

Our Lenten self-sacrifice is intended to contribute not only to our holiness but also to the well-being of the community. There’s really no point in giving up soft drinks, chocolate or bad habits if we aren’t motivated by concern for others. Otherwise, our sacrificial may well turn out to be an exercise in self-indulgence.

But when we can make a direct connection between our Lenten sacrifice and the improved life of even one other person, then we can be sure that our sacrifices have value in God’s eyes.

When you’re in doubt about what kind of fasting Church directives suggest, look at Isaiah 58:5-7. Then ask: What do I have to give up in order to free someone who is oppressed of spiritual or physical inadequacy? In what way can I shelter the homeless? What sacrifice must I make in order to put a roof over my family’s head? Is the voter who supports my candidate the one who is really voting in the foreground? Is the voter who supports another candidate the one who is really voting in the background?

I’m grateful that we aren’t called to perform good works but to holiness. We have the support of one another and a loving God. We never journey alone! Happy Lent!

By Janet Roth

Daily Readings

Monday, March 27
2 Kings 3:1-15a
Psalms 42:2-3, 4:3-4
Luke 4:24-30

Tuesday, March 28
Daniel 3:25, 34-43
Psalm 25:4b-5a, 6-7b, 8-9
Matthew 18:21-35

Wednesday, March 29
Deuteronomy 4:1, 4-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 30
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Question Corner/ Fr. John Dietzen

The Liturgy of the Word follows three-year cycle

I have been struck by the prayerful coherence of the three Scripture readings at the Sunday liturgies and especially appreciate when the homilist shows how they illuminate each other. I know the readings come in three-year cycles, but would like to know how they are selected, who does the selecting and when this all began.

I was growing up, the same Sunday passages were read every year. Are these readings fixed or can they be altered by the priest who wants to use others? (New York)

At Vatican Council II, in the Constitution on the Sacred Liturgy (1963), the bishops of the world ordered that a more lavish table of the Word of God be spread before the faithful, that the treasures of the Bible be opened up more widely and that a more representative part of the holy Scriptures be read to the people over a prescribed number of years (851). The Lectionary for Mass is the result of that request. First completed in 1969, some expansions and revisions were added later.

In spite of its inevitable limitations, the lectionary truly is, as you indicate, a remarkable achievement. Under the auspices of the Vatican congregation responsible for the Church’s worship and sacra-ments, a group of experts in Scriptural exe-gesis, liturgy, catechetics and pastoral the-o-logy from all parts of the world worked on the task for several years.

They refined the principles that would guide the choice of readings and then assembled the list of texts itself. The Order of Readings is the result of this combined effort.

While the entire effort, of course, is the Church’s ancient belief that the celebra-tion of Mass—bearing God’s word and offering and receiving the Eucharist—is one of the most powerful acts of worship.

In both of these elements, Christ is present as he carries on the work of salvation, making the human family right and offering perfect worship to the Father.

Somewhere along the line, much of that vision got lost. As with the rest of us older Catholics, you obviously remember when we now call the Liturgy of the Word was still considered a negligible, and even unnecessary, part of the Mass.

We have returned today to again acknowledge liturgically the one presence of Christ, who both speaks to us when the Scripture is read and who is sacramentally with us above all in the Eucharist.

As you note, the Sunday readings are arranged in three-year cycles (A, B and C), designated as if the series started in Year 1 of the Christian era, Year 2 being B and so on. The even years divisible by three are in the C cycle, with the others falling into place behind them.

What I draw from experience that the Bible texts used during Advent, Lent and Easter harmonize with the character and themes of those seasons. During the rest of the year (known as Ordinary Time), the Gospel passages are predominantly from Matthew (A), Mark (B) and Luke (C).

Not many Catholics, I believe, realize that when the Scripture passages for each year were chosen, a particular effort was made to reflect the unique theological and stylistic characteristics of that particular synoptic Gospel.

One can, for example, learn much about the “feast” of Matthew by being sensitive to the blueprints texts in the A cycle. The same is true for Mark and Luke in their years, as well as John in the many texts from that Gospel during Lent and Easter.

The first reading, most of the year from the Old Testament, usually is chosen because of a relationship to the other read-ings, especially to the Gospel of the day.

Obviously the entire Bible cannot be covered in three years, some large sec-tions must be omitted. But the Church is very concerned that “difficult” texts not be easily passed over.

Some profound literary or interpretative difficulties arise from the texts themselves. By “difficult” texts, I mean those that request. First completed in 1969, some expansions and revisions were added later.

In spite of its inevitable limitations, the lectionary truly is, as you indicate, a remarkable achievement. Under the auspices of the Vatican congregation responsible for the Church’s worship and sacra-ments, a group of experts in Scriptural exe-gesis, liturgy, catechetics and pastoral the-o-logy from all parts of the world worked on the task for several years.

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Catholic Relief Services works for peace in Israel

By Greg Otolski

RAMALLAH, West Bank—For the past 15 years, Cincinnati native Jan Phipps has worked for peace and justice for all people in Israel by bringing foreign visitors in touch with Israel’s living communities of faith.

Most pilgrims to Israel visit only holy sites such as the Church of the Holy Sepulchre or the Church of the Nativity, which operate more like museums than their parishes back home.

Phipps, the millennium outreach officer for Catholic Relief Services in Israel, has a different vision of what a pilgrimage to the Holy Land should be. “It’s not just visiting the historic sites,” Phipps said. “It’s in visiting local churches and parishes—the places where Christians, Muslims and Jews live and worship each day that the real world happens. This is where there is a hope for peace and understanding.”

Phipps said when pilgrims see for themselves the difficult conditions that Catholic and other Christian communities operate under, it helps build ties between the Church in the United States and the Church in the Holy Land.

“Pilgrims coming here really need to try to meet people of all faiths and understand the difficult issues they are dealing with,” she said.

Catholic Relief Services, which was founded by the Catholic bishops of the United States in 1943 to help victims of World War II, has been providing aid to people in the Holy Land since the early days of the organization. Catholic Relief Services opened an office in Jerusalem in 1961 and began a food distribution program in the West Bank the same year.

The organization’s programs in Israel have continued to expand over the past 40 years. Susan Silveus, outreach officer for Catholic Relief Services in Israel, helps oversee several of the programs, which focus on helping the poor and oppressed people living in the West Bank and the Gaza Strip. The people living in these areas are the poorest of Israel’s poor.

Silveus, who was raised in Lake Wawasee in northern Indiana, has been in Israel for about two years. “We’re working hard to improve the infrastructure and development of the poorest villages,” Silveus said. “We’re talking about basic things like getting people water, food, roads, electricity and access to money and education.”

Catholic Relief Services works with many other agencies throughout the world to administer programs in Israel.

Last October, Catholic Relief Services signed an agreement to manage a block grant program for 41 West Bank villages funded by the World Bank. The grants are paying for programs to improve local economies, education, water resources and generating the development and support of women’s organizations.

Catholic Relief Services is also working with the United Nations World Food Program to provide food to people in several West Bank villages.

Other new initiatives begun last year include a micro-finance program that provides loans to help women start small businesses in the Gaza Strip.

Catholic Relief Services is also involved in operating programs that bring Christians, Jews and Muslims together to head off violence caused by religious differences.

†

Pilgrims and tourists who are interested in visiting Catholic Relief Services programs in Israel can get more information by contacting Donna Adair, Catholic Relief Services, 209 W. Fayette St., Baltimore, MD 21201.

Phone: 410-625-2220, ext. 3628
Email: dadair@catholicrelief.org
POPE
continued from page 1

nuns and accompanied by a Yamaha elec-
tronic piano, sang hymns in Arabic and
Latin, then chanted “John Paul II, God
bless you!” in English. The pope slowly
maneuvered the various levels of the
church, viewing mosaics excavated by
Franciscans, including an early scene that
depicted Christian symbols of prayer.
Vatican spokesman Joaquin Navarro-
Valls said the pope found Moses a fasci-
nating figure who holds relevance to
Christians of every era.
“On Mount Nebo, the pope wants to
see the Holy Land with the eyes of
Moses. But unlike Moses, the pope
tolerates and reconciliation in the Middle
East.

‘The three monotheistic religions
stand sentry in the bushes around the
motorcade route was heavy, and soldiers
escorted into Jordanian airspace by three
fighter planes. Security around the papal
airplane was heavy, and soldiers
stood sentry in the bushes around the
Mount Nebo church grounds. –

A Catholic holds a rosary and poster showing Pope John Paul II and Jordan’s King Abdullah outside Sunday Mass in Amman March 19, the day before Pope John Paul II began his historic visit to the Holy Land.

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LETTERS
continued from page 3

need never feel helpless and alone? We must, before one more child needlessly and helplessly dies.

David Siler, Indianapolis

Death row and abortion clinics

On March 10, Gov. Frank O’Bannon announced that a review would be made of Indiana’s death statute to make sure that no innocent person is executed. If our pro-abortion governor is concerned with the killing of innocent persons, he should visit one of the many abortion clinics in Indiana.

Since 1900, 76 men have been executed by the state of Indiana. This averages one execution every 68 weeks. In Indiana, 250 little persons are being killed for each execution. If there are innocent persons on death row, the only difference between them and innocent children being killed in abortion clinics is size.

Paul S. Collignon, Indianapolis

Won’t forget either

I agree with Bob Thompson (“Letters to the Editor,” March 17) that the rejection by the House of Representatives to the Catholic chaplain was a great mistake that should not have happened. George W. Bush should not have appeared at the anti-Catholic institution, but that is minor to Al Gore’s statement that a woman has a right to do with her body as she wants. I sure will also remember that in the November election.

Meade Brown, Rushville

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

The Criterion's Lenten Dining Guide

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In 1967, Discalced Carmelite nuns from the Monastery of the Resurrection in Indianapolis included (from left) Sisters Rosemary Crump, Catherine Hoeing, Joan Williams, Frances Fireland, Betty Melich, Miriam Elder, Jean Evans, Therese Garland, Jean Marie Hessburg, Marian Quinlan, Jean Alice McGoff, Mary Rogers and Rita Howard.

Shortly before his death in 1839, the diocese’s first bishop, Simon Gabriel Bruté, wrote to the prioress of the Carmelite Monastery in Baltimore, Md., expressing the wish that the “days will come that the deserts of this Indiana or Illinois may be increased and beautified with some branch of the Carmel—distant as they may yet be—who knows ….” Eighty-three years later, in 1922, the Discalced Carmelites came to the Diocese of Indianapolis and established a monastery at New Albany. In 1932, the five members of the monastery moved to Indianapolis, where property was purchased on Cold Spring Road on the city’s west side.

In October 1947, the monastery founded a daughter foundation—the Carmel of St. Joseph in Terre Haute, and in 1954, the Indianapolis nuns established another monastery in Reno, Nev.

In the 1950s, an annual outdoor novena from July 8-16 in honor of Our Lady of Mount Carmel drew hundreds of people to the monastery grounds.

The nuns support themselves by selling altar breads and through typesetting and publishing.†
Teams earn titles in CYO fall, winter sports

Archdiocesan Catholic Youth Organization tournament and league results for the boys’ basketball, girls’ basketball, boys’ football and girls’ kickball fall and winter seasons are as follows:

Boys’ basketball
Cadet A archdiocesan tournament—St. Michael the Archangel, Indianapolis, first; Holy Family, New Albany, second.

Cadet A American deanery—Immaculate Heart of Mary, Indianapolis, first; St. Barnabas, Indianapolis, second.

Cadet A league—St. Pius X, Indianapolis, first; St. Michael the Archangel, Indianapolis, second.

Cadet B tournament—Our Lady of Mount Carmel B, Carmel, Lafayette Diocese, first; St. Pius X P, Indianapolis, second.

Cadet B league—Holy Family, New Albany, first; Our Lady of Mount Carmel B, Carmel, Lafayette Diocese, second.


Junior archdiocesan—Holy Family, New Albany, first; St. Michael, Brookville, second.

Junior-senior deanery—St. Michael Greenfield, first; Nativity R, Indianapolis, second.


Freshman-sophomore tournament—St. Thomas Aquinas, Indianapolis, first; St. Jude, Indianapolis, second.

Freshman-sophomore league—Immaculate Heart of Mary W, Indianapolis, first; St. Barnabas W, Indianapolis, second.

56 A tournament—St. Malachy, Brownsburg, second.


56 B league—St. Pius X P, first; St. Charles Borromeo, Bloomington, second.

56 C league—Immaculate Heart of Mary W, Indianapolis, first; St. Matthew R, Indianapolis, second.


Fourth-grade national tournament—St. Mark, Indianapolis, first; St. Gabriel, Indianapolis, second.

Fourth-grade national league—St. Susanna G, Plainfield, first; St. Rose of Lima, Franklin, second.

Girls’ basketball
Girls’ high school tournament—St. Matthew, Indianapolis, first; Our Lady of Mount Carmel, Carmel, Lafayette Diocese, second.

Girls’ high school league—St. Barnabas W, Indianapolis, first; St. Roch, Indianapolis, second.

Cadet A tournament—St. Barnabas, Indianapolis, first; St. Pius X, Indianapolis, second.

Cadet A league—St. Barnabas, Indianapolis, first; Little Flower, Indianapolis, second; Division 1, St. Barnabas, Indianapolis; Division 2, Our Lady of the Greenwood, Greenwood; Division 3, Little Flower, Indianapolis; Division 4, St. Gabriel, Indianapolis.


Cadet B league—St. Luke, Indianapolis, first; Christ the King, Indianapolis, second; Division 1, St. Luke, Indianapolis; Division 2, St. Monica, Indianapolis; Division 3, Christ the King, Indianapolis; Division 4, St. Thomas Aquinas, Indianapolis.


Cadet C league—St. Luke B, Indianapolis, first; Immaculate Heart of Mary W, Indianapolis, second; Division 1, St. Luke B, Indianapolis; Division 2, Immaculate Heart of Mary W, Indianapolis.

56 A tournament—St. Barnabas, Indianapolis, first; St. Pius X P, Indianapolis, second.

56 A league—St. Pius X P, Indianapolis, first; St. Malachi, Brownsburg, second; Division 1, St. Pius X P, Indianapolis; Division 2, Holy Name, Beech Grove; Division 3, St. Malachi, Brownsburg; Division 4, St. Charles Borromeo, Bloomington.


56 B league—St. Barnabas G, Indianapolis, first; St. Malachi, Brownsburg, second; Division 1, Our Lady of Mount Carmel G, Carmel, Lafayette Diocese; Division 2, St. Barnabas G, Indianapolis; Division 3, St. Lawrence R, Indianapolis; Division 4, St. Malachi, Brownsburg.


Oldenburg Sisters of St. Francis develop long-range plan

By Sr. Mary Laurel Haughton, O.S.F.

From Feb. 18-22, the Oldenburg Sisters of the Third Order of St. Francis and their associates held meetings—called a chapter—to determine the direction of their work and prayer for the next six years. The sessions were held at the mother-house chapel, with 206 official sister-delegates involved in the voting process. Other active members, sisters and associates involved in the voting process.

The final eight issues were presented at Chapter of Affairs. Several proposals were endorsed. Updated norms and directives were passed.

This directional statement came from community discussion and revisions: “We call one another to vibrant Franciscan living of the Gospel with special concern for peacemaking and justice for the poor, so that accompanies a photograph of a ten-year-old boy. Y ou’ll only reveal a people who are diverse in culture, color, ideas and dreams, but who share a common desire to make a better life for themselves, their families and their communities.

“This still images, through their silent dignity, embrace, explore and define the very essence of the American culture. They reveal the story of Latinos, and in so doing, tell the story of America. When you see this book, you will see America,” Olmos said.

B ravo to Olmos and everyone who worked on Americans.

(Thanks to the Americans photo exhibit runs through April 16, 2000, at the Eiteljorg Museum of American Indian and Western Art, 500 W Washington St., Indianapolis, 317-636-9748. Americans) is available at the museum for $25 (paperback) and $40 (hardcover).

(Ricardo Parra is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.)

Americanos book and photo exhibit impressive bodies of work

By Edward James Olmos, Lee Ybarra, Manuel Moreno and Carlos Fuentes; Little Brown & Co.

Reviewed by Ricardo Parra

Americanos—a must-buy book to add to the family home library or display on your living room coffee table.

It’s a book about the United States, about the diversity of the Latino presence and realities, and offers a glimpse into the future. It shatters stereotypes by showing the richness of this community.

Americanos—the book and the traveling photo exhibit—is an educational experience for all. The book focuses on such key themes as family, work, spiritual life, community, sports and arts and entertainment. It shows how Latinos from many backgrounds are building something new in the United States, and how Latinos are made up of a variety of backgrounds. Americans redefines the American experience.

The book, written in both English and Spanish, opens with a powerful introduction by celebrated novelist Carlos Fuentes. Particularly striking is one passage that accompanies a photograph of a tender moment between a father and son. The text is by writer Juan Carlos Heredia:

“I asked my grandfather what macho meant.

“He laughed and sat me down next to him.

“It means being strong enough to be kind and gentle.

“I don’t understand grandfather. What about those guys who treat people mean?

“Oh Juanito, they’re just not strong enough yet.”

The book is packed with inspiring photographs: a police officer and her son at the New York Puerto Rican parade; math educator Jaime Escalante at the chalkboard; Harvard-bound Jennifer Bracamontes waving to parents on graduation day at Garfield High School in Los Angeles; a newly sworn-in American in his suit and tie waving an American flag; young Carolina Bernal in front of her chess board; the haunting eyes of young Marisol from Matamoros; and many other photos of workers, students, children, artists, religious leaders, entertainers, athletes, politicians, entrepreneurs, veterans, teachers and many others. You can’t squeeze the U.S. Latino experience into one image. You’ll only get a stereotype. Over 30 award-winning photographers worked on the project; some are Pulitzer Prize winners.

According to Americans editor Edward James Olmos, “The photographs in Americans reveal a people who are diverse in culture, color, ideas and dreams, but who share a common desire to make a better life for themselves, their families and their communities.”

“The still images, through their silent dignity, embrace, explore and define the very essence of the American culture. They reveal the story of Latinos, and in so doing, tell the story of America. When you see this book, you will see America,” Olmos said.

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(Thanks to the Americans photo exhibit runs through April 16, 2000, at the Eiteljorg Museum of American Indian and Western Art, 500 W Washington St., Indianapolis, 317-636-9748. Americans) is available at the museum for $25 (paperback) and $40 (hardcover).

(Ricardo Parra is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.)
Indianapolis, IN 46206 (mail); 317-236-1593 (fax);
1400 N. Meridian St. (hand deliver); P. O. Box 1717;
meal, 6:30 p.m. Information: archdiocesan Office for Youth
Fatima Retreat House, 5353 E. March 24-26
Our Lady of Lourdes Parish,
5901 Olive Branch Rd.,
SS. Francis and Clare Parish,
March 24
Terre Haute
St.,
School, $10 adults; $4 children
sored by Holy Rosary Parish,
E. Market St.,
St. John the Evangelist, 126 W.
Smith, 126 W.
Lorenz Oval, 1:30 p.m. Information: 317-
1109 Southern Ave.,
Good Shepherd Church, 1109 Southern Ave.,
St. Anthony Church, 379 N. Meridian St.,
Indianapolis, IN 46205.
317-852-5910.
and crafts fair, 9 a.m.-3 p.m.,
30th St. (behind St. Michael
Fatima K of C, 1040 N. Post
CINCINNA
hourly, 6 p.m.
Holy Name Parish, 89 N. 17th.
Brownsburg, Liturgy of the Hours, 7 p.m. Information: 317-
Christ the King Church, 1827 Kessler Blvd. E. Dr.,
Indianapolis, IN 46206.
317-363-1315.
IT, OH
YT
mleon@archindy.org (e-mail).
March 23-24
St. Patrick School, 1807 Poplar
Try Haas “Snow
White,” play, 7 p.m., $3 adults and $2 children. Information: 812-231-5217.
March 24
St. Anthony Parish Center, 379 N. Harman Ave. Indianapolis. All Saints School fish fry.
5:30-7:30 p.m. Information: 317-637-3739.
St. Anthony Parish Center, 379 N. Harman Ave. Indianapolis. All Saints School fish fry.
9 to 11:30 a.m. Information: 317-545-7681.
Monday
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9 to 11:30 a.m. Information: 317-545-7681.
### The Active List, continued from page 18

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>7 p.m.</td>
<td>Information: 317-638-8416</td>
</tr>
<tr>
<td>First Mondays</td>
<td>Archbishop O’Meara Catholic Center, Indianapolis, Guardian Angel Guild board meeting, 9:30 a.m.</td>
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<tr>
<td>First Tuesdays</td>
<td>Divine Mercy Chapel, 3354 W. 30th St., Indianapolis</td>
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<td></td>
<td>Holy hour for vocations at noon, Mass</td>
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<td></td>
<td>Eucharistic adoration and Benediction</td>
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<td>11 a.m.-noon.</td>
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<td></td>
<td>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.</td>
</tr>
<tr>
<td>First Fridays</td>
<td>Our Lady of Perpetual Help Church, 1752 Schiffer Lane, New Albany, Adoration, concluding with confessions at 6 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.</td>
</tr>
<tr>
<td></td>
<td>Holy Guardian Angels Church, 405 S. 82, Cedar Grove, Eucharistic adoration after 8 a.m. Mass 5 p.m.</td>
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<tr>
<td></td>
<td>Our Lady of Lourdes Church, 3333 E. Washington St., Indianapolis, Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.</td>
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<tr>
<td></td>
<td>St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg, Eucharistic adoration after 8 a.m. Mass-noon.</td>
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<td></td>
<td>Sacred Heart Church, 1530 Union St., Indianapolis, Exposition of the Blessed Sacrament after 8 a.m. Mass-noon communion service.</td>
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<td></td>
<td>St. Vincent de Paul Church, Redford, Exposition of the Blessed Sacrament, after 8:30 a.m. Mass 9 p.m.; reconciliation, 4-6 p.m.</td>
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<tr>
<td></td>
<td>St. Joseph University Church, Terre Haute, Eucharistic adoration, after 9 a.m. Mass 5 p.m.; rosary, noon.</td>
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<td></td>
<td>St. Mary Church, New Albany, Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.</td>
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<td></td>
<td>Christ the King Church, 1827 Keeler Blvd. E. Dr., Indianapolis, Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.</td>
</tr>
<tr>
<td>First Saturdays</td>
<td>St. Nicholas Church, Sunman, Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.</td>
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<td>Little Flower Chapel, 13th and Bosart, Indianapolis, Apostolate of Fatima holy hour, 2 p.m.</td>
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<td></td>
<td>Our Lady of the Greenwood Church, 335 S. Meindlin St., Greenwood, Devotions and sacrament of reconciliation, after 8 a.m. Mass.</td>
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<tr>
<td></td>
<td>Holy Angels Church, 28th and Dr. Martin Luther King Jr. Str., Indianapolis, Exposition of the Blessed Sacrament, 11 a.m.-noon.</td>
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<tr>
<td></td>
<td>St. Mary Church, New Albany, Eucharistic adoration and confessions, after 9 p.m. Mass.</td>
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<tr>
<td>Second Mondays</td>
<td>Church at Mount St. Francis, Holy hour for vocations to priesthood and religious life, 7 p.m.</td>
</tr>
<tr>
<td>Second Thursdays</td>
<td>Focolare Movement, Komoro home, Indianapolis, Gathering, 7:30 p.m. Information: 317-257-1073.</td>
</tr>
<tr>
<td></td>
<td>St. Luke Church, Indianapolis, Holy hour for priestly and religious vocations, 7 p.m.</td>
</tr>
<tr>
<td>Third Sundays</td>
<td>Mary’s Schoenstatt, Rexville (located on 925 South, 8 mile east of 421 South, 12 miles south of Vassalies), Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-699-3551. Email: <a href="mailto:cburchwink@sanidata.com">cburchwink@sanidata.com</a>.</td>
</tr>
<tr>
<td></td>
<td>Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis, Exposition of the Blessed Sacrament, 2 p.m.; 7 a.m. (Monday); rosary, 8 p.m. Open until midnight.</td>
</tr>
<tr>
<td>Third Mondays</td>
<td>St. Matthew Parish, 4100 E. 56th St., Indianapolis, Young Widowed Group (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.</td>
</tr>
<tr>
<td>Third Wednesdays</td>
<td>St. Jude Church, 5553 McFarland Rd., Indianapolis, Rosary, 6:15 p.m. Information: 783-1445.</td>
</tr>
<tr>
<td></td>
<td>Archbishop O’Meara Catholic Center, Indianapolis, Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.</td>
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<td></td>
<td>Holy Family Parish, Oldenburg, Support group for the widowed, 7 p.m. Information: 812-934-2524.</td>
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<td></td>
<td>Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis, Mass, 2 p.m.</td>
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<tr>
<td>Third Thursdays</td>
<td>Our Lady of Peace Mausoleum Chapel, 9001 Havenstick Rd., Indianapolis, Mass, 2 p.m.</td>
</tr>
<tr>
<td>Third Fridays</td>
<td>Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, Indianapolis, Mass for Civilian Diet, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., $20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Grouse, 317-875-8281.</td>
</tr>
<tr>
<td></td>
<td>St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis, Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.</td>
</tr>
<tr>
<td>Third Saturdays</td>
<td>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.</td>
</tr>
</tbody>
</table>

**Cardinal Kung’s funeral**

A nun of the Sisters Minor of Mary Immaculate places her hand on that of Cardinal Ignatius Kung Pin-mei prior to his funeral Mass at St. John’s Church in Stamford, Conn., March 18. The Chinese cardinal, who had been living in exile, died in Stamford Mar ch 12 at age 98.
Continued from page 17

that our very lives speak a word of hope.”

Pat Sheehan, an associate who is a consultant living in
Indianapolis, said, “I am very committed to vibrant
Franciscan living of the Gospel and I resonate deeply
with the directional statement.”

The final business of this session brought out the lead-
ership abilities needed to express the directional state-
ment. Election of new leaders for the Sisters of St. Francis
of Oldenburg, will take place on April 25-30 this year,
within the Chapter of Elections sections.

At the closing eucharistic celebration, Franciscan Sister
Christa Franzer, councilor, said, “The greatest task of this
chapter, the greatest task of braiding, yet awaits us: to
braid the fruits of this week and of our affirmed direction
into the very fabric of our lives.”

The congregation has 351 members and 209 associates
at this time. ↑

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Florida judge overturns state’s Opportunity Scholarship Program

TALLAHASSEE, Fla. (CNS)—A Florida judge’s rul-
ing March 14 that the use of public funds in private
schools is unconstitutional puts the Opportunity
Scholarship Program supported by the Florida bishops
and Gov. Jeb Bush on the path to higher courts. Michael
McCarvon, executive director of the Florida Catholic
Conference, said the case will likely end up at the Florida
Supreme Court. Larry D. Keough, associate for education
at the conference, expressed disappointment at the ruling
by Circuit Judge L. Ralph Smith of Tallahassee that struck
down Florida’s less than year-old Opportunity Scholarship Program.

Roe abortion case figures ask courts to reconsider rulings

WASHINGTON (CNS)—The women in whose names
the Supreme Court legalized abortion in 1973 are asking
the courts to reconsider those rulings on the grounds that
their participation was coerced and exploited and that
many women today have abortions under similar coercive
circumstances. At a March 15 press conference, Norma
McCorkle and Sandra Cano Saucedo said they are mak-
ing their appeal in connection with a New Jersey class-
action lawsuit by women who have unsuccessfully tried to
 sue doctors who performed abortions on them without
first obtaining informed and voluntary consent. That case,
Santa Marie v. Whitman, follows attempts by three
women who had abortions to sue different doctors and
clinics for wrongful death of their babies.

People

No medical explanation found in cure of Pennsylvania girl

PHILADELPHIA (CNS)—The medical board of the
Vatican Congregation for Sainthood Causes has ruled
there is no medical explanation for the cure of a
Pennsylvania girl who suffered from a crippling and
debilitating spinal ailment. The cure is attributed to the
intercession of Blessed Frances de Sales Aviat, the French
religious who founded the Oblate Sisters of St. Francis de
Sales. The Archdiocese of Philadelphia did not name the
girl, but The Philadelphia Inquirer, a daily newspaper,
identified her as Bernadette McKenzie. She was also iden-
tified in the parish bulletin of St. Bernadette Parish in
Philadelphia, as Bernadette Aviat. She was a Catholic,
identified in the parish bulletin of St. Bernadette Parish in
Drexel Hill. The Oblate order founded by Blessed Frances
Aviat runs the parish school there.

News briefs
Indianapolis, March 4. Mother
DAMLER, Rose Marie
Grandfather of one.
Kathleen Ayres, Gloria Cipola,
74, Cook. Grandfather of four.
COOK, Thomas M. “T.C.,”
eral.
and great-grandmother of sev-
William Bentz. Grandmother
Thomas Tullis. Sister of
Lung and Elsie and Edmond
Grandson of Vivian and Don
Shelby Co., Jan. 22. Son of
infant, St. Vincent de Paul,
connections to it.
The Criterion
of archdiocesan priests and
office by 10 a.m. Mon. the
Please submit in writing to our
Indianapolis, first; St. Pius X,
Indianapolis; Division 2,
Plainfield; wild
St. Michael the Archangel,
Indianapolis, second; Division 3,
St. Malachy G, Brownsburg.
Indianapolis; Division 2,
Indianapolis, second; Division 4,
Holy Spirit, Indianapolis; Division 5,
Indianapolis, second.
Indianapolis, third; St. Pius X
Indianapolis, second.
second; first; St. Luke B,
Indianapolis, second.
Carmel, Lafayette Diocese,
first; St. Barnabas G,
Indianapolis, second; Division 1,
Our Lady of Mount Carmel G,
Carmel, Lafayette Diocese,
first; St. Barnabas G,
Indianapolis, second; Division 1,
Our Lady of Mount Carmel G,
Carmel, Lafayette Diocese,
Indianapolis, second; Division 5,
Indianapolis, second.
Tiruchelvam, Vasanthi
(Muttukumaras), 86, St.
Matthew, Indianapolis, Feb. 22.
Mother of Amelia Masillamany.
Sister of Mgr. Manik
Mutukumaras. Grandmother of
four.
VAUGHN, Phillip Tyler, 26,
St. Paul, Tell City, Jan. 10.
Husband of Angelique (Sheam)
VAUGHN. Father of Zachary
VAUGHN. Son of Diane
(Weatherholt) and Jim Vaughn.
Brother of Brian Vaughn.
VAUGHNT, John Edward, 54,
St. Paul, Tell City, Jan. 18.
Brother of Dennis and Jerry
Vaught. Half-brother of William
Volk, Margaret, 99, Holy
Guardian Angels, Cedar Grove,
Feb. 29. Mother of Mary Ann
MOSSER, Margaret Whobbsch,
Roseanm Tumlin, Paul and
George Volk. Grandmother of
20. Great-grandmother of
WELSH, Mildred L.,
St. Mary, New Albany, second.
Mother of Michael and
Patrick Welsh. Grandmother of
two. Great-grandmother of
WORLDLAND, Gladys M.
(Duncan Amend), 91, Holy
Beech Grove, first; St. Luke
Thomas Aquinas.
Indianapolis, second.
Fourth-grade national
tournament—Holy Name,
Beech Grove, first; St. Luke
Thomas Aquinas.
Indianapolis, second.
Fourth-grade national
tournament—Holy Name,
Beech Grove, first; St. Luke
Thomas Aquinas.
Indianapolis, second.
First-grade league—St. Jude,
Indianapolis, second; Division 1,
St. Luke B, Indianapolis,
Division 1, St. Luke B,
Indianapolis, second; Division 2,
St. Luke B, Indianapolis,
Division 3, St. Pius X, Indianapolis,
wild card team; St. Luke B,
Indianapolis.
Boys’ football
Cadet league—St. Luke,
Indianapolis, first; St. Pius X,
Indianapolis, second;
56. league—St. Mary,
Indianapolis, first; St. Pius X
Indianapolis, second.
Girls’ kickball
Carroll league—St. Jude,
Indianapolis, first; St. Luke
Indianapolis, second; Division 1,
St. Luke B, Indianapolis,
Division 2, St. Luke B,
Indianapolis, second;
Spirit Indianapol
Indianapolis, second;
Indianapolis, first; Holy Spirit
Indianapolis, second;
Indianapolis, first; St. Simon
Indianapolis, second;
Indianapolis, second; Division 3,
St. Luke G, Indianapolis,
Indianapolis, Division 4,
Holy Spirit, Indianapolis;
Indianapolis, Division 5,
St. Roch B, Indianapolis.
†
For information about rates for classified advertising, call (317) 236-1572.

SMHS Coaching Openings

Seccina Memorial High School is seeking applications to fill 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: Scott Mellor, A.D. at 317-356-6377.

Positions Available

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