Pope creates new pilgrim’s path with interfaith journey

JERUSALEM (CNS)—Walking at last amid the ancient stones where Jesus lived and died, Pope John Paul II created a new pilgrim’s path by reaching out to other religions and to the divided peoples of the Holy Land.

His March 20-26 visit to Jordan, Israel and the Palestinian territories will be remembered as an interfaith journey that, despite some notes of dissonance, struck a spiritual chord among those who watched and listened.

In sharing prayer and emotions with Christians, Muslims and Jews at places of deep religious significance, the pope was clearly trying to set an example of harmony in a land beset by political conflict and religious turf-guarding.

“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.... They share the same place of blessing, where the history of salvation has left an indelible trace,” he said at the start of his long-awaited pilgrimage.

But he also spoke with realism, telling interfaith leaders in Jerusalem: “Not everything has been or will be easy in this coexistence.”

Chicago priest named new House chaplain

WASHINGTON (CNS)—House Speaker Dennis Hastert named a Catholic priest, Father Daniel Coughlin, as the new House chaplain March 23, ending a four-month political quandary over who would get the position.

Whether Coughlin, vicar for priests in the Chicago Archdiocese, was sworn in by Hastert moments after he announced the appointment.

Applause for the 65-year-old priest belied the division that had been building behind the scenes for the job that requires opening each daily session with a prayer and providing counseling to House members.

Father Coughlin called his appointment as the first Catholic House chaplain “terribly unexpected.” He had not even applied for the position that had stirred up so much political controversy on Capitol Hill in recent months.

Just two days earlier, the Rev. Charles Wright, a Presbyterian minister and the primary candidate for House chaplain, offered to withdraw his name for consideration for the post.

He said in a letter that he was withdrawing because of the division among House members over his appointment.

“Let us be thankful that God is not an independent, not a Democrat and not a Republican. He is for us all,” he wrote.

In announcing Father Coughlin’s appointment on the House floor, Hastert, R-Ill., accused Democrats of playing an “unseemly political game,” and said he did not “easily take in stride carelessly tossed accusations of bigotry.”

The dispute over who would replace the retiring chaplain, the Rev. James Ford, began in December when House leaders announced their selection of Rev. Wright, a Presbyterian minister and the primary candidate for House chaplain.

Father Daniel Coughlin, a Chicago archdiocesan priest, was named as the first Catholic House chaplain March 23, ending a four-month political quagmire over who would get the position.

By Greg Otolski

QUMRAN, Israel—As Jesus traveled around the Sea of Galilee nearly 2,000 years ago, performing miracles and preaching a new gospel of life comparing death, the Essenes continued waiting for the coming of the Messiah.

The Essenes—one of three major Jewish groups during the time of Jesus—lived by a strict interpretation of Jewish law. In small desert communities like Qumran, along the stark shores of the Dead Sea, they worked, prayed and wrote.

Their writings, preserved on parchment and papyrus, are known today as the Dead Sea Scrolls. These scrolls, which were first discovered in a cave in 1947 by a Bedouin shepherd looking for a lost goat, are believed to be the oldest surviving copies of the books of the Old Testament. The scrolls also help paint a picture of what life was like in the Holy Land in the two centuries leading up to the birth of Jesus as well as life during the time of Jesus.

More than 100,000 pieces of scrolls representing as many as 800 different texts have been found hidden in caves and buried in jars in the southern Judean desert.

Fragments of 15 different scrolls are on display in Chicago at The Field.

Dead Sea Scrolls exhibit in Chicago

(Editors’ note: Criterion Managing Editor Greg Otolski traveled to Israel last month to tour several of the sites Pope John Paul II visited on his pilgrimage to the Holy Land.)
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. Archdiocese 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)

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.

Senior Citizen Masses

April 9 St. Anthony of Padua Church Clarksville, 2 p.m.

May 31 St. Andrew Church, Richmond, 2 p.m.

Aug. 13 St. Ann Church Terre Haute, 2 p.m.

Oct. 22 St. Charles Borromeo Church Bloomington, 3 p.m.

Nov. 19 St. Joseph Church St. Leon, 2 p.m.

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Columnist decries abortion, assisted suicide

By Mary Ann Wyand

“Nearly every day brings a fresh reminder of what happens to a country that has lost its capacity to make moral judgments,” syndicated columnist Mona Charen of Washington, D.C., told more than 1,000 pro-life supporters attending the Celebration of Life awards dinner March 23 at the Indiana Convention Center in Indianapolis. The pro-life journalist and political analyst was the keynote speaker for the 18th annual fund-raising dinner sponsored by Right to Life of Indianapolis.

The event honored two long-time pro-life volunteers for distinguished service to the cause of life. William S. Butterfield of Evansville received the organization’s Respect Life Award and Lisa M. Hughes of Indianapolis received the Charles E. Stimming Sr. Pro-Life Award. Charen’s recent column about “Body Parts for Sale” garnered attention and prompted a congressional investigation into the sale of fetal organs harvested from aborted babies.

“There is incredible strength in this country,” Charen said, “and terrible weakness, too. All is not well with every segment of American society today. Our character-forming institutions—family, community, school and church—are in disarray. Too many families have forgotten the most basic rules in what to do to make children happy—provide them with security and love from two committed, married parents. Fully half of America’s children will grow up during some part of their childhood years with only one of their parents.”

Citing the evils of abortion and assisted suicide, Charen said, “Our age is morally confused because we’re told that life has value, but not absolute value if it is unwanted or aged or sick.”

Dr. Jack Kevorian of Michigan is “a serial killer” who flautted assisted suicide while facilitating the deaths of more than 100 people, she said. “Some of Kevorian’s victims were not ill at all. Others were suffering from a combination of physical and emotional distress. Finally, mercifully, he was imprisoned, but his sinful career as a self-appointed mercy killer tells us a great deal about how our society perceives compassion, morality and life.”

The movement toward assisted suicide is part of the larger liberal agenda, Charen said, promoted by people who believe that freedom of choice is the highest good.

“They say your life is your property to be dispensed with as you see fit, just as a fetus is the property of its mother, to be dispensed with as she would see fit,” Charen said. “Right-to-die advocates say they are motivated by the desire to release other people from suffering. “No civilized nation should shrug off the moral obligation to care for the sick and comfort the afflicted,” she said. “And who is more vulnerable than the sick or disabled? The unborn.”

Publicity about partial-birth abortion “put the spotlight on the baby, not on the idea that the child must be killed. “But what makes partial-birth abortion doubly so is the way [the procedure] mimics and mocks the true journey of birth. The majority of partial-birth abortions are performed on healthy women with healthy babies,” Charen said. “All abortions are ghastly,” she said, “but what makes partial-birth abortion so ghastly is that the child is killed in the womb rather than at birth. Abortion is illegal in all the states that have laws against it. Partial-birth abortion is not illegal, at least not in the United States. It is legal in most states. It is legal here in Indiana. ‘But what makes partial-birth abortion so ghastly is that the child is killed in the womb rather than at birth. Abortion is illegal in all the states that have laws against it. Partial-birth abortion is not illegal, at least not in the United States. It is legal in most states. It is legal here in Indiana. If we judge people’s humanity by any standard other than that each person is a unique individual with God-given rights, we demean every person’s dignity,” she said. “No people can call themselves civilized who indulge in killing for convenience.”

Chrism Mass

The starting time of the annual Chrism Mass on April 18 at St. Peter and Paul Cathedral in Indianapolis has been moved back 30 minutes to 7 p.m. The time has been changed to make it easier for southern Indiana residents, who will be an hour ahead of Indianapolis, to attend the Mass. Archbishop Daniel M. Buechlein will preside at the Mass. The liturgy will include the blessing of holy oils to be used throughout the year for liturgical blessings such as baptism, confirmation and holy orders. Also, the priests of the archdiocese will renew their commitment to the Church.
The Holocaust and Pius XII: setting the record straight

Words, in fact, could do more harm than good. When the Archbishop of Utrecht denounced the Nazis in a pastoral letter, the Germans rounded up and deported all the Jews they could find in Holland, including St. Teresa Benedicta of the Cross (Edith Stein) and her sister. And Adolph Hitler threatened retaliation against priests in Germany if the pope spoke up. Many of those killed in Auschwitz and other death camps were indeed priests, including St. Maximilian Kolbe.

After Mussolini’s regime fell in 1943 and Rome was occupied by Hitler’s troops, thousands of Jews escaped to the Vatican. There were 15,000 Jews at Castel Gandolfo alone, and more at nearly 200 other sites. The Nazis had the Vatican surrounded, but respected its sovereignty as long as the pope main- tained his silence. It would have been easy for them to arrest the pope. Hitler threatened to do if the pope spoke out again, and to round up the Jews in the Vatican. It was only by maintaining a quiet diplomacy that the pope was able to continue to help the Jews. His actions were acknowledged and accepted by Jewish leaders at the time and by the numerous testimonials and gratitude expressed immediately after the war. It was only later years that the canard was invented and spread that the pope didn’t speak out enough against the Nazis.

It became such a large issue that, in 1964, Pope Paul VI ordered the Vatican’s archives during the war to be opened to reputable historians. Historians and archivists studied the records and published 12 volumes of documents between 1965 and 1981. Those who keep demanding that the Vatican open its archives don’t seem to realize that they have been open for 36 years.

Could Pius XII have done more to stop the Holocaust? Who knows at this point, a half-century later? It’s certain that world leaders at the time, including Jewish leaders, acknowledged “the wisdom of his diplomacy,” and there is absolutely no evidence that the Vatican would ever have paid any attention to his words. Objective historians agree that he did everything possible for the Jews under the circumstances.

— John F. Fink

A fer a strenuous week, the Holy Father is back home in Rome. Many comments were made about his fatigue and weakened condition, yet he keeps on going. At times, he may speak with a weakened voice or with a speech, but what he says bespeaks anything but fatigue or mind or spirit.

Pope John Paul’s prayer was his way through political and religious mines with a remarkable sense of peace, which was the intent of his words, and the pope was aware of this. He had personal experience of war in his footsteps of Jesus. One of his closest spiritual counselors ever was his response to an inquiry about declining to wear a bullet-proof vest: “If a pilgrim of peace is preferable to wear armor.” The remark could be understood at many levels!

Much has been said about the pope’s theme of reconciliation, pardon and apology of the First Sunday of Lent and his subsequent statements on his pilgrimage to the Middle East.

Jews media coverage ranged from a syndicated columnist Jeff Jacoby included this sentence: “The stone silence of Pius XII, who spoke no word in defense of the Jews as millions were shipped to the death camps, is one of the worst moral fail- ures in the Church’s long history.”

The Holocaust and Pius XII: setting the record straight

— John F. Fink

The Criterion
Officer Weekly Newspaper of the Archdiocese of Indianapolis P.O. Box 1771, Indianapolis, IN 46206

Editorial

The Holocaust and Pius XII: setting the record straight

Last Thursday, Pope John Paul II became the first pope to visit Yad Vashem, the Holocaust memorial in Jerusalem. It was a continuation of the attempts he has made throughout the 21 years of his papacy to bring Catholics and Jews closer together. Along the way he has apologized repeatedly for the anti-Semitism of some Church officials throughout the centuries that resulted in injustices to the Jewish people.

But that doesn’t seem to satisfy some people. They want him to apologize for the Holocaust itself, or at least for the Church’s silence during the Holocaust. On the eve of the pope’s trip, “60 Minutes” broadcast an interview with the author of the discredited book “The Holocaust and Pius XII: making the record straight.”

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Seeking the Face of the Lord

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

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La intención del Arzobispo Buechlein para vocaciones en abril

**What joy is good for**

G. K. Chesterton once said that the gigantic secret of Christianity was found in this truth: “The joy of the Lord is our strength.”

Those words came originally from Neh 8:10. Just a few years later, the Pope enunciated this revelation in the Encyclical **Quo fidei, Lk 1:14** and **Jn 15:13**, 16:20, 16:24 and 17:13.

The three levels of human joy correspond to the body, soul and spirit. We experience bodily pleasure through the five senses: sight, smell, sound, taste and touch. This pleasure can be transformed into joyful and meaningful social interactions: When you laugh at a funny joke or joke about yourself, you are sharing your joy with others. The joy experienced by the soul helps us relate to our inner life. For example, you derive deep satisfaction from a clean conscience. Selfishness or evil can corrupt this experience of joy.

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**Sacerdotes**: Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

**Estudiantes**: Que ellos realicen sus promesas como estudiantes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Then Lent came, with its Good Friday and Holy Saturday in the national and international news. It would have gone quite unnoticed by the world. Good Friday was the fulfillment of the promise. Christmas was the promise that Jesus would transform the world with his love, and it was pitches and proofs. But Good Friday was the fulfillment of the promise. Without Good Friday, Christmas would have been just another day on which another Jewish male child had been born. It would have gone quite unnoticed by history.

**Lent**: invitation to create an ever-green world

When I was very young, it was clear to me that Lent had a specific meaning. For me, it was the time to chalk up sacrifices, like grades on a report card, so I would not forget how flawed a person I was.

Even as I got older I thought this was a unique time to think about my mortality, my destiny of ashes. I thought the importance of Lent was to keep the reminder of my death ever fresh, and so I kept my body uncomfortable with self-denials and morning exercises at 5:30 in order to make it to 6:30 Masses.

Lent for me was colored purple and fringed with black. The effect of the 40 days of Lent in the earlier years of my life was to put a focus on me, my soul and my salvation. Then gradually, well into my adult life, I found that I had misinterpreted the road signs from Ash Wednesday to Easter. Lent wasn’t deep purple, it was green, teeming with life. It wasn’t suffer-

The Criterion Friday, March 31, 2000

**Buscando la Cara del Señor**

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

**Papa Juan Pablo II peregrino de paz a la Tierra Santa**

Espués de un ardua semana, el Santo Padre está de regreso en Roma. Se hicieron varios comentaristas acerca de su cansancio y debil condición, mas él continua con su labor. A veces, puede estar hablando con voz débil o su habla es indistinta, pero lo que él dice indica todo menos cansancio de la mente o del espíritu.

El Papa Juan Pablo II habla de un camino de oraciones por las minas políticas y religiosas con un extraordinario sentido de paz, lo cual era su intención al caminar en los pasos de Jesus. Uno de sus mejores comentarios espirofónicos de todos los tiempos fue en respuesta a una pregunta sobre su negativa a aceptar vestir un chaleco contra bandas. “Para un peregrino por paz, ¿es preferible no andar con armas?” preguntó Pablo II. “El espíritu de paz de un líder religioso que intente, en el nombre de Dios, interceder por la paz donde pocos miren, es valioso.”

¿Qué fue el fuero sobre el Papa? “hizo suficiente” pidiendo disculpas por los pecados cometidos por líderes de la Iglesia y otros individuos en el pasado. Primero, se debe notar que la declaración de Sr. Jacoby sobre la infalibilidad de moral es incorrecta. La infalibilidad, si es invocada, normalmente se invoca sólo en referencia a la enseñanza de la moralidad; nunca se invoca en referencia de las acciones de individuos, sean estos miembros de la jerarquía o laicos.

En la ceremonia de perdón en el Primer Domingo de Cuaresma y en la Basílica de San Pedro en Roma, notése que el Santo Padre y los miembros de la curia romana, primero dieron el perdón de Dios por sus pecados antiguos. La foto memoraba el del Papa Juan Pablo II dando homenaje al crucifijo grande simboliza su intención. También había una disculpa para aquellos por el que fueron perseguidos injustamente de las pasadas antiguas de los judíos y otros. En la mayoría de los casos, las disculpas en busca de perdón de Dios y las expresiones de disculpas fueron intencionalmente genéricas. Con la excepción de la Inquisición fueron específicamente mencionadas por los líderes de la mentalidad de otra forma. Las Crusadas y la filosofía romana en su forma genérica de la moralidad; nunca se

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Points of Arrival: A Jean Donovan Play, a play about the life and death of missionary Jean Donovan, is scheduled for 6:30 p.m. on April 5 in O’Shaughnessy Dining Hall at Saint Mary-of-the-Woods. Donovan, a Cleveland resident, and three women religious from the United States were murdered in 1980 in El Salvador. The event is free and open to the public. Free-will donations will be accepted at the door. Points of Arrival was created by the Still Point Theatre Collective, a ministry of St. Stephen’s Lutheran Church in Chicago.

Sacred Heart Parish, 1350 Union St., in Indianapolis is hosting a Lenten mission April 8-12. Franciscan Father John Doctor of St. Louis, Mo., is the presenter. The mission opens with a 5 p.m. Mass on April 8. A reception will follow the 10 a.m. Mass on April 9. The mission continues April 10, 11 and 12 nightly from 7-9 p.m. A reconciliation service will be held on the evening of April 12. Day hours will be available. The day hours begin with 8 a.m. Mass and conclude at 11:30 a.m. on April 10 and 11. Baby-sitting and transportation services will be available. For more information, call 317-638-5551.

St. Paul Parish in Sellersburg will host a Lenten mission April 2-5. Passionist Father James DeManuele of Louisville, Ky., is the presenter. Services begin each evening at 6:30 p.m. in the church. Baby-sitting and transportation are available. For more information, call Dolores Snyder at 812-246-5088.

The Father Thomas Seccina Memorial High School Alumni Office is hosting an Alumni Easter Egg Hunt on April 1 at 11 a.m. in front of the school. Children and grandchildren, under age 13, are welcome. The event is free, but registration is necessary. Call Dot Teso at 317-351-5976.

Visionary Ivan Dragicevic from Medjugorje will speak at St. Ann Church in Lafayette in the Lafayette Diocese, on April 4. The rosary will begin at 6 p.m.

The Loyola Institute for Ministry of Loyola University New Orleans (LIMEX programs) will hold an information session on April 12 at 7 p.m. at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Those interested in being in the next learning group of this four-year graduate-level, Catholic university program leading to a master’s degree or certificate in religious education or pastoral studies are encouraged to attend. For more information, call Maria McClain, archdiocesan LIMEX liaison, at 317-888-6026.

Dr. Mark E. Ginter, assistant professor of moral theology at Saint Meinrad School of Theology, will present “To Be Unconditionally Pro-life” on April 13 from 7-8 p.m. at Little Flower Parish, 4720 E. 17th St., in Indianapolis. The Respect Life Committee at Little Flower Parish is sponsoring the event.

Holy Trinity Spring Bazaar will be held on April 1 from 10 a.m.-7 p.m. Swiss steak dinner, fish and hamburgers will be served. Poticas will be sold.

Saint Mary-of-the-Woods College will host a public reception with artist Mary Engelbreit on April 7 from 5-7 p.m. The event will be held in the Le Fer Ballroom. Hor d’oeuvres and a cash bar will be offered. Tickets are $20 each. For more information, call JoEllen Ornduff at 812-535-3225.

St. Patrick Parish in Sellersburg will host a Lenten mission April 2-5. Passionist Father James DeManuele of Louisville, Ky., is the presenter. Services begin each evening at 6:30 p.m. in the church. Baby-sitting and transportation are available. For more information, call Dolores Snyder at 812-246-5088.

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The Loyola Institute for Ministry of Loyola University New Orleans (LIMEX programs) will hold an information session on April 12 at 7 p.m. at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Those interested in being in the next learning group of this four-year graduate-level, Catholic university program leading to a master’s degree or certificate in religious education or pastoral studies are encouraged to attend. For more information, call Maria McClain, archdiocesan LIMEX liaison, at 317-888-6026.

Racing for the cure

Participants in last year’s Susan G. Komen Breast Cancer Foundation of Indianapolis Race for the Cure run toward the finish line. This year’s Race for the Cure will be held on April 10 at the Michael C. Carroll Track and Soccer Stadium at Indiana University Purdue University in Indianapolis. The event begins with registration at 7 a.m. and is followed by a silent auction at 7:30 a.m., a 5 K run and jazzerica at 9 a.m., a 1-mile family walk at 9:20 a.m., and a 5K walk at 9:15 a.m. Registration forms for the Indianapolis race can be picked up at J.C. Penney stores, central Indiana Ford dealerships, Galyans and local health clubs. On-line registration is available at www.wtpi.com/raceforacure. Call 317-469-CURE for details.

Pride of the Irish

Cathedral High School’s Pride of the Irish band, cheerleaders and choir members represent Indianapolis as they March in the St. Patrick’s Day Parade on March 17 in Dublin, Ireland. An estimated 500,000 people watched the parade and tens of millions of people saw the televised broadcast. Kathy McCullough, Cathedral’s director of bands, said more than 130 students participated in the March 11-18 trip to the Emerald Isle after raising funds for travel costs. The Pride of the Irish marched with 17 other bands from throughout the world during the parade. Cathedral’s music students also presented two concerts while in Ireland.

U.S. Catholic Conference
Movie Classifications

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- A-II
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Great Easter Gift
Seeking the Face of the Lord
Archbishop Daniel M. Buechlein, O.S.B.

A compilation of more than six years of weekly columns—316 columns—from The Criterion, this book brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

Consistently the most read item in The Criterion, Archbishop Buechlein’s column reflects his southern Indiana, straight-talking German-American roots. His style gives readers the feel of “fireside chats” with a devoted teacher and friend.

Now available from Criterion Press, Inc.
Proceeds will help support Hispanic ministries in the Archdiocese of Indianapolis
New St. Christopher Church dedication

The archdiocesan Office of Multicultural Ministry has selected 25 delegates to send to Encuentro 2000. Many Faces in God’s House, a multicultural Jubilee Year gathering in Los Angeles July 6-9.

Eight members of the Multicultural Ministry Commission will join 17 of the faithful selected from those who attended the regional archdiocesan Encuentro gatherings.

Those on the commission who will attend, listed with the heritage they represent, include: Celina Acosta-Taylor, Hispanic, from Sacred Heart Parish in Jeffersonville; Jasmine Chong, Korean, from the Multicultural Ministry at St. Lawrence Indianapolis; Karen Oddi, Caucasian, St. Barnabas in Indianapolis; and Lillian Stevenson, African-American, St. Rita in Indianapolis.

Other commission members who plan to make the trip are: Amanda Strong, African-American, St. Rita in Indianapolis; Father Kenneth Taylor, African-American, pastor of the multicultural office and pastor of Holy Trinity Parish in Indianapolis; Karen Oddi, Caucasian, St. Barnabas in Indianapolis; and Lillian Stevenson, African-American, St. Rita in Indianapolis.

Other commission members who plan to make the trip are: Amanda Strong, African-American, St. Rita in Indianapolis; Father Kenneth Taylor, African-American, pastor of the multicultural office and pastor of Holy Trinity Parish in Indianapolis; Olga Villa-Parra, Hispanic, SS. Peter and Paul Cathedral in Indianapolis, and Maru Villalta, Hispanic, chair of the commission and member of St. Luke Parish in Indianapolis.

Rosena Avendano, Trafalgar, youth of St. Patrick Parish in Indianapolis; Ricardo Imani, St. Mary in Indianapolis; Louis Lopez, St. Lawrence in Indianapolis; Eva Morales, St. Patrick in Indianapolis, will also represent the Indianapolis Hispanic Catholic community. Dago Munoz of St. Anthony of Padua parish will be there for the Hispanic community in Clarksville.

Immaculate Heart of Mary, Mother of Christ, Sister Okoye Isidore, who teaches at St. Patrick in Terre Haute, will represent her Nigerian heritage. Lillian Jackson, pastoral associate at SS. Peter and Paul Cathedral in Indianapolis and Father Clarence Waldon, pastor of Holy Angels in Indianapolis, are delegates with an African-American heritage.

Others with Asian heritage are Providence Sister Edith Ben, Philippines; Saint Mary-of-the-Woods; Pramila Fernandes, India, St. Joseph Parish in Indianapolis, and Hieu Nguyen, Vietnam, Vietnamese Catholic Community in Lawrence; and Hieu Nguyen, Vietnam, Vietnamese Catholic Community in Lawrence; and Hieu Nguyen, Vietnam, Vietnamese Catholic Community in Lawrence.

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The multicultural office is encouraging other members of the archdiocese to attend on their own. Several have already contacted the office to be included.

The archdiocese has received scholarships and grants for the delegates from several sources, including Lilly Endowment, $7,500; St. Vincent Hospital, $2,500; Conventual Franciscans and SS. Peter and Paul Cathedral, $200 each. The budget of the Office of Multicultural Ministry will allow $10,000 for Encuentro 2000. Another $6,000 is needed.

Father Taylor smiles as he tells the delegates, “So far, we can at least get you there.” He is hoping that other individuals or organizations will contribute to the funds needed to send the 25 delegates to the event.

(Those wishing to attend Encuentro 2000 as non-delegates with the archdiocesan group should immediately contact the Office of Multicultural Ministry at 800-382-9836, or 317-236-1562. Those wishing to contribute to the funding to send the delegates should call the same number. The address is P.O. Box 1410, Indianapolis, IN 46206.)

Archdiocese to send 25 people to Encuentro 2000
Archdiocesan priests study lives of Central American faithful

(Mgr. Urioste said that when the peace accords of 1992 were accepted, they contained the basic elements that Archbishop Romero worked for: that there would be no more killing or torturing of the people, that justice would exist only to defend against a foreign attack, and that there would be an administration of justice that would implement reforms.

Visiting the crypt in the cathedral where Archbishop Romero is buried was profound. People come and visit his tomb. They leave notes. They pray. I was most moved by the Scripture quote over his tomb, “Nadie tiene mayor amor que el que da su vida por sus amigos (There is no greater than this, to give one’s life for one’s friends).” Jn 15:13.

Indeed, Romero lives.

The group of priests visited the site of the former Catholic university St. Francis Xavier in Guatemala City. Archdiocesan priests, who were not threatening anyone, were killed. The province said, “There is no greater than this, to give one’s life for one’s friends,” Jn 15:13.

Archdiocesan priests study lives of Central American faithful

Admirers of slain Archbishop Oscar Romero prepare a sidewalk mural of his image March 23 in San Salvador, where commemorations are marking the 20th anniversary of his death. The Salvadoran archbishop was gunned down 20 years ago March 24 as he celebrated Mass.

The last site the group visited was the place where Bishop Juan Gerardi, auxiliary bishop of Guatemala City, was assassinated on April 26, 1998. Bishop Gerardi had headed the Historical Memory Recovery Commission. At the conclusion of the 30-year civil war, government reports had sought to lessen the severity of the violence, torture and death of its own people.

The Church, realizing that healing could take place until the truth had been told—until people knew what happened to their sons, daughters, fathers, mothers, brothers and sisters—began its own study of the war. Interviews were conducted in every part of the country in each community, asking people to remember. They did.

The Church commission published a four-volume study that listed 1,000 people where the massacres, rapes, tortures and murders took place. While other studies had claimed 10,000 people had died in the conflict, this study documented some 100,000 deaths.

Two days after presenting the results of this study, Bishop Gerardi was bludgeoned to death, with a cement block, in the garage of his own home. Bishop Gerardi is known by Guatemalans as a “faithful witness to God.” His work still continues in the Human Rights Office of the archdiocese as it seeks to provide resources for people to find healing in the pain they have lived.

The Criterion  Friday, March 31, 2000

Archdiocesan priests study lives of Central American faithful

by the indigenous people he served, used his skills as an Oklahoma farmer. He assisted the people to develop better agricultural systems. He had failed Latin in the seminary, but he learned Spanish, as well as Tz’utujil, the dialect that his people spoke. He supervised the translation of the New Testament to Tz’utujil.

He was a threat to the system because he helped people to develop or organize. The room where he was killed is now a chapel. The current pastor of Santiago Atitlan, Father Thomas McSherry of Oklahoma, commented that for over two decades of the war, between three to five people from this small parish community were taken each week to be tortured and killed.

The worst violence occurred on Dec. 2, 1990. Some military leaders tried to rape an indigenous woman after a night of drinking. Hundreds of unarmed people went to the military base to confront the behavior. The soldiers just started firing machine guns, killing 13 people, including children.

This atrocity gained the attention of the president of Guatemala, who wrote a letter condemning the actions of the military. This is significant because never before had such recognition of a high government official occurred. A copy of the letter has been engraved in stone at the site of the massacre. The land where the bodies laid has been made into a peace park.

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Christ’s parables challenge and inspire us

By Fr. J.P. Earls, O.S.B.

As Jesus instructed his disciples on the meaning of the parable of the sower and the seed, he explained why he used this method of teaching large crowds:

“The reason I speak to them in parables is that ‘they do not perceive, and hearing they do not listen, nor do they understand’” (Mt 13:13).

No matter how often I hear these words, they still strike me as cold, as somehow having gotten misplaced as they made their way from oral tradition into the written Gospel. Yet almost identical passages appear in Mark and Luke.

Why would Jesus teach in a way designed not to communicate his message?

One possible explanation is that Jesus explained the parables to the disciples because they had been slower than many in the crowd to pick up their meaning. This is not a question of “you of little faith,” but “you of little understanding.”

A more sober possibility is that Jesus used parables to protect himself and his group of followers from unfriendly surveillance. A wandering preacher who attracted large crowds was bound to draw suspicion from civil and religious authorities.

Matthew reported that two people testified at Jesus’ trial that he had said he was their king (Mt 26:21).

While John pictured the Roman-appointed Jewish authorities as eager to convince Pilate that Jesus was opposing Rome by claiming to be the king of the Jews (see Jn 18 and 19, particularly 19:12).

Neither of these charges was literally true, but they point out that Jesus had to watch what he said in public to protect himself and his group of followers from unfriendly surveillance.

The disciples then passed the explanations on to trusted friends, relatives and associates.

It was the informants, then, who “hear- ing, were not able to understand” the messages Jesus delivered in parables. We can imagine the puzzlemed of his enemies upon receiving word from the informants that Jesus was teaching about how to plant a field or bake bread or conduct a wedding feast.

We have our own problems today understanding the parables. The key to the hidden meanings of these stories has been delivered to us by centuries of Christian preaching and writing. Yet we are held back from easily getting their meanings by the same “folksy” people and situa-
tions Jesus used to make his stories appealing.

With every passing year, Christian congregations understand less and less about how fields were planted in Jesus’ day or bread was baked or what protocol was used for conducting a wedding feast.

Our population continues to concentrate in cities, leaving fewer and fewer Christians familiar with farming life. Our daily tasks, whether at work or in the home, are increasingly done by machine rather than by hand.

The governmental setup of Jesus’ day also had little resemblance to ours.

Another problem for us in understanding the parables is our tendency to want to see every word of these stories as part of Jesus’ moral teaching. We are puzzled because some elements seem unchristian or immoral to us, and Jesus doesn’t take time out from telling his story to condemn them.

For instance, the “unjust steward” actu-ally steals from his employer to feather his nest after he loses his job. Far from condemn ing his actions, Jesus said we should learn from his behavior (Lk 16:1-8).

While we know on one level that this parable is not about honesty in business dealings, but about being just in spiritual matters, we still are bothered by Jesus seeming to approve of an embezzler.

To the extent that we can concentrate on the central point of the parable, we can approach the heart of Christ’s message.

Today we find ourselves surrounded by many stories—not just in books, but in movies and on television, in the private and public lives of people we know.

The parable-telling of Christ challenges us to look for the kernel of truth in these stories—the love, compassion and quiet heroism that can be found in many of them—and to share it with people of good will around us.

Some stories lend themselves readily to this: lives such as Mother Teresa’s and movies such as A Man for All Seasons or The Mission come readily to mind.

But some Gospel stories don’t seem at all Christian, however Christ may have hidden his message in them, like the man in the parable who buries the “pearl of great price” in the field (Mt 13:46).

Christ has shared with us the key to all human stories: the person who gives his or her life for others. Isn’t this the buried treasure we should be looking for in all the stories we come across?

(Benedictine Father J.P. Earls teaches English at St. John’s University in Collegeville, Minn.)

Are there parables around today? Yes. Quite a few.

Although today’s parables do not focus explicitly on God’s kingdom, they do cast light on our fragmented human condition.

Occasionally, they even convey a sense of God’s grace penetrating life in unex pected ways.

When cartoonist Charles Schulz died on the day his last “Peanuts” comic strip ran in the Sunday newspapers, that occurrence itself seemed something of a para ble. His race run, he passed on to receive the laurel crown for his achievement.

Schulz had given us a parable that went on for 50 years in the world peopled by Charlie Brown, Lucy, Linus and Snoopy.


Faith Alive!

Golden Rule offers words to live by

By Fr. James A. Wallace, O.S.S.B.

This Week’s Question

What “words to live by,” what “wisdom” would you proclaim to your surrounding world if you could?

“Words to live by” means different things to different people, and there are as many ways of life as there are people in the world,

Some people have their own personal values based on the things they value. They have a sense of what is right and what is wrong, and they try to live their lives based on those values.

Others may be influenced by the values of their society or their culture. They may follow the rules and regulations of their society, or they may seek to challenge those rules and regulations.

Still others may look to religious or spiritual principles for guidance. They may follow the teachings of their religion, or they may seek to find their own way to live a moral and ethical life.

The Golden Rule is a principle of ethics that is found in many religious and philosophical traditions. It states that we should treat others as we would like to be treated.

In the words of Jesus, "Love your neighbor as yourself." (Mt 22:39)

This means that we should try to put ourselves in the shoes of others and consider their feelings and needs before making a decision or acting.

By following the Golden Rule, we can be more understanding, compassionate, and ethical in our interactions with others. This can help us build stronger relationships and lead a more fulfilling life.
Eighth in a series

The 18th century was characterized by strong European monarchs who managed to control the Catholic Church in their countries. In fact, the powers these monarchs were the Catholic rulers of Europe. They believed, and prac-
ticed, that Catholic—that is, Gallicanism—an old theory that the Church in each country was independent of Rome and controlled by the monarch. The word itself came from a passage of Gallican law in the Church in France claimed by King

Charles VI in 1398 as liberté de l’Église gallicane.

In Spain, King Philip V, who ruled from 1700 to 1746, insisted on making any pronouncements from the pope to be circulated without his per-
mission. Cardinal Joseph had gotten his ideas from Febronianism, another form of Gallicanism that asserted that Scripture was the only state serve as the arbiter of Church discipline. One of the things the powerful Catholic Church uncompromisingly opposed was the sup-
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From the Editor Emeritus/John F. Fink

Eleventh council enacts rule for papal elections

Cornucopia/

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The Sunday Readings

Sunday, April 2, 2000

- 2 Chronicles 36:14-17
- Ephesians 2:4-10
- John 3:14-21

The Second Book of Chronicles is the source of the first reading for this Lenten weekend. Once the two books of Chronicles were compiled, as time passed, and as versions appeared, the book was divided. Hence today’s Bible has First and Second Chronicles.

Chronicles is historical. The extent of history cited in these books is quite large. The chapter being read this weekend looks back to the rescue of the Hebrew exiles held in Babylon. This rescue occurred when the Persian monarch, Cyrus, overthrew Babylon. He freed the exiles. Regardless of the human instrument, however, the pious saw God as responsible for this happy turn of events. For the devout, escaping Babylon was not the only moment in history in which God intervened to save and protect the Chosen People. Such was the pattern of their history. God never left the people abandoned and helpless before their enemies.

Indeed, they faced misfortunes and even catastrophes. But in all these, the result of human misconduct and sin. Humans brought upon themselves sadness and hardship. And Easter has its own proclamation: “He is risen, indeed!” answered back in antiphonal voice: “The Scriptures cover a great span of time. Genesis begins with creation itself. The Book of Revelation symbolically looks to the end of time. Constant throughout time has been God’s mercy and love, which had special significance for the Jews. They were called to be God’s Chosen among all the races of the earth.

My Journey to God

A Hope Transfusion

Easter and hope are synonymous. That special day never arrives without refreshing reminder that there is life beyond this one. True life. Eternal life.

Glorious life.

And Easter proves to us what we might call “the outsides of hope” need a transfusion.

Easter gives it.

I think of all those who are living with the dreaded disease of cancer. Talk about people living on “the outsides.” They fight the gallant battle, endure the horrible reactions of chemotherapy and anxiously await the results of the next checkup. These are men and women, boys and girls, for whom a hope of transfusion is essential.

Easter provides it.

And then there are those who still grieve over the loss of a mate, a child, a parent or a friend. Death has come like a ruthless thief, snatching away a treasured presence, leaving only memories. The sadness of those who mourn casts a spell of loneliness too powerful for spoken words or shallow songs to break.

What is missing? Hope. Hope has died.

There is nothing like Easter to bring hope back to life. Easter has its own anthems. Easter has its own Scriptures. And Easter has its own questions. "He is not here, for he has risen, just as he said..." (Mt 28:6)

I cannot explain what happens on this day, nor do I need to try. The simple fact is this: There is something altogether magnificent, therapeutic and reassuring about Easter morning.

When we as Catholics gather for liturgy and lift our voices in praise to the risen Redeemer, all evil is temporarily set aside.

As the throng of standing shoulder to shoulder with those of “like precious faith” flows through the people of God, an almost mysterious surge of power floods over us. The benefits are innumerable.

To list only a few:

- Our illnesses don’t seem nearly so final.
- Our fears fade and lose their grip.
- Our grief over those who have gone on is diminished.
- Our desire to press on in spite of the obstacles is rejuvenated.
- Our differences of opinion are eclipsed by our similar faith.
- Our identity as Christians is strengthened as we stand in the lengthening shadows of saints going through the centuries, who have always answered back in antiphonal voice: “He is risen, indeed.”

A hope transfusion awaits us. It happens every year on Easter Sunday.

Alleluia!

By David Bethuram

(David Bethurum is associate secretary for archdiocesan Family Ministries.)

Daily Readings

Monday, April 3
Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, April 4
Isidore of Seville, bishop and doctor
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:3-16

Wednesday, April 5
Vincent Ferrier, priest
Isaiah 48:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, April 6
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, April 7
John Baptist de la Salle, priest
Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, April 8
Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, April 9
First Sunday of Lent
Jeremiah 31:31-34
Psalm 12-15
Hebrews 5:7-9
John 12:20-33

Question Corner

Fr. John Dietzen

Church law restricts membership in Masons

Q My long-time friend is a member of the Order of the Eastern Star and has invited me to join. I know from your past columns that the Catholic Church stiles officially prohibits men from joining the Masons. But what is the position on women’s auxiliary groups?

I’d like to join, but frankly would not want to do so if it is forbidden by my Church. (Pennsylvania)

A As you say, the prohibition against a Catholic man joining the Masonic orders remains in existence, even in our country.

However, without getting too technical, there is a principal of Church law which states that any Church regulation which restricts the right of a person must be interpreted strictly.

That is legal language for saying that such regulations must not be extended to cases other than those actually expressed in them (Canon 36).

According to your question, this means that the ban on joining the Masons means just that and nothing more. Thus, the restriction would not apply to the Order of the Eastern Star, which is an adjunct group, not a formal part of the Masons.

In fact, as is well known, I believe, women are not even eligible for membership in Freemasonry.

The same would hold for the other two major auxiliary groups related to the Masons—Job’s Daughters for girls and DeMolay for boys.

Other concerns naturally need to be weighed in making such a decision. As a 1985 background report for the American bishops noted, for example, “Although the prohibition of the Masons may exist, the fact remains that these women and young people do not swear Masonic oaths and are not considered Masons.”

Thus the Catholic Church’s prohibition against joining the Freemasons would not include these organizations.

I was disappointed in your answer to the senior citizen who wished to be married sacramentally, but did not want the marriage recorded civilly, for financial reasons.

You discussed several implications, including the penalties a priest or bishop might incur if he performed such a marriage. But you did not discuss the morality of a couple who wish to defraud the government and their fellow Americans.

Isn’t the desire of seniors to get more financially than they are legally entitled to dishonest and greedy?

The burden of Social Security taxes on younger generations is oppressive, and experts tell us it will get worse.

You should have told them that the Gospel calls each of us to consider the needs of others as well as our own.

Space usually limits me to respond only to the direct questions people ask. But you make a good and important point.

Actions that may be manipulated into legality are not always therefore automatically moral or just.
as Jews have done for centuries. As is the Jewish practice, he left a prayer written on a small slip of paper in a crevice between the stones. The prayer was the same he recited earlier in the month at the Vatican, asking God’s forgiveness for Christians who have ‘caused these children of yours to suffer.’ The prayer was to be put on display at the museum at Israel’s Holocaust memorial, Yad Vashem.

Rabbi Michael Melchior, a member of the Israeli Cabinet, welcomed the pope to the wall, saying the pope’s visit confirmed the Catholic Church’s commitment to “end the era of hatred, humiliation and persecution of the Jewish people.” He also said the time had come for all sides to “end the manipulation of the sanctity of Jerusalem for political gain.”

The pope’s visit was plagued by Israeli and Palestinian voices linking speeches to the pope to trade claims to the city as their own capital. Just before visiting the Western Wall, the pope met with the grand mufti of Jerusalem, Sheikh Ikerem Sabri, who asked the pope to promote the end of “Israeli occupation of Jerusalem.”

The pope told Muslim leaders at the al-Aqsa Mosque complex that the city was the common patrimony of Jews, Christians and Muslims.

Pope John Paul’s last appointment in Israel was his celebration of Mass in the Church of the Holy Sepulcher, which he described as “the most hallowed place on earth.”

Before the Mass, the pope kissed the rock marking the place where Jesus’ dead body was anointed, then, stooping down to enter a small cave, he kissed the stone ledge of Jesus’ tomb.

“The tomb is empty,” the pope said in his March 26 homily. “For almost 2,000 years the empty tomb has witnessed to the victory of life over death.”

Another highlight for the pope was his March 25 Mass at Nazareth.

“I give thanks to divine providence for making it possible for me to celebrate the feast of Annunciation in this place, on this day,” said the pope.

Visiting the lower level of the Basilica of the Annunciation, he held onto the altar and knelt to kiss the plaque that commemorates the place the angel Gabriel appeared to Mary and “the Word was made flesh.”

Nazareth has been the scene of tensions between Christians and Muslims over Muslim plans to build a mosque on a plot of land adjacent to the basilica, but all was calm on the day of the pope’s visit to Jesus’ hometown.

The papal visit was filled with gestures of ecumenical good will and cooperation from all the region’s churches, including the presence of Orthodox, Anglican and Protestant clerics at papal liturgies.

Meeting the Christian leaders at the Greek Orthodox Patriarchate of Jerusalem March 25, Pope John Paul said. “Only in a spirit of mutual respect and support can the Christian presence flourish here in a community alive with its traditions and committed in facing the social, cultural and political challenges of an evolving situation.”

In a region where political conflicts and interreligious tensions are almost a daily reality, he said, “It is essential to overcome the scandalous impression given by our disagreements and arguments.”

The papal pilgrimage also marked a milestone in Catholic-Jewish relations and an attempt to promote a serious and respectful dialogue among Christians, Jews and Muslims based on their faith in the same God.

After a warm encounter with Israel’s two chief rabbis March 23, he prayed at the Yad Vashem Holocaust memorial and said the Nazi attempt to exterminate European Jews was a tragedy that burns itself onto our souls.” He listened to dramatic testimonials from the wartime period, and was reunited with about 30 Jewish survivors from his Polish hometown, greeting some by name.

No one can forget or ignore what happened. No one can diminish its scale,” the pope said.

“Chronic controversies over the extent of the Church’s apology to Jews seemed temporarily forgotten by the Jewish leaders, who welcomed the pontiff as a friend of Israel and their religion.”

Prime Minister Ehud Barak, who escorted the pope through the Holocaust memorial, said the pope had done more than anyone else to bring about the historic rapprochement in the relationship toward the Jewish people—”a thought echoed by several participants.

“Pope John Paul’s efforts to promote interreligious dialogue were not quite so successful.

Pope John Paul II prayed at the Western Wall, Judaism’s holiest site, March 26 in Jerusalem. He became the first pope in history to pray at the wall. At right is the prayer that begins “God of our Fathers…” that the pope left in a crevice of the Western Wall.

At a March 23 meeting of interreligious leaders meant to symbolize reconciliation among the three monotheistic religions, one of Israel’s chief rabbis and a leading Muslim cleric sparred verbally over Jerusalem.

The pope did not directly address the verbal tug-of-war by his hosts on the status of Jerusalem, but he strongly defended Palestinians’ right to a homeland and their “legitimate aspirations” would only be met through a negotiated settlement.

Throughout his heavy schedule of events, the pope looked alert and very much involved in what he has called the pilgrimage of his dreams.

He prayed on Jordan’s Mount Nebo March 20, the place where Moses glimpsed the Promised Land before dying, and from a promontory looked out upon a dramatic biblical landscape stretching from the Dead Sea to Galilee. Pope John Paul went March 24 to the Sea of Galilee, the region where Jesus spent the most time with his disciples. On the Mount of Beatitudes near Korazim, he celebrated Mass for an estimated 50,000 youths and called on them to become true disciples as well.

“It is strange that Jesus exalts those whom the world generally regards as weak,” the pope said. “He says to them, ‘Blessed are you who seem to be losers, because you are the true winners: The kingdom of heaven is yours’.”

At a Mass in an Amman soccer stadium for Jordan’s minority Catholic community March 21, the pope evoked St. John the Baptist as a sure guide for Christians of all ages. Later he paid brief visits to both sides of the Jordan River to pray near the sites where St. John is believed to have carried out his first baptisms.

Arriving at Tel Aviv’s airport that evening, he was met by Israeli President...
Pope John Paul II reads his breviary at the Grotto of the Nativity in Bethlehem March 22. The pope prayed there for 20 minutes, emphasizing his role as a pilgrim in the Holy Land.

Ezer Weizman and Barak, who walked him down a red carpet amid a sea of Vatican and Israeli flags.

The pope, who repeatedly used the phrase “the state of Israel” in his airport speech, said that since Pope Paul VI visited the region in 1964, much had changed, including the launching of diplomatic relations with Israel in 1994. Relations on a religious level have improved as well, he said.

“With newfound openness toward one another, Christians and Jews together must make courageous efforts to remove all forms of prejudice,” he said.

In Bethlehem, the pope declared March 22 that he had reached the heart of his pilgrimage. Celebrating Mass in Manger Square, he encouraged the region in 1964, much had changed, including the launching of diplomatic relations with Israel in 1994. Relations on a religious level have improved as well, he said.

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In Bethlehem, the pope declared March 22 that he had reached the heart of his pilgrimage. Celebrating Mass in Manger Square, he encouraged the Middle East and the world to rediscover the gift of peace Christ brought to humanity 2,000 years ago.

Christ’s kingdom, he said in a sermon, “is not the play of force and wealth and conquest which appear to shape our human history,” but the power to heal wounds and make peace. He said it had special relevance in Bethlehem, a place that has known “the yoke and the rod of oppression.”

At the close of his sermon, the Mass was briefly interrupted by a noontime Muslim call to prayer—abbreviated out of respect for the pope, according to Church officials.

At Dehiyshe refugee camp that afternoon, the pope expressed his support for the Palestinians and emphasized the plight of their refugees, calling for a “just solution” to their situation.

The “degrading conditions” in which refugees often must live “are the measure of the urgent need for a just solution to the underlying causes of the problem,” he said.
From the Archives
A close look at this cemetery beside St. Mary Church (officially, the Annunciation of the Blessed Mary Parish) in Derby reveals 13 people posing near or on family tombstones. The photograph, which belonged to Bess Cunningham, is believed to have been taken around 1890.
A note on the reverse says that the “old lady in the center” is Granny O’Neill and the two little boys are Tom Hargis and John Cunningham. St. Mary Parish closed in 1973. This photograph was given to the archdiocese in 1984 for the archdiocese’s sesquicentennial observance.†

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Sunday • 11 a.m. to 10 p.m.
At the heart of the pope’s message was the conviction that the Holy Land can and must be a homeland for all its faiths and for all its peoples.

His path of prayer took him from Moses’ mountain in Jordan to the river where some believe John the Baptist performed the first baptisms; to Jesus’ birthplace in Bethlehem; to Nazareth, where Mary received the annunciation and where Jesus grew up; to Galilee, where Christ preached; and to Jerusalem, where he was crucified.

For the Church, this is the historical homeland, and the pope did his best to encourage the dwindling Christian population to remain in the region where so many chapters of the Old and New Testaments were written. He made a strong connection with the mostly Muslim Palestinian population when, preaching the justice of the Gospel, he endorsed their right to a political homeland and said their suffering as a displaced and desperate people had “gone on too long.”

And, in a gesture that made one of the deepest impressions of the trip, he prayed at Judaism’s holiest place, the Western Wall, the stone remnant of the temple that for centuries symbolizes the religious homeland they once lost and have now regained.

Like the daily reality of the Holy Land, the pope’s trip was a blend of the spiritual and the political. The jarring notes were impossible but which he does not specifically encourage the dwindling Christian population to remain in the region where so many chapters of the Old and New Testaments were written. He made a strong connection with the mostly Muslim Palestinian population when, preaching the justice of the Gospel, he endorsed their right to a political homeland and said their suffering as a displaced and desperate people had “gone on too long.”

And, in a gesture that made one of the deepest impressions of the trip, he prayed at Judaism’s holiest place, the Western Wall, the stone remnant of the temple that for many Israeli Jews symbolizes the religious homeland they once lost and have now regained.

Like the daily reality of the Holy Land, the pope’s trip was a blend of the spiritual and the political. The jarring notes were heard on the few occasions when politics gained the upper hand.

From Israeli and Palestinian leaders came repeated claims that Jerusalem was each side’s “eternal capital.” The pope ignored these assertions, and after awhile they seemed petty and out of place.

Interreligious dialogue went off-key during a meeting presided over by the pope in Jerusalem. Chief Ashkenazi Rabbi Israel Meir Lau started it when he erroneously claimed the pope had accepted Israel’s territorial claims over Jerusalem. A Muslim cleric responded with a righteous harangue against Israeli occupation and discrimination against Palestinians.

“It’s a photograph of the reality here,” shrugged Vatican spokesman Joaquin Navarro-Valls. Better that the pope see it and hear it than “walk on the clouds,” he added.

But the squabbles paled next to the beautiful form the pilgrimage assumed, as the pope moved from places of the Old Testament to the New Testament, from the Old Law of the Ten Commandments to the New Law of the Beatitudes, and along the path of suffering and salvation walked by Jesus, from the manger in Bethlehem to the tomb in Jerusalem.

Although each of his audiences viewed the pope through a different lens, they all appeared to appreciate that this man was truly on a religious pilgrimage and seemed to receive new energy from each stop. The pope who knelt for long periods at the holy places, hunched over in silent prayer, became more fascinating as the trip went on.

He made connections even where they were problematic. In Bethlehem, a Muslim call to prayer interrupted the papal Mass. The pope waited patiently—the picture of religious tolerance—and had his aides point out that the muezzin’s call had been abbreviated out of respect for the pontiff.

Speaking to ecumenical leaders in Jerusalem, the pope spoke so movingly that his host, Greek Orthodox Patriarch Diodoros, added a spontaneous message thanking the pope “from the bottom of our hearts” at the end of the ceremony. At Yad Vashem in Jerusalem, the Holocaust memorial where spiraling smoke from an eternal flame hauntingly evokes the deaths of Jews in the extermination camps, the pope met with Polish survivors, including one woman who said that in 1945 the future pontiff had personally carried her out of a prison camp and given her food and drink.

The story, which the pope says is “possible” but which he does not specifically recall, was discussed at length on Israeli TV and seemed to introduce a significant new side of the pontiff to Israeli Jews.

At the Western Wall, the pope amazed Jews by leaving his own written prayer in a crack of the stones, like Jews have done for centuries. It prompted one rabbi to remark, “He touched the wall and the wall touched him.”

In the end, the pope managed to bring a week of good will and good news to a region sorely in need of both. On the plane carrying him back to Rome, his spokesman, Navarro-Valls, was asked how the pope managed to navigate the Holy Land’s political minefields without any major explosions.

“The key thing, I think, was that the pope told the truth to everyone, but without humiliating anyone. He spoke in charity ... and people respected that,” Navarro-Valls said.

That was no small accomplishment in today’s Holy Land. †
By Dave Cox
Special to The Criterion

SAINT MARY-OF-THE-WOODS—Dana Collins once thought she would like to be a veterinarian, but knew she could never put a dog to sleep.

So she steered her ambitions toward serving people. "I was one of those kids who always said I wanted to be a doctor," Collins said, adding that she was influenced by her father, Kevin, who is a dentist.

Collins learned some patient care skills by working for her father as well as at the Hines Veterans Administration Hospital in Chicago during summer breaks from classes at the University of Notre Dame.

At Hines Hospital, Collins worked as a research assistant and interviewed patients about their relationships with their doctors.

"They went on and on about how great their doctors were," Collins said. "They talked about how their doctors had changed their lives."

A native of LaGrange, Ill., Collins graduated from Notre Dame in January with a bachelor's degree in science and preprofessional (premed) studies. She decided to use the time between graduation and medical school to enhance her people care skills, so she joined Providence Volunteer Ministry at Saint Mary-of-the-Woods.

Collins works in Karcher Hall, an intermediate and skilled health care facility for retired sisters. She provides physical and occupational therapy assistance, assists nurses with daily chores and helps the sisters with activities.

"I have been impressed by what wonderful attitudes the sisters have," Collins said. "Some of them have every reason in the world to be in a really bad mood because of their health, but they are so appreciative. No matter what you do, they are always thanking you. It really makes you feel needed."

Collins discovered Providence Volunteer Ministry at a campus informational fair at the University of Notre Dame.

"[Providence] Sister Mary Montgomery, the director, was so friendly and nice that I said, 'That's it! I'm going there!'" Collins said. "I was really impressed with her and the program."

Collins said she enjoys her work in health care ministry.

"I have so much respect now for nurses' aides," she said. "Their work is so demanding, so physically and mentally exhausting. They help with the basic personal care needs, but those needs are important."

Collins said she would encourage college students to consider volunteer service in a career-related area.

"It will make them so much more confident," she said, "and it will give them a sense of whether that's what they really want to do being unpaid.""

Collins also is using her musical talents as a Providence Volunteer Minister. At Notre Dame, she played the French horn in the university's marching band and also played with the brass ensemble section of the basketball band. Now she occasionally plays the piano for the retired sisters.

Providence Volunteer Ministry was founded in 1988 by the Sisters of Providence. Volunteers have worked in soup kitchens, drug and alcohol treatment centers, parish and campus ministries, health care settings and schools.

To become a Providence Volunteer Minister, a person must be committed to a Christian way of life, 20 years of age or older (18 for short-term opportunities), in good physical and mental health, and willing to reflect on his or her experiences.

Volunteers can be single or married without dependents. Service lasts from several months to a year. Benefits include room and board, a monthly stipend, health insurance, support and supervision, transportation for ministry-related programs and AmeriCorps Education credits if eligible. Applications for the service year 2000-2001 will be accepted until April 15.

(For more information about Providence Volunteer Ministry, contact Providence Sister Mary Montgomery, director, at 812-339-4454 or by e-mail at sister.montgomery@indiana.edu. Dave Cox is media relations manager for the Sisters of Providence.)

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Biblical folks seek advice

(Every day thousands of people write to various newspaper columnists looking for advice. On this April 1 weekend, what if some of the people who “live in the Bible” did the same?)

Eve, the first woman
Dear Ann: I don’t have anyone else to turn to. Our marriage is on the rocks. I did something foolish and my husband is upset with me. Nothing is the same anymore. Look, I realize that I’m not perfect, but neither is he. Adam simply refuses to take responsibility for his actions. Just call me: “It’s No Paradise.”

Dear It’s No Paradise: I suggest you visit a marriage counselor, preferably a priest. And tell your hubby that he is a real “snake in the grass.”

Goliath, the giant
Dear Ann: I feel so embarrassed in writing this. I am such a failure. I am rather large for my age. I had a fight with a little guy and he won! I am afraid to face my friends and family. They snicker whenever I walk by. What can I do? I have a “Giant-Sized Problem.”

Dear “Giant-Sized Problem”: First of all, pull yourself together and stand tall. Then move to another part of the world where you are unknown and can get a new start in life. Whatever you do, don’t lose your head over this.

Sampson
I have a great relationship with a young woman named Delilah. She is a terrific person, but she keeps nagging me to get a haircut. I like my hair the way it is, but I don’t want to lose her. This problem is “Sapping My Strength.”

Dear Sapping My Strength: For God’s sake, get a haircut. Your relationship with Delilah is much too important to risk losing. After all, what have you got to lose from getting a simple haircut?

The 753rd wife of Solomon
Dear Ann: I am at my wit’s end. My husband hasn’t paid much attention to me lately. I don’t mind some competition, but this is ridiculous. I’ll sign this “One in a Thousand.”

Dear One in a Thousand: Maybe the trouble is with you. Try to make yourself more exciting. Read Time magazine.

Martha, the sister of Mary
Dear Ann: I need your help desperately. My sister is driving me crazy. She sits down all day and does nothing but talk to strangers. Meanwhile, I get stuck with all the housework. Would you please tell her to get off her duff and help me. Call me “Mad Martha.”

Dear Mad Martha: You are so uptight, but Mary’s the one who’s doing it right.

Thomas, the apostle
Dear Ann: I don’t believe it. I, of all people, am writing to you for help. I have trouble trusting anyone. Is there anything that can be done for me? “Show Me.”

Dear Show Me: I doubt it.

Paul, the apostle
Dear Ann: How paradoxical that I am writing to you, a woman. My friends and co-workers tell me that I am very bull-headed. What is wrong with the way I think? It’s true that I do not allow women to speak in church or to have their heads uncovered. In just about everything else, more or less, I consider them equal. About my friends and co-workers, what should I do? Signed, a “Man’s Libber.”

Dear Man’s Libber: You have two choices. Either get yourself some heavy-duty counseling (preferably from a woman) or purchase a one-way ticket to Timbuktu and use it.

(Ann Flanders is the nom de plume of religion humorist Johann Schnalle.)

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March 31

March 31-April 2

April 1
St. Bernadette Parish, 4838 Fletcher, Indianapolis. Easter boutique and craft show, 10 a.m.-2 p.m. Information: 317-356-5867.

April 1-6
St. Vincent de Paul in Bedford and St. Mary in Mitchell. Combined parish retreat with Franciscan Father Justin Bellitz at all weekend Masses. Evening lectures begin at 7 p.m.—Sun., Tues., Thurs. at Bedford; Mon., Wed. at Mitchell. Information: 812-275-6539 or 812-849-3570.

April 2
St. Bernadette Parish, 4838 Fletcher, Indianapolis. Easter boutique and craft show, 10 a.m.-2 p.m. Information: 317-356-5867.

April 2
Knights of St. John, 312 S. Wilder St., Greenwood. Chicken dinner and festival, 10:30 a.m.-3 p.m., adults $6, children 6-12, $3.50. Information: 812-663-3985.

Saint Meinrad Archabbey, St. Meinrad. Organ and violin concert, 2:30 p.m., no admission fee. Information: 812-357-6501.

St. Francis Xavier Parish, Hwy. 31 and Hwy 160, Henryville.

Smorgasbord, 11 a.m.-1:30 p.m.

April 2-5
St. Paul Church, 218 Scheller Ave., Sellersburg. Lenten mission, 6:30 p.m.; babysitting, transportation available. Information: 812-246-5088.

April 6
St. John the Evangelist Rectory, 126 W. Georgia St., Indianapolis. Lenten Scripture discussion, following Mass, 12:45-1:30 p.m. Information: 317-635-2021.

April 7
St. Augustine Home for the Aged chapel, 2345 W. 86th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana. Praise, Mass and healing service, 7 p.m. Information: 317-872-6420.

April 7

April 8
Holy Name Parish, 21 N. 17th Ave., Beech Grove. Spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

Sacred Heart Church, 1530 Union St., Indianapolis. Parish mission, Mass 5 p.m.

Mary’s Schoenstatt, Revville. “Who are You, Really?” 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. Email:bwburwinkel@seidata.com.

Church, 1827 Ave., Beech Grove. Ave Maria Guild business meeting, 12:30 p.m.

Recurring
Daily
Our Lady of the Greenwood Parish, 335 S. Meridian St., Indianapolis. perpetual adoration.

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine (Latin) Mass, Mon.—Fri., noon; Wed., Fri., 8:30 p.m. Information: 317-636-4478.

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

St. Anthony of Padua Church, Clarksville. “Be Not Afraid” holy hour, 6 p.m.

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

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

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

Tuesdays

Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:30 p.m.


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

Our Lady of the Greenwood Chapel, 335 S. Meridian St., Indianapolis. Rosary and...
The Active List, continued from page 18

Chapel of Divine Mercy, 7 p.m.

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1358.

Thursdays
St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m.
St. Mary Church, New Albany. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.
St. Patrick Church, Shelby St., Salem. Prayer service, 7 p.m.
St. Malachy Church, Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.
Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.
Fatima K of C, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416.

Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian, Indianapolis. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.
St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-4:30 p.m.
St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.
Affiliated Women’s Services, Inc., 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.
St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Exsultational adoration, one hour after 8 a.m. Mass.
Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays
Clinic for Women, E. 38th St. and Park Ave., Indianapolis. Pro-life rosary, 9:30 a.m.
Holy Rosary Church, 520 Stevens St., Indianapolis. Tindemime Mass, 9 a.m.
St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 4 p.m.

Monthly
First Sundays
St. Paul Church, Sellersburg. Prayer group, 7-8:15 p.m. Information: 317-852-3195.
St. Francis of Assisi, 5050 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

First Mondays
Archbishop O’Meara Catholic Center, Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m.

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

First Fridays
Our Lady of Perpetual Help Church, 1772 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.
Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.
St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Eucharistic adoration after 8 a.m. Mass-
Sacred Heart Church, 1550 Union St., Indianapolis. Exposition of the Blessed Sacrament after 8 a.m. Mass-
oon communion service.
St. Vincent de Paul Church, Bedford. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.
St. Joseph University Church, Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.
St. Mary Church, New Albany. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.
Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.
First Saturdays
St. Nicholas Church, Sunman. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.
Little Flower Chapel, 13th and Bosart, Indianapolis. Apostolate of Fatima holy hour, 2 p.m.
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and Exposition of the Blessed Sacrament, after 8 a.m. Mass.
Holy Angels Church, 26th and Dr. Martin Luther King Jr. Sts., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.
St. Mary Church, New Albany. Eucharistic adoration and confessions, after 9 p.m. Mass.

Second Sundays
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.
Second Tuesdays
St. Pius X Parish, Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

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Serra Club vocations essay winners

Six winners have been selected for the Serra Vocations Essay 2000 contest sponsored by the Serra Club of Indianapolis. Those who won were guests at the luncheon meeting on March 27.

The topic was “Christ Yesterday, Today and Forever: Why We Need Priests, Sisters and Brothers to Answer God’s Call in the New Millennium.”

Co-winners were named in the seventh grade: Christine Werner of St. Luke School and Sarah Warner of St. Barnabas School. The eighth-grade winner was Kathleen Miller of St. Luke School.

Adam Rumschlag of Cathedral High School, a parishioner at Our Lady of Mount Carmel Parish in Carmel, was the top essayist in the ninth-grade level. Bishop Chet Harald High School junior Elaine Lee of Christ the King Parish took top honors for grade 11. Geoffrey Young of Cardinal Ritter High School and St. Susanna Parish in Plainfield was the winner among high school seniors.

Winners will receive checks for $150 and special plaques commemorating the honor.

Plainfield was the winner among high school seniors. Parish took top honors for grade 11. Geoffrey Young of St. Susanna Parish in Plainfield and St. Susanna Parish in Plainfield was the winner among high school seniors.

Winners will receive checks for $150 and special plaques commemorating the honor.

By Elaine Lee

Throughout history, the Catholic Church has seen many changes, how-ev-er it has always held onto the strong foundation on which it was built.

The Catholic faith is heavily populated. A parish may have a couple thousand parishioners, how-ev-er for these 2,000 parishioners, there may only be two priests. This ratio is very common among Catholic churches. One might ask, “What causes the hesitancy to join the priesthood or sisterhood? If so many people want to be priests, sisters or brothers, but we must still keep God first in our life. We were all created in God’s image to serve him, love him and know him.

In the book of Deuteronomy, we hear a story where the people choose not to hear God’s call. For it is easier to not hear God than to hear his call and ignore it. To deny God’s call is to deny God. We need to open our mind, body and soul to hear God’s word and follow it. Become active in your church and community. Don’t be afraid to let others know that you are a Christian. Having heard this, may we all begin the new millennium, Jubilee 2000, as God wants us to.

Now go and spread the Good News of the Lord and remember to keep God first, for with him, all things are possible.

(Elaine Lee is a member of Christ the King Parish in Indianapolis and is a junior at Bishop Chet Harald High School in Indianapolis. She received the first-place award for the 11th grade division of the Indianapolis Serra Club’s essay contest to promote vocations to the priesthood and religious life.)

By Geoffrey Young

As we enter a new year, we begin a new millennium. In this new millennium, we are asked to answer God’s call to become priests, sisters or brothers. Why do we need priests, sisters and brothers? Every one of us should be able to answer this. They put God first in their life and teachings. They have a major impact on us, to prepare us for the future and continue to build on our Catholic foundation.

Without priests we could not fully experience the body and blood of Christ. The power to consecrate the Eucharist was given to priests alone. It’s the responsibility of all of these people—priests, sisters and brothers—to carry on the faith and tradition of the Church.

As many of us start to become young adults and take on the hardships of life, that responsibility falls on us. It becomes our duty to follow the call of God. Not all of us are called to become priests, sisters or brothers, but we must still keep God first in our life. We were all created in God’s image to serve him, love him and know him.

In the book of Deuteronomy, we hear a story where the people choose not to hear God’s call. For it is easier to not hear God than to hear his call and ignore it. To deny God’s call is to deny God. We need to open our mind, body and soul to hear God’s word and follow it. Become active in your church and community. Don’t be afraid to let others know that you are a Christian. Having heard this, may we all begin the new millennium, Jubilee 2000, as God wants us to.

Now go and spread the Good News of the Lord and remember to keep God first, for with him, all things are possible.

(Geoffrey Young is a member of St. Susanna Parish in Plainfield and is a senior at Cardinal Ritter High School in Indianapolis. He received the first-place award for the 12th grade division of the Indianapolis Serra Club’s essay contest to promote vocations to the priesthood and religious life.)
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Thomas Metcalf Academy, Greenwood, IN 46143, (317) 859-4673 ext. 11

Program Coordinator
Program Coordinator for Holy Trinity Parish. In collaboration with the Pastoral team, the Program Coordinator is responsible for planning, implementing, and coordinating programs related to the Religious Formation/Education needs for the parish. This is a 20 hour week, 12 month position. Applicants should have a B.A. or related field and be working towards Archdiocesan Catechist Certification. Send resume by April 15th to: Holy Trinity Parish 501 Cherrywood Road, Louisville, KY 40207 Attn: Program Coordinator Search Committee

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Send resume before April 15th to: Holy Trinity Parish 501 Cherrywood Road, Louisville, KY 40207 Attn: Program Coordinator Search Committee

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CHAPLAIN
continued from page 1
submitting three final candidates to the Speaker’s office, did not officially communicate the candidates. But committee leaders personally told Hastert that they considered Father O’Brien to be the best qualified.

Upon hearing that Father O’Brien had been passed over, Democrats accused House GOP leaders of an anti-Catholic bias. They called for a release of all public records related to the chaplain selection process. But even the reams of paper work could not swindle the mounting political frenzy.

In the ensuing rancor, many Democrats refused to meet with Rev. Wright and seemed ready to vote against him when the issue came to a floor vote.

The vote, which was to have taken place in February, was postponed and then done away with when Hastert used the speaker’s prerogative to simply appoint a new chaplain.

The speaker of the House has always had the role of assigning the House chaplain, since 1789 when the position first began.

But last year, when Rev. Ford, a Lutheran, announced his retirement, Hastert chose to open up the selection process to a bipartisan committee. The committee, in turn, spent more than six months weeding through 38 nominations for the job.

In looking to quickly resolve the chaplain crisis, Hastert had recently turned to Cardinal Francis E. George of Chicago, asking for a list of priests who might qualify for the job.

In a statement, the cardinal said he was pleased that Father Coughlin had been chosen as chaplain, saying the priest has served the archdiocese well and is “one of our deeply respected priests.”

Father Coughlin, a Chicago native, was ordained in 1965. He has served as the vicar for priests in Chicago for the past five years, assisting priests with their spiritual, professional and personal needs.

Prior to that position, he served as director of the Cardinal Stritch Retreat House in Mundelein, Ill. He has also been pastor of St. Francis Xavier Parish in La Grange, Ill., director of the archdiocesan Office for Divine Worship and associate pastor in two Chicago parishes.

He took a one-year sabbatical to study East-West religions, serve with missionaries in India and teach at the North American College in Rome.

The priest’s 85-year-old mother is reported to be an usher at Wrigley Field, the ballpark of the Chicago Cubs. He is a Cubs fan.

Immediately after he had been sworn in, Father Coughlin told a group of reporters that his role as chaplain was not political, “but to minister to the people.”
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