Supreme Court upholds library, computer aid to parochial schools

WASHINGTON (CNS)—In what was quickly hailed as a landmark ruling for school choice, the U.S. Supreme Court has upheld use of federal funds to help supply computer hardware and software and library and media materials to religiously affiliated schools.

By a 6-3 decision June 28, the court reversed the judgment of the 5th U.S. Circuit Court of Appeals, which had said it was unconstitutional to include religious schools among the private schools receiving such aid in Jefferson Parish, La. The case is titled Mitchell v. Helms.

Four of the six-justice majority proposed what in effect would be a new, simpler neutrality test for the constitutionality of public aid to private schools.

Two justices agreed that the Louisiana aid was constitutional but sharply opposed the other four’s view of how the court should test such cases. The three dissenters also opposed revising the neutrality test.

The decision was praised by educators in the Archdiocese of Indianapolis.

“The decision benefits our children, and that’s what education is all about,” said Annette “Mickey” Lentz, secretary for Catholic education and faith formation for the Archdiocese of Indianapolis.

“It is certainly a victory for non-public education that is long overdue,” Lentz said. “The decision sets a precedent for further positive action in funding for non-public schools.”

Despite local efforts since the mid-’80s, Catholic and other non-public schools have been denied government funding for materials and equipment that are available to the public schools.

This decision will set a precedent because it heads in the direction of setting student needs as a priority,” said Lentz. Archbishop Francis B. Schulte of New Orleans said he was See COMPUTERS, page 8.

Rulings in Brief

The U.S. Supreme Court ruled this term on several cases of interest to religious groups. Key points and how the justices voted.

ABORTION

• Nebraska law banning partial-birth abortion procedure is unconstitutional. 5-4

• Colorado “bubble zone” law restricting anti-abortion demonstrators outside clinics protects abortion patients’ right to avoid unwanted speech. 6-3

PAROCHIAL AID

• Taxpayer money can be used to buy computers and other instructional material for religious schools. 6-3

BOY SCOUTS

• The organization has the right to bar homosexuals from serving as scout leaders. 5-4

Pope asks that some prison sentences be reduced for Jubilee 2000

VATICAN CITY (CNS)—Pope John Paul II asked governments around the world to reduce some prison sentences as a sign of good will during the jubilee year 2000.

“A reduction, even a modest one, of the term of punishment would be for prisoners a clear sign of sensitivity to their condition,” the pope said in a message for the July 9 Jubilee for Prisoners. The “gesture of clemency” would draw a positive response from prisoners and encourage them to regret the evil done and lead them to personal repentance,” the pope wrote in the message released June 30 at the Vatican.

The jubilee year, Pope John Paul said, is a reminder that time belongs to God and should be used for good.

Therefore, he said, prison sentences should contribute to the reduction of crime and the rehabilitation of criminals, not simply to their punishment.

As part of the Jubilee for Prisoners, Archbishop Daniel M. Buechlein plans to celebrate Mass July 8 in the federal penitentiary at Terre Haute. Also, parishes throughout the archdiocese will show a video about the Church’s teaching on capital punishment.

Jubilee prison initiatives, Pope John Paul said, should not involve simply “an automatic or purely cosmetic application of acts of clemency.”

Instead, he called for “initiatives which will lay a solid basis for a genuine renewal of both attitudes and institutions.”

God wants to save all his children, “especially those who have gone away from him and are looking for the way back,” the pope said.

Salvation is an offer, not an imposition, and it requires trust, openness, restoration and a real commitment to doing good, he told prisoners.

“Even in prison is God’s time,” the pope wrote. “As such, it needs to be lived to the full; it is a time which needs to be offered to God as an occasion of...
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 young 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)
Aug. 15 Our Lady of Perpetual Help Church, New Albany, 7 p.m.
Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.
Nov. 4 St. Louis Church, Batesville, 7:30 p.m.
Senior Citizen Masses
Aug. 15 St. Ann Church, Terre Haute, 2 p.m.
Oct. 22 St. Charles Borromeo Church, Bloomington, 3 p.m.
Nov. 19 St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.
Archdiocesan indulgence churches
The faithful can receive an indulgence—an amnesty of any temporal punishment—by mortifying the soul’s journey from death through the purgatorial fires of purgatory to heaven by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.
The designated indulgence churches are:
• SS. Peter and Paul Cathedral, Indianapolis
• Immaculate Conception Church,
  Saint Mary-of-the-Woods
• St. Andrew Church, Richmond
• St. Charles Borromeo Church, Bloomington
• St. Mary Church, New Albany
• St. Anthony Church, Morris
• Monte Cassino Chapel, St. Meinrad
• Holy Trinity Church, Edinburgh.
Readers should check with the individual churches for advance notices and when confessions will be heard.
Symphony to present special program
In honor of Celebrating the Spirit of Hope and the centennial, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of The Dream of Gerontius by Sir Edward Elgar.
This inspirational composition is set to the 19th-century poem by John Henry Cardinal Newman. It is the story of a soul’s journey from death through the judgment, purgation and finally to God. The oratorio is said to be one of the greatest choral masterworks in classical music.
The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphony Choir and the unison choir of Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.
Call Sara Brook at 317-231-6788 or e-mail her at iso@juno.com for more information and to make reservations. Specify Code #CC2000 to receive the discount.
CFO needs to raise $75,000 to receive matching grant

The archdiocesan Catholic Youth Organization has been approved to receive a matching grant in the amount of $75,000 from the Indianapolis Foundation as capital support to construct a new dining hall and additional cabins at CYO Camp Rancho Framas in Brown County.

To receive the grant, the Catholic Youth Organization must raise and receive at least $75,000 before Dec. 31, 2001.

CYO executive director Edward J. Tinder of Indianapolis said the archdiocese-youth service agency is finalizing plans for Camp Rancho Framas’s new dining hall and additional cabins as part of a long-range strategic plan to turn the camp into a year-round facility.

Tinder said the total cost of the dining hall and additional cabins is estimated to be more than $1 million.

CYO will receive $750,000 from the archdiocesan Legacy of Hope from Generation to Generation campaign to be used toward completing this camp project.

The dining hall and cabin project at CYO Camp Rancho Framas is greatly needed if the camp is to move to a year-round facility,” Tinder said. “The present dining hall is old, antiquated and too small for the current camper population.

The new cabins are needed so that fewer campers can be housed in each cabin during each camp session. They will be wider and longer to accommodate more campers.

The Indianapolis Foundation, an affiliate of the Central Indiana Community Foundation, is a community foundation supported by gifts and bequests from a variety of donors. Since its creation in 1916, the Indianapolis Foundation has paid more than $85 million in support of community programs that improve quality of life and help where needs are greatest.

“We are grateful to the Indianapolis Foundation for its support for our dining hall and cabin project at Camp Rancho Framas,” Tinder said. “We will work diligently to raise the additional $75,000 required for CYO to receive this grant, and we believe community support for this project will allow us to be successful.”

Holy Love Ministries are not sponsored by Catholic Church
Catholic Diocese of Cleveland. (The group has no approval or support from the Archdiocese of Indianapolis either.)

A group known as “Holy Love Ministries” and “Missionary Servants of Holy Love” is seeking funds to develop a center and support its work. The group has been active for some time in the Cleveland, Ohio, area. Earlier names associated with the group include “Our Lady Prosecutes of the Faith Movement,” “Project Mercy,” and “Mary’s House of Prayer.” Under any name, this group is not a Catholic entity.

The Diocese of Cleveland cautions anyone who is considering support for the group to “realize that this organization has no approval or support from the Archdiocese of Cleveland. (The group has no approval or support from the Archdiocese of Indianapolis either.)

A meeting held with church officials, leaders of Holy Love ministries made it clear that although they encourage Catholic practices, the ministry is ecumenical and therefore not subject to the authority of the Catholic Church.

According to Father Ralph Wainzio, chancellor of the Diocese of Cleveland, “Recent publicity regarding reported apostasy and New Age beliefs is unnecessary to urge extreme caution in giving credence to such claims.”

Petition seeks end to death penalty

Moratorium 2000, an international call for a moratorium on the death penalty, seeks to collect 1 million signatures which will be delivered to the United Nations for Human Rights Day on Dec. 10.

On behalf of the worldwide pro-life effort, St. Joseph of Medaille Sister Helen Prejean of New Orleans, the author of Dead Man Walking, is asking people to sign the petition as a “message to your leaders—and to the world.”

For more information, contact Moratorium 2000 at 215-241-7130 or by e-mail at moratorium2000@atfsc.org.

Official Appointments
Effective July 5, 2000
Rev. Clifford R. Vogelsang appointed dean of the New Albany Deanery for a three-year term while continuing as pastor of St. Augustine Parish, Jeffersonville.
Effective August 2, 2000
Rev. Jack Ernrich appointed to special ministries at CYO Camp Rancho Framas, a youth camp that provides quality on-site programs which will be delivered to the United Nations in New York.

For more information, contact Moratorium 2000 at 215-241-7130 or by e-mail at moratorium2000@atfsc.org.

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

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: The Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is 800-556-INDY (800-556-4639).
Priest brings God’s word to federal inmates

TERRE HAUTE—“Jesus was a prisoner when he was killed,” explained Father Francis Roof, an Owensboro, Ky., diocesan priest who is the new Catholic chaplain for the U.S. Penitentiary at Terre Haute.

For this reason and other Scriptural and social justice reasons, Father Roof said during a June 23 interview, Christians are called to show compassion for the imprisoned, who are also “our brothers and sisters in Christ.”

Reflecting on the Church’s Jubilee Day for Prisoners scheduled July 9 throughout the world, Father Roof said that Pope John Paul II has asked Catholics to remember incarcerated people in prayer and work to end injustices in the correctional and justice systems, including capital punishment.

That is part of the Gospel of Life,” Father Roof said. “We all need to claim the Gospel of Life because that is the Gospel of Jesus Christ, our Lord and Savior. In Evangelium Vitae, our Holy Father asked us to no longer rely upon capital punishment as a means of punishing our prisoners because we can secure them effectively now.”

Father Roof began his full-time ministry at the federal penitentiary in Terre Haute on June 5. From 1981 until 1996, he served part-time as a prison chaplain at the Kentucky State Penitentiary in Eddyville. There he brought the word of God to inmates in the general prison population as well as to the prisoners on Kentucky’s death row.

“When I went into the Air Force in 1990 [as a military chaplain],” he said, “some of the prisoners wrote to me while I was serving in the Gulf War to tell me they were praying that I would not be harmed and would return home safely. When I got back, I went to the prison in my uniform and thanked them for their prayers. I still know about a third of the men on death row there.”

The story of St. Dismas, known as “the good thief” who was crucified with Jesus and now is the patron saint of prisoners and death row inmates, is an inspiring witness of faith for incarcerated people, Father Roof said. “When Dismas asked the Lord if he would remember him when he went to heaven, Jesus said, ‘This day you will be with me in paradise.’ Jesus promised Dismas that he would have happiness with God in heaven. And that is their hope, especially those prisoners on death row.

The last prisoner I went to visit at Eddyville, Eddie Harper, was executed in May of 1999.”

Father Roof said, “I went to see him on the Friday before his execution on Tuesday, and he wanted to know what I thought about him declining all of his appeals. He said, ‘All I want to be is with Jesus and his most blessed mother.’” The priest recalled, “I told him, ‘That’s a most appropriate aspiration of hope, because with God’s help you’re going to be with them shortly!’”

Kentucky’s conference of Catholic bishops published a pastoral letter opposing the death penalty on June 14, 1984, Father Roof said, while he was serving as a prison chaplain at the state penitentiary. “They took a tour of the prison on May 14 of that year,” he said, “and I talked with them about my ministry to prisoners on death row. As [Louisville] Archbishop Thomas Kelly was leaving, he thanked me for all of the work I was doing for his parishioners at the Kentucky State Penitentiary.”

Pope John Paul II provided an excellent model of restorative justice, Father Roof said, when he visited Mehmet Ali Agca, the man who tried to kill him, in Rome’s Rebibbia Prison on Dec. 27, 1983, and forgave him for the assassination attempt on May 13, 1981, in St. Peter’s Square.

Scripture passages in both the Old Testament and New Testament encourage forgiveness, reconciliation and healing, Father Roof said. Psalm 102 offers important insights about prayer in time of distress. It begins, “Lord, hear my prayer; let my cry come to you. Do not hide your face from me now that I am in distress.” And in verses 20 and 21, the psalm describes God’s love and mercy by explaining, “The Lord looked down from the holy heights, viewed the earth from heaven, to attend to the groaning of the prisoners, to release those doomed to die.”

The U.S. bishops’ plans to celebrate eucharistic liturgies in prisons on July 8-9 will help bring the word of God and God’s healing love to some of the least among us, Father Roof said, which is a powerful expression of the Gospel of Life.

Terre Haute parishioners and religious minister to prisoners

TERRE HAUTE—When St. Margaret Mary parishioners offer prayers to the faithful during eucharistic liturgies, they also pray for their brothers in Christ at the U.S. Penitentiary nearby.

The federal prison is located within the parish boundaries and is about a five-minute drive from St. Margaret Mary Church. Father Ron Ashmore, pastor, also helps minister to the prisoners incarcerated there.

On July 8, Archbishop Daniel M. Buechlein plans to celebrate a eucharistic liturgy with prisoners at the U.S. Penitentiary as part of the Catholic Church’s observance of the Jubilee Day for Prisoners on July 9.

“The federal penitentiary is within our parish boundaries so the Catholic prisoners there are members of our parish,” Father Ashmore said. “That doesn’t mean that we can interact with them freely, but they are our brothers in faith so we try in our public prayer to remember them.

“There was a time when a lot of people from various parishes went over to the federal prison to help in spiritual life [ministers] there,” he said, “but that was when it was easier to move in and out of the prison. Since then, the security has been tightened and now it’s not so easy to volunteer there.”

Sisters of Providence from Saint Mary-of-the-Woods “have been very faithful to the prison ministry and work well under the prison administration,” Father Ashmore said. “The sisters have continued to help the prison chaplains on a regular basis by visiting prisoners in both sections of the prison.”

The sisters’ ministry includes leading a faith-sharing group for prisoners as well as visiting some federal death row inmates.

At St. Margaret Mary Parish, Providence Sister Mary Beth Klingel, pastoral associate, and parishioners Terry and Susan O’Connor have prepared packets of educational materials to update people about Church teachings on the death penalty.

“I met two weeks ago with a group of people who are members of social justice committees in parishes in the Terre Haute Deanery,” Sister Mary Beth said. “There’s really very little that people can do to help a federal death row inmate who has exhausted all of his appeals except write to President Clinton” requesting that the prisoner’s death sentence be changed to life in prison without parole.

Catholics also can work to educate people about the need to end capital punishment, Father Ashmore said. “The dialogue that has been generated by the Holy Father, the American bishops and the Catholic community has been very good. I don’t think there’s any naiveté that we will change that practice of our country overnight, but we need to talk about it, and in the dialogue I think we have faith that God’s Spirit will prevail.

“Death row prisoners have been locked up and discarded by society,” he said. “As Christians, we should interact with them to the extent that we can, and pray for them. We can’t change the sentence of death, but we surely can be present to them in a multitude of ways.”

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By Mary Ann Wyand

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Pain control for dying patients

Perhaps what elderly people fear, or at least dread, about dying is the pain and suffering that might accompany their last illness. Advocates of legalized physician-assisted suicide take advantage of that fear to make suicide an attractive option for people in intense pain. They did that in their campaign in Oregon where physician-assisted suicide was legalized.

Most people oppose physician-assisted suicide, but they also want to have control over their final days on Earth, especially when it comes to managing pain. Medical experts say that almost all intense pain can now be controlled, but doctors frequently either have not been trained in the science of pain relief or they are afraid of being prosecuted for “excessive prescribing” of pain-controlling drugs such as morphine.

There is a bill in the U.S. Congress designed to correct that. Called the Pain Relief Promotion Act, it has been passed by the House of Representatives by a vote of 271 to 156, but it appears to be stalled in the Senate. The suicide lobby seems to be powerful enough to keep the bill from being voted on this year.

Democratic Senator Ron Wyden of Oregon has threatened a filibuster in order to prevent a vote if it comes on the floor.

Senate Bill 1272 has the support of the U.S. Catholic Conference, the Catholic Health Association and various medical and hospice organizations. Richard Doerflinger, a member of the staff of the Pro-Life Activities Committee of the U.S. bishops’ conference, has called the bill “the most important pro-life legislation of this Congress.”

The bill would authorize $5 million annually to help educate health professionals in pain control and palliative care, and also law-enforcement officers on the legitimate need for large doses of narcotics as pain control. It would also forbid physicians in any state that might legalize physician-assisted suicide from using federally controlled drugs in assisted suicides.

Oregon is currently the only state that has legalized physician-assisted suicide. At the present time, thanks to a 1998 ruling by Attorney General Janet Reno, the government may not forbid the use of lethal doses of drugs by physicians who have federal prescribing licenses. That means, of course, that our federal government has not yet sanctioned physician-assisted suicide in Oregon.

From time to time, we hear horror stories about doctors being afraid to order doses of drugs strong enough to control pain. They have been known to say that they fear that the patient might become addicted to the drug, as if this should be a concern when the patient is on his or her deathbed.

The Pain Relief Promotion Act would also protect doctors who order large enough doses of drugs to control pain even if the use of such drugs might unintentionally hasten the patient’s death. The teaching of the Church regarding euthanasia, or mercy killing, has always affirmed the use of drugs to relieve suffering even when this results in a shortening of life as an indirect and secondary effect. This is permissible under conditions of the double-effect principle.

We urge Senator Richard Lugar and Evan Bayh not only to support S. 1272, but also protect doctors who order large enough doses of drugs to control pain even if the use of such drugs might unintentionally hasten the patient’s death. The teaching of the Church regarding euthanasia, or mercy killing, has always affirmed the use of drugs to relieve suffering even when this results in a shortening of life as an indirect and secondary effect. This is permissible under conditions of the double-effect principle.

We urge Senators Richard Lugar and Evan Bayh not only to support the Pain Relief Promotion Act, but also to exert their influence to see that it is voted on during this session of the Senate. We need to stop our government’s support of physician-assisted suicide and enable doctors to alleviate the severe pain of their patients whenever that is called for.

— John F. Fink

Seeking the Face of the Lord

PAIN RELIEF

O nfl e of the f ir st pr ayers we le arned in childhood is the Our Father. We call it the Lord’s Prayer because it is the prayer that Jesus himself gave us. It is briefly revealed prayer which the Catechism of the Catholic Church calls the fundamental Christian prayer. Arguably it is the best known of all prayers for Christians.

By the same token, because of its familiarity do not frequent recitation of this prayer, we can easily lose our appreciation for the richness of its meaning. The summer liturgical season of Ordinary Time is a good time to reflect on the prayer Jesus gave us. This week I begin the summer 2000 series of articles on the Our Father.

“Jesus ‘was praying at a certain place, and when he ceased, one of his disciples said to him, Lord, teach us to pray, as John taught his disciples’” (Lk 11:1). In response to the request, the Lord entrusts to his disciples and to us as Christian communities the fundamental Christian prayer. St. Luke presents a brief text of five petitions, while St. Matthew gives a more detailed version of several petitions. The liturgical tradition of the Church has retained St. Matthew’s text:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us:

Lord’s Prayer is fundamental Christian prayer

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Archbishop Daniel M. Buechlein, O.S.B.
Buscando la Cara del Señor

La Oración de los Señores es oración cristiana fundamental

(Primera en una serie)

U na de las primeras oraciones que aprendemos como niños es el Padre Nuestro. Lo llamamos la Oración del Señor ya que es la oración que Jesús mismo nos dio. Es una oración revelada divinamente la cual el Catecismo de la Iglesia Católica llama la oración cristiana fundamental. Se puede sostener que es la mejor conocida entre todas las oraciones cristianas.

Igualmente, dado su familiaridad debido a la recitación frecuente de esta oración, podemos fácilmente perder nuestra percepción de la riqueza de su significado. La temporo-
litrugética de verano del Tiempo Ordinario es un buen tiempo para meditar en la oración que Jesús nos dio. Esta semana inicia una serie de textos para el verano de 2020 series acerca del Padre Nuestro.

“Un día estaba Jesús orando en cierto lugar. Al terminar su oración, uno de sus discípulos le dijo, ‘Señor, enseñanos a orar como Juan enseñó a sus discípulos’ (Lc 11:1). En respuesta a esta petición, el Señor confía a sus discípulos y a su Iglesia la oración cristiana fundamental. San Lucas da de ella un texto breve de cinco peticiones. San Mateo nos transmite una versión más desarrollada en siete peticiones. La tradición litúrgica de la Iglesia ha conservado el texto de San Mateo: Padre nuestro, que estás en el cielo, bendito seas tu nombre y venid, reina sobre todo el mundo. Cumple tus voluntades en la tierra tal como en el cielo. Dáenos este día nuestro pan para el día, y perdonanos nuestras ofensas como también pudimos perdonar a los que nos ofendieron, y libranos del mal. De este modo, empieza la segunda sección del “cuarto pilar” (Parte IV) del Catecismo de la Iglesia Católica (CCC), el capítulo y la sección sobre la oración (§2759). Me referiré frecuenteMENTE a ello. El catecismo nos dice que un escritor y pastor de la Iglesia antigua, Tertuliano, dijo que la Oración del Señor “es verdaderamente el resumen de todos el Evangelio. Cuando el Señor… después de haber legado esta oración de oración, añadió, ‘Pídala y se les dará’. Por tanto, cada uno debe dirigir al cielo diversas oraciones en términos de sus necesidades, pero comenzando siempre por la Oración del Señor que sigue siendo la oración fundamental” (§2761).

Después de haber expuesto cómo los santos son el alimento principal de la oración cristiana y confluyen en las peticiones del Padre Nuestro, San Agustín concluye: “Recuerden todas las oraciones que hay en las Escrituras, y no creo que puedan encontrar algo que no esté incluido en la oración dominical” (CCC, §2762).

El catecismo llama nuestra atención para el Evangelio de “Las Buenas Nuevas” y que nuestra primera preocupación es resumida por San Mateo en el Sermon de la Montaña por Jesús. Es bastante significativo que el Padre Nuestro sea el centro de esta proclamación de Cristo. (San Mateo presenta el Sermon de la Montaña de Cristo en los capítulos del cinco al ocho). En el “sermón” Jesús enseña las ocho beatitudes y se refiere a la importancia de la caridad, las limosnas y la oración en el viaje de la vida. El “sermón” se refiere a cómo vivir y el Padre Nuestro es una oración que nos recuerda que “en el uno y al otro el Espíritu del Señor da forma nueva a nuestros deseos, esos movimientos interiores que animan nuestra vida. Jesús nos enseña esta nueva vida por medio de sus palabras y nos enseña a pedir por medio de la oración. De la rectitud de nuestra oración dependerá la de nues-

tra vida en Él” (§2764).

San Tomas Aquinás comentó: “La oración dominical es la más perfecta de las respuestas que se puedan hacer a preguntas que se nos puedan hacer. No sólo somos todos lo que podemos deseas con rectitud, pero también en la serenidad que nosotros mismos enseñaríamos” (cf. CCC, §2763).


Toda oración se basa en nuestra confianza en Dios. Aunque no hay muchas palabras en el Padre Nuestro, hay una completa expresión de profunda confianza en Dios. Espero que las lecturas que siguen durante las próximas semanas anclen y nutran nuestra con-
nfianza.

La intención de vehículos de la Arzobispo Buechlein para julio:

Hombres Religiosos: Que los dones esenciales que sus comunidades traten a la iglesia sean más apreciados y alentados por todas partes.

We Our Guest/Mgr. Francis R. Taughy, PA

Priesthood is an awesome experience

(In early June, the priests of the archdiocese gathered for their annual “Priesthood Day.” It was a time when, at a convivial gathering, they reflect on their vocation and ministry and honor those priests who are celebrating anniver-
sary jubilations. Most recently, Father Travis Hoover, pastor of Christ the King Parish in Indianapolis, and former vicar general of the Archdiocese, delivered the following address on the Scripture texts of Acts 20:17-27 and Jn 17:1-11.)

We gather today to celebrate our lives together and to recall the sacred and myste-

rious events which have motivated our vocation and our lives meaningful.

In Jesus’ prayer for his disciples, he reminds his heavenly Father of the work his disciples would do in his name, the message they would preach and their desire to be faithful to his call. And Paul recalled for the benefit of his friends, and probably for a few as well, the work he had done, the message he preached and he rejoiced in his faithfulness to his Lord which resulted in his imprisonment. The reminding are necessary elements for us all if our lives are to be enriched and our voca-
tions are sustained.

Priesthood is an awesome experience, and it should be as awesome in the 60th year as it was in the first. In the “sermon” of the Our Father we are reminded as “awesome as full of wonder” and would remind you of the title of the article, “Lost, translated Hopkins, “Lost, all lost in wonder at the God Thou art.”

We give a lot of thought these days to priesthood, its meaning and its place in our world, especially its identity signified by many names: servant/leader of the assembly, companion/collaborator, herald. The prophet/teacher of the Word. Leaving aside all but one of these for the present, allow me to consider for a few minutes, a number of contributions which I hope would be of interest.

Priesthood is a unique gift, a different answer to life, our Lord’s love expressed in the reality and mission of the priesthood, and thus its identity, remain grounded in the mystery of Jesus Christ. In the mystery of the Triune God. Perhaps that truth explains why for so many priests, the identity issue dis-

olved. Why they enter into the service of worship and prayer. For only in the assem-

bly of the faithful, in the midst of our sisters and brothers in Christ, do they fully experience their role as servant leader and glimpse, with the rest of the faithful, [glimpse] the grace of their identity in the unfailing mercy and love of God. It is this “glimpse” part of which I wish to speak. A culture that lacks a sense of wonder and awe loses a sense of appreciation of priesthood. It is difficult for a culture with out its ability to wonder and imagine to understand the ritual that the priest leads in the assem-

bly. So, the practical conclusion of the dis-
cussion is this: “Why go to Mass? I don’t get anything out of it!” A society that expects, even demands, instant intimacy has difficulty with analogy, symbol and sign. One of my very favorite initiations is the table blessing in a restaurant who cheerily announces, “Good evening, My name is Tim, and I will be your server this evening.” The expectation is that friendship, the intimacy, the signified by the use of the familiar birth name need not be equal. It may be that the server is determined without any muffinting whatsoever. The lack of any reference to the family historical sur-

name in an introduction only heightens the implication.

A society bearing the expectation of ful-
fillment on so short a notice has difficulty understanding analogy—has difficulty interpret-

ing symbol and sign. A society engaged in a culture war as to whether “tap” is an art form has a difficult time wrestling with the reality that we are called to work in an impac-

tless way—called to work in a humble way.

Bread and wine have not much meaning as sacrifice and supper when family dinner is a daily event in the heart of every home. In the walls of the home. On this festive day, we are particularly mindful of the lay-

ing in of Mary. In the home, where we pour out, life-giving waters over bodies; through our doing, charm, confir-
mation forms as a seal on a foreheads; we elicit softly spoken vows of covenant from husband and wife; we lift an absolving sign of the body and blood of the Lord as a tinctural sense of those who are ill or dying. And it is not without purpose that the Church pre-

sents us with gifts, those that are different for this age to interpret because, in my mind, our society is losing its ability to interpret any sign or symbol of substance.

As Father Cozzens writes: “Ultimately, the implication in the greeting is that doing?” the man replies, “I am building a cathedral!”

The implication in the greeting is that to be priest is to be part poet, too. We must embrace the need to question the tired and thirsty man barks, “I’m holding this wheelbarrow loaded with brick and stone! What do you think I’m doing?”

As the second man draws near, he puts the same question to him. He receives, however, a different answer: “I have a wife and young children; they have to eat. I have to work to feed them,” Moving on to the third worker, he asks, “What are you doing?” This man stops, lowers the wheel-

barrow to the ground, and looks up at the towering construction in this last generation. He sees those contributions to the task is to bring to others what we have been given by God.

I am priests. And to project that sense of reverence, awe and wonder, to the mysteries we celebrate, is to be a priest. And to do work in Jesus’ name and to re-present those contributions to the task is to bring to others what we have been given by God.

We must immerse ourselves in the divine reality that the signs, symbols and signify. Signs and symbols are given us with which we are to do work in Jesus’ name and to re-present those contributions to the task is to bring to others what we have been given by God.

To be priest is to be part poet, too. We must embrace the need to question the tired and thirsty man barks, “I’m holding this wheelbarrow loaded with brick and stone! What do you think I’m doing?” As the second man draws near, he puts the same question to him. He receives, however, a different answer: “I have a wife and young children; they have to eat. I have to work to feed them,” Moving on to the third worker, he asks, “What are you doing?” This man stops, lowers the wheel-

barrow to the ground, and looks up at the towering construction in this last generation.

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The archdiocesan Office of Pro-Life Activities is looking for committed and compassionate people to help with the Birthline ministry. Volunteers are needed to respond to telephone calls from pregnant women in crisis or women seeking material assistance for their babies. Calls can be forwarded to a volunteer’s home at pre-arranged times. Volunteers also are needed to help sort and distribute inlaid clothing for the Birthline ministry at the Archbishop O’Meara Catholic Center in Indianapolis. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

St. Athanasius Byzantine Catholic Church, 1117 Blaine Ave., in Indianapolis, will celebrate the feast of St. Elias the Prophet on July 20. In honor of Elias’ rise to heaven in a fiery chariot, it is customary to bless vehicles on this holiday. The parish invites the public to have cars, trucks, motorcycles, bicycles, wheelchairs, etc. blessed. Divine Liturgy for the feast day is from 7-8:30 p.m. Vehicles will be blessed from 5:30-6:30 p.m. and again following the Liturgy from 8:30-8:40 p.m. For more information, call Father John Kaptian at 317-632-4157.

St. Vincent Orphanage Reunion will be held in Vincennes on Aug. 5 beginning at 10 a.m. Take the Hart Street exit to the grounds in Vincennes. For more information, call Don Frick at 317-244-9715.

Holy Angels Parish, 28th and Dr. Martin Luther King Jr. streets, in Indianapolis will host its City-wide Tailgate Flea Market and Fry on Aug. 5 from 8 a.m.-6 p.m. Rain date is Aug. 12. Space rental is available for $25.

For more information, call 317-926-3324.

St. Catherine of Siena Class of 1940 will celebrate its 60th reunion with lunch at Jonathan Byrd Carlu Inn in Greenwood on July 14 from 11:30 a.m.-3:30 p.m. The planners of the event are trying to locate the following former classmates: Veleda Betzler Saylor, Joan Bischoff Schalk, Betty Brewer Lunte, Frances Carroll and Charles Crowe. For more information, call Rosennell Delatore Rotman at 317-873-7588, Charles Hartle at 317-873-8528 or Pat Duffy O’Brien at 317-886-4546.

Brother Michael Tapajna, a Missionary of the Most Blessed Sacrament, will speak on July 8-9 at all Masses at Little Flower Parish, 3355 N. College Ave., in Indianapolis. The mission of Brother Tapajna’s order is to encourage the institution of perpetual adoration in churches and parishes where adoration does not exist and to inspire more parishioners to become adorers in parishes that already have perpetual adoration. For more information, call Winfred Moody at 317-894-4134.

The Cardinal Ritter High School Alumni Association will hold its annual Golf Classic on July 29 at 1 p.m. at Riverside Golf Course. The “Florida Scramble” format will be used. The entry fee is $45 and will include green fees, a cart, prizes and food after the outing. All alumni, family and friends of Cardinal Ritter High School are invited to play. For more information or to register for the event, call Tim Murphy at 317-329-9177.

St. Benedict Parish in Terre Haute will hold its Funfest July 7-8 at Ninth and Ohio streets. Festival hours are from 4 p.m.-midnight. Activities include children’s games, a casino, white elephant tent and outdoor food booths. Fished chicken will be served on Friday and spaghetti will be served on Saturday. Eddie and the Motovators will perform both evenings beginning at 8 p.m. For more information call 317-232-8421.

The archdiocesan HIV/AIDS Ministry will sponsor HIV: A Reposition Weekend “Accepting Be-ing, Getting Over It.” Aug. 4-6 at Waycross Retreat Center in Morgantown. The retreat, the second in a series of Reposition Weekends for 2000, focuses on tolerance. The weekend will touch on issues such as self-acceptance, attitude, community and judgments of others. The cost is $30 per person. For more information, e-mail Father Carlton Beaver at cheever@aol.com or call 317-631-4006 or 877-420-7515.

Saint Meinrad Archabbey Library in St. Meinrad will present an embroidery exhibit by the Evansville Chapter of The Embroiderers’ Guild of America through July 31. The exhibit will include canvas work, blackwork, hardneedle weaving, whitework, cross stitch, drawn work, quilts, wall hangings, pulled thread, stump work and other forms of embroidery. The exhibit is free to the public. Library hours are Mon.-Fri., 8-11 a.m. and 1-4:30 p.m.; and Sat.-Sun., 1-4:30 p.m. The exhibit is open weekdays during regular library hours.

VIPS . . .

Father Robert J. Gilday marked his 25th anniversary on June 29. A Mass to honor the occasion will be celebrated at noon on July 29 at St. Christopher Church in Indianapolis. A reception will follow in the cafeteria. All are invited to attend. Father Gilday was ordained in Rome on June 29, 1975, in a ceremony conducted in St. Peter’s Square by Pope Paul VI. Father Gilday is in residence at St. Christopher Parish in Indianapolis and is vicar judicial of the Metropolitan Tribunal. For more information, call 317-241-6344.

Maryknoll Father Clarence J. Witte of Richmond celebrated his 65th anniversary of religious profession on June 11 at St. Ann Parish in Belcourt, N.D. Father Witte attended the Academy of Immaculate Conception and then entered Monastery of Immaculate Conception in Maryland. In 1940, she made her first monastic vows. Beginning in 1943, she taught in Indiana schools in Indianapolis, Vincennes and Ferdinand.

Maryknoll Father David Sullivan of Indianapolis celebrated his 40th anniversary of ordination as a Maryknoll missionary on June 25. He has served over seas since 1973, primarily doing pastoral work in several parishes throughout the Philippines. In 1998, Father Sullivan was elected regional superior of the Maryknoll Mission there, based in Davao City.

Father Clarence K. Waldon, pastor of Holy Angels Parish in Indianapolis, received the Sagamore of the Wabash award from a representative of Gov. Frank O’Donnell on a Mass on June 25.

Benedictine Sister Wilma Jeanne Davis, a native of Columbus, marked her 60th anniversary of religious profession June 11 at St. Ann Parish in Belcourt, N.D. Sister Wilma attended the Academy of Immaculate Conception and then entered Monastery of Immaculate Conception in Maryland. In 1940, she made her first monastic vows. Beginning in 1943, she taught in Indiana schools in Indianapolis, Vincennes and Ferdinand.

Ann Marie C. Gallant, who works for the Community Redevelopment Agency for the City of Los Angeles, has joined the National Development Council for the Sisters of Providence of Saint Mary-of-the-Woods.

Oaklawn Memorial 1708 3x4 Camera Ready

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reasons Prewitt and Teresa McAnly, Appalachia. joined hands to end poverty in Project, people of all backgrounds have Through the Christian Appalachian wished to thank the many donors and Christian Appalachian Project staff CAP, visited Indianapolis recently. The CAP’s greatest successes to be the eradication of much religious hatred. Indeed, Msgr. Beiting considers one of CAP’s greatest successes to be the eradication of much religious hatred. “Denominational walls with this organization come totally down,” noted W. Ben Prewitt, vice president of CAP. Through the Christian Appalachian Project, people of all backgrounds have joined hands to end poverty in Appalachia. This cooperation is one of the main reasons Prettiw and Teresa McAthly, assistant director of major giving for CAP, visited Indianapolis recently. The Christian Appalachian Project staff wished to thank the many donors and volunteers from Indiana who over the past few years have helped the organization realize its goals. Joe Cook, the Catholic campus minister at the University of Evansville, is one of those Indiana residents for whom CAP is grateful. For the past five years, he and different groups of students have participated in CAP’s Spring Break Workfest, spending their spring break helping repair homes or construct new residences for those in need. By volunteering, Cook said, one aids not only the poor, but also oneself. Along with the opportunity to perform volunteer work, individuals are able to experience Appalachian culture, including local music, food and religious practices. Moreover, working with the Christian Appalachian Project is an opportunity “for us to go out and be converted,” said Cook: “We are faced with a culture and a people in an economic situation not of our own,” he said. “This puts a human face on those whom we’re serving. They are no longer strangers.” Patrick Schmelz, a junior at the University of Evansville and a member of Our Lady of Perpetual Help Parish in New Albany, accompanied Cook to eastern Kentucky during spring break in 1999. He was assigned to a group that helped put a roof on an elderly woman’s house and repair her porch. “The roof had holes the size of basketballs,” Schmelz said. The camaraderie of the volunteer group working towards a common, noble goal was the highlight of the trip for Schmelz. “It was a deeply spiritual experience. You are completely surrounded by nature and by people who share the same beliefs as you,” he said. “There is nothing like helping people who would like to help themselves but don’t have that opportunity.” “We [bring] into Appalachia the Spirit of Christ,” said Msgr. Beiting. Much of the attention garnered by Msgr. Beiting’s work has helped foster awareness of the organization’s mission. However, rather than just basking in the limelight or trying to avoid attention altogether, Msgr. Beiting has attempted to utilize his fame to excite others about doing God’s work and helping the poor. When, for example, he has received honorary degrees, Msgr. Beiting has exhorted the students to follow Christ’s example of service and has captivated and inspired them with anecdotes about his experiences working with the Appalachian people. Msgr. Beiting expressed gratitude to the many Indiana residents who have supported the Christian Appalachian Project. He stressed the need for continued prayer, cooperation and emphasis on family values if the organization is to continue making a difference in Appalachia. And he was careful to point out that all credit for past, present and future success must be given to the grace of God. †
**Continued from page 1**

“cited” by the Supreme Court’s ruling. “This decision brightens our educational future. I am thankful because the decision should serve as an expansion of new educational technologies to all children, regardless of the schools they attend,” he said.

Mark Chopko, general counsel of the U.S. Catholic Conference, said the decision “has nationwide ramifications because children attending religious schools throughout the country are eligible to receive [Elementary and Secondary Education] Title VI services.”

He added that the ruling “continues a recent trend in the court’s Establishment Clause jurisprudence that exhibits a more realistic and benign interpretation of that clause.”

Merry Sister Lourdes Sheehan, USCCB Secretary for education, said, “This may be one of the most significant decisions that impacts the rights of students in religious schools to enjoy equal access to technology and other resources necessary for a quality education in the 21st century.”

Leonard DiFiore, president of the National Catholic Educational Association, called it a “visionary and landmark decision” which recognizes “that computers and software are as vital as yesterday’s textbooks in instructing our young people.”

Kevin J. Hasson, president and general counsel of the Becket Fund for Religious Liberty, said the ruling ends “the era of bigotry” in high court religious liberty cases. He said the ruling “unmistakably opens the door to school-choice plans across the country.”

At issue in the case was use of Title VI’s chapter 2 federal funds, which go through the high state and local school authorities, to provide computer, library and media resources to students in public schools across the Jefferson Parish. In Louisiana, a parish is a civil jurisdiction like counties in other states.

Most of the private schools that received the materials under the program were Catholic, but several nonreligious private schools and several affiliated with other religions were also recipients. The fourth judge, pluralitarian, written by Justice Clarence Thomas and joined by Chief Justice William Rehnquist and Justice Sandra Day O’Connor, adopted the view held by Justice Anthony Kennedy, that held public aid in the form of learning resources is permissible so long as the recipients themselves are not barred from public schools because of religious content and so long as eligibility for it is determined in a constitutional, religiously neutral manner.

“Where the aid would be suitable for use in a public school is also suitable for use in any private school,” Thomas wrote.

The religious nature of the recipient should not matter because, in an unprecedented analysis so long as the recipient adequately further the government’s secular purpose,” he wrote. “If public aid is permissible to the religious—including the pervasively sectarian—the religious objectors would find it unacceptable to which view of religion the government has established, and thus a mystery what the [荽私]'s prison population would be.”

He found it “most bizarre that the court would, as the dissent seemingly does, risk special hostility for those who take their religion seriously.”

Justice Sandra Day O’Connor, joined by Justice Anthony Kennedy and Chief Justice William Rehnquist, said the aid in Louisiana is constitutional but sharply opposed the plurality’s opinion, arguing that the effect of the ruling is to test the court’s more complex constitutionality test for religious establishment and replace it with a single, broad neutrality standard.

In the dissent, Justice David Souter, joined by Justice John Paul Stevens and Ruth Bader Ginsburg, commented that the court’s insufficiency of evenhandedness neutrality as a stand-alone criterion of constitutional invalidity must be replaced “at the beginning of our interpretive efforts.”

Asserting that the Louisiana aid is unneutral, the Souter-Thomas majority said neutrality and equality would break with the law. The majority misapprehends it,” he wrote.

Chopko said the case was about a single permissible aid to the religious—includ-ing the rights of private organizations to receive [Elementary and Secondary Education] Title VI services.”

**PRISON**

**Continued from page 2**

truth, humility, expiation and even faith.” A jubilee is about change, Pope John Paul said. “The Holy Year must be used as a chance to right injustices committed, to mitigate excesses and to recover what might otherwise be lost,” he said.

At the same time, he said, the theme is about more than righting wrongs. It is about finding new ways to promote just-iced peacful coexistence.

An unwillingness on the part of gov-

erments to improve life in prison would be a signal that imprisonment is “a mere act of vengeance on society” and would provoke “only hatred in the prisoners themselves,” the pope said.

Pope John Paul said substantial progress had been made in most countries to maintain public order and guarantee protection of the human dignity of the accused.

But public debates over civil and prison reform and the suffering people experience in prison shows that there are matters to be done, he said.

We are still a long way from the time when our conscience can be certain of having done everything possible to prevent crime and control it if it occurs so that it no longer does harm and, at the same time, to offer to those who commit crimes a way of redemption,” the pope said.

Vatican organizers of the Jubilee for Prisoners said that because of the reluctance of some countries to reveal how many people they have in prison, it is difficult to make an accurate estimate of the number of prisoners who would benefit.

However, Italy reports having about 49,000 men and women in its prisons. The U.S. prison population was about 1.7 million in mid-1997, according to the Justice Department. A British government study published in 1998 esti-

ated that 8 million people around the world were in prison.

Many of those people are housed in overcrowded prisons, in conditions which the United Nations has described as an atmosphere of violence and harm-

lessness. In situations like that, imprisonment is not a rehabilitation of the criminal and crime and create more problems than solutions for society.

“Prisons should not be a corrupting influence, but a place of idleness and even vice, but instead a place of redemption,” Pope John Paul said.

Everyone involved with the justice and prison systems must work to “ensure that prisoners are treated as human beings, both as individuals and in their relations with society,” the pope said.

In situations like that, imprisonment is not a rehabilitation of the criminal and crime and create more problems than solutions for society.
Nebraska abortion ruling called frightening, barbaric

WASHINGTON (CNS)—A sharply divided Supreme Court June 28 said Nebraska's law banning partial-birth abortion was unconstitutional and upheld a Colorado ban on demonstrations in close proximity to where abortions are performed.

Ruling 5-4, the court held that Nebraska's law prohibiting partial-birth abortion unconstitutionally limits access to abortion in general. But one of the justices in the majority noted in a separate opinion that other state laws that more narrowly define their bans may not necessarily be unconstitutional.

Writing for the majority, Justice Stephen Breyer said the Nebraska law failed the constitutionality test by not providing an exception from the ban when the procedure could be medically safest for the mother. He also said the statute failed to adequately distinguish the difference between two similar types of abortion—dilation and evacuation, known as D&E, and the partial-birth abortion procedure, which is known medically as D&X, for dilation and evacuation.

"Using this law, some present prosecutors and future attorneys general may choose to pursue physicians who use D&E procedure for the reason that the court used for performing pre-viability second-trimester abortions," Breyer said. "All those who perform abortion procedures using that method must fear prosecution, conviction and imprisonment."

In the "D&E" or partial-birth method, the fetus is partially delivered, feet first, before surgical scissors are stabbed into the base of the infant's head. The child's brain is then removed by suction, allowing for easier delivery of the collapsed head.

In the "D&X" procedure, dilation and evacuation, an arm or leg of a live fetus may be pulled into the birth canal during the abortion procedure. Justice Sandra Day O'Connor, in a concurring opinion, noted that the laws of Kansas, Utah and Montana specifically prohibit only the D&X procedure, and pointedly exclude other types of abortion from those states' bans.

"If Nebraska's statute limited its application to the D&X procedure and included an exception for the life and health of the mother, the question presented today would be quite different than the one we face," O'Connor wrote.

In addition to Breyer and O'Connor, the majority included Justices John Paul Stevens, David Souter and Ruth Bader Ginsburg. Dissenting were Chief Justice William Rehnquist and Justices Antonin Scalia, Anthony Kennedy and Clarence Thomas.

In the Colorado case, the court ruled 6-3 to uphold a state law prohibiting abortion protests or "sidewalk counsel ing" within eight feet of people approaching any health care facility.

Writing for the court in that case, Stevens upheld a 1993 statute that limits speech within eight feet of people who are within 100 feet of a medical facility. Stevens said the statute is not "regulation of speech," but "a regulation of the places where some speech may occur." He said the law is viewpoint neutral and "simply establishes a minor place restriction on an extremely broad category of communications with unwilling listeners."

Joining Stevens in the majority were Rehnquist and O'Connor, Souter, Ginsburg and Breyer. Dissenting were Scalia, Kennedy and Thomas.

The ruling is a victory for barbarism. It pits the court and the Constitution itself against the legal protection of children who are not wanted."

He said the ruling should be a wake-up call to Americans that "Roe v. Wade continues to operate as nothing less than a license to destroy innocent human life."

The State's Constitution continues to adequately address the policies and procedures necessary for its citizens to exercise the right to abortion as guaranteed by the United States Constitution. This includes the right of a woman to choose whether or not to have a child, and the right of the state to protect the health and safety of women.

The court's decision in this case is an attempt to undermine the right of women to make decisions about their own bodies, and it is an affront to the principles of individual liberty and autonomy that underlie our democracy.

The court's decision also fails to consider the broader implications of its ruling. The decision will likely lead to further restrictions on access to reproductive health care, and it will make it more difficult for women to obtain the information and services they need to make informed decisions about their reproductive futures.

The court's decision is not only a major setback for women's rights, but it is also a blow to the principles of equality and justice that underlie our democracy. The court's decision is a clear example of how the court can be used to advance the interests of those powerful individuals and corporations, at the expense of the rights of ordinary citizens.
Deafness doesn’t stop one man’s call to serve the Church

LANSING, Mich. (CNS)—Like other newly ordained priests, Father Michael Depcik expects to face challenges while serving Catholics in the Lansing Diocese.

However, challenges are nothing new to the Chicago native who was born deaf.

“I do not see deafness as a disability because we do many things just like hearing people do every day,” Father Depcik said. “We drive, own houses, have decent jobs, etc. Rather, I see that there are some situations that make us handicapped.

’an English-speaking person would be disabled when he or she is with a group of Chinese people who know no English. It is the same as with us when we are with nonsigning people,” he explained.

A member of the Oblates of St. Francis of Sales, Father Depcik became the sixth deaf man to become a priest in the Catholic Church in the United States when he received the sacrament of holy orders from Lansing Bishop Carl F. Mengelst at St. Mary Church in Adrian June 24.

“I hope through my ministry and presence, I will be able to educate people about us [deaf persons] and enable them to broaden their knowledge and understanding about us,” he told Lansing’s diocesan Faith magazine.

Father Depcik will begin work in September on a part-time basis for the Lansing Diocese with an office at St. Pius X Church in Flint, where he will serve as pastoral minister for the deaf community by celebrating Mass, giving sacraments, teaching and counseling. He also will serve the International Catholic Deaf Association by leading retreats and missions throughout the country.

During summers, he will work as director of programs at the Holley Ear Institute at the St. Francis de Sales Center in Brooklyn, Mich.

“The whole community, both deaf and hearing people, are grateful to have him and welcome him to service,” said Richard Strife, director of deaf ministry for the Lansing Diocese. “The deaf community has raised up a priest and for them it will be like having their own parish, similar to the Hispanics or Vietnamese who are able to share their own culture.”

Father Depcik is the youngest of five children—all of whom are deaf, as are his parents. He majored in history and education at Gallaudet University in Washington, D.C., before deciding upon the priesthood.

He is the first student who is deaf to be accepted at SS. Cyril and Methodius Seminary of Orchard Lake and he is also the first deaf member accepted by the Toledos and Detroit province of the Oblates of St. Francis de Sales.

“I began to feel the call to the priesthood when I was 21 years old at college,” Father Depcik said. “I had a remarkable priest who was a chaplain at my college, and he influenced me greatly.”

He views himself as someone who has much in common with those not only in the deaf community but members of minority groups as well.

“We [the deaf community] identify ourselves more as an ethnic and linguistic group rather than a group with a disability,” Father Depcik said. “We have our own language [American Sign Language] and culture that are distinguished from the majority.

“Because of our language and culture, we have much in common with issues faced by Hispanics, African-Americans and other ethnic/linguistic minorities.”

As for his expectations in his new role as priest, what he hopes to accomplish as a priest, Father Depcik said he expects to be ‘a good priest’ who helps people “develop a close relationship with God through the spirituality of St. Francis de Sales.”

Young baseball prospect keeps his spiritual center

WARWICK, R.I. (CNS)—Rocco Baldelli, an 18-year-old graduate of Bishop Hendricken Catholic High School in Warwick, is the center of a lot of attention these days.

Since being selected by the Tampa Bay Devil Rays in the first round of Major League Baseball’s draft of free agents, baseball’s most recent golden boy has become the center of a lot of attention these days.

“It’s trying to be a good person and trying always to do the right thing, like asking yourself in a situation, ‘What would Jesus do?’ That’s most important,” he told The Providence Visitor, newspaper of the Providence Diocese.

“He’s someone—if you had kids—you’d want your son to be like. He’s got that well-rounded hero’s character,” the priest added.

Being an athlete isn’t the most important thing in his life, said Baldelli.

“It’s trying to be a good person and always trying to do the right thing,” he told The Providence Visitor.

Baldelli, who also excels in volleyball and basketball, does very well academically, according to Father Taillon. “He’s an incredibly bright young man. He’s got a great personality and character also, he said, adding that the teen is “very faith-ful, a good Catholic and fine Christian young man who espouses the virtues we teach.”

Father Taillon recounted a story of the time Baldelli won a medal in a sports event. “There was someone he was supposed to compete against who got canceled from the meet for some reason,” he said.

Rocco went to this other boy’s house—annonymously and quietly—and gave him the award. That’s the way he is—caring and compassionate, kind, a well-balanced, mature young man who lives out Christian values,” he added.

“He’s the kind of individual to go out there and bring Christ into places where he really needed right now.”

Baldelli’s volleyball teammate and friend, junior Matt Arnold, described him as “a great kid, very kind and hardworking. He puts his mind to whatever he is doing; be it sports or school work.”

Arnold said that in the years he has known Baldelli, “he’s never once given the impression that he thinks he’s better than anyone else. Arnold said everyone at the all-boys school is happy for Baldelli’s success. “He definitely deserves it,” Arnold said.

Baldelli said the most important thing for him is “just trying to stay true to myself” and that his Catholic education has taught him the right way to do things and has ingrained some important values in me.”

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Church helps voters consider moral issues

By Fr. Herb Weber

I was talking with a priest from a predominantly Catholic country that only recently became a democracy.

Our topic was this year’s election in the United States, and he was surprised when I said that I could not stand up in the pulpit and tell people how to vote. I assured him, however, that I could call attention to the moral dimension of voting.

The Church has a serious responsibility to help voters see the moral aspects of their political participation. I think of it as looking at the political process through a special lens that evaluates all issues.

One morning during the primary elections, as I was arising for early Mass, radio news commentators were reviewing candidates’ statements on abortion, capital punishment, free trade, comprehensive medical insurance, immigration and more.

As various commentators reported on the candidates, I started to feel lonely. I know that I run virtually every issue through a kind of moral lens that helps to clarify what is right or wrong. My loneliness resulted in realizing that I may be in a minority. It has been said that voters need to remember that they get what they vote for. A vote that may be true, voting is not so simple.

First, there is confusion between what candidates say they espouse and what they, in fact, will do. Track records and party influence have to be taken into consideration.

Second, those who vote have to be convinced that their personal vote makes a difference.

Finally, voting may be only one of several ways that people can take a stand regarding national policy-making.

As people approach the political process, they need to examine the various issues, asking what are the moral ramifications of each issue.

It may be clear to many people, for example, that abortion is an issue with major moral consequences. It may be equally obvious that euthanasia or human cloning are contemporary moral issues that have worked their way into the political realm.

But there are many other issues with moral ramifications that do not get reviewed in terms of Christian principles. A few years ago, many Church leaders spoke up about the moral consequences involved in welfare-reform legislation. For many elected representatives and their constituents, however, welfare-reform discussions did not include questions about social responsibilities to others or the need for society to take care of its weakest members.

At times, I fear, politicians use a lens of expediency or popularity rather than morality in making their decisions. Then again, I don’t have to read a poll about my own performance every morning.

Is there a lack of understanding of the rich Catholic heritage of social and personal morality? Frequently, I give presentations on capital punishment. Invariably there are those in the audience who have accepted the death penalty, without question, as a simple reality that has been part of their country’s heritage.

Often, they admit, my talk is the first time they have looked at the issue as a moral one.

How can the Church better educate its members to vote with conscience? The first step is to remind citizens that what often are considered purely political issues possess moral dimensions.

Learning to look through that lens of morality means asking questions about whether something is right and appropriate, how everyone will be affected and whether or not a policy is consistent with one’s moral stance.

Accusations are heard that, more and more, politicians separate their personal faith lives and value systems from their work in the public forum. That is, they may practice their faith on a private level and even be clear about their own moral principles, but they do not allow their personal convictions to impact on official decision-making.

My fear is that this problem is not only with elected officials. It often happens to the general voting public as well.

Within the last 10 years, there has been evidence in my country that citizens with faith-filled convictions have challenged legislators to put a moratorium on the death penalty, to outlaw the partial-birth abortion procedure and to stop the trade embargo against Iraq.

The ones working for change here are men and women who look at issues with a Christian conscience and then accept their responsibility to act upon their beliefs. That is how the faith-filled person can make a difference.

(Father Herb Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †

A culture of vocation aids society

By David Gibson

The notion that everyone has a vocation is accentuated by the jubilee days dotting the Church’s year-2000 calendar, including special observances for governing officials on Nov. 5, agricultural issues, as I was arising for early Mass, radio news commentators were reviewing various candidates’ statements on abortion, capital punishment, free trade, comprehensive medical insurance, immigration and more.

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Faith influences voters’ choices

This Week’s Question

Does faith influence your decisions when it comes to voting? How?

“‘Yes, with reference to the faith of the Catholic Church. But I try not to be single-issue. I look at the candidate’s overall platform to make my decisions.” (Jack Spanhour, Charleston, W.Va.)

“Yes, I try to vote for issues and candidates that are reflective of Gospel values.” (Father Leo Connolly, Columbus, Ohio)

“Yes. I’m very much against candidates who are pro-abortion.” (Val Giroux, Barre, Vt.)

“Yes. I look for candidates who are morally strong.” (Karen McLaughlin, Los Alamos, N.M.)

Lend Us Your Voice

An upcoming edition asks: What in the Gospel most comforts you? What challenges you?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Is there still devotion to the Precious Blood?

The Church traditionally has dedicated certain months to particular devotions. Most Catholics, I believe, are aware that May is Mary’s month and October is the Church’s month of the Holy Rosary, but I wonder if they remember that June is dedicated to the Precious Blood. It was originally celebrated on the first Sunday in July, as decreed by Pope Pius IX in 1867. This devotion is dedicated to the Precious Blood, which in Latin is now officially known as Corpus Sancti Sanguinis. It celebrates both the Church and the blood of Christ.

I learned about devotion to the Precious Blood fairly early, when I was 12. I started high school at St. Joseph Academy in Rensselaer, Ind., opposite the Society of the Precious Blood. (I was there for two years until the Precious Blood priests announced plans to close the convent and return the building to use as a faculty residence.) The new principal, St. Joseph College after World War II.) Besides the Precious Blood girls, there are at least the four religious orders of women under the patronage of the Precious Blood. Because they view Christ’s gaveling emphasis to the Precious Blood than we seem to do today. Perhaps it was a carry-over from the fact that the Jews regarded Christ as the Jesus who shed his blood. Thus the Letheus helped stress that Christ “entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer’s ashes can sanctify those who are dedicated so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences” (Heb 9:12-14).

Jesus’ Gospel was careful to empha- size Christ’s shedding of his blood. It reported how “one soldier thrust his lance into his side, and out came water and blood” (John 19:34). Paul, too, seems to give priority to the Precious Blood when he said to the Corinthians, “I am not ashamed of the gospel, for it is the power of God unto salvation for everyone who believes, for the Jew first and also the Greek” (Rom 1:16). Today, in my opinion, too many Catholics ignore this base motivation when they receive Communion. It is true that Jesus is totally present in the consecrated host—the body of Christ—but he is also totally present in the consecrated wine—the Precious Blood of Christ. Catholics should be encouraged to receive under both species unless there is a good reason for not doing so.

Corpus Christi, which in Latin is now the reform of the liturgical calendar, this Blood. It was originally celebrated on June was, dedicated to the Precious Blood.

Although it was unpleasant, I learned from the experience that everyone in the world is not afraid of storms. I know she should—and probably doesn’t have to. Meanwhile, I discovered that I could almost always calm an excited child with any cliché of kids, if I was amusing enough. The athletes, the beautiful people, the wealthy or socially favored, all put up with me as long as I had a quip handy. Not to mention the kids I truly loved and admired, whom I’ve forgotten. I found myself enjoying the company of almost all my classmates at one time or another. Of course, being righteous, I was secretly critical of some of them. I never expressed it, but I didn’t approve of the kids who drank beer or necked on the back seats of cars or goofed off in school. Imagine my surprise when I found myself learning to love even some terrible kid who had once sneered at me. I have come to see that the combination of my experiences with these kids were used as live in babysitters for the grandchildren of the owner, so we were thrown together most evenings. After baths and painting toenails and such, we were left with many hours of free time. It turned out that she was bright, fun and rather sweet. Much of her party-animals activity was a reaction to boredom, and it seemed to me that she had this “live fast, die young, and make a good-looking corpse” attitude because she didn’t expect much from life. She was just too young and afraid to have any real fun. Over the summer, I learned to see each other, and, in the end, we felt fondness and respect for each other that carried over into the school year.

When we’re young, we tend to think that people should be this way or that in order for us to approve of them. One of my grandsons once said righteously that he didn’t understand how anyone could take seriously something so absolutely ridiculous. He was so adamant that he reminded him it’s not immoral to hold another opinion, it’s just different. And, whether we like the other opinion or the person or not, it’s OK for them to be different. After all, that’s how God made us.

(Con看法作者，s a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.)

Different is the Way God Made Us

Remember elementary school?

Remember the classmates I was struggling to please? The girl who could never be a “nice” child? The one who always asked permission to leave the room? I think she was the most desired as a friend in my class was a rich girl whose father owned an important Oldsmobile dealership in and across Minneapolis. This was big stuff during the Depression, when many of our dads were unemployed, our moms were in the Depression, when many of our dads were unemployed, our moms were in good shape. When we’re young, we tend to think that people should be this way or that in order for us to approve of them. One of my grandsons once said righteously that he didn’t understand how anyone could take seriously something so absolutely ridiculous. He was so adamant that he reminded him it’s not immoral to hold another opinion, it’s just different. And, whether we like the other opinion or the person or not, it’s OK for them to be different. After all, that’s how God made us.

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

Faithful Lines/Shirley Vogel Meister

Thunderstorms don’t have to be scary

My sister and two of her grandchil- dren sat on protected furniture during a storm watching what she called “a magnificent thunderstorm.” It was early this summer. At the house next door, her mother was at work, a windy “thunderstorm” early that evening while his mother was at work, a windy “thunder- shower” developed. I pulled a large arm- chair to the patio doors, hugged David, and explained the thunder in the same way it was explained to me when I was a child: “Angels are bowling, and lightning flashes so the angels can see what they’re doing.” (Shirley Vogel Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

Spirituality for Today/Father John Cator

Who really takes care of the poor?

We have in America what Benjamin Disraeli called a situation of “two nations living side by side in one country. There are 36 million Americans liv- ing in poverty, and nearly 10 million of them are children. What is the matter with them? If the “hidden homeless”—people who can no longer pay their rent—are growing in number. Once they are evicted they have to move in with relatives or friends. As the rich get richer, the poor get poorer. Is this what the American dream is all about? Perhaps John Paul II says it no. In his encyclical Centesimus Annus (1991), he said it is not so much a matter of rich exploiting the poor, but of the rich simply ignoring the weakest among them. He made some interesting remarks about the United States after the close of the Synod of Bishops for America in December of 1997. Noting that the founding fathers of our great nation affirmed certain “self-evident” truths about the human person, he warned there is an incipient danger overtaking the “American experiment.”

Our nation was organized to gain free- dom from the oppressive regimes of Europe. However, the freedom we acquired was supposed to enable people to fulfill their duty to family and to the common good of society. Instead we are seeing an exaltation of the individual, the right to property which brings death and misery to many fellow citizens. Of course, it is not that we maintain a deeply rooted vision of the pres- ence of Divine Providence over the fate of our nation and of nations, we risk the running to the euthanasia movement), it plays with fire.

And it is also warned that when we neglect the poorest and weakest among us, we allow a “deadly anarchy” to sub- vert the very meaning of social justice. As a people, how do we care for the weakest and most vulnerable among us? Having voted for welfare reform, does America now walk away from the suffer- ing of the poor? Is that what the churches supposed to take over this responsibility? How can we? After having spent nearly three years running a poverty program called Eva’s Kitchen and Sheltering Programs in Paterson, N.J., I can assure you that we cannot even begin to scratch the surface of this problem. It is not easy to raise money for the housing programs we sponsor, and we serve more than 700 meals a day and house nearly 150 men, women and children in our shelters. But the letter I receive from those on our mailing list respond to each direct appeal we make for charitable donations. God will bless them for their generosity. What to do? Consider this: Why not give less to the so-called “well-endowed universities and museums, and give more to the poverty programs in our area? Jesus was very clear about the least of my brethren do for me” (Mt 25:40).

Your retirement package in the next world will depend on how well you listen to his words. (Father John Cator is a regular column- ist with Catholic News Service.)
The Sunday Readings

Sunday, July 9, 2000

• Ezekiel 2:2-5
• 2 Corinthians 12:10-13
• Matthew 6:1-6

The Book of Ezekiel furnishes the first reading for this weekend. As was the case with other prophesies, Ezekiel struggled with his own vocation to speak the word of God. He felt himself unworthy, and he implored God to choose another prophet. Even so, he never doubted either the reality of God in his life or the call from God to be a prophet.

The reading for this weekend is quite typical of Ezekiel. The prophet proclaims the validity of his call. In essence, he says that the problem is not with him, and certainly not with God, but rather with a sinful and stubborn people.

Beneath all is the fact that God, in an eternal, unlimited, divine love, communicates with people. He guides them. He sustains them. Without God, people would be at great peril. Indeed, if left to their own devices, they would perish.

St. Paul’s Second Epistle to the Corinthians is the source of the second reading. This reading includes a phrase of four words which pious Christians and biblical scholars through the years have wondered about and speculated about many times.

Question Corner/ Fr. John Dietzen

Project Rachel assists with abortion reconciliation

What precisely was the “thorn in the flesh” mentioned here by Paul?

One old legend held that it was epilepsy. Some scholars have speculated that Paul suffered from one of many chronic dermatological ailments common in his day. In any case, whatever the type of physical difficulty that plagued him, the point is made that Paul’s life was not without adversity.

Very clear is the fact that this great apostle spent years traveling across the Roman Empire, bringing the Gospel to many. This task was not easy to accomplish. He met hostility at times, and indifference much more often. Travel itself was demanding. Despite all this, Paul held firm to his vocation to proclaim that Jesus is Lord. His trust in his vocation never wavered.

The Gospel of Mark provides the last reading, which also is a familiar passage. It is a scene not difficult to imagine. Jesus went to the environs of Nazareth, accompanied by the disciples. He preached in the synagogue. He performed miracles.

Bystanders had seen Jesus as a child, as an adolescent, perhaps, as a young carpenter. However, Nazareth was not like Jerusalem. Nazareth was not a gathering place for religious scholars, nor was it the site of an important theological school.

Where then did Jesus acquire this considerable knowledge of the things of God? What vested Jesus with the authority and the background to speak? What power lay behind the miracle?

Still, in spite of the disbelief of the people, in spite of their scorn, Jesus persisted with his mission to speak the word of God. He spoke with all wisdom. The skepticism of the people merely illustrated their ignorance.

Reflection

Throughout Revelation, everywhere in human experience, one great fact emerges. People are limited. Their knowledge is limited. Their abilities are limited. In a word, others are inadequately equipped.

Their greatest inadequacy is the result of their sin. They will not experience eternal life. Indeed, they do not even recognize their need for God very often, as they do not see their vulnerability.

Nevertheless, God throughout history has gone to people, guided them and healed them. He is love, and great divine love seeks only life for those created in the image and likeness of God. This great fact of salvation history reassures us.

The readings beckon us to be saltwater Catholics in our Christian vocations. Not all Christians are prophets, as Paul insists, but all of the faithful are required by their own commitment to Jesus to manifest in their lives the love, mercy and hope of God.

My Journey to God

Follow Me

Could we but know And see Both nothingness And All. How swiftly We would leave That lingering rim Of nothingness, Haste-heed His call And cleave To Him.

By Sister Joseph of Jesus Mary, O.C.D.

(Discalced Carmelite Sister Joseph McKenzie is a member of the Carmel at the Monastery of St. Joseph in Terre Haute.)

Daily Readings

Monday, July 10

Hos 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

Tuesday, July 11

Benedict, abbot
Hos 8:4-7, 11-13
Psalm 115:3-10
Matthew 9:32-38

Wednesday, July 12

Hos 10:1-3, 7-8, 12
Psalm 105:2-7
Matthew 10:1-7

Thursday, July 13

Henry II
Hos 11:1-4, 8c-9
Psalm 80:2-3, 15-16
Matthew 10:17-23

Friday, July 14

Blessed Kateri Tekakwitha, virgin
Hosea 14:2-10
Psalm 31:3-4, 8-9, 12-14, 17
Matthew 10:16-23

Saturday, July 15

Bonaventure, bishop and doctor of the Church
Ezekiel 1:1-6, 8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 16

Fifteenth Sunday in Ordinary Time

Amos 7:12-15
Psalm 85:9-14
Ephesians 1:3-14
Matthew 10:3-10
Mark 6:7-13

The Criterion Friday, July 7, 2000
The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone.

Notes must be in our office by 10 a.m. Monday the week of (Friday) publication. The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

July 8-9
St. Lawrence Parish, 542 Walden St., Lawrenceburg. Parish Festival, Sat. 5:30-11 p.m. German dinner and German band “Channel Cat” 8 p.m.—midnight; Sun. 11 a.m.-4 p.m., chicken dinner. Information: 812-537-3992.

July 9
St. Andrew the Apostle Social, 503 N. Main St., Lawrenceburg. July 9-10, 5 p.m.-11 p.m., chicken dinners. Tables: 317-545-4247.

Flea Market, Indianapolis. Sundays 9 a.m.-3 p.m., St. Joseph School, 1230 E. 46th St., Indianapolis. July 2-31, 9 a.m.-7 p.m., yard sale, antiques, jewelry, clothing and more. Information: 812-923-7811.

St. Anthony of Padua Church, Clarksville: “Be Not Afraid” holy hour, 6 p.m. Information: 317-549-1929.

St. Rita Parish, 205 E. Indiana St., Washington. Exposition of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass, 7:30 p.m. Information: 317-852-3166.

St. Luke Church, 404 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8414.

St. John’s Festival & Chicken Dinner
SUNDAY
JULY 16th
11 a.m. – 7 p.m. E.D.T. (breaks 11 a.m. to 5 p.m. E.D.T. Carry-Out Available until 6 p.m.

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JUNE 25, 2000
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Hercegovina)

“Dear children! Today I call you to prayer. The one who prays is not afraid of the future. Little children, do not forget I am with you and I love you all. Thank you for having responded to my call.”

For additional information, please contact:
Medjugorje in America
654 Washington St. • Braintree, MA 02184
(781) 356-3000
or locally, call Becky Gulden,
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The Active List
VATICAN CITY (CNS)—The blood of Christ cleanses, saves and unifies all human beings, Pope John Paul II said.

"Christ’s blood, which was not shed in vain, carries with it all of the power of the love of God and is a pledge of hope, of ransom and of reconciliation;" the pope said July 2 during his midday Angelus address.

At the Angelus, and in an audience the day before, Pope John Paul addressed a special jubilee pilgrimage presented at time of payment.

Blood of Christ is cleansing, pope says

There’s a lot more than just luck involved in hand-crafting a set of premium quality dentures. In fact, Dr. Rosenstein with over 33 years experience, will make many detailed evaluations before the final design of your cosmetic dentures. Based on careful study, here are just a few of these factors.

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- The size and shape of your face and your age
- Your facial contours and features

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From the Archives

Knights out in full force

The Fourth Degree Knights of Columbus and the Knights of St. John provide an honor guard at ceremonies dedicating a new school addition at St. Louis Parish in Batesville in 1953. Only eight of the men are identified. They are Paul Siefert, Joseph Schroeder, Paul Lindenmeyer (third, fourth and fifth from left, respectively), Edward Blank (eighth from left), Joseph Becker (16th from left and second from left in the Knights of St. John group), Ralph Hoff and Albert Wenning (17th and 18th from left, respectively).

St. Louis Parish was founded with 70 families in 1868, the same year that the first U.S. professional baseball team, the Cincinnati Red Stockings, was founded.

It has always been under the pastoral care of the Franciscan Friars of St. John the Baptist Province (Cincinnati). The parish was originally under the patronage of St. Ludwig, but was later named for St. Louis IX, King of France. The school was founded in 1871.

Today, the parish numbers about 1,100 families, with some 477 children enrolled in the school. Franciscan Father William Farris, who also serves as dean of the Batesville Deanery, is the pastor. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext. 1429, or by e-mail at archives@archindy.org.)

Pope John Paul urges earthly purification in preparation

VATICAN CITY (CNS)—Pope John Paul II urged the faithful to purify themselves on earth in preparation for heaven and the full glory of the Trinity.

“Even now, weighed down as we are at times by sin and suffering, we still catch glimpses of the splendor that awaits us in heaven,” the pope said June 28 at his weekly general audience, continuing a series of teachings on the Trinity.

“But if we are to reach the heavenly Jerusalem, we have to be purified on our earthly journey,” he told an estimated 30,000 pilgrims gathered in St. Peter’s Square.

The liturgy, he said, offers a “taste of that light, that contemplation of perfect love.”

Comparing the Church to a “pilgrim in a foreign land,” the pope said earthly lives are a journey “to our true home, the heavenly Jerusalem.”

“Beyond the frontier of history,” he said, “the luminous and full epiphany of the Trinity awaits us.”

In heaven, while above all we will meet the Father, he said, “in the center of that city will also rise up the Lamb, Christ, to whom the Church is tied with a nuptial bond.”

“The Holy Spirit pushes us toward that city,” said the pope.

“It is the Holy Spirit who sustains the chosen people’s dialogue of love with Christ,” he said.

In the heavenly Jerusalem, said the pope, “we shall finally see the full glory of the Trinity, when every tear will be wiped away.” †
Rest in peace

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


News briefs

U.S.

Archbishop says he forgives man charged with his kidnapping

SAN ANTONIO (CNS)—Archbishop Patrick F. Flores of San Antonio said he forgives Nelson Escorero, the 40-year-old Salvadoran immigrant charged with aggravated kidnapping over a June 28 hostage incident involving the archbishop and his secretary, Myrtil Sanchez. “I forgive. In this I have no choice,” Archbishop Flores told reporters at a June 29 press conference. “If I want to be forgiven, I have to forgive.” He said he wanted any sentence given to Escorero to be “proportionate to his ability to rationalize,” adding, “I would be for him being treated psychologically here in America. From what I saw yesterday, I saw a very sick man . . . I would really hope to make that inter- vention before he is taken to court.”

Employees describe meeting man charged with holding archbishop

SAN ANTONIO (CNS)—Nelson Escorero, the man charged with holding Archbishop Patrick Flores of San Antonio hostage for nine hours June 29, was sociable and polite a day before the incident, said three men who encountered him that day: Arturo Vasquez, groundskeeper for the chancery, where Archbishop Flores has his office, met with Escorero June 27 and even drove him to meet with Robert Montoya, an independent construction contractor who agreed to give him work. Vasquez and another chancery co-worker, Abel Flores Sr., drank coffee with the man. “We only knew him as Nelson,” Abel Flores Sr., a chancery co-worker, told reporters at a June 29 press conference. “If I want to be forgiven, I have to forgive.” He said he wanted any sentence given to Escorero to be “proportionate to his ability to rationalize,” adding, “I would be for him being treated psychologically here in America. From what I saw yesterday, I saw a very sick man . . . I would really hope to make that inter- vention before he is taken to court.”

Employees describe meeting man charged with holding archbishop

San Antonio’s archdiocesan newspaper.

Chief of Religious Education

NEW ORLEANS (CNS)—Christians must take the initiative to share the love of God they experience in church with those around them in the workplace, a Louisiana public school administrator told a New Orleans convention. Cynthia Butler-Blucher, personnel administrator for the Jefferson Parish (La.) Public School System, made the comments at Utiny Explosion 2000, a regional gathering of pre- dominantly African-American Catholics from several Southern states held in mid-June. It was attended by 1,200 people, many of them religious education directors and parish lay leaders, who heard presentations on issues of importance to black Catholics.

Bishop says vocations are a ‘deep concern’ but pessimism not answer

KANSAS CITY, Mo. (CNS)—The dawn of the third Christian millennium reveals a faith community of over a billion members “deeply concerned by its lack of candi- dates for the priesthood and religious life,” Bishop Raymond J. Boland said. He spoke during the June 23 opening Mass of the annual convention of Sierra Interna- tion. held June 22-26 in Kansas City. That concern is especially acute in English-speaking countries, the bishop of Kansas City-St. Joseph said. But while “we may not have produced a culture which is supportive of that generous, whole-hearted, permanently committed response worthy” of Christ the priest, Bishop Boland told the gathering of some 1,000 Serrans, “we must be careful not to succumb to that pessimistic hand-wring- ing which is at variance with the faith we profess and the sacred promise we have inherited.”

WORLD

Pope asks God’s pardon for times Catholics hurt Orthodox

VATICAN CITY (CNS)—Pope John Paul asked God’s mercy for anything Catholics have done in the past 1,000 years which has harmed relations with Orthodox. “I entrust to the mercy of God every such action not in harmony with God’s will for which sons and daughters of the Catholic Church have been responsible,” the pope told a delegation representing the spiritual leader of the world’s Orthodox believers. The delegation, meeting the pope June 29, also delivered a message from Ecumenical Orthodox Patriarch Bartholomew of Constantinople, the Orthodox leader based in Istanbul, Turkey.

Cuban doctor denied permission to attend Rome conference

ROME (CNS)—The Cuban government denied permis- sion for a Cuban doctor to attend a Rome conference on medicine and human rights. Dr. Jesus Rodriguez Muniz was scheduled to present a paper titled “Social and Political Pressures on Abortion.” July 5. But conference organizers received a letter from Bishop Arturo Gonzalez Amador of Santa Clara, Cuba. June 29 via fax saying that Rodriguez, a member of the doctor’s group, CubaFar, of Cuban doctors, would not be able to attend. Contacted by telephone June 30, Bishop Gonzalez said that “at this time, the state is exer- cising its right not to allow doctors to leave.”

Classified Directory, continued from page 18

Positions Available

Principal

Elementary School

St. Paul School in New Alsace, Indiana, a fully accredited school serving grades pre-school through 6 with an enrollment of 110 students, is seeking a school principal. Located in beautiful semi-rural Southeast Indiana (40 miles west of Cincinnati, Ohio). St. Paul School has been serving the community for over 150 years. Candidates should be practicing Catholics with a firm commitment to Catholic education and possess strong organizational, leadership and communication skills. We seek an energetic and spiritual person to work with a dedicated pastor, involved school families and a committed community to lead our school. Please send résumés to:

Rita Parsons
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

Director of Religious Education

St. Matthew Parish on the Indianapolis Northside is seeking a DRE experienced in sacramental preparation, Family Faith formation and RCIA. For complete application package write to:

Harry Dudley
Office of Catholic Education
P.O. Box 1410
Indianapolis, IN 46204-1410

or

(317) 236-1446

St. Lawrence Parish
Lawrenceburg, Indiana

Director of Youth Ministry

St. Lawrence Parish is seeking a full-time Director of Youth Ministry to work with Jr. High and Sr. High youth. We are a 700 family parish.

Jr. High Religious Teacher/Assistant to DRE

The Parish is also seeking a person to teach classes of religion in St. Lawrence School to Grades 6, 7 & 8 each day and assist the Director of Religious Education with programs for children, teens and adults.

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Rev. John Hartzer
472 Walnut Street
Lawrenceburg, Indiana 47025

or

Sister Mary Celeste Deken, OSB
812-557-3992
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812-557-3112

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Un ocupado director de ventas busca una persona que tenga habilidades sobresalientes en desarrollar nuevos clientes y ventas publicitarias externas. Se prefiere que la persona sea bilingüe en español e inglés. Comisión con potencial hasta $50K+ y paquete completo de beneficios. Un mínimo de tres años de experiencia en el desarrollo de nuevos clientes.

Envíe su currículum a Ed Isaksen, Director, Office of Human Resources, Archdiocese of Indianapolis, P. O. Box 1410, Indianapolis, IN 46204-1410.

Periodista

The Criterion busca un periodista a tiempo completo para reportar los eventos que acontecen dentro de la Iglesia, nacional, universal o de la archidiócesis para informar, educar y evangelizar a los lectores de The Criterion y ayudarles a vivir plenamente su catequesis. Las responsabilidades incluyen originar ideas para artículos, seguir las actividades del director administrador, asistir a eventos, tomar fotografías, conducir entrevistas, escribir artículos precisos e informativos, editar los artículos contribuidos, super- visar el material asignado, revisar documentos y hacer cargos relacionados. Se requiere una licenciatura en periodismo, inglés, comunicaciones o en un campo rela- cionado. Se prefiere algún estudio previo en teología. Es ideal que tenga dos años pre- vios de experiencia. Hable español e inglés. El puesto también requiere un conocimiento de la Iglesia Católica, su organización, creencias y valores. Una habilidad bilingüe en español e inglés es un punto en su favor.

Ofrecemos a los empleados dedicados y trabajadores la oportunidad de desarrollar un ambiente profesional y respetuoso en un entorno que respeta la dignidad de cada individuo mientras animamos un enfoque de equipo para llevar a cabo la misión y los ministerios de la Iglesia. Favor de enviar su currículum e historia salarial en confianza a Ed Isaksen, Director, Human Resources, Archdiocese of Indianapolis, P. O. Box 1410, Indianapolis, IN 46204-1410. Empresa de Oportunidades Iguales

Feast day

Pope John Paul II walks past a statue of St. Peter during a June 29 outdoor Mass in St. Peter’s Square. The liturgy celebrated the feast of SS. Peter and Paul. In his homily, the pope appealed for unity among all Christians around the world.
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