



The

Criterion

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July 7, 2000

Vol. XXXIX, No. 39 50¢

U.S. SUPREME COURT RULINGS

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.

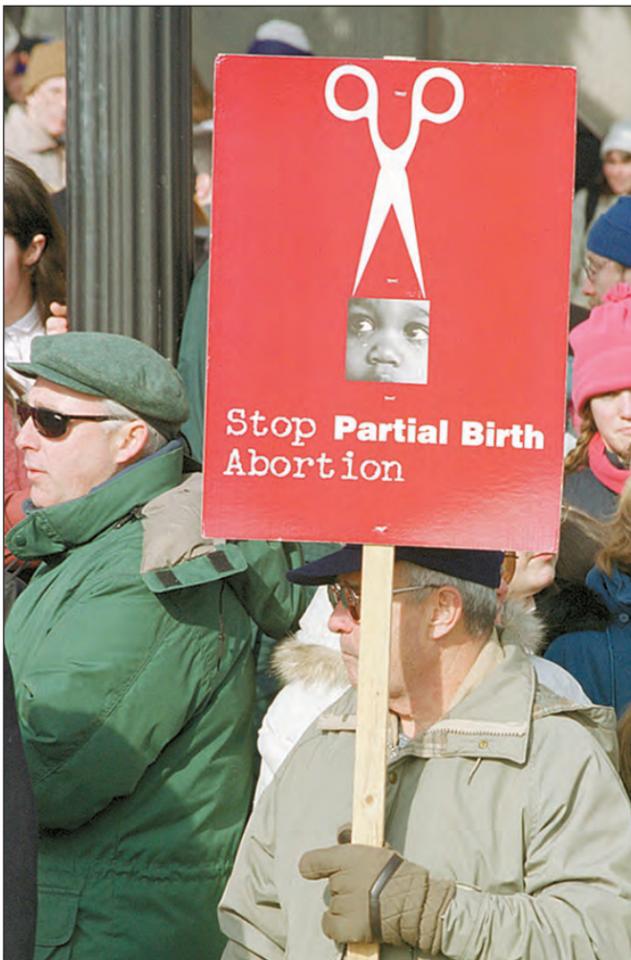
"It is certainly a victory for non-public education that is long overdue," Lentz said. "The decision sets a precedent for further positive action in funding for non-public schools."

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



A demonstrator in the March for Life, held in Washington earlier this year, calls for ending the use of the partial-birth abortion procedure. The Supreme Court June 28 ruled as unconstitutional a Nebraska law banning the procedure. For more stories about the Supreme Court rulings, see pages 8 and 9.

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 be showing 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, restitution and a real commitment to doing good, he told prisoners.

"Even time 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

See PRISON, 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

Indiana residents help Appalachian ministry

By Doug Finn

When Americans think of poverty, images of starving African children or homeless people in the inner city are often the first thoughts that come to mind.

Msgr. Ralph W. Beiting, founder of the Christian Appalachian Project, strives to ensure that Americans do not forget the poor residents of the Appalachian region of the United States.

It's a message that Indiana residents have heard. In the past three years, the Christian Appalachian Project has received 82,574 donations from Indiana residents totaling \$1,250,194.

The Christian Appalachian Project is an ecumenical, nonprofit service organization based in Lancaster, Ky., which works to improve conditions in

Appalachia. Through more than 70 programs including children's camps, literacy training and services to the elderly, among others, CAP emphasizes Christian service and respect for each individual's dignity by giving people the skills needed to take control of their problems.

"Americans are proud if they keep giving things away," said Msgr. Beiting, who regards simply handing out money and goods as unjust and disrespectful of a person's dignity. All CAP programs therefore strive to help people help themselves. From an elderly woman cleaning up scraps after volunteer crews repair her house to married couples signing contracts dictating a deadline for earning a general equivalency degree, the recipients of aid take ownership in the different

See PROJECT, page 7



Msgr. Ralph W. Beiting talks with some children in Appalachia. Msgr. Beiting is the founder of the Christian Appalachian Project.



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

Young Adult Masses (Ages 18-39)

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

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

Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Archdiocesan indulgence churches

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

The designated indulgence churches are:

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

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

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, 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, purgatory 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 Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 to receive the discount. †

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). †

CYO 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 Framasa 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 archdiocesan youth service agency is finalizing plans for Camp Rancho Framasa'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 Framasa 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 camping session. They will be winterized for year-round usage."

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 of our dining hall and cabin project at Camp Rancho Framasa," 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

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 Protectress 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

Catholic Diocese of Cleveland. (The group has no approval or support from the Archdiocese of Indianapolis either.)

In a meeting held with diocesan 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 Wiatrowski, chancellor of the Diocese of Cleveland, "Recent publicity regarding reported apparitions and messages makes it necessary 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@afsc.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 Emrich appointed to special ministries in the archdiocese with residence at St. John the Evangelist Parish, Indianapolis, from associate pastor of St. Matthew Parish, Indianapolis.

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



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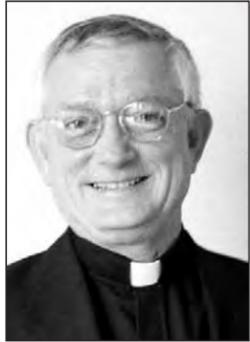
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Priest brings God's word to federal inmates

By Mary Ann Wyand

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.



Father Francis Roof

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 also are "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 1986, 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 is to be 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

Jesus promised Dismas that he would have happiness with God in heaven. And that is their hope, especially those prisoners on death row.'

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 importance 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

By Mary Ann Wyand

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 [ministries] 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.

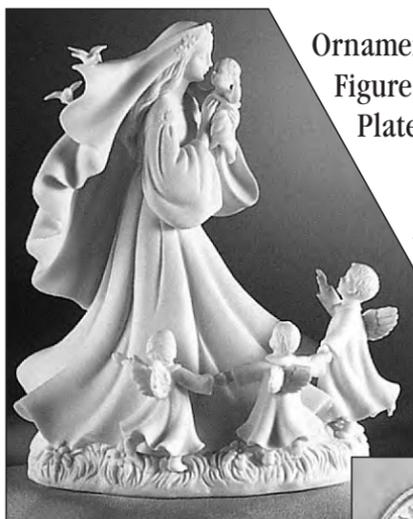
"I met two weeks ago with a group of people who are members of social justice committees in parishes in the Terre Haute Deanery," Sister Mary Beth said. "There's really very little that people can do to help a federal death row inmate who has exhausted all of his appeals except write to President Clinton" 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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Editorial

Pain control for dying patients

Perhaps what elderly people fear, or at least dread, most 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 urgently needed 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 in effect 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 are afraid 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.

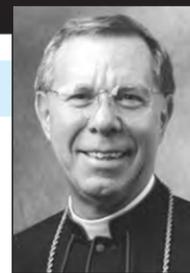
The Pain Relief Promotion Act would also protect doctors who order large enough doses of drugs to control pain even if the use of such drugs might unintentionally hasten the patient's death. The teaching of the Church regarding euthanasia, or mercy killing, has always affirmed the use of drugs to relieve 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 Senators Richard Lugar and Evan Bayh not only to support S. 1272, 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

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



Lord's Prayer is fundamental Christian prayer

(First in a series)

One of the first prayers we learn as children is the Our Father. We call it the Lord's Prayer because it is the prayer that Jesus himself gave us. It is a divinely 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 due to the 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 his Church the fundamental Christian prayer. St. Luke presents a brief text of five petitions, while St. Matthew gives a more developed version in seven 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,
and lead us not into temptation,
but deliver us from evil.

So begins the second section of the "fourth pillar" (Part IV) of the *Catechism of the Catholic Church* (CCC), namely a truly beautiful teaching on prayer (#2759). I will refer to it often.

The catechism tells us that an early Church writer and teacher, Tertullian, said that the Lord's Prayer "is truly the summary of the whole gospel. Since the Lord ... after handing over the practice of prayer, said elsewhere, 'Ask and you will receive,' and since everyone has petitions which are peculiar to his circumstances, the regular and appropriate prayer (the Lord's Prayer) is said first, as the foundation of further desires" (cf. #2761).

"After showing how the psalms

are the principal food of Christian prayer and flow together in the petitions of the Our Father, St. Augustine concludes: 'Run through all the words of the holy prayers [in Scripture] and I do not think that you will find anything in them that is not contained and included in the Lord's Prayer'" (CCC, #2762).

The catechism calls to our attention that the Gospel is the "Good News" and that its first proclamation is summarized by St. Matthew in Jesus' Sermon on the Mount. It is quite meaningful that the Our Father is at the center of this proclamation of Christ. (St. Matthew presents Christ's Sermon on the Mount in chapters five to eight.) In the "sermon" Jesus teaches the eight beatitudes and touches on the importance of charity and almsgiving and prayer on the journey of life. The "sermon" is all about how to live, while the Our Father is a prayer. The catechism reminds us that, "in both the one and the other, the Spirit of the Lord gives new form to our desires, those inner movements that animate our lives. Jesus teaches us this new life by his words; he teaches us to ask for it by our prayer. The rightness of our life in him will depend on the rightness of our prayer." (#2764)

St. Thomas Aquinas commented: "The Lord's Prayer is the most perfect of prayers ... In it we ask not only for all the things we can rightly desire but also in the sequence that they should be desired. This prayer not only teaches us to ask for things but also in what order we should desire them" (cf. CCC, #2763).

On occasion, I will be referring to reflections on the Our Father recently published by Cardinal A. J. Simonis, archbishop of Utrecht. After making the point that we and God are partners in the mystery of life and salvation, he writes: "As God's partner, I am accountable to him not only where my prayer life is concerned but also where my deeds are concerned. Yet it starts with prayer. If I stopped praying, my actions would be less inspired by God. Praying and doing go hand in hand" (*Our Father*, Grand Rapids/Cambridge: William B. Eerdmans Publishing Co., 1999, p. 3).

All prayer is based on our trust in God. While there may not be many words in the Our Father, there is a full expression of deep trust in God. It is my hope that the reflections over the next few weeks will anchor and nourish this trust of ours. †



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Archbishop Buechlein's intention for vocations for July

Religious Men: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Buscando la Cara del Señor

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



La Oración del Señor es oración cristiana fundamental

(Primera en una serie)

Una 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 apreciación de la riqueza de su significado. La temporada litúrgica de verano del Tiempo Ordinario es un buen tiempo para meditar en la oración que Jesús nos dio. Esta semana inició una serie de artículos para el verano de 2000 series acerca del Padre Nuestro.

“Un día estaba Jesús orando en cierto lugar. Al terminar su oración, uno de sus discípulos le dijo, ‘Señor, enséñanos 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 santificado sea tu nombre;
Venga a nosotros tu reino;
Hágase tu voluntad en la tierra como en el cielo
Danos hoy nuestro pan de cada día;
Perdona nuestras ofensas como también nosotros perdonamos a los que nos ofenden,
No nos dejes caer en la tentación,
y líbranos del mal.

De este modo, empieza la segunda sección del “cuarto pilar” (Parte IV) del *Catecismo de la Iglesia Católica* (CCC), es decir una bonita enseñanza en la oración (#2759). Me referiré frecuentemente a ella.

El catecismo nos dice que un escritor y instructor de la Iglesia antigua, Tertullian, dijo que la Oración del Señor “es verdaderamente el resumen de todo el Evangelio. Cuando el Señor... después de haber legado esta fórmula de oración, añadió, ‘Pidan y se les dará’. Por tanto, cada uno puede dirigir al cielo diversas oraciones según sus necesidades, pero comenzando siempre por la Oración del Señor que sigue siendo la oración fundamental” (cf. #2761).

“Después de haber expuesto cómo

los salmos son el alimento principal de la oración cristiana y confluyen en las peticiones del Padre Nuestro, San Agustín concluye: ‘Recorran todas las oraciones que hay en las Escrituras, y no creo que pueden 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 su primera proclamación es resumida por San Mateo en el Sermón de la Montaña por Jesús. Es bastante significativo que el Padre Nuestro sea el centro de esta proclamación de Cristo. (San Mateo presenta el Sermón 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. El catecismo 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 nuestra vida en Él”. (#2764)

San Tomás Aquinas comentó: “La oración dominical es la más perfecta de las Oraciones... En ella, no sólo pedimos todo lo que podemos desear con rectitud, pero también en la secuencia en que conviene desearlo. De modo que esta oración no sólo nos enseña a pedir las cosas, sino también el orden en que deberíamos desearlo” (cf. CCC, #2763).

De vez en cuando, me referiré a las reflexiones en el Padre Nuestro recientemente publicadas por el Cardenal A. J. Simonis, arzobispo de Utrecht. Después de hacer el punto que nosotros y Dios somos compañeros en el misterio de la vida y salvación, escribe: “Como compañero de Dios, soy responsable a Él con respecto a mi vida de oración, pero también con respecto a mis actos. No obstante, esto empieza al orar. Si yo dejara de orar, mis acciones serían menos inspiradas por Dios. Orar y hacer van juntos” (*Our Father*, Grand Rapids/Cambridge: William B. Eerdmans Publishing Co., 1999, p. 3).

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 reflexiones durante las próximas semanas anclen y nutran nuestra confianza. †

Traducido por: Language Training Center, Indianapolis

Be Our Guest/Msgr. Francis R. Tuohy, P.A.

Priesthood is awesome experience

(In early June, the priests of the archdiocese gathered for their annual “Priesthood Day,” a time when, as a group, they reflect on their vocation and ministry and honor those priests who are celebrating anniversaries of ordination. Msgr. Francis Tuohy, pastor of Christ the King Parish in Indianapolis, and former vicar general of the archdiocese, delivered the following homily 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 mysterious events which make our vocations 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 remain faithful to their call.

And Paul recalled for the benefit of his friends, and probably for a few enemies as well, the work he had done, the message he preached and he rejoiced in his faithfulness to his call. Such recalling, remembering and reminding are necessary elements for us all if our lives are to be enriched and our vocations strengthened.

Priesthood is an awesome experience, and it should be as awesome in the 60th year as in the first. I choose the word *awesome* as meaning “full of wonder” and would remind you of the title Gerard Manley Hopkins gave to his translation of Thomas Aquinas’ eucharistic hymn, *Adoro Te Devote*. “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 fulfillment in our world, especially its identity signified by many names: servant/leader of the assembly, companion/collaborator, liberator/enabler, prophet/tender of the Word. Leaving aside all but one of these for the present, allow me to consider for a few moments that identity which Donald Cozzens salutes in his recent book, *The Changing Face of the Priesthood*.

Father Cozzens writes: “Ultimately, the reality and mission of the priesthood, and thus its identity, remain grounded in the mystery of Jesus Christ, the mystery of the Triune God. Perhaps that truth explains why for so many priests, the identity issue dissolves when they enter into the assembly of worship and prayer. For only in the assembly of the faithful, in the midst of their 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 without a sense of wonder and awe to engage in the ritual that the priest leads in the assembly. So, the practical conclusion of the discouraged is, “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 irritations is the table waiter in a restaurant who cheerily announces, “Good evening! My name is Tim, and I will be your server this evening!”

The implication in the greeting is that the friendship, the intimacy, signified by the use of the familiar birth name need not be earned but may be shared and delivered without any nurturing whatsoever. The lack of any reference to the family historical surname in an introduction only heightens the implication.

A society bearing that expectation of fulfillment on so short a notice has difficulty understanding analogy—has difficulty interpreting symbol and sign. A society engaged

in a culture war as to whether “rap” is an art form has a difficult time wrestling with poetry. It seems to me that young men with an incapacity to muse (notice, I do not say “believe,” but I say “muse”) about divine things will find it difficult to consider a priestly vocation, for “to muse” demands an ability to experience sign and symbol that are more than ephemeral.

So here we have our lives as priests filled with analogy, symbol and sign, and I hope, we are buoyed with awe and wonder. Our lives are devoted to the understanding that our knowledge of God is strictly analogous, that we use signs and attain some kind of knowledge of divine realities. If, in a culture, signs and symbols are trivialized, then knowledge by analogy becomes unachievable and agnosticism acquires a fertile field in which to grow.

In order to avoid self-inflicted feelings of not being appreciated, in order not to succumb to feelings of discouragement and self-pity, the priest must hold on to his vision of sacred events and mysteries. You and I are surrounded by signs and symbols that are difficult for this age to interpret because, in my mind, our society is losing its ability to interpret any sign or symbol of substance.

Bread and wine have not much meaning as sacrifice and supper when family dinner is never a shared symbolic experience within the walls of the home. On this festive day, we are particularly mindful of the laying on of hands and oil; in our ministry, we pour out flowing, life-giving waters over bodies; through our doing, chrism, confirming faith, is set as a seal upon foreheads; we elicit softly spoken vows of covenant from husband and wife; we lift an absolving sign of the cross to the penitent; we anoint sinful senses of those who are ill or dying. And it is not without purpose that the Church presents us with a book of poetry and song for our daily prayer. These are the signs and the symbols with which we live every day and that we believe invoke encounters with God. We need be—we must be—filled with a sense of awe. We must retain a vision of the divine. We must possess, and we must project that we possess, a sense of reverence for the sacred mysteries we celebrate.

Donald Cozzens repeats that old tale of a lone traveler, a long time ago, on a sweltering, humid afternoon, who leaves the security of a walled, medieval city. When just a mile or so from the city gate, he sees in the distance three men inching their way toward him, each pushing a wheelbarrow piled high with brick and stone. As the first man approaches, the traveler asks, “What are you doing?” Irritated at the needless question, the tired and thirsty man barks, “I’m pushing 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. And I have to work to feed them.” Moving on to the third worker, the traveler asks, “What are you doing?” This man stops, lowers the wheelbarrow to the ground, and looks up at the traveler who sees in this laborer’s eyes more than fatigue and weariness. He catches a hint of pride and dignity. “What am I doing?” the man replies, “I am building a cathedral!”

We must immerse ourselves in the divine realities that the signs, symbols and poetry signify. Signs and symbols are given us with which we are to do work in Jesus’ name and with which we are to preach the message of Jesus, and to which work and message we are to remain faithful. To enjoy and appreciate those contributions to the task is to bring our personal reverence, our sense of awe and wonder, to the mysteries we celebrate, and to project that sense of reverence, awe and wonder to those whom we serve.

To be priest is to be part poet, too. We must be, in the words of Gerard Manley Hopkins, “Lost, all lost in wonder at the God Thou art.” †

La intención de vocations del Arzobispo Buechlein para julio

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

Check It Out . . .

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 infant 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' ride 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 p.m. Vehicles will be blessed from 5:30-6:30 p.m. and again following the liturgy from 8-8:30 p.m. For more information, call Father John Kapitan 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 317-241-9715.

Holy Angels Parish, 28th and Dr. Martin Luther King Jr. streets, in Indianapolis will host its **City-wide Tailgate Flea Market and Fish 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 Jonathon Byrd Cafeteria 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: Velela Betzler South, Joan Bischoff Schalk, Betty Brewer Lunte, Frances Carroll and Charles Crowe. For more information, call Rosenell Delatore Rohrman at 317-875-7588, Charles Hartle at 317-784-8328 or Pat Duffey O'Brien at 317-888-6456.

Brother Michael Tapajna, a Missionary of the Most Blessed Sacrament, will speak on July 8-9 at all Masses at Little Flower Parish, 4720 E. 13th St., in Indianapolis. The mission of Brother Tapajna's order is to encourage the institution of perpetual adoration in dioceses 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 Winferd Moody at 317-894-4134.

The Cardinal Ritter High School Alumni Association will hold its annual Golf Outing 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 chil-

dren's games, a casino, white elephant tent and outdoor food booths. Fried chicken will be served on Friday and spaghetti will be served on Saturday. Eddie and the Motivators will perform both evenings beginning at 8 p.m. For more information, call 812-232-8421.

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 Beever at cbeever@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, hardanger, needleweaving, whitework, cross stitch, drawn work, quilts, wall hangings, pulled thread, stump work and other forms of embroidery. The exhibits are 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

library is closed on July 4. For more information, call Barbara Crawford at 812-357-6501 or Sherry D. Kane at 812-544-2021.

Children in preschool through fifth grade are invited to "**Time Travel 2000-Sacred Heart of Jesus Vacation Bible School**" July 10-14 from 9 a.m.-noon at Sacred Heart of Jesus Parish in Terre Haute. For more information, call Barb Black at 812-466-1231.

Father John Catoir, director emeritus of The Christophers, will lead "Living the Gospel Message of Joy, Peace and Love," a **vacation retreat for seniors** on Aug. 11-13 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The fee for the weekend is \$125 for individuals and \$225 for married couples. The deadline to register is July 21. For more information, call 317-545-7681.

Jubilee 2000 Schoenstatt Pilgrimage, with Father Elmer J. Burwinkel, is scheduled for July 28-31. Pilgrimage stops are Schoenstatt International Center in Waukesha, Wis.; Milwaukee Exile Shrine and Movement House; Holy Hill Carmelite National Shrine at Hubertus, and Schoenstatt Rosary Campaign Headquarters and Shrine at Madison, Wis. To make reservations, e-mail eburwink@seidata.com or call 812-689-3551. †

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 9 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 vice vicar judicial of the Metropolitan Tribunal. For more information, call 317-241-6314.

Maryknoll Father Clarence J. Witte of Richmond celebrated his 65th anniversary of ordination as a Maryknoll missionary on June 25. He has served in the Diocese of Kyoto, Japan, for nearly 46 years of his mission career. Currently, Father Clarence works as part of a team of religious that minister to Catholics in the Kyoto parishes of Nabari, Tsu, Hisai and Ueno.

Maryknoll Father J. David Sullivan of Indianapolis celebrated his 40th anniversary of ordination as a Maryknoll missionary on June 25. He has served overseas 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.

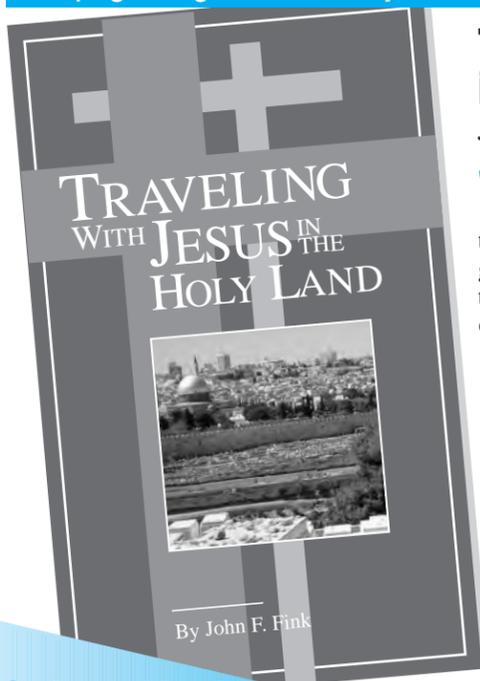
Father Clarence R. Waldon, pastor of Holy Angels Parish in Indianapolis, received the Sagamore of the Wabash award from a representative of Gov. Frank O'Bannon during a Mass on June 25.

Benedictine Sister Wilma Jeanne Davis, a native of Columbus, marked her 60th anniversary of religious profession on 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 Ferdinand. 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. †

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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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PROJECT

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projects meant to remedy the problems exacerbated by poverty.

This philosophy and the programs through which it is manifest have met with much success. From its inception in 1957 as a small camp for children, the Christian Appalachian Project has grown into an organization with an annual budget of around \$70 million, 270 full-time employees and approximately 70 long-term volunteers. Countless children, adults and elderly have benefited from CAP's programs.

Much of the organization's success can be credited to its ecumenical nature.

To be sure, if the group were even to exist, it had to be ecumenical. When Msgr. Beiting first entered the Appalachian mountains of eastern Kentucky in the early 1950s, anti-Catholic sentiment among the people was strong. In order to have his message heard, Msgr. Beiting appealed to the love of Christ for all people. The love of Jesus prevailed; the poverty was so pervasive that people soon came to Msgr. Beiting for help despite his Catholic faith.

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 Prewitt and Teresa McAnly, 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 comradeship 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 opportu-



Msgr. Ralph W. Beiting talks with some men working on a project in Appalachia. In the past three years, the Christian Appalachian Project has received 82,574 donations from Indiana residents totaling \$1,250,194.

Submitted photo

nity."

"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. †

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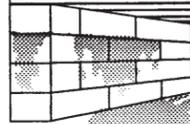
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COMPUTERS

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“elated” by the Supreme Court’s ruling. “This decision brightens our educational future. I am thankful because the decision should support the extension 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 Act] 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.”

Mercy Sister Lourdes Sheehan, USCC 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 DeFiore, 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 “a legacy 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 state and local school authorities, to provide computer, library and media resources to public and private schools alike in 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 four-judge plurality opinion, written by Justice Clarence Thomas and joined by Chief Justice William Rehnquist and Justices Antonin Scalia and Anthony Kennedy, held that public aid in the form of learning resources is permissible so long as the resources themselves are not unsuitable for public schools because of religious content and so long as eligibility for aid is determined in a constitutional, religiously neutral manner.

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

“The religious nature of the recipient should not matter to the constitutional analysis so long as the recipient adequately furthers the government’s secular purpose,” he wrote. “If a program offers permissible aid to the religious—including the pervasively sectarian—the areligious and the irreligious, it is a mystery which view of religion the government has established, and thus a mystery what the constitutional violation would be.”

He found it “most bizarre that the court

would, as the dissent seemingly does, reserve special hostility for those who take their religion seriously.”

Justice Sandra Day O’Connor, joined by Justice Stephen Breyer, concurred that the aid in Louisiana is constitutional but sharply opposed the plurality’s opinion, arguing that it effectively tried to rewrite the court’s more complex constitutionality test for religious establishment and replace it with a single, broad neutrality test.

In the dissent, Justice David Souter, joined by Justices John Paul Stevens and Ruth Bader Ginsburg, wrote that “the insufficiency of evenhandedness neutrality as a stand-alone criterion of constitutional intent or effect has been clear from the beginning of our interpretative efforts.”

Asserting that the Louisiana aid is unconstitutional, Souter wrote, “The plurality would break with the law. The majority misapplies it.” He took consolation from the fact that two justices in the majority did not join the other four in a “doctrinal coup” on the court’s constitutionality tests for educational aid involving religious schools. †

Scouts ruling praised as protecting private organizations

WASHINGTON (CNS)—The Supreme Court’s June 28 ruling upholding the right of the Boy Scouts not to accept a homosexual Scout leader was hailed as affirming the rights of private organizations to decide their internal business.

The court ruled 5-4 that the Boy Scouts are not required under New Jersey’s public accommodations law to permit a homosexual man to serve as a Scout leader. New Jersey’s Supreme Court had found that the Scouts were a “place” of public accommodation and therefore subject to its anti-discrimination requirements.

Mark Chopko, general counsel for the U.S. Catholic Conference, said the Supreme Court’s ruling “affirms the rights of private organizations over the assertions of government in policing their internal business, especially who is qualified to serve as a leader.”

Although the case was widely described as being about the rights of homosexuals to function in society without discrimination, Chopko said he saw it as something else entirely—“a clash between the asserted power of government and the rights of self-governance of private organizations.”

In his ruling for the majority, Chief Justice William Rehnquist said although homosexuality has become more socially accepted, that “is scarcely an argument for denying First Amendment protection to those who refuse to accept these views.

“The fact that an idea may be embraced and advocated by increasing numbers of people is all the more reason to protect the First Amendment rights of those who wish to voice a different view,” Rehnquist wrote.

Joining him in the ruling were Justices Sandra Day O’Connor, Antonin Scalia, Anthony Kennedy and Clarence Thomas. Dissenting were Justices John Paul Stevens, Ruth Bader Ginsburg, Stephen Breyer and David Souter.

The case arose when lifelong Boy Scout James Dale became active in a campus lesbian/gay alliance while a student at Rutgers University. After a newspaper article quoted Dale discussing his role as an advocate of gay role models for teens, his membership in a New Jersey Scout organization was revoked.

He sued, charging that the Boy Scouts violated New Jersey’s public accommodations law by revoking his membership on the basis of sexual orientation.

Rehnquist’s ruling said the fact that the Scouts take an official position about homosexual conduct is sufficient for protection under the First Amendment.

“We are not, as we must not be, guided by our views of whether the Boy Scouts’ teachings with respect to homosexual conduct are right or wrong; public or judicial disapproval of a tenet of an organization’s expression does not justify the state’s effort to compel the organization to

accept members where such acceptance would derogate from the organization’s expressive message,” he wrote.

Chopko said the case was about a simple question: “Who decides?”

“Does the state have the power to set aside the leadership qualification decisions of a private organization using the state’s, not the group’s, yardstick?” Chopko asked. “If the state has that power, it has the ability to remake all private associations into public institutions.”

In a 40-page dissenting opinion, Stevens argued that New Jersey’s law does not impose any serious burdens on the Boy Scouts and would not force the Scouts to communicate a message they did not want to endorse.

Stevens said the Scouts failed to prove that a prohibition on homosexual leaders is an intrinsic element of the organization’s identity or even of a common moral stance on homosexuality. He noted that the Scouts’ bylaws emphasize nonsectarian religious attitudes and that many religious organizations sponsor troops.

He said that’s a flaw in the Boy Scouts’ argument that its views on homosexuality are morality based.

“Because a number of religious groups do not view homosexuality as immoral or wrong and reject discrimination against homosexuals, it is exceedingly difficult to

believe that [the Boy Scouts of America] nonetheless adopts a single particular religious or moral philosophy when it comes to sexual orientation,” Stevens wrote.

Religious rights organizations were among groups that lauded the ruling.

Kim Colby, senior legal counsel for the Center for Law and Religious Freedom, an association of Christian attorneys, professors and law students, said the court’s ruling “prohibited an individual’s attempt to hijack an entire organization.”

In an *amicus* or friend-of-the-court brief, the Christian Legal Society, Campus Crusade for Christ, Intervarsity Christian Fellowship and other Christian groups discussed discrimination faced by their organizations at public universities because they require leaders to sign a statement of faith.

“University officials would immediately recognize the incongruity of a university policy requiring a student environmental group to have a forest industry representative as one of its leaders, or requiring Students Against Drunk Driving to have a person who abuses alcohol as its leader,” said a statement from Colby, who wrote the *amicus* brief. She said public universities in a dozen states have discriminated against religious student groups that require officers to adhere to biblical standards of conduct. †

PRISON

continued from page 1

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 jubilee is about more than righting wrongs. It is about finding new ways to promote justice and peaceful coexistence.

An unwillingness on the part of gov-

ernments 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 judicial and prison reform and the suffering people experience in prison show that more needs 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 to control it effectively so that it no longer does harm and, at the same time, to offer to those who commit crimes a way of redeeming themselves,” 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 world’s prison population.

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

Many of those people are housed in overcrowded prisons, in conditions which are inhuman and in an atmosphere of violence and harassment, the pope said.

In situations like that, imprisonment actually can breed crime and create more problems than it solves, he said.

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

Everyone involved with the justice and prison systems must work “to ensure that prisoners have the means to redeem themselves, both as individuals and in their relations with society,” the pope said.

Opportunities for prisoners to work, to study and to be trained for a job alleviate the boredom which breeds anger and vice, and helps prepare the prisoners to leave prison and assume their place as productive members of society, he said. †

‘Even time in prison is God’s time. 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 truth, humility, expiation and even faith.’

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Court says Nebraska partial-birth abortion ban unconstitutional

WASHINGTON (CNS)—In two abortion-related cases, 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 law failed the constitutionality test by not providing an exception from the ban when the prescribed procedure may 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 extraction.

"Using this law, some present prosecutors and future attorneys general may choose to pursue physicians who use D&E procedures, the most commonly used method 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&X" or partial-birth method, the live 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 col-

lapsed head.

In the "D&E" 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 today," 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 counseling" 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 two rulings prompted impassioned dissent from the bench from Thomas, Kennedy and Scalia.

Scalia accused the majority of stacking the deck against people who sincerely oppose abortion by limiting their power to enact state laws prohibiting abortion and also by restricting their First Amendment rights to attempt to quietly persuade women not to have abortions by speaking to them as they approach medical centers.

In his written dissent, Scalia said he believes the Nebraska case, *Stenberg v. Carhart*, will someday be considered one of the court's greatest mistakes, along with the 1857 Dred Scott decision which upheld the right to own slaves. It was overturned in 1858 when the 14th Amendment to the Constitution abolished slavery.

Speaking from the bench and in his written dissent, Kennedy took issue with the majority's "failure to accord any weight to Nebraska's interest in prohibiting partial birth abortion," saying it undermines the ruling.

The court previously has held that states may take sides on abortion and come down in favor of limiting it, Kennedy noted. "States also have an interest in forbidding medical procedures which, in the state's reasonable determination, might cause the medical profession or society as a whole to become insensitive, even disdainful, to life, including life in the human fetus."

In his 44-page dissent, Thomas said in order to reach its conclusion the majority "must first take a series of indefensible steps," including disregarding "the very constitutional standard it purports to employ," including displacing "the con-

sidered judgment of the people of Nebraska and 29 other states."

Thomas said the majority opinion also expands the use of a health exception to laws limiting abortion beyond what the court previously allowed in its 1992 decision in *Planned Parenthood v. Casey*.

"According to the majority, so long as a doctor can point to support in the (medical) profession for his (or the woman's) preferred procedure, it is 'necessary' and the physician is entitled to perform it."

Breyer's main opinion noted that although the Association of American Physicians and Surgeons and the American Medical Association say the D&X procedure is never the only medical option, other medical experts such as the American College of Obstetricians and Gynecologists, disagreed.

Thomas strongly disagreed.

"Such a health exception requirement eviscerates Casey's undue burden standard and imposes unfettered abortion-on-demand," he said. "The exception entirely swallows the rule. In effect, no regulation of abortion procedures is permitted because there will always be some support for a procedure and there will always be some doctors who conclude that the procedure is preferable."

The challenge to the Nebraska law was the court's first major abortion case in eight years.

Both the 7th and 8th U.S. Circuit Courts of Appeals have considered the state laws. In the Nebraska case, the 8th Circuit Court found the law unconstitutional with a decision that also overruled similar laws in Arkansas and Iowa.

The 7th Circuit upheld the partial-birth abortion bans of Wisconsin and Illinois in a separate ruling. †

Nebraska abortion ruling called frightening, barbaric

WASHINGTON (CNS)—The Supreme Court's June 28 ruling striking down Nebraska's ban on partial-birth is "a frightening development," according to the chairman of the U.S. bishops' Committee for Pro-Life Activities.

Baltimore Cardinal William H. Keeler said it is "inconceivable that the highest court in our land could find that our Constitution protects the brutal destruction of innocents almost fully delivered."

A sharply divided court ruled 5-4 that Nebraska's law infringes unconstitutionally on a woman's right to abortion. The ruling said the state law failed to pass constitutional muster by inadequately defining which procedure was being outlawed and by not including an exception to the ban for cases of medical necessity.

Helen Alvare, director of planning and information for the U.S. bishops Pro-Life Secretariat, found little comfort in the

suggestion by Justice Sandra Day O'Connor that laws banning partial birth abortion might be upheld if they are more specific and include health exceptions. O'Connor's concurring opinion specifically cited laws of Kansas, Utah and Montana as avoiding "a principal defect of the Nebraska law" by including the health exception.

But Alvare told Catholic News Service that O'Connor's suggestion would eviscerate the effectiveness of laws.

"Justice [Anthony] Kennedy said it brilliantly in his dissent," Alvare said. "Health exceptions can be interpreted to mean any kind of abortion you want."

On the other hand, Alvare predicted

some state legislatures would take O'Connor's comments and her previous opinions on what states may do to regulate abortion as guidelines for how to craft laws that might meet her standards for constitutionality, reversing the 5-4 balance on the court.

Cardinal Keeler's statement said the court showed "utter disdain for the moral judgment of Americans who, through their elected representatives, have voted by wide margins to stop this practice in 30 states and at the federal level."

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

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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 with us when we are with nonsigning people," he explained.

A member of the Oblates of St. Francis de 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. Mengeling at St. Mary Church in Adrian June 24.

"I hope through my ministry and presence, I will be able to educate people at



Father Michael Depcik

large 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 Toledo 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 is undergoing a media blitz from local and national media.

The 6-foot-4, blue-eyed, soft-spoken "super jock" reportedly is passing up a full scholarship to Wake Forest University in North Carolina to sign a contract with the Tampa Bay team worth between \$2.5 million and \$3 million.

It sounds like an awful lot to bear for a young athlete, but so far Baldelli seems to be remaining unscathed in the often tumultuous world of high-paying professional sports.

"I'm not worried about Rocco amid the 'temptations' of six-figure pro sports," said Father Marcel L. Taillon, Hendricken's school chaplain, who says he knows "Rocco Baldelli, the person."

"If you knew Rocco and his great level of maturity and faith, he's a very humble, focused, mature young man, not your average high school student," Father Taillon 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, like asking yourself in a situation, 'What would Jesus do?' That's most important," he told the *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 faithful, a good Catholic and fine Christian young man who espouses the virtues we teach."

Father Taillon recounted a story of the



Rocco Baldelli talks with Father Marcel L. Taillon before a state championship playoff game in Rhode Island. Baldelli, who graduated this year from Bishop Hendricken High School, was a first-round draft pick by major league baseball's Tampa Bay Devil Rays.

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—anonously 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 is 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 me 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 various 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. Although 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

A culture of vocation aids society

By David Gibson

The notion that everyone has a vocation is accented by the jubilee days dotting the Church's year-2000 calendar, including special observances for government officials on Nov. 5, agricultural workers on Nov. 12 and police officers on Nov. 19.

A 1997 congress of European Catholic Church leaders concluded that it bodes ill for society when any Church member lacks a sense of vocation. The congress

encouraged development of a "culture of vocation" in which people allow themselves "to be called by another [or by Another] and be questioned by life."

The congress said a culture of vocation is born of "the demand for meaning and the desire for truth." Regarding vocations to the priesthood and religious orders, the congress decided that "the shortage of specific vocations is above all an absence of the vocational consciousness of life."

(David Gibson edits Faith Alive!) †



CNS photo

The Church can better educate Catholics to vote with conscience by reminding people that what often are considered purely political issues also possess moral dimensions.

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.

For years, pastors have preached for people to extend their faith from Sunday into Monday. Where voting is concerned, their faith has to go from Sunday until election day.

The goal is not that Churches start telling the government how to do its business. Instead, the voting public has a

responsibility to remind elected officials that moral principles must be included in the dialogue that precedes decision-making.

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.) †

Discussion Point

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-issued; I look at the candidate's overall platform to make my decisions." (Jack Spainhour, 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?

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CNS photo

From the Editor Emeritus/John F. Fink

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 month of the rosary, but I wonder if they remember that June is dedicated to the Sacred Heart and that July is, or at least was, dedicated to the Precious Blood.



Prior to the liturgical reform that followed the Second Vatican Council, the Church observed a feast of the Precious Blood. It was originally celebrated on the first Sunday in July, as decreed by Pope Pius IX in 1859, and then changed to July 1 by Pope St. Pius X in 1914. In the reform of the liturgical calendar, this feast was combined with the feast of Corpus Christi, which in Latin is now officially known as *Corpus et Sanguis Christi*. It celebrates both the body and the blood of Christ.

I learned about devotion to the

Precious Blood fairly early since, when I was 12, I started high school at St. Joseph Academy in Rensselaer, Ind., operated by the Society of the Precious Blood. (I was there for two years until the Precious Blood priests announced plans to discontinue the academy in order to use its facilities to expand St. Joseph College after World War II.) Besides the Precious Blood priests, there are at least four religious orders of women under the patronage of the Precious Blood.

The early Christians gave more emphasis to the Precious Blood than we seem to do today. Perhaps it was a carry-over from the fact that sacrifices among the Jews required the shedding of blood. Thus the Letter to the Hebrews stressed 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 defiled 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).

John's Gospel was careful to emphasize Christ's shedding of his blood. It reported how "one soldier thrust his lance into his side, and immediately blood and water flowed out" and followed that up immediately by saying, "An eye-witness has testified" (Jn 19:34-35).

Paul, too, seems to give priority to the Precious Blood when he said to the Corinthians, "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" (1 Cor 10:16).

Today, in my opinion, too many Catholics ignore the blood of Christ 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. †

Cornucopia/Cynthia Dewes

Different is the way God made us

Remember elementary school?



Remember the cliques, the maneuvering for favor with the "in" kids, the angst that seemed to haunt our youth?

Well, I do. When I was a chubby, four-eyed little girl in the fourth grade the person most hated, yet

most desired as a friend in my class was a rich girl whose father owned an important Oldsmobile dealership in Minneapolis. This was big stuff during the Depression, when many of our dads were unemployed, our moms were sewing us feed sack dresses, and Oldsmobiles were as scarce in our neighborhood as Rolls-Royces.

Now, this girl was mean. She'd be all charm one minute, and then be whispering behind her hand about you the next. Aside from one or two sycophants who liked to be in her presence for social status, she had no real friends

It took me about two grades before I understood that I neither wanted, nor needed, to be friends with this girl. I'd given her many chances, but eventually I decided she was just plain mean.

Although it was unpleasant, I learned from the experience that everyone in the world is not about to behave as I think she should—and probably doesn't have to.

Meanwhile, I discovered that I could fit in almost anywhere, with any clique 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, who would've liked me anyway.

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 in the back seats of cars or goofed off in school.

Imagine my surprise when I found myself living with just such a classmate one summer on a large estate. Both of us were employed 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 still left with many hours of free time.

It turned out that she was bright, fun and rather sweet. Much of her party-animal activity was a reaction to boredom, and it seemed to me she had this "live

fast, die young, and make a good-looking corpse" attitude because she didn't expect much from life. With her it was just go to (yawn) school until it ends, work at some dull job until you marry some dull guy, and then live boringly ever after.

Her preconceptions about me probably changed as well. I think she had me figured for a goody two-shoes who was afraid to have any real fun. Over the summer we learned the truth about 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 to gain our approval. One of my grandsons once said righteously that he didn't understand how anyone could take seriously something he found absolutely ridiculous. He was so adamant that I reminded him it's not immoral to hold another opinion, it's just different.

And, whether we like the other opinion or the other 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 Vogler Meister

Thunderstorms don't have to be scary

My sister and two of her grandchildren sat on protected front porch swings watching what she called "a magnificent thunderstorm" early this summer. At the house next door, her parents-in-law did the same thing. When thunder roared, they cheered. Each time



lightning flashed, they counted "one, one thousand; two, one thousand, etc." to figure how many miles away the lightning was. According to Beverley, "It rained so hard that we were misted while swinging. It was so much fun."

My sister once was afraid of storms. So was my older grandson, David, when small. Then one evening while his mother was at work, a windy "thunder-boomer" developed. I pulled a large armchair 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." We also counted to see how far away this was happening.

Without knowing it, however, tornadoes touched down that night; so he later learned that Nature isn't always gentle fun. We discussed caution and safety, and I had second thoughts about our viewing a storm through glass.

I remember another thunderstorm. The night before, my husband and I were given boxes of books from a retiring professor-friend. We'd placed them temporarily in the roofed carport. The next day during the storm, I gloried in sorting the books while the rain whirled all around me. Then I saw my visiting mother-in-law's frightened face through a window. I returned inside to ease her mind.

I wondered how could someone in her mid-eighties still be frightened of storms, especially in daytime. Was she not comforted when young? Had she never felt the exhilaration that comes with storming

elements or walking in the rain? Perhaps she'd experienced storms that brought property damage, injury or death. And traditionally, aren't frightening stories laced with dark-and-storm nights?

My father was also wary of storms, especially when they hit at night. He'd walk from window to window anxiously tracking the sights and sounds. He came by his watchfulness naturally. A lightning "fireball" nearly hit him when he was a young man. Yet, being protective, he never told his children about the incident. I learned this from his sister's daughter long after his death.

I don't remember storms scaring me as a child; but I do know, as an adult, there've been times I've cowered under covers during night ragings. I've also been known to recite the Guardian Angel Prayer, with the hopes that my angel isn't too busy bowling at that moment.

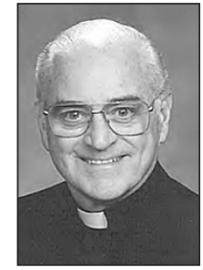
(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Spirituality for Today/

Father John Catoir

Who really takes care of the poor?

We have in America what Benjamin Disraeli called a situation of "two



nations" living in one country. There are 36 million Americans living below the poverty line, and nearly 10 million of them are destitute or close to it. What we call 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? Pope John Paul II says no. In his encyclical *Centesimus Annus* (1991), he said it is not so much a matter of the 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 said there is an incipient danger overtaking the "American experiment."

Our nation was organized to gain freedom 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 fostering an exaltation of individual freedom which brings death and misery to many fellow citizens.

The pope warned that unless we maintain a deeply rooted vision of the presence of Divine Providence over the fate of individuals and of nations, we run the risk of losing our way. When a country excludes the unborn from the protection of law, it fails in its mission. When a nation begins toying with the idea of withdrawing legal protection from the old, the sick and the handicapped (referring to the euthanasia movement), it plays with fire.

The pope also warned that when we neglect the poorest and weakest among us, we allow a "deadly anarchy" to subvert 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 suffering of the poor?

Are 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 hungry and homeless. At Eva's we serve more than 700 meals a day and house nearly 150 men, women and children in our shelters, but only 10 percent of 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 opera, the symphony, the well-endowed universities and museums, and give more to the poverty programs in your area? Jesus said, "What you do for the least of my brethren you do for me" (Mt 25:40).

Your retirement package in the next world will depend on how well you listened to his words.

(Father John Catoir is a regular columnist with Catholic News Service.) †

Fourteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 9, 2000

- Ezekiel 2:2-5
- 2 Corinthians 12:7-10
- Matthew 6:1-6

The Book of Ezekiel furnishes the first reading for this weekend.



As was the case with other prophets, 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.

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 the 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 miracles?

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

Question Corner/Fr. John Dietzen

Project Rachel assists with abortion reconciliation

Q I'm responding to your recent answer to a woman dealing with guilt after an abortion. It would have been helpful also to let her know there are many other ways of being helped.



Project Rachel is experiencing a tremendous increase in the number of women in need of healing.

A women's center offers the "blanket of love," allowing women to name their children (many women have a sense of the sex of their children) and embroider quilt squares in their honor.

A Protestant organization offers a bronze plaque with a name, date and inscription.

All these programs allow women to

claim "ownership" of their children, their grief, their guilt and their forgiveness.

I had to bury two babies, one year apart, who did not survive birth. They are buried side by side, and each one has played a powerful part in my emotional healing. These sons of mine continue to live because their short lives are still saving others from despair.

But this healing is not possible for the mothers of aborted babies until they can claim their babies' lives in some fashion.

One woman told me she has confessed her sin so many times that the priest told her not to mention it again because she is forgiven. Yes, she is forgiven, but she is not healed.

For women in this situation it is not enough to talk with a friend. Fortunately, abortion reconciliation ministries are trying to put people and programs in place to receive them. (Maryland)

Daily Readings

Monday, July 10
Hosea 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

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

Wednesday, July 12
Hosea 10:1-3, 7-8, 12
Psalm 105:2-7
Matthew 10:1-7

Thursday, July 13
Henry II
Hosea 11:1-4, 8c-9
Psalm 80:2-3, 15-16
Matthew 10:7-15

Friday, July 14
Blessed Kateri Tekakwitha,
virgin
Hosea 14:2-10
Psalm 51:3-4, 8-9, 12-14, 17
Matthew 10:16-23

Saturday, July 15
Bonaventure, bishop and
doctor of the Church
Isaiah 6:1-8
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
or Ephesians 1:3-10
Mark 6:7-13

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, often they are inadequate.

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 spoken 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 stalwart ourselves 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.

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



CNS PHOTO

A I am grateful to this reader and to the dozens of others who wrote in the same vein urging that women who have had abortions be informed of the assistance and support that is available.

I have mentioned a number of these ministries, including Project Rachel, often in the past. They are increasingly well and professionally developed, and at least some of them are available in every state.

One excellent program I recently learned about from another reader is the Rachel's Vineyard retreat.

This Catholic weekend offers an opportunity for the sacraments and spiritual reflection for mothers and/or fathers of aborted children, and also for other parents who have lost children through miscarriage or an accident.

This retreat program began in Pennsylvania, but is already available in several states and is growing.

Much information, including locations and dates, is available from their Web site at www.rachelsvineyard.org or by calling 877-467-3463.

The national telephone number for Project Rachel is 800-593-2273.

Information on post-abortion assistance available locally can also be obtained, of course, from the chancery office and pro-life office of each diocese.

Q How many times a day may a person receive Communion? I know it used to be only once. Then we were told it could be several times, then I believe it was twice.

A priest in our community has said the rule is now once a day or a second time only at a wedding or funeral or other special occasion.

I go to daily Mass, and sometimes attend a second liturgy for no particular reason. Can I receive Communion both times? (New Jersey)

A The Church's regulations did formerly provide for Communion only once each day. The rules were relaxed beginning about 20 years ago, allowing reception of the Eucharist more often.

The Code of Canon Law states simply that anyone who has received the Eucharist may receive it again on the same day only during a Eucharist celebration, in other words during a Mass (Canon 917).

In 1984, the Vatican Commission for the Interpretation of Canon Law stated that, even at Mass, Communion should not be received more than twice a day. That's where things stand today. No distinct reason is necessary.

Perhaps these changes, and particularly the reasons for them, are confusing. It helps to better understand this issue if we are aware of two concerns the Church attempts to address in such policies.

First, and most basic, Catholics quite properly normally receive the Eucharist whenever they participate in the Mass. This is, I believe, well understood by most Catholics today. Reception of Communion is an integral part, not simply an optional extra, in the community's celebration of the Eucharist.

On the other hand, the Church knows from experience that some Catholics are tempted to treat sacred things, even sometimes Mass and Communion, in a superstitious manner. I once knew a woman who piously announced that she attended 11 Masses, at least the "essential parts," every Sunday.

To prevent people from collecting Communion in a similar fashion was one reason for the stricter once-a-day rule in the past. Today the Church trusts that people's deeper and fuller awareness of the meaning of the Eucharist will discourage any abuse and, at the same time, encourage them to receive Communion whenever appropriate. †

The Active List

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

July 8-9
St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish Festival, Sat. 5-11:30 p.m. German dinner and German band "Channel Cats" 8 p.m.-midnight; Sun. 11:30 a.m.-11 p.m., chicken dinners. Information: 812-537-3992.

July 9
St. Andrew the Apostle Social Hall, 4052 E. 38th St., **Indianapolis**. Flea Market, Knights and Ladies of Peter Claver, barbeque and chicken dinners. Tables: 317-545-4247 or 317-542-0037.

St. Joseph School, Harrison County Fairgrounds, **Corydon**. St. Joseph (St. Peter, Most Precious Blood) Parish Picnic, 10 a.m.-4 p.m., chicken dinner, quilt, games. Information: 812-968-3242 or 812-738-2742.

July 11
St. Paul Hermitage, **Beech**

Grove. Ave Maria Guild meeting, dessert, 12:30 p.m.

July 13-15
Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Festival, Thurs., Fri. 6-11 p.m.; Sat. 6 p.m.-midnight. Information: 317-353-0474.

July 14-15
St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Super rummage sale, Fri. 7 a.m.-6 p.m.; Sat 8 a.m.-noon. Information: 317-849-1929.

July 16
St. John Parish, SR 1, **Dover**. Summer festival, 11 a.m.-5 p.m. EDT, chicken dinner, concessions, games, country store. Information: 812-576-4112.

St. Mary Parish, 7500 Navilleton Road, **Floyds Knobs**. Picnic and chicken dinner, 10 a.m.-5 p.m. Information: 812-923-7811.

Recurring

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

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

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2:30 p.m.

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

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

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

Tuesdays

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

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

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

Wednesdays

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

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

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

Thursdays

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

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

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

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



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

Fridays

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

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

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

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

Saturdays

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

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

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

Monthly

First Sundays

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

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

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

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

First Fridays

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

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

Our Lady of Lourdes Church,

5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass 9 p.m.; reconciliation, 4-6 p.m.

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays

St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Mary's Schoenstatt, **Rexville**

—See ACTIVE LIST, page 15



St. John's Festival & Chicken Dinner

SUNDAY

JULY 16th

11 a.m. - 7 p.m. E.D.T.

Dinner Served

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-Herzegovina)

*"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
781-356-5000
or locally, call Becky Oaldon,
317-924-9032

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FESTIVE FOODIVAL

**Lots of Food,
Fun and
Fellowship!!!**

July 22, 2000
4:00 p.m. to Midnight

St. Monica Church
6131 N. Michigan Road
Indianapolis, Indiana

The Active List, continued from page 14

(located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

◆◆◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdioc-

san Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

◆◆◆
Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

◆◆◆
Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information:

812-934-2524.
◆◆◆
Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., **Indianapolis**. Mass, 2 p.m.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information:

Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

◆◆◆
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

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

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Blood of Christ is cleansing, pope says

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 sponsored by the *Sanguis Christi* Union, a group of religious orders whose names and special devotions invoke the Precious Blood of Christ.

Pope John Paul told the groups it made sense for the Church to commemorate Jesus' blood in early July after observing in late June the feast of his Sacred Heart, "that heart which 2,000 years ago began to beat in the womb of the Blessed Virgin Mary and brought to the world the fire of God's love."

Jesus "gives us life in abundance which allows our hearts, sometimes hardened by indifference and selfishness, to open to a higher form of life," the pope said.

Jesus can give his followers abundant life because he has redeemed them by shedding his blood, Pope John Paul said.



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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), Louis Wanstrath (12th 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.)



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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

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

BARTLING, Francis, 87, St. Anthony of Padua, Morris, June 15. Husband of Maggie Bartling. Father of Denee "Dee" Andres, Karla Henderson, Venita Dotson, Bart and Lisa Bartling. Grandfather of nine. Great-grandfather of eight.

BAYSINGER, Evelyn J. (Webb), 76, St. Paul, Tell City, June 14. Wife of Justin Baysinger. Mother of Larry and Ronald Baysinger. Grandmother of three.

CATLIN, Apolina "Pauline," 67, Christ the King, Indianapolis, June 19. Wife of James W. Catlin. Mother of Karen, Lawrence and Leroy Catlin. Sister of Kathryn Kuezinski, Helen Rohrer, Barney, Edward and Leonard Kerchefski. Grandmother of one.

CLARK, Earl R. "Pop," Jr., 75, St. Paul, Tell City, May 16. Husband of Lucille Clark. Father of Marcia Montgomery, Gary and Mark Clark. Brother of Elbert Clark. Grandfather of six.

CURREN, Thomas, 61, St. Vincent de Paul, Bedford, June 21. Husband of Susan (Brown) Curren. Father of Rodney Curren. Brother of Jane Atchison, Robert Curren, John Everett, Maxine Scherschel, Colleen Smith and Frances Wilson. Grandfather of one.

GEORGE, Loretta G., 84, St. Paul, Tell City, June 2. Mother of David and Joseph

Stephens. Stepmother of Jean Pierrard and Penny Smith. Sister of Peggy Schmidt. Grandmother of 22. Great-great grandmother and great-great-grandmother of several.

GOFFINET, Olive R., 83, St. Paul, Tell City, May 21. Wife of Francis J. Goffinet. Mother of Patricia Morgan and Marilyn Sue Wachtler. Sister of Marie Epple, Minnie and Ruth Sprinkle. Grandmother of four. Great-grandmother of seven.

GRAY, Carolyn, 61, St. Paul, Tell City, May 19. Wife of Grover Gray. Mother of Jeff and Rick Gray. Sister of Ron and Wayne Rogier. Grandmother of three.

HERTWECK, William "Bud," 92, St. Paul, Tell City, June 20. Uncle of several.

HIMBURG, Donald J., 72, St. Augustine, Jeffersonville, June 22. Husband of Barbara E. Himburg. Father of Susan Coloma, Debbie Mathers, D. Joseph and Ted Himburg. Grandfather of five.

LANGEBRAKE, Viola F., 63, St. Michael, Cannelton, May 8. Wife of Harold Langebrake. Mother of Donna Angel, Teresa Glockengieser, Steve Schmidt, David and Lisa Langebrake. Sister of Almeda Hoffman, Kathy Friedman, Pat Neyenhaus, Carl and Johnny Schwindel. Grandmother of five. Great-grandmother of two.

MOORMANN, Alvina C., 93, St. Maurice, St. Maurice, June 26. Half-sister of Thelma Bedel, Alma Menkhaus and Tony Oesterling. Aunt of several.

RICHARD, Jewel E., 92, St. Paul, Tell City, June 10. Aunt of several.

SULLIVAN, Donald J. "Sparky," 64, Holy Name, Beech Grove, June 7. Hus-

band of Marjorie D. (Fowler) Sullivan. Father of Mary Rhinehart, Susan Simpson, Diane Trotter, Nancy Vehrm, David, Michael, Patrick and Terrence Sullivan. Son of Louise (Habig) Sullivan. Brother of Maureen Golden, Lois Harmon, James, John "Jack" and Michael Sullivan. Grandfather of 26. Great-grandfather of one.

TENNANT, James, 65, St. Monica, Indianapolis, June 20. St. Monica, June 20. Husband of Sharon Tennant. Father of Diane Gates, Carol Miller, Mary Sitton, Karen Suter, John and Michael Tennant. Brother of Julie Eacret, Jerry and Joe Tennant. Grandfather of five.

THEOBALD, Anna Katherine, 98, St. Mary-of-the-Rock, June 26. Mother of Mildred Cutter, Thelma Eckstein and Ruth Siefert. Grandmother of 10. Great-grandmother of 11.

WANINGER, James E., 64, St. Paul, Tell City, June 11. Husband of Rose A. (Faulkenberg) Waninger. Father of Sherri Flynn, Debbie Howell and J. Kevin Waninger. Brother of Adelene Beier, Sally Fetter, Esther Meyer, Carol Vaal, Eugene, Kenny and Richard Waninger. Grandfather of six. Great-grandfather of one.

WATHEN, Francis Gerald, 87, St. Paul, Tell City, May 9. Husband of Martha Catherine Wathen. Father of Barbara Alvey, Mary Blunk, Martha Scheible, David and Greg Wathen. Brother of Lillian Coomes and Victor Wathen. Grandfather of nine. Great-grandfather of four.

ZORE, Louis A., 81, Holy Trinity, Indianapolis, June 17. Husband of Dorothy M. Zore. Father of Janet Coffman, Larry and Steve Zore. Grandfather of eight. Great-grandfather of three.



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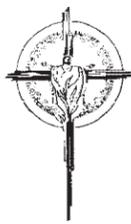
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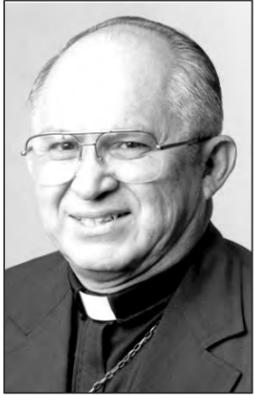
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News briefs

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 Escolero, the 40-year-old Salvadoran immigrant charged with aggravated kidnapping over a June 28 hostage incident involving the archbishop and his secretary, Myrtle 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 Escolero 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 intervention before he is taken to court."



Archbishop Flores

Employees describe meeting man charged with holding archbishop

SAN ANTONIO (CNS)—Nelson Escolero, the man charged with holding Archbishop Patrick F. Flores of San Antonio hostage for nine hours June 28, 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 Escolero 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 told *Today's Catholic*, San Antonio's archdiocesan newspaper.

"He seemed nice and relaxed. He was talking about religion; he seemed very religious."

Christians must share love of God in workplace, says speaker

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 Unity Explosion 2000, a regional gathering of predominantly 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 candidates for the priesthood and religious life," Bishop Raymond J. Boland said. He spoke during the June 23 opening Mass of the annual convention of Serra International, 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-wringing which is at variance with the faith we profess and the sacred promise we have inherited."

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 permission 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 diocese's association of Catholic doctors, would not be able to attend. Contacted by telephone June 30, Bishop Gonzalez said that "at this time, the state is exercising its right not to allow doctors to leave."

Feast day



CNS photo

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.

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 local Catholic 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 46206-1410
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 Religion Teacher/Assistant to DRE

The Parish is also seeking a person to teach three 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.

Salaried positions commensurate with experience. Benefits offered. St. Lawrence is located 25 miles west of Cincinnati on Highway 50.

Apply to:

Rev. John Hartzler
542 Walnut Street
Lawrenceburg, Indiana 47025
812-537-3992

or

Sister Mary Cecile Deken, OSB
812-537-1112

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Ejecutivo de cuentas para el diario The Criterion

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 Isakson, Director, Office of Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410.

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 como católicos. Las responsabilidades incluyen originar ideas para artículos, seguir las tareas del director administrador, asistir a eventos, tomar fotografías, conducir entrevistas, escribir artículos precisos e informativos, editar los artículos contribuidos, supervisar los suplementos asignados, revisar documentos y hacer cargos relacionados.

Se requiere una licenciatura en periodismo, inglés, comunicaciones o en un campo relacionado. Se prefiere algún estudio previo en teología. Es ideal que tenga dos años previos de experiencia en periodismo impreso. 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 su talento en un ambiente 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 Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
Empresa de Oportunidades Iguales



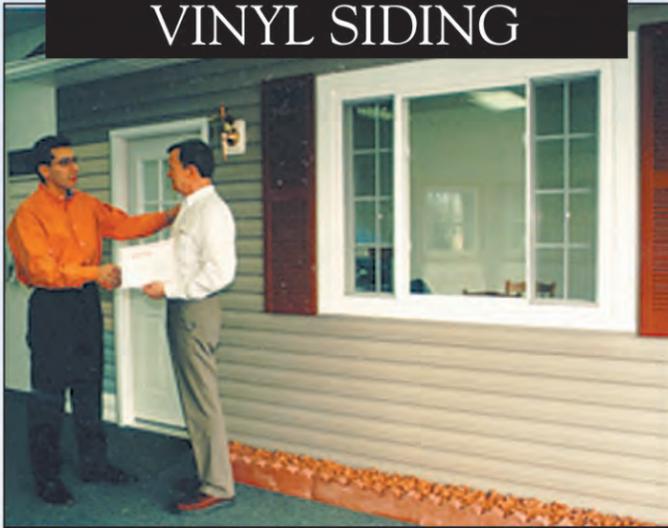
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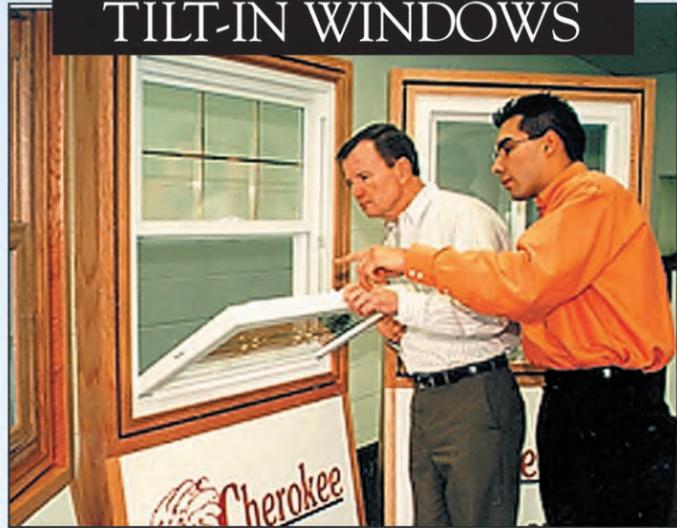
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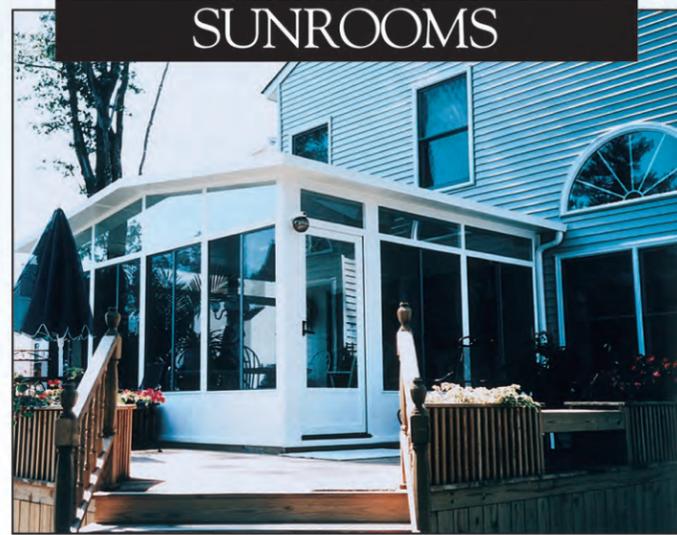
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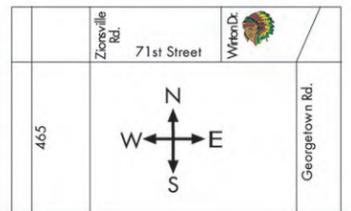


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