



The

Criterion

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June 28, 2002

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Bishops start dealing with new rules on sex-abusing priests

WASHINGTON (CNS)—Within days of their historic June 13-15 meeting on clerical sex abuse of minors, some U.S. bishops began implementing the new national charter they established in Dallas.

Several priests with past records of abuse, who had been restored to ministry or Church-related office jobs following treatment, were removed from those posts, including eight in Chicago. Some retired priests were informed they could no longer wear clerical garb, present themselves as priests or say Mass publicly.

Bishops held planning meetings with

diocesan staff and issued statements or spoke with reporters about what would be done locally to carry out the Dallas decisions.

There were new criminal and civil actions against priests accused of sexual abuse, and attorneys on both sides of civil cases in the Boston Archdiocese agreed to try to reach an out-of-court settlement that could cover up to 275 cases.

In Boston, the starting point last January of the clergy sex abuse scandal that erupted into a national crisis, alleged victims and their advocates marched

June 23 from Boston Common to the Cathedral of the Holy Cross, carrying signs with childhood pictures of about 75 alleged abuse victims. They joined about 100 other protesters outside the cathedral.

The core group of the U.S. bishops' new National Review Board overseeing implementation of the new national policy held its first meeting June 20-21 in Oklahoma City under the chairmanship of Oklahoma Gov. Frank Keating.

Along with Washington lawyer Robert S. Bennett and Illinois Appellate Court Justice Anne M. Burke, who were named

to the board along with Keating June 14, the core group added a fourth member, Michael J. Bland, clinical-pastoral coordinator of the Chicago archdiocesan Office of Assistance Ministry and himself a survivor of sexual abuse by a priest when he was a minor.

A news release from the U.S. Conference of Catholic Bishops said the full board should be named by mid-July. It said the core group discussed review board procedures, the structure of the planned USCCB Office of Child and

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Ruling ending executions of retarded people is a breakthrough

WASHINGTON (CNS)—The Supreme Court's ruling that it is unconstitutional to execute mentally retarded people is an important breakthrough, say death penalty opponents, but some cautioned that the opinion does not mean the court has shifted against capital punishment.

The court ruled 6-3 on June 20 that executing people who are mentally retarded violates the constitutional prohibition on cruel and unusual punishment.

(As *The Criterion* was going to press earlier this week, the U.S. Supreme Court also ruled that juries, not judges, must decide whether to impose the death penalty. The ruling means that 168 death sentences in Arizona, Colorado, Idaho, Montana and Nebraska must be reconsidered.)

In writing for the majority, Justice John Paul Stevens said the fact that a growing number of states have banned executions of mentally retarded offenders is an indication that society's moral standards have shifted sufficiently to reflect that in law.

"It is not so much the number of these states that is significant, but the consistency of the direction of change," Stevens wrote. He noted that even in states where it is legal to execute retarded people, the practice is rare. Eighteen of the 38 states with the death penalty ban such executions. Another 12 states have no capital punishment law.

Indiana has prohibited death sentences against mentally retarded people since 1994.

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Campers sing during a Mass celebrated by Archbishop Daniel M. Buechlein on June 23 at CYO Camp Rancho Framasa in Brown County.

Youths grow in faith at CYO camp

By Mary Ann Wyand

NASHVILLE—Past some hills and curves on Clay Lick Road, just north of Wallow Hollow and Less Traveled roads, a large wooden sign marks the entrance to the archdiocesan Catholic Youth Organization's Camp Rancho Framasa.

Founded in 1946 on 280 acres of hilly, wooded land and farmland in scenic Brown County, Camp Rancho Framasa was a gift to the Catholic Church in central and southern Indiana from the Bert Dingley family of St. Malachy Parish in Brownsburg.

At the end of World War II, the Dingleys decided to give their rural property near Nashville to the Archdiocese of Indianapolis for use as an outdoor recreation and education facility for youth.

The camp was named Rancho Framasa for their daughters—Frances, Margaret and Samuella—and has evolved over the years into a premiere summer camp that also provides inclusive programming for persons with disabilities. It serves 2,000 campers during nine weeks in June, July and August, and is accredited by the American Camping Association.

Annual support from the archdiocese

as well as Church and community donors and United Way funding make CYO camp programming possible for children of all faith traditions and family income levels.

Fifty-six years after the Dingleys' dream of helping children experience and enjoy nature became a reality, CYO Camp Rancho Framasa is beginning a new era of year-round outdoor education



Father Robert Hankee, associate pastor of St. Malachy Parish in Brownsburg and a former assistant camp director at CYO Camp Rancho Framasa in Brown County, distributes Communion to campers during a June 23 Mass.

and faith formation programming for youth and adults partially made possible by donations to the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign.

On June 23, Archbishop Daniel M. Buechlein dedicated a modern Outdoor Program Center with a large dining hall and meeting rooms completed last September that enables the camp staff to provide spiritual retreats, leadership training and community-building programs in addition to traditional camping activities. The camp expansion program also includes three new winterized cabins and five renovated cabins.

The dedication ceremony began with a Mass at the spacious outdoor amphitheater constructed last year with help from Indiana National Guard members and CYO volunteers under the direction of Holy Spirit parishioner Robert Heidenreich of Indianapolis, a former camper and camp counselor.

"I want to thank you and congratulate you as a board and as a staff" for the beautiful new facilities and wonderful programming, Archbishop Buechlein told the board of directors, camp staff members and other CYO supporters before blessing the new archdiocesan recreational and educational center last Sunday.

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Youth Protection, which the board will oversee, and a job description for the office's director.

Cardinal Francis E. George of Chicago announced the removal of eight priests from all priestly ministry on June 23 because of credible accusations against them in the past. Three of them were pastors, one an associate pastor, one a hospital chaplain, two worked in administrative jobs and one, a 72-year-old retiree, was assisting with weekend Masses.

Cardinal George said five of the priests plan to appeal their removal, while two plan to resign from the priesthood. The retired priest will no longer be able to celebrate Mass publicly or present himself as a priest.

Concerning the priests who plan to contest their removal, archdiocesan Chancellor Jimmy Lago said, "Due process is necessary to honor the personal rights of all concerned."

In Minnesota:

- The St. Paul-Minneapolis Archdiocese removed three priests, two from administrative jobs and one from a convent chaplaincy.
- A spokesman for the Crookston Diocese, in the northwest corner of the state, said three retired priests long ago restricted from ministry—including one

who uses a wheelchair and one who is bedridden—have been notified that they can no longer present themselves as priests.

- The St. Cloud Diocese gave notice to three priests, one retired and two who held administrative jobs.
- Abbot John Klassen told the Benedictine monks of St. John's Abbey in Collegeville on June 19 that the abbey will follow the bishops' policy and go a step further: If a monk has sexually abused someone, he will be removed from ministry even if the victim was an adult. The abbey has 14 monks who live under restrictions because of past abuse of children or young people.

In the Evansville Diocese in Indiana, Father Michael Allen was removed as pastor of St. Peter Celestine Parish in Celestine, Ind. Father Allen, who sexually abused a teen-ager in 1976, had received national news coverage before the bishops' meeting as an example of a former offender who repented and converted and was loved by his parishioners.

In Louisville, Ky., Father Joseph Stoltz, who had been treated in 1991 following the revelation of a child abuse incident in the 1970s, was removed from St. William Parish.

Louisville Archbishop Thomas C. Kelly on June 20 named the first members of a new advisory board to handle allegations of sexual abuse and announced that victims of such abuse by

priests will be offered free counseling through the University of Louisville.

Father Thomas R. Malia was asked to resign as pastor of two Baltimore parishes when it was learned that he had hired Robert Gee in 1999 as interim music director of one of the parishes, knowing that Gee had been convicted of sexual abuse of a teen-ager two years earlier. A diocesan spokesman said the priest likely would be assigned to another parish, but not as a pastor.

Diocesan officials in Scranton, Pa., indicated four priests would likely be removed from ministry. One recently resigned from a parish; the others were in limited ministry without contact with children.

In San Jose, Calif., Bishop Patrick J. McGrath permanently removed two priests from their posts on June 21 and informed two retired priests with sexual abuse records that they will no longer be able to say Mass in public or identify themselves as priests.

Bishop Howard J. Hubbard of Albany, N.Y., met with diocesan department heads less than 48 hours after the Dallas meeting ended to outline responsibilities that various departments will have in implementing the national charter within the diocese.

Cardinal Adam J. Maida of Detroit called a meeting of his priests on June 24 to discuss the implications of the charter with them. Just three days earlier, a diocesan spokesman said three priests previously cleared of sexual abuse allegations

may be removed from their parishes as a result of the new zero-tolerance policy and new evidence uncovered in a two-month investigation by the Wayne County prosecutor's office. Two other priests in restricted ministries were removed because of past abuse.

Cardinal Roger M. Mahony of Los Angeles announced the establishment of a new 13-member archdiocesan review board to replace his current nine-member board. Among those named to the new board were a psychologist who was sexually abused as a child and the parents of an abuse victim.

In Augusta, Maine, Bishop Joseph J. Gerry of Portland and Auxiliary Bishop Michael R. Cote met for more than two hours on June 20 with 10 alleged abuse survivors and heard their stories of being sexually abused by priests as children. Participants described it as an intense, emotional session.

The following day, the Maine attorney general's office announced that it had completed its review of diocesan personnel files on 33 priests, none of whom is still active in ministry. The state office distributed case files to local prosecutors to determine if any could lead to criminal charges.

Union County, N.J., prosecutor Thomas Manahan said June 22 that the Newark Archdiocese had turned over the names of 10 priests, but all the cases appeared to him to be too old to prosecute under the state's statute of limitations. †

Archdiocesan priest placed on administrative leave

Father John B. Schoettelkotte, a priest of the Archdiocese of Indianapolis for 42 years, was placed on administrative leave on June 18 for a substantiated allegation involving the inappropriate touching of a teen-age girl more than 30 years ago.

The leave is indefinite at this time. Father Schoettelkotte is pastor of Holy Cross Parish in St. Croix and St. Isidore the Farmer Parish in Perry County.

The monks of Saint Meinrad Archabbey will be providing for the pastoral needs of the parishes until further notice.

This is the first action the archdiocese has taken against a priest since the bishops of the United States adopted a "Charter for the Protection of Children and Young People" on June 14 at their general meeting in Dallas. Under the charter, any priest who has ever sexually abused a minor is to be removed from ministry and will not receive a future assignment.

"Father Schoettelkotte is very much loved and respected by his parishioners and friends, so it is a sad duty to have to place him on administrative leave," said Archbishop Daniel M. Buechlein. "However, as

we are all aware, the scourge of clergy sexual misconduct is a horrible scandal.

"The bishops of the United States recently met in Dallas and approved a 'Charter for the Protection of Children and Young People.' That charter is very strict because the problem of sexual abuse of minors is very serious. I joined the vast majority of bishops who approved the charter in its strict form because I believe its very strictness will best serve to restore both trust in the leadership of the Church and the reputation of the vast majority of clergy—both of which have been jeopardized by the scandal."

The archbishop also apologized to all victims.

"Abuse of minors is inexcusable; it is evil; it is a crime. I again offer sincere apologies to anyone who has suffered abuse from anyone working on behalf of the Church, and I ask for their forgiveness," Archbishop Buechlein said. "This is truly a very difficult time for our Church, but I have to believe that God is in all this. We will be a purified Church with a purified priesthood that will be stronger and closer to Jesus Christ." †

St. Louis auxiliary bishop named to Milwaukee

WASHINGTON (CNS)—Pope John Paul II has named Auxiliary Bishop Timothy M. Dolan of St. Louis to be archbishop of Milwaukee.

He succeeds Archbishop Rembert G. Weakland, who turned in his resignation when he turned 75 on April 2 as required by canon law. In May, his resignation was accepted by Pope John Paul II following disclosure of a financial settlement of a sexual harassment case brought against him.

Archbishop Dolan, 52, was named an auxiliary bishop for St. Louis last year following a seven-year stint as rector of the North American College, the U.S. national seminary in Rome.

His Milwaukee appointment was announced in Washington on June 25 by Archbishop Gabriel Montalvo, apostolic nuncio to the United States.

He is to be installed in his new post Aug. 28 in ceremonies at St. John the Evangelist Cathedral in Milwaukee.

Born in St. Louis on Feb. 6, 1950, Timothy Michael Dolan began his preparation for the priesthood at St. Louis Preparatory Seminary South and Cardinal Glennon College. He did his theological studies at the North American College and the University of St. Thomas Aquinas

in Rome, and was ordained a priest of the St. Louis Archdiocese on June 19, 1976.

After serving as associate pastor at Immacolata Parish in Richmond Heights, he went to Washington for advanced studies.

He earned master's and doctoral degrees in Church history from The Catholic University of America and was the St. Louis archdiocesan representative to the National Shrine of the Immaculate Conception, located on the university campus. His doctoral thesis was on the life and ministry of Bishop Edwin Vincent O'Hara, founder of the National Catholic Rural Life Conference and a leading figure in the development of the Confraternity of Christian Doctrine.

Following other parish assignments in the St. Louis Archdiocese, Father Dolan was assigned for two years to the staff of the Apostolic Nunciature, or Vatican Embassy, in Washington.

He returned to St. Louis as vice rector of Kenrick-Glennon Seminary. In 1994, he was named rector of the North American College in Rome and was made a prelate of honor with the title of monsignor.

On June 19, 2001, the silver anniversary of his ordination, he was named an auxiliary bishop of St. Louis. He was ordained a bishop on Aug. 15. †

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Declining enrollment forces closing of Indianapolis school

By Jennifer Del Vecchio

St. Rita School in Indianapolis is closing due to declining enrollment. The school building also needs expensive renovations.

The closing will send St. Rita students to St. Andrew the Apostle School, at 4052 E. 38th St., which will be re-named St. Andrew-St. Rita Catholic Academy, said Annette "Mickey" Lentz, secretary for Catholic education and faith formation for the archdiocese.

St. Rita School opened 83 years ago, but in recent years the school has faced enrollment and repair issues. Archbishop Daniel M. Buechlein called for the formation of a task force to study the situation.

A plan to keep the school open would have sent middle school students from St. Rita, at 1733 Dr. Andrew J. Brown

Ave., to St. Andrew School. St. Rita would have stayed open with students from kindergarten through the fifth grade.

Enrollment in the middle school grades was already low, with an average class size of eight students.

The plan to keep St. Rita open for the elementary grades required having at least 80 students. However, only 47 students had registered for the next school year by the May 31 deadline. That number of students would not have provided the needed tuition money to operate the school or to pay the teachers, Lentz said.

She said a decision was made to close the school in order to make the best use of available resources for all the students involved and to allow teachers to plan for the next school year.

All teachers from St. Rita will have jobs. Most will teach at St. Andrew. Two

teachers have taken jobs with other Catholic schools in the archdiocese.

"I think consolidating the two schools with give us the best teaching and best practices," Lentz said. "It's a win-win for both schools. Both schools retain their name and they are able to function and move forward."

The merger will build on the already "model concept school" that was being put in place to accommodate the middle school students moving from St. Rita. Plans were already in the works to increase resources at the combined school.

For example, 60 computers are being added to give each classroom three computers as well as a separate computer lab with 24 computers.

Teachers will attend staff development sessions to focus on how to use new technology in the classroom, with a special emphasis on using that technology in reading, language arts and math classes.

More also will be done with class assessment and standardized tests to help students learn on an individual basis.

The archdiocese is planning to use money from the second phase of Building Communities of Hope to match a \$10 million challenge grant given by Lilly Endowment Inc. to implement the model school.

Lentz said the merger means "expanding and broadening" opportunities for students, which include adding a staff counselor, reading and writing labs, and the National Junior Honor Society chapter. †

Priest tortured by communists plans conference in Indianapolis

By Jennifer Del Vecchio

When Father Anthony Jelnick was 6 years old, he received his first beating for being Catholic.

It was the start of persecutions that continued into his adult life as he suffered under communist rule in Hungary.

Currently a priest with Mary Town in Libertyville, Ill., the national shrine for St. Maximilian Kolbe—the saint known for giving his life for another prisoner in a World War II concentration camp—Father Jelnick wants to help others learn how suffering brings one closer to Christ and his mother.

Father Jelnick will conduct a one-day conference starting at 8 a.m. on July 13 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, titled "The Life and Times of Our Lady—Are Her Virtues Still Active In Us Today?"

The conference also will include discussions about how the Blessed Mother lived her life, what can be learned from her example, the grace of the sacraments and a meditation on Jesus' words to become like children.

Father Jelnick, 58, said his faith in Jesus in the Blessed Sacrament and his devotion to the Blessed Mother healed him of the emotional wounds he received from being tortured.

"What we went through is nauseating," Father Jelnick said. "I've only told my spiritual director in Hungary all of it, who was in a political jail for 17 years."

Growing up in Budapest, Father Jelnick said his family suffered for their faith. His father, once a judge with the royal house of Hungary, was later killed because of his beliefs.

After leaving his job with the royal house, his father began to work as a lawyer in civil cases.

During the communist regime in the 1950s, his father still had a Sacred Heart of Jesus statue in his office and refused to handle divorce cases if the couple did not have annulments from the Church.

"If they didn't have an annulment, he would tell them, 'I cannot help you. If I do, I would be in a conflict with God,'" said Father Jelnick.

His father also would help couples reconcile, bringing him into conflict with other lawyers in the firm who lost potential clients. His father also helped counsel married couples secretly with the help of a few priests. It was this activity in communist Hungary that led to his father being asked to leave the law firm, and almost led to a jail term.

Father Jelnick's family credits the intercession of Mary and St. Joseph with helping his father stay out of prison and find factory work carrying 200-pound sacks on his shoulder. Eventually, the job caused his father's health to deteriorate.

Despite the hardships, the Catholic faith stayed at the center of the family's life.

"My parents were saints," Father Jelnick said.

Communism in Hungary meant no religious education at private schools, so Father Jelnick attended public schools directed by the government.

It was at school that Father Jelnick received his first persecution at age 6 for being Catholic.

One day, school officials called all the children who served at Mass into the office.

Lining the 50 children against the wall, they were slapped around until they fell to the floor.

"They told us to come back tomorrow if we served the altar," said Father Jelnick.

Day after day, they were called into the

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Editorial

Christians still leaving the Holy Land

Those Palestinian suicide bombers in Israel are undoubtedly doing more damage to their cause than good. American public opinion was already more pro-Israel than pro-Palestinian, and those terrorist attacks are only strengthening that opinion.

Even more important, the people who are being hurt the most, aside from the immediate victims of the attacks, are the Palestinian people themselves because of Israel's retaliation.

Back in 1964, Pope Paul VI was a pilgrim to the Holy Land. While there, he saw for himself the suffering of the Christians and other Palestinians. He also saw that the number of Christians in the Holy Land was dwindling because they were migrating to other countries. He lamented that the Holy Land was becoming nothing but a Christian museum because of the exodus of so many Christians.

As one of his efforts to do something about it, the Vatican founded Bethlehem University. The pope said that its purpose was to educate the Palestinians so they could find jobs in the Holy Land and wouldn't have to leave their country.

That hasn't worked. Today we have educated Palestinians who still cannot find jobs in their homeland, but can do so in other places, especially in South America, Australia and Western Europe.

The situation today is worse than it was in 1964—far worse. Today Christians comprise only 2.1 percent of the population of Israel and 2.2 percent of the population of the West Bank and Gaza. Since an estimated 92 percent of Christian Palestinians now have relatives outside the Holy Land, they are leaving as quickly as they can.

And who can blame them? The Holy Land's primary industry—tourism—is now almost non-existent. Christian gift shops, with their Holy Land souvenirs, have no customers. Most Palestinians are unemployed, and 60 percent of them have lost property through bank foreclosures on mortgages and loans. Homes have been destroyed or at least badly damaged. Families live in fear, cooped up in their homes, when Israeli tanks roll into Bethlehem and other Palestinian towns. Why wouldn't they get out?

Christian Palestinians are leaving at a higher rate than Muslims because, thanks to a variety of Christian schools and colleges, they are better prepared to do so. Their status as a minority among the Muslims on the West Bank and Gaza is also an incentive for them to leave. But as the better-educated people leave, those who remain are the poor and uneducated, lacking job skills and any reasonable hope for rebuilding a viable society.

It's not just Israel, the West Bank and Gaza where Christians are leaving. According to the Catholic Near East Welfare Association, Christians are also leaving Jordan, Lebanon and Iraq.

A study by the World Student Christian Federation's Middle East region found that half of Jordan's Christian youth would like to leave their country because of economic stagnation there and because of fear over the growing waves of Islamic fundamentalism.

Iraqi Christians—Chaldean and Syrian Catholics, Armenians and Assyrians—are escaping to Jordan because of the decade-long sanctions imposed on that country.

Lebanon has seen an exodus of its citizens ever since its civil war began in 1975, and it has continued since that war ended in 1991. Between 1991 and 2000, somewhere between 200,000 and 300,000 Lebanese emigrated. In Lebanon's case, about 46 percent of the emigrants were Christians and 49 percent Muslims. Druze emigrants comprised the additional 5 percent.

Emigration is also affecting Israel. Many Israelis are now seeking more secure lives in Europe. The country is no longer experiencing the large number of Jewish immigrants it did after it was founded or after the breakup of the Soviet Union in 1991. According to Israel's Shas Party, half of the immigrants from the Soviet Union were not Jews and many were married to Christians.

Similarly, when Ethiopians were airlifted to Israel in 1985 and 1991, many of them were not Jews. The Shas Party fears the country will lose its Jewish identity.

All this gives all the more reason why efforts must be increased to find a solution to the violence and terrorism in the Holy Land. †

— John F. Fink

Seeking the Face of the Lord

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



Praying for one another in troubled times

Eighth in a series

Those of you who follow my weekly column know that I feel close to my deceased mom and dad because of our Catholic belief in the Communion of Saints. Our deceased loved ones (and other saints) are present to us spiritually, a presence that is real. I not only pray for my parents, but with them. And, especially in tough times, I pray to them.

This week, as I express my concern for you, our faithful laity and religious, I ask "What would Mom and Dad say about these grueling months of intense public focus on the sins of some of our priests?" Frankly, I am grateful they look on all of this from the kingdom of heaven because, like most of you, they would find this extremely painful, and they would be worried about how their son is handling it.

I was studying in Rome in the mid-1960s when so many of the changes in the Church began after the Second Vatican Council. Priest-friends of our family and religious sisters with whom my mom taught left the ministry and the consecrated life.

Weekly letters from home reflected what a painful and worrisome time it was for my folks. Mom and Dad's response was to pray all the more fervently and to reach deeper into their faith. I admired them. Years later, I was humbled and moved to find a prayer book at home that fell open to "A Prayer for a Priest of the Family." That page was dog-eared from daily use.

I thought of this because so many of you have gone out of your way to express concern for our Church, for our priests and for me in these troubled times. I want to thank you for sustaining your trust and going to prayer for God's help for all of us. These are not easy times, especially if the primary source of information is the secular media.

Let me assure you once more of our archdiocesan priorities concerning the recent painful revelations of abuse. 1) First and foremost, we are committed to take care of and protect our children. 2) We are committed to reach out with compassion and pastoral sensitivity to those who have been abused physically, emotionally and sexually, especially if by clergy, religious Church employees or volunteers. We want to help you. 3) I am concerned for all of you, lay and religious members of our local Church. Along with my staff, I am trying to inform you of our approach to this ordeal with as much clarity and openness as we can. 4) Finally, I am

deeply concerned for our dedicated and generous priests. I share your sorrow and the burden of feeling betrayed by the sins of a few.

A few individuals have written to express concern about the fact that we may be involved in "a cover-up" or "secret payoffs" or paying "hush money" to silence victims. Some fear that we don't take care of those who may have been abused.

I realize that a general impression can be taken from some media coverage that this is the way things are. I also realize that this is an issue of trust in my leadership and that of my associates.

Unfortunately, my options for a response seem limited. First of all, I encourage you to carefully read the booklet we have published that outlines in detail the process that governs how our archdiocese deals with any allegation of sexual impropriety, especially with children and minors. The longstanding policy deals with clergy, religious, employees and volunteers, and is strictly enforced. We report allegations of abuse of children and minors to child protective services or to local law enforcement as Indiana law requires.

We do not publicize individual cases, largely out of respect for the wishes of victims who do not want their plight publicized. Lawsuits, of course, would be a matter of public record. If it is substantiated that anyone—cleric, religious, employee or volunteer—has abused a child or a minor, he or she is removed from ministry. Employees are terminated and are not rehired. As a matter of policy, we provide victims with professional help if they so desire. As a matter of policy, we do not get involved in "secret payoffs."

Confusion about "payoffs" may come from publicized reports about lawsuits in some dioceses that were settled out of court, a legal process often recommended by attorneys, not only in Church matters but across the board to other entities. Most often, out-of-court settlements are agreed to in order to save the time and especially the expense of a lengthy trial. It is common practice in such settlements to include a confidentiality clause. Unfortunately, in cases involving the Church, these have been characterized as "secret payoffs" or "hush money."

With my associates, I will do everything possible to merit your trust. Like my mom and dad, let's do what we do best.

Let's pray for one another. †



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Archbishop Buechlein's intention for vocations for July

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



Rezando unos por otros en tiempos de crisis

Octavo de la serie

Aquellos de ustedes quienes siguen mi columna semanal saben que yo me siento muy cercano a mi difunta madre y a mi difunto padre por nuestra creencia Católica en la Comunión de los Santos. Nuestros amados difuntos (y otros Santos) están con nosotros espiritualmente, una presencia que es real. Yo no rezo solamente *por* mis padres, sino también *con* ellos. Y, especialmente en tiempos difíciles rezo *a* ellos.

Esta semana, mientras expreso mi preocupación por Uds., nuestros fieles laicos y religiosos, yo me pregunto “¿Qué dirían mamá y papá de estos meses agotadores en que algunos de nuestros sacerdotes han sido objeto de una intensa atención pública por los pecados cometidos? Francamente, estoy agradecido que observen todo esto desde el Reino del cielo porque, como la mayoría de ustedes, encontrarían estos hechos extremadamente dolorosos, y estarían preocupados de cómo su hijo está manejando este asunto.

Yo estudiaba en Roma a mediados de los sesenta, cuando ocurrieron muchos de los cambios en la Iglesia, éstos comenzaron después del Concilio Vaticano II. Sacerdotes y hermanas religiosas quienes fueron amigos de nuestra familia y con quienes mi mamá enseñaba, dejaron el ministerio y la vida consagrada.

Cartas semanales desde el hogar reflejaban qué angustiada y preocupada fue esa época para mis papás. La respuesta de mi mamá y papá fue rezar aún más fervientemente y buscar más profundamente en su Fe. Yo los admiraba. Años después, fui conmovido al encontrar un libro de oraciones en casa que al caer se abrió en “Una Oración por un Sacerdote de la Familia.” Esa página fue desgastada por el uso diario.

Pensé en esto porque muchos de ustedes han hecho un gran esfuerzo para expresar su preocupación por nuestra Iglesia, nuestros sacerdotes y por mí en estos tiempos de aflicción. Quiero agradecerles por mantener su confianza y acudir a la oración para que Dios nos ayude. Estos no son tiempos fáciles, especialmente si las fuentes principales de la información son los medios de comunicación seculares.

Permítanme mencionarles una vez más nuestras prioridades arquidiocesanas respecto a las más recientes y angustiosas revelaciones. 1) Primero y ante todo, nuestro compromiso de cuidar y proteger a nuestros niños. 2) Nuestro compromiso a extender la mano con compasión y sensibilidad pastoral a los que hayan sido abusados física, emocional y sexualmente, especialmente si el abuso es ocasionado por el clero, sus religiosos, los empleados de la Iglesia, o por sus voluntarios. Nosotros queremos ayudarles. 3) Nuestra preocupación por todos ustedes, miembros religiosos y seculares de nuestra Iglesia local. Junto con mi personal, trato de informarles de nuestro planteamiento en este sufrimiento con toda la claridad y franqueza que podamos. 4) Finalmente, quiero expresar mi profunda preocupación por

ustedes, nuestros generosos y dedicados sacerdotes. Comparto su pena y el peso de sentirse traicionados por los pecados de unos pocos.

Unas pocas personas han escrito para expresar su inquietud sobre el hecho de que pudiésemos estar “encubriendo” o “sobornando secretos” o pagando “grandes sumas de dinero” para acallar a las víctimas. Algunos temen que no cuidemos a los que tal vez hayan sido abusados.

Yo siento que una impresión general se pueda estar formando a través de algunos medios de comunicación. Además, siento que esta es una cuestión de confianza en mi liderazgo y el de mis colegas.

Por desgracia, mis opciones para una única respuesta parecen limitadas. Ante todo, les animo a leer cuidadosamente el folleto que hemos publicado y que resume en detalle el proceso de como nuestra arquidiócesis conduce cualquier denuncia de conducta sexual impropia, especialmente con niños y menores de edad. Dicho proceso, que data de mucho tiempo atrás, es aplicable al clero, los religiosos, los empleados, y los voluntarios y se cumple estrictamente. Denunciamos cualquier alegato de abuso en niños y menores de edad a los servicios de protección para niños o a los organismos legales locales correspondientes de acuerdo a lo establecido en las leyes de Indiana.

Nosotros no divulgamos los casos individuales, en gran medida por respeto a los deseos de las víctimas quienes no quieren hacer pública su difícil situación. Los procesos legales, por supuesto, serían un asunto de información pública. Si el abuso es cometido por cualquier persona—eclesiástico, religioso, empleado o voluntario de la Iglesia—a un niño o un menor de edad, él o ella son retirados del ministerio. Los empleados son despedidos y no se les vuelve a contratar. Es parte de nuestra política proveer a las víctimas con ayuda profesional si ellos la desean. Es parte de nuestra política, no involucrarnos en “sobornos secretos”.

La confusión de los sobornos tal vez venga de los informes hechos públicos sobre los casos legales de algunas diócesis en que llegaron a un acuerdo extra judicial, un proceso legal a menudo recomendado por los abogados, no sólo en los asuntos de la Iglesia sino a cualquier otro caso.

Cada vez es más frecuente resolver asuntos legales de manera amistosa para ahorrar tiempo y especialmente evitar incurrir en gastos por concepto de un juicio prolongado. Es una práctica común en tales acuerdos incluir una cláusula de confianza. Lamentablemente, en casos que involucran la Iglesia, éstos han sido caracterizados como “sobornos secretos” o “cohechos”.

Con mis colegas, haré todo lo posible para merecer su confianza. Como mi mamá y mi papá, hagamos lo que sabemos hacer mejor—recemos unos por otros. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones 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.

Letters to the Editor

Taking birth control pills for medical reasons

This letter is in reply to Michael and Ann Green's letter to the editor in the June 14 *Criterion* on the use of birth control pills for medical reasons.

My husband and I got married in 1967 in Louisville, Ky. The Monsignor that was to marry us probed deeply into our lives in our marriage counseling sessions. He discovered that I had not had a [menstrual] period in over one year. He said he could not marry us in the Catholic Church because procreation was not possible.

My husband-to-be kept saying that he was not concerned about us not being able to have children. The priest was not interested in hearing that. He sent me to a Catholic doctor who put me on birth control pills for one year. The doctor said that this would help me become pregnant after I got off the pill.

The priest got this report and called me back into the rectory. He had me sign a paper that stated that I was not on and would not be on birth control pills! I couldn't believe it. However, he said that if I took the birth control pills for one

year, like the doctor stated for medical reasons, I could be married in the Catholic Church.

I got married, took the pills for one year, and I got pregnant right after I stopped the pill.

I was able to deliver another baby seven years later without taking the pill. I certainly could have had more children if I had taken the pill and stopped like before. But I wouldn't take the pill anymore.

At no time did the Monsignor tell me not to have sexual relations with my husband while taking the pill. I feel that stating “you have a moral obligation to abstain from sexual relations during its use” is an incorrect statement.

The priest that is doing premarital or marital counseling is the authority on this matter. I also think that the attending physician that is in charge of the woman's medical problem is the person to decide whether going on the birth control pill is the correct medical treatment. I don't think that it is your or your organization's [Couple to Couple League] place to make such blanket statements. I do applaud your organization for all the good works it performs in education.

Rose Mary Mallos, Indianapolis

Research for the Church/James D. Davidson

Catholics helped put ‘under God’ in the Pledge of Allegiance

When Francis Bellamy drafted the Pledge of Allegiance in 1892, he wrote: “I



pledge allegiance to my Flag and the Republic for which it stands: one nation, indivisible, with liberty and justice for all.” Bellamy soon inserted the word “to” in front of “the Republic.” In 1923 and 1924, the

American Legion and the Daughters of the American Revolution succeeded in changing “my Flag” to “the flag of the United States of America.”

The wording of the pledge remained unchanged from 1924 to 1954, when it was changed to: “I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation, *under God*, indivisible, with liberty and justice for all.” Why were the words “under God” added to the pledge in 1954, and who brought about that change?

To answer these questions, we have to understand the political climate of the 1950s and the patriotism of American Catholics, especially the Knights of Columbus. In the 1950s, the United States was engaged in a “cold war” with the Soviet Union, which—in the words of one U.S. congressman—espoused “the pagan doctrine of communism.” Catholics also were trying to overcome decades of anti-Catholicism by demonstrating their complete support of the United States in its fight against communism.

In April 1951, the Supreme Council of the Knights of Columbus adopted a resolution adding “under God” to the pledge when it was recited at K of C meetings. In April and May 1952, K of C councils in Florida, Michigan, New York and South Dakota voted to petition Congress to add “under God” to the pledge.

In August 1952, the Supreme Council agreed to send letters urging the same thing to President Eisenhower, Vice President Nixon and the Speaker of the House. In September 1952, the National Fraternal Congress (whose president was K of C leader Luke Hart) agreed to do the same.

On April 20, 1953, Democratic Rep. Louis Rabaut of Michigan introduced House Joint Resolution 243 to change the pledge to read “one nation, under God, indivisible, with liberty and justice

for all.” In August 1953, the K of C extended the letter-writing campaign to include all members of Congress.

On Feb. 7, 1954, Rev. George M. Docherty, pastor of the New York Avenue Presbyterian Church in Washington, D.C., preached on the topic. With President Eisenhower in attendance, Docherty said something was missing from the pledge. In his words: “That which was missing was the characteristic and definitive factor in the American way of life. Indeed, apart from the mention of the phrase, ‘the United States of America,’ it could be the pledge of any republic. In fact, I could hear little Muscovites repeat a similar pledge to their hammer-and-sickle flag in Moscow with equal solemnity. Russia is also a republic that claims to have overthrown the tyranny of kingship. Russia also claims to be indivisible.”

On May 5, 1954, Rep. Rabaut echoed Docherty's words in the House of Representatives when he explained the history of the pledge and the reasons why he had introduced his resolution a year earlier. So did other congressmen as they rose to support it on June 7, 1954. Rep. Wolverton also noted that “the Members of Congress have received innumerable petitions, letters and telegrams from individuals from all over this land of ours endorsing [Rabaut's] amendment.”

Rep. Rabaut's resolution was passed on June 7 and signed into law by President Eisenhower on Flag Day, June 14, 1954. In August, Eisenhower wrote to the K of C, saying: “We are particularly thankful to you for your part in the movement to have the words ‘under God’ added to our Pledge of Allegiance. These words will remind Americans that despite our great physical strength we must remain humble. They will help us to keep constantly in our minds and hearts the spiritual and moral principles which alone give dignity to man, and upon which our way of life is founded. For the contributions which your organization has made to this cause, we must be genuinely grateful.”

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books, 2001.) †

Check It Out . . .

St. Michael Parish, 354 High St., in Brookville, is having its **June Fest 2002** from 4 p.m. to 10 p.m. on June 29 and from 10 a.m. to 9 p.m. on June 30. There will be pork chop and chicken dinners and games. For more information, call 765-647-5462.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, will have its **2002 Funfest** from 5 p.m. to 10 p.m. on July 12-13. The festival features games, music and food, including homemade desserts and St. Mark's famous barbecue. For more information, call the parish office at 317-787-8246.

Prince of Peace Parish in Madison is planning a **parish trip to the National Shrine of Our Lady of the Snows in Belleville, Ill.**, on Aug. 8. Space is available for anyone wishing to join the group. For more information, call Joseph Seaver, pastoral minister, at 812-265-4166.

The annual **Cardinal Ritter High School Alumni Association Golf Outing** will be held on July 20 at the Riverside Golf Course in Indianapolis. The event will begin at 12:45 p.m. with hundreds of golf balls being dropped from a helicopter, weather permitting. Tee-off time will be immediately after the ball drop. The cost is \$50 per person, which includes a greens fee, cart rental, a golf gratuity package for each player, and dinner. To register, for more information or to be a corporate or hole sponsor, call the event chairman, Tim Murphy, at 317-329-9177.

The St. Francis Hospital and Health Centers' **Beds and Britches, Etc. (B.A.B.E.) Store** has moved to a new, more convenient location at the St. Francis Neighborhood Health Center, 234 E. Southern Ave., in Indianapolis. The St. Francis B.A.B.E. Store is part of a statewide program that encourages new and expectant mothers to visit their physicians for prenatal check-ups and well-baby screenings. In exchange, mothers receive coupons redeemable at area B.A.B.E. stores for infant and toddler clothes, maternity wear, child car seats, cribs, strollers, toys and other child-care supplies. The St. Francis B.A.B.E. Store is open on Tuesdays and Thursdays from noon to 4 p.m. and on Saturdays from 11 a.m. to 3 p.m. For more information, contact the store at 317-784-BABE (2223).

"What is the Church?" will be offered by Saint

Meinrad School of Theology's Ecclesial Lay Ministry (ELM) Program on Thursdays from 6:30 p.m. to 9:30 p.m. in the Father Rudolph Room at Holy Family Parish, on Main St., in Oldenburg. The classes begin on Sept. 5. The course presents a basic theology of the Church, and its structure and ministry. The ELM Program is offered to lay staff working for the Archdiocese of Indianapolis in its parishes, agencies and ministries. Registration is open to others who are interested if space is available. The cost is \$160. Qualified participants may be eligible for subsidies. To register or for more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

"**Spirituality in the Summer**" will be offered over the course of four Mondays at Holy Rosary Parish, 520 Stevens St., in Indianapolis. Each evening will start with Mass in the Church at 5:30 p.m. followed by the viewing of a religious video and discussion from 6:15 p.m. to 8 p.m. The first evening, on July 15, will feature "Faustina, the Mystical Life of the Visionary of Divine Mercy." Other programs, with videos, include "Night of the Prophet—Padre Pio" on July 29, "St. John of the Cross" on Aug. 5 and "Ocean of Mercies—SS. Maximilian Kolbe and Faustina, and Pope John Paul II" on Aug. 12. 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.

On July 26, the **Indiana Historical Society will recognize Benedictine Father Boniface Hardin**, the founding president of Martin University in Indianapolis, as an Indiana Living Legend. Father Boniface and five other Hoosiers are being recognized this year for their significant contributions to both Indiana and society. Actor Florence Henderson will emcee the fourth annual black tie gala, which will begin with a patrons' reception at 5:30 p.m., followed by cocktails at 6 p.m., the awards presentation at 7 p.m. and dinner at 8 p.m. Tickets for the event cost \$250 per person. Patron tickets, which allow admission to the reception, cost \$350. For more information or to purchase tickets, call 317-234-1313.

The Providence Center at Saint Mary-of-the-Woods is offering a **contemplative retreat** on Aug. 4-9. The retreat will focus on Christian wisdom in people's lives, with insights into contemplative prayer. The days of silence will allow for common and individual centering, practicing of the ancient Christian prayer of *Lectio Divina*, movement into a richer experience of Christianity, liturgical celebration and rest. The cost is \$400 per person. For more information, call 812-535-4531, ext. 140, or e-mail bdonaghu@spsmw.org. †

VIPs . . .



Franciscan Sister Ann Pitsenberger celebrated her 50th anniversary of religious life with a Mass on June 1. She made her profession of vows on Oct. 4, 1952, at St. Francis Convent of the Hospital Sisters of the Third Order Regular of St. Francis. She has spent many years in nursing and hospital administration. Her ministry assignments include the motherhouse at St. Francis Convent. Sister Ann currently serves as provincial vicaress at St. Francis Convent, where she resides.



Maurice and Bernice Theising, members of St. Christopher Parish in Indianapolis, celebrated their 50th wedding anniversary on June 23 with a Mass of thanksgiving and a reaffirmation of their wedding vows at St. Christopher Church. The couple was married on June 21, 1952, at St. Peter Celestine Parish in Celestine, Ind., in the Diocese of

Evansville. They have three children: Donna Scherer, David and Paul Theising. The couple has four grandchildren.



Benedictine Sisters Cathleen Anne Lepore (left) and **Sheila Marie Fitzpatrick** made their perpetual monastic professions on June 16 in the religious community of Our Lady of Grace Monastery in Beech Grove. Sister Cathleen Anne worked as an athletic trainer before accepting her present position as a religion teacher at Roncalli High School in Indianapolis. Sister Sheila Marie worked as a data analyst at Eli Lilly and Co. for 12 years, and recently accepted a ministry position as director of facilities for the Benedict Retreat and Conference Center, a corporate ministry of the Sisters of St. Benedict in Beech Grove. †



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November, 2002 Priced \$2,218
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U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Juwanna Mann (Warner Bros.)
Rated **A-III (Adults)** because of several crude expressions and language and brief rear nudity.
Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Lilo and Stich (Disney)
Rated **A-II (Adults and Adolescents)** because of several scary moments and some slightly irreverent expressions.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

Minority Report (20th Century Fox)
Rated **A-III (Adults)** because of recurring stylized sci-fi violence, brief substance abuse, fleeting sexual situations, occasional profanity and an instance of rough language.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †



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THE SPIRIT OF CARINGSM



Archbishop Daniel M. Buechlein and Father Robert Hankee concelebrate Mass for Catholic Youth Organization campers and guests on June 23 in Brown County. Camp Rancho Framasa is 56 years old.



The new Outdoor Program Center at CYO Camp Rancho Framasa in Brown County was made possible by donations to the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign, a grant from Lilly Endowment Inc. and other donations.

CYO

continued from page 1

"I also want to thank all of you parents for putting your trust in the CYO camp programs and for entrusting your children to the staff here," the archbishop said. "The facility stands as a testimony to [the support of] so many people. We give thanks for a lot of work and a lot of prayers by so many members of our archdiocese. We now gather to bless and dedicate this new program center. It will be a center of camp activities and a place where we can come to know one another and give witness to our faith in Jesus Christ."

Echoing the Camp Rancho Framasa theme of "Catholic camping makes a difference," CYO executive director Edward J. Tinder of Indianapolis said camp

programming "is built solidly around Catholic traditions and values" and "is making a significant difference in the lives of young people."

CYO camp director Kevin Sullivan, a staff member for 19 years and on-site director for 16 years, expressed his thanks for the financial support and words of encouragement from Church and community supporters in central and southern Indiana that enabled the archdiocese to complete the more than \$1 million camp building program.

"It's really nice to have the support of the archdiocese, the Lilly Foundation and the CYO board of directors," Sullivan said. "We renovated five cabins, built three new cabins, renovated the chapel and built this grand structure, and now there's so much more we can do with our programming as the outdoor education

facility for the archdiocese."

It was a memorable day for Christ the King parishioner Frances Dingley Quigley of Indianapolis and St. Malachy parishioner Margaret Dingley Sperry of Brownsburg, who are the "Fra" and "ma" in Camp Rancho Framasa's name.

Quigley said her grandson, Sam, is attending CYO summer camp for the first time this week and other relatives have camped at Rancho Framasa in past years.

Sperry said she is "thrilled that our family could do this" for so many children, who have enjoyed horseback riding, swimming, archery, handicrafts and other camp activities during the past half century.

Father Robert Hankee, a former CYO assistant camp director who was ordained to the priesthood on June 1, assisted the archbishop during an outdoor Mass in the new amphitheater and with the dedication

and blessing of the Outdoor Program Center.

Now the associate pastor of St. Malachy Parish in Brownsburg, Father Hankee said his years as a camp counselor and assistant director helped form his priestly ministry.

"CYO camp means the world to me," he said. "This is kind of my second home. I learned a lot about myself and grew up a lot here. It's great to come back and see what they've done to improve the camp facilities. It's wonderful to see the camp growing and continuing to serve so many children in the archdiocese. I think the emphasis on the camper and counselor relationship is the biggest reason why 'Catholic camping makes a difference.' The kids come back to camp, not because of the horses or other activities, but because they feel special here and have a good time here." †

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Christians are called to be the body of Christ

By Father Lawrence E. Mick

Christ is present in the Eucharist. The goal of his presence is to transform us more fully into the body of Christ.

Actually, Catholic tradition speaks of four presences of Christ in the Eucharist. The Church's *General Instruction of the Roman Missal* puts it this way:

"At Mass or the Lord's Supper, the people of God are called together, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord or eucharistic sacrifice. For this reason Christ's promise—'Where two or three come together in my name, there am I in their midst' (Mt 18:20)—applies supremely to such a local gathering of the Church. For at the celebration of Mass, which perpetuates the sacrifice of the cross, Christ is really present to the assembly gathered in his name; he is present in the person of the minister, in his own word, and indeed substantially and permanently under the eucharistic elements" (#7).

We will see that the Christ who gathers us together and leads us in worship feeds us from two tables—the table of the word and the table of the bread.

And each way in which Christ reveals his presence demands a response of reverence from us. To be reverent is to recognize and respond to the divine presence.

Each of these four ways Christ reveals his presence in the Eucharist is real. Each is unique in form, and each offers us another way to encounter the Lord, who promised to be in our midst when we gather in his

Eucharist unites us to God and God's people

By David Gibson

In the Eucharist, a person is not simply united to God as an isolated individual.

Instead, the Eucharist both unites people to God and to "all the other members of the mystical body" of Christ, the U.S. bishops said in their 2001 statement on the real presence of Jesus Christ in the Eucharist.

"God does not merely send us good things from on high," the bishops observed in their discussion. "Instead, we are brought up into the inner life of God."

This indicates that in the Eucharist people are drawn further into the life of love shared by God the Father, Son and Holy Spirit.

Why might any of this matter?

Since the Eucharist unites us to others in the human family, the bishops said, it should "increase our love for one another and remind us of our responsibilities toward one another."

The bishops added that as members of the mystical body, Christians have a responsibility to share Christ's good news "not only by our words but also by how we live our lives"—a responsibility to work against forces opposed to the Gospel, "including all forms of injustice."

(David Gibson edits Faith Alive!) †

name.

Each mode of Christ's presence is important to understanding the Eucharist. So these four presences of Christ are not independent of one another; they build on each other.

The first way Christ reveals his presence when we gather for Eucharist is in the gathering itself. He dwells in each member of his body and reveals his presence in each person we meet.

We need to learn, as Mother Teresa of Calcutta taught us, to see Christ's face in every person.

When the celebration begins, Christ reveals himself as the leader of our worship, functioning through the priest or bishop presiding at the liturgy.

From earliest times, the Church recognized that Christ is the main actor in the liturgy and that the presider functions in his name.

As Vatican Council II's Constitution on the Sacred Liturgy reminded us, "When a man baptizes it is really Christ himself who baptizes" (#7). The same principle applies to the Mass.

The same document also reminds us, "He is present in his word, since it is he himself who speaks when the holy Scriptures are read in the church" (ibid.).

Christ reveals his presence in this third mode through the proclamation of the word by the lector, deacon or presider.

The fourth mode of Christ's presence is under the eucharistic species. He gives us his body and blood as our food and drink under the appearance of bread and wine.

When Christ reveals his presence in the people who gather with us for worship, reverence urges us to recognize him there and respond by welcoming him into our community and into our lives. This is the true hospitality needed whenever the Church gathers for worship.

When Christ reveals himself as the leader of our worship through the presider, reverence urges that we respond to his invitation to join in worship of the Father. Our active participation in the singing, the prayers, the silence and the actions of the liturgy is how we reverence his presence in the presider.

When Christ speaks to us in the word proclaimed in our midst, reverence requires that we listen attentively with open ears and with open hearts so that his word can take root in us and bear fruit.

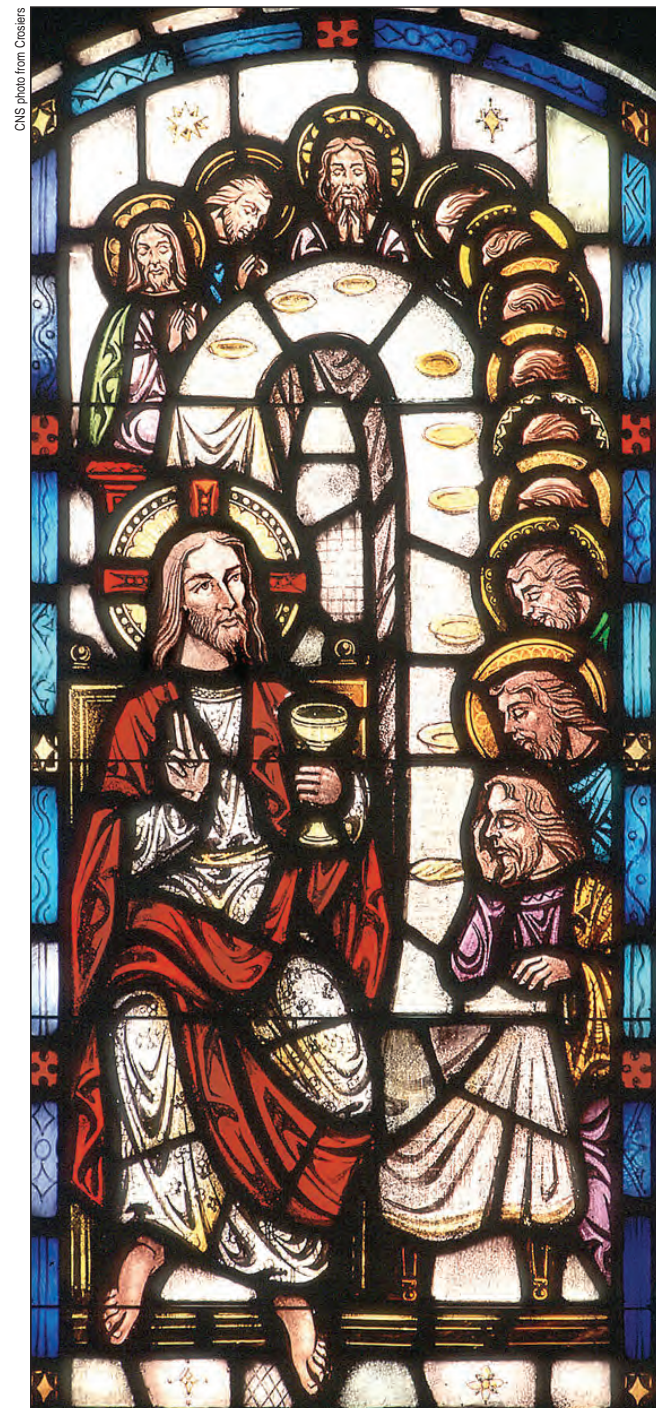
When Christ offers us his body and blood as our food and drink, our reverence is expressed by sharing in the meal he offers.

This fourth mode of Christ's presence brings us back to the first.

In a discussion about divisions in the community, St. Paul insisted that "anyone who eats and drinks without discerning the body, eats and drinks a judgment on himself" (1 Cor. 11:29).

When we eat and drink the body and blood, we need to recognize the body of Christ that surrounds us.

There is a link between Christ's sacramental body and his mystical body (the Church). Here we find the core of the mystery of the Eucharist. Jesus gives us his body and blood as our food and drink so that we will be his body.



Jesus gives us his body and blood as our food and drink so that we will be his body. Worshiping as one body, we are sent forth from the liturgy to be Christ's body in our world.

In the fifth century, St. Augustine put it this way: "You reply 'Amen' to that which you are, and by replying you consent. For you hear 'The Body of Christ' and you reply 'Amen.'... Be what you see, and receive what you are."

Worshiping as one body, we are sent forth from the liturgy to be Christ's body in our world.

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

Discussion Point

Kindness is faith in action

This Week's Question

What action by you during the week can be Christ-like—showing that Christ is really present in your world?

"Showing kindness to others. That says it all." (Ann Smith, Sulphur Springs, Texas)

"I'm helping my parents out. My dad is receiving chemotherapy. I'm making myself available to my parents. I am honoring my father and my mother." (Sandy Clark, Eden, N.Y.)

"As an administrator, I'd say that being kind to parents is my biggest Christ-like challenge, especially this week with First Communion coming up." (Carol Aliperti, Manchester, Mo.)

"We're currently reaching out to non-parishioner families to consider our school [St. John Vianney School in Spokane, Wash.] for their children. We view this as evangelizing work—a way of bringing the Gospel values taught here to our community at large." (Dan Glatt, Spokane, Wash.)

Lend Us Your Voice

An upcoming edition asks: Is there a story of faith in your family history—about compassion, courage or understanding—that deserves to be told again and again?

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



CNS photo by Michael Hoyt, Catholic Standard

From the Editor Emeritus/John F. Fink

The Crusades: Crusaders capture Jerusalem

Third in a series

There were eight Crusades to the Holy Land, not counting the so-called People's Crusade I wrote about last week or the Children's Crusade, which I'll mention later. Of those eight, only the first was successful.



That it was successful was a minor miracle. No one man was clearly in command and there was no chain of command. Three men led various armies—Bohemond of Taranto, Count Raymond of Toulouse and Godfrey of Bouillon. They met in Constantinople with Byzantine Emperor Alexius and promised him the return of all lands that had been lost to the Turks, a vow that most had no intention of keeping.

It was still a motley bunch of warriors who left Constantinople. They had no real strategy, but they managed to capture Nicaea on June 19, 1097. They moved down to Antioch, seemingly with no

thought of supply lines. As Karen Armstrong wrote in her book *Jerusalem: One City, Three Faiths*, during the siege of Antioch one man in seven starved to death and half the army deserted. But they conquered the city on June 3, 1098.

Then it was on to Jerusalem. They surrounded the walls of the city and built towers that could be wheeled up to the walls. On July 15, 1099, they broke into the city and began a massacre that lasted for three days. It was one of the bloodiest massacres in history as the Crusaders systematically slaughtered about 30,000 Muslims and Jews. An estimated 10,000 Muslims took refuge on the roof of the Al-Aqsa Mosque, and they were killed, both men and women. Jews were rounded up and put to the sword. There were scarcely any survivors.

It's this massacre, of course, that has been remembered through history. By modern "just war" standards, even if the Crusades were justified as defensive wars, the savagery of the Crusaders certainly cannot be justified.

Jerusalem was captured two weeks before Pope Urban II's death, but the

news didn't reach Rome until his successor, Pope Paschal II, was enthroned. The new pope was ecstatic, as was most of Christendom.

Having conquered Jerusalem, the Crusaders had no idea what to do next. The city was filled with rotting corpses months after the conquest. Most of the Crusaders were anxious to return home, having been gone for several years. Soon Jerusalem went from a city with a population of 100,000 to only a few hundred.

Godfrey of Bouillon was chosen as the first leader. He took the title "Advocate of the Holy Sepulchre." He moved into the Al-Aqsa Mosque and converted the Dome of the Rock into a church called the "Temple of the Lord." Patriarch Daimbert moved into it. Benedictine monks moved into the Tomb of the Virgin Mary.

Godfrey died in 1100 and was buried in the Church of the Holy Sepulchre. His brother, Baldwin, succeeded him and was crowned "King of the Latins" on Nov. 11, 1100. He was the first king of the Latin Kingdom of Jerusalem.

Next week: *The end of the kingdom.* †

Cornucopia/Cynthia Dewes

Celebrating freedom on Independence Day

Independence is an extremely popular concept, especially in this country. The idea of freedom appeals to all of us, if only because we crave it as part of our human condition. We realize how important freedom is to a satisfying life, and also just how beholden we are to people, events, circumstances and, of course, to God.



Now, as we celebrate the birth of our national independence on the Fourth of July, we might look at what freedom truly is and what it is not. Because maybe we're celebrating the wrong things.

Many of us today seem to think that freedom is a kind of license to do whatever we darn well please. For instance, the prevailing culture often tells us that being free gives us the right to make tons of money we don't need and won't share with those who do, by dubious methods we wouldn't like to explain to Grandma.

It may encourage us to exert power over others in relationships, business or government in order to get what we want. It may even help us rationalize killing inconvenient babies in the womb.

And, if we're ever called on some kind of moral carpet for cutting corners or ignoring peoples' rights or feelings, we cry, "Well, it's a free country!" as if that justified our behavior.

There's a flip side of license, too. On the other end of the spectrum, we have the folks who feel free to whine and lay blame as their purpose in life. Nothing is their fault, they have "Victim" invisibly tattooed on their foreheads, and the world owes them a living.

Religious people often find themselves at odds with such attitudes. Like Dorothy Day and the Berrigan brothers and others less celebrated and less political, they are caught between the ideal of freedom which this country represents and the ways it is sometimes demonstrated.

Besides encouraging participants to make fools of themselves in public, "reality" TV shows demonstrate some aspects of the freedom dilemma. The latest was "The Hamptons," a series chronicling life in an upscale resort community.

On the one hand, we were shown upper-income people whose jobs included high-end stock brokering, money management and such vague occupations as "entrepreneur" or "consultant." They were exhausted from their

70-hour workweeks in the city, where they made money and networked with people exactly like themselves.

Now they were partying as "hard" as they worked all week, doing recreational drugs, engaging in casual sex, drinking too much and generally behaving badly. Still, their weekend exploits did not seem to give them significant pleasure.

On the other hand, there were the ordinary people who actually live and work in the Hamptons year-round. They grow the food, fix the cars and generally serve all the needs of the wealthy weekenders. They were matter-of-fact about their roles as enablers of the "haves," and yet appreciative of having jobs and living in a beautiful place.

Our country began as an experiment in human freedom. The idea was if we have the God-given right to be free politically, economically and spiritually, we are also free to live a righteous life. Indeed, a Christian life.

If only we remember that responsibility comes with freedom, everyone will be the better for it—everyone, everywhere. God bless America.

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

Faithful Lines/Shirley Vogler Meister

Treasuring the pleasure of leisure

Recently, I enjoyed an unexpected visit with my sister and her husband in our hometown of Belleville, Ill.



Through the years, I've done this hundreds of times during both glad and sad occasions. This visit, however, was one of pure rejuvenation, very much like a retreat.

Beverly and John live in a modest home on the edge of a woods in a quiet neighborhood especially conducive to rearing children. Now their grandchildren enjoy the natural surroundings and the love that permeates the place.

While watching the night settle in on the first evening, my sister and I sat in perfect weather on one of four swings (two on the front porch and two on the back deck). Suddenly, we stopped chatting because an owl hooted loudly from across the street. Another answered in a more

quiet tone not far from us. Soon we watched the first owl swoop across the sky to our area, probably for mating.

In a wee hour the next morning, I walked out on the deck to breathe in a fine emerging day. I felt as though I were in the middle of a Disney film. All of God's nature awakened. Birds and small critters frolicked with twittering and chirping, mellowing my mood even more. Previously, I've seen groundhogs and raccoons, too. Others have seen deer. One time I even heard the area's bobcat. (My sister captured its unique calls on tape, verifying authenticity at the St. Louis Zoo.)

For nearly four days, I enjoyed this environment; but there was more. At an end-of-school party for a grandson at his family's country home, I mingled with wonderful Christian families. I watched children swim and boat in a small lake, play yard games, roast hot dogs and make s'mores over a bonfire, do acrobatics on a trampoline—and just be children.

One little girl about 6 ran to where I

was chatting with her mother and announced in an excited voice, "I am SO happy." I was, too.

Next day, we attended another relative's cookout, also in the country. Again we experienced nature—this time with heat and mosquitoes, however. Enjoying the antics of children—and joining in their play—was another highlight.

During my nearly four-day stay, we bought rhubarb at a farmers' market downtown, getting sunburned while listening to folk and country music there longer than we realized. After lunch, we napped.

"What did you do while away?" someone asked after I returned home.

"I leisured with pleasure," I responded. I also realized how I need to enjoy the quiet beauty of my own home surroundings more. Leisure in our fast-paced lives is SO restorative, like a mini-retreat.

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

Faith and Family/Sean Gallagher

The duties of a Catholic parent

"You have asked to have your child baptized. In doing so you are accepting the



responsibility of training him in the practice of the faith. It will be your duty to bring him up to keep God's commandments as Christ taught us, by loving God and our neighbor. Do you clearly understand what you are undertaking?"

These are the words, heard at the beginning of the Rite of Baptism, that the priest or deacon addresses to parents who have brought their child to the Church for this sacrament. Although they are spoken as part of the overall ritual, these words should give pause for reflection to any parent who desires to have his or her child baptized. The words we read here are very serious indeed.

And they were addressed to my wife, Cindy, and myself when on June 8 (the day before our first wedding anniversary) we brought our son, Michael Joseph, to be baptized in the presence of God and the gathered Church. In preparing myself for the celebration of this sacrament, I asked myself questions such as, "Are Cindy and I truly able to fulfill this solemn duty, this sacred responsibility?" and "Are we even able to understand them, let alone fulfill them?"

Even in the face of such honest questions, motivated by a humble and healthy self-doubt, we still responded "We do" because of our knowledge and experience of the mercy of God. He knows that we will surely at times fail in our duties and responsibilities to our child. We who are unable through our own power to practice fully the faith according to God's commandments will inevitably fall short of the ideal held up to us by the celebrant in his words to us.

We responded "We do" because of our knowledge and experience of the grace of God. Yes, we recognize that we will not always be able to follow through in our duties. Through our sinfulness, we will fail our child at times. But where sin has prevailed, grace will prevail all the more. God will aid us with his grace in our brokenness as we strive to raise Michael to be a follower of his Son.

Simply caring for the physical and psychological needs of a child is a terrific challenge. But when the spiritual needs are added in, the challenge can be over-

'Through our sinfulness, we will fail our child at times. But where sin has prevailed, grace will prevail all the more.'

whelming. Standing before all of these needs can, again, make Cindy and I quite aware of our own shortcomings. However, this knowledge does not fill us with despair but with hope.

Therefore, we responded "We do" because we chose to trust in the words of Jesus that were proclaimed in the Gospel of that Mass: "I did not come to call the righteous but sinners" (Mt 9:13). The healing grace of this divine physician will bind the wounds of our sinfulness and raise us up to be loving and providing parents for all of Michael's needs: physical, psychological and spiritual.

When the holy water was poured over his tiny head, the floodgates of God's grace were opened. That grace will flow upon him every day of his life. But this holy event also saw grace being poured upon us, his parents. For God will surely aid us in our need as we strive to help Michael come to cooperate with the grace that has been given to him in this sacrament.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

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

The Sunday Readings

Sunday, June 30, 2002

- 2 Kings 4:8-11, 14-16a
- Romans 6:3-4, 8-11
- Matthew 10:37-42

The Second Book of Kings supplies this weekend with its first reading. As the name suggests, this book, and its companion, deal with the first kings of Israel. However, the kings are not the only figures to be mentioned. Prophets are important, such as Elisha, who is prominently cited in this reading.

The Old Testament repeatedly presents prophets as persons called by God to proclaim the divine law. In no case did a prophet, or at least one whom the people accepted, spontaneously grasp the role of prophet. Rather, God called each prophet. This was essential. Each prophet spoke for God, having been called by God.

Testing the prophet's personal validity in office was the depth of personal willingness in accepting the call. In some cases, accepting the role of prophet meant great personal risk to emotions and, at times, even to physical security. People often scorned the prophets, and people often bitterly resented the prophets' demands for holiness. At times, people turned on the prophets so violently that the prophets' lives were in danger.

People were expected to listen to the prophets. Finally, as in this reading, the prophets possessed power bestowed by God. Their faith in God, and this power, enabled them to see what others of lesser virtue could not see. Thus, in this reading, Elisha could foretell that the woman who was his hostess would bear a son within a year.

Still, God called the prophets. In turn, they were expected to preach the divine will, whatever the consequences.

St. Paul's Epistle to the Romans is the source of the second reading. One great gift of Paul's writings is his profound understanding of the bond existing between the true believer and Jesus. This reading conveys this understanding. If we believe in Christ, St. Paul tells us, we live in Christ. The life of Christ, of course, is the divine life, eternal and victorious over all.

For the Gospel reading, the liturgy this weekend offers us a selection from St. Matthew's Gospel.

Just as God called the prophets to serve the people, Jesus, the Son of God,

called the Apostles to serve the people of the New Covenant.

Just as authenticity for the prophets lay not only in the divine call itself but in the depth of their willingness to accept the call, so the authenticity of the call of the Twelve lay not only in the call from Jesus itself but in the willingness to accept the call.

Thus, in this reading, Jesus calls upon the Apostles to forsake everything on behalf of their vocation. His call is stern, almost irrational, at least in the minds of some. He says that anyone who puts father or mother, son or daughter, ahead of the vocation is unworthy of the call. It is harsh. Little matters more in human life than the bonds between parents and children. To set aside the responsibilities flowing from these relationships is a tall order.

In reading the Gospels, it always helps to remember that they were not written at the time of Jesus. They were written years later. When the Gospels were written, Christians often faced the disapproval, even rejection, of close friends and relatives. In places, they faced the opposition of the political establishment. Sadly, tradition says, parents denounced children, and vice versa, for the "crime" of Christianity. Choices were bleak and hard.

Yet, Jesus asked for such fidelity. He also identified with the Apostles. Whoever receives the Apostles, receives Jesus.

Reflection

The Liturgy of the Word this weekend summons us all to absolute and fully committed discipleship. We are not prophets in the classic sense, as was Elisha. We are not Apostles, as were the Twelve. Nevertheless, we have been called. Christianity has not come to us because we ourselves arranged it. It is God's gift, given in Jesus.

The test of our discipleship, and the key to its effectiveness, are in our total commitment to the Lord.

We can find few examples more expressive than that spoken by Jesus in this weekend's Gospel. If we cannot say that we put the Lord before everything, even dear parents and beloved children, then we are not worthy of the call.

Thankfully, most of us Christians rarely must make such stark choices. Much more often, we must choose between Jesus and our own instincts and wishes, between Jesus and the culture and prevailing "wisdom" around us. These choices come every day. We have one choice when they come. It is the Lord and the Gospel given to us for our very lives. †

Daily Readings

Monday, July 1
Blessed Junipero Serra, priest
Amos 2:6-10, 13-16
Psalm 50:16-23
Matthew 8:18-22

Tuesday, July 2
Amos 3:1-8; 4:11-12
Psalm 5:4-8
Matthew 8:23-27

Wednesday, July 3
Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Thursday, July 4
Elizabeth of Portugal
Amos 7:10-17
Psalm 19:8-11
Matthew 9:1-8

Friday, July 5
Anthony Mary Zaccaria, priest
Amos 8:4-6, 9-12
Psalm 119:2, 10, 20, 30, 40,
131
Matthew 9:9-13

Saturday, July 6
Maria Goretti, virgin and
martyr
Amos 9:11-15
Psalm 85:9, 11-14
Matthew 9:14-17

Sunday, July 7
Fourteenth Sunday in
Ordinary Time
Zechariah 9:9-10
Psalm 145:1-2, 8-11, 13-14
Romans 8:9, 11-13
Matthew 11:25-30

Question Corner/Fr. John Dietzen

Christ's presence endures in consecrated Eucharist

Q During the Liturgy of the Eucharist, the priest changes bread and wine into the body and blood of Christ.



Jesus said, "This is my body," not, "This is my body if you believe."

If a person does not believe this to be true and receives Communion, what happens? Is it still the body of Christ? If it is just bread and wine for a nonbeliever and the body of Christ for us, how can it be both? (Texas)

A It is the teaching of the Church that once the eucharistic presence of Christ begins during the consecration in the celebration of the Eucharist, that presence endures as long as the eucharistic species exist.

This is to say that as long as the appearances of bread and wine continue, as long as what is there still looks and tastes like bread or wine, Christ's eucharistic presence remains (*Catechism of the Catholic Church*, #1377).

Thus, when people receive Communion, they receive the true body and blood of Christ, whether they believe in that presence or not.

Whether or how they receive the grace of the sacrament of the Eucharist is another question.

Certainly we know, as St. Thomas Aquinas reminds us, that while God gives grace through the sacraments, he does not so bind himself to the sacraments that he cannot pass on that life of grace outside the usual sacramental ministry.

This thought is repeated often in Catholic circles.

Pope John Paul II, for example, writes that God's essential work of salvation always will remain the cross and resurrection of Christ. This is "the unending source of God's action in the sacraments, as well as in other ways that are known to him alone" (*Crossing the Threshold of Hope*, p. 134).

Thomas Aquinas, speaking specifically of ministers of the sacraments, writes that if nonbelievers minister (baptism for example) and intend to do what Christ and the Church desire to do in the sacrament, their lack of specific belief does not invalidate the sacrament (*Summa Theologiae*, III-64, 7-8).

Something similar can happen in those who are not Catholic, perhaps not even Christian, but who receive the Eucharist reverently, wishing to unite themselves spiritually to whatever God or Christ or the Church is doing here.

"How much" grace do they receive? Grace is an aspect of our individually unique love relationship with God, so it cannot be measured that way.

But that some devout persons of other faiths experience a powerful personal movement of God's saving love in our liturgy and sacraments cannot be denied. Every priest, and countless Catholic laymen and laywomen, have seen it happen.

The rules of the Catholic Church about sharing Communion with other faiths have been explained in this column often. I do not suggest, therefore, that people not of our faith could or should receive Communion in our liturgies anytime they wish.

The above comments simply attest that God is able to distribute the sacramental gifts of his life to anyone he wishes and that the Eucharist can be a rich channel of divine grace even for those who do not believe in the eucharistic presence as we do.

Q I seldom see a reference to a nuptial Mass any more. Does it still mean a regular Mass centered around a wedding? Do both parties have to be Catholic? Are there other restrictions? (Illinois)

A Nuptial Masses are generally referred to today as simply the Mass on the day of marriage.

The wedding ceremony takes place after the Scripture readings and the homily, but most of the variable parts of the Mass, such as the prayers, Bible passages, prayers of the faithful, and so on, center on the theme of marriage.

According to general Church regulations, wedding Masses may take place any time of the day or evening, but individual dioceses may have local rules limiting the time in some way.

In many parts of the country, for example, wedding Masses are not allowed on Sundays without special permission from the bishop.

(Questions may be sent to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail at jjdietzen@aol.com.) †

My Journey to God

Friend

Friend
genuine, real
to be true yet is rare
a hand, an ear,
whatever is needed
to give and take, to share
souls with like thoughts
laughing in unison
on the same note
connecting on a level
beyond and remote
a reflection of sorts
gift from God
friend



ONS photo by Frank Melina

(Lana Fierst is a member of St. Joseph Parish in Jasper, Ind., in the Evansville Diocese.)

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).

June 28

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

The Links Golf Club, **New Palestine**. Central Catholic School benefit, golf outing, 11:30 a.m., \$75 per person.

June 29

Marian College, Clowes Amphitheatre, 3200 Cold Spring Road, **Indianapolis**. All Alumni Weekend, chorale and solo/group event, 6 p.m., complimentary sandwich, picnic, 5:15 p.m. Information: 317-955-6210 or 317-955-6245.

June 29-30

St. Michael Parish, 354 High St., **Brookville**. June Fest 2002, Sat. 4-10 p.m., pork chop dinners 4-8 p.m., Sun. 10 a.m.-9 p.m., chicken dinners 10 a.m.-3 p.m., games. Information: 765-647-5462.

Monastery Immaculate Conception, 802 E. 10th St., **Ferdinand**. Summer social, Sat. 1-9 p.m., Sun. 10:30 a.m.-6 p.m. Information: 812-367-1411.

June 30

Marian College, Marian Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Marian College Alumni Chorale, 10 a.m., Mass. Information: 317-955-6210 or 317-955-6245.

July 2-6

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Sacred Days, Quiet Moments—A Providence Retreat," quiet reflection,

communal prayer and artistic expression, open to the public, Providence Sisters Paula Damiano, Jeremy Gallet, Pat Linehan, Sue Pietrus and Mary Alice Zander, presenters, \$350 per person. Information: 812-535-4531, ext. 140.

July 7

St. Maurice Parish, 1963 N. St. John St., **Greensburg** (St. Maurice exit off I-74, north four miles). Picnic, chicken and roast beef dinners, 10 a.m.-3 p.m., Mass 10 a.m., games, country store, German polka band. Information: 812-663-3757.

July 8

Hillcrest Golf and Country Club, 6098 Fall Creek Road, **Indianapolis**. Oldenburg Academy Pro/am golf classic, tee times, 7 a.m. and 1 p.m., \$225 per person. Information: 812-933-0737.

July 10

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. "Senior Moments," lunch and movie, Indiana Historical Society, meet 11:30 a.m. at church. Information: 317-635-2021.

July 11-13

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, 6-11 p.m., rides, food. Information: 317-353-9404.

July 12-13

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Funfest, 5-11 p.m., home-cooked dinners, children's activities. Information: 317-787-8246.

St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Funfest and parish festival,

Fri.-Sat. 4 p.m.-midnight, music, games, flea market. Information: 812-232-8421.

July 14

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre-Cana Conference, \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Daily

Our Lady of the Greenwood Parish, Chapel, 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.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 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, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group,

prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road 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. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

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 Parish, 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.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **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 Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **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.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **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 Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

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

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.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

—See ACTIVE LIST, page 13



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COURT

continued from page 1

"The practice, therefore, has become truly unusual," he wrote, "and it is fair to say that a national consensus has developed against it."

Mark Chopko, general counsel for the U.S. Conference of Catholic Bishops, called the court decision gratifying.

"In concluding that there is today a moral consensus against such executions, the court specifically cited the views of, among others, the USCCB and various other religious organizations who, in a joint amicus filing, had urged the court on constitutional grounds to halt such executions," Chopko said in a statement.

The USCCB and a dozen other religious groups submitted an *amicus curiae*, or friend-of-the-court, brief that urged the court to make it clear that executing people with diminished mental capacity "is the very embodiment of arbitrariness and disproportionality which this court [previously] rejected ... and is contrary to contemporary standards of decency."

Stevens cited the brief in a footnote, saying "widely diverse religious communities ... have filed an *amicus curiae* brief explaining that even though their views about the death penalty differ, they all

'share a conviction that the execution of persons with mental retardation cannot be morally justified.' "

Chopko told Catholic News Service that the ruling does not necessarily indicate the court has staked out a new path for itself. The opinion by Stevens dealt almost exclusively with just the question of whether mentally retarded people should be executed. He was joined in the majority by Justices Sandra Day O'Connor, Anthony Kennedy, David Souter, Ruth Bader Ginsburg and Stephen Breyer.

"I don't see it as making inroads toward doing away with the death penalty," Chopko said.

However, he said if the court majority is willing to give such weight to evolving standards of moral decency—"a willingness to look to a societal barometer"—that course of argument likely will be pursued in future cases challenging the death penalty, he said.

The National Coalition to Abolish the Death Penalty, the Death Penalty Information Center and the Justice Project, an organization focused on issues of fairness in the judicial system, all issued statements lauding the ruling.

"Today's Supreme Court decision is not a cure-all for a flawed system," said a statement from Justice Project director Wayne F. Smith. "Instead, it is yet

another signal that reform is needed."

Steven W. Hawkins, director of the National Coalition to Abolish the Death Penalty, said the next step for the court would be to apply the "evolving standard of decency" benchmark to the execution of youthful offenders.

"The similarity between execution of mentally retarded people and youthful offenders is that neither class of individuals can be held fully accountable for their actions," Hawkins said. He noted that 16 death penalty states do not allow executions for crimes committed by people under the age of 18.

"It is time for the Supreme Court to recognize that executing youthful offenders also violates the evolving standards of decency that mark the progress of a maturing society," his statement said.

In writing a vehement dissent, Justice Antonin Scalia also referred to the USCCB brief. Joined by Chief Justice William Rehnquist and Justice Clarence Thomas, Scalia argued that the majority relied on faulty information to provide evidence of a consensus in the American public.

He faulted the majority for citing the overwhelming support of state legislators for laws prohibiting the execution of mentally retarded people and its observation that even states that allow such executions do not often execute retarded people.

The views of religious and professional organizations cited by the majority win "the Prize for the Court's Most Feeble Effort to fabricate 'national consensus,'" Scalia wrote. In his own footnote, he countered Steven's reference to the USCCB brief by saying the citation was "positively counter-indicative."

Referring to the USCCB brief, he said, "the attitudes of that body regarding crime and punishment are so far from being representative, even of the views of Catholics, that they are currently the object of intense national [and entirely ecumenical] criticism."

Chopko said Scalia's footnote raises questions about what the justice meant.

Scalia, a Catholic, has several times in recent months publicly taken issue with current Church teaching on the death penalty.

Chopko said it was unclear whether Scalia's comment is a reflection of personal pique over the current scandal about sexual abuse by priests or a reflection of his disagreement with contemporary Church teaching that the death penalty is almost never justifiable.

"Either way, he owes us an explanation," Chopko said, because Scalia is widely known as a Catholic and his opinions about the Church are likely to be given considerable weight by some people. †

The Active List, continued from page 12

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass. †

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Eucharistic Congress

Catholics kneel in prayer during the Knights of Columbus' first Eucharistic Congress at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., on June 23. The Knights sponsored the congress as part of ongoing efforts to promote Christ's real presence in the Eucharist.



CNS photo by Andy Cummings, Catholic Standard

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.

BECK, B. Marguente Field, 92, Holy Name, Beech Grove, June 11. Mother of Arthur, Donald, Joseph and Robert Beck. Grandmother of 17. Great-grandmother of 12.

BRUNS, Lois A. (Wagner), 69, St. Teresa Benedicta of the Cross, Bright, June. 4. Mother of Debbie and Jim Bruns. Sister of Jean DeNuccio. Grandmother of three.

BURKHART, Rick, 48, St. Thomas Aquinas, Indianapolis, May 30. Husband of Monica Burkhardt. Father of Max Burkhardt. Son of Wilma (Lyons) Burkhardt. Brother of Mary Ann Buster and Carol Sabellico.

CRAIG, Jesse H., Jr., 72, St. Nicholas, Ripley County, June 10. Husband of Sylvia Craig. Father of Diane Hyatt, Joann Singer, Donald, Robert and William Craig. Brother of Pat Youmans and Larry Gunter. Grandfather of 14. Great-grandfather of eight.

CUMBERLAND, Rochelle Edwards, 64, formerly of St. Bridget, Indianapolis, June 17. Mother of Ricky and Theodore Cumberland Jr. Grandmother of one.

CUMMINS, Dennis Robert, 54, St. Margaret Mary, Terre Haute, June 15. Father of Darla Vanatti, Dennis Jr. and Wayne Cummins. Stepfather of Amy Keller, Michael and Thomas Ravellette. Son of Evelyn Cummins. Brother of Liona Mae Taft. Grandfather of four.

CUMMINS, Phyllis Katherine, 53, St. Margaret Mary, Terre Haute, June 15. Mother of Amy Keller, Michael and Thomas Ravelette. Step-mother of Darla Vanatti, Dennis Jr. and Wayne Cummins. Daughter of Alice Witkowski. Sister of Mary Alice Wyland. Grandmother of three.

DOERFLEIN, Mary B., 92, St. Michael, Brookville, June 12. Mother of Linda Stutzman.

DuLONG, James E., 76, St. Bartholomew, Columbus, June 12. Father of Debbie Kennedy, Connie Scott, Jill Skinner, Judy and Danny DuLong. Brother of Rose

Connell, Nancy Ingram, JoAnn Jones and Juanita Kelly. Grandfather of eight.

GENET, Cledith B., 71, St. Isidore, Bristow, June 9. Father of Debbie Brady, Hannah Miles, Robert Miles, Brian, Jeff, Mark, Michael and Stephen Genet. Brother of Mary Waninger and Albert Genet Jr. Grandfather of eight. Great-grandfather of four.

HARNEY, Cheryl L. (Otterbein), 45, Our Lady of Lourdes, Indianapolis, June 11. Wife of Steven Harney. Mother of Rebecca Harney. Daughter of Arlene Otterbein. Sister of Sharon Frazee and Charles Otterbein.

HARRIS, Martha "Betty," 68, St. Mary, North Vernon, June 12. Mother of Cynthia Waltermire, Frank Jr., Gregory, Kenneth, Lawrence and Richard Harris. Sister of Ruth Hamilton, Anna McCullough, Rosie Power, Katherine Scheider and Edward Dwenger. Grandmother of 19. Great-grandmother of nine.

HUBLER, Wilbert J., 81, St. Mary, New Albany, June 11. Husband of Dorothy (Hitler) Hubler. Father of Luanna Jones and Dale Hubler. Brother of Irene Board, Ethel Rowe and Emmett Hubler. Grandfather of four. Great-grandfather of four.

HUFFNER, Mary Ann (Blankenbuehler), 49, St. Teresa Benedicta of the Cross, Bright, June 10. Wife of Edward Huffner. Mother of Amy McAllister, Julie, A.J. and James Huffner. Sister of Ken, Rick and Ron Blankenbuehler. Grandmother of five.

MELLING, Rose P., 79, Sacred Heart, Jeffersonville, June 12. Wife of James P. Melling. Mother of James P. II and Lawrence Melling. Sister of Dee Julius. Grandmother of three.

NELIS, George R., Sr., 75, St. Roch, Indianapolis, June 17. Father of Cynthia Huff, Dorothy Vaughn, Andy, George Jr., Mark, Matthew, Mickey and Tim Nelis. Brother of Margie Blackwell, Donna Daniel, Mary Farrand, Mona, Harry and Richard Nelis. Grandfather of 19. Great-grandfather of 12.

NELSON, Ira B., 54, St. Mary, Greensburg, June 19. Husband of Cynthia (Schwering) Nelson. Father of Pamela Toepfert, Tammy, Kenneth, Kevin and William Nelson. Brother of Roberta Ray. Grandfather of five.

PRESSER, Mary Ellen (Gillespie), 87, Holy Name, Beech Grove, June 10. Mother of Carolyn Sue Meek. Sister of Catherine Mertz, Joan Shevlin Irene and Theresa Loughery. Grandmother of two. Great-grandmother of three.

ROCHFORD, Sandra L., 42, St. Malachy, Brownsburg, June 12. Wife of David A. Rochford. Step-mother of Brad and Doug Rochford. Daughter of Edna and Jerry Moody. Sister of Susan Wade.

SANDS, Mary Louise (Oeffinger), 81, Our Lady of Perpetual Help, New Albany, June 14. Sister of Richard Oeffinger.

SCHMIDT, Albert L., 40, Holy Spirit, Indianapolis, June 7. Son of Lina Schmidt. Brother of Edward Schmidt.

SCHOENTRUP, Joseph Lyman, 93, Nativity of Our Lord Jesus Christ, Indianapolis, June 9. Father of Rita Headdy, Bill and Joe Schoentrup. Brother of Beverly Eltzroth. Grandfather of 12. Great-grand-

father of 28. Great-great-grandfather of four.

SCHULTZ, Mary E., 78, St. Gabriel, Connersville, June 16. Mother of Joseph Schultz. Sister of Doris Allen and Fred Bunzendahl. Grandmother of one.

SOTAK, Victor J., 84, Sacred Heart of Jesus, Terre Haute, June 16. Husband of Maxine Sotak. Father of Jay Sotak. Brother of Emil Sotak. Grandfather of three.

SOWDERS, Ann T. (Uberta), 91, Holy Name, Beech Grove, May 30. Sister of Toni Hall, Lucille Norris, Marie Schumann, Gretty, James and Patrick Uberta.

SPAETH, Holli Michelle, 17, St. Mary, Rushville, June 16. Daughter of Karen (Sowder) and Mike Spaeth. Sister of Jaclyn, Lilli, Andrew, Joseph and Robert Spaeth. Granddaughter of Wanda and Bill Sowder and Betty and Bernard Spaeth.

STIER, William Andrew, 53, Our Lady of the Greenwood, Greenwood, April 22. Son of William and Ruth (Marbach) Stier. Brother of Susie Bell, Karen Findley, Christine Ramey and David Stier.

SULLIVAN, Easter Agnes, 93, St. Christopher, Indianapolis, June 12. Mother of Kathy Smith and Charles Woodruff Sr. Sister of Geneva Fall and Pansy Summitt.

TODD, George Patrick "Pat," 78, St. Mary, Rushville, June 7. Husband of Martha (Cox) Todd. Father of Ann Curtis, Cathy Coffman, Susan Fooksman, Margaret Mull, Rosemarie Osborne, Jane Starkey, David, James, John and William Todd. Brother of John Todd. Grandfather of 26. Great-grandfather of four.

VAN HOORDE, Gaston Rene, 75, St. Pius X, Indianapolis, May 15. Husband of Adelaide Van Hoorde. Father of Mary Banesiak, Linda Lindberg, Cynthia Reynolds, Cheryl Schmidt and Mark J.R. Van Hoorde. Brother of Reina de Curra and Maria del Valle Mewborne. Grandfather of 12. Great-grandfather of one.

WALLPE, Jerome W., 47, St. Maurice, Napoleon, June 15. Husband of Kathryn M. (Rueff) Wallpe. Father of Andrea, Kristine and Nathan Wallpe. Son of James and Rosemary Wallpe. Brother of Rita Meyer, Susie Schwegman, Connie Wuestefeld and Scott Wallpe.

WELLER, William C. Jr., 74, Holy Family, Richmond, June 9. Husband of Jenny Weller. Father of Jeffrey, Rhonda and Robert Weller. Grandfather of nine. Great-grandfather of two.

WEISENBACH, Patricia "Tish" Gayle Frieders, 47, St. Roch, Indianapolis, June 12. Wife of Mark Weisenbach. Mother of Erin, Jacob and Rachel Weisenbach. Daughter of Mildred Wolfe Friders. Sister of Peg Cavender, Karen Oldham, Barbara Pasierb, Gregory and Kenneth Frieders.

WELSH, Lorna Marie, 76, St. Anthony of Padua, Clarksville, June 8. Mother of Judith Boyce, Theresa Mayberry, Lorna New, Rita Pagan, Rose Marie Shipley, Anthony, Jude, Matthew, Thomas and Timothy Welsh. Grandmother of 20. Great-grandmother of two. †

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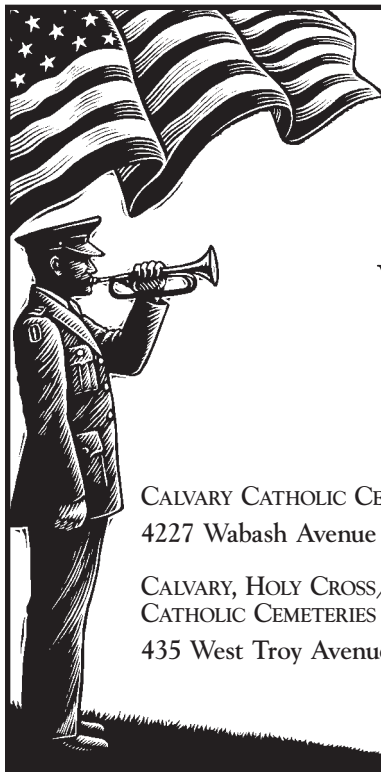
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PRIEST

continued from page 3

office and beaten for serving at Mass.

"This happened for 31 days and we were left with six boys in the end," Father Jelnick said.

Those who withstood the beatings and still served at Mass were finally told not to come back to the office anymore, and that they would see what would happen to them in the future.

From there, Father Jelnick, an "A" student, was failed in his classes, despite his exemplary work, because of his desire to serve Christ, he said.

"I loved to serve the altar," he said. "I love Jesus Christ."

Learning of the beatings, his parents knew they could do nothing to stop them by the school authorities. However, they told their son he did not have to serve at Mass.

"If you don't want to go, you don't have to go, they told me," said Father Jelnick. "But if you want to go, you can offer to Jesus Christ your suffering and Jesus Christ will take care of you. Or you can stay home with us and you can pray at home with us."

Father Jelnick decided to keep serving. "Jesus drew me in the most Blessed Sacrament," he said. "I strongly believe in

Jesus Christ."

As a child, he wanted to be a priest, but forgot about it during his teen-age years because of "too many pretty girls."

When he was 19, he again felt the call to the priesthood and entered the seminary at Estergom, Hungary. The communist government delayed his studies several times, and during one delay he fell in love with a girl and was going to be married.

However, Father Jelnick felt God was still calling him to the priesthood and he broke the engagement. He was finally ordained at age 29.

Calling his experiences a gift from God, Father Jelnick said nothing could take his faith in Christ away.

"I am grateful to God for all the sufferings I went through," he said. "If I had not gone through all these sufferings, maybe I would have ended up worse. Persecution gave me the opportunity to get closer to Jesus. I would always pray the rosary on my fingers to the Blessed Virgin [during torture] and pray to Jesus in the Blessed Sacrament. It all brought me closer to him. I gave all my sufferings to Jesus Christ for the benefit of his Church."

(The conference, from 8 a.m. to 7 p.m., is \$20. For lunch and dinner, the cost is an additional \$16. To register or for more information, call the Marian Center at 317-924-3982) †

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