Vatican clears norms for U.S. Catholic universities

WASHINGTON (CNS)—The National Conference of Catholic Bishops announced June 7 that the Vatican has approved the U.S. bishops’ particular norms for Catholic colleges and universities.

They will take effect May 3, 2001, one year from the date of the Vatican decree of “recognition” or approval. Bishop Joseph A. Fiorenza of Galveston-Houston, NCCB president, said the purpose of the U.S. norms “is, above all, to strengthen our Catholic colleges and universities, especially by helping them to maintain their Catholic identity.”

The bishops approved the norms at their general meeting last November in a document titled Ex Corde Ecclesiae: An Application to the United States.

The Latin part of that title, which means “from the heart of the Church,” comes from the name of Pope John Paul II’s 1990 apostolic constitution on Catholic higher education.

The papal document set out a vision of the general mission and role of Catholic, institutes of higher learning and established general norms applicable to such institutions worldwide. It called on bishops’ conferences to develop more specific applications of the papal text to the situation of Catholic colleges and universities in their own countries.

In a statement sent to bishops June 1 and released June 7, Bishop Fiorenza said the yearlong period before the U.S. application takes effect will be used to resolve questions and deal with “practical matters of implementation.”

During that time, he said, “the issues behind many of these inquiries will be addressed in dialogue with college and university presidents, theologians and canonists.”

The application discusses the theological and pastoral principles of the role of Catholic institutions of higher learning in the life of the Church and community.

Law professor discusses mission of Catholic universities

By Doug Finn

The hottest debate in Catholic higher education over the past decade has been one of defining what gives a Catholic college or university its Catholic identity and how much authority the Church should have over schools that call themselves Catholic.

As part of the Hesburgh Lecture Series sponsored by the Notre Dame Club of Indianapolis, David T. Link, dean emeritus and professor of law at the University of Notre Dame Law School, took on the controversial topic in a lecture titled “The Idea of a Catholic University” on June 6 at Indiana University Purdue University Indianapolis.

The lecture coincided with Vatican approval of the American bishops’ implementation norms for Ex Corde Ecclesiae, Pope John Paul II’s 1990 Apostolic Constitution on Catholic Universities, which seeks to define and explicate the mission and purpose of Catholic colleges and universities.

Link began by examining Cardinal John Newman’s own definition of a university, as described in Newman’s Idea of a University, Central to Newman’s concept of a university is the integration of knowledge, wherein all specialized fields of research interact with and affect each other.

Link depicted Newman’s theory as “a cyclonic of knowledge,” in which there is a constant flow of knowledge that is contained on the outside edge by philosophy. At the vortex of the cyclone, however, is theology, which serves as the final filter for all aspects of learning. The belief in a living God thus governs all facets of life in a Catholic university.

Next, Link explored the definition and mission of a Catholic university as derived from the norms. The norms for Catholic higher education “is a constant flow of knowledge that is contained on the outside edge by philosophy. At the vortex of the cyclone, however, is theology, which serves as the final filter for all aspects of learning. The belief in a living God thus governs all facets of life in a Catholic university.”

For more stories about health care with a Catholic perspective, see The Criterion’s Family Health Supplement on page 11.
Catholic Archdiocese of Indianapolis

Celebrating the Jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

Young Adult Masses (Ages 18-35)

Aug. 15 Our Lady of Perpetual Help Church, New Albany, 7 p.m.

Jubilee Masses for senior citizens

Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.
Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

Aug. 13 St. Ann Church, Terre Haute, 2 p.m.
Oct. 22 St. Charles Borromeo Church, Bloomington, 3 p.m.
Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Archdiocesan indulgence churches

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

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

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

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of Great Expectations and Second Waltz. This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul’s journey from death through the judgment, purgatory and finally to God. The concert is said to be one of the greatest choral masterworks in classical music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis. Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 to receive the discount.†

Make a weekend of it!

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

Solemn Mass to honor founder of Opus Dei

A solemn Mass will be celebrated in honor of Blessed Josemaría Escrivá, the founder of Opus Dei, on June 26 at St. Anthony Church in Indianapolis. The 7:30 p.m. liturgy will mark the 25th anniversary of his death.

Celebrities will be Father Jerry Jung of Opus Dei, Mgr. John Ryan, pastor of St. Anthony Parish, and Father Gregory Bramlage, administrator of St. Maurice Parish in St. Maurice, St. John Parish in Noblesville and St. Anne Parish in Chicago. Confessions will be heard before the Mass, beginning at 6:45 p.m. and continuing until 7:15 p.m. at St. Anthony Church, which is located at 379 N. Warman Ave. in Indianapolis. A reception in the parish hall will follow the Mass.

Mgr. Escrivá was beatified by Pope John Paul II in 1992. Opus Dei is a personal prelature of the Church, as foreseen by Blessed Josemaría Escrivá, that consists of priests and lay people who are striving to sanctify themselves and others through their ordinary work.

Mgr. Escrivá said he responded to divine inspiration when he founded Opus Dei on Oct. 2, 1928, in Madrid, Spain. Opus Dei, which is Latin for “work of God,” has been described as a new way for the faithful to sanctify themselves in the midst of the world through the practice of their daily work and in the fulfillment of their personal, family and social duties.

The Holy Sacrifice of the Mass was the root and center of Mgr. Escrivá’s interior life. His profound awareness of being a son of God, expressed in a constant presence of the Holy Trinity, moved him to seek complete identification with Christ in everything.

Mgr. Escrivá also was devoted to Mary, Joseph and the holy guardian angels, and he worked to spread peace and joy. He died on June 26, 1975. His cause of canonization was opened in 1988.

Effective July 6, 2000


Rev. Stanley Pondo to associate pastor of the Richmond tri-parish communities of Holy Family, St. Andrew and St. Mary, from associate pastor of St. Malachi Parish, Brownsburg.

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Horace Mann Public School 13, located within the district, was listed separately on the National Register in June 1986. The district contains three important structures built between 1872 and 1925. These include Holy Rosary Church, Trinity Danish Evangelical Lutheran Church and Horace Mann Public School 13.

Holy Rosary Church, located at the north side of Stevens Street and East Street, was built between 1911 and 1925. The parish was established in 1909 and was the first of four Italian national parishes organized in Indiana that is still in operation. Msgr. Joseph F. Schae德尔, vicar general of the archdiocese, is the administrator of the parish. Two hundred and four households are registered at the parish.

Trinity Danish Evangelical Lutheran Church, located on the southeast corner of McCarty and Noble streets, is a one-and-a-half story brick Gothic Revival structure with stone details. It was built in 1872 by congregants, most of whom were construction workers. In 1888 Trinity members originally attended nearby St. Paul German Evangelical Lutheran Church (Missouri Synod), but formed what was believed to have been the first all-Danish congregation in the United States.

Currently, Holy Rosary Parish is the only one of the four Italian national parishes organized in Indiana that is still in operation. Msgr. Joseph F. Schae德尔, vicar general of the archdiocese, is the administrator of the parish. Two hundred and four households are registered at the parish.

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Concern about the death penalty is building in this country. Earlier this week, the Columbia University Law School released a study showing that, between 1973 and 1995, 68 percent of all trials in this country resulting in the death penalty had such serious errors in them that new trials were ordered. And in 82 percent of the cases where new trials were retried, the defendant received a lesser sentence. In 7 percent of these cases, the defendant—previously sentenced to death—was acquitted. Recent news reports tell us that even advocates of the death penalty are joining death penalty foes in calling for a moratorium on capital punishment.

Death penalty supporters and others are becoming increasingly alarmed at reports of wrongful convictions resulting in death row inmates being released after years in prison and in the courts. Often, these cases have been overturned when modern testing methods involving DNA prove that the convicted murderers were not involved in the crime. (According to the Death Penalty Information Center, DNA tests have exonerated eight of the 87 prisoners whose death sentences have been revoked since 1973.)

On June 1, Illinois Gov. George W. Bush ordered his first-ever stay of execution just minutes before a convicted child-killer was scheduled to die. The prisoner, Ricky Nolen McGinn, wanted further DNA tests that may have a bearing on the case. Bush, under whose administration 131 executions have been carried out since 1975, said that he was not()['

Last month, Sen. Gordon Smith (R-Ore.), a supporter of capital punishment, co-sponsored a bill to increase the monies available to public defenders in capital cases and to require both the defense and the government to make DNA testing available to convicts. Also in May, death penalty supporters Timothy Lynch of the Capital Institute, a conservative think-tank, joined former New York governor and death penalty opponent Mario Cuomo in establishing a committee to study wrongful capital convictions.

Lynch and others say that their concern about the death penalty isn’t about its morality or its constitutional validity, but about fair and just procedures when the death penalty is employed. Last week, according to the Associated Press, a group of physicians asked the American Medical Association to endorse a national moratorium on executions until controversial questions, including the availability of DNA evidence, are resolved.

We are pleased to see rational discussion and cooperation replacing the polarized political rhetoric surrounding this issue. However, for Catholics, the question of the death penalty remains primarily a moral question. The Church plainly teaches that the only reason society might execute a person for a capital offense is because it has no other way to protect itself from that person. Pope John Paul II held and the Catechism of the Catholic Church teaches that today the cases where it would be necessary to execute an offender “are very rare, if not practically non-existent” (#2267).

Permitting a person—even the worst kind of murderer—to live allows time for the offender to redeem him- or herself and for the state to redeem itself if a wrongful conviction has been made. As Catholics, we stand for life. We are pro-life to our core. We cannot pick and choose the life issues we will or won’t support. We are called by God to bring life into us and who formed all of us in his image and likeness, to choose life—always and in every instance. —William R. Burns

Benedictine Father Gregory Gaugha taught me most of what I know about English composition and literature, though at the time I was not a particularly willing student. I remind young people that in college I never dreamed that some day I would enjoy writing! He also appointed me to leadership roles in the production of the play at Saint Meinrad and insisted that I try my ideas. After he became a chaplain in the U.S. Navy, he introduced me to the chief of chaplains, John J. O’Connor, later cardinal archbishop of New York.

Much has been written about the late cardinal in recent weeks. I won’t add to the accounts, but I am grateful that he mentored me at several critical points in my life in the Church.

He knew that being a seminary rector in the post-constitutial ’70s and ’80s was not an easy challenge and went out of his way to offer personal encouragement. He once invited me to New York to sit down and talk about the specific identity of the ordained priesthood, a topic close to his heart and mine.

The day my appointment as bishop of Memphis was announced in January 1987, I was giving a retreat to a group of priests in the Diocese of Brownsville in Texas. That night I had been invited to dinner by a family across the border in Mexico. How he knew about that I do not know, but much to my surprise the cardinal telephoned me in Mexico with encouragement and support and invited me to his residence to be fit for my bishop’s robes. He honored the Diocese of Memphis by attending my episcopal ordination. In ensuing years at gatherings of bishops, he went out of his way to ask how things were going. His favorite question was “Are you being good?” And, believe me, there was no flinching on the response.

Soon after I received the call from the papal nuncio that the Holy Father had appointed me archbishop of Indianapolis, I received a follow-up call from the cardinal. Later, as he was on his way to LaGuardia Airport to attend my installation here, an emergency in New York caused him to turn back. He phoned regrets and his prayerful wishes for my success. These were my mentors. You have ours. As we offer thanks for our fathers and grandfathers and life’s mentors, let’s pray for the wisdom to lend their hearts and minds.

Benedictine Archabbot Gabriel Verkamp, in a letter to a simple faith, showed me the crucial role of common sense and forthright honesty in spiritual leadership. He did so, not so much by what he said, but by how he lived. I am grateful for his example. When he appointed me seminary rector, I expressed my concern about my youth and lack of experience. His response: “A man either has common sense or he doesn’t.” And that was that.
Buscando la Cara del Señor

según mi recuerdo, esta columna es la 400 desde que empecé escribiendo para The Criterion en septiembre de 1992. Después de 32,000 palabras, los directores me dicen en broma que soy su “stringer” más fiel (un término en inglés para un correspondiente pagado por líneas). Los lectores regulares saben que me gusta escribir.

Con miras al Día de los Padres, recuerdo haber hablado en algunas semanas acerca de la influencia de mi papá y abuelito Buechlein sobre mí. (Abuelito Blessinger murió unos años antes de mi nacimiento.) Dejado a ellos, mi mente vuelve a algunos hombres que fueron mis mentores espirituales y profesionales en mi vida. Al fallecer el Cardenal John O’Connor el día 3 de mayo y el Padre Benedictino Hilary Ottemeyer el día 17 de mayo, casi todos mis mentores se han ido a la morada. No voy a inspirar a los nombrar de los que están con vida para no incomodarlos.

Al pensar en los mentores fallecidos, viene a mi mente el Padre Benedictino Herman Romoser, rector del seminario menor cuando empecé mi formación sacerdotal. Me dio oportunidades de probar mi habilidad en liderazgo para el bienestar colectivo. Él me espiaba en el día a día. Mi padre de casa, el Monseñor Othmar Schroeder, me animó a buscar las oportunidades ofrecidas por el programa de ministerio en Saint Meinrad e insistió en que yo entrara a estudiar en la Marina de los EE.UU., me presentó al sello de los capellanes, John J. O’Connor, posteriormente el arzobispo cardenal de Nueva York.

Se ha escrito mucho sobre el finado cardenal recientemente. No voy a añadir más elogios, pero estoy agradecido de que fue mi mentor en varios puntos críticos de mi vida en la Iglesia. Él sabía que era un desafío difícil ser sacerdote en los años 70 y 80, y tomó en cuenta la identidad específica del sacerdocio ordenado, un tema que se asocia con mis sentimientos más íntimos.

Se anuncia mi nombramiento como arzobispo de Memphis el enero de 1987 mientras yo daba un retiro a los sacerdotes de la Diócesis de Brownsville en Texas. Aquella noche una familia me invitó a través de la frontera allá en México. No sé cómo me localizaron, pero al día siguiente el cardenal me llamó de México con ánimo y apoyo y me invitó a su residencia para tomarme medidas para el retiro. Dios en honor a la Diócesis de Memphis asistiendo a mis ordenaciones episcopal. En los años consiguientes en las reuniones de los obispos, tomó la molestia de preguntarme como estaba todo. Su pregunta favorita era, “¿Estás porténdote bien?” Le aseguro a Ud. que no se podía dudar en la respuesta. Poco después, recibí la llamada del nuevo apóstolico que la Santa Sede me había nombrado Arzobispo de Indianapolis. Recibí una llamada de seguimiento del Cardenal. Luego, en el camino al Aeropuerto LaGuardia para asistir a mi instalación acá, una emergencia en Nueva York le obligó a regresar. Le llamé pidiendo disculpas y fue delicioso ver sus buenos deseos de oporto desde su carro.

Aquí fue mi primer mentor. Usted tiene los tuyos. Cuando damos gracias por nuestros padres e abuelos y a los mentores de la vida, oremos por la salud y la felicidad de compartir lo que hemos recibido a los demás. +

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio.

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Check It Out . . .

New Albany Deanery Catholic Charities is sponsoring a “Divorce and Beyond” workshop on six consecutive Wednesdays from 7-9 p.m. beginning on June 21. Sessions will be held at the St. Augustine Parish Hall, 316 E. Maple St., in Jeffersonville. The workshop is free. Registration is requested by June 20. For more information, call New Albany Deanery Catholic Charities at 812-948-0438.

Attention former Cathedral parishioners and school alumni! In preparation for the celebration in 2005 of the 100th anniversary of the laying of the cornerstone of the cathedral, SS. Peter and Paul Cathedral Parish is updating its records and is looking for former parishioners and alumni of its grade school. Send your name, current address, telephone number and e-mail address (if applicable) to St. Peter and Paul Cathedral Parish, 1347 N. Meridian St., Indianapolis, IN 46202.

The Foxhoven Family Singers from Steubenville, Ohio, will perform a concert on July 2 at 2 p.m. at Little Flower Church. The rosary will be prayed at 1:30 p.m. prior to the concert. For more information, call 317-357-8352.

A Marian Day Field Mass at St. Mary’s Revival School will be held on June 25 at 2:30 p.m. For more information, call Father Elmer J. Biernwinkel at 812-689-3551.

St. Luke Parish in Indianapolis will host a Corpus Christi Celebration at 2 p.m. on June 25. Father Daniel J. Mahan will preside. Msgr. Francis R. Tuohy will offer the homily. The celebration will feature a homily on the Feast of Corpus Christi and eucharistic devotion, followed by a traditional outdoor procession. For more information, call 317-259-4373.

“What does the Life of Jesus Have to Say to Women Today?” is the topic of a three-day retreat on June 23-25 at Saint Meinrad Archabbey in St. Meinrad. Father John Buckel, an archdiocesan priest and associate professor of Scripture at Saint Meinrad School of Theology is the presenter. The cost of the retreat is $150 per person or $250 per couple. For more information, call 812-357-6585 or 800-581-6905.

Father John Catoir, director emeritus of The Christophers, will lead “Living the Gospel Message of Joy, Peace and Love,” a vacation retreat for seniors, on Aug. 11-13 at Fatima Retreat House, 5383 E. 56th St., in Indianapolis. The fee for the weekend is $125 for individuals and $225 for married couples. The deadline to register is July 21. For more information, call 317-545-7681.

The New Albany Deanery will sponsor a Corpus Christi Procession on June 25 at 3 p.m. at Mount St. Francis in southern Indiana. For more information, call Father John Beitsen at 812-923-5785.

VIPS . . .

Benedictine Father Prosper Lindauer, a monk and priest of Saint Meinrad Archabbey in Saint Meinrad, will be honored at an open house on June 25 in recognition of his 50-year jubilee of priesthood. Family and friends are welcome to attend the open house from 2-4 p.m. at the CK of A Hall in St. Henry.

Jeanine Vesper, principal of Immaculate Heart of Mary School in Indianapolis for seven years, was acclaimed by the parish for 40 years of educational leadership in the archdiocese as a teacher and principal. She was honored at the 9:30 a.m. Mass at Immaculate Heart Church on June 4, with a reception afterward. The leader of the educational secretariat, Annette “Mickey” Lenz, expressed the appreciation of the archdiocese. In 1995, Vesper was elected to the National Catholic Education Association’s Elementary School Principals’ Academy. Before coming to Immaculate Heart, Vesper was principal at St. Monica School in Indianapolis for 13 years and a teacher for 11 years. She spent eight years as a teacher at St. Joan of Arc School in Indianapolis. She has served as president of the Archdiocesan Principals’ Association.

Ben and Marilyn Price of New Albany marked their 50th anniversary on June 14. They will celebrate with a Mass on June 17 at St. Mary Church in New Albany. A reception will follow at American Legion Post 28. The couple has four children: Margaret Ann Roudenbush, Karen Hunt, James and Stephen Price. The Prices also have eight grandchildren and one great-grandchild.

Raymond and Eloise Schnorr of Indianapolis marked their 60th anniversary on May 25. They celebrated with a family dinner at Hollywood Hill in Indianapolis. The couple has five children: Janet Tisick, Mary Ann Evans, Ray, William and Matthew Schnorr. They also have twelve grandchildren and two great-grandchildren. The Schnorrs are members of Immaculate Heart of Mary Parish in Indianapolis.

Sandi Kirchner, a third-grade teacher at St. Mary School in North Vernon, recently received the Wal-Mart Teacher of the Year Award.

Linda and Mary Helen Heimann of Indianapolis marked their 60th anniversary on Feb. 11. They will celebrate with a Mass and reception on June 18. The couple has two children: Barbara Clisham and Larry Heimann. They also have three grandchildren. The Heimanns are members of Holy Spirit Parish in Indianapolis.

Joe and Madeleine Kuenven of Greensburg marked their 50th anniversary on June 7. They celebrated with a Mass on June 4 at St. Mary Church in Greensburg. The couple has five children: Shirley Beetz and Daniel Kuenven. They also have five grandchildren.

Roncalli High School junior Julie Knoll of Indianapolis was selected from a national and international field of candidates for this summer’s Notre Dame Global Issues Seminar.
Life challenges create stress for busy families

By Sheila Garcia

Dealing with difficult issues, either by resolving them or learning to live with them, is a normal part of family life. In fact, family life never has been easy. Scripture gives ample witness to its difficulties, from David’s and Bathsheba’s infidelity to a constant stream of errant children, sibling jealousies and scheming relatives.

Today’s families face similar issues, plus others unique to our day. Sometimes, however, an issue can be especially troublesome or persistent. A family may feel caught in a maze, unable to find a way out.

At such times, a pastoral counselor can guide family members to healing and wholeness by providing psychologically sound therapy that includes the religious and spiritual dimension.

Several years ago, a married couple I knew experienced serious difficulties. The husband had left a secure job and was drifting through a series of low-paying, unsatisfying positions. As his self-esteem plummeted, the bills mounted along with their marital tensions.

Seeing their desperate situation and understanding that religion was important to the couple, a friend suggested that they visit a pastoral counselor.

The counselor understood the spiritual values as well as their desire to save their marriage if at all possible. She was able to provide the information and guidance they needed to begin the healing process.

Families seek pastoral counseling for many reasons. Major reasons include divorce and related issues such as single-parenting, unemployment, addictions and terminal illness. Some issues, such as grief and loss, are age-old, but others have emerged more recently.

The world of work has created both opportunities and problems for today’s families.

My father spent almost all his career with one company. When he retired after more than 30 years of service, he received a modest but secure pension.

In contrast, today’s workers can expect not only numerous job changes but entire career changes as well. Many employees must learn new skills, and some even return to school to earn specialized degrees.

In a rapidly changing economy, jobs can be unstable. Some employees have been victims of downsizing, losing incomes along with health insurance and other benefits.

Again, family members often work long hours, cutting into time at home. They operate on such tight schedules that a single unexpected event can cause chaos.

A teacher at a daycare center notes that many parents routinely rush in five minutes before closing time to pick up their children.

Parents speak of their exhaustion and frustration from trying to meet both job and family responsibilities.

Increasingly, families are concerned about retirement.

The pension that my father received is not as secure as companies once offered. In order to save their marriage, my parents sold their home to live in.

Almost half of single young adults in their 20s live with their parents.

This can be a difficult phase in life, as the young adult struggles to complete an education, find employment and establish meaningful relationships.

Parents have their own challenges as they learn to relate to their children as adults with the right to make their own decisions.

Not surprisingly, technology has had a major impact on the family.

One pastoral counselor notes a “generation gap from the high-tech world,” as younger people seem to speak an entirely different language. Older people can feel left out.

Sharing faith strengthens families

By David Gibson

Pastoral counselors, formally speaking, are trained psychologists with a background in Catholic spirituality and theology.

They offer faith-based counseling and therapy—as well as hope—to people in troubled marriages or to other troubled individuals. Often they work in conjunction with a parish or cluster of parishes.

“We feel there were a lot of men and women here who were in need of healing, people who were broken,” said Faith

Stephen Lintzenich, pastor of St. Mary Parish in Evansville, Ind., so having a pastoral counselor on the staff was felt to be a needed dimension of our ministry.

“When people come to me for pastoral counseling,” and it is obvious that they need counseling on a regular basis, I’ll refer them to a pastoral counselor.”

Father Lintzenich said: “I also have a degree in counseling, which I enjoy doing very much, but don’t always have the time.”

(CNS photo)

Pastoral counselors can help members of troubled families see a new perspective, learn new communication skills, deal with old hurts and recognize and accept both limitations and strengths, and seek God’s healing by acknowledging their brokenness and pain.

For several years, Marie’s mother lived with Marie and her husband. As her mother’s health deteriorated, Marie—who is in her mid-60s—could no longer provide the constant care that her mother needs. With great reluctance, Marie moved her mother into a nursing home.

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Marie also decided to cut back on her paying, unsatisfying positions. As his self-esteem plummeted, the bills mounted along with their marital tensions.

She was experiencing serious difficulties. The husband had left a secure job and was drifting through a series of low-paying, unsatisfying positions. As his self-esteem plummeted, the bills mounted along with their marital tensions.

Seeing their desperate situation and understanding that religion was important to the couple, a friend suggested that they visit a pastoral counselor.

The counselor understood the spiritual values as well as their desire to save their marriage if at all possible. She was able to provide the information and guidance they needed to begin the healing process.

Families seek pastoral counseling for many reasons. Major reasons include divorce and related issues such as single-parenting, unemployment, addictions and terminal illness. Some issues, such as grief and loss, are age-old, but others have emerged more recently.

The world of work has created both opportunities and problems for today’s families.

My father spent almost all his career with one company. When he retired after more than 30 years of service, he received a modest but secure pension.

In contrast, today’s workers can expect not only numerous job changes but entire career changes as well. Many employees must learn new skills, and some even return to school to earn specialized degrees.

In a rapidly changing economy, jobs can be unstable. Some employees have been victims of downsizing, losing incomes along with health insurance and other benefits.

Again, family members often work long hours, cutting into time at home. They operate on such tight schedules that a single unexpected event can cause chaos.

A teacher at a daycare center notes that many parents routinely rush in five minutes before closing time to pick up their children.

Parents speak of their exhaustion and frustration from trying to meet both job and family responsibilities.

Increasingly, families are concerned about retirement.

The pension that my father received is not as secure as companies once offered. In order to save their marriage, my parents sold their home to live in.

Almost half of single young adults in their 20s live with their parents.

This can be a difficult phase in life, as the young adult struggles to complete an education, find employment and establish meaningful relationships.

Parents have their own challenges as they learn to relate to their children as adults with the right to make their own decisions.

Not surprisingly, technology has had a major impact on the family.

One pastoral counselor notes a “generation gap from the high-tech world,” as younger people seem to speak an entirely different language. Older people can feel left out. A 77-year-old woman complains that she cannot even understand the TV commercials that promote e-commerce.

Computer technology can bring family members together as well as drive them apart.

When my friend Sue’s grandson was born, family and friends received photographs sent by e-mail within hours after his birth.

Unfortunately, some people become Internet addicted, abandoning normal family interaction in order to spend long hours in front of a computer screen.

Ready access to Internet pornography sites and chat rooms that encourage online romances can devastate families.

These are just some of the issues that pastoral counseling addresses with troubled families. Pastoral counselors can help family members see a new perspective, learn new communication skills, deal with old hurts and recognize and accept both limitations and strengths. They can help families to seek God’s healing by acknowledging their brokenness and pain.

While pastoral counselors cannot eliminate the difficulties of family life, they can help families deal with them in constructive and life-giving ways.

(CNS photo)

This Sunday, the Church observes the Solemnity of the Most Holy Trinity, a feast that should be celebrated with more enthusiasm than it seems to be. That's because the doctrine of the Catholic Church says: the Most Holy Trinity is the central mystery of our faith and salvation. Life. It is the mystery of God in himself. It is the mystery of the Son of God and the Redeemer of the world, who, through the grace of the Lord Jesus Christ and the love of the Father and the Holy Spirit, was conceived by the Blessed Virgin Mary of the lineage of David and the House of Judah. He is the one predicted by the Prophet Isaiah and the Prophet Micah and who was to come to save the Lord's people from their enemies.

The doctrine of the Trinity is what makes Christianity unique among world religions. Only Christians believe that there is only one God, only one divine substance, and that God is also three persons, each of whom is distinct, equal, eternal and possessive of one and the same divine substance. Christians accept Jesus' revelation of God quickly. As he commanded, they baptize in the name of the Son and of the Holy Spirit (Mt 28:19). Paul ended his Second Letter to the Corinthians in the way that the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you. But think how difficult it must have been for the Jews, who couldn't help but think that it was the end of the church that they had found in Palestine and that struggled so hard against us. We wondered just what Mary understood when the angel Gabriel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called the Son of God." (Lk 1:35). This is the first revelation of the Trinity in the Bible, all in one verse. We understand it, but what did Mary, a good Jewish girl, think?

Good monotheists as the Jews were, they reasoned Jesus' claims that he was equal to God: "I and the Father are one." (Jn 10:30) and "Before Abraham was, I am." (Jn 8:58). In John, the Father of the Jews understood that he was claiming to be God and they wanted to kill him because "he is not of this world" (Jn 8:20). But also called God His father, making himself equal with God." (Jn 5:18). Although Christians accepted the doctrine of the Trinity, trying to understand it resulted in created problems that resulted in divisive heresies. Trying to clear up those heresies resulted in the Nicene Creed that we recite each Sunday during Mass (although heretical criticisms were still being formulated). Even today many Catholics seem confused by the doctrine, ethnically and even distinct that they are three Gods or by treating the three persons as though they were God in identically the same way.

In preparation for Sunday Trinity, perhaps you could read the 36 paragraphs in the Catechism of the Catholic Church about the Trinity. (#232-#262).
Today the Church celebrates the great feast of the Holy Trinity. The Book of Deuteronomy furnishes the first biblical reading. Deuteronomy 3:24-34, 39-40

Throughout the Old Testament, through the prophets and in other writings, the Jewish people were greatly blessed in that God revealed the most personal of information about the divine reality. God is one. It is more than a mere theological theorem. In unity, in singularity, God is perfect, unequalled and eternal.

In this passage from Matthew’s Gospel, Jesus reveals even more of the divine being: Perfectly and equally, one God. God is also three separate, equal persons. The fact of their being is not static. It derives from life and from action that gives life. The bond is love and recognition among the three, all sharing the one divine nature. The message did not in any sense conflict with earlier revelation, but rather it greatly expanded and deepened what had already been revealed.

In these verses, Jesus not only relayed a fact of the existence and nature of God, but the Lord associated the apostles in a most sublime sense in the very essential act of God, giving life and of drawing all who are alive into the love that binds the Trinity—Father, Son and Holy Spirit.

Reflection

Today, in this great feast, the Church draws its members to an awareness of the central belief of Christianity, the belief that God exists. The ancient Hebrews faced many circumstances and heard many voices that drew them away from God. It is no different in our own time. We meet all around us in our culture, in ourselves, the arguments subtle or outspoken that insist that we ourselves are supreme, that we can live successfully, led only by our wishes and urgings.

In these readings, the Church not only proclaims the reality of God, but it presents to us the person of God. God is the creator. Creation is at peace and is fruitful when it resembles God, the Creator.

The Ten Commandments reflect the perfection, union and love of God. All things should correspond to this image of God.

God is the Trinity, one eternal and perfect divine nature in three divine persons. God is life. God is love. Human life is good and fulfilling only to the extent that it reflects God.

Those who love the Lord, who turn to God through this love for Jesus, possess more than an access to God. But it presents to us the person of God. God is the creator. Creation is at peace and is fruitful when it resembles God, the Creator.

My Journey to God

I said to my God, “Dear God, I know I’m only human; but why are we asked to suffer agony, fear and ruin? Forgive me for being so bold.”

And then came this reply, “Sufficient to know that yours is not to reason why. Deuteronomy 3:16-17

He replied, “I love you dearly. That’s all you need to know.”

By M. Claudette Malloy

(M. Claudette Malloy is a member of St. Jude Parish in Indianapolis.)
society,” he added.

Developed from data submitted by more than a third of CHA-member acute care facilities, the snapshot showed that:

• Nine out of 10 patients said they were treated with respect and dignity.
• Nearly nine out of 10 were satisfied with the pastoral care services they received.
• Seven out of 10 facilities train patient care staff on end-of-life issues such as reconciliation, conflict resolution and grieving, and more than three out of four educate staff about supportive services such as palliative care and hospice.

Nearly nine out of 10 patients and families surveyed indicated satisfaction with the pain management interventions provided them, and three out of four facilities said they had interdisciplinary teams focusing on pain management.

Three out of four workers at the hospitals said they experienced mutual respect among co-workers, and two out of three expressed satisfaction with their involvement in decision-making.

The factors in the performance evaluation are drawn from the “Ethical and Religious Directives for Catholic Health Care Services” approved by the U.S. bishops in 1994.

A CHA task force focused on seven “constitutive elements” of Catholic health care—“to promote and defend human dignity; attend to the whole person, care for poor and vulnerable persons, promote the common good, act on behalf of justice, steward resources, and act in communion with the Church.”

The task force then turned to a benchmarking phase, which, according to Regina Clifton, CHA’s acting vice president for sponsorship and mission services, had three purposes: “to convert descriptions of Catholic identity into measurable and accountable outcomes, to identify successful practices as hallmarks of the health ministry of the Church, and to provide measures for ongoing performance improvement.”

Benchmarking, widely used in health care, is a process of establishing standards by which future progress can be measured, comparing the results with others, learning how the results were achieved and applying those lessons for improvement.

Collins said the purpose of the data collection phase of the three-year project “was neither to create a report card nor to be the study of ministry-wide performance processes.” Instead, the task force turned to a benchmarking phase, which, according to Regina Clifton, CHA’s acting vice president for sponsorship and mission services, had three purposes: “to convert descriptions of Catholic identity into measurable and accountable outcomes, to identify successful practices as hallmarks of the health ministry of the Church, and to provide measures for ongoing performance improvement.”

The report found a number of areas where Catholic health systems could begin to improve it. It called for:

• More frequent education of employees to build appreciation of ethnic and cultural differences.
• Greater participation of facility leaders, managers, boards and employees in education on the Church’s social teaching regarding work and the rights of workers.
• Increased use of standardized tools to assess candidates’ spiritual needs.
• Explicit planning for sponsorship and other services for vulnerable persons in organizations’ planning and budgeting processes.
• More use of alternatives to pharmaceuticals, including prayer, music, touch therapy, guided imagery or acupuncture, for the management of pain.
• Increased participation of employees, physicians and boards in education about the “Ethical and Religious Directives.”

“One challenge in particular appears acute: many of these improvements call for expanded education of employees, leaders, physicians and boards,” the report said.

“Today’s work environment in health care organizations, however, is severely limiting—or prohibiting—opportunities for educational interventions for staff and leadership groups.”

The current project applies only to acute-care Catholic health facilities, although a similar project is in the works for Catholic long-term facilities.

Cardinal takes on AMA House of Delegates over resolution

CHICAGO (CNS)—Cardinal Francis E. George of Chicago is leading the charge against a proposal before the American Medical Association aimed at forcing Catholic hospitals to provide “a full range of reproductive services,” including birth control and sterilization, forcing Catholic hospitals to end all obstetric services or even to close their doors.

Speaking on behalf of the Catholic Health Association, Collins called the proposed Resolution 218 “an unprecedented and unwarranted intrusion into the delivery of health care” that could cause Catholic hospitals to end all obstetric services or even to close their doors.

Collins said the resolution—titled “Access to Comprehensive Reproductive Health Care”—is “misnamed and misguided and if passed would lead to a decrease in access to health care services for women throughout the country.”

It was believed to be the first time that a Catholic leader has actively lobbied the AMA about an internal resolution, although Cardinal George’s predecessor, Cardinal Joseph L. Bernardin, addressed the AMA in 1995 about the need for moral renewal of the medical profession.

In another indication of how seriously the CHA was taking the resolution, Father Michael D. Place, CHA president and CEO, flew to Chicago from his association’s own convention taking place in San Francisco June 11-14, the same dates as the AMA gathering.

Proposed by the AMA’s California delegation, the resolution would express the 300,000-member organization’s support for legislation requiring “any hospital providing perinatal services which receives public or taxpayer funds, including Medicare and/or Medicaid, to perform a full range of reproductive services.”

Although the resolution does not specifically mention abortion, which is most often performed not in hospitals but in clinics or doctors’ offices, it calls on all hospitals to provide birth control, tubal ligations and vasectomies—all of which are contrary to Catholic teaching.

Cardinal George noted that much of the supporting documentation for the resolution came from Catholics for a Free Choice.

“This is a group with no medical expertise,” he said. “This is a group with no affiliation with the Catholic Church, except as an adversary. ... I urge the American Medical Association not to join this campaign against religious freedom.”

In written testimony, CHA called Resolution 218 “a thinly veiled attack on the right of Catholic health care organizations to provide health care services in a manner that is consistent with their religious and ethical beliefs.

If adopted, the resolution—or any component thereof—would put the AMA on record as supporting the power of the federal and state governments to compel Catholic health care organizations to engage in activities that violate their consciences,” the testimony added.

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Health Care: A Catholic Perspective

Planning for health care at end of life

By John Woods
Catholic News Service

Heath care decisions can be complex and trying, even when a loved one’s life is not on the line. When the patient is near the end of his or her life, the proper use of advance directives can be beneficial for all concerned.

An advance directive is a legal document that tells how the patient wishes to be treated in the event of facing an illness in a life-threatening or terminal stage with no reasonable hope for recovery.

One is a living will, in which a person states the kind of health care measures that he or she does not want to receive when they become terminally ill. The other is the designation of a health care surrogate/proxy, in which a person names someone—usually a trusted family member or friend, to make decisions about his or her health care, if he or she is no longer able to do so.

Though picking the right health care surrogate and completing a living will are two good ways to prepare for end-of-life care, there are some potential pitfalls with both. In the case of a health care surrogate, it is important that the person realizes that he or she is speaking for the person who has designated him or her as the surrogate and not for himself or herself.

Mary Odette, director of mission for Bon Secours-Maria Manor, a 274-bed long-term care facility in St. Petersburg, Fla., and a member of the ethics committee there and at St. Anthony/Bayfront Hospital, also in St. Petersburg.

That means that the future patient must clearly spell out his or her health care wishes so that the surrogate understands them and will be able to carry them out when the time comes. The patient and surrogate should have a frank exchange about the issues of nutrition and hydration, medications and treatment, and how the patient feels about measures to assist his or her comfort in the final stages of life.

Odette recommends that the patient select a back-up surrogate in case the original person is not able to fulfill those responsibilities, adding that with older couples, who are both not well, there should be another person to assist them.

Many lawyers will complete the paperwork for a living will without additional cost if they already are preparing the estate plan. There also are nonprofit groups that provide the forms. Aging With Dignity (www.agingwithdignity.org) offers a version that can be downloaded. Called Five Wishes, it is valid in 33 states. A living will must be signed by the principal in the presence of two witnesses who also must sign the document.

In too many instances, physicians wait for patients to bring up the subject of living wills, while patients wait for doctors to broach the matter.

The lack of communication can lead to problems. For instance, if a patient has specified in his living will that he does not wish to be fed from a tube and the physician is unwilling to go along with it, the patient may end up being fed from a tube, which is contrary to what the patient intended.

A nun talks with an elderly woman at a Catholic care home in St. Paul, Minn. More people are drafting legal documents spelling out how they want to be cared for in the event of facing a life-threatening illness.
Menopause treatments bring new challenges to women

By Julie Sly

Menopause signals a new time in a woman’s life, bringing with it new health and lifestyle concerns. Given today’s longer life spans, many women will be post-menopausal for a third of their lives.

Yet despite an unprecedented number of female baby boomers undergoing this inevitable change, menopause remains little studied and many myths about it still abound.

While some national studies are under way to better understand menopause, “there’s no magic pill to respond to all the symptoms women have,” according to Dr. Margarita Leon, an obstetrician-gynecologist based in Roseville, Calif.

Menopause, defined as the cessation of menstruation for at least 12 months, occurs on average at age 51. Perimenopause, the time surrounding this event, can last anywhere from two to 10 years, ending about a year after a woman’s last menstruation for at least 12 months, Leon said. “Perimenopause prepares for the time period in her life,” Cueto said.

Dr. Jose Cueto, an obstetrician-gynecologist with Mercy Healthcare in Sacramento who often presents workshops on coping with menopause, said hormone replacement therapy is the best choice for most women, combined with regular exercise, a good diet and calcium supplements.

“Every woman is going to benefit by taking better care of herself during this time period in her life,” Cueto said. “Every woman should talk to her doctor about hormone therapy to help [her] through this difficult period, to help return [her] body to the hormones it was producing before menopause.”

Although Cueto said his patients have informed him of alternative treatments they are using for perimenopausal symptoms, he does not recommend any of these methods because they are not FDA-approved and have not undergone the same extensive clinical trials as hormone replacement therapy drugs.

“Because they are not FDA-approved, we are never sure about components in alternative therapies that may have side effects,” he said.

Whatever drug, vitamin or food supplement a woman chooses, most experts stress that the experience of menopause varies tremendously and that treatment should be based on the wishes, health and family history of each woman.†

Whether choosing hormone therapy or not, women should “read everything they can about menopause and discuss steps for preventing illness.”

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We’re wrong if we think that living in a rural area will protect families from the problems of the larger society, said Father John Schoettelkotte, the pastor of two small, rural parishes in St. Croix and Bristow, Ind.

Father Schoettelkotte said life in Holy Cross and St. Isidore the Farmer parishes is quieter in some ways, but parishioners have many of the same concerns as people in urban areas—drugs, for example.

Sometimes rural teen-agers are bored, which can result in problems of alcohol abuse and dangerous high-speed driving on country roads, Father Schoettelkotte said. Religious indifference is another concern.

“Much of my counseling occurs on cell phones,” he said.

Like Father Schoettelkotte, Father Davis notices lessened reverence among the young. He said the saddest thing is when children are not at church because their parents aren’t there. The success stories that Father Davis hears from parishioners involve “being intentional about faith.”

Some Catholics in his congregation have formed what they call “holy families,” small groups that meet for support and faith sharing. They include the children and teens, and they experience good results.

Counseling families in Speedway, a community incorporated within the larger city of Indianapolis, is more complicated than in former times, said Father Michael Welch. As pastor of St. Christopher Parish, he encounters the usual family problems, but they have more complex implications.

Father Welch said he counsels victims of abuse, especially sexual abuse. He helps continue the healing process after abuse victims complete psychological therapy as a necessary first step.

Alcohol abuse is always a problem among youth, Father Welch said, but a greater problem today is suicide. Aided by parents and the parish youth minister, he tries to identify youths that contemplate suicide and counsel them before they act.

Teenagers in his large urban parish have no time to be bored. Father Welch said, “These are good kids, but they’re pushed to the max with school and work.”

He said St. Christopher’s most successful youth program is the high-school confirmation class. Through the confirmation process, which culminates in an overnight retreat, Father Welch finds that these high school juniors and seniors “become their own small Church” and truly are confirmed in the faith.

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Drugs and talking do mix, says counselor

By Carol Zimmermann

Catholic News Service

Most parents are willing to dole out advice to their children on a variety of topics. But many today hesitate to communicate about something with dire consequences: drug use.

“If they don’t, somebody else will, and kids are likely to get the wrong information,” said Darrell Colbert, coordinator of the Substance Abuse Network of Catholic Charities in Washington.

Colbert said that of those he encountered who were substance abusers, the vast majority wish they had known about the consequences of drug and alcohol use.

Acknowledging that just talking about drugs is not a guarantee that children won’t use drugs, he said that it does provide young people with the information they need to make their own, hopefully wise, decisions.

That also was the consensus of a 1999 Partnership for a Drug-Free America survey of 10,000 parents and teenagers. It found that teens who received messages against drugs were 42 percent less likely to use drugs.

But parents shouldn’t go blindly into these conversations either. They need to know all about the dangers of drugs through doing research either at the library or on the Internet, or contacting social-service agencies to secure information.

The Partnership for a Drug-Free America recommends that at the very minimum, parents should know the different types of drugs and alcohol most commonly used and the dangers associated with each drug. They should know the street names of drugs, what the drugs look like and be able to identify the paraphernalia associated with each drug.

They also advise parents to be aware of the signs of alcohol or other drug use, be alert for changes in their child’s appearance or behavior and be prepared to get help if they suspect their children are using drugs.

Serious conversations about drug use should not be limited to an occasional discussion, nor should it be delayed past the fourth grade, as children by that age are already bound to be getting their own information, Colbert said. He added that this conversation should not be limited just to hard-core drugs, but that parents need to talk about the dangers of “gateway drugs”—alcohol and cigarettes.

If parents used drugs themselves, Colbert recommended that they don’t need to feel obligated to divulge too many details. “It’s not important whether or not I did, this is about your life,” is the response he advises.

But some experts advise full honesty, coupled with information parents now have about drugs that they didn’t know when they were young or hard lessons they learned from their experiences.

Colbert, who talks about drugs in high schools throughout the Washington Archdiocese, said he still has to “break through a wall of denial” with parents who are convinced their children would not use drugs.

If children are using drugs and parents haven’t talked about the dangers yet, it isn’t too late to start, he said. ❖

RURAL

continued from page 13

Recently, the parish moved into a new church building, and parishioners went through a kind of grieving process for the old church.

Father Welch said he and parish planners responded with healing opportunities. The gratifying results indicated to him that “perhaps the most successful thing we do here is Eucharist.”

(Cynthia Dewes is a free-lance writer in Bainbridge, Ind., and a columnist for The Criterion.) ❖
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that course of treatment, “you have a problem,” Odette said. 
A person should be specific about details included in the living will, while understanding that not every possible situation can be accounted for. “You have to leave the door open to the expertise of the physicians,” Odette said.

If used properly, living wills and health-care surrogates can be powerful tools for ensuring good health care practices at the end of life. Without strong legal guidelines, some say advance directives at the end of life. Without strong legal guidelines, some say advance directives can become too powerful. "You have to leave the door open to the expertise of the physicians," Odette said.

However, he said, efforts should be made of great urgency in Florida, which has a large elderly population. “There is an extensive amount of inquiry about end-of-life issues and how to make decisions,” he said.

Because of the Church’s belief in a life after earthly life, there is “no moral requirement to take extraordinary steps to keep people alive,” McCarron said. However, he said, efforts should be made to keep dying patients comfortable, including the allocation of nutrition and hydration and medication to alleviate pain. 

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The Internet is transforming shopping into an online exercise. With key strokes and mouse clicks, buyers can fill their virtual shopping carts with anything from paper clips to cars.

Even prescription medications, which can kill if improperly taken, are available online as well as drugs illegal in the United States.

Web sites offering pharmacy services can provide advantages for people, including those living in rural areas far removed from commercial centers, the elderly and shut-ins, as medicines are sent directly to the home, time is saved looking for a pharmacy, comparative shopping online is made easier and a wealth of online information on diseases and medications is available at a click.

But how can consumers protect themselves through these seemingly faceless, anonymous transactions? And is it safe to get prescription drugs by typing your name, address and credit card number onto a computer screen?

According to consumer advocates, the old adage of “Would you buy a used car from this man?” has become “What Web site do you trust?”

Determining this can be difficult and time-consuming in a cyberworld where a quick search for “prescription drugs” turns up several hundred Web sites. Many offer “legal” purchase of drugs without prescriptions or purchase from foreign countries of drugs illegal in the United States.

The National Association of Boards of Pharmacy and the U.S. government’s Food and Drug Administration urge consumers to speak with their pharmacist or a doctor before buying medication online. Web sites can provide advantages for people. "You should use the same kind of common sense you use when buying from any business," said Dr. Jeffrey Shuren, medical officer of the FDA’s Office of Policy. "You look for a reputable dealer. You get recommendations from friends. You check the place out."

Use only Web sites in which you have confidence, said Carmen Catizone, executive director of the National Association of Boards of Pharmacy.

The association is an umbrella group for state pharmacy boards in the United States and certifies Web sites that meet its professional criteria based on the legal requirements of the individual states represented on the board.

The certified Web sites carry the oval blue association seal and are listed on the association’s Web site—www.nabp.net.

“Don’t trust any site offering medications without a prescription or with no face-to-face doctor-patient relationship,” warned Catizone.

You need a face-to-face relationship so that the patient can be properly assessed,” he said. “Filling out a questionnaire online is not a legitimate doctor-patient relationship.”

Even if the questionnaire is reviewed by an online doctor, that doctor cannot know if the patient is telling the truth, he said.

Trusted pharmacy Web sites require a prescription which can be faxed or mailed and then follow up with the doctor.

Other recommendations from the pharmacy association include:

- Look for Web sites that have a pharmacist available online to answer questions about medications.
- As with traditional drugstores, be sure that the company accepts your insurance.
- Check on the added cost of delivery. Web sites offer overnight and other special delivery services, but charge for them.
- The FDA does not endorse pharmaceutical Web sites but refers consumers to the National Association of Boards of Pharmacy Web site for endorsements. The FDA Web site—www.fda.gov—contains rules on consumer education and updating buyers on efforts to get federal legislation controlling what can go up on Web sites. It also encourages people to e-mail to it their complaints about questionable Web sites.

The FDA is especially adamant about warning consumers against sites offering drugs without prescriptions and offering, from abroad, drugs illegal in the United States.

"It is illegal for anyone, including a foreign pharmacy, to ship prescription drugs that are not approved by the FDA into the U.S. even though the drug may be legal to sell in that pharmacy’s country," according to a fact sheet on the agency’s Web site.

Other FDA suggestions include:

- Avoid sites that do not identify with whom you are dealing and that do not give you a U.S. address and phone number.
- Avoid sites advertising miracle cures for serious diseases or quick cure-alls for many ailments.
- Beware of sites claiming a conspiracist against their products by government, doctors or scientists.
- Concern is spreading worldwide about the reliability of online pharmacies. In fact, the World Health Organization is preparing its own international guide to medical products on the Internet.

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Spiritual outlook of caregivers can help patients

By Nancy Frazier O'Brien
Catholic News Service

The title of course SS662 at The Catholic University of America’s National Catholic School of Social Service is short and to the point—“Death.”

Students in the class write their own obituaries, visit a mortuary to view coffins and learn about embalming, and participate in other exercises designed to eliminate their discomfort with the natural process of death and dying.

And, in the long run, helping social-work students become more comfortable with their own mortality could ease the dying process for the clients with whom they will eventually work, said associate professor Elizabeth D. Smith, who teaches the course.

“To what degree people suffer is in many ways not a physical problem but a spiritual one,” Smith said. “Some people equate pain and suffering, but I don’t agree.”

Smith began researching the topic more than 10 years ago, when she was a clinical oncology social worker at Johns Hopkins Hospital in Baltimore. Back then, she found it hard to predict how a patient newly diagnosed with cancer would face the prospect.

Sometimes a person diagnosed in the late stages of a particularly virulent type of cancer would remain optimistic and face the future with a minimum of fear. At the same time, a patient whose diagnosis came early and who had one of the more easily treatable forms of cancer might sink into depression and appear unable to fight the disease.

But eventually she noticed a pattern. “Those people who were more spiritually involved did better with their diagnosis than the less distressed they felt” at the possibility of dying.

She confirmed that pattern by studying 116 oncology outpatients with a wide range of diagnoses and an equally wide range of spiritual practices.

Smith then considered whether the same pattern would hold for physicians, nurses, social workers and clergy members who deal with the dying on a regular basis. Could a caregiver’s unresolved fear of death contribute to the patient’s anxiety and distress over his or her illness?

That question led Smith into a $275,000 study funded by the New York-based Nathan Cummings Foundation, which sponsors programs and research on the arts, environment, health and Jewish life. Smith’s study on “the inner life of professional death caregivers” took place at seven sites around the United States.

That three-year study confirmed Smith’s belief that the ability of physicians, nurses, social workers and clergy to confront their own mortality because of their own spiritual belief system can help their patients.

“The greater a caregiver’s ability to normalize death as part of the life cycle and to put death in a meaningful framework,” the more he or she is able to help the sick person confront illness and the possibility of death, Smith said.

The next step is to develop curricula that will train the professional caregivers to become more comfortable with the dying process so that they can pass that ease along to their patients.

The course at Catholic University is being tested for possible use in social-work programs around the country. Similar courses for medical students, nursing students and seminarians are in development.

“This is the perfect place to be doing this kind of research,” said Smith of her post at Catholic University. “Death and spirituality are very controversial as far as science goes,” she said, adding, “It is becoming much more accepted.” †
Families are facing a new host of pressures

By David M. Thomas, Catholic News Service

One of our sons is a mechanical engineer and works on rockets for a big company. He knows that overly stressed physical objects, especially when asked to perform in challenging circumstances, often split apart or disintegrate. Rockets need good engineers to manage their stress levels.

Families today are much like space rockets in flight. Families move quickly through often-difficult conditions. On any given day, something may happen to stress levels.

Rockets need good engineers to manage circumstances, often split apart or disintegrate. Families move quickly through often-difficult conditions. On any given day, something may happen to stress levels.

There is hardly any guarantee that good times will continue. Job security is almost a relic of another era. That's still a problem, although it has assumed new forms.

One big difference is the stress toward achievement that seems to be part of every young child's life today. Whether in the classroom, on the stage or on the athletic field, for boys and girls the pressure is on to do well.

Divorce causes its own stress, but even fear of parental divorce, said to be common in young children, can cause profound stress for them.

High stress is neither physically, psychologically nor spiritually healthy. When under stress, our lives are narrowed. We focus too much on survival and tend to become self-centered.

My wife and I have entered the parent-school world twice. We have one clump of children in their 30s and late 20s, and two girls now 8 and 7, so we can do some comparisons between then and now. One big difference is the stress that seems to be part of every young child's life today. Whether in the classroom, on the stage or on the athletic field, for boys and girls the pressure is on to do well.

We also experience a heightened stress around safety issues at school and in the neighborhood. And, sadly, some new data is surfacing that suggests a divorce rate of 60 percent.

Divorce causes its own stress, but even fear of parental divorce, said to be common in young children, can cause profound stress for them.

High stress is neither physically, psychologically nor spiritually healthy. When under stress, our lives are narrowed. We focus too much on survival and tend to become self-centered.

Therefore, trying to lessen stress is part of our work as a family. One of our sons is a mechanical engineer and works on rockets for a big company. He knows that overly stressed physical objects, especially when asked to perform in challenging circumstances, often split apart or disintegrate. Rockets need good engineers to manage their stress levels.

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of a disciplined family spirituality.

I have found that the single most effective way to lessen stress is to separate what I can control from what I cannot. I quickly learn that many things I am stressed about are matters over which I have very little or no control.

I gladly hand over the things I cannot control to the care of a loving God. If one is honest about this, the stress melts like butter in a hot frying pan.

For the rest of life’s stresses, take one day at a time and, as the old song goes, “accentuate the positive.”

In the midst of it all, find some time and space in life simply to rest. The Lord recommended that for every six days or hours or minutes we spend working, we should rest for one.

Why not carve out an hour or so each day when you try to block out all your worries and troubles? Sit quietly and allow yourself to enjoy the simple fact that you are living. Count your blessings, which often are forgotten amid high stress. Consume something you really enjoy. For me, it’s a small bowl of ice cream.

When we are good to ourselves, the stress level almost always goes down. God wants to be good to you, but counts on your cooperation.

And remember this old but always good thought: A diamond is nothing other than a piece of coal that did well under pressure.

(David Thomas is the director of education and research for the Father Peyton Family Institute in N. Easton, Mass., and the senior editor for family life education at Benziger Publishing Co. in Woodland Hills, Calif.)

School safety issues have added stress to family life. Columbine High School students watch as fellow students and friends escape the building where two student gunmen opened fire in Littleton, Colo., on April 20, 1999.
Uninsured Americans: Who they are might surprise you

By Nancy Frazier O’Brien

Catholic News Service

Picture an American with no health insurance. If you envisioned a poor child or an elderly person, think again. Most of the 44 million uninsured people fall somewhere in between, and—contrary to stereotypes—most are working.

“Many people have misperceptions about the uninsured,” said Father Michael D. Place, president and CEO of the Catholic Health Association. “They associate it with those who are very poor and those who are not working.”

But nearly all of the uninsured are under age 65 because of Medicare’s broad coverage of the elderly, and most of the very poor are eligible—although not necessarily enrolled—in Medicaid, the joint federal-state health-care plan for the poor. In large part, the uninsured are working women with children and single males, who are also working,” said Father Place. And at a time when the U.S. economy is booming, their numbers have risen by at least 10 million since 1988.

On May 16, the Kaiser Commission on Medicaid and the Uninsured released a “chart book” that provides one of the most complete pictures ever of the uninsured in America, who make up one-sixth of the nonelderly population.

The data shows that working Americans and their families comprise most of the uninsured, with 74 percent coming from families with full-time workers. Almost one-fifth (19 percent) of families with two full-time workers has no health insurance.

Of the 25 million uninsured workers, 58 percent had full-time, full-year jobs, while another 21 percent worked full-time for part of the year. Only 21 percent of the working uninsured were part-time employees.

Income is no guarantee of obtaining health insurance, either. Nearly half (44 percent) of uninsured Americans had family incomes more than twice the federal poverty level, which for a family of three in 1998 was $27,300. More than a quarter (27 percent) had family incomes above 300 percent of the poverty level, or $27,300. More than a quarter (27 percent) had family poverty level, which for a family of three in 1998 was $27,300. More than a quarter (27 percent) had family poverty level, which for a family of three in 1998 was $27,300.

The problem of the uninsured is seen as a paradox by those who study the nation’s leading economic indicators. “The 1990s was a spectacular decade on a lot of fronts,” said Robert Reischauer, president of the Urban Institute and former director of the Congressional Budget Office, at the Kaiser briefing May 16. “We ended the Cold War, balanced the budget, got unemployment down to record lows, crime rates were lower, the welfare rolls were down,” Reischauer said. “The one exception was health insurance coverage.”

Diane Rowland, executive director of the Kaiser Commission, said that without the Medicaid expansion of the 1990s, the situation would have been even more bleak, with at least 10 million more uninsured Americans.

Medicaid and now the State Children’s Health Insurance Program, can play a critical role in improving coverage for the low-income population,” Rowland said. “These data emphasize that all avenues for reaching the uninsured should be pursued.”

Children’s Health Matters, a coalition of many Catholic hospitals and Catholic Charities agencies, has taken on the job of increasing awareness of the eligibility requirements for Medicaid and the State Children’s Health Insurance Program, known as SCHIP, and removing obstacles to families enrolling their children in health care.

“The local members of Children’s Health Matters see the families of uninsured Medicaid and SCHIP eligible children in their programs, clinics and hospitals on a daily basis,” said Liza Atchison Smith, director of Children’s Health Matters. “By working together, they can persuade state and local authorities to simplify applications for programs and permit enrollment at Catholic hospitals, Catholic Charities agencies, and other health and social services agencies.”

In its annual report for 1999, released May 15, Children’s Health Matters reported that 47,939 families had been assisted in completing applications for Medicaid and SCHIP, more than 3,100 service providers such as nurses, social workers, hospital clerks and others had been trained to provide such assistance; and more than 1.1 million applications, brochures and other promotional materials had been distributed through community education campaigns at health fairs, parish events, school meetings and other local events.

The eight Catholic organizations that sponsor Children’s Health Matters are Ascension Health, Bon Secours Health System, Carolonset Health System, Catholic Charities USA, the Catholic Health Association, Catholic Health East, Catholic Health Initiatives and Sisters of Mercy Health System, based in St. Louis.

Joining the effort in 2000 will be the National Catholic Educational Association and the U.S. Catholic Conference. “We are losing ground by not providing preventive and primary health care for children in the first three years,” said Smith. “And it’s cost-effective. Studies have shown that for every dollar spent on prevention, we save $3 in treatment costs.”

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Catholics’ continued presence in health care needed, says priest

NEW YORK (CNS)—American Catholics need to operate hospitals to serve individuals and to provide a basis for engaging in the national debate on policy, Father J. Bryan Hehir said in a New York lecture June 9. He noted that some Catholics say that because of financial and other problems, they would not build hospitals if the Church were just now starting.

In the United States, but he said building institutions is both a “Catholic” and a “necessary” activity. “I would build some hospitals anyway,” he said. “You need institutions to affect society.”

Pope sends condolences on the death of Syrian president Hafez Assad

VATICAN CITY (CNS)—Pope John Paul II sent condolences on the death of Syrian President Hafez Assad and prayed that the Middle East country would continue taking steps toward peace. The death of Assad June 10 removed one of the region’s most experienced leaders and raised questions about the future of Syrian-Israeli peace talks, which had stalled earlier this year. In a telegram, the pope said Assad had guided Syria for some 30 years and played a key role in the Middle East.

Pope hopes summit will help reunite North and South Korea

VATICAN CITY (CNS)—Pope John Paul II said he hoped the historic summit between North and South Korea would lead to reconciliation and help reunite long-separated families on the peninsula.

The pope, speaking at a Sunday blessing June 11, said that if the three-day summit was successful, it would offer cause for “joyous hope” for all humanity. North Korean leader Kim Jong-il and South Korean President Kim Dae-jung were scheduled to meet in the North Korean capital of Pyongyang. The encounter was set to begin June 13 after North Korea requested a 24-hour delay for technical reasons.

Pope asks Indonesian government to protect citizens

VATICAN CITY (CNS)—The Indonesian government must act to end violent clashes between members of different religions and to guarantee the equality of its citizens, Pope John Paul II said. “The only firm foundation of national unity is respect for all,” the pope said June 12 as he welcomed Indonesia’s new ambassador to the Vatican.

The Asian nation has a population of more than 216 million people. More than 85 percent are Muslim, while Catholics make up about 3 percent of the population. Widodo Sutiyo, the new ambassador, said his country is committed to interreligious harmony and has enjoyed peaceful relations between religious communities until recently. “Actually, these disturbances were not purely instigated by a religious conflict, but rather they are fomented by political motives” as a reaction to economic changes in the country, Sutiyo said.

Vatican criticizes focus of U.N. session on 1995 Beijing meeting

UNITED NATIONS (CNS)—The Vatican said that the U.N. conference reviewing progress since the 1995 Beijing Conference on Women produced a document that, like the Beijing Platform for Action, gave undue emphasis to the issue of sexual and reproductive health.

That issue was emphasized “to the detriment of a holistic view of the health of women and their families,” the Vatican said. The summit of the Vatican delegation was delivered June 9 by Kathryn Haewa Hoomkwap, a Nigerian who also served on the Vatican delegation to the Beijing Conference.

People

Pope says sometimes Christians must give silent witness to Gospel

VATICAN CITY (CNS)—Christians have an obligation to share the Gospel but some situations may require a silent witness, Pope John Paul II said. With representatives of every continent and prayers and readings in nine languages, the pope celebrated Mass in St. Peter’s Square June 10, the eve of Pentecost. As the Holy Spirit descended on the apostles at Pentecost, he said, they were given “the light and strength necessary to teach all nations, announcing the Gospel of Christ to all.”

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FRIDAY, JUNE 23

June 23-25

June 24
St. Patrick Parish, 354 High St., Brookville. June Fest 2000. Sat. 4-10 p.m. (pork chop dinner, 4-8 p.m.); Sun. 10 a.m.-5 p.m. (chicken dinner, 10 a.m.-2 p.m.; roast beef dinner, after 5 p.m. Indiana time). Information: 765-647-4355; 765-647-5600.

St. Patrick Parish, Marian Center, E. 53rd St., Indianapolis. Mass to commemorate 19th anniversary of Medjugorje, confession and rosary, 9:15 a.m.; Mass, 9:45 a.m. Information: 317-924-3982.

June 24-25

June 22-24
Sacred Heart of Jesus Parish, 2122 North 139th St., Terre Haute. Summer Family Festival, raffle, rides, Thurs., 4-10 p.m.; Fri., 4-10 p.m.; food dinner; Sat., noon-10 p.m.; spaghetti dinner. Information: 812-466-1231.

St. Jude Parish, 535 R.

McFarland Rd., Indianapolis. Summer Festival, dinners, rides, games, raffles, Thurs., Fri., 5 p.m.-midnight; Sat., 3 p.m.-midnight. Information: 317-786-4371.

June 26-29
Sacred Heart Parish, 1530 Union Street, Indianapolis. Vacation Bible school, preschool-grade 6, 6:30-8 p.m solary: 317-658-5551.

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

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

Weekly
Sunday
Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum Mass, 10 a.m. Information: 317-924-4126.

St. Rita Church, Indianapolis. Mass in Vietnamese, 2:30 p.m. Information: 317-924-4126.

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

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

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

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

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

Tuesdays
St. Joseph Church, 335 S. Meridian St., Greenwood. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-259-4373.

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

St. Malachi Church, Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-5105.

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Sunday, June 25
PAN-FRIED CHICKEN DINNER
Served Family Style from 10:00 A.M. – 2:00 P.M.
Adults $6.50 Children (under 13) $4.00 (under 7) $3.00

ROAST BEEF SUPPER
Served from 5:00 – 7:00 P.M.
Adults $6.00 Under 12 – $3.00

Meals are served in the handicap-accessible and air-conditioned cafeteria.
Carryouts available.

Come and Enjoy
St. Michael Church • JUNI FEST 2000

354 High Street, Brookville, IN
Fun begins at 4:00 P.M. (Indiana time)

Saturday, June 24
GRILLED SMOKED PORK CHOP SUPPER
Served from 4:00 P.M. – 8:00 P.M.
$6.50

Continues at 10:00 A.M. (Indiana time)

Sunday, June 25
PAN-FRIED CHICKEN DINNER
Served Family Style from 10:00 A.M. – 2:00 P.M.
Adults $6.50 Children (under 13) $4.00 (under 7) $3.00

ROAST BEEF SUPPER
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The Active List, continued from page 24

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

**Indianapolis:**

- **St. Lawrence Chapel, Indianapolis.** Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.
- **Affiliated Women's Services, Inc.** 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.

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

**Monthly**

- **First Sundays** St. Paul Church, Seltzer/Church Prayer group, 7-8:15 p.m. Information: 812-246-4555.
- **Patima K of C 1040 N. Post Road, Indianapolis.** Eucharist adoration after 8 a.m. Mass
- **Our Lady of Lourdes Church, 5331 E. Washington St., Indianapolis.** Exposition of Blessed Sacrament, prayer service, 7:30 p.m.
- **Sacred Heart Union, 1530 Union St., Indianapolis.** Exposition of Blessed Sacrament after 8 a.m. Mass. 4:30 p.m. Benediction and service.
- **First Mondays** Archbishop O'Meara Catholic Church, Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m.
- **First Tuesdays** Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6-45 p.m. Benediction of the Blessed Sacrament, 7:30 p.m.
- **First Fridays** Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration, concluding with confessions at 6 p.m. Benediction and service.

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

- **Little Flower Chapel, 13th and Bosart.** Rosary, 8:30 a.m.
- **Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood.** Devotions and service of reparation, after 8 a.m. Mass.
- **Holy Angels Church, 28th and Dr. Martin Luther King Jr. St., Indianapolis.** Exposition of the Blessed Sacrament, 11 a.m.-noon.
- **St. Mary Church, New Albany.** Eucharistic adoration and confessions, after 9 p.m. Mass.
- **Second Mondays** Church at St. Mark's St. Francis, Indianapolis. Holy hour for vocations to priesthood and religious life, 7 p.m.
- **Second Tuesdays** St. Pius X Parish, Indianapolis. Separated and Divorced Catholics support group, 7:30 p.m. Information: 317-577-5254.
- **Second Thursdays** Focolare Movement, Komoro home, Indianapolis. Gathering, 7:30 p.m. Information: 317-284-1102.

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**St. Nicholas Church Picnic**

**Sunday, June 25, 2000**

**Family Style Chicken Dinners and Turtle Soup**

**Games For All Ages, Bingo (air conditioned)**

**Serving Begins at 10:30 a.m. (E.S.T.)**

**Join us for Mass at 10:15 a.m. (E.S.T.)**

**Live Entertainment**

**Big Raffle with $3,000 Total Prizes**

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**SUMMERFEST 2000 & MONTE CARLO**

**June 15, Thursday**

**6:00 - 11:00 p.m.**

**DRAWSINGS SATURDAY EVENING**

<table>
<thead>
<tr>
<th>1st PRIZE</th>
<th>$10,000.00 Savings Bond or $5,000.00 cash</th>
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<tr>
<td>2nd PRIZE</td>
<td>$3,000.00 Savings Bond or $1,500.00 cash</td>
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<tr>
<td>3rd PRIZE</td>
<td>$1,000.00 Savings Bond or $500.00 cash</td>
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Need not be present to win (500+ attendance draws also)

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**Holy Name Church**

**SACRAMENT 1ST & 3RD SATURDAY & 3RD WEDNESDAY**

** ascentPrPice**

**BEECH GROVE, IN**

**LICENSE#8120000000042**

**Sal:** Second Wind

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**Holy Family Parish, Oldenburg.** Support group for the widowed, 7 p.m. Information: 812-934-2524.

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**Calvary Chapel, 435 Troy Ave., Indianapolis.** Mass, 2 p.m.

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**Third Thursdays** Our Lady of Peace Church, 405 E. Maukemel Chapel, 9001 Haverstick Rd., Indianapolis. Mass, 2 p.m.

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**Third Fridays** Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, Indianapolis. Mass for Civitas Dei, Catholic business group, 6:30 p.m. Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8821.

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

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**Third Saturdays** St. Andrew Church, 6052 E. 38th St., Indianapolis. Mass for Life by archdiocesan Office of Pre-Life Activities, 8:30 a.m.; walk to Clinic for Women, 9:30 a.m.; rosary; return to church for Benediction.
PRIEST
continued from page 2

In receiving the candidate, Bishop Higi emphasized the historic nature of the occasion, noting not only the priest candidate’s age and life experience but also the fact that he was about to be ordained a Maronite Catholic. “The Holy See has granted an accommodation which allows me to ordain Joe today in the Latin rite of our Church,” Bishop Higi said.

The bishop instructed him to “share the Word of God you have received with joy. Word and action you may build up the house which is God’s Church.”

Maronite Father Joe Amar, a professor at the University of Notre Dame, attended the ordination, representing the Maronite Church.

In an interview following the ceremony, he said Father Jacob was baptized into the Maronite rite in Torrington, Conn., which is in the Eparchy of St. Maron of Brooklyn, N.Y. But Father Amar said it was natural that, once the calling came, he be ordained into the rite in which Father Jacob has practiced most of his life.

“We both realized that he needed to stay right here, that’s where he belonged,” he told The Catholic Moment, diocesan paper of Lafayette.

There is no end to the gifts he will be able to share with the local Church, he added.

Father Amar described the new priest as having an “openness to things that even a lot of the younger people don’t have. And he can see beyond his nose, which is something we need. He just brings a wealth of good things. Any diocese would really die to have him.”

After the ordination, Father Jacob said that although he had attended ordinations before, he never “got a good look” at what went on. “Today, I got a good look,” the father of four said with a grin.

“Having been there, having had a family, it’s a definite advantage. I can always say, ‘Been there, done that,’” he added.

Father Jacob, widowed about six years ago, has 10 grandchildren and one great-grandchild. He and his wife, Jean, were married for 49 years.

Jean O’Reilly, one of Father Jacob’s daughters and a parishioner of St. Ann in Lafayette, likened her father’s journey through seminary to putting children through college.

“Think it will take forever and then all of a sudden there it is, they’re done,” she said. “It’s been an exciting three years.”

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Benedictine leaders

This photograph shows four leaders of the Sisters of St. Benedict of Our Lady of Grace Convent in Beech Grove in the fall of 1965. They are (from left) Sister Mary Robert Palmer, founding prioress; Sister Cloephias Wolf, subprioress; Sister Mary Philip Sieb, administrator of St. Paul Hermitage (and later prioress of the convent) and Sister Louise Hoening, the then-new principal of Our Lady of Grace Academy, which had opened in 1956 with Benedictine Sister Irmingard Fritz as its first principal.

Our Lady of Grace Convent (now Monastery) was founded in 1956 with 130 sisters from Monastery Immaculate Conception in Ferdinand, which itself had been founded in 1867 from a Benedictine convent in Walburga, Germany. Our Lady of Grace became an independent priory in 1961. St. Paul Hermitage, a retirement home, opened in 1959.

Declining enrollment in the academy forced its closing in 1978. Its buildings are now used for the Benedict Inn Retreat and Conference Center. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or e-mail at archives@archindy.org.)
It says that Catholic identity means for those institutions and spells out ways in which that Catholic identity and inspiration is to be nurtured in a university’s foundational documents, board, administration, faculty and student body, in campus life, service to others and academics, research and interaction with culture. It speaks of the collaboration, mutual trust and ongoing dialogue that must mark the relationship between the university and Church authorities.

Although Ex Corde Ecclesiae has been a contentious document for many higher education leaders in the United States, Canoness St. Joseph Sister Joan Lescinski, president of Saint Mary-of-the-Woods, said she doesn’t believe it will change the way education leaders in the United States, the Vatican, and their local bishops and she doesn’t expect Ex Corde to create an adversarial environment.

Saint Mary-of-the-Woods College operates as a Catholic institution, and Sister Joan said.

She said Catholic colleges and universities have always had on-going dialogues with their local bishops and she doesn’t expect Ex Corde to create a contentious environment.

Lescinski, president of Saint Mary-of-the-Woods College, said, “It doesn’t mean to be a Catholic college,” Sister Joan said. She said Catholic colleges and universities have always had on-going dialogues with their local bishops and she doesn’t expect Ex Corde to create an adversarial environment.

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Rest in peace

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 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.


CONDORINE, Doris J., 75, St. Luke, Indianapolis, June 3. Sister of Shirley Granahan, Marion Mills, Diane, Margaret and Barbara Condorosie.

COOPER, Joan Rae Pittman, 63, 35, Peter and Paul Cathedral, Indianapolis, May 28. Mother of Karen Bedford, Noreen Cooper and Lauren Craig.


KRIEL, Dr. William R., 85, St. Joseph, Indianapolis, June 1. Uncle of two.


WEBB, Steve M., 46, St. Jude, Indianapolis, June 3. Father of Heather Kilby and Brian Webb. Brother of Kathy Reeves, Diane Teasley and Randy Webb. Grandfather of one.


Providence Sister Marie Hoerner taught in high schools, colleges

Providence Sister Marie Hoerner died on June 5 in Karcher Hall at Saint Mary-of-the-Woods. She was 87.

A funeral Mass was cele- brated on June 8 in the Church of the Immaculate Conception. The former Miriam Hoerner was born in Fort Wayne and entered the congregation of the Sisters of Providence in 1938, professed first vows in 1933 and final vows in 1938. Sister Marie taught at St. John Academy in Indianapo- lis, St. Joseph Academy and juniorate at Saint Mary-of-the- Woods and at the college. She worked in the development office at the Woods, as well as teaching in the Evansville Diocese, the District of Columbia, Illinois and Massachusetts. Sister Marie is survived by a brother, Gen. James W. Hoerner, and a sister, Dorothy Gorman.

Priest’s murder shocks Washington faithful

GERMANTOWN, Md. (CNS)—The violent death of a suburban Washington priest has shocked the Catholic faithful in the Archdiocese of Washington.

Msgr. Thomas Wells, 56, pastor of Mother Seton Parish in the Washington suburb of Germantown, was found slain in his sleeping- quarters of the parish rectory June 8 when he did not show up as expected for the 8 a.m. Mass.

Initial reports indicated he was beaten, and later unconfirmed reports said the priest also had been stabbed. Police did not immediately disclose a cause of death or release the results of an autopsy, but they said robbery was a motive. No suspects had been identified by police in the weekend following the murder.

“I had great affection and respect for Msgr. Wells and for his willingness to serve the Church wherever needed,” said a June 8 statement by Cardinal James D. Hickey, arch- bishop of Washington. “He was a man of deep faith, great fidelity and loving dedication. I am at a loss to express how saddened I am by the devastating news. I ask everyone in the archdiocese and every person of good will to pray for the family of Msgr. Wells’ soul.”

Msgr. Wells had been pastor at Mother Seton since January 1999. Prior to that, he had been pastor for five years at Our Lady of Lourdes Parish in suburban Bethesda. His first pastorate was at St. Mark Parish in suburban Hyattsville from 1987-94. He had served in that parish ear- lier as associate pastor. Ordained to the priesthood in 1971, Msgr. Wells had been named a monsignor in 1991. Parish ministry had been his principal work.

In the days after the murder, parishioners described Msgr. Wells as a holy man and a good homilist with a fine sense of humor.

At the church, a black sash was draped over the “wel- come” sign outside, and police investigators and volunteers worked side by side in combing the grounds for clues in the slaying.

The last weekend Masses following the homicide, parishioners wore black ribbons on their shirts. A church bulletin board displayed photos of Msgr. Wells. One note on the bulletin board read, “A remarkable man is gone now, and the world seems a little lessened that he is not part of it.”

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Sister Marie is survived by a

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