



The Criterion

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Defining Catholic Education

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 mission and role of Catholic institutes of higher learning and established general norms applicable to such institutions worldwide. It called on



St. Thomas Aquinas is depicted with students in a window at St. Peter's Church in St. Peter, Minn.

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

See **NORMS**, page 28

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 *The 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 cyclone 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

See **UNIVERSITY**, page 28

'Snapshot' of Catholic health care provides tools for improvement

WASHINGTON (CNS)—Counting hospital beds and patients served is easy enough. But it's not so easy to assess whether patients are being treated with respect or whether patients and their families are satisfied with the pain management they receive.

That's why the Catholic Health Association set out to develop tools that would help Catholic health care facilities measure how they stack up today in a wide range of difficult-to-quantify areas, so they would be able to measure their progress—or lack of it—in later years.

The first results of the CHA's "national program of performance improvement for the Catholic health ministry"—called "Living Our Promises, Acting on Faith"—were unveiled June 12 during the organization's national assembly in San Francisco.

"This is the first time such data from Catholic acute care facilities have been collected and aggregated, and the data collection has created, in effect, a 'snapshot' of the health ministry living its commitments," said Father Michael D. Place, CHA's president and chief executive officer.

"The project specifically helps demonstrate in measurable terms how the elements that constitute Catholic identity are translated into operations at a time when fewer women and men religious are involved in health care, and when there are increases in government regulations, in the turbulence of market forces, and in cultural changes within

See **HOSPITAL**, page 10

For more stories about health care with a Catholic perspective, see *The Criterion's Family Health Supplement* on page 11.

Indiana great-grandfather is ordained to priesthood

LAFAYETTE, Ind. (CNS)—In 1995, the Lafayette Diocese in north central Indiana witnessed a first: the ordination of a 63-year-old grandfather to the priesthood.

This year, the diocese again made history as it welcomed Joseph Esau Jacob, a great-grandfather, to the priesthood.

On June 3, Bishop William L. Higi of Lafayette ordained Father Jacob, 77, to the priesthood in the company of about 140 family members, friends and clergy at St. Ann Church in Lafayette. Also attending were parishioners from his home parish of 40 years, St. Joseph in Rochester.

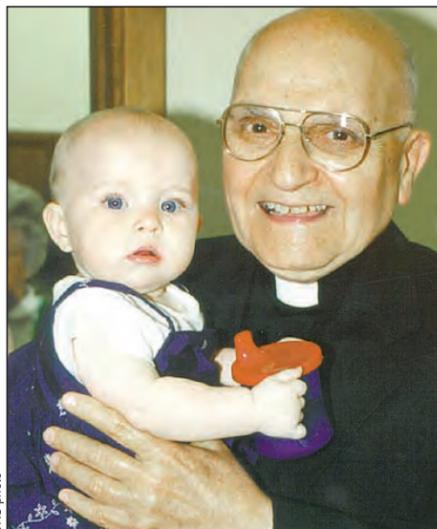
Father Jacob is the oldest man to be

ordained in the United States this year. According to information from the three U.S. seminaries that specialize in so-called "delayed" vocations, Father Jacob is one of the oldest men ever to be ordained in the country.

He attended Sacred Heart School of Theology in Hales Corners, Wis. The seminary has confirmed that he is the oldest to be ordained from there since the seminary began accepting diocesan seminarians in 1973.

During the ordination rite, Father Ted Rothrock, Lafayette diocesan vocations director, formally presented the Rev. Mr. Jacob to the bishop.

See **PRIEST**, page 26



Father Joseph Esau Jacob holds his 7-month-old great-granddaughter, Bridget Aileen O'Reilly. At age 77, he is one of the oldest men to be ordained to the priesthood in this country.



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

Young Adult Masses (Ages 18-39)

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

Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.

Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

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

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

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

Archdiocesan indulgence churches

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

The designated indulgence churches are:

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

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

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of *The Dream of Gerontius* by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul's journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the greatest choral masterworks in classical

music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

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

Make a weekend of it!

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

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.



Blessed Josemaría Escrivá

Celebrants will be Father Jerry Jung of Opus Dei; Msgr. John Ryan, pastor of St. Anthony Parish; and Father Gregory Bramlage, administrator of St. Maurice Parish in St. John Parish

in Enochsburg and St. Anne Parish in Hamburg.

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.

Msgr. 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 laity who are striving to sanctify themselves and others through their ordinary work.

Msgr. 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 Msgr. 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.

Msgr. 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

See **OPUS DEI**, page 3

Official Appointments

Effective July 5, 2000

Rev. Joseph Villa to pastor of Sacred Heart Parish, Clinton, and administrator of St. Joseph Parish, Universal, from associate pastor of St. Barnabas Parish, Indianapolis.

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. Malachy Parish, Brownsburg.

Effective July 6, 2000

Rev. Michael C. Fritsch reappointed pastor of St. Paul the Apostle Parish, Greencastle, for a second six-year term and continuing as chaplain for DePauw University, Greencastle, and the Indiana State Farm, Putnamville.

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

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Indianapolis historic church district is recognized with marker

By Susan M. Bierman

Gov. Frank O'Bannon unveiled a marker recognizing the Holy Rosary-Danish Church Historic District on June 9 during Holy Rosary Parish's annual Italian Street Festival in Indianapolis.

"We know that what makes life really valuable is a community of friends in your neighborhood and your churches, such as the Danish Church and Holy Rosary," Gov. O'Bannon said prior to the unveiling.

The marker that stands at the southeast corner of S. East and Stevens streets was placed by the Indiana Historical Bureau and the Italian Heritage Society of Indiana.

The marker honors German, Irish, Danish and Italian immigrants and their descendants, who have contributed to the city's economy and culture for decades.

According to research done by Dr. James J. Divita, vice president of the Italian Heritage Society of Indiana, the district is especially noteworthy as the state's largest single permanent Italian immigrant neighborhood.

Also according to Divita's research, the marker is the first public recognition of the Holy Rosary/Danish Church Historic District in Indianapolis. Bounded by S. East Street, Virginia Avenue and Interstate 70, the district was listed on the National Register of Historic Places in March 1986.

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.

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. Schaedel, 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 1868 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.

Danish-born and Danish-Americans worshiped in the building until 1956, when the congregation became First Trinity Lutheran Church on the city's east side. The Church of Jesus Christ Apostolic Faith continues to use the building as a church.

Horace Mann Public School 13, located at Buchanan and Noble Streets, is the most

intact Indianapolis Public Schools building of its age. It was built in 1873. The two-story Italianate style building housed 11 classrooms.

Construction of Interstate 70 reduced enrollment, and in 1972 the school was closed. The building has been renovated into 20 apartments. †



Gov. Frank O'Bannon (left) talked with Holy Rosary Parish member Pete Corsaro at a ceremony June 9 to unveil a marker recognizing the Holy Rosary-Danish Church Historic District in Indianapolis.

OPUS DEI

continued from page 2

introduced on Feb. 19, 1981, and on April 9, 1990, Pope John Paul II declared that Msgr. Escrivá lived the Christian virtues to a heroic degree. A miraculous cure was attributed to Msgr. Escrivá's intercession on July 6, 1991, and the founder of Opus

Dei was beatified by the pope on May 17, 1992, during a ceremony in St. Peter's Square in Rome.

Currently there are more than 70,000 members of Opus Dei throughout the world.

(For more information about Opus Dei or the memorial Mass, call Dr. Ron Hathaway at 317-266-9956.) †

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Editorial

Death penalty concern growing

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 that 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, Texas 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 his case. Bush, under whose administration 131 executions have been carried out since 1995, said that he supported DNA testing of death-row inmates to “erase any doubts.” Texas leads the nation in the number of executions.

Bush’s action follows that of Illinois Gov. George Ryan, a death penalty supporter, who, in January, placed a moratorium on death penalties in the state of Illinois. In announcing the moratorium, Ryan said that he would authorize no more executions until he is convinced that everyone sentenced to death in Illinois is “truly guilty.” (Since 1977, 13 death-row inmates have been released in Illinois when new evidence cast doubt on their convictions.)

Earlier this year, the Indiana Catholic Conference, the public policy arm of the Catholic Church in Indiana, asked Indiana Gov. Frank O’Bannon for a moratorium on capital punishment in Indiana. The moratorium was requested in the spirit of the Holy Year, which calls people and communities to reconciliation and social justice.

O’Bannon did not issue a morato-

rium, citing safeguards in Indiana procedures that he believes prevent wrongful executions here.

The governor did, however, agree to another request of the Indiana Catholic Conference by asking the state’s Criminal Law Study Commission to take “an in-depth look at Indiana’s death penalty law and procedures.”

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 federal and state governments to make DNA testing available to convicts.

Also in May, death-penalty supporter Timothy Lynch, of Cato 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 constitutionality, but rather 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 holds 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).

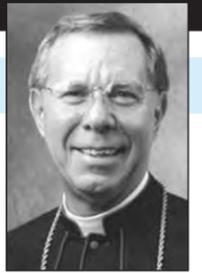
Permitting a person—even the worst kind of murderer—to live allows time for the offender to redeem him- or herself and for the state to redeem itself if a wrongful conviction has been made.

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, who breathed life into us and who formed all of us in his image and likeness, to choose life—always and in every instance. †

—William R. Bruns

Seeking the Face of the Lord

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



Father’s Day brings memories of many mentors

By my count, this is column number 400 since I began writing for *The Criterion* in September 1992. Some 32,000 words later, the editors tease me about being their most faithful “stringer” (in newspaper jargon). Faithful readers know I enjoy writing.

As I look ahead to Fathers Day, I recall writing some weeks ago about the influence my dad and my Grandpa Buechlein had on me. (Grandpa Blessinger died years before I was born.) With them, my mind turns to some men who were spiritual and professional mentors in my life. With the passing of Cardinal John J. O’Connor last May 3 and Benedictine Father Hilary Ottensmeyer on May 17, my mentors are mostly gone. I will not embarrass in print the few who remain.

When I think of deceased mentors, Benedictine Father Herman Romoser, rector of the minor seminary when I began my priestly formation, comes to mind. He gave me opportunities to try my leadership ability for the common good. Before him, my home pastor, Msgr. Othmar Schroeder, encouraged me to pursue the opportunities offered by the Boy Scout program in our parish. Teacher and disciplinarian, Benedictine Father Gerard Ellsperman, who died some months ago, challenged me to keep my feet on the ground. Benedictine Father Damasus Langan, my novice master, did his best to initiate me into monasticism and humility while discovering my God-given talent to work for God, the Church and the community.

After my return from studies in Rome, Father Hilary was instrumental in my appointment to administrative posts in the seminary schools at Saint Meinrad. He taught me much of what I know about administrative leadership. He gave me freedom to do my job, and he was there to guide and support. He was also available for counsel and loyal, affirming support after I became archbishop here. I will always be grateful to him.

Benedictine Archabbot Gabriel Verkamp, in addition 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 intentionally said as by 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.

Benedictine Father Geoffrey Gaughan 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 plays 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 accolades, 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-conciliar ’70s and ’80s was no easy challenge and went out of his way to offer personal encouragement and advice. 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 the priests of the Diocese of Brownsville in Texas. That night I had been invited to dinner by a family across the border in Mexico. How he tracked me down 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 fitted 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 good wishes from his car.

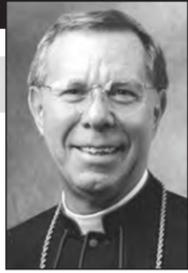
These were my mentors. You have yours. As we offer thanks for our fathers and grandfathers and life’s mentors, let’s pray for the wisdom to hand on what they have given us. †

Archbishop Buechlein’s intention for vocations for June

Religious women: that their love of God and the religious charism may be widely appreciated and encouraged.

Buscando la Cara del Señor

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



El día de los padres trae a la memoria muchos mentores

Según mi recuento, 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 corresponsal pagado por líneas). Los lectores regulares saben que me gusta escribir.

Con miras al Día de los Padres, recuerdo haber escrito hace algunas semanas acerca de la influencia de mi papá y abuelito Buechlein sobre mí. (Abuelito Blessinger murió unos años antes de mi nacimiento.) Debido a ellos, mi mente vuelve a algunos hombres quienes fueron mentores espirituales y profesionales en mi vida. Al fallecer el Cardenal John O'Connor el día 3 de mayo y el Padre Benedictino Hilary Ottensmeyer el día 17 de mayo, casi todos mis mentores se han ido a la morada. No voy a imprimir los nombres 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 común. Antes que él, mi pastor de casa, el Monseñor Othmar Schroeder, me animó a buscar las oportunidades ofrecidas por el programa de los Exploradores en nuestra parroquia. Maestro y disciplinario, el Padre Benedictino Gerard Ellsperman, quien murió hace algunos meses, me dio el desafío de tener los pies en la tierra. El Padre Benedictino Damasus Langan, mi maestro novicio, hizo todo lo posible para iniciarme a la vida monástica y a la humildad, mientras yo descubría mi talento dado por Dios de trabajar por Dios, la Iglesia y la comunidad.

Al regresar de estudiar en Roma, el Padre Hilary era instrumental en mi nombramiento a los puestos administrativos en las escuelas del seminario en Saint Meinrad. Me enseñó mucho de lo que sé acerca del liderazgo administrativo. Me dio la libertad de hacer mi trabajo, y estuvo allí para guiarme y apoyarme. Estuvo disponible para darme consejos y apoyo leal después de que me hice arzobispo aquí. Siempre estaré agradecido por él.

Además de una fe sencilla, el Abad Benedictino Gabriel Verkamp, me enseñó el papel importante del sentido común y la franqueza directa en el liderazgo espiritual. Lo hizo más por medio de su ejemplo que de lo que dijo intencionalmente. Cuando me nombró rector del seminario, expresé mi preocupación sobre mi juventud y falta de experiencia. Su respuesta fue: "Un hombre tiene el sentido común o no lo tiene". Y es así.

El Padre Benedictino Geoffrey Gaughan me enseñó la mayoría de lo que sé sobre la composición y literatura inglesa, aunque para entonces no fui especialmente un estudiante de buena gana. ¡Les recuerdo a los jóvenes que en la universidad nunca soñé que algún día gozaría de escribir! También me nombró para los papeles de liderazgo en la producción de obras en Saint Meinrad e insistió en que yo ensaye mis ideas. Tras hacerse capellán en la Marina de los EE.UU., me presentó al jefe 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 que fue mi mentor en varios puntos críticos de mi vida en la Iglesia.

Él sabía que fue un desafío difícil ser rector del semanario en los años pos-conciliares de los 70 y 80 y tomó la molestia de ofrecerme ánimo y consejos personales. Una vez me invitó a Nueva York para sentarme con él y hablar sobre la identidad específica del sacerdocio ordenado, un tema que se asocia con mis sentimientos más íntimos.

Se anunció mi nombramiento como arzobispo de Memphis en 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 como me localizó, pero a mi sorpresa el cardenal me llamó allí en México con ánimo y apoyo y me invitó a su residencia para tomarme medidas para mis sotanas de obispo. Dio el honor a la Diócesis de Memphis asistiendo a mi ordenación episcopal. En los años consiguientes en las reuniones de los obispos, tomó la molestia de preguntarme como estaba todo. Su pregunta favorita era "¿Está portándose bien?" Le aseguro a Ud. que no se podía dudar en la respuesta.

Poco después, recibí la llamada del nuncio apostólico que la Santa Sede me había nombrado Arzobispo de Indianápolis. 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. Me llamó pidiendo disculpas y dando sus buenos deseos de oración desde su carro.

Aquellos fueron mis mentores. Usted tiene los suyos. Cuando damos gracias por nuestros padres y abuelos y los mentores de la vida, oremos por la sabiduría de compartir lo que hemos recibido a los demás. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio.

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Letters to the Editor

Eucharist banal? Not!

Does it bother you that some non-Catholics feel licensed to tell you what we Catholics believe? I was initially irritated by Jay Williams' letter (*The Criterion*, April 21). He claims that we Catholics have a declining belief in the Eucharist, and that our liturgy has become banal. But on reflection, I appreciate his letter because it challenges me to tell what I see in current Catholic faith and practice regarding Jesus' greatest gift to us.

As one privileged to be a eucharistic minister at my parish, I marvel at the faith shown as the entire congregation comes forward at Communion to receive the body and blood of our Savior. They come in all ages and states of life. Their faces reveal joy, sometimes almost ecstasy and sometimes pain, but their faces always radiate their faith as their hands reach out for the Eucharist. It is in that worldwide Catholic coming-forward-and-reaching-out that we become "one bread, one body." Mr. Williams has not been privileged to witness that.

The Rev. Billy Graham urges believers to come forward at the end of each of his crusades. It is a beautiful sight. We get to come forward at every Mass to unite Jesus' body and blood with our bodies.

The urbane ritualists rejected Jesus, a common Nazarean, but he took common things and made them holy—common bread and common wine—and turned them into our greatest gift. Perhaps our liturgy appears common to someone who equates Latin with sanctity, but banal? Not from my viewpoint!

William J. Wood, Indianapolis

Death penalty necessary

In regard to the editor's response to the letter of Carlos F. Lam (*The Criterion*, June 2), the statement was made that the death penalty is permitted when there is no other means of protecting society and that with the "steady improvements in the organization of the penal system, such cases are very rare, if not practically nonexistent." What about the prison society? It seems to me that an ever-increasing number of inmates sentenced to "death without the possibility of parole" would be very dangerous for the guards and other inmates. That sentence would leave the condemned nothing more to lose.

I would also like to know what the steady improvements in the penal system are. Prisoners are released who should not be. Prisoners on bail and parole commit crimes, including murder, quite often. This happens far more often than the condemnation of the innocent.

Is anyone aware that crimes are committed in prison? Drug trafficking, fraud, rape,

and even murder. Condemned prisoners sitting around for 40, 50 or 60 years would have plenty of time to contemplate all sorts of things.

There was a film, made in prison, of Richard Speck, a man who killed seven student nurses and raped, tortured and murdered the eighth. He said, "If they only knew what fun I am having." He had medication smuggled in to make him appear to be female, he was making alcohol, etc. He went on in the film to describe the horrible murder and torture of eight young nurses to the other inmates there (the camera was hidden). So this terrible evil was being talked about and savored. How can this be good?

Charles Manson receives thousands of fan letters and proposals of marriage. This man had people savagely murdered and the stomach of an eight months pregnant young woman ripped open. Imagine the horror that this woman felt. So this evil is festering and spreading. Is this what God intends? I think the bishops are sincere in their efforts, but with all due respect, I think they are naïve. The death penalty is necessary.

Diane Jones, Indianapolis

Pro-choice rhetoric wanting

It seems to me that pro-choice rhetoric is wanting in at least two respects.

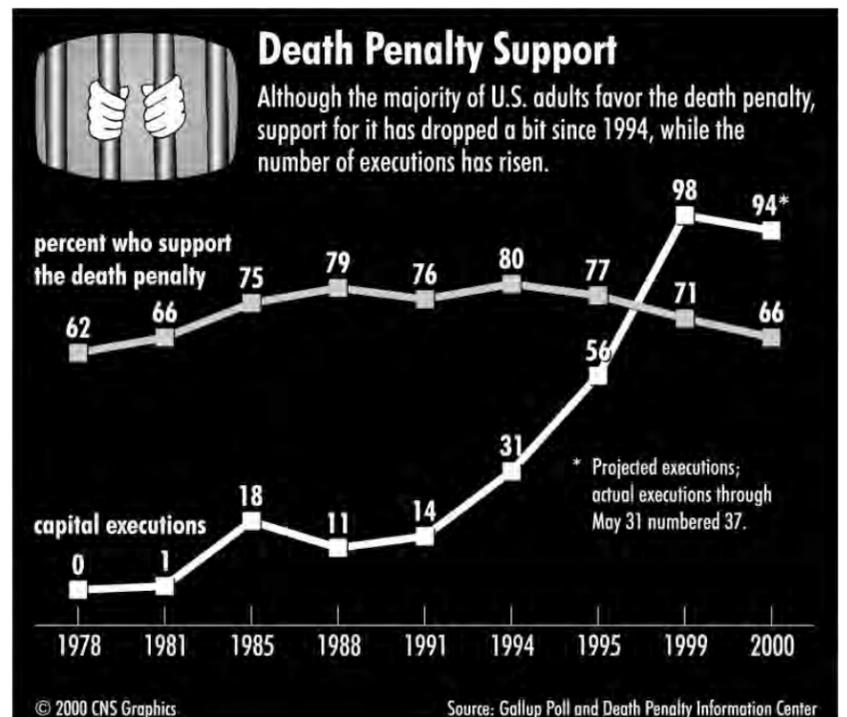
The first is their claim that once a woman has an abortion, that that solves the problem of an unwanted pregnancy. But the sad truth is that many women who have had an abortion come to regret it deeply and suffer grievously as a result. Pro-choice advocates have no words of consolation for such women.

The other way in which pro-choice ideas are deceptive is that they make no mention to pregnant women that having a child is one of life's most joyous experiences. For a woman to abort her child is to deprive her of such joy.

In these two respects, pregnant women are not being given the whole truth about their situation by pro-choice proponents. Pregnant women would do well to ignore their arguments and have their child. Caring for and raising one's own children brings countless blessings, blessings pregnant women should look forward to enjoying.

A woman who deprives herself of such happiness often comes to realize that she has prevented much happiness from coming into her life. Having one's own son or daughter makes life rewarding and fulfilling. Many feel that life is hollow and sterile; having one's child ensures that one's life will be happy and meaningful in ways that only having one's child can bring.

Bob Saverine, Stanford, Conn.



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 alums! 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 SS. 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 Rexville Schoenstatt will be held on June 25 at 2:30 p.m. For more information, call Father Elmer J. Burwinkel 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 informa-

tion, 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, 5353 E. 56th St., in Indianapolis. The fee for the weekend is \$125 for individuals and \$225 for married couples. The deadline to register is July 21. For more information, call 317-545-7681.

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 Beitans at 812-923-5785. †

God hears the prayers of children. Missionaries are His hands and heart in answering them. Remember the missionaries in your will.

Just say



I bequeath to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, the sum of _____ for its work with the poor in our country and throughout the world.

Your love of Jesus and His children will live on.



THE SOCIETY FOR THE PROPAGATION OF THE FAITH
1400 N. Meridian St. • Indianapolis, IN 46206
Sister Marian T. Kinney, S.P. — Director

VIPs . . .

Benedictine Father Prosper Lindauer, a monk and priest of Saint Meinrad Archabbey in St. 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.

Jeannine 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" Lentz, 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.



Henry and Theresa Meyer of Indianapolis marked their 50th anniversary on April 22. The couple celebrated with a Mass on June 11 at St. Roch Church in Indianapolis. A reception followed. The couple has six children: Lynn Baumann, Mary Beth Servie, Sherry, Nancy, Martin and Gerald Meyer. They also have 10 grandchildren. The Meyers are members of St. Roch 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.



Raymond and Eloise Schnorr of Indianapolis marked their 60th anniversary on May 25. They celebrated with a family dinner at Hollyhock Hill in Indianapolis. The couple has five children: Janet Tosick, Mary Ann Evans, Ray, William and Matthew Schnorr. They also have 12 grandchildren and two great-grandchildren. The Schnorrs are members of Immaculate Heart of Mary Parish in Indianapolis.



Luke and Mary Helen Heimann of Indianapolis marked their 50th 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 Knueven 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 two children: Shirley Beetz and Daniel Knueven. 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 know 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 their 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 becoming a rarity as companies scrap guaranteed pensions in favor of contributions to the employee's retirement plan. The burden of managing their retirement assets now falls more heavily on families.

In addition to job and economic concerns, many families face the challenge of caring for older family members as more people live into their 70s, 80s and beyond.

For several years, Marie's mother lived



CNS photo

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

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. Marie also decided to cut back on her working hours so she can visit her mother, drive her to doctors' appointments and monitor her care.

At the other end of the age spectrum, families are finding that the empty nest is refilling. More young adults are returning home to live. 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. And 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.

(Sheila Garcia is the assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Counselors offer therapy and hope

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 felt there were a lot of men and women here who were in need of healing, people who were broken," said Father

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 [pastoral counselor] Charlie [Martin]," Father Lintzenich said. "I also have a degree in counseling, which I enjoy doing very much, but don't always have the time."

(David Gibson edits Faith Alive!) †

Discussion Point

Sharing faith strengthens families

This Week's Question

What strength or virtue do families need most?

"If they don't have faith, nothing else happens. Without faith, I don't know how people can get through the challenges of everyday life." (Carol Cornacchioli, Spencer, Mass.)

"Families need good communication between the members. If they have good communication, they will be able to talk to each other better and better develop the love in the family." (Sister Marietta Jansen, A.C.J., Atlanta, Ga.)

"I think it's a sense of the overshadowing providence of the Holy Trinity dwelling in their midst ... coupled

with their ability for forbearance ... a willingness to forgive each other, to go the extra mile to turn the other cheek in a spirit of mutual love and affection." (Father Charles S. McDermott, Sacramento, Calif.)

Lend Us Your Voice

An upcoming edition asks: Name a New Testament book, passage or saying that you find thought-provoking, and tell why.

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



CNS photo

From the Editor Emeritus/John F. Fink

The Trinity: central mystery of Christian faith

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, as the *Catechism of the Catholic Church* says: "The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the hierarchy of the truths of faith" (#234).

The doctrine of the Trinity is what makes Christianity unique among world religions. Only we 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 accepted Jesus' revelation of God quickly. As he commanded, they baptized "in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19). Paul ended his Second Letter to the Corinthians in the year 57 with, "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 a return to the polytheism they had found in Palestine and had struggled so hard against.

I've long 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 resented 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). John explained that the Jews understood that he was claiming to be God and they wanted to kill him because "he not only broke the Sabbath 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 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 heresies continued long after the Creed was formulated). Even today many Catholics seem confused by the doctrine, either thinking of the three persons as so 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 Trinity Sunday, perhaps you could read the 36 paragraphs in the *Catechism of the Catholic Church* about the Trinity, (#232-#267). †

Cornucopia/Cynthia Dewes

Experience is not always the best teacher

Most of us operate from our own experience. We take the things we've absorbed from our parents and early life, add what



we think we learn as we progress through the years, and then act on the results.

We learn as babies that if we yell or do something truly disgusting, someone will appear with food and a clean diaper. Later on, we realize that if

we bring home a good report card, we get pizza night, but if we put a dent in Dad's car, we don't get to drive it for a while. Maybe never.

Experiences may be good, bad or just neutral. If we're raised by loving parents in a stable home surrounded by honesty and approval, our experience will likely enable us to trust others, to expect the best from them, and to demand justice for those who don't have the same advantages. That's good.

But, if we're a store owner in a depressed inner-city neighborhood without much physical or spiritual support, we may come to believe that many impoverished young men are predators. We'll think that, as a class, they're prob-

ably criminal, scary and unreachable. That's bad, but that's been our experience.

We may have all kinds of impressions of others based on fact, wrong assessments of the situation, or too much salsa, but they all come from our personal experience.

Political correctness aside, there are good reasons why we should occasionally check out what we think experience is teaching us. Even though we know we're right 99.9 percent of the time, we should examine our opinions and perceptions now and then just to acknowledge that we're human. After all, only God is perfect.

Now that technology has made all kinds of information available to us, we know more than anyone in the past has known or probably wanted to know. Previously, unless we saw for ourselves or heard from eyewitnesses, we had no real knowledge, or even awareness, of people or events outside our personal experience. Now we do.

This leaves us not only with outdated ethnic jokes and warped anachronisms like the Ku Klux Klan but also with an obligation to understand the new information. It's not enough to realize that all CEOs are not getting rich on the backs of

the poor, or that all Arabs are not terrorists, or that all old folks are not stupid. We need to put our experiences of others in proper perspective by relating to them as fellow members of the body of Christ.

We also have an obligation to act on our experience within the framework of a worthy life. We may know from experience how to take little ethical shortcuts at work, but should we? Are we avoiding a marriage commitment in favor of a mutual-use arrangement with a live-in partner because we've witnessed so many bad marriages? Are we postponing having kids because we're afraid we can't live without two incomes?

Do we sometimes abuse alcohol, drugs, the good will of our employer, the patience of our employees, or the clerk in the checkout line just because we're tired, powerless, disenfranchised or the product of a dysfunctional childhood?

Whatever our experiences have been, they never make good excuses. Besides, experience learned early on at Mom's knee taught us that vengeance was hers. That's why we believe God when he says it's his.

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

Faithful Lines/Shirley Vogler Meister

Sensing sanctuary through a film

In the film *The Sixth Sense*, a child psychiatrist follows a young patient into a



Catholic church, where a boy with a secret feels safe. His secret is that he's visited by the restless ghosts of people who have experienced unnatural deaths, usually violent. The psychiatrist explains how, in past centuries, others overwhelmed or persecuted by outside forces relied on churches for sanctuary, too. There, they were protected.

The boy also felt safe hiding in a makeshift tent in his own room—a tent in which he placed small religious statues he'd taken from the church. Eventually, a ghost invaded the tent, resulting in a resolution to the psychological pressures the boy experienced. Through the doctor, who took on a fatherly role, the boy realized that ghosts came to him because of his sensitivity and intuition, which enabled him to help them. His giving nature broke the cycle of terror. Then the doctor realized he himself had also been dead,

whether metaphorically or literally is still unclear. Recovered from trauma himself, he was capable of healing and peace, too.

After watching a video of *The Sixth Sense*, I came away with more questions than answers; so I viewed it a second time. In doing so, I realized I'd grasped all I needed to know the first time around and that my questions stemmed from story line confusion. Both times, however, I came away with the certainty of sanctuary: Everyone needs a safe place, not just physically but spiritually.

When I was a child, I also felt safe when in church. While attending a Catholic high school, I popped into the chapel whenever I was able. In later years, I also visited churches at any time, because they usually were open around the clock. Now it's more likely I'll find such doors locked, with the faithful needing special entry codes or keys in order to go inside.

So, sanctuary now must often be created in other ways, not unlike what the

boy did by making his tent. Some of us find solace in gardens, parks or little nooks where we live. We find it while walking or jogging or even soaking in bubble baths. We find it by sharing our fears with friends and in prayer.

Although the film showed the importance of sanctuary, we know it's not necessarily a physical place. It's at the core of our being, where we find the trinitarian truths of God the Father, Christ the Son and the Holy Spirit. In this safe place, they comfort, guide and inspire us to help others find sanctuary, too.

Note: According to Shirley Vogler Meister, *The Sixth Sense*, now available on video, is rated PG-13, but is unsuitable for young viewers because of story intensity and complexity, as well as violent images.

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

The Human Side/Fr. Eugene Hemrick

Where were you when the revolution occurred?

I wonder how many Catholics know that they are in the middle of a revolution. Do



they realize how fast and radically parish life is changing right before their eyes?

An excellent treatise has just been written on this revolution by Cardinal Roger Mahony of Los Angeles. In the pastoral letter, *As I Have Done*

for You, he introduces us to St. Leo Parish as it was in 1955. It then had a pastor, two assistant pastors and 1,500 families.

Five Latin Masses were celebrated on Sunday, with no Saturday evening anticipated Masses. Weekday Masses were at 6:30 a.m. and 8 a.m., and a Mass for schoolchildren was celebrated every Thursday morning at 9. During Lent, children went to Mass each day. Confessions were heard every Saturday in the afternoon and in the evening.

Devotions to Our Lady of Perpetual Help were held weekly. The pastor alone took care of parish administration, finances, Mass schedules and similar duties, while the associate pastors worked primarily with the youth.

There were few paid employees. The pastor, his assistants, the janitor, housekeeper and secretary were the core of the full-time personnel managing the parish.

Today all this and more has changed dramatically. The small enclave of pastor, assistants, janitor and housekeeper has all but disappeared, as has relying primarily on volunteers for help. Parish and financial councils and a new corps of full-time paid laypersons have taken their place.

Masses are now in English or the language of the parish's predominant culture.

The hearing of confessions has been reduced substantially, as have daily Masses and weekly devotions. More dramatic than this, a number of parishes either have been closed or consolidated. Others remain open, but no longer have a priest in residence.

Despite all these dramatic changes, the Catholic population continues to increase rapidly, and parishes continue to create new and more fitting programs.

To help laypersons become better educated in theological terms for working in a parish, colleges and universities have developed curricula that are far more advanced than past ones.

In the current atmosphere, some new expectations are being created. Catholics are coming to expect that the old top-down model of parish management will be replaced by a more collaborative model. They envision services being tailored better to the specific needs of today's parishioners, and they especially want to take greater ownership of the parish.

Ironically, even as we experience a shortage of priests along with fewer liturgies, we're witnessing a growing appreciation for our priests and the liturgy. New and creative efforts are being inspired to increase the number of priests.

What is ironic about these changes is that most people attribute this revolution to the times in which we live and forget who is really responsible for it. Ultimately the Church is not changing because it is at the mercy of social, political and economic trends. Rather it is evolving because all these trends and its own internal changes are the work of the Holy Spirit. If you are a student of salvation history, it is easy to see that the Holy Spirit is devising a new plan for the Church of the third millennium. At the moment, that plan is evolving, but exactly where it will lead is still unknown.

(Father Eugene Hemrick is a regular columnist for Catholic News Service.) †

Feast of the Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 18, 2000

- Deuteronomy 4:32-34, 39-40
- Romans 8:14-17
- Matthew 28:16-20

Today the Church celebrates the great feast of the Holy Trinity. The Book of Deuteronomy furnishes the first biblical reading.



The world in which the ancient Hebrews lived was not tolerant in its pluralism. To the contrary, the worship of the one God of Israel directly competed with the more

dominant religions of the world surrounding them. Furthermore, their own belief in this great one God had none of the cultural, academic and social supports that accompanied Egyptian mythology, for example.

If anything, the Egyptian divinities certainly seemed to control the day. Egypt was powerful and prosperous. To human judgment, the Egyptians surely seemed blessed as a people. Their very good fortune was evidence for many people of the reality of their gods.

The testimony of Moses was intended to reassure his people that the one God of Israel truly was the creator and governor of all things.

Moses spoke to his people of the immediacy of their God. He assured them that God communicated with them, not in demands but in love. God had brought them out of slavery. And God literally had spoken to them, giving them in the Ten Commandments the blueprint for harmonious living that reflects the divine love and the reality of God.

Living in accord with these commandments, Moses said, would bring the Hebrews prosperity and tranquility.

St. Paul's Epistle to the Romans is the source of the second reading this weekend.

Bringing forward one of his favorite theological themes, Paul tells the Roman Christians in this reading that if they are of faith, if they truly love the Lord, if they have accepted God in their hearts, then they are of God. They are nothing less than the children of God. At the time, as still even today, children possessed special rights deriving from special claims upon their father's identity and assets.

As children of God, filled with the life of God, the faithful had claim to the eternity of God.

St. Matthew's Gospel gives this Liturgy of the Word its Gospel reading.

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 everlastingly one, God also is 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, of 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 supported only by ourselves, 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. They possess the very life of God. In this life is inspiration and wisdom.

By mirroring in their daily lives the love and perfection of God, Christians in a most profound way continue the life of God and perfect the creation of God. †

Daily Readings

Monday, June 19

Romuald, abbot
1 Kings 21:1-16
Psalm 5:2-3, 5-7
Matthew 5:38-42

Tuesday, June 20

1 Kings 21:17-29
Psalm 51:3-6, 11-16
Matthew 5:43-48

Wednesday, June 21

Aloysius Gonzaga, religious
2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 22

Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, martyr
Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 23

2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23
Vigil Mass of the Birth of John the Baptist
Jeremiah 1:4-10
Psalm 71:1-4a, 5-6b, 15ab, 17
1 Peter 1:8-12
Luke 1:5-17

Saturday, June 24

The Birth of John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Sunday, June 25

The Most Holy Body and Blood of Christ
Exodus 24:3-8
Psalm 116:12-13, 15-18
Hebrews 9:11-15
Mark 14:12-16, 22-26

Question Corner/Fr. John Dietzen

Scripture interpretations vary about end of world

Q Predictions we heard about the end of the world, as the new millennium was starting, are confusing. TV preachers still talk as if the time—they call it the rapture—will come any day now. Where did this religion come from? (Florida)



A The belief that the final coming of Christ is near does have a curious, if brief, history. The idea is not totally new, of course. We know from the New Testament that believers in the first decades of Christianity seriously anticipated Christ's return in glory before the death of people then alive. But it didn't take long for the realization to sink in that Christianity was in for the long haul. As Jesus said, no one knows the day or the hour.

During the following centuries, a variety of sects appeared, claiming that the final time was at hand, but all died away.

The modern and longest lasting millenarianist movements began in the 1830s. William Miller, a New York farmer and preacher, predicted the world would end on March 21, 1843, a year he decided upon by counting the years between the prophet Daniel (Daniel 8) and the restoration of Jerusalem in 457 B.C. When that and other predicted days passed uneventfully, he lost many of his clergy and lay followers, who had begun calling themselves Adventists ("coming").

Some maintained, however, that Christ truly did arrive in 1844, but invisibly; and they devoted themselves to spreading the word, transferring their day of worship to Saturday instead of Sunday. Seventh Day Adventists have grown into the millions, but the theme of their mission remains that the Second Coming is imminent. They do not forecast a specific time.

Jehovah's Witnesses are another offshoot of the Millerites and Adventists. Among other distinctive beliefs, they hold that Jesus returned invisibly in 1914, and Satan is preparing for the great battle with Jesus, which could occur any day now.

Additional millions of fundamentalist

Christians are convinced that the "end" will first bring the rapture (the "great snatch") when God will take up the good people to reign with him. Then, after seven years of earthquake, famine and other tragedies, the battle of Armageddon will destroy multitudes of lives. A millennium of peace will follow, and finally, sometime, the conclusive total victory over Satan.

Generally, the millenarianists base their theories on a complexity of highly unconventional interpretations of apocalyptic passages in the books of Daniel, Ezekiel and Revelation and, in the case of the rapture, in First Thessalonians, chapters 4 and 5.

A common scenario lists three conditions before all this can happen. A new Jewish state will be founded (already fulfilled). Jews will repossess the old city of Jerusalem (also supposedly accomplished in the 1967 Arab-Israeli war). And the Jewish temple will be rebuilt on its ancient site.

These conditions explain much of the fundamentalist opposition to such associations as the United Nations and the European Union, and the militant alliance of Christian evangelical bodies with Israel in the Middle East peace initiatives, which are thought to delay the final battle with Satan and thus the final coming of Christ.

The third condition is particularly frightening. Previous Jewish temples occupied the site on which now stands the Dome of the Rock, the Mosque of Omar, an impressive structure that dominates the skyline of old Jerusalem. It has been a sacred place for Muslims for more than 1,300 years and is the second most hallowed shrine of the world of Islam.

Obviously, the temple could not be rebuilt without destruction of this holy place, which from any perspective today would be cataclysmic for world peace. But the fundamentalist groups we're speaking of believe that it can and, in fact, must happen to fulfill the plan of God.

Catholics and most other mainstream Christians believe, as we say in the acclamation at Mass, that Christ will come again. But we don't organize our spiritual life around supposedly frightening implications of that event. †

My Journey to God

Why?

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

And then came this reply, "Suffice to know that yours is not to reason why."

I asked Him how a Father could let us suffer so.

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.)



HOSPITAL

continued from page 1

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 hospi-

tals 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.

Clifton 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 on the behavioral measures and characteristics described." Rather, she said, "the purpose was to develop a comparative database that will inform performance improvement."

The report found a number of areas where Catholic health systems could begin to improve. 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 patients' spiritual needs.
- Explicit planning for charity care 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 sterilizations.

The cardinal testified on behalf of the National Conference of Catholic

Bishops June 12 before a committee of the AMA's House of Delegates.

"Effectively, the American Medical Association is being asked to help abolish Catholic health care in this country," he said.

Also testifying before the AMA committee was Dr. Michael F. Collins, an AMA member who is president and CEO of Caritas Christi Health Care System

in Boston.

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 hos-

pital providing perinatal services which receives public or taxpayer funds, including Medicare and/or Medicaid, ... to provide 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—would put the AMA on record as supporting the power of the federal and state governments to compel health care organizations to engage in activities that violate their consciences," the testimony added. †

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Health Care: A Catholic Perspective



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.

Planning for health care at end of life

By John Woods
Catholic News Service

Health 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.

The U.S. bishops' 1994 document, "Ethical and Religious Directives for Catholic Health Care Services," which serves as a source of guidance on the moral issues surrounding the end-of-life issues, notes the appropriateness of patients drafting an advance directive for their medical treatment. "Each person may identify in advance a representative to make health care decisions as his or her surrogate in the event that the person loses the capacity to make health care decisions," it says. "Decisions by the designate surrogate should be faithful to Catholic moral principles and to the person's intentions and values, or if the per-

son's intentions are unknown, to the person's best interests."

Although laws vary from state to state, there are two kinds of advance directives. One is a living will, in which a person states the kind of health care measures that he or she does and 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, said 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, she said. 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.

A key issue with living wills is to make sure your physician understands the provisions that you have made and is comfortable in carrying out your wishes. 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



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Menopause treatments bring new challenges to women

By Julie Sly

Catholic News Service

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 period.

In perimenopause, ovaries begin shutting down, causing a drop in estrogen hormones and resulting in such symptoms as irregular periods, hot flashes,

night sweats and vaginal dryness. While these symptoms may seem more annoying than harmful, the estrogen decline also can lead to osteoporosis and cardiovascular disease.

The standard treatment of the symptoms of menopause is the hormone estrogen.

As women learn more about menopause, they can weigh their options regarding specific measures to alleviate their discomfort and decide whether they want to "tough" it out, use alternatives, or try hormone replacement therapy, which involves taking low doses of estrogen and progesterone.

Nowhere is debate more intense than on the correct use of estrogen in treatments. For example, many women shy away from hormone therapy because they're concerned that estrogen causes breast cancer, although this link hasn't been definitively proven.

Many physicians who treat women of menopausal age believe the benefits of hormone therapy outweigh the risks.

Leon, who has practiced medicine in

the Sacramento, Calif., area for 19 years and chooses not to prescribe any form of birth control to her patients, says the jury is still out on hormone replacement therapy.

"We really don't know for sure whether hormone therapy reduces heart disease or slows osteoporosis," she said.

Leon recommended that women in perimenopause prepare for menopause by exercising, adding calcium and other supplements to a well-balanced diet, and shedding any bad habits, such as smoking.

"This is the time for a woman to say, (This is the rest of my life and this is how I choose to live it)," she said.

Leon also suggests some natural alternatives to women to ease symptoms of perimenopause. These include using natural progesterone cream and adding soy milk or other soy products to the diet to protect the heart and bones. She also suggests some herbal treatments that can be helpful.

Whether choosing hormone therapy or not, women should "read everything they can about menopause and discuss their medical and family history with their doctor," Leon said. "Work with your doctor to look at your total health risks and

discuss steps for preventing illness."

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. †

'We really don't know for sure whether hormone therapy reduces heart disease or slows osteoporosis.'

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Rural families cope with big city problems

By Cynthia Dewes
Catholic News Service

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.

Father Clement Davis, the pastor of St. Bartholomew Parish in Columbus, Ind., said boredom isn't the problem in his area. Rather, it's the "quickened pace" that causes fami-

lies to feel pulled apart.

"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.

Teen-agers 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.

See RURAL, page 14

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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 Darryl 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. †



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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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LIFE

continued from page 11

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 can become too powerful.

Dr. Michael McCarron, executive director of the Florida Catholic Conference, public policy arm of the

state's Catholic bishops, has fought against "recurring attempts" by the state's legislature to remove "existing statutory requirements" that would give living wills and health-care surrogates power far beyond what they now hold.

McCarron said end-of-life issues are 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. †



Health 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.

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Be careful when ordering prescriptions online

By Agostino Bono
Catholic News Service

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 them-

selves 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 use their Web sites to help consumers separate the online wheat from the chaff.

"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.napb.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.

Trustworthy Web sites require a prescription which can be faxed or mailed and then follow up with the doctor, Catizone said.

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—concentrates 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 conspiracy 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 SSS662 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 prognosis," she said. "The more 'spiritual' they were, the less distress 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



St. Joseph Sister Doretta Rhodes assists Betty Cohn at her home in Rochester, N.Y. The Sisters of St. Joseph of Rochester operate Sisters Care, a ministry providing assistance to at-home elderly.

post at Catholic University. "Death and spirituality are very controversial as far as science goes," she said, adding, "It is becoming much more accepted." †

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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 that tests the family's resiliency.

Besides stresses that come like

thieves in the night, there are more constant stresses. One stress often mentioned in the past is economic pressure.

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

There is lots of worry about a family's financial future. And worry is a first cousin to stress.

Another fairly new form of family stress concerns children's achievement.

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 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.

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

continued on page 21

'When under stress, our lives are narrowed. We focus too much on survival and tend to become self-centered.'

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continued from page 20

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.) †



CNS photo

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.

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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 about 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 level 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 \$40,950.

Most of the nation’s 11.9 million uninsured children (55

percent) come from two-parent families, and more than three-quarters come from families with at least one full-time worker.

The major reasons given by uninsured adults for not having health insurance is that it is too expensive (cited by 74 percent), coverage is not offered on the job (48 percent), the person is between jobs or unemployed (36 percent), or coverage has been refused (23 percent).

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.”

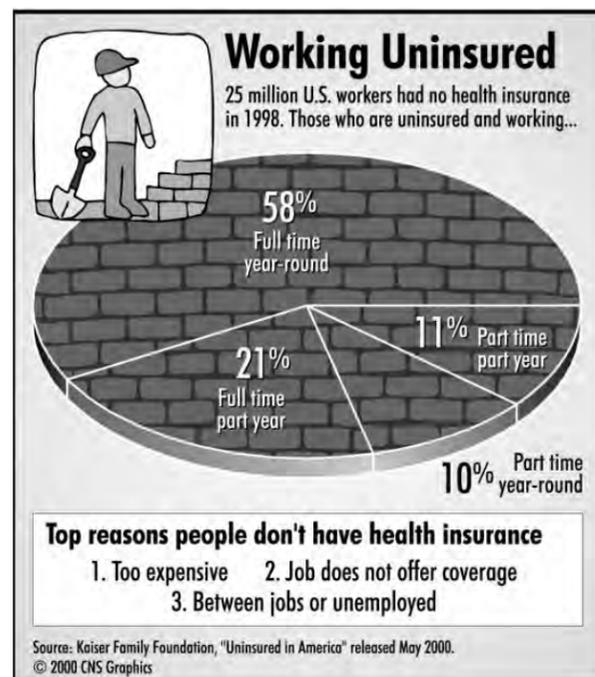
Diane Rowland, executive director of the Kaiser Commission, said that without the Medicaid expansion of the 1990s, the situation would have been even more bleak, with at least 10 million more uninsured Americans.

“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 Lisa 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 service 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, Carondelet 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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News briefs

U.S.

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."

WORLD

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 were 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 statement of the Vatican's U.N. mission was delivered June 9 by Kathryn Hauwa 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." †



CNS photo

Adoring art

Two girls admire Sandro Botticelli's "The Virgin Adoring the Sleeping Christ Child" at the Kelvingrove Art Gallery and Museum in Glasgow, Scotland, on June 8. The painting, dating from 1485-90, was unveiled following a successful restoration.

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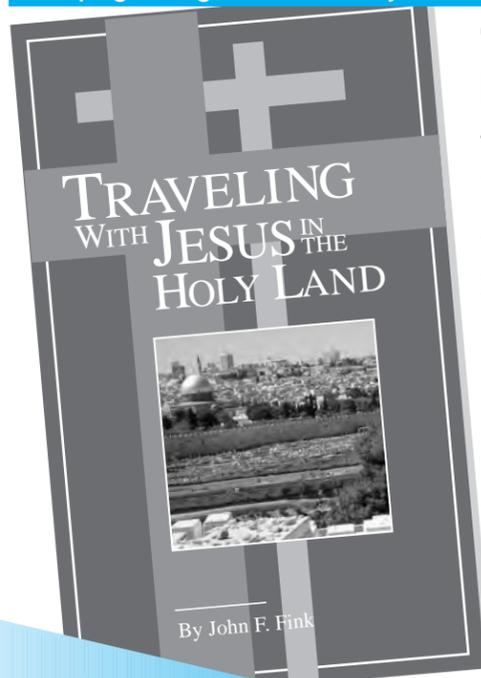
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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international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

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The Active List

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

June 16-17

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Summerfest 2000, games, 5-11 p.m. Information: 317-357-1149; 317-784-9239.

St. Bernadette, Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish Festival, food, rides, children's games, 1 p.m.-midnight. Information: 317-357-7329.

St. Mary School, 420 E. Eighth St., **New Albany**. Festival and Street Dance featuring The Marlins and The Monarchs, Fri. 5:30-10:30 p.m., pre-teen, teen tent \$3; Sat. 6 p.m.-1 a.m., 21 and over \$7.50. Information: 812-944-0888.

St. Luke Parish, 7575 Holliday Dr. E., **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith workshop: "Outrageously Happy: What God Wants Us to Be," Father John Buckel, fee \$50. Registration: 317-955-6451.

June 18

St. Patrick Parish, 950 Prospect, **Indianapolis**.

Fathers' Day Brunch, made-to-order omelets, 9:30 a.m.-noon, \$5. Information: 317-5824.

June 19-20

Marian College, 3200 Cold Spring Road, **Indianapolis**, Saint Meinrad School of Theology, Exploring Our Catholic Faith workshop, "The Holy Spirit and Chant: Inspiration in Church Music," Benedictine Father Columba Kelly, 9 a.m.-noon, fee \$35. Registration: 317-955-6451.

June 20

St. John Church, 126 W. Georgia St., **Indianapolis**. Organ recital, John Edward Sittard, 7:30 p.m., no admission fee. Information: 317-635-2021.

June 22-24

Sacred Heart of Jesus Parish, 2322 North 13½ St., **Terre Haute**. Summer Fling Family Festival, raffle, rides, Thurs. 4-10 p.m.; Fri. 4-10 p.m., fish dinner; Sat. noon-10 p.m., spaghetti dinner. Information: 812-466-1231.

St. Jude Parish, 5355 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 23-25

Saint Meinrad Archabbey, **Saint Meinrad**. three-day retreat, "What Does the Life of Jesus Have to Say to Women Today?" by Father John Buckel. Information: 812-357-6585 or 800-581-6905.

June 24

St. Patrick Parish, 950 Prospect, **Indianapolis**. Flea Market, 7 a.m.-noon. Information: 317-631-5824.

St. Michael Parish, Marian Center, 3354 W. 30th 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

St. Michael Parish, 354 High St., **Brookville**. June Fest 2000, Sat. 4-10 p.m. (pork chop dinner, 4-8 p.m.); Sun. 10 a.m.-9 p.m. (chicken dinner, 10 a.m.-2 p.m.; roast beef dinner, after 5 p.m. Indiana time). Information: 765-647-4353; 765-647-5600.

Sacred Heart of Jesus Parish, 1840 E. 8th St., **Jeffersonville**. Parish Festival, games, food buffet; Sat. 4-11 p.m.; Sun. 11 a.m.-6 p.m. Information: 812-288-7917; 812-283-5061.

June 25

Sacred Heart Parish, 1530 S.

Union St., **Indianapolis**. Street Fair, music, games, food, church tours, 4-7 p.m. Information: 317-638-5551.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish Festival, food, games, turtle soup, chicken dinners, 10:30 a.m.-6 p.m. (Indiana time). Information: 812-623-2894.

St. Luke Church, 7575 Holliday Drive East, **Indianapolis**. Corpus Christi Celebration, 2 p.m. Information: 317-259-4373.

Butler University Holcomb Gardens, 4600 Sunset Ave., **Indianapolis**. Carillon and brown bag dinner, 4:30 p.m. Information: 317-784-4207.

Mount St. Francis Retreat Center, near **New Albany**. Corpus Christi procession, 3 p.m. Information: 812-923-5785.

June 26-29

Sacred Heart Parish, 1530 Union Street, **Indianapolis**. vacation Bble school, pre-school-grade 6, 6:30-8 p.m. Registration: 317-638-5551.

Recurring

Daily

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

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

Weekly

Sundays

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

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

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid"



holy hour, 6 p.m.

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

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

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

Mondays

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

Tuesdays

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

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

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

Wednesdays

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

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

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

Thursdays

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

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

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

—See ACTIVE LIST, page 25

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The Active List, continued from page 24

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

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

Fridays

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

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

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

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

Saturdays

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

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

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

First Fridays

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

6:45 p.m.
Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

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

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

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

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

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

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

First Saturdays

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

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

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

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

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

Second Mondays

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

Second Tuesdays

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

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m.

Information: 317-257-1073.

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

Third Sundays

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

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

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

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

Third Thursdays

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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

Third Saturdays

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

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Vacation Bible schools not just for Protestants anymore

CHICAGO (CNS)—Summer now brings vacation Bible school to many Catholic children.

The programs—once thought only to be the domain of Protestant churches—are becoming more popular at Chicago-area parishes.

Children are learning about their Catholic faith in fun, simple ways at St. John Vianney Parish, which has had a summer program for a decade, and in a joint program started seven years ago by St. Denis Catholic Church and Ashburn Lutheran Church for neighborhood children. Last year, St. Bede Catholic Church became the third church involved in the joint program.

Linda Haynes, a parishioner at St. John Vianney, initiated the vacation Bible school there with the approval of her pastor, Father John Fanelli. It grew out of a twofold sense of frustration.

"A lot of [non-Catholic] churches had

vacation Bible schools, but there was nothing for our children," Haynes told the *Catholic New World*, Chicago's archdiocesan newspaper.

"Parents didn't discriminate about what Church they sent their children to. That frustrated me," she said. "I also saw some of my friends leaving the Church to learn more about Christianity through other faiths. They didn't understand their own Catholicism and certainly couldn't defend it."

Haynes felt if children could be taught about their faith using the Scriptures in an interesting manner, their understanding of Catholicism would increase and they would be able to discuss and defend their beliefs later in life.

"We know more than we think, but aren't aware of how to talk about it," she added.

Father Fanelli gave Haynes a list of five important topics that Catholics

should know how to defend—the primacy of Peter, prayer, forgiveness, the Eucharist, and Mary and the saints.

She researched the topics, developing and writing a program that uses gardening analogies throughout. An actual garden located next to the Church's adoration chapel helps the children understand concepts even better.

"I chose gardening because so much of Scripture has references to it," said Haynes. "Jesus used many gardening parallels."

The theme changes annually. Last year's theme was biblical animals. Haynes brought in animals—including a camel—that were mentioned in the Scriptures. There also are craft projects related to the topics.

Adrian Dominican Sister Mary Anne Yanz, who coordinated a cooperative vacation Bible school while working in Kentucky, now is part of the team that

develops the well-attended St. Denis-Ashburn Lutheran-St. Bede program. Sessions are held in St. Bede's facilities, which are larger and air-conditioned.

"I felt this summer program would be a fun learning experience about our faith and the Scriptures," said Sister Mary, Anne director of religious education at St. Richard and St. Denis parishes. "It also would be a good way to bring the area's children together."

She said the three pastors visit each other's churches. The vacation Bible school merely was an extension of what the adults already were doing.

"It's nice to work together with other churches," said Sister Mary Anne. "I like the way the pastors get involved with the [children's] prayer service each morning. It's nothing unusual though. The pastors exchange pulpits in ecumenical efforts and work as a team in the community. It's not just a Sunday thing." †

PRIEST

continued from page 1

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 baptized 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.

"Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach," he continued. "Let the example of your life

attract the followers of Christ so that by 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.'"

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.

"You 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." The greatest gift he will bring to the priesthood is his life experience, she added.

"You can't help but be proud. He's going to bring an awful lot to the table," said his son Steve, who lives in Grapevine, Texas.

"He has raised four kids and he's been in management most of his life, too, so this kind of stuff just doesn't phase him. He's unflappable," his son said. †

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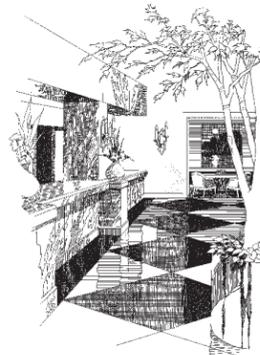
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From the Archives

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 Cleophas Wolf, subprioress; Sister Mary Philip Sieb, administrator of St. Paul Hermitage (and later prioress of the convent) and Sister Louise Hoeing, the then-new principal of Our Lady of Grace Academy, which had opened in 1956 with Benedictine Sister Irmgard 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 by e-mail at archives@archindy.org.)



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198 S. Girls School Rd.
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NORMS

continued from page 1

the civic community.

It says what 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, Carondelet St. Joseph Sister Joan Lescinski, president of Saint Mary-of-the-Woods College near Terre Haute, said she doesn't believe it will change the way Saint Mary-of-the-Woods College operates.

"The *Ex Corde* document simply reinforces our understanding of what it means 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.

"I, for one, do not believe that *Ex Corde* is going to jeopardize academic freedom," Sister Joan said.

Throughout years of development of the U.S. application, one of the most vigorously debated issues was how to apply in the U.S. context the general Church law that theology professors need a *mandatum*, or mandate to teach, from the competent ecclesiastical authority, the diocesan bishop.

Participants in the debate struggled to achieve a delicate balance of institutional autonomy for the university, academic freedom for its professors and the right and responsibility of the bishop to safeguard the faithful teaching of Catholic doctrine to the people of God in his diocese.

The Vatican approved the principles the bishops adopted for the *mandatum*—including their theological and legal description of what it is and is not and their principle that ordinarily once a theologian has received a *mandatum* it goes with him, even if he takes up a new post in a different diocese.

The *mandatum*, as described in the norms:

- "Is fundamentally an acknowledgment by Church authority that a Catholic professor of a theological discipline is a teacher within the full communion of the Catholic Church."
- "Should not be construed as an



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. Students here make their way to class at The Catholic University of America in Washington.

CNS photo

appointment, authorization, delegation or approbation of one's teaching by Church authorities. Those who have received a *mandatum* teach in their own name in virtue of their baptism and their academic and professional competence, not in the name of the bishop or of the Church's magisterium."

- "Recognizes the professor's commitment and responsibility to teach authentic Catholic doctrine and to refrain from putting forth as Catholic teaching anything contrary to the Church's magisterium."

In a footnote to the norm on how the *mandatum* is to be construed, the document says that "it is not the responsibility of a Catholic university to seek the *mandatum*"; this is a personal obligation of each professor."

It adds, "If a particular professor lacks a *mandatum* and continues to teach a theological discipline, the university must determine what further action may be taken in accordance with its own mission and statutes."

The norms also discuss the process by which a *mandatum* is granted, denied or removed.

They say the bishop of the diocese where the institution is located is the competent authority to grant it, he may do so personally or through a delegate, and conferral, denial or revocation should be in writing.

The norms also say, "Without prejudice to the rights of the local bishop, a

mandatum, once granted, remains in effect wherever and as long as the professor teaches unless and until withdrawn by competent ecclesiastical authority."

In one of the few changes made to the original text in the consultations preceding final Vatican approval, a new footnote was added at that point explaining the standard canonical phrase "without prejudice to the rights of the local bishop."

The footnote says, "Although the general principle is that, once granted, there is no need for the *mandatum* to be granted again by another diocesan bishop, every diocesan bishop has the right to require otherwise in his own diocese."

The final text of the application includes a few minor editorial revisions, such as substituting "universal law of the Church" for "canon law" in one place and adding "students" to a sentence that omitted them in listing the various groups that form the university community.

Most of the changes consisted of inserting additional references to Church documents in some of the footnotes.

The Vatican decree of recognition came from the Congregation for Bishops, which oversees the work of bishops' conferences worldwide. It said it found the norms valid and in conformity with Church law after consultation with the Congregation for Catholic Education and the Pontifical Council for the Interpretation of Legislative Texts.

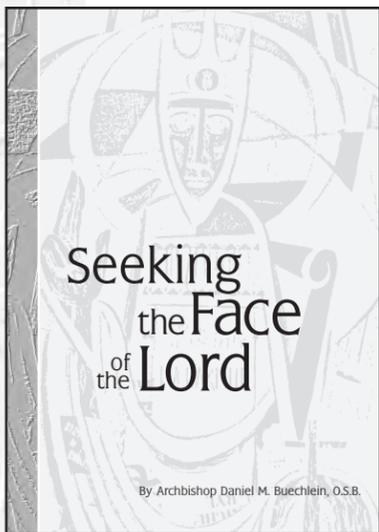
(Criterion reporter Doug Finn contributed to this report.) †

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UNIVERSITY

continued from page 1

set forth in *Ex Corde Ecclesiae*. Every university, he said, has a three-part mission: teaching, research and service, but a Catholic university is distinctive in that it has a fourth task: evangelization. The



David T. Link

Catholic university must strive to bring the Gospel of Jesus into the lives of the faculty and students. Furthermore, he said, the Catholic university should facilitate dialogue between faith and reason. It must promote Catholic social teaching,

and pervasive ethics should govern all aspects of the university experience, Link said. Ultimately, the mission of a Catholic university is based upon the protection of and respect for human dignity.

A university is not Catholic simply because it is owned by Catholics or because it has many liturgies or strong pastoral care, Link said.

"'Catholic university' is not a noun with an adjective," said Link. "'Catholic university' is a compound noun phrase." It therefore becomes imperative that a Catholic university invest in people: quality faculty who serve as role models and students who demonstrate potential as the ethical leaders of tomorrow, he said. A Catholic university takes a holistic approach to improving the people who, in their roles as teachers, researchers or students, make up the university.

"At a Catholic university, everybody is in formation," Link said, emphasizing that the university should educate an individual socially, professionally, intellectually, culturally and spiritually. In so doing, the university seeks to benefit the broader community.

Some universities may label themselves as Catholic, but they really are not, Link said. The Catholicity of an institution can be quite precarious.

"The way it starts is with great leadership," said Link. "The way you preserve it is with great tradition."

Link stressed that he concurs with the first part of *Ex Corde Ecclesiae*, the exposition of the definition and goals of a Catholic university. It is the implementation norms, especially the requirement that every professor of Catholic theology possess a *mandatum* from the local bishop, which continue to cause debate over the entire document.

"For people to say, 'This is a university that supports the *Ex Corde Ecclesiae* or it doesn't'—there is no reason not to support the *Ex Corde Ecclesiae* if they're talking about the first part," Link said. "What they're saying is, 'I don't support the implementation norms.'"

Link proposed that a local bishop make sure the university becomes accredited on a regular basis instead of conferring mandates upon each theologian. While retaining its autonomy, the university would undergo reviews by the bishop at regular intervals.

At the moment, he said, "There are too many people involved in power struggles."

As such, the debate does not benefit anyone involved in the life of a Catholic university, he said, because "in the meantime, we're losing the power of the *Ex Corde*." †

Rest in peace

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

BELCHER, Roscoe J., 78, Our Lady of the Springs, French Lick, May 30. Husband of Helen Belcher. Father of Jack Belcher, Rosie Dedrick, Janie Emmons and Margaret Jones. Brother of Elnora and Ida Wolfington. Grandfather of 17. Great-grandfather of 17.

BOING, James S., 78, St. Mary, Greensburg, June 3. Husband of Betty J. (Redelman) Boing. Father of Dale, Harold and Larry Boing. Brother of Mary Jane Wagner.

Grandfather of eight.

CARPENTER, Marie, 78, St. Anthony of Padua, Clarksville, May 27. Mother of Carol Williams. Sister of Jane Bricker and Mary Burke. Grandmother of two.

CARTER, Jean Marie, 76, St. Augustine, Jeffersonville, May 27. Sister of C. Bernice and Lucille "Pat" Carroll.

CONSODINE, Doris J., 75, St. Luke, Indianapolis, June 8. Sister of Shirley Granahan, Marion Mills, Diane, Margaret and Mary Barbara Consodine.

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

CORD, Patricia, 70, St. Vincent de Paul, Shelby County, June 4. Wife of Omer Cord. Mother of Dave, Donald,

Jerry, Mark and Tim Stevens. Stepmother of Rebecca McComas, Linda Robertson and Andrew Cord. Sister of Wilbur Applegate. Grandmother of 11. Great-grandmother of three. Step-grandmother of nine.

FOLTZ, Patricia M. (Shine), 83, St. Lawrence, Indianapolis, June 3. Wife of James Foltz. Mother of Margaret Farrell, Marilyn Weber, Joseph and Stephen Foltz. Grandmother of 10. Great-grandmother of one.

GROHOVSKY, Karoline S., 83, Sacred Heart of Jesus, Terre Haute, June 3. Mother of Linda Verdeyen and William Grohovsky. Grandmother of three.

HARRIS, Mary Lillian, 69, St. Augustine, Jeffersonville, May 25. Mother of Kenneth Harris and Kathryn Smith. Sister of William L. Welch Sr. Grandmother of one.

JEFFERS, Marilyn A., 62, St. Pius X, Indianapolis, May 29. Wife of Thomas J. Jeffers. Mother of Maureen Derwent, Kathleen Schreiber, Michael, Patrick, Thomas J. III and Timothy Jeffers. Sister of

James, Robert and Rev. Thomas Murphy. Grandmother of seven.

JESSUP, Columbia C., 78, St. Andrew the Apostle, Indianapolis, May 15. Mother of Barbara Coats, Ann Charlene Hyde, Sherrian Gant, Phyllis and Nadine Jessup, Sherry McCoy, James Jr., Edgar and Louis Birdsong. Sister of Cora Combs, Elizabeth Wade and Thomas Montgomery. Grandmother of 19. Great-grandmother of 32.

KEEGAN, Gerald Leon "Stormy," 81, Annunciation, Brazil, June 6. Husband of Helen (Curley) Keegan. Father of Marilyn Ferree, Mary McDonald. John and James Keegan. Grandfather of 10. Great-grandfather of one.

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

LATZ, Edna L., 88, St. Luke, Indianapolis, June 5. Aunt of three.

LIVERS, Joseph C., 51, St. Louis, Batesville, June 9. Father of Jeremy, John, Joseph Jr., Leah and Steven Livers. Son of

Ada Nicholson. Stepson of Ray Nicholson. Brother of Sharon Couch, Sheila King, James and Robert Livers. Stepbrother of Melody Gault. Grandfather of four.

MORRIS, Josephine Anna, 94, St. Michael, Greenfield, May 4. Mother of Sheila Birkley.

PORTER, Mary Jane (Hagist), 75, Holy Name, Beech Grove, May 27. Mother of Phyllis Brown and Kathy Foltz. Sister of Ellen Hagist and Dolores Stewart. Grandmother of one. Step-grandmother of seven.

MUCKERHEIDE, Albert L., 91, St. Mary, Greensburg, June 8. Father of Carol Hahn, Marilyn Land, Dale, James, Ralph and Robert Muckerheide. Brother of Louis and Rosaline Muckerheide. Grandfather of 14. Great-grandfather of six.

ROSS, Robert R., 75, St. Anthony of Padua, Clarksville, June 1. Husband of Louise Ross. Father of John and Thomas Ross. Brother of Evelyn Robison. Grandfather of five.

VORNHOLT, Jason, 21, Sacred Heart, Jeffersonville, June 1. Son of Lawrence Vornholt and Ginger Hanka. Brother of Trip and Lianne Vornholt. Grandson of Earl Taylor.

WATSON, Jeanetta M., 73, Holy Family, New Albany, June 2. Mother of Gary, James, Kimberle and Tommy Watson. Sister of Phyllis Eichenberger. Dr. David, Harold and Milton Eberle.

WEBB, Steve M., 46, St. Jude, Indianapolis, June 3. Father of

Heather Kilby and Brian Webb. Brother of Kathy Rees, Diane Teasley and Randy Webb. Grandfather of one.

WILLOUGHBY, Dale, 63, Annunciation, Brazil, June 1. Husband of Mary Jane (Wrin) Willoughby. Father of Jane Ann Garland, Jean Marie, Douglas and Mark Willoughby. Brother of Betty Drake, Jacqueline Stultz. Grandfather of seven. †

Providence Sister Marie William Hoerner taught in high schools, colleges

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

A funeral Mass was celebrated 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 1930, professed first vows in 1933 and final vows in 1938.

Sister Marie taught at St. John Academy in Indianapolis, at the novitiate 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 pastor has shocked and saddened the Catholic faithful in the Archdiocese of Washington.



Msgr. Thomas Wells

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, archbishop 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 happy repose 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 earlier 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 "welcome" sign outside, and police investigators and volunteers worked side by side in combing the grounds for clues in the slaying.

At the first 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."

A funeral Mass for Msgr. Wells was scheduled for June 13 at Sacred Heart Church in suburban Bowie, where he had been an associate pastor. †

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Direct inquiries/résumés to:

Harry Dudley
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Questions regarding the position may be directed to:
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To be published in the July 28, 2000, issue of The Criterion

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Pictures
 You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline
 All announcements with photos must be received by Wednesday, July 5, 2000, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

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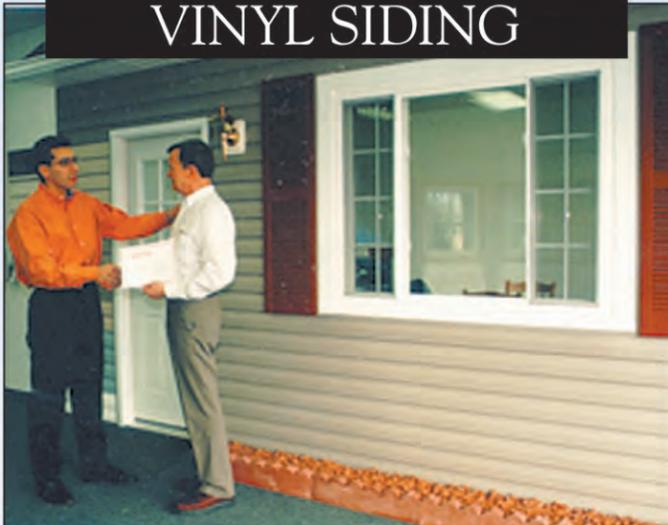
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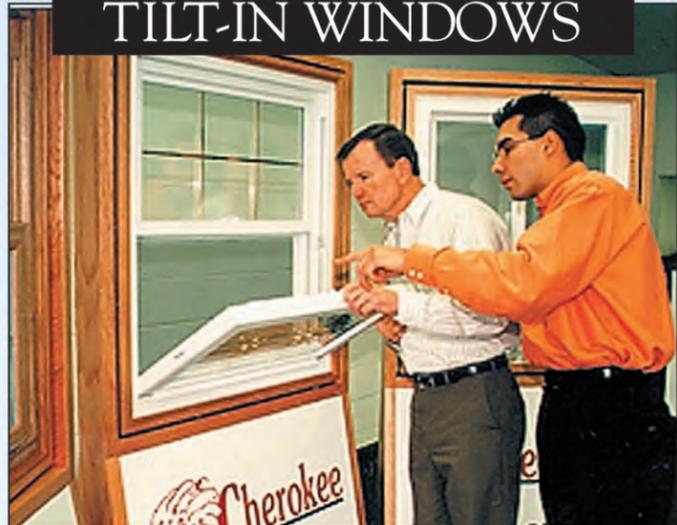
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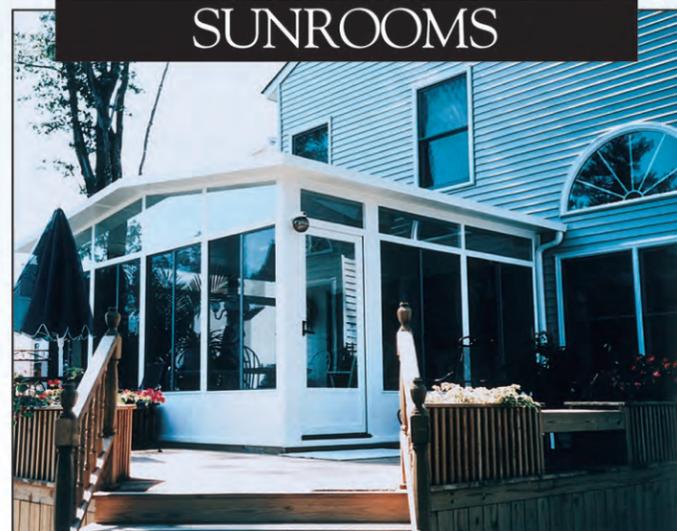
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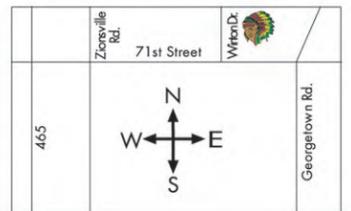


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