McVeigh executed for bombing

Protestors pray for an end to the death penalty as another federal execution is set for June 19

By Mary Ann Wyand

TERRE HAUTE—More than 250 pro-life supporters prayed outside the U.S. Penitentiary in Terre Haute on June 11 while Oklahoma City bomber Timothy James McVeigh was executed by chemical injection for murdering 168 men, women and children in the April 19, 1995, bombing of the Alfred P. Murrah Federal Building in Oklahoma City.

The bombing—described as the worst act of terrorism on American soil—also injured hundreds of other people.

Citing Church teachings, the U.S. bishops emphasized that McVeigh’s life should have been spared because killing is wrong.

The bishops also spoke out against the scheduled June 19 execution of Juan Raul Garza, a drug dealer from Brownsville, Texas, who was convicted of murdering three men.

McVeigh’s execution—and the resumption of federally sanctioned executions after 38 years—marks a sad day for the country, Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, said in a June 11 statement.

“In an age where respect for life is threatened in so many ways, we believe it is important to emphasize that human life is a gift from God, and no one or any government should presume to kill God’s gift,” Bishop Fiorenza said. “Rather, all of us have the responsibility to protect human life from conception to natural death.”

Bishop Fiorenza said the bishops offer their sympathy and prayers for all those touched by the bombing.

“We pray that the God of all mercies will grant them every consoling grace during their grief and suffering,” he said. “On this difficult day, we pledge our best efforts to reverse this culture of violence and replace it with a profound respect for the inherent value God confers on human life.”

On June 8, Susan Borcherts, director of U.S. and Mexican dioceses.

The consultations are aimed at fostering local consultations in five U.S.-Mexican national Catholic offices and agencies.

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Much of the increased activity focuses on immigration and U.S.-Mexican border issues, given the influx of immigrants and the dangers for those entering illegally.

Needs range from legal assistance and protection of rights to pastoral care for immigrants on both sides of the border, said Mark D. Franken, executive director of the U.S. Catholic Conference’s Migration and Refugee Services.

Legal assistance includes helping people in detention centers, intervening with the Immigration and Naturalization Service regarding immigration status, monitoring border enforcement issues and monitoring for workplace abuses against illegal immigrants, he said.

A joint pastoral letter on migration and border issues by U.S. and Mexican bishops’ is also in the works, he added.

Father Luis Barrera Flores, associate secretary of the Mexican bishops’ confer- ence, said that for the Mexican bishops, the “most critical issue is treatment of illegal migrants.”

“Conditions of justice and dignity must be created. These conditions then translate into medical and legal assistance,” he said in a June 11 telephone interview.

Father Barrera said another important issue is that Mexican immigrants, legal and illegal, be spiritually welcomed in U.S. parishes and dioceses. He said the joint pastoral letter would be issued at the end of this year.

Franken spoke to Catholic New Service after a June 6 Washington meet- ing of Catholic leaders involved in Hispanic affairs to refine plans for a pilot program of expanded legal, social and pastoral services for migrants.

The June meeting was a follow-up to local consultations in five U.S.-Mexican border dioceses by staff officials of national Catholic offices and agencies.

The meetings are aimed at fostering cross-border cooperation by neighboring U.S. and Mexican dioceses.

Meanwhile, 24 leaders of faith-based and human rights groups called for the illegal immigrants, he said.

Church activity expands to keep up with Hispanic population growth

WASHINGTON (CNS)—As the pres- ence of Hispanics mushroomed in the United States, so do Church efforts to aid and understand them.

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changes in the Border Patrol's "aggressive strategies" that they said have led hun-
dreds to their deaths in illegal attempts to enter the United States. They also criticized smugglers of ileg-
ali immigrants.

These smugglers "exploit people's dreams of a better future for profit and
often place them in situations of mortal danger," the signers said. Their
June 24 statement said that 369
people died illegally entering the United States last year.
The more-than-doubling of Border Patrol agents from 3,400 in 1993 to 8,000 in 2000, and the agency's crackdown on "traditional urban points of entry in west Texas and Southern California" has had the effect of "redirecting those flows toward more remote and dangerous areas," the statement said.

It called for legalization of "economic migration," saying that undocumented workers from Mexico had "contributed greatly" to U.S. economic growth.

"Independent worker visas should be created to allow migrants to cross the bor-
der, and legally do the work the U.S. is free from exploitation and discrimi-
nation," the statement said. "They should not be tied to particular employers.

Employer sanctions should be repealed." Signing the statement were representa-
tives of several archdioceses, the Leadership Conference of Women Religious,
the Conference of Major
Superiors of Men and Lutheran,
Mennonite and Quaker groups.
The 2000 census reported 35.5 million Hispanics in the United States, a 60 per-
cent rise since 1990. Of the current Hispanics, 70 percent are Catholic, according to a study
funded by the Pew Charitable Trusts in Washington.

This would mean that almost 25 mil-
lion of the 63.7 million Catholics in the United States are Hispanic.

At a June 6 Washington seminar analyz-
ing the Pew study, Gaston Espinosa, man-
ger of the project, said U.S. Latinos make
more links between faith and political and
civic life than their Anglo counterparts.

Espinosa, a professor at the University of California at Santa Barbara, said a
nationwide telephone survey last fall of 2,300 Hispanic found that 75 percent of the respondents said a candidate's faith would be "very important" or "important" in their voting decisions.

He added that 50 percent believed their religious leaders should be involved in
public affairs—30 percent considerably higher than in other groups.

Espinosa said that 49 percent identified themselves as Democrats, 14 percent as Republicans and 37 percent as indepen-
dent. "But the vast majority of the inde-
pendent vote Democrat," he added.

Latinos "are more religious than the American population at large," he said. In National, Texas, only 30 percent of the people
involved in Hispanic ministry from 68 dioceses heard an expert in pastoral and
cultural theology do the story of efforts to eliminate racism within the
Church.

"I know racism is alive and well in the
Church in the [United States]," said
Father Raymond Kemp, a senior fellow at
Woodstock Theological Center in
Washington, on June 1.

This racism operates both within the
Latino/Latina community, and between
to communities of faith," he said.

"We do not have enough bilingual priests and we need a greater acceptance of
lay leaders in our Church," he said.

Better communication between dioce-
san Hispanic ministers and their bishops is also a must, he said. †

WASHINGTON (CNS)—Racially moti-
ved violence in Cincinnati nine years after similar disturbances in Los Angeles show
racial tensions still exist in U.S. society,
according to civil rights and Catholic lead-
ers involved in anti-racism efforts.

They said that the United States is bur-
ded with a "flesh wound," an open wound no
greater than the slave and segregation
that are part of the United States' history.

According to 2000 census, many
urban centers no longer have a majority
group. Many of those with "majority minor-
ity cities," in which whites are now one minority among
many, with no majority group.

Falcon, senior policy executive of the
Puerto Rican Legal Defense and Educa-
tion Fund, cited New York City. The 2000

census shows about 36 percent of the
city's population is white, 27 percent Latino, 24.5 percent African-American and
9.7 percent Asian, he said.

For Latinos, the surge in population
means the potential for greater power in
society, but it also means a higher profile for
counties of origin, said Falcon.

"People start to say that there are too
many of them here, they make too many babies, they speak a strange language," he
added.

The Rev. Eric Law, an Episcopal priest
who is a consultant and trainer in multi-
cultural ministry, said that racism against
groups is a long-rooted part of U.S. society. †
Holy Trinity Parish in Edinburgh to celebrate sesquicentennial

By Brandon A. Evans

Despite its small size, Holy Trinity Parish in Edinburgh has thrived and survived for 150 years, and that is plenty of reason to celebrate.

In honor of the sesquicentennial, Archbishop Daniel M. Buechlein will celebrate Mass at Holy Trinity Church on June 24 at 3 p.m. There will be a dinner afterward and a open house before the Mass. Both are invitation only.

There also will be an open house from noon to 2 p.m. that day, to which the general public is invited. There will be a room with displays, pictures and memorabilia from every decade, and the church will be decorated with explanatory cards that give historical detail.

“The church is very well maintained,” said Father Paul Shikany, pastor of Holy Trinity Parish. He is also the pastor of St. Rose of Lima Parish in Frankfort.

The town of Edinburgh, which in 1777 was changed to “Edinburgh” in order to bring out its Scottish character, got its first priest in 1837. Father Vincent Baquelin was assigned to minister to the scattered Catholics spread throughout central Indiana. 

Impressed by the growing town on a visit in 1849, Bishop Maurice de Saint Palais suggested that the congregation of faithful Catholics in Edinburgh build a church.

The church was completed in 1851, and rebaptized in 1883. In 1961, Holy Trinity received parochial status, having been a mission church until then.

The parish serves the five counties of Marion, Johnson, Shelby, Brown and Bartholomew. It currently has about 300 parishioners, 214 of which are registered.

“Every part of it: a bell from 1869. They see the steeple that contains the old-est part of it: a bell from 1869. They see how his wife made crafts out of pieces of wood, or from whatever it is about the parish, the people remember the most, that they laugh about, that causes them to remi-nisce about the parish they love.

And when they look to that parish, they see the steeple that contains the oldest part of it: a bell from 1869. They see the statues that came with a new altar in 1913. They see the changes, the good and the bad, the old and the new.

And whatever it is about the parish, the people keep coming back, praising God in word and sacrament, and filling His house more than ever before.

New mother superior has cared for elderly around the world

By Mary Ann Wyand

“I’ve always considered my life as an adventure with God,” explained Mother Geraldine Harvie, the new superior of the Little Sisters of the Poor in Edinburgh.

A native of Glasgow, Scotland, Mother Geraldine of Mary said she felt called to religious life and the Little Sisters of the Poor as a young woman while living in Montreal, Canada.

“I read the life story of our foundress, Blessed Jeanne Jugan, and I knew that God was calling me to life with the Little Sisters of the Poor.”

Blessed Jeanne Jugan founded the women’s religious order in France in 1839 to care for the elderly poor.

Since joining the international order in 1964, Mother Geraldine has cared for elderly people at the order’s homes in Scotland, Ireland, England, France, Belgium, Kenya and the United States.

“I’ve had quite an adventurous life,” she said of her ministry to the elderly poor throughout the world. “I’ve moved to so many different parts of the world, which I’ve appreciated. I’ve always been very happy and very faithful to my voca-tion, both spiritually and in the apostolate. For me, the Mass is the center of our day.”

Mother Geraldine arrived in Indianapolis on April 17, succeeding Mother Charles Marie Pitz as the superior of the 12-member community and the co-administrator of the home for 90 residents. Mother Charles now serves the elderly poor at the order’s home in San Pedro, Calif.

“I was asked to come to Indianapolis to celebrate its 150th anniversary with a Mass on June 24.

Mother Geraldine Harvie reads Scripture passages with ‘Bitty’ Landis, a resident of the St. Augustine Home for the Aged in Indianapolis. Mother Geraldine of Mary is the new superior of the Little Sisters of the Poor in Indianapolis.

Among many stories that Kneu has found in the history books and also those that he has seen with his own eyes is one about a statue of Mary that is in the church.

“The Blessed Mother’s toes broke,” he said, “and Father [John Bankowsky] didn’t know how to fix them, so he put house slippers on her.”

Amidst all the details that can exist with the 150th anniversary of a parish, sometimes it is a simple story such as this that people remember the most. That they laugh about, that causes them to remi-nisce about the parish they love.

“People remember the most, that they laugh about, that causes them to remi-nisce about the parish they love.”

According to Kneu, the people keep coming back, praising God in word and sacrament, and filling His house more than ever before.

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The Criterion Friday, June 15, 2001 Page 3
Basic questions about the Real Presence

(First of a series)

This week, at our annual spring meeting, the U.S. bishops will consider a document titled “Basic Questions About the Real Presence of Jesus Christ in the Eucharist.”

A large number of bishops requested the preparation of this document, saying that the pastoral experience, as well as published surveys, indicates that a significant number of Catholics are confused about the Real Presence. We wish to help those people to give a grave situation which needs to be addressed by the Body of Bishops.

In response, the doctrine committee of our national conference prepared a teaching document in the format of 15 basic questions and answers about the Real Presence of Christ in the Eucharist.

Since these kinds of documents are not always easily available, I will present the bishops’ teaching in my weekly column over the next weeks. The document is timely in that it can be part of a preparatory catechesis as we anticipate the publication of the revised Sacramentary and its U.S. Appendix for the celebration of the Eucharist.

Two major books are used for the celebration of the Mass. The Lectionary contains the readings from the Word of God and the responsorial psalms. It is the resource used for the Liturgy of the Word. The Sacramentary is the book that contains the formal prayers of the Mass along with the Eucharistic Prayers and the Communion Rite.

In addition, a book of the Gospels may also be used for Sundays and special feast days.

The English translation of both the Lectionary and the Sacramentary have been undergoing extensive revision over the last several years. The process is not yet complete, but should be finished in the near future. In anticipation of the publication of the new Sacramentary, I will begin to do my part of a preparatory catechesis in my summer series of weekly columns in The Criterion.

I begin with the introduction of the draft document on the Real Presence. I can’t improve on the opening statement of the draft text: “The Lord Jesus, on the night before he suffered and died, instituted the sacramental rite of the Holy Eucharist.”

We will never completely understand the mystery of God, but we can help our faith by seeking to understand better what we can understand. We bishops hope our response to 15 questions that are often asked about the Real Presence of Christ in the Eucharist will be helpful.

Next week, we will begin with the question: ‘Who is he that give himself to us as food and drink?’”

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Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.
**Preguntas básicas sobre la Presencia Real**

**Primeros de una serie**

La traducción al inglés tanto del Leccionario como del Misal Romano, partes de la fe y la gracia del Espíritu Santo. Nunca entenderemos completamente lo que la palabra del Señor puede explicarlo en su totalidad. Pero, como le dice el texto de los obispos: "San Ambrosio: 'Si la palabra del Señor tiene el poder para hacer más de lo que el hombre puede imaginar, entonces es evidente que una cosa así no puede ser cambiada a otras cosas'".

Esta semana, en nuestra reunión anual de primavera, los obispos de los EE.UU. estudiaremos un documento titulado "Preguntas Básicas sobre la Presencia Real de Cristo en la Eucaristía". El documento es oportunamente titulado "Preguntas Básicas sobre la Presencia Real de Cristo en la Eucaristía". Un gran número de obispos solicitó la preparación de este documento diciendo, "Nuestra experiencia pas- toral, así como estudios publicados, indican que hay muchos católicos que están confundidos sobre la Presencia Real. Nosotros consideramos que esto es una situación que necesitaría ser estudiada por el Cuerpo de Obispos".

Como respuesta, el Comité Doctrinario de nuestra conferencia nacional preparó un documento de enseñanza en forma de 15 preguntas y respuestas básicas sobre la Presencia Real de Cristo en la Eucaristía. Ya que este tipo de documento no está siempre disponible con facilidad, yo deseo en presentar en el transcurso de las próximas semanas, en mi columna semanal, las enseñanzas de los obispos. El documento es oportuno porque puede ser parte de la catequesis preparatoria, a medida que nos antici- pamos a la publicación revisada del Misal Romano y su Anexo de los EE.UU. para la celebración de la Eucaristía.

Se utilizan dos libros principales para la celebración de la Misa. El Leccionario contiene las páginas de la Palabra de Dios, así como las oraciones ecológicas. Es el recurso usado para la Liturgia de la Palabra. El Misal Romano es el libro que contiene las oraciones formales que se cantan en conjunción con las Oraciones de la Eucaristía y el Rito de la Comunión. (Además, tam- bién puede usarse el Libro de los Evangelios los domingos y los días especiales de fiesta.)

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*¿Qué significa el que Jesús esté pre- sente en la Eucaristía bajo las especies del pan y vino? ¿Cómo se convierte esto en mi vida?* Ya que la presencia de Cristo es un misterio tan profundo, la Iglesia nunca puede explicarlo en su totalidad. Pero, como le dice el texto de los obispos: "San Ambrosio: 'Si la palabra del Señor Jesús es tan poderosa para hacer que existan las cosas que no existan, por ende aquellas cosas que ya existen pueden ser cambiadas a otras cosas'".

*Búsqueda de la Cara del Señor* celebrado en la Iglesia por siempre.

Señor Jesús, en la noche antes de que The Criterion  Friday, June 15, 2001

Que su amor por Dios y carisma religioso sean aprecia- dos y atendidos por todas partes.

**Research for the Church/James D. Davidson**

*How do Catholic laypeople perceive their relationship with Church leaders?*

There are many ways to examine that question, some of which I have consid- ered in previous columns, others of which I will explore in the future. In this col- umn, I report on the responses of a sample of American Catholics gave when asked how strongly they agree or disagree with the statement: "Catholic Church leaders are out of touch with the laity." Overall, it appears that Catholics have quite different views on this subject. Fifty-nine percent of laypeople believe that Catholic Church leaders are out of touch with the laity (17 percent strongly agree with the statement and 35 percent agree some- what). Forty-one percent disagree somewhat and 17 percent strongly disagreeing. Seven per- cent are unsure.

If Catholics have such diverse views on the subject, which laypeople believe Church leaders are most likely to hear the thoughts and actions of the laity, and which ones think otherwise? For example, who is most likely to think that Church leaders are out of touch with the laity? The most educated and affluent Catholics, the middle-income Catholics, the middle-class Catholics, or the working-class Catholics, or those who are least involved? I examined a dozen possible influ- ences of these of them on sizeable differ- ences. Catholics who have gone beyond high school are more likely than Catholics who have less than a high school degree to perceive that Church leaders are out of touch with the laity (8 percent vs. 45 percent). Among Catholics with any college education, those with 13 or more years of Catholic schooling also are more likely than Catholics with 1-12 years of parochial schooling to think Church leaders are out of touch (66 percent vs. 53 percent). Catholics who say the Church is of rela- tively little importance to them personally are most likely to have a negative view of Church leaders (67 percent vs. 44 percent for those who say the Church is one of the parts of their identity). So are Catholics who say the Church is of rela- tion to the Church are most likely to conclude that Church leaders are out of touch (67 percent vs. 44 percent for those who say they can’t imagine leaving the Church). Catholics who say they can’t imagine leaving the Church (67 percent vs. 44 percent for those who say they can’t imagine leaving the Church). Middle-income Catholics are more likely (59 percent) to say that Catholic Church leaders are out of touch with the laity (45 percent). Catholics who have gone beyond high school and attend weekly Mass are more likely (67 percent vs. 44 percent for those who say they can’t imagine leaving the Church). Those who have the most years of Catholic schooling, are least attached to the Church, and have high incomes are over $30,000 and $75,000. Catholics with the most confidence in Church leaders are less educated (including fewer years of Catholic schooling), indicate in numerous ways that the Church is very important to them, and have either high incomes (over $75,000) or low incomes (under $30,000). What do these findings imply for Church leaders?

First, Church leaders might want to consult with highly educated middle-class Catholics who want to see what could be done to increase their confidence in Church leaders. Second, I suspect that there is a recip- rocal relationship between attachment to the Church and people’s views of Church leaders. Church leaders who are least attached to the Church are most likely to conclude that Church leaders are out of touch with the laity (8 percent vs. 45 percent). Among Catholics who have attended more than one Catholic school, those who have 13 or more years of Catholic schooling also are more likely than Catholics with 1-12 years of parochial schooling to think Church leaders are out of touch with the laity (66 percent vs. 53 percent). Catholic Church leaders are of particular interest to the Church, they are likely to increase laypeople’s confidence in Church leaders. Likewise, to the extent that they stay in close contact with laypeople, leaders are likely to increase the laity’s attachment to the Church.

James D. Davidson is professor of soci- ology at Purdue University in West Lafayette, Ind.
Check It Out...

Journeys Through the Old Testament and Discover God’s Power and Providence in History** is the theme of a Bible study series presented by the Sisters of the Gospel of Life Sister Diane Carollo. The course is offered on Tuesdays from 6:30 p.m. until 8 p.m. at the Marian Center, 3356 W. 30th St., in Indianapolis. For more information, call Sister Diane at 317-236-1521.

The Psalms as Poetry and Prayer, with Benedictine Father Harry Hagan, will be held from 9 a.m. to noon June 18-20 at Marian College in Indianapolis. The workshop will explore the Psalms as poetry by looking at their similarity to other poetic literature. The cost is $50 or $40 for seniors. For more information, call 317-855-6451.

A retirement open house for Father John L. Luerman will be held from 2 p.m. to 6 p.m. on June 24 in the parish center at St. Elizabeth Parish in Cambridge City. Father Luerman is retiring after 45 years of service. He has been the pastor at St. Catherine, St. Monica and St. Luke parishes in Indianapolis, Holy Family in New Albany, St. Michael in Charlestown and most recently, St. Elizabeth in Cambridge City. Anyone interested in attending or who wishes to share their message of wishes are invited. More information, call 317-783-8949.

The St. Francis Healthcare Foundation Golf Outing is July 19 at The Legends of Indiana in Franklin. Registration and lunch begins at 11 a.m., followed by a 12:30 p.m. shotgun start. The outing will benefit the Richard E. Fry M.D. Memorial Scholarship Endowment Fund. The scholarships are designed to assist St. Francis employees who are entering or continuing their education in a nursing program. Registration fees are $150 per person or $600 per foursome. For more information or to register, call 317-783-8949.

St. Jude Parish, 5335 McFarland Rd., in Indianapolis will have its “Summer Festival” June 21-23 starting at 8 a.m. in a nursing program. Registration fees are $150 per person or $600 per foursome. For more information, call 317-955-6451.

Hotels with private bath, meals, ground transportation, entrance fees and guides. "The Great Jubilee of St. John Paul II" is July 25-28. Mass is offered at the tombs of St. Stanislaus on the Riviera in Kракow. The Tatra Mountains on the Border of the Slovak Republic in beautiful Zakopane will be part of this tour as well as the capital. Warsaw are included in the trip.

Three monks of Saint Meinrad Archabbey celebrated their jubilees of priesthood ordination. Benedictine Father Adelbert Buscher, O.S.B., of Hohenfels, Germany, celebrated 50 years, and Benedictine Father Noel Cassy, O.S.B., of Greensburg, is currently the director of ministry to priests for the Archdiocese of Indianapolis.

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The Catholic Press Association has recognized the work of Jane Lee, director of publications and graphics for the archdiocese, for her design work published in The Criterion. Lee earned a first-place award for “best use of syndicated or wire-service art or graphics” for a Chicago tourism feature published in The Criterion’s Vacation Travel Guide as part of the May 26, 2000, issue. She also received a second-place award for “The Great Jubilee Map” published in the Sept. 1, 2000, issue. The awards are part of an annual national contest.

Jennifer Del Vechio, a reporter for The Criterion, is the recipient of the Father Norman Perry, O.F.M. Scholarship Award. The award will allow her to attend the International Union of the Catholic Press World Congress in Switzerland, where people from across the world will explore the economic and cultural dimensions of global journalism and its impact on the Church.

Two Criterion staff members recently received first-place awards in the Woman’s Press Club of Indiana Communications Contest. Mary Ann Wyand, assistant editor, received a state award in the features, non-daily, category for a March 3, 2000, story titled “Nun mourns execution of pen pal” about Franciscan Sister Mary Gloria Gallagher’s friendship with Oklahoma Death Row inmate Michael Donald Roberts. Margaret Nelson, former senior editor, retired last August and now contributes articles as a correspondent. She earned a first-place award in the photographer-writer category for a June 9, 2000, story and photographs titled “Called to be servants and teachers” about the ordinations of Fathers Lawrence Zint and Russell B. Sinnott. Their stories advanced the Archdiocese of Indianapolis to the National Federation of Press Women Communications Contest.

St. Nicholas Parish, 354 High St., in Brookville will have its parish festival June 23-24. For more information, call 812-829-2690.

St. Mary Parish, 345 High St., in Brookville will have its parish festival June 22-23. For more information, call 765-647-4353 or 765-647-5600.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., in Summan will have its parish festival June 24. For more information, call 812-623-2894.

Our Lady of Guadalupe Convent in Indianapolis is offering Saturdays of Recollection and Holy Hours for Life on June 23 and July 28. The day of recollection begins with 8 a.m. Mass at St. Lawrence Church, 6944 E. 44th St., in Indianapolis. There will also be Eucharistic Holy Hours from 10:30 a.m. to 11:30 a.m. Adoration of Borders and Resseri Zint. Their stories advanced the Archdiocese of Indianapolis to the National Federation of Press Women Communications Contest.
attorneys, told him about the lawyers’ final visit with McVeigh around 4 a.m. on June 11.

When they went in, Father Ashmore said, “the warden of the prison asked if Tim would be anointed and said that a Catholic staff chaplain was ready to offer McVeigh around 4 a.m. on June 11.

Warden Harold Lappin, who oversaw the U.S. Penitentiary at Terre Haute, announced McVeigh’s death.

“The court order to execute Timothy McVeigh has been ful-

filled,” Lappin said, adding that McVeigh’s body would be released to a re
tentative of his family.

His body was cremated.

Lappin said McVeigh remained calm during the preparation of the injection and while an intra
vaneous line was inserted into his right leg.

“He cooperated entirely during the time he was restrained in the execution chamber and the time he walked into the execution room,” the warden said. “He stepped up onto a small step and sat down on the table, where he then positioned himself for us to apply the restraints.”

Lappin said he “anticipated [the execution] to be a very dif
cult thing to do, and it was. But I think today my thoughts
and prayers are with the many victims of this tragedy in Oklahoma City.”

At Terre Haute, several dozen witnesses watched the execu-
tion. In Oklahoma City, 326 spectators and family members of the victims watched the execution via a closed-circuit televi-
sion broadcast arranged by Attorney General John Ashcroft.

Outside the penitentiary, more than 250 pro-life supporters spent the night praying or waiting in silence for 168 minutes in remembrance of the victims of the bombing, the survivors and their families, as well as for McVeigh and his family.

Shortly after sunrise, a light rain fell on the penitentiary grounds. Sr. Susanna parishioner Karen Burkhart of Plainfield, who has worked to abolish capital punishment internationally, said the rain was refreshing as the death penalty supporter who used a bullhorn to harass the pro-life

parishioners at St. Margaret Mary Parish in Terre Haute. 

The Sisters of Providence have been involved in prison

ministry since the early years of the congregation, which was

founded by Blessed Mother Theodore Guerin in 1840.

During frequent interviews with the media in recent weeks, Sister Rita Clare said, “I have expressed my abhorrence of the death penalty and that I will continue to work to have it abol-
ished, along with many others who feel as I do. It’s an evil, and it does not deter crime. It continues the cycle of violence. I think it has made me and many other people more deter-
minded to work as hard as we can for the abolition of the death penalty.”

The Sisters of Providence are hosting members of federal Death Row inmate Juan Raul Garza’s family at Saint Mary-
of-the-Woods, she said, during the final days leading up to

Garza’s execution, which is scheduled at 7 a.m. Central

Daylight Time on June 19.

“We’re happy to be able to do this for them,” Sister Rita Clare said, “because we know what a traumatic time this is for their family.”

McVeigh’s execution is difficult to accept, she said. “I’m very sad. It’s like there is a pall over my life, and I’m sure many other people feel the same way. I feel sad about who has happened in our name, as citizens of the United States. The government has killed Mr. McVeigh and has said it is jus
tified in doing that.”

Sister Rita Clare said she hopes that, before his death,

Timothy McVeigh was able to “feel a peace within himself and also to recognize that what he did was wrong. What he did was very, very terrible. He hurt hundreds of people affected by his heinous crime. I would like to think that he was remorseful and had asked God for forgiveness.”

On June 10, the Sisters of Providence offered a Vespers service in the motherhouse church to pray for McVeigh and the bombing victims. The sisters also participated in

the national abolitionist campaign, “For Whom the Bells Toll,” by ringing the church bells at Saint Mary-of-the-

Woods at 6 p.m. on June 11. The sisters ring the bells for any execution.

Parishioners at St. Margaret Mary Parish in Terre Haute

arranged a prayer service in the church on June 10 and pro-

vided hospitality for death penalty opponents at the parish life

center. Father Ashmore reminded those gathered for the prayer service that God is merciful and loving, and offers his healing love to all those who have been hurt by violence in the world. He also read Ecclesiastes 3:1-6, at McVeigh’s

request, which concludes with “a time to love, and a time to hate; a time of war, and a time of peace.” 1
subjected to mentally retarded people. “Nothing could be more arbitrary than to subject those who are least blameworthy to a form of punishment reserved for the most blameworthy,” it said.

The court previously has said that arbitrariness must be avoided in capital sentencing, the brief noted. But “nothing could be more arbitrary than to subject those who are least blameworthy to a form of punishment reserved for the most blameworthy,” it said.

The brief cited previous Supreme Court opinions which noted that although there is some age below which a juvenile’s crimes can never be constitutionally punished by death.

In settling the question, the court should turn to religious institutions for moral guidance, it said. “Every revival of the conscience of the country has had as its center religious leaders and congregations,” said the faith groups. “Whether the call was for abolition, or temperance, or equal rights under law, religious leaders have been in the forefront of these movements.

Although we disagree among ourselves on the morality of capital punishment generally, we join our voices to urge the court to see the indecency of executing persons with mental retardation.

Religious institutions’ moral leadership on capital punishment was also at the core of a June 5 Pew Forum discussion. As moderator E.J. Dionne put it in introducing the Catholic, Protestant and Jewish panels, there are few issues on which we need more moral guidance than on the death penalty.

Dionne, a syndicated columnist, noted that “the religious community has played an enormous role in having people question their consciences about where they stand on the death penalty.”

A recent Pew poll found that among opponents of the death penalty, the largest segment, 42 percent, cited religious beliefs as the main influence on their position.

John Carr, secretary of the U.S. Catholic Conference’s Department of Social Development and World Peace, noted that not all Catholics have embraced the Church’s teaching on capital punishment, which has evolved, especially in the last decade.

“There’s not a little irony in the fact that the Church I serve at one time participated with mental retardation,” Diament said. “On the other hand, this is the critical need on a societal level for implementing justice, especially, particularly, against those who would take another human life.”

A third panelist stood alone in representing a Church that has come out strongly in favor of capital punishment. Last summer, the Southern Baptist Convention adopted a resolution that supported the “fair and equitable use of capital punishment... as a legitimate form of punishment.”

At the Pew Forum, Barrett Duke, vice president for research of the Southern Baptists’ Ethics and Religious Liberty Commission, said the resolution was reached primarily as “a biblical position,” reflecting the Baptist group’s long support for capital punishment as justified by various Scripture passages.

Duke said the Southern Baptists acknowledge problems with how the death penalty is applied, but don’t believe a moratorium is warranted.

The leaders of religious congregations in Indiana and Michigan, believe in the sacredness and dignity of all life. As women of faith, we believe we are to love our neighbor, not to kill, to forgive one another, not to seek retribution with vengeance and further violence for the evil done to us.

We believe capital punishment degrades and brutalizes the society which practices it. Therefore, we oppose the use of capital punishment in all cases.

Please join us as we pray for Death Row inmates and their families, especially for Juan Raul Garza, who was convicted in 1993 for the murder of three people in Texas while directing a drug smuggling operation. He has been scheduled for execution June 19, 2001, at the U.S. Penitentiary south of Terre Haute.

Join us, too, as we pray for all victims of violence and their families.

Other panelists staked out different theological corners of the debate. Nathan Diament, director of public policy for the Union of Orthodox Jewish Congregations of America, described how Jewish theology on capital punishment has evolved in “typically Talmudic position, coming down squarely on both sides of an issue.”

Essentially, Jewish law permits use of capital punishment in extreme cases, but the Talmud sets out such strict rules under which execution would be permitted that it is almost impossible to meet the criteria, Diament said.

“There’s this clear, premium value placed on human life, and there’s a clear need, as exemplified in the judicial processes and so on for accuracy and fairness,” Diament said. “On the other hand, there’s the critical need on a societal level for implementing justice, especially, particularly, against those who would take another human life.”

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Their sense of safety, of belonging to a family, is really blown out of the water. The one thing that they said they all wanted was for mom and dad to get back together.'
Mary's King Village Schoenstatt annual field Mass is June 17

By Jennifer Del Vechio

The spring field Mass for Mary's King Village Schoenstatt will be June 17. Father Elmer Burwinkel, a retired priest of the Archdiocese of Indianapolis, has been organizing the Mass for about five years.

The field Mass, held in Rexville, is also an opportunity for people to learn about Mary’s King Village Schoenstatt and the Schoenstatt spiritu- ality, Father Burwinkel said. The event begins with Schoenstatt Holy Hour in the Landry Shelter at 2:30 p.m., followed by a procession with Father Burwinkel and the Knights of Columbus Color Guard. Mass begins at 3:30 p.m. with Father C. Ryan McCarthy. A presentation by Schoenstatt Sister Mary Danielle Peters will be held after Mass. A pitch-in dinner will follow.

The presentation will explain the Schoenstatt spirituality that began in Germany as a way for moral and religious renewal of the world in Christ through Mary.

At least 50 to 100 people attend the yearly field Mass and the number has grown each year as more people hear about it, said Father Burwinkel. There is also a small chapel on the grounds for weekend Masses.

For more information about the events or to learn about Schoenstatt, call 812-689-3551.

New bill would fund ‘responsible’ adult stem-cell research

WASHINGTON (CNS)—As evidence of the effectiveness of adult stem-cell research continues to mount, a Catholic congressman introduced legislation June 7 that would provide at least $30 million annually to conduct and support such research.


Meanwhile, a survey commissioned by the National Conference of Catholic Bishops found that 70 percent of Americans oppose federal funding of stem-cell research that requires destroying human embryos, compared to 24 percent who support it.

Asked to choose between funding all human persons.

W. Smith’s legislation would establish a national stem-cell donor bank at the National Institutes of Health (NIH) to seek and preserve donations of adult stem cells and to make them available for biomedical research.

Joining him at the press conference were Mary Jane Owen, executive director of the National Catholic Office for Persons with Disabilities; Daniel D. Prentice, professor of life sciences at Indiana State University at Terre Haute, Ind., and a founding member of Do No Harm—the Coalition of Americans for Research Ethics; Daniel D. Richard, founder and chief executive officer of Cryo-Cell International Inc.; and Christopher Currie, a juvenile diabetes patient.

Owen, who lost her sight in 1972 and uses a wheelchair because of spinal cord injuries, said the Smith legislation “provides Catholics with an opportunity to support this exciting area of research without violating their respect for all human persons. “I have very publicly opposed the destruction of my tiniest brothers and sisters as researchers have suggested such practices are the only way to ‘cure’ my blindness and the other disabilities I have acquired over the years,” she added.

Prentice cited “an avalanche of research reports” showing success with adult stem cells and said they “have tremendous promise for treating degenerative diseases.”

“Adult stem cells are a success story in medical research, making good on the promises of regenerative medicine, with the potential to treat millions of Americans suffering from serious diseases,” he added.

Commenting on the survey, Owen said she was “gratified to learn ... that a majority of my fellow citizens appear to agree with me that some experimentation is too threatening to our moral fiber as a nation to be tolerated.”

Richard Doerflinger, associate director for policy development at the U.S. bishops Secretariat for Pro-Life Activities, said the telephone survey, conducted June 1–5, showed Americans’ true feelings about stem-cell research involving embryos.

“Polls sponsored by groups promoting destructive embryo research claim to show broad support for their agenda,” he said. “They create this illusion by—presenting false and misleading claims as though they are fact, to push the respondents to a favor- able answer.”

“They even avoid mentioning the destruction of human embryos, asking only if people support the use of stem cells ‘that come from excess fertilized eggs’,” Doerflinger added. “Perhaps they use this...
Inside include more activity in their day. The floor, even tending the garden.

lawn, raking leaves, vacuuming, mopping counts—dancing, golfing, mowing the exercise and healthy eating. Anything that involves moving your arms and legs—dancing, golfing, mowing the exercise and to involve the whole family.

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Healthy Living
New statistics show that less than one in four adults exercises regularly, and more and more Americans, including children, are obese. People burn 800 fewer calories a day now, compared to 30 years ago.

"Fitting in fitness is prescription to better health

By Julie Asher
Catholic News Service

I don’t have time to exercise!” How many times have many of us said that or thought that?

New statistics show that less than one in four adults exercises regularly, and more and more Americans, including children, are obese.

We’ve grown sedentary. According to researchers in the United Kingdom, we burn 800 fewer calories a day now, compared to 30 years ago. Some of the blame rests with labor-saving devices we’ve all come to take for granted, from the television remote to the elevator to the drive-up window.

As well, days filled with work and family obligations lead too many people to believe that regular exercise can’t be squeezed into schedules. But committing to some kind of regular physical activity does not have to be time consuming to give some healthy benefit.

Any physical activity burns calories, so even short sessions of informal activity can pay off, according to Shape Up America, a coalition of some 50 organizations whose aim is to educate the public about the benefits of regular moderate exercise and healthy eating. Anything that involves moving your arms and legs—dancing, golfing, mowing the lawn, raking leaves, vacuuming, mopping the floor, even tending the garden.

“Everyone can find some time to include more activity in their day. The key is to think of small ways to get the body moving, which will add up to big dividends in terms of better health,” said Dr. C. Everett Koop, former U.S. surgeon general and the founder of Shape Up America.

Here are some tips for building more movement into your workday:
• Wake up 15 minutes early every day so you can take a brisk walk before you get ready for work. Buy a good pair of walking shoes in order to prevent exercise-related injuries.
• If you drive to work, park at the far end of the parking lot so you have to walk some distance to the door. Try the same thing when you go shopping at the mall.
• If you take public transportation, get off a few blocks before your usual stop and walk the rest of the way. If you work close to home, give some thought to walking to the office a couple times a week.
• Arrive at work 15 minutes early and walk around the block or walk a couple of laps around the parking lot before you go inside. Or take a brisk 15-minute walk at the end of your workday before heading home.
• Take time out during your lunch break and walk for 15 or 20 minutes. Take walk breaks during the day. Use your lunch hour to run errands on foot.
• Always take the stairs, instead of the elevator.

Famed heart surgeon Michael DeBakey, now in his 90s with an active practice, said in a recent interview he keeps in shape by going up and down the steps at the hospital.
• Walk across the room or go down the hall to see a co-worker, rather than use the telephone or send an e-mail.
• When you go out of town on a business trip, take some time to explore local attractions on foot. The hotel can probably provide information on safe walking routes.
• The weekends bring more chances to move. Anything that involves moving your arms and legs—dancing, golfing, mowing the lawn, raking leaves, vacuuming, mopping the floor, even tending the garden—counts as exercise that burns calories and can improve your health.

“Once you get started, you’ll be surprised at the snowball effect—one new activity will lead to the next. Soon you’ll be amazed by the number of ways you can include physical activity in your day without upsetting your schedule,” notes Shape Up America on its Web site (www.shapeup.org).

Elizabeth Howze, an associate director for health promotion at the Centers for Disease Control, recommends you aim for about 30 minutes of combined activities each day.

“Think about exercise as something that can be done over the course of the day,” she said in a Rodale Press book called Fat to Firm at Any Age. “It’s sort of like putting money in the bank. You get in 10 minutes here and 5 minutes there, and 10 minutes at another time.”

Before you substantially increase your activity level, the experts recommend you consult your physician, particularly if you are sedentary, have a history of heart disease, or have major medical problems, such as arthritis and diabetes.

The keys to sticking with any kind of exercise plan is to set goals that you can attain and that feel comfortable, choose a variety of activities and ones you like, maintain a regular schedule, keep track of your progress and reward yourself for meeting your goals.

Now get moving!†
Benefits of exercise outweigh desire to lose pounds

By Mary T. Cart
Catholic News Service

When buttons pop, zippers just won’t close and seams split, the thoughts of most people turn to the oft-considered desire to exercise to drop those unwanted pounds.

But beyond the societal pressure to lose weight to be more like the svelte and trim presented in the media, there are a variety of benefits to exercise that may increase one’s energy, joy, health and even length of life.

And for those whose feelings about exercise can be summed up with the mantra “no weight loss, no point,” research has shown quite the opposite.

The wealth of advantages that exercise research has shown quite the opposite.

There are other less-tangible but nonetheless significant benefits of exercise:

- Creates solitary time free of work, chores and other responsibilities to clear the mind and count one’s blessings.
- Provides a chance for parents and children to do a fun, healthy and potentially bonding activity together.
- Serves as an opportunity to socialize with friends and neighbors who exercise regularly. You can make new friends at such activities as tennis lessons, weekly volleyball or bowling leagues or aerobic classes.
-怎么说呢? Of those who have high blood pressure, regular low- or moderate-intensity aerobic exercise can lower it; for those whose blood pressure is already low, it can help maintain it.
- Provides an opportunity to bond and bring people together.
- Helps with arthritis.
- Strengthens the circulatory system and reduces the risk of heart disease.

How to begin? Choose something enjoyable that you would look forward to doing and that you would miss if you didn’t.

- Walking is perhaps the most common exercise for people just beginning a program.
- Swimming is an excellent fitness exercise for people of all ages.
- Bicycling is another good option and can be enjoyed as part of a group or alone.
- Exercise provides a chance for parents and children to do a fun, healthy and potentially bonding activity together.
- Provides an opportunity to socialize with friends and neighbors who exercise regularly.
- Organize a weekly get-together to share exercise and fitness experiences.
- Encourage family members to participate in a fitness program together.
- Establish regular exercise habits: walking, jogging, cycling or swimming are all effective ways to increase physical activity.
- Set realistic goals for yourself.
- Monitor your progress and adjust your program as needed.

Remember, any amount of physical activity is better than none. So, get out there! A new you is waiting.

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You can’t be a caregiver without taking care of yourself. Especially when it comes to heart disease, the leading cause of death for women in America today. In fact, heart disease causes 1 of 2 deaths in women each year, surpassing the impact of breast cancer, which claims 1 in every 27. Perhaps it’s because not enough women know the impact of their risk factors, like diabetes, smoking, cholesterol, weight, blood pressure and ethnicity. As a result, too many cases go undiagnosed.

So what’s a woman to do? For starters, take some time for yourself and call the Indiana Heart Institute at St.Vincent. You’ll learn that as women approach menopause, their risk of heart disease rises and keeps rising with age. And that after menopause, it’s women—not men—who die more frequently from heart attacks.

To ask any question about your heart’s health, call the Indiana Heart Institute at 317-338-CARE (2273). When you call, ask for a copy of our latest free heart attack video, Heartline 2001. It’s a call for your life.

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**www.mdheart.org**
A priest’s spiritual response to chronic illness

By Shirley Vogler Meister

That’s how I met Sanguinist Father Leon Flaherty. I read his message on MG List/Digest, an Internet support system. Until MG struck a couple years ago, he worked as a mission- ary of the Congregation of the Most Precious Blood, giving parish mis- sions and retreats around the Midwest. His main base is Whiting, Ind., but since last July he has been on medical sab- batical at his home- town parish, St. Anthony, in Superior, Wis. Besides helping the pastor as much as possible, he now can regularly visit his 89-year-old mother and say Mass in her nursing home. Has chronic illness made him a better priest?

“God could heal me instantly … however, God can also ask me to be a witness to the presence of God in the suffering people of the world.”

“I think it has,” he writes. When diag- nosed two years ago, he admits to “becoming confused and depressed and angry with the weakness.” Even singing or walking up a church aisle put him out of breath, and standing became difficult. He recalls how St. Paul said Christ experienced suffering “so he could be more in tune with humans and our weaknesses. Yet in our weakness, the strength of God is made more apparent to others … I look big and healthy, but do not have the sta- mina or endurance or strength to do the work I loved so much. Jesus and I have had some interesting talks about this.” He offers his weakness to God “to use in any way he can.” When taking daily medication, he asks the Lord to bless it, with thanks for its healing power. He also prays “for the doctors and their staffs who work with me.”

Father Flaherty acknowledges, “God could heal me instantly … however, God can also ask me to be a witness to the presence of God in the suffering people of the world. I leave the choice to God. I still have a lot of growing to do in this regard. As a popular poster says: ‘Be patient with me. God is not finished yet!’ ” He isn’t finished with me either. Through this column, I hope to meet other Catholic myasthenics of all ages for mutual spiritual support, with the eventual goal to help readers with any chronic dis- ease. Contact me via e-mail in care of meis- ter@vic.net or The Criterion at P.O. Box 1717, Indianapolis, IN 46206-1717.

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

Programs reach out to young people facing pain of loss

By Maureen Daly

“Renewing the Vision,” the U.S. bish- ops’ 1997 framework for youth ministry, says that pastoral care of young people should provide support services to pro- mote healing during times of loss.

Rainbows, LOSS and Good Mourning are three programs that youth ministers can use to assist young people and their families dealing with separation from a family member due to death, divorce or imprisonment.

“Depression is one of the highest conse- quences for children who have undergone death and divorce,” said Suzy Yehl Marta, who founded the Rainbows program in 1983 to help children cope with divorce.

When the program was founded, “there was no awareness and a lot of denial” about the effects of divorce on children, she said. Parishes and schools in dioceses throughout the United States began to offer the group-discussion program—Rainbows for pre-kindergarten to eighth- grade children, Spectrum for high school students and Kaleidoscope for adults.

Today, the program, collectively referred to as Rainbows, reaches 150,000 people a year coping with loss of a family member. She said studies have shown that more than 70 percent of young people who commit suicide are from single-parent homes.

“My child is not my joy,” Father Charles T. Rubey, a Chicago diocesan priest and director of mental- health programs, created LOSS: Loving Outreach to Survivors of Suicide in 1979 as a response to “the rash of teen-age sui- cides in the mid- and late-1970s.”

According to the National Alliance for the Mentally Ill, suicide in the young has more than tripled since 1955. In the United States, suicide is the third-leading cause of death for people between 15 and 19 years old, the alliance reported, noting that more than 50 college students have com- tected suicide, as has one in five high school students.

Father Rubey said people connected

See LOSS, page 15
with a suicide suffer from “not knowing why” the suicide happened, “guilt that they couldn’t stop it or had done something to cause it, shame and embarrassment” and the sense that the suicide is “an indictment of the family.”

Today, LOSS offers free monthly meetings at seven sites in the Chicago area for anyone who has been impacted by a suicide. The meetings are run by trained facilitators “who are survivors, were selected as models of the grieving process, and at least two years have passed since the time of the suicide,” Father Rubey said, adding that a staff member who is a master-level clinician is also present at these large group meetings.

A more structured program of 10 consecutive weekly sessions is offered for those who are newly grieving. Good Mourning, housed at Rainbow Hospice in Park Ridge, Ill., is a program which helps children ages 3 to 18 deal with grieving a loss.

Vicki Scalzitti, school outreach educator, meets with teachers and guidance staff to teach them how to deal with bereaved children. When Scalzitti came to the program 10 years ago with her 8-year-old son, after the accidental drowning of her 5-year-old son, there were half a dozen participants; today more than 90 people attend the monthly support group for children and their parents.

The growth in the program is indicative of greater awareness on the part of relatives, teachers and social workers. “We are getting a better grasp of the experiences the kids are having and what is going on out there. More people are picking up their heads and saying, ‘This needs to be addressed,’” she said.

Today, she said, 30 percent of the children participating in Good Mourning have experienced a traumatic loss—a sudden death by homicide, suicide or an accident or behavior that makes the victim “complicit in their own death,” for example from drinking or drugs.

The other 70 percent, she added, are children who have lost a family member to death by natural causes. However, even the death of an older person can be devastating if it is the child’s custodial grandparent. In these cases, this is not the first traumatic loss for children, as they were placed in the custody of grandparents because their parents are dead, in prison or otherwise unable to care for them.

In addition to group sessions for children and teacher training, Good Mourning offers a two-day family camp every year, free of charge.†

More youth ministers are using programs such as Rainbows, LOSS and Good Mourning to reach out to young people facing the pain of loss.
Simply keeping a grill clean will go a long way toward preventing injuries and making for a happier summer, say firefighters and safety officials. They suggest keeping the grill cover clean and scrubbing the grates and racks to eliminate food. For charcoal grills, they advise discarding completely cool but partially burned briquettes. For gas grills, firefighters advise cleaning the hoses and valves regularly. “Grills tend to stay in a little better condition and operate more smoothly” when cleaned regularly, said Craig Newcomb, a firefighter who handles public education for the Bettendorf, Iowa, Fire Department.

Newcomb said most problems occur because of lack of maintenance. He recommended covering and storing grills out of the rain since, many times, grills get plugged with rust, not food. He also recommended following the manufacturer’s instructions for cleaning grills.

Household grills are not the only ones that need to be checked. Newcomb said stoves on recreational vehicles or campers should be inspected yearly by an RV dealership. “A lot of times they nearby. Fire needs air, so if flames rise up unexpectedly, cover the grill with its lid. **Shut off the valves to propane tanks when they are not in use.** Never leave a burning grill unattended. Remember that charcoal burns for several hours. **Keep fire extinguishers or garden hoses** nearby. Fire needs air, so if flames rise up unexpectedly, cover the grill with its lid. **Shut off the valves to propane tanks when they are not in use.** Never leave a burning grill unattended. Remember that charcoal burns for several hours. **Keep fire extinguishers or garden hoses**

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Cyber-savvy children at risk of acquiring repetitive strain injury

By Sharon Roulier
Catholic News Service

Cyber-savvy children at risk of acquiring repetitive strain injury

Tips to help prevent cyber-savvy children from acquiring repetitive strain injury at home or in the classroom

A small mouse and software can make a big difference.

The head should be level and erect, not hyperextended in any direction. The top surface of the computer monitor should be about even with the child’s forehead, and elbows should not have to reach longer than a month, ‘especially if pain lasts longer than a month, ‘especially if pain

When it comes to a child’s health, most parents focus attention upon nutrition and physical safety. But in today’s cyberworld, many parents are being encouraged to monitor their child’s position in front of the computer.

More than 20 million American adults complain of numbness and tingling symptoms in the wrists and hands, making repetitive strain injury the No. 1 injury in the workplace.

And with children now spending hours a day on computers, vigorously typing and “mousing,” repetitive strain injuries may be as likely to develop at home or in the classroom as at the office or the factory, according to Sharon Maynard, an occupational therapist and certified wrist therapist at Weldon Center for Rehabilitation at Mercy Hospital in Springfield, Mass.

Repetitive strain injury, known as RSI, includes the lower-arm injury known as carpal tunnel syndrome, affecting the hands, wrists, arms, neck, upper back and shoulders with numbness, tingling, pain and tremors. In the beginning, the symptoms may be light and occasional, although they may become acute after a few hours straight of intensive computer use.

“When it comes to RSI, a lot of people just think of carpal tunnel syndrome,” said Maynard. “But other symptoms and diagnoses also fall into that category.”

“Once can also compress the ulnar nerve at the elbow and other tendons at the thumb just by overstretched the thumb to reach the space bar or the mouse,” she said, noting that all of these conditions can be easily prevented.

“The big key is to avoid prolonged posture,” she said. “At their workstations, children should not have to reach longer than the length of their arm. They should not have to constantly be reaching across to hit that mouse.”

When it comes to computer workstations, it is best to fit the equipment to the size of the user, according to experts working to promote safe and healthy computing for today’s “cyberkids.” But often, adults and children must share the same equipment.

The American Occupational Therapy Association offers a few simple adjustments that can be made for children that can alleviate unhealthy posture, which can contribute to repetitive strain injuries.

The head should be level and erect, not hyperextended in any direction. The top surface of the computer monitor should be about even with the child’s forehead, allowing the top of the computer screen itself to be at eye level.

Forearms should be parallel to the keyboard and slightly above it, and elbows should not be flexed more than 90 degrees.

A child may need a smaller mouse and software that can reconfigure the keyboard to a smaller range. Maynard also recommends that the keyboard actually be placed right on the child’s thighs so the elbows do not overflex. “If you place the keyboard too high, your wrists have to overcompensate,” she said.

The lumbar or lower back area requires support. Use a small pillow or rolled up towel or jacket between the chair and the child’s lower back.

While sitting, the child’s knees should be even with the hips so the upper and lower legs form a 90-degree or less angle; feet should rest flat on the floor or on a raised footrest to help properly align the feet and legs. Use a box or stacked books if a footrest is not available or high enough. A child also can use a backpack as a footrest. Feet should not dangle unsupported above the floor.

If height adjustments cannot be made, sitting on a pillow or book can raise the child to the proper height of the computer.

The computer table or desk should have a separate adjustment for the keyboard, allowing it to be raised or lowered relative to the computer user’s body. The goal is for a work posture in which forearms are relatively horizontal and at a comfortable level.

Children using computers should strive for a gentle touch on the keyboard and mouse, as excessive force in striking the keyboard and “mousing” have been shown to contribute to repetitive strain injuries.

A break should also be taken every 15 minutes, where the computer operator looks away, sits back in the chair and stretches.

Maynard said if children experience any of the symptoms related to RSI for longer than a month, “especially if pain at night interferes with sleep,” then a doctor should be consulted.

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Recovery Marriage Encounter helps couples with addictions

By Mark Pattison
Catholic News Service

If you’ve ever been on a Marriage Encounter weekend retreat, you’re familiar with the retreat’s format: talks, prayers, sharing among all the retreatants and dialogue between each married couple.

But, while following the format, the content of a Recovery Marriage Encounter is decidedly different. Each couple there, including the couples on the retreat team, have had to face up to physical and/or psychological addictions and are at varying stages of recovery from them. That goes for priests, nuns and deacons on the weekend, too.

It’s called Recovery Marriage Encounter because recovery from addiction can be a struggle, acknowledges Meredith Schreiner, who, with her husband, Bill, helped apply the Marriage Encounter format for couples with addiction and recovery issues in the Chicago and Joliet dioceses in Illinois.

The Schreiners, who had to deal with addiction and its aftermath over their 36 years of marriage, have helped lead nearly 60 Recovery Marriage Encounter weekends, by Meredith Schreiner’s accounting.

Bill and Meredith Schreiner, after dealing with eight years of alcoholism and one year of recovery in their household, made a traditional Marriage Encounter. Meredith said that while they saw value in having gone on a retreat, they often felt isolated because of what they had gone through to that point in their marriage.

She said couples tend to gravitate toward Recovery Marriage Encounter since they know all of the other participants will have gone through addiction issues.

“Relatability and camaraderie comes from the brotherhood of being in a 12-step program,” she added.

Recovery Marriage Encounter patterns itself not after the Worldwide Marriage Encounter program, which is exclusively Catholic in its orientation, but the National Marriage Encounter, which is ecumenical. Schreiner says they have had Jewish and Buddhist retreatants. “We need to relate with them as well,” she said.

The concept has spread to a few other dioceses, mostly in the Midwest, with varying degrees of success. There’s no network among the Recovery Marriage Encounter groups.

“We really aren’t very big anymore,” Schreiner said. “But we are, all of a sudden, seeing a resurgence.”

Geri Alger, a Chicago-area woman who, with her husband, Mel, made the transition from being Recovery Marriage Encounter retreatants to retreat team members, said the makeup of couples going on the retreat has changed.

“It’s no longer the alcoholic husband, and the wife is in Al-Anon,” a support group for alcoholics’ spouses, Alger notes. It’s just as likely the wife—or both spouses—are alcoholics. “We’re seeing gamblers, overeaters, and sex addicts and drug addicts,” she added.

Moreover, Recovery Marriage Encounter is trying to adapt to changes society has imposed. “We are trying to shift in that direction. There are a lot of second marriages and blended families, and we try to go with that,” Alger said.

She recalls that her husband had been sober for about a year. “He was changing, I was changing,” she said. “We argued all the way there, which, as I understand it, happens a lot to couples. Both parties are nervous. We take some initiative in making our marriage better, so supportive about it,” she said. “But I was asking him to turn back,” she said.

But by going to Recovery Marriage Encounter, “it gave us a chance,” Alger said. “A lot of things had changed over the years. We kind of glossed over the bad stuff—the good stuff, too.”

And when crisis revisited their lives, the Algers went on another Recovery Marriage Encounter. †
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Planning ahead can keep active kids nutritionally in the game

By Peggy Weber
Catholic News Service

For families on the run, taking time to eat can be a challenge.

In our household, balancing my son’s baseball schedule with one daughter’s track meets and my other daughter’s softball team (which I also coach) has meant relying on fast-food outlets to cook for my family for too many nights. I became acutely aware of how many such stops I made when my then 2-year-old daughter began yelling for french fries as I drove up to a drive-through window at a bank.

Nutrition can suffer as youngsters are shuffled from baseball diamonds to soccer fields to basketball courts to running tracks to lacrosse fields as well as music

lessons, art classes and the myriad of other activities, organizations and outings that young people are involved in.

Nancy Dell, a registered diettian and nutrition correspondent for NBC affiliate WWLTV in Springfield, Mass., said that families are constantly battling the time factor when it comes to healthy eating.

“My clients are always telling me that they don’t have time to set up a plan for eating,” she said. “But 15 minutes now can save you hours in time during the week.”

She recommended that harried sports parents offer their hungry players an easy-to-digest “200-calorie snack,” such as a multigrain bar or a piece of fruit, before a game or practice rather than a mountain of chips or cookies.

After the game, she said, there are many ways you can count on having healthy food, she said, including:

• Cook ahead. “Prepare meals for the week and freeze them,” she said.
• Slow cook meals. Prepare dinners that can cook in the oven or simmer in a crock pot, which will be ready when you get home.
• Prepare healthy quick meals. “Many healthy meals don’t take long to prepare,” she said. Remember that in terms of good nutrition you have to visualize portions on your plate, and be sure you have one-third of grain and one-third of protein.

A wedge of cantaloupe, a can of peaches, frozen vegetables or fresh broccoli are fast solutions to prepare the produc part. Grains can be found in fresh pasta, quick-cooking rice, bread and cereal. And for protein, consider a lean hamburger, shrimp or chicken breasts as well as yogurt, milk and cheese.

• Make a healthy take-out food choice. “Chinese is a great choice. Just don’t get food that has been deep fried in heavy oil,” she said. “A chicken, broccoli and brown rice dinner would be great.”

“Pizza is also great,” she said, as long as a lot of pepperoni or other meat items are avoided.

Eating well while living a hectic life is possible, Dell said. She noted that parents need to stock up when they go to the store to ensure that there is plenty of fresh foods in the house, to think ahead and to plan meals well in advance. ↑
Authors help children deal with anger in violent times

By George Carroll Catholic News Service

SALINA, Kan. (CNS)—A new book co-written by a member of St. Mary Parish in Salina is designed to help adults teach children how to get along with others and deal with their anger and frustration.

The ABCs of Teaching Life Skills was written by parishioner Diane Carrigan, psychosocial coordinator at the Central Kansas Mental Health Center, and Joyce Thomas, a former assistant family teacher at Boys Town, Neb., who now is family support coordinator for Salina schools.

The book, which has implications for the tragedies happening today in U.S. schools, is divided into sections on anger management, respect, responsibility, communication, relationships and self-esteem.

“Our work is a comprehensive resource for anyone who is interested in teaching life skills,” Carrigan told the Northwestern Kansas Register, Salina diocesan newspaper. “We offer a three-part program that includes skills broken down into steps, related activities and the processing of the combination of the two, using fun and humor where possible.”

“For whatever reason, many of our youth today do not appear to be learning these skills,” Thomas added. “By life skills, we mean such basic life experiences as self-esteem, respect, accepting authority, choosing friends, controlling anger and emotions, and correcting behavior, among others.”

Thomas said she and Carrigan have known each other since 1994, when they conducted programs for children with a variety of disorders at the Central Kansas Mental Health Center.

“We first thought we’d do the book for ourselves and our families, but now we’ve found that the material is of interest to anyone dealing with children in a variety of settings,” she said. “These might be in schools, daycare centers, alcohol and drug programs, CYO and church Bible schools, Scout groups and many others.”

For six years, Carrigan and Thomas have conducted summer programs for children with severe emotional disorders. Thomas also teaches life skills at Salina’s Oakdale/Hawthorne School, where she emphasizes self-esteem, getting along with peers, cooperating in classroom settings and conflict resolution.

Carrigan, who earned a bachelor’s degree in psychology with emphasis in mental health and chemical dependency at Marymount College in Salina, has 25 years of experience working with preschool-age handicapped children, drug-addicted teenagers and children with severe emotional problems.

“Basically, with our book we hope to provide tools to reach youths’ goals of experiencing success through an activity-based curriculum,” Carrigan said.

(Editor’s Note: The ABCs of Teaching Life Skills, published by Infinity Publishing in Haverford, Pa., is available by writing Diane Carrigan at 613 E. Leslie, Salina, KS 67401. The cost is $20.95, plus $3 for mailing.)

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Synod of Bishops will study bishop’s roles

By Bishop Joseph A. Fiorenza

In the modern era, the World Synod of Bishops was instituted by Pope Paul VI toward the end of the Second Vatican Council as a means of involving the College of Bishops in assisting the pope in the governance of the Church. There have been nine ordinary synods and several extraordinary synods since the end of the council.

Delegates to the synod are elected by each national episcopal conference or appointed by the pope. By its very nature, the synod offers advice to the pope or, if he so chooses, the pope can confer deliberative power on the results of the synod.

The synod this October will be the 10th Ordinary General Assembly, and the topic will be the ministry of the bishop. In my humble opinion, it will be the most important synodal meeting since the council because, among other episcopal issues, it will give important attention to episcopal collegiality—a topic that has roots in the council documents but did not receive in-depth attention by the council fathers.

Issues include how the College of Bishops, "with Peter and under Peter," can more effectively assist the pope’s ministry without weakening his responsibility to protect and guarantee the doctrinal unity of the Church.

To put it another way, should episcopal conferences and/or diocesan bishops be given more decision-making authority on non-doctrinal issues without recourse to Vatican authorities? This synod is expected to discuss what is perceived by some to be the overcentralization of authority in the Roman Curia.

There are other important topics, which will focus on how the bishop can offer more effective service to the Gospel, as well as developing his own spirituality and the bond of communion with the Holy Father and other bishops. The ministry of communion not only embraces issues such as centralization and decision-making, but also includes the relationship of the Holy See to episcopal conferences and the appointment of bishops. These are issues that are receiving considerable attention from some bishops and theologians.

The ministry of communion is a topic for discussion that also includes the relationship of the bishop to his priests, deacons and seminary formation program, as well as to young people.

Another topic is the ministry of sanctification that is inherent to the mission of the bishop. His fulfills this mission through the celebration of the sacraments, especially the Eucharist in the cathedral church.

As the chief liturgist in his diocese, the bishop supervises the administration of the sacraments and the development of educational programs that instruct the faithful in the beauty of the liturgy and its flow of graces that enrich the spirituality of the participants.

I look forward to hearing these topics discussed by representatives of the bishops of the world. I am honored to be one of the representatives of the bishops of the United States, and look forward to the great privilege of participating in the 10th Ordinary Synod of Bishops.

Bishops’ synod with pope will strengthen Church ministry

By Bishop Wilton D. Gregory

The world Synod of Bishops scheduled in Rome this fall will address the rather broad topic of the person and ministry of the bishop as a servant of the Gospel of Jesus Christ for the hope of the world.

Clearly the proposed theme for this synod—"Discerning the Spirit: the whole Church in faith upon our experiences as bishops at the beginning of a new millennium in a world that often lacks hope and provides many obstacles to a genuine spirit of hope.

Because the synod will bring together bishops from throughout the world, our experiences will embrace the broadest possible spectrum of concerns.

One great challenge that bishops in our nation face almost daily is how to proclaim the Gospel in a society that is increasingly secular in its focus and frequently hostile to traditional religious values. Bishops must teach Gospel truths that regularly challenge popular consensus in an atmosphere driven by mass appeal.

U.S. bishops routinely are assailed by critics from the left and the right for failing to abandon the traditions and discipline of the Church or for not following theological opinions more demanding and restrictive than the Church requires.

These challenges impact the lives of bishops everywhere, and regretfully even Pope John Paul II is no stranger to such criticism.

The synod’s mandate will focus on how the bishop can offer more effective service to the Gospel, as well as developing his own spirituality and the bond of communion with the Holy Father and other bishops. The ministry of communion not only embraces issues such as centralization and decision-making, but also includes the relationship of the Holy See to episcopal conferences and the appointment of bishops. These are issues that are receiving considerable attention from some bishops and theologians.

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Dialogue, prayer foster unity

This Week’s Question

What might lessen divisions and polarization within the Church?

"Better communication between those who are divided, from the archdiocesan level down to the parish level." (Jim Fitzgerald, Detroit, Mich.)

"We have to learn to have better conversations, and that conversation began minutes after the Ascension. If we could converse better as Christians working through our disagreements, we would all do better." (Chuck Skoro, Boise, Idaho)

Lend Us Your Voice

An upcoming edition asks: Who is a contemporary Christian "prophet" in your estimation?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Adjusting notions about dads for Father’s Day

When children go to their fathers with questions that dads aren’t sure how to answer, the men sometimes say, “Ask your mother!” After the years pass, however, children usually know there are “lots of smarts,” too.

This Sunday is Father’s Day and a “Smart idea” that came to a Spokane, Wash., woman, Susan Eldredge, while she was listening to a Mother’s Day sermon in 1974. After her mother’s death, her father, Harry, became Susan’s “Smart—a selfless, loving man—made all the parental sacrifices for her. She chose June, her father’s birth month, for the special occasion. In 1924, President Calvin Coolidge officially proclaimed Father’s Day.

We all have different memories about our fathers. Some are wonderful for positive reasons and some, unfortunately, haunting for negative reasons. However, notions about dad change with time and maturity. One unknown writer noted the following about a dad he knew.

“When I was 4 years old, I thought Dad was all alone in the world. At 8, I realized Dad didn’t know what was going on in the world. At 10, I surmised things were much different when he grew up. At 12, I figured Dad didn’t know what was going on in the world. At 15, I knew a lot. At 18, I believed that my dad was smarter than yours. At 21, I realized Dad didn’t know what I was thinking. When I was 25, I knew a lot. At 36, I believed my dad was smarter than yours. At 41, I didn’t know what Dad didn’t know. At 50, I wondered how Dad became so wise. At 50, I’d give anything for a playhouse. He hung orange crate cupboards and ‘Smart idea’ that he made a staircase to the former chicken roost, now the ‘upstairs’ where my dolls slept. Dad not only was a teller of jokes, nor was he given to clever repartee. Of course, he would add to the conversation, but mostly he was a listener. His abil- ity, affirming presence caused strangers to tell him their life stories after 10 min- utes. I even found him in a German market one day, chatting away like old pals with a vendor who, it turned out, had lived in Minnesota.

Dad was a wonderful grandfather. My sister-in-law begged for him to come along whenever we went to visit her fam- ily, and her kids asked if they could call him “Grandpa,” too.

When Dad died, we took him back to Minnesota. As we prepared to leave the funeral home at the end of the evening’s ‘calling,’ we couldn’t find our mentally retarded son, Andy. We rushed back to the room where Dad lay, and there was Andy, sitting Dad’s head as if to say, “Come on, Grandpa, we want you to come home with us.” At that moment, he spoke ‘for all of us.’

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

Catholics may not realize it, but they are called to consecrate the world to God. The Love of Christ and our mission as a married couple was to form them into the body and blood of Christ. Both holy orders and matrimony are called to consecrate the world to God. Through the course of their lives, they have an open invitation to enter into this kind of friendship. The wedding party and the congregation contained people who were called into Christian childhood, as well as new friends found and formed along the way. Their own love being sealed in the lifelong commitment of the sacrament was a very deep form of this call. However, love and friendship were not just meant to be shared between the two of them. Just as they had been gifted with the inspiration of the love and friendship of their parents and friends, their mission as a married couple was to become a living example of this kind of love and friendship. They needed to become sacraments of Christ’s friend- ship.

Both holy orders and matrimony are grounded in the sacrament of baptism. Through our baptism we are given a share in the priesthood of Christ. Both the young man and this couple were called into participation in that baptismal priesthood.

One aspect of ordained priesthood is to consecrate bodies and souls to Christ and form them into the body and blood of Christ. This couple and every baptized man and woman are also called to Christ’s priestly mission. When the Pope John Paul II reminds us, lay people are called to consecrate the world to God, to transform it from a culture of death to a culture of life.
The Book of Genesis furnishes the first reading for this important feast. This is the story of Melchizedek, an ancient king of the city of Jerusalem. He was also a priest, and he offered gifts to his god.

Quite likely, his god was not the God of Israel. Even so, the reading implies that his god was the God of Israel. Certainly, translations of the Scriptures in use even to this day presume as much.

Centuries later, the kings of the Davidic dynasty looked upon themselves as successors, in a sense, of Melchizedek. Under no circumstances would they have regarded themselves as the heirs of a pagan.

For the kings of David’s line, Melchizedek’s status as a priest was very important. These later kings were not priests in the classic sense. The ancient Hebrews had a priesthood and indeed a priestly tribe—that of Levi.

But David, Solomon and their legitimate successors saw as a solemn duty the obligation to reign according to God’s revealed law so that the entire society would be drawn to God. Their task, above all and beyond everything, was to fulfill this religious duty.

The reading this weekend does not say that Abraham came to Salem, Melchizedek’s city after winning a battle. But Abraham had been in a war, and he had been victorious.

As its name says, “Salem”—which corresponds with the Arabic “Salâm” and the Hebrew “Shalom,” both of which mean “peace”—was a place of peace, order and calm, a place, obviously, where God reigned. Melchizedek saw himself as a servant of God.

While references to Melchizedek and to this event occur in the liturgy, and the Church in its liturgy and devotion often links the king with priests and with Jesus, the great High Priest, this ancient gesture welcoming Abraham hardly was eucharistic in the fullest theological sense. The Eucharist came only with Jesus.

It supplies a good lesson to recall on this feast of Corpus Christi. In many places, it is an occasion for celebration far beyond the liturgy. It is the way in which Christians celebrate the fact that the Lord gave the Church the Eucharist.

The images given in the Liturgy of the Word are rich. Genesis presented the story of Melchizedek. He was a priest and his task was to bring God to his people and his people to God. In such communion, and in such communion alone, is there life and hope.

After war and struggle, Abraham found peace and security with Melchizedek in Melchizedek’s city of peace. St. John’s Gospel recalls that, in a perfect and complete sense, Jesus brought life and divine presence to people in the multiplication narrative.

These occasions, the visit of Abraham to Salem and the multiplication, only promise what was to be, and is, the great gift of the Eucharist.

Again, the message is strong in its ecclesiology. The apostles were the special servants of the Lord. They were not mighty in themselves, but only as representatives of Jesus. In Jesus, they had power over all things.

Furthermore, they spoke to Jesus of the needs of all. Such is the Church, a representative of Jesus and, in its own way, a priestly servant. It brings people to God, it speaks to God.

Those who love the Lord meet God really and tangibly in the Eucharist, the bread of life. 

Again, you don’t need the child raised physically in circumstances that seem to be those of a pagan. Just as with your daughter, the effects of her devoted efforts may not always appear in the way or at the time we would wish. They are there, nevertheless, and will show themselves in times and places we never expect and perhaps never will know about.

One of our daughters married a non-Catholic. They attended all the marriage-preparation programs, but after a child was born her husband decided he would not be baptized Catholic nor would he be raised Catholic. He wants the child raised in a Church of another faith.

Our daughter has never told us what she wants, but we feel they are not in full agreement. They now attend another Church.

We want to keep peace in the family, but we cannot accept their plan. What can or should we do? (Iowa)

No matter how much you feel you cannot accept their plan. I’m not at all sure there is anything at all you can do beyond prayer and committing yourselves to long-term prayer, looking there is no one you can to fix any problem and make everything well. We need to admit, rather, that there comes a point when children become responsible for their own lives.

There’s a time at parents, after having done their reasonable best for their sons and daughters, allow the responsibility to shift to their children’s shoulders. You don’t need to agree with all their decisions, but a great load is lifted once we accept the fact that they are now adult persons in their own right, able and willing to be accountable for their decisions. I realize this is difficult. We tend to feel that, when our children are in circumstances that seem to point to an evil spirit as the cause. It is, therefore, more of an external than internal influence, but is more than a “temptation” in the ordinary sense of that word.

Friday, June 22
The Most Sacred Heart of Jesus
Ezra 34:11-16
Psalm 23: 1-6
Romans 5:3b-11
Luke 15:3-7
Saturday, June 23
The Immaculate Heart of Mary
2 Corinthians 12:1-10
Psalm 34:8-13
Luke 2:41-51
Sunday, 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

From our human experience of life, even so, the reading implies that his god was the God of Israel. Certainly, translations of the Scriptures in use even to this day presume as much.

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These occasions, the visit of Abraham to Salem and the multiplication, only promise what was to be, and is, the great gift of the Eucharist.

Again, the message is strong in its ecclesiology. The apostles were the special servants of the Lord. They were not mighty in themselves, but only as representatives of Jesus. In Jesus, they had power over all things.

Furthermore, they spoke to Jesus of the needs of all. Such is the Church, a representative of Jesus and, in its own way, a priestly servant. It brings people to God, it speaks to God.

Those who love the Lord meet God really and tangibly in the Eucharist, the bread of life. 

Again, you don’t need the child raised physically in circumstances that seem to be those of a pagan. Just as with your daughter, the effects of her devoted efforts may not always appear in the way or at the time we would wish. They are there, nevertheless, and will show themselves in times and places we never expect and perhaps never will know about.

One of our daughters married a non-Catholic. They attended all the marriage-preparation programs, but after a child was born her husband decided he would not be baptized Catholic nor would he be raised Catholic. He wants the child raised in a Church of another faith.

Our daughter has never told us what she wants, but we feel they are not in full agreement. They now attend another Church.

We want to keep peace in the family, but we cannot accept their plan. What can or should we do? (Iowa)

No matter how much you feel you cannot accept their plan. I’m not at all sure there is anything at all you can do beyond prayer and committing yourselves to long-term prayer, looking there is no one you can to fix any problem and make everything well. We need to admit, rather, that there comes a point when children become responsible for their own lives.

There’s a time at parents, after having done their reasonable best for their sons and daughters, allow the responsibility to shift to their children’s shoulders. You don’t need to agree with all their decisions, but a great load is lifted once we accept the fact that they are now adult persons in their own right, able and willing to be accountable for their decisions. I realize this is difficult. We tend to feel that, when our children are in circumstances that seem to point to an evil spirit as the cause. It is, therefore, more of an external than internal influence, but is more than a “temptation” in the ordinary sense of that word.

Friday, June 22
The Most Sacred Heart of Jesus
Ezra 34:11-16
Psalm 23: 1-6
Romans 5:3b-11
Luke 15:3-7
Saturday, June 23
The Immaculate Heart of Mary
2 Corinthians 12:1-10
Psalm 34:8-13
Luke 2:41-51
Sunday, 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
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 delivery); P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

June 14-16 Holy Name Parish, 89 N. 17th Ave., Beech Grove, Summerfest 2001, Thurs. 6-11 p.m., Fri.-Sat., 5-11 p.m. Information: 317-784-5454.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis, Summer Festival, rides, food, games, Thurs. 5-10 p.m.; Fri. 5 p.m.–midnight. Sat. 3 p.m.-6 p.m. Information: 317-356-5867.

June 15-16 St. Mary Parish, 414 E. Eighth St., New Albany, Festival and Street Dance featuring The Marsalis and The Monarchs, food, Fri. 5:30-11 p.m., Sat. 6 p.m.-1 a.m., Sun. night, cover charge $7.50. Information: 812-944-0888.

June 17 Mary’s King’s Village Schoenstatt Center, 112 miles south of Versailles, Rexville, 3 miles east of 421 South, on 925 South. Schoenstatt Holy Hour, Knights of Columbus Color Guard procession 2:30 p.m., “Corpus Christi Day Field Mass” with Father Elmer Burowinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

Be a part of our second bridal issue for 2001!

To be published in the July 27, 2001, issue of The Criterion

If you are planning your wedding between July 1 and February 1, 2002, we invite you to submit the information for an appearance on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photographs. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee reproduction of color. Please put name 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 11, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

For more info call – 317-356-5867
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Guatemalan bishop hopes conviction brings justice for war victims

GUATEMALA CITY (CNS)—After the convictions of three military officers and a priest in the 1998 slaying of Auxiliary Bishop Juan Gerardi Conedera of Guatemala City, a Guatemalan bishop asked the government to seek justice for the thousands of poor victims of the country’s civil war.

Bishop Julio Cabraza of Quiche said the verdict gave the Church “hope that we can get justice for crimes committed against humanity.”

The bishop cautioned that justice might have been served only due to the high-profile nature of the case. He said the true test for future peace rests on whether the government seeks answers for the thousands of poor people killed during the civil war.

“We only received justice in this case because the victims were a high-profile case,” he said. “But justice for the thousands of poor people is still an issue.”

The decision to convict the three military officers “opens the door to justice for the thousands of poor victims of the country’s massacres and other rights violations,” said Father Rigoberto Toledo, a priest in the remote and war-torn village of Nebaj.

On June 8 in Guatemala City, the Catholic priest was sentenced to 20 years as an accessory to the 1998 murder.

Justice for the thousands of poor victims of the country’s civil war is still an issue, said Bishop Cabraza.

The decision to convict the three military officers “opens the door to justice for the thousands of poor victims of the country’s massacres and other rights violations,” said Father Rigoberto Toledo, a priest in the remote and war-torn village of Nebaj.

“I just hope it doesn’t provoke an angry reaction and death on top of more death,” said Father Perez. In their ruling, the judges ordered prosecutors to investigate 13 more people linked to the killing and attempted cover-up.

The list includes seven military officials, four penitentiary guards and two civilians.

One name on the list is that of former President Álvaro Arzu. Attorneys for the Guatemala City archdiocese’s human rights office, who acted as co-prosecutors in the murder trial, had asked the judges to investigate Arzu’s links to the case.

Nery Rodenas, director of the archdiocesan office, said Church attorneys would continue their involvement in the case, helping the government investigate and prosecute additional participants. Rodenas recommended that the government increase police protection for prosecutors.

“There’s more risk now for them and for us,” he said. José Toledo, attorney for Father Orantes, criticized the participation of Rodenas’ office in the trial.

“It’s not the Church. It’s nothing but some poor lawyers that work there, but they don’t represent the Church,” he said.

While the judges took note of the motivation of the military officers in killing Gerardi, they were silent about what might have motivated Father Orantes.

Even after his conviction, Father Orantes continued to maintain his innocence, but refused to answer journalists’ questions. Father Orantes claimed he slept through the murder, but Bishop Cabrera said that “contradictions in his testimony suggest he knew before and afterward of the killing.”

The bishop said Father Orantes’ involvement in the case had caused “deep pain” to the Guatemalan Catholic Church. “They had worked together for many years, and Bishop Gerardi had tried to help Father Orantes,” Bishop Cabrera said.

“It’s still unimaginable to me that a priest could collaborate in the killing. I’m left with great questions about how this could have happened,” he said.

Following Father Orantes’ conviction, Auxiliary Bishop Mario Rios Mont of Guatemala City said that no decision would be made on the priest’s future until the appeal process had run its course.

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Beginning Experience retreat helps teen-agers struggling with grief

By Mary Ann Wyand

Teen-agers who are struggling with changes in family life caused by death, separation or divorce can turn to the Young People’s Beginning Experience retreat for help in coping with grief. The next Young People’s Beginning Experience retreat offered in the archdiocese is scheduled from June 29 to July 1. The location is disclosed at the time of registration. To register or for more information, call Larry and Marty Schmalz at 317-888-6048. When the national grief ministry program was first offered in the archdiocese three years ago, they began assisting the archdiocesan Office of Youth and Family Ministries with recruiting volunteers and planning the programming.

They have nine children in their blended family, and two of their children, Rachel and Rebecca, have helped with the retreat as peer mentors and presenters. “This will be our third time helping as team members,” Rachel said. “Our mother died when Becca and I were in the eighth-grade. Our dad was involved in Beginning Experience, and he heard that a Young People’s Beginning Experience was being offered in Cincinnati. We were the only one in the country. We both didn’t think that we wanted to go, and we didn’t want to go, but once we were there we really liked it. When it was over, we wanted to help with another weekend.” Now a sophomore at Purdue University in West Lafayette, Rachel said she would encourage teen-agers to participate in the grief ministry program. “The weekend deserves a chance,” she said, “because a team of teens are your peers and they want to help other teens who have been through the same experiences.”

The retreat provides teen-agers with a safe place to share their grief, she said. “I think that’s why young people come to the weekend. We have large group sessions where only the team members share their experiences, and small group sessions where the participants are able to share their experiences if they want to do that. They are not forced to do so.”

Grieving is “your moment of being most vulnerable,” Rachel said. “So you need to make sure that you are with young people who care and who have experienced the same feelings.”

Rachel said the Beginning Experience retreat programming tailored to the needs of teen-agers was exactly what she wanted and her twin sister needed to begin the healing process after their mother died of cancer. “It made us stronger knowing that we had support,” Rachel said, “and it also made us feel blessed. We felt stronger in our ability to communicate with people, and share our weaknesses and emotions with our family and friends. We felt blessed because we have the family that we do have, and we try to make every moment count with our family. We want to spend all the time we can with our family. I think a lot of teen-agers don’t learn that until they get married and have their own families.”

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Vatican says Rwandan nuns appear to be singled out for genocide

**VATICAN CITY (CNS)—**After a Belgian jury sentenced two Rwandan nuns to prison for taking part in the Rwandan genocide, the Vatican said all Rwandan Catholics involved in the killings “must have the courage to assume the consequences.”

At the same time, Joaquim Navarro-Valls, Vatican spokesman, expressed surprise at the June 8 sentencing, saying the nuns were being singled out for punishment.

A 12-member jury found Benedictine Sisters Gertrude, 42, and Maria Kisito, 36, both ethnic Hutus, and two men guilty of homicide. Accused of helping Hutus slaughter thousands of Tutsis in the country’s genocide, the nuns were sentenced to prison terms of 15 and 12 years respectively.

“The Holy See cannot but express a certain surprise at seeing the grave responsibility of so many people and groups involved in this tremendous genocidal atrocity. The Islamic country’s 1994 genocide, the S.S.N. told the opening session of the Catholic Health Association convention in Atlanta.

Jay P. Dolan, a professor of history at the University of Notre Dame since 1971, spoke June 10 about the impact of Catholicism on American culture. About 1.5 million Catholic health care leaders were attending the convention, which has as its theme, “Keeping the Faith.”

Dolan traced the cultural changes that had brought U.S. Catholics from being a poor, mostly immigrant group reviled by Catholic domains. The Russian site C.D. McDaniel, who later retired as head editor of the only Dental Referral Company in the USA to discover the simulator.

The Ursuline Sisters of Mount Saint Joseph seek to promote women’s rights must continue to shape an holistic human care, a horticulturist told the opening session of the Catholic Health Association convention in Atlanta. On P. Dolan, a professor of history at the University of Notre Dame since 1971, spoke June 10 about the impact of Catholicism on American culture. About 1.5 million Catholic health care leaders were attending the convention, which has as its theme, “Keeping the Faith.”

Dolan traced the cultural changes that had brought U.S. Catholics from being a poor, mainly immigrant group reviled by the Church to care for the poor and promote workers’ rights must continue to shape an holistic human care, a horticulturist told the opening session of the Catholic Health Association convention in Atlanta. On P. Dolan, a professor of history at the University of Notre Dame since 1971, spoke June 10 about the impact of Catholicism on American culture. About 1.5 million Catholic health care leaders were attending the convention, which has as its theme, “Keeping the Faith.”

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