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McVeigh executed for bombing

Protesters 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



Photo by Mary Ann Wyand

Parishioners light prayer candles on the altar at St. Margaret Mary Church in Terre Haute during a June 10 prayer service. The 168 candles represent the Oklahoma City bombing victims. Prayers were offered for the bombing victims, the survivors and their families as well as for Timothy McVeigh and federal Death Row inmate Juan Raul Garza, who is scheduled to be executed on June 19.

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 communications for the Archdiocese of Indianapolis, said Archbishop Daniel M. Buechlein is saddened that the execution

was going forward.

"He is praying for the victims and their families," Borcherts said. "He is praying for Timothy McVeigh and his family. He urges Catholics in central and southern Indiana to join him in prayer."

McVeigh, who admitted his guilt in a book published in April, became the first federal prisoner executed since 1963. The decorated Army veteran of the Persian Gulf War died at 7:14 a.m. Central Daylight Time without making a statement. He was 33.

Earlier, McVeigh released a handwritten copy of the poem *Invictus* by English poet William Ernest Henley, which concludes with the words, "I am the master of my fate: I am the captain of my soul."

McVeigh, who was raised Catholic and confirmed as a member of the Church, requested and received the anointing of the sick, a Church sacrament for persons who are sick or in danger of death, from a Catholic chaplain assisting the Bureau of Prisons at the penitentiary. Different prayers are used if a person is dying.

Father Ronald Ashmore, pastor of St. Margaret Mary Parish in Terre Haute—which includes federal prisoners because the U.S. Penitentiary grounds are within its boundaries—has met with McVeigh and corresponded with him. Father Ashmore said Christopher Tritico, one of McVeigh's

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Church activity expands to keep up with Hispanic population growth

WASHINGTON (CNS)—As the presence of Hispanics mushrooms in the United States, so do Church efforts to aid and understand them.

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' conference, 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 News Service after a June 6 Washington meeting 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 consultations 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

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Photo by Amy Miranda, courtesy Sisters of Providence

Msgr. Lawrence J. Moran, pastor of St. Patrick Parish in Terre Haute, prays the rosary outside the U.S. Penitentiary before Timothy McVeigh was executed.

Religious views shaping death penalty debate

WASHINGTON (CNS)—In such a consciously secular society as the United States, it's not often that religious institutions from all corners publicly try to shape a national debate.

But when it comes to capital punishment, religious voices are increasingly being sought to provide a moral framework.

Take the arguments put forth by a dozen religious groups about executing people who are mentally challenged.

In a case being heard in the fall, the Supreme Court is being asked to directly tackle the constitutionality of executing the mentally retarded.

A June 4 ruling in another case overturned the death sentence of a mentally retarded Texas man based on the instruc-

tions given to the jury. But that case was not expected to affect the bigger question that the fall case, *McCarver vs. North Carolina*, will address.

Ernest McCarver was sentenced to death for the robbery and murder of a North Carolina cafeteria manager. His lawyers maintain McCarver has the IQ of a 10- to 12-year-old child and should be exempt from execution.

A dozen religious groups joined a friend-of-the-court brief filed by the U.S. Catholic Conference urging the Supreme Court to make it clear that people with diminished mental abilities should not be sentenced to death because it "is the very embodiment of arbitrariness and disproportionality which this court [previously]

See DEBATE, page 8



Photo by Mary Ann Wyand

Abolitionists from throughout the United States gathered at St. Margaret Mary Parish in Terre Haute for a rally before marching to the U.S. Penitentiary at Terre Haute on June 10 to oppose the execution of Timothy McVeigh. This sign at the parish was one of several banners displayed in opposition to the death penalty.

HISPANIC

continued from page 1

changes in the Border Patrol's "aggressive strategies" that they said have led hundreds to their deaths in illegal attempts to enter the United States.

They also criticized smugglers of illegal immigrants.

These smugglers "exploit people's dreams of a better future for profit and often place them in situations of mortal danger," said the signers.

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 border safely and legally and to work in the U.S. free from exploitation and discrimination," the statement said. "They should not be tied to particular employers. Employer sanctions should be repealed."

Signing the statement were representatives of several Catholic religious orders, 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 percent rise since 1990.

Of the current Hispanics, 70 percent are Catholic, according to a study financed by the Pew Charitable Trusts in Philadelphia.

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

At a June 6 Washington seminar analyzing the Pew study, Gaston Espinosa, manager of the project, said U.S. Latinos make closer 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 Hispanics 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—a figure considerably higher than in other groups.

Espinosa said that 49 percent identified themselves as Democrats, 14 percent as Republicans and 37 percent as independent, but "the vast majority of the independents vote Democrat."

Latinos "are more religious than the American population at large," he said.

In Nashville, Tenn., more than 100 people involved in Hispanic ministry from 68 dioceses heard an expert in pastoral and liturgical theology ask for stepped up efforts to eliminate racism within the Church.

"I know racism is alive and well in the



Young women sing a hymn in Spanish during the Sunday noon Mass at the Shrine of the Sacred Heart in Washington. The parish, located in the heart of the nation's capital, sits in an ethnically diverse neighborhood. About 70 percent of the parishioners are Hispanic.

Church in the [United] States," said Father Raymond Kemp, a senior fellow at Woodstock Theological Center in Washington, on June 1.

"This racism applies both within the Latino/Latina community, and between all of our ethnicities," he said during the May 31-June 3 national conference of the National Catholic Association of Diocesan Directors for Hispanic Ministry.

The Church also must make better use of its lay talent, said Father Kemp.

"Please don't tell me about prayers for vocations. Tell us how to use the voca-

tions we have in the body of the Church to organize and reorganize vibrant communities of faith," he said.

Gonzalo Saldana, president of the Hispanic ministry association, said a main problem is "how to pastor to this growing Hispanic population" as human resources are not in keeping with the growth.

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

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

Racism still provokes tensions, say Church leaders

WASHINGTON (CNS)—Racially motivated riots 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 leaders involved in anti-racism efforts.

They said that the United States is burdened with a streamlined racism that is much subtler than the slavery and segregation of past centuries and marked by unequal access to jobs, education, housing and social acceptance.

Adding to the complexity is the growing multicultural dimension of U.S. society caused by major immigration flows from Latin America, the Middle East, Asia and the Pacific islands.

According to the 2000 census, many urban centers no longer have a majority racial or ethnic group, making populations a conglomerate of minorities.

"The Church is paradoxically on both sides. The institution is against racism, but many of its members are for it," said Precious Blood Father Clarence Williams, director of the Black Catholic Ministries Office of the Detroit Archdiocese.

Father Williams and other Church officials said the Church has an important role in combating racism because it can reach individuals and society through its network of parishes, schools and social agencies.

Father Williams is also director of the Institute for Recovery from Racism, which conducts anti-racism workshops around the

country. He was commenting on the race riots that broke out in Cincinnati following the April 7 shooting death of Timothy Thomas, an unarmed 19-year-old African-American, by a white policeman.

The Cincinnati disturbances occurred almost nine years after riots in Los Angeles following the acquittal of three white police officers on charges of using excessive force in the beating of Rodney King, an African-American.

"It's unfortunate that it takes a social disruption to catch people's attention. The riots are symptoms of the tensions in our culture over everyday racism," said Father Williams.

"People are seeing latent injustices and just lashing out," he added. "More blacks and Latinos go to jail than go to college."

In other cities, Catholic and civil rights leaders said, similar explosive conditions exist, with relations between police and minorities providing the fuse.

Often cited are allegations of more aggressive police actions, such as racial profiling, against African-Americans and other minority groups.

"When the police act like an occupying force, you're going to get that kind of aggressive backlash," said Glendora Hughes, general counsel for the Maryland Commission on Human Relations.

"When you start talking about recessions and layoffs and then you have people who are constantly being hassled by the

police, you wonder what's going to happen in the summer," added Hughes, a parishioner at St. Francis Xavier Catholic Church in Baltimore.

Charles Tildon Jr., former chairman of the Baltimore archdiocesan Urban Commission, said that there has to be a "more vigorous" effort at healing the racial divide.

"We want safer streets," he said. "But we also want equal justice. This is an opportunity to look at the conditions that can cause a reaction like what happened in Cincinnati."

For Father Williams, a key problem is the denial by many people that racism exists.

"Race has become the new four-letter word," he said.

"People don't want to use the 'race' word, preferring 'multiculturalism' and 'ethnic diversity,'" he added.

"We live in a racially casted society. New members arriving are casted. We show them where their place is," Father Williams said.

The first step in overcoming racism is to quit denying it exists, he said.

Father Williams' institute trains people to conduct workshops in parishes and for secular organizations. These workshops treat racism as a disease similar to alcoholism or other substance addiction.

A recovery model similar to Alcoholics Anonymous is used, starting with the denial and then moves through several steps to acceptance and ways to combat discrimination on a personal and social level.

Angelo Falcon, a Puerto Rican civil rights leader, said that the United States is filled with "majority minority 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 Education Fund, cited New York City. The 2000 census shows that 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 feeding racism, 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 multicultural ministry, said that racism against many groups is a long-rooted part of U.S. society. †

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Holy Trinity Parish in Edinburg to celebrate sesquicentennial

By Brandon A. Evans

Despite its small size, Holy Trinity Parish in Edinburg 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 an 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 Franklin.

The town of Edinburg, which in 1977 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 rebuilt 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.

"It's a nice little community, and to have a Catholic presence here for 150 years is something special," said Jackie Oyler, the parish secretary and liturgical coordinator. Edinburgh itself has less than 5,000 people.

She said that it wasn't that long ago that the parish was worried about not filling up the classrooms set aside for religious education, while now every class is full. Part of it can be attributed to an influx of young families joining the parish.

Wayne Right, a member of Holy Trinity since his birth in 1920, has seen how the times have changed the parish—and how one of those changes has been an increase in the congregation.

"It used to be that the church would be about a third of the way filled up, now it's out the door," he said. He added that the people have always loved the priests sent to them, which makes Father Shikany no exception.

"He's what kept us together and made things grow," said Joanne Hollenbeck, a parishioner at Holy Trinity who is also on the planning committee for the sesquicentennial celebration.

Part of the reason for the increase is that more Hispanic people are coming to Mass at Holy Trinity. Thus, a need for ministry to them is needed, something that Hollenbeck is excited about.

All that reflects an attitude of welcoming that a small parish can give. It's part of the appeal.

"A lot of people just like the small church," Hollenbeck said. "We have a close-knit group."

Lee Kneu, a parishioner along with her husband, Bernard "Ben" Kneu, agreed. "You just fit right in, you feel at home, you feel welcome," she said.

Lee is a convert to Catholicism, and remembers what brought her into the Church. "My husband and I were engaged in 1969," she said. "I had never been inside a Catholic church."

But he invited her to go to a midnight Mass at Holy Trinity, and when she went she never forgot how welcome she felt, how at home it was. Eventually her experience blossomed into Rite of Christian



This photo shows the inside of Holy Trinity Church in Edinburg in 1940. Holy Trinity Parish will celebrate its 150th anniversary with a Mass on June 24.

Initiation of Adults classes in Columbus, and then into full membership in the Church.

"My joining the Catholic Church goes back to that first midnight Mass back in 1969," she said.

Ben Kneu's father was responsible for most of the renovations that happened in the church since 1950. His family has a history of involvement, which makes it fitting that he would be the one to look into the history so much for this year's celebration.

"I would have never thought back in the 1950s that I'd be the historian," Kneu said.

Kneu remembers the workdays that the parish has twice a year, and all the people that come to help so willingly. He remembers the efforts that he and others made to save the steeple from rotting wood, or from an infestation of pigeons. He remembers how his wife made crafts out of pieces of the old organ that was removed from the church.

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 Bankowski] 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 reminisce 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 at the St. Augustine Home for the Aged in Indianapolis.

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 vocation, 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 Pilz 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

See **SISTER**, page 9

Photo by Mary Ann Wyand



Mother Geraldine Harvie reads Scripture passages with "Bitsy" 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.

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Editorial

Corpus Christi

Sunday is the feast of Corpus Christi, the great feast that honors the Real Presence of Christ in the Blessed Sacrament. Actually, the feast today is known as the Body and Blood of Christ, commemorating both the Body and Blood at the same time, and the Church no longer observes a separate feast of the Precious Blood on July 1.

The importance of this feast can be recognized by the fact that it is listed as one of the holy days of obligation. In other parts of the world, it is celebrated on the Thursday after Trinity Sunday. In the United States though it is celebrated on the Sunday following Trinity Sunday.

We applaud efforts being made in many of our parishes to revive the solemnity that was once afforded to this feast. If we can believe several polls, belief in the Real Presence has slipped among Catholics, too many of them believing that the consecrated host of the Eucharist is "only a symbol" of Christ's presence. (See Archbishop Daniel Buechlein's column on this page and page 5.)

The Catholic Church teaches unequivocally that Christ is truly present in the Blessed Sacrament. The *Catechism of the Catholic Church* states, "By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity" (#1413).

The feast was established in the 11th century specifically to counteract the denial of the Real Presence. The feast was observed locally in France (where it is called *Fete-Dieu* [God-Feast]) and other countries until Pope Urban IV extended it to the universal Church in 1264. He commissioned St. Thomas Aquinas to compose the Liturgy of the Hours for the feast.

Through the centuries, the feast has been observed with great solemnity in many countries, none more than, of all places, England. Peter Ackroyd, in his *The Life of Thomas More*, described 16th-century London on the feast: "When the sacrament was carried in procession down the main streets with banners, crosses and censers, London is not

only a physical community but also a host of angels singing 'Holy, holy, holy!' The consecrated wafer was surrounded in Cornhill and Cheapside by 100 torches of wax and 200 priests chanting."

Coventry, England, became famous for its Corpus Christi festivities. Ackroyd again: "[Coventry] had become the single most important site for the staging of the Corpus Christi play. The annual event attracted people from all over the kingdom; in 1492 Henry VII watched the pageants."

There was a Guild of Corpus Christi that put on plays in at least 12 cities, but the main plays were in Coventry. They celebrated the entire history of the world and were presented on Corpus Christi since, they believed, "the world was, in a real sense, the suffering Body of Christ."

This was during a time of infrequent Communion. Until Pope Pius X encouraged frequent Communion in a decree dated Dec. 20, 1905, Catholics usually received once a year. Many, therefore, felt the need to see the host at Mass and the elevation of the host and chalice after Communion came into vogue.

There were reports of people running from altar to altar (before the practice of concelebration) to adore the consecrated host at different Masses. At least one priest complained that people rushed from his sermon when the bell rang at another altar signifying the elevation.

This, too, is when the blessing of the people with the Host in a monstrance (Benediction)—came into practice. Corpus Christi processions stopped several times for Benedictions, as is still the custom today in those parishes that have processions.

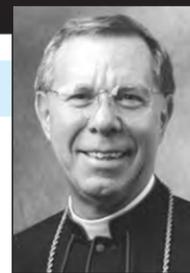
Today, of course, we have frequent Communion. An unfortunate by-product is a lessening of devotion to the Eucharist. Receiving Communion has become so routine that many Catholics don't realize that they are holding the Body of Christ in their hands.

We hope that this year's feast of Corpus Christi will be the occasion for meditating on Christ's Real Presence and the need for a greater awareness and respect for the Body and Blood of Christ. †

— John F. Fink

Seeking the Face of the Lord

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



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, "Our pastoral experience, as well as published surveys, indicates that a significant number of Catholics are confused about the Real Presence. We consider this to be 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 on the cross, shared one last meal with his disciples. During this meal he instituted the sacramental rite of the Eucharist to be celebrated by the Church ever after. As the Gospel of Mark tells us: 'While they were eat-

ing, he took bread, said the blessing, broke it, and gave it to them, and said, 'Take it, this is my body.' Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, 'This is my blood of the covenant, which will be shed for many' ' (Mk 14:22-24; cf. Mt 26:26-29; Lk 22:17-20; 1 Cor 11:23-25). Recalling these word of Jesus, the Catholic Church professes that during the celebration of the Eucharist bread and wine become the body and blood of Jesus Christ. Jesus said: 'I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. ... For my flesh is true food and my blood is true drink' (Jn 6:51-55). This is what the Church means when she speaks of the Real Presence of Christ in the Eucharist. The whole Christ is truly present, body, blood, soul and divinity, under the appearances of bread and wine—the glorified Christ who rose from the dead after dying for our sins."

What does it mean that Jesus is present in the Eucharist under the appearances of bread and wine? How does this happen?

Because the presence of Christ is such a profound mystery, the Church can never fully explain it. Yet, as the bishops' text says: "We must remember that the triune God is the creator of all that exists and has the power to do more than we can possibly imagine. As St. Ambrose said: 'If the word of the Lord Jesus is so powerful as to bring into existence things which were not, then a [fortiori] those things which already exist can be changed into something else' " (*De Sacramentis*, IV, 5-16).

God created the world in order to share the life of the Trinity with us who are not God. That is beyond our understanding, but we are not left ignorant because God reveals his truth to us through the gift of faith and the grace of the Holy Spirit.

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, "Why does Jesus give himself to us as food and drink?" †

Archbishop Buechlein's intention for vocations for June

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



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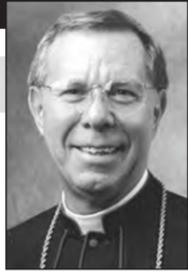
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Buscando la Cara del Señor

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



Preguntas básicas sobre la Presencia Real

(Primero de una serie)

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 Jesucristo en la Eucaristía".

Un gran número de obispos solicitó la preparación de este documento diciendo, "Nuestra experiencia pastoral, así como estudios publicados, indican que hay muchos católicos que están confundidos sobre la Presencia Real. Nosotros consideramos que esto es una situación grave que necesita 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 pensé 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 anticipamos 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 lecturas de la Palabra de Dios y los salmos responsoriales. Es el recurso usado para la Liturgia de la Palabra. El Misal Romano es el libro que contiene las oraciones formales de la Misa junto con las Oraciones de la Eucaristía y el Rito de la Comunión. (Además, también puede usarse el Libro de los Evangelios los domingos y los días especiales de fiesta.)

La traducción al inglés tanto del Leccionario como del Misal Romano ha estado bajo una extensiva revisión durante los últimos años. El proceso aún no está completo, pero debe terminarse en un futuro cercano. Esperando la publicación del nuevo Misal Romano, pensé en comenzar a hacer mi parte de la catequesis preparatoria en mi serie de columnas semanales de verano en "The Criterion".

Comienzo con la introducción del borrador del documento de la Presencia Real. No puedo mejorar la declaración de apertura del borrador del texto: "El Señor Jesús, en la noche antes de que él sufriera en la cruz, compartió una última comida con sus discípulos. Durante esta comida él instituyó el rito sacramental de la Eucaristía para ser celebrado en la Iglesia por siempre. Como nos dice el Evangelio de San Marcos: 'Mientras ellos estaban

comiendo, él tomó pan, lo bendijo, lo rompió, y se los dio, y dijo, 'Tómen, esto es mi cuerpo'. Entonces tomó una copa, dio gracias, y se las dio, y todos bebieron. Él les dijo, 'Esta es mi sangre de la Alianza que se derramará en favor de muchos' (Marcos 14:22-24; comparar con Mateo 26:26-29; Lucas 22:17-20; 1 Corintios 11:23-25). Recordando estas palabras de Jesús, la Iglesia católica profesa que durante la celebración de la Eucaristía, el pan y vino se convierten en el cuerpo y la sangre de Jesucristo. Jesús dijo: 'yo soy el pan vivo, que ha bajado del cielo; si alguien come de este pan, vivirá para siempre; el pan que yo daré es mi propio cuerpo en favor de la vida del mundo. ... Porque mi carne es verdadero alimento y mi sangre es verdadera bebida (Juan 6:51-55). Esto es lo que la Iglesia quiere decir cuando habla de la Presencia Real de Cristo en la Eucaristía. Cristo por completo está verdaderamente presente, en cuerpo, sangre, alma y divinidad, bajo las especies de pan y vino — Cristo glorificado quien resucitó de la muerte después de morir por nuestros pecados".

¿Qué significa el que Jesús esté presente en la Eucaristía bajo las especies del pan y vino? ¿Cómo sucede esto?

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: "Nosotros debemos recordar que Dios trino es el creador de todo lo que existe y tiene el poder para hacer más de lo que nosotros podemos imaginar. Como dijo San Ambrosio: 'Si la palabra del Señor Jesús que es tan poderosa para hacer que existan las cosas que no existían, por ende aquellas cosas que ya existen pueden ser cambiadas a otras cosas'" (De Sacramentis, IV, 5-16).

Dios creó el mundo para compartir la vida de la Trinidad con nosotros que no somos Dios. Eso va más allá de nuestra comprensión, pero no permanecemos ignorantes porque Dios nos revela su verdad a través del regalo de la fe y la gracia del Espíritu Santo.

Nunca entenderemos completamente el misterio de Dios, pero podemos ayudar a nuestra fe, buscando entender mejor lo que podemos entender. Nosotros, los obispos, esperamos que nuestras repuestas a las 15 preguntas que a menudo son preguntadas sobre la Presencia Real de Cristo en la Eucaristía sean útiles.

La próxima semana, comenzaremos con la pregunta, "¿Por qué Jesús se nos entrega como comida y bebida?" †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Death penalty an individual deterrent

Please give the death-penalty-deterrent issue a rest.

People will believe what they choose to believe because "their picture of life is surrounded by their frame of mind."

Let us cut through the political, lick-spittle rhetoric of the day. The death penalty is an individual deterrent only. State-sanctioned murder can only ensure that the person who murders another human will not kill again, but it is not a societal deterrent.

Let us not be simpletons on this subject, but let us use some common sense. The murderer, for example, before killing somebody does not stop to ruminate introspectively, "Gee, I better not kill this person or the state will give me the death penalty."

Unfortunately, from this perspective, the death penalty is not a deterrent. Murders are committed through "premeditation" or "sudden heat." The former mocks the law, and the latter momentarily suspends the law; so where is the societal death-penalty deterrent?

The teachings of the Catholic Church in support of life are correct. If a person believes in the death penalty, then this

person is not following Christ, but is following the fleeting whims of an anti-Christ society. Same goes for abortion. You cannot favor abortion and oppose the death penalty or vice versa, because this argument is seriously flawed. Life is life regardless of the value society measures.

The only genuine solution for crimes of murder, regardless of who pulls the trigger or cuts with the scalpel, is to invite God back into our schools and introduce our heavenly Father to our children. God is the answer and his ways are fair and just.

We need a Christ-Lord regenerated society. For a complicated society filled with violence of every sort, society needs to return to God's basic laws. Loyalty to God's will and kindness to each other would eliminate crime in our society. God is the only effective murder deterrent, and not the legal system. Our government was established by Christ. When God's rule is superseded by a rule of [society's] law, society then becomes lost within a name. Violence runs rampant. Individual deterrence to violence begins with God's rule. There is no better deterrent for any crime.

Doyle O. Wilhelm, Pendleton

(Wilhelm is an inmate at the Pendleton Correctional Facility.)

Research for the Church/James D. Davidson

Are Church leaders out of touch with the laity?

How do Catholic laypeople perceive their relationship with Church leaders?



There are many ways to examine that question, some of which I have considered in previous columns, others of which I will explore in the future. In this column, I report on the responses a 1999 national sample of American Catholics gave when asked how strongly they agree or disagree with the following statement: "Catholic Church leaders are out of touch with the laity."

Overall, it appears that Catholics have quite different views on this subject. Fifty-two percent of laypeople believe that Church leaders are out of touch with the laity (17 percent strongly agree with the statement and 35 percent agree somewhat). Forty-one percent disagree (with 24 percent disagreeing somewhat and 17 percent strongly disagreeing). Seven percent are unsure.

If Catholics have such diverse views on the subject, which laypeople believe Church leaders are tuned into the thoughts and actions of the laity, and which ones think otherwise? For example, who is more likely to think Church leaders are out of touch with the laity: the most educated/prosperous Catholics or laypeople with less education and lower family incomes? Who has more confidence in Church leaders: Catholics who are most highly attached to the Church, or those who are least involved?

I examined a dozen possible influences. Six of them revealed sizable differences. Catholics who have gone beyond high school are more likely than Catholics who have not to believe that Church leaders are out of touch (58 percent vs. 45 percent). Among Catholics with at least some Catholic schooling, those with 13 or more years of Catholic education 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 relatively 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 most important parts of their lives). So are Catholics who attend Mass least often (57 percent vs. 42 percent for weekly Mass attenders) and those who say they can conceive of circumstances under which they might leave the Church (67 percent vs. 43 percent for those who say they can't imagine leaving the Church). Middle-income Catholics are more likely to agree (59 percent) than either high-income Catholics (49 percent) or low-income Catholics (48 percent).

Thus, the Catholics who are most likely to say that Church leaders are out of touch with laypeople are the most highly educated (including those who have the most years of Catholic schooling), are least attached to the Church, and have annual incomes between \$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 parishioners to see what could be done to increase their confidence in Church leaders.

Second, I suspect that there is a reciprocal relationship between attachment to the Church and people's views of Church leaders. Catholics who are least attached to the Church are most likely to conclude that Church leaders are out of touch with the laity, and those who believe that leaders are out of touch are most likely to drift away from the Church.

Thus, to the extent that leaders cultivate the laity's involvement in 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 sociology at Purdue University in West Lafayette, Ind.) †

La intención de vocaciones del Arzobispo Buechlein para junio.

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

Check It Out . . .

Journey Through the Old Testament and Discover God's Presence, Power and Providence in History is the theme of a Bible study series presented by Servants 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 317-955-6451.

A **retirement open house for Father John H. Luerman** will be held from 2 p.m. to 6 p.m. 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. Any memories or anecdotes that people would like to share about Father Luerman should be forwarded to Charlie and Barb Ringwald, 504 S. Walnut St., Cambridge City, IN 47327. Friends and former parishioners who are unable to attend are welcome to send cards, prayers and notes. For more information, call 765-478-3242.

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 Nursing 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, 5353 McFarland Rd., in Indianapolis will have its **"Summer Festival"** June 21-23 starting at 5 p.m. each evening. For more information, call 317-882-1798.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., in Terre



Hospital fund-raiser

Msgr. Joseph F. Schaedel, vicar general, accepts a \$1,200 check from Stearns Wholesale Plumbing for St. Vincent Jennings County Hospital. The money was raised from the inaugural Contractor Olympics in North Vernon. From left to right are Don Stearns, Keith Stearns, Msgr. Schaedel, Wayne Stearns, Walter Glover and Peggy Stearns.

Haute will have its **"Summer Fling Festival"** June 21-23. For more information, call 812-238-2526.

Christ the King Parish, 5884 N. Crittenden Ave., in Indianapolis will have its parish festival June 22-23. For more information, call 317-255-3666.

St. Jude the Apostle Parish, 300 W. Hillside Ave., in Spencer will have its **"Trash and Treasure Sale"** starting at 8:30 a.m. June 23. For more information, call 812-829-3082.

St. Michael Parish, 354 High St., in Brookville will have its parish festival June 23-24. For more information call, 765-647-4353 or 765-647-5600.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., in Sunman 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 Reflection and Holy Hours for Life** on June 23 and July 28. The day of reflection begins with 8 a.m. Mass at St. Lawrence Church, 6944 E. 46th St., in Indianapolis. There will also be Eucharistic

Holy Hours from 10:30 a.m. to 11:30 a.m. Adoration of the Blessed Sacrament and Scripture sharing will be from 11:30 a.m. to 12:30 p.m. For more information, call Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521.

The dedication of a new **perpetual adoration chapel** for St. Thomas More Parish, 1200 North Indiana St., in Mooresville, will be at 11:30 a.m. June 17. To sign-up for a praying hour, call 317-831-0782. †

VIPs . . .



Urban and Mary Scheidler of Greensburg observed their 50th wedding anniversary May 22. They were married on that date in 1951 at Immaculate Conception Church in Millhouses. They will celebrate with a 9 a.m. Mass July 1 at St. Mary Church in Greensburg, where they are members. A reception will be held July 8. They are the parents of seven children: Rita Bohmen, Jane O'Connor, Paula Wilhelm, Mary Jo Keers, Ralph, Joe and Donna Scheidler. They also have 15 grandchildren and one great-grandchild.

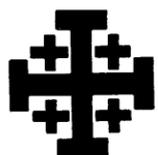
Three monks of Saint Meinrad Archabbey celebrated their jubilees of priesthood ordination. **Benedictine Father Adelbert Buscher** celebrated 60 years of the priesthood. **Benedictine Father Cyril Vrablic** celebrated 50 years, and **Benedictine Father Noah Casey** celebrated 25 years. Father Casey is currently the director of ministry to priests for the Archdiocese of Indianapolis. †

Awards . . .

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 Vecchio, 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 globalization and its impact on the Catholic 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 Borders and Russell Zint. Their stories advance to the National Federation of Press Women Communications Contest. †



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EXECUTION

continued from page 1

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 them if Tim would want to be anointed and said that a Catholic staff chaplain was ready to offer that to him. They asked Tim if that was something he would want, and Tim said, 'Yes, I do.'"



Timothy McVeigh

Warden Harley Lappin, who oversees the U.S. Penitentiary at Terre Haute, announced McVeigh's death.

"The court order to execute Timothy James McVeigh has been fulfilled," Lappin said, adding that McVeigh's body will be released to a representative of his family.

His body was cremated.

Lappin said McVeigh remained calm during the preparations for his death, and while an intravenous line was inserted into his right leg.

"He cooperated entirely during the time he was restrained in the execution holding cell to 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 difficult 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 execution. In Oklahoma City, 326 survivors and family members of the victims watched the execution via a closed-circuit television 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. St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, said the rain was refreshing as the death penalty opponents from many faiths sat, knelt or stood in silence on the grass in the field cordoned off for their use.

"I thought it was a very respectful time," Burkhart said of the 168 minutes of quiet. "The silence was very moving for me and gave me a lot of time to pray my own prayers. It was a community prayer in a way, because we were all silent together and respectful of others' beliefs."

Burkhart and other pro-life supporters were touched by the presence of a baby robin that sat on a woman's arm, then on her leg, during part of the 168 minutes of silence.

"That bird was unbelievable," Burkhart said. "It made me think of the new hope that we have that things will change, and that even though the federal execution occurred and we're very disappointed, that maybe this will be the start of the end of executions in the United States."

Burkhart said she also finds comfort in the knowledge of Catholic Church teachings about the communion of saints.

"As a Catholic, our heritage is to pray that everyone will be in heaven with us and will be part of the communion of saints," she said. "We don't make exceptions. During the vigil, I thought about the part of the Mass where we pray for the communion of saints and the forgiveness of sins, and the whole idea that we hope everyone will join us in heaven."

About 75 supporters of the death penalty also demonstrated in a separate area outside the penitentiary. One of the signs labeled McVeigh as a "baby killer."

Burkhart, who has worked to abolish capital punishment since the early 1980s, said she was discouraged by a death penalty supporter who used a bullhorn to harass the pro-life group upon their return to Fairbanks Park after the execution. The man said Christians who pray for murderers lose their souls.

Providence Sister Joan Slobig, a general officer of the congregation who prayed with other sisters outside the penitentiary, said the mood was reflective and somber.

"I found the prayer witness to be extremely intense," Sister Joan said, "and I thought that everyone who participated did so with a real hope that this witness can be one step in furthering the dialogue about the death penalty. I prayed for each of the 168 who died in the Oklahoma City bombing by name during the vigil, and also for Timothy McVeigh, that somehow he would be moved to open himself to God's love. I prayed that he would find a way to acknowledge the terrible crime that he perpetrated and that he would seek the mercy of the God who forgives and cares for him."

Providence Sister Rita Clare Gerardot, the spiritual advisor for Death Row inmate David Paul Hammer, said she was pleased that Hammer organized 168 minutes of silence on the Row, and that 11 other inmates had promised to participate in the observance from 4:12 a.m. until the 7 a.m. execution.

"Naturally, with two executions scheduled this month," she said, "there is a lot of tension and a really somber mood among the men in the prison, especially those on Death Row."

The Sisters of Providence have been involved in prison ministry since the early years of the congregation, which was founded by Blessed Mother Theodore Guérin 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 abolished, 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 determined 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 what has happened in our name, as citizens of the United States. The government has killed Mr. McVeigh and has said it is justified 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 provided 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 3:1-8, 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." †



Matt Story and Dawn Mahan, who lost their mother, Fran Williams, in the 1995 Oklahoma City bombing, embrace as they stand at their mother's chair on the grounds of the Oklahoma City National Memorial June 11. About 230 people watched the execution of convicted bomber Timothy McVeigh on a closed-circuit broadcast in Oklahoma City.

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Above: Death penalty advocates outside the federal prison in Terre Haute, Ind., cheer as they receive word that Timothy McVeigh had been executed June 11. McVeigh was put to death by lethal injection.

Left: Anti-death penalty activists, carrying large puppets representing Jesus and Uncle Sam, make their way from St. Margaret Mary Church to the federal prison in Terre Haute, Ind., June 10, prior to the execution of convicted Oklahoma City bomber Timothy McVeigh.

DEBATE

continued from page 1

rejected ... and is contrary to contemporary standards of decency."

After summarizing the widely differing theological views about capital punishment of the faiths represented, the brief concluded that since the court has said capital punishment must be reserved for "the most blameworthy" in society, it should not be imposed on mentally retarded people.

The court previously has said that arbitrariness must be avoided in capital sentences, 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 no nationwide standard, "there is some age below which a juvenile's crimes can never be constitutionally punished by death."

Using that reasoning, argued the religious groups, if it is "self-evident" that the execution of a 10-year-old child would be unconstitutional, it should also be unconstitutional to execute people with the IQs of 10-year-olds.

In settling the question, the court should turn to religious institutions for moral guid-

ance, 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 panelists, "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 in public executions—Joan of Arc comes to mind—and now, is led by, I think, one of the world's most foremost opponents to the death penalty, Pope John Paul II," Carr said.

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."

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. †

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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.

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Divorce Recovery Program helps New Albany Deanery children

By Brandon A. Evans

"Divorce makes us feel sad."

"Divorce hurts us."

"Divorce makes us cry."

These statements are a sampling of the words of a group of 5- to 7-year-old children from Holy Family School in New Albany. Their voices being heard is just one of the many fruits that came from a pilot program designed to help children of divorced families.

The Divorce Recovery Program was initiated by the Catholic Divorce Recovery Network of Southern Indiana and is aimed toward the seven Catholic grade schools in the New Albany Deanery.

"Last year the divorce recovery ministry ... was brainstorming as to how we could minister to children of divorce," said Barbara Williams, the executive director of New Albany

Deanery Catholic Charities. Williams is also the only staff member for the Catholic Divorce Recovery Network of Southern Indiana, though she said they have many strong volunteers.

Leigh Kuhn, a psychotherapist who has a background in art therapy as well as counseling, led the 10 class series that was given at Holy Family School. There were three series: one for 5- to 7-year-old children, one for 8 to 10-year-old children and one for 11- to 14-year-old children. The children missed 50 minutes of school each week to attend the on-site program.

The classes started on the second week in December, so that issues concerning being with family on the holidays could be raised, and ran until the last week of

February.

One of the key things that she had to address was the negative effect that divorce has on children.

"Their sense of safety, of belonging to a family, is really blown out of the water," Kuhn said.

"The one thing that they said they all wanted was for mom and dad to get back together," she added. The biggest difficulty seemed to be what faces children when they realize that may not be possible.

'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.'

"One of the ways that you can combat that sense of powerless is to decrease their sense of isolation," she said. In each class, there were many activities planned that not only utilized the creativity of the children, but also allowed them to work with others who are in the same situation. Each time they went, they realized more and more that they were not

alone.

Her goal was to show the children that while they don't have any control over their parents' love lives, they are not completely powerless.

"What they have control over is their own behaviors and how they express their feelings," Kuhn said.

And that message, as well as everything else that went on in the program, was enough to make a visible mark in that small part of the world.

"We were so pleased with the program that we actually asked Leigh to stay on," Gerald Ernstberger, principal of Holy Family School, said of the classes. Kuhn remained at Holy Family until the end of the school year in May.

"I still did three groups," Kuhn said of her stay at Holy Family after the Recovery Program was completed. One group was for divorce recovery, another was to help teens and the last was for kindergartners and first-graders who were having various difficulties in the classroom.

"Just in seeing the value of that program and looking at some other issues, we've budgeted for counseling next year," Ernstberger added, revealing how the program has left a legacy at Holy Family.

On a more personal level, the mark from the program is in the hearts of the children who attended the classes and their parents. "I had a parent come in the other day ... and thank me," Ernstberger said. The daughter in that family had come home and opened up concerning the topic of divorce.

Originally the Catholic Divorce Recovery Network of Southern Indiana tried workshops for divorced Catholic parents and their children, but only one parent signed up for the weekend series.

The network then thought that perhaps a better idea would be to bring a program into a school so that children could attend it conveniently. And so the Divorce Recovery Program was born.

"We decided [in the fall] to approach the principals' group that meets monthly," Williams said, referring to the seven principals of New Albany Deanery grade schools.

Having already performed an informal needs assessment with some of the schools, Williams showed the principals that there were enough children of divorced families in Catholic schools that needed help. She added that Catholic Charities would pay for a pilot program.

The group decided that it would be willing to run the program in one school. That school turned out to be Holy Family School in New Albany.

"When we got talking about it, to best meet the needs of the most kids, the principals agreed that a larger school would be a good idea," Ernstberger said. He added that they were also chosen because they had no counseling service in place at the time.

Holy Family found about 60 students that were eligible for the program, and of those 23 participated.

Kuhn and Williams hope to find another school that will host the program for the coming school year.

"We're waiting to hear back from the schools to hear or see what schools want to put the program into their schools for this next year," Kuhn said.

If more schools do adopt the program, then Williams will be succeeding more in spreading what Kuhn sees as the primary message to children: that they are not bad nor are they alone.

"That was the underlying premise: that's there nothing wrong with you as a person just because of what's going on with mom and dad," Kuhn said. †

SISTER

continued from page 3

and was happy to do that," Mother Geraldine said. "It was very easy to settle in here. The wonderful reception that I received here has been very encouraging and is very much appreciated."

Her first priority was to meet the residents and learn all of their names.

"I've known elderly people all over the world," she said. "I love them dearly. I receive much more from them than I could ever give to them. They are a part of the Little Sisters' family. The sisters enjoy our life together with the elderly. There is a lot of joy here."

Since beginning her ministry at St. Augustine Home for the Aged, Mother Geraldine said, "I'm amazed at the num-

ber of people who help us. It's wonderful. The sisters could not function without the help that we receive from people. Divine Providence uses our friends to help us, and here there are many kind and generous people who give of themselves to help the elderly poor. I'm grateful to the people who assist us in so many ways, both as volunteers and as donors."

Throughout the world, she said, the needs of people of all ages are the same.

"The world is very small," Mother Geraldine said. "No matter where you go—no matter what your culture is or how affluent your country is—the personal needs of human beings are the same. There is a great need for love. In Africa and in the United States, the needs of the elderly are the same. There is a great need for love and respect for the dignity of every person." †

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Prayer services to be held for federal Death Row inmate

By Mary Ann Wyand

Federal Death Row inmate Juan Raul Garza of Brownsville, Texas, is scheduled to be executed on June 19 at the U.S. Penitentiary in Terre Haute.

Garza was convicted in August of 1993, under the federal drug kingpin statute, of ordering the murders of three men to further control a marijuana smuggling ring.

Prayer services planned for Garza, who is Catholic, include a 5 p.m. Vespers service on June 18 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods and a 6 a.m. vigil on June 19, also at the motherhouse church. Both prayer services were arranged by the

Sisters of Providence and are open to the public.

St. Susanna parishioner Karen Burkhardt of Plainfield, Indiana death penalty abolition coordinator for Amnesty International, said a pro-life prayer vigil is planned outside the U.S. Penitentiary early on the morning of June 19.

Burkhardt said opponents of the death penalty should gather at Fairbanks Park on First Street in Terre Haute by 4 a.m. on June 19 to board buses provided by the U.S. Bureau of Prisons for transport to the penitentiary. Prayers will be offered there from about 5 a.m. until after the 7 a.m. execution.

Members of Garza's family are staying at Saint Mary-of-the-Woods. †

Mary's King Village Schoenstatt annual field Mass is June 17

By Jennifer Del Vecchio

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.



Sr. Mary Danielle Peters

The field Mass, held in Rexville, is also an opportunity for people to learn about Mary's King's Village Schoenstatt and the Schoenstatt spirituality, 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.

Rep. Chris Smith, R-N.J., unveiled the Responsible Stem Cell Research Act of 2001 at a Washington press conference June 8.

Smith spoke to the press three days after another lawmaker, Rep. Jim McDermott, D-Mass., introduced the Stem Cell Research Act of 2001, which would change federal law to allow for funding of stem-cell research involving the destruction of human embryos.

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 stem-cell research, both adult and embryonic, and funding only adult stem-cell research and similar alternatives, 67 percent of the respondents chose the latter approach and only 18 percent chose the former.

The margin of error on the poll of 1,013 adults conducted by International Communications Research of Media, Pa., was plus or minus 3 percentage points.

At his June 8 press conference, Smith said new breakthroughs involving adult

stem-cell research are made public every week, offering potential cures for heart disease, Parkinson's, diabetes, Alzheimer's and spinal cord injuries.

"Adult stem cells are already being used to treat many diseases, such as brain tumors, ovarian cancer, leukemia, breast cancer, non-Hodgkin's lymphoma, autoimmune diseases, stroke, immunodeficiencies, anemia, and blood and liver disease," he said. "But we can do so much more with adult stem cells."

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 and for therapeutic purposes.

Joining him at the press conference were Mary Jane Owen, executive director of the National Catholic Office for Persons with Disabilities; David A. 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 and neurological damage, 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 favorable 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



Rep. Chris Smith, R-N.J., stands outside the U.S. Capitol June 8 while promoting legislation that would provide \$30 million annually for adult stem-cell research.

scientifically absurd euphemism out of fear that many Americans recognize a 'human embryo' as a human life."

Asked at the press conference if he thought the Bush administration would approve NIH guidelines permitting embryonic stem-cell research, Smith said it would be "shocking beyond words" if President Bush were to do that.

"I don't believe for a moment that the president will come down on the side of unethical research," he said. "It's not going to happen." †



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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 counts—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 work day 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 steps, 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 exercise and to involve the whole family

in some kind of physical activity, whether it's a walk in the park, a friendly game of Frisbee or a pickup game of basketball.

"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! †



Anything that involves moving your arms and legs—even tending the garden—counts as exercise that burns calories and can improve your health.

Benefits of exercise outweigh desire to lose pounds

By Mary T. Carty

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 the 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 brings includes:

- Strengthening the circulatory system and reducing the risk of heart disease. Exercise increases the supply of oxygen to the heart by expanding existing arteries and creating new small blood vessels, and improves the body's blood-clotting mechanisms, lowers triglycerides and raises HDL cholesterol. As well, for 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.
- Fighting osteoporosis and arthritis. Exercise, especially strength training, can increase bone density in those who have reached or passed middle age, and reduce joint swelling and pain in people suffering with arthritis.
- Lowering risk, according to a variety of studies, of a number of other diseases and conditions, such as diabetes, enlarged prostate, gallstones,

colon cancer and diverticular disease.

- Keeping the muscles in tone. Exercise may prevent falls and broken bones by strengthening muscles and improving balance and posture.
- Improving quality, duration and ability to fall asleep in those with moderate sleep dysfunction.
- Elevating mood. Research has shown that exercise can have a profound impact on decreasing depression and anxiety.

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. If exercise is done outside, this also might be a chance to enjoy, appreciate and marvel at the natural surroundings that too many people take for granted in the midst of busy, hectic lives.
- 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.
- Provides a chance for parents and children to do a fun, healthy and potentially bonding activity together. How to begin? Choose something enjoyable that you would look forward to doing and that you would miss if you didn't, then make the time and the commitment to exercise regularly.

Research has shown that exercise does not have to be strenuous nor aerobic to have a positive effect, but it does have to be done on a consistent basis.

So, get out there! A new you is waiting. †



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YOU'VE ALWAYS HAD A HEART FOR OTHERS.
Now it's time to look out for yours.

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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The Spirit of Caringsm

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A priest's spiritual response to chronic illness

By Shirley Vogler Meister

What do a priest and I have in common with 36,000 others nationally?



Answer: myasthenia gravis, a neuromuscular disease. Symptoms are weakness of voluntary muscles, fatigue, double vision, and possible difficulties with breathing, speaking, chewing and/or swallowing difficulties.

(Information about MG can be obtained by calling the Myasthenia Gravis Foundation of America at 800-541-5454 or tapping into www.myasthenia.org.)

Myasthenics are in the minority compared to the vast numbers with dozens of other chronic illnesses. Fortunately, support groups exist for nearly every medical challenge.

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 missionary of the Congregation of the Most Precious Blood, giving parish missions and retreats around the Midwest. His main base is Whiting, Ind., but since last July he has been on medical sabbatical at his hometown 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?

"I think it has," he writes. When diagnosed 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 stamina 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

'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.'

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 disease. Contact me via e-mail in care of meister@iei.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

Catholic News Service

"Renewing the Vision," the U.S. bishops' 1997 framework for youth ministry, says that pastoral care of young people should provide support services to promote 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 consequences 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.

"Many more children are affected by the death of a parent than when I was growing up," she said. "Partly because we are marrying and having children later, today one in six children will experience the death of a parent before age 18."

There also has been noted a growing awareness among prison ministers of the effects of incarceration of a parent on the children, Marta said, adding that some prison ministers are offering Rainbows to families of prisoners.

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 suicides 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 one in 10 college students has contemplated suicide, as has one in five high school students.

Father Rubey said people connected

See LOSS, page 15

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LOSS

continued from page 14

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. †

CNS photo from Reuters



More youth ministers are using programs such as Rainbows, LOSS and Good Mourning to reach out to young people facing the pain of loss.

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Taking precautions will help keep outdoor grilling safe, fun

By Barb Frazee
Catholic News Service

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 [dealerships]

are very familiar with how those systems work and what to look for," he said.

Safety experts agree that using grills in a well-ventilated area—never inside—will help prevent injuries and deaths.

Each year nationwide, about 20 people die and about 400 are treated in emergency rooms from inhaling carbon monoxide, a colorless, odorless gas produced by charcoal.

Bettendorf firefighters advise people not to store a charcoal grill with partially extinguished coals, since charcoal produces carbon monoxide until it is completely extinguished.

Newcomb said people grilling on a charcoal grill at a public park "would want to completely extinguish the coals with water ... so that you don't have to worry about maybe a young child coming by and putting a hand on it and getting burned" or the coals blowing away.

Always open the lid on a gas grill when lighting it, firefighters advise. Newcomb explained that if a lid is closed while a gas grill is being lit, gas will accumulate and could cause an explosion.

Safety officials agree on other precautions to avoid injuries:

- Place grills on level ground at least 10 feet from houses, bushes or combustible materials like pine needles.



A hot grill should be at least 10 feet from the house, and everyone but the chef should keep a good distance from the heat.

- Keep people and pet traffic to a minimum in the grill area.
- Never use charcoal lighter fluid or other flammable liquids on an already burning fire: People have been burned by the high, explosive flames that result.
- 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. †

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Cyber-savvy children at risk of acquiring repetitive strain injury

By Sharon Roulier
Catholic News Service

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.

"One can also compress the ulnar nerve at the elbow and other tendons at the thumb just by overstretching 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 postures," 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 overflex your elbows, then 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. †

Cyber-kids at risk

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

Top of monitor screen should be at eye level.

Head should be level and erect.

Use a chair pad, a rolled up towel or a pillow for lower back support.

Books or pillows can be used to help adjust chair height.

Also, books or a box can be used in place of a proper foot rest.

A smaller mouse and software that can reconfigure the keyboard to a smaller range may be needed.

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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 the 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."

Gerri 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



Recovery Marriage Encounters help couples overcome the struggles and problems of addiction.

had both been in recovery meetings, but there was not a lot of common ground."

Alger also remembers that Mel was the one who suggested the Recovery Marriage Encounter. "I was not real supportive about it," she said. "But I was asking him to take some initiative in making our marriage better, so what could I do?"

"We argued all the way there, which, as I understand it, happens a lot to couples. Both parties are nervous. We didn't know what to expect. Once you get there, there's no turning 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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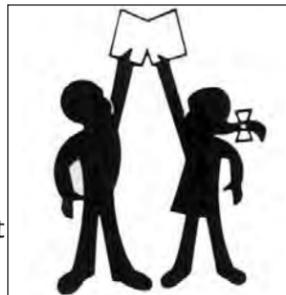
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Planning ahead can keep active kids nutritionally in the game

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 shuttled 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 dietitian and nutrition correspondent for NBC affiliate WWLP-TV 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 which is produce, 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 pro-

duce 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. †

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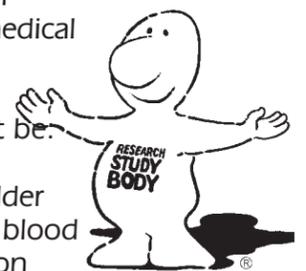
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Authors help children deal with anger in violent times

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, rela-

tionships 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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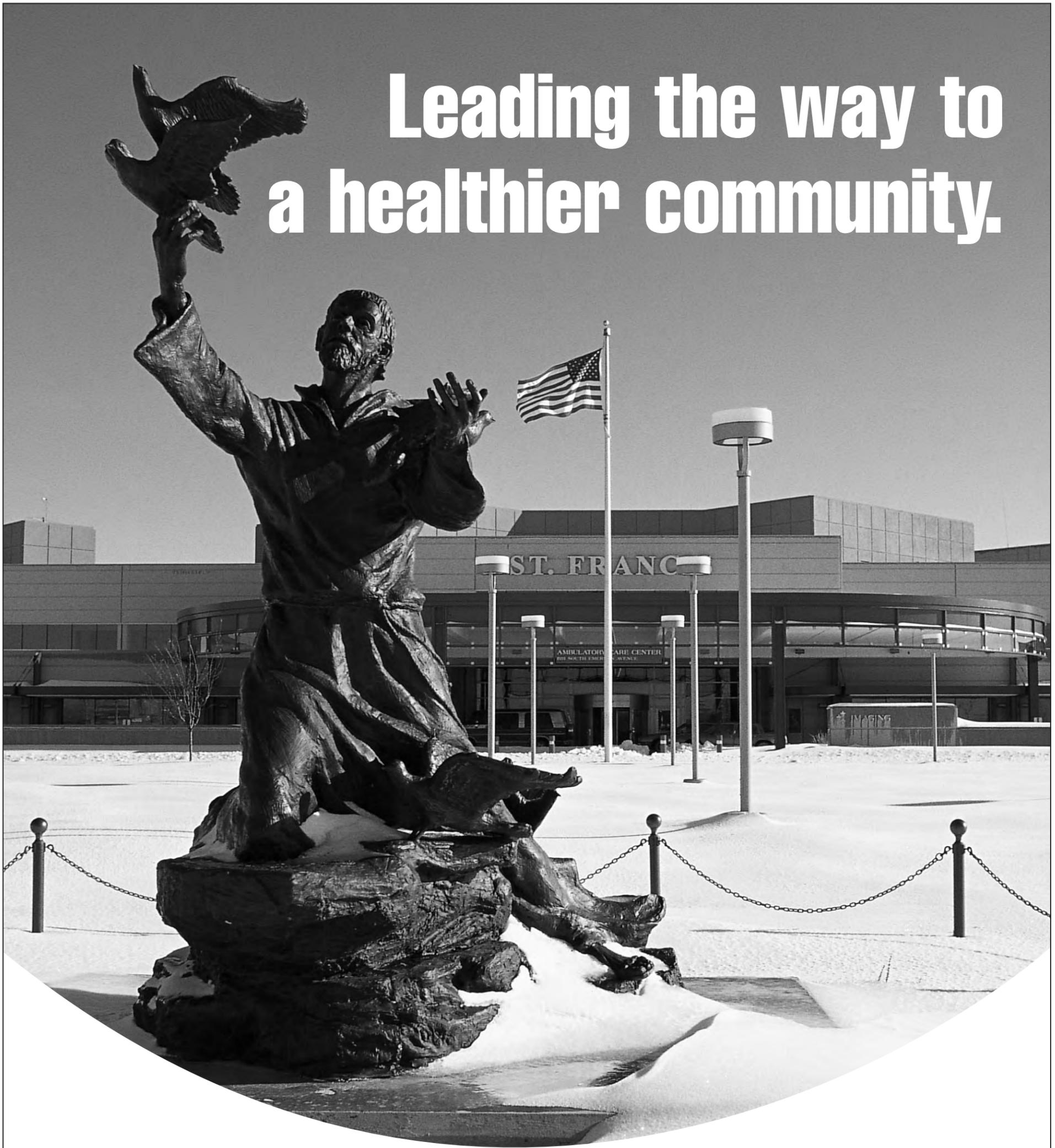
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Synod of Bishops will study bishop's roles

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.

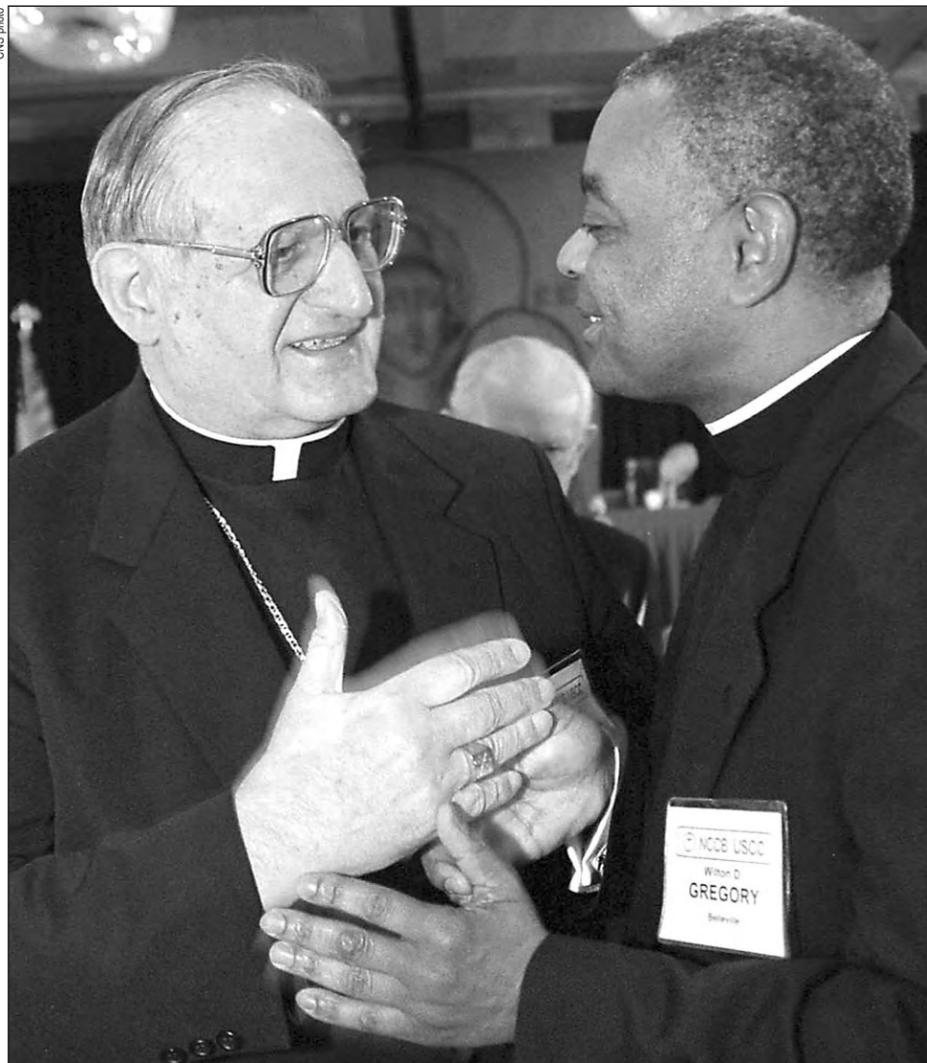
The ministry of communion is a topic for discussion that also includes the relationship of the bishop to his priests, deacons and seminary formation program, as well as to young people.

Another topic is the ministry of sanctification that is inherent to the mission of the bishop. He 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.

(Bishop Joseph A. Fiorenza of Galveston-Houston, Texas, is president of the National Conference of Catholic Bishops.) †



Bishop Joseph A. Fiorenza (left) believes that the next World Synod of Bishops will be the most important synodal meeting since Vatican Council II because it will give important attention to Episcopal collegiality. Bishop Wilton D. Gregory (right) appreciates Pope John Paul II's openness to dialogue.

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 invites us to reflect 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 regrettably even Pope John Paul II is no stranger to such criticism.

The synod no doubt will pursue these matters as well as challenges that bishops face in caring for local churches with fewer clergy and religious co-workers.

Another theme will be the challenge of being a shepherd of a local church always in union with the Church universal. The Synod of Bishops will bring together diocesan bishops and bishops of the Roman Curia, who must work together in fraternal union with the pope, head of the entire College of Bishops.

The Holy Father makes open dialogue not only comfortable but also welcome. The synod is an opportunity for bishops throughout the world to speak candidly to the pope and with one another.

The synod also must highlight experiences of hope and encouragement so

bishops everywhere will be strengthened in our common ministry of the Gospel.

The synod's most significant task will be to offer to the Holy Father a vision of challenges that bishops throughout the world face so he can, in his unique Petrine ministry, strengthen his brothers in the episcopate for their service to the Church.

I know of no other bishop in the world who so consistently and effectively has offered a vision of hope to our cynical world than Pope John Paul. His witness of faith is a powerful example for delegates.

(Bishop Wilton D. Gregory of Belleville, Ill., is vice president of the National Conference of Catholic Bishops.) †

Discussion Point

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)

“I would say dialogue and prayer, in general. Beyond that, it would depend on the specific issue causing division.” (Father Rory Schiffbauer, Evanston, Wyo.)

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. †



CNS photo

From the Editor Emeritus/John F. Fink

Doctors of the Church: Catherine of Siena

(Twenty-second in a series)

It's astonishing that St. Catherine of Siena could accomplish so much, especially as a young woman in the 14th century.



She was born in Siena, Italy, in 1347, the youngest of 25 children. As she reached her teens, she began severe ascetical practices for which she might be admired

more than emulated: fasting, scourging herself with an iron chain, sleeping on a board and wearing a hair shirt later replaced by an iron-spiked girdle.

For three years, starting when she was 16, she seldom left a small cell except to go to church. When she was 19, she had a vision in which Christ placed a ring on her hand, making her his bride. This was a signal that her years of solitude were over.

Catherine began to serve the poor and sick in Siena. Soon a group of people—

men and women, priests and laity—gathered around her. She called them her spiritual family and they called her “mother.” Her reputation for holiness grew as did her reputation for mediating disputes.

At that time, Pope Gregory XI was trying to raise support for a Crusade to rescue the Holy Land from the Muslims. Catherine threw herself energetically into that campaign. She began to write to the pope in Avignon, France.

Later the city of Florence revolted against the Holy See, and the pope sent Cardinal Robert Geneva with an army to put down the uprising. Florence's city officials sent a delegation to Siena to ask Catherine to mediate with the pope. Catherine went to Avignon. Pope Gregory received her and said that he wanted nothing but peace. However, his peace terms were so severe that Florence's ambassadors could not accept them.

While she was in Avignon, she convinced Pope Gregory to return the papacy to Rome. The popes had been in Avignon since 1309, through the pontificates of seven popes. Ever since Catherine began to write to the pope about his Crusade, she

had also urged him to return to Rome. Now they discussed it face to face. The pope left Avignon on Sept. 13, 1376.

Returning to Siena, Catherine dictated the book for which she was declared a doctor of the Church. *The Dialogue* is a mystical work about God's incredible love for humanity expressed by his first creating the world and then redeeming it.

The death of Pope Gregory XI in 1378 set off what is known as the Great Western Schism as cardinals elected first one man and then another pope. Catherine supported Urban VI, who asked her to come to Rome so he could profit from her advice and counsel. Catherine moved to Rome.

Now, though, the years of punishing her body had taken their toll. On April 21, 1380, she suffered a stroke, and eight days later she died. She was only 33!

Pope Pius II canonized her in 1461 and Pope Paul VI declared her a doctor of the Church in 1970. Her feast is April 29.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

Stories, Good News, Fire!

Fr. Joe Folzenlogen, S.J.

Wedding, ordination, priesthood, mission

The last weekend of May, I headed to Connecticut to officiate at my nephew's wedding. This past weekend, I traveled to Cincinnati and attended the ordination of one of our Jesuit seminarians. Being present for both sacraments was a blessing, and, as I continued to reflect on and pray on God's



grace at work, I began to realize that both events were connected with priesthood. They both involved a gift, a call and a mission.

That reality is obvious in priestly ordination. No man earns priesthood. His entrance into this form of service in the Church is a gift. God's grace has led him to this moment. He received a call, an invitation to serve God's people in ordained ministry.

Just as Jesus sent the apostles out to continue his mission, in a similar way he sends the newly ordained priest out with the same assignment.

Although it may not be as evident at first, there is a way that something similar was going on at my nephew's wedding.

David and his fiancée had selected a set of readings and prayers for their wedding liturgy that centered on the theme of friendship.

The vision of friendship contained in the Song of Songs (Love is stronger than death), Paul's description of love in First Corinthians, and Jesus' model of friendship in laying down his life for us, all describe a form of friendship very different from the self-serving kind of friendship the world offers.

Through the example of their parents and other people of faith, this couple had been given the gift of a hope-filled vision that this kind of friendship was possible.

Through the course of their lives, they had been called to enter into and live this kind of friendship. The wedding party and the congregation contained people each of them had known since 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 friendship.

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 entering into a fuller participation in that baptismal priesthood.

One aspect of ordained priesthood is to consecrate bread and wine and transform them into the body and blood of Christ. This couple and every baptized person are also called to consecrate. As 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.

(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator of evangelization.) †

Cornucopia/Cynthia Dewes

When God the Father sets the example

It's easy to believe in God when you have a great father.



The idea of benevolent, loving authority comes naturally then, because we experience it every day. On Father's Day, that's the kind of dad we like to honor, even when he's passed away.

My dad was such a father. He was born of hardy Norwegian immigrants who worked a mediocre farm in Wisconsin where the rocks were bigger and certainly more numerous than good harvests. As the oldest of 11 kids, he learned to work hard, to expect nothing much, and to be grateful for what he got.

Still, Dad was adventurous, fond of invention and any new technology. He loved going to school, but had to leave it after eighth-grade because his father needed more help with the farm. He built a crystal radio set as a boy and, when he was 18, worked his way across the grain harvests out West with a buddy called “Slim.”

When the Great Depression hit, Dad was a hired hand on a dairy farm in Minnesota. There he met and married my mom, who was a “town girl.” She was as

quick and witty as he was methodical and sweet, and he once told me he married her because, “She had silver buckles on her shoes.”

He always took pride in having been employed during the entire Depression, instead of “hanging on the end of a shovel” for the Work Projects Administration. Most of those years, we lived on a wealthy family's “hobby farm,” where Dad was caretaker. He got his picture in the paper once because he fed migrating ducks and geese every spring and fall on the shores of the lake at the farm.

Dad loved to fish and hunt with his Odd Fellows Lodge brothers, mostly for the camaraderie but also for the delicious additions to our table during wartime meat rationing. At family parties “down home,” he was never without a child sitting on his lap and another tugging at his hands to “come, see” something. Unless he was deep in a card game called “Smear.”

Dad called me “Pal” and took me along when he went on errands. We'd visit the blacksmith and the feed store and just drive around for the fun of it with our dog sticking her head out the car window behind Dad in order to catch the breeze.

To amuse his only child, Dad cleaned out an unused chicken house and made it

a playhouse. He hung orange crate cupboards on the “kitchen” wall and made a staircase to the former chicken roost, now the “upstairs” where my dolls slept.

Dad was not a great 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 amiable, affirming presence caused strangers to tell him their life stories after 10 minutes or so. I even found him in a German market one day, chatting away like old pals with a vendor who, it turned out, had once lived in Seattle.

Dad was a wonderful grandfather. My sister-in-law begged for him to come along whenever we went to visit her family, 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, patting 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 Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

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.” As the years pass, however, children usually know fathers have “lots of smarts,” too.

This Sunday is Father's Day, “a Smart idea” that came to a Spokane, Wash., woman, Sonora Smart Dodd, while she was listening to a Mother's Day sermon in 1909. After her mother's death, her father, Henry Jackson 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 nationally.

We all have different memories about our fathers. Some are wonderful for pos-

itive reasons and some, unfortunately, haunting for negative reasons. However, notions about dad change with time and maturity. One unknown writer wrote the following thoughts about fathers, which I paraphrase here:

“When I was 4 years old, I thought Daddy could do anything. When I was 5, he knew a lot. At 6, I believed that my daddy was smarter than yours. At 8, I realized he didn't know everything. At 10, I surmised things were much different when he grew up. At 12, I figured Dad didn't know what was what because he was too old to recall what childhood was really like. At 14, I didn't pay attention to him, because he was too old-fashioned. At 21, he was hopelessly out of date. At 25, I figured Dad knew more than I, because he'd been around so long. At 30, I felt his experience mattered, so I asked what he thought. At 35, I didn't do anything without first talking with Dad. At 40, I wondered how Dad became so wise. At 50, I'd give anything

if Dad were here so I could continue learning from him. Too bad I didn't always appreciate him.”

On this third Sunday of June, let's tell fathers who are still with us all the good things we'll remember and pass on to our own children and grandchildren. If there are bad memories, forget them, if only for one day.

I wish I could speak personally with my father again. He died suddenly at the age of 49. I loved and respected Dad all the years I knew him; and I still communicate with him in my own spiritual and private manner. No, I'm not weird. I simply believe strongly in the comfort of the Communion of Saints—the union between the faithful on earth, the blessed in heaven, and those in purgatory—together through Christ.

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

Feast of the Body and Blood of Christ/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 17, 2001

- Genesis 14:18-20
- 1 Corinthians 11:23-26
- Luke 9:11b-17

The Book of Genesis furnishes the first reading for this important feast.



This is the story of Melchizedek, an ancient king of the site of Jerusalem. He also was 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 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 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 "Salaam" 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. No matter the circumstance in life, every Christian wages war. The Church waits with bread and wine, the Eucharist, in an oasis of life and peace.

St. Paul's First Epistle to the Corinthians is the source of the second

reading. In describing the institution of the Eucharist, it remarkably corresponds with similar accounts in the Gospels.

Reference to the Eucharist in First Corinthians underscores the importance with which the early Church viewed the Sacrament of the Body and Blood of Christ. Paul insists that the Eucharist, and his own knowledge of the Eucharist, were no human invention.

He says that his faith in the Eucharist came from the Lord.

St. John's Gospel gives this feast its third reading.

The story is familiar to every Christian. It is the well-known account of the Lord's feeding of the multitude.

Several images are important as the Gospel story unfolds.

First, the Lord is almighty, with the very power of God. He is lavish in generosity. The food left over from this miraculous feast filled 12 baskets.

"Twelve" was a highly symbolic number. It meant much more than 11 plus one, giving an exact volume or quantity, as would be the case in our modern speech.

It meant everyone, everywhere and always, would have his or her fill.

Second, the apostles were the special assistants of Jesus in this event.

Third, the apostles recognized the needs of the people, but without Jesus they could do nothing. With Jesus, they answered every need.

Fourth, the apostles presented the needs of the people to Jesus.

Fifth, the people had needs as basic as food for survival, for life itself, but they in themselves were helpless.

Reflection

This weekend, the Church celebrates the great 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 plenty 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.

Daily Readings

Monday, June 18
2 Corinthians 6:1-10
Psalm 98:1-4
Matthew 5:38-42

Tuesday, June 19
Romuald, abbot
2 Corinthians 8:1-9
Psalm 146:2, 5-9a
Matthew 5:43-48

Wednesday, June 20
2 Corinthians 9:6-11
Psalm 112:1-4, 9
Matthew 6:1-6, 16-18

Thursday, June 21
Aloysius Gonzaga, religious
2 Corinthians 11:1-11
Psalm 111:1-4, 7-8
Matthew 6:7-15

Friday, June 22
The Most Sacred Heart
of Jesus
Ezra 34:11-16
Psalm 23: 1-6
Romans 5:5b-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

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 and God to people.

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

Question Corner/Fr. John Dietzen

Nothing done out of love for another is ever lost

Q 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 neither 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)

A 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, loving presence and good example.

We tend always to feel, especially as parents or priests, that there should be something we can do 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 which 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 act against what we thought we had taught them and wanted to teach them, we did something wrong somewhere. That's not true.

Parents—and for that matter anyone who has responsibility for others—should find consolation in knowing that nothing done out of love for another is ever lost. From our human experience of life, even

more from the example of Christ before us, we trust in the transforming power of love.

Just as with your daughter, the effects of our 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.

Sociologists and psychiatrists agree that children possess an uncanny instinct for absorbing and retaining the values they perceive in their parents. Again, however, these effects may not reveal themselves in manners that will lessen the disappointment and sense of failure on the part of parents.

In other words, when our work of parenting and nurturing does not produce the visible results we would wish, by no means does it follow that this work was a failure.

We need not, and should not, feel responsible for providing solutions for everything, even for our families. We continue to put our best efforts into God's hands, relax, and allow his grace and love to go to work in the people we care for.

Q A recent movie dealing with exorcisms and devil worship spoke, as I understood it, of "diabolical obsession." Is that the same as possession? (Oklahoma)

A No. Very briefly, possession usually refers to control, or near control, of a person's body, as it were, from the inside, by an evil spirit.

Obsession is the term used for an experience of many people through the centuries in which an individual is molested physically 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.

(Send questions to Father John Dietzen in care of Box 325, Peoria, IL 61651.) †

My Journey to God

My Rosary

The beads slip through my fingers one by one
As my mind reflects on the life of God's son.
My prayer has started with reciting the Creed
And sharing with the Lord my every need ...
I say the Lord's Prayer with a deep fervent love,
And I know he hears me from his home up above.
And speaking to Mary in her special prayer,

I feel her presence and I know she is there.
She makes herself present in a special way,
As I finger my rosary whenever I pray.
What a wonderful way to spend your time ...
Retracing the steps of Jesus and His mother—
The joy and peace is like no other.

By Dorothy Moody

(Dorothy Moody is a member of St. Therese of the Infant Jesus, Little Flower Parish, in Indianapolis.)

The Active List

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

June 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.-midnight. Information: 317-356-5867.

June 15-16

St. Mary Parish, 415 E. Eighth St., **New Albany**. Festival and Street Dance featuring The Marlins and The Monarchs, food. Fri. 5:30-11 p.m., Sat. 6 p.m.-1 a.m., Sat. night, cover charge \$7.50. Information: 812-944-0888.

June 17

Mary's King's Village Schoenstatt Center (12 miles south of Versailles, **Rexville**, .8 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 Burwinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Dedication of perpetual adoration chapel, 11:30 a.m. The chapel will be open 24 hours daily. Information or registration for prayer hour: 317-831-0782.

June 18

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group meeting, Lawless Room, 7 p.m.; Hope Group meeting, Providence Room, 7:30 p.m. Information: 317-236-1586.

June 18-20

Marian College, 3200 Cold Spring Rd., **Indianapolis**. Saint Meinrad School of Theology, "The Psalms as Poetry and Prayer," Benedictine Father Harry Hagan, 9 a.m.-noon, cost \$50, less for seniors. Registration: 317-955-6451.

June 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, meeting. Information: 317-351-6993.

June 21-22

Marian College, 3200 Cold Spring Rd., **Indianapolis**. Saint Meinrad School of Theology, "The Women in the Gospel of John," Charity Sister Adeline Fehribach, 7-9:30 p.m., cost \$35, less for seniors. Registration: 317-955-6451.

June 21-23

St. Jude Parish, 5353 McFarland Rd., **Indianapolis**. Summer Festival, Thurs.-Sat. 5 p.m.-midnight, rides, crafts, food. Information: 317-882-1798.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Summer Fling Festival, family fun, Thurs.-Fri. 4-10 p.m., Sat. noon-10 p.m. Information: 812-238-2526.

June 22-23

Christ the King Parish, 5884 N. Crittenden Ave., **Indianapolis**. Parish Festival, Fri.-Sat. 5 p.m.-midnight, games, food, entertainment. Information: 317-255-3666.

June 23

St. Jude the Apostle Parish, 300 W. Hillside Ave., **Spencer**. Trash and Treasure Sale, 8:30 a.m.-? Information: 812-829-3082.

June 23-24

St. Michael Parish, 354 High St., **Brookville**. June Fest 2001, 29th annual Parish Festival, Sat. 4-10 p.m., pork chop dinner 4-8 p.m., Sun. 10-10 a.m.-2 p.m., roast beef dinner after 5 p.m. (Central Time). Information: 765-647-4353 or 765-647-5600.

June 24

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

St. Luke Church, 7575 Holiday Drive E., **Indianapolis**. Couple to Couple League, Natural Family Planning Class, first of four classes, 6 p.m. Information: 317-259-4373.

June 24-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Silent retreat, Benedictine Sister Justina Franxman. Information: 317-788-7581.

June 25-27

Marian College, 3200 Cold Spring Rd., **Indianapolis**. Saint Meinrad School of Theology, "Women in the Old Testament," Franciscan Sister Barbara Leonhard, 9 a.m.-noon, cost \$50, less for seniors. Registration: 317-955-6451.

June 26

Marian Center, 3356 W. 30th St., **Indianapolis**. "Journey through the Old Testament" series, Servants of the Gospel of Life Sister Diane Carollo, 6-8:30 p.m. Information: 317-236-1521.

Recurring

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.



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Weekly

Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

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

Tuesdays

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

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

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

Wednesdays

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

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

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

—See ACTIVE LIST, page 27

Be a part of our second bridal issue for 2001!

Announcements of **Weddings**



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 announcement 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 photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Wednesday, July 11, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206
Deadline with photos: Wednesday, July 11, 2001, 10 a.m.

Please print or type:

BRIDE First Middle Last Daytime Phone

Mailing Address City State Zip Code

Bride's Parents

City State

BRIDEGROOM First Middle Last

Bridegroom's Parents

City State

Wedding Date Church City State

Photo Enclosed

No Picture

Signature of person furnishing information Relationship Daytime Phone

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The Active List, continued from page 26

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

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

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

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

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

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

Fridays

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

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

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**.

Pro-life rosary, 10 a.m.

Saturdays

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

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

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

Monthly

First Sundays

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

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

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

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

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

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

First Fridays

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

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

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

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

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

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

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

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

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

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

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

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

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

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

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

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-

7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

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

Third Wednesdays

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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

Third Thursdays

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

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

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

Third Saturdays

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

Fourth Saturdays

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

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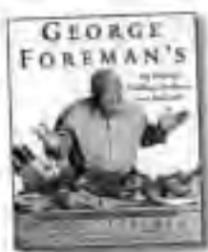
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Guatemalan bishop hopes conviction brings justice for war victims

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 Cabrera Ovalle 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 vic-

tim was a bishop. Now we need justice in the cases of the tens of thousands of victims who were poor," the bishop told Catholic News Service.

The four people convicted in the murder—retired Col. Disrael Lima Estrada, Capt. Byron Lima Oliva, Sgt. Jose Obdulio Villanueva and Father Mario Orantes—announced they would appeal the verdict.

Bishop Cabrera said he hoped the judges in the appeals court "display the same courage as the three judges who heard the case."

Rights activists said they would continue to closely monitor the case as it passes through the appeal process, which could take as long as two years.

"Historically, it's in the appeals process where the fix comes in," said Dennis Smith, a Presbyterian Church (USA) mission worker in Guatemala.

Bishop Gerardi was beaten to death two days after releasing a report blaming the Guatemalan military for a majority of the 200,000 deaths and human rights violations that occurred during Guatemala's 36-year civil war.

The decision of the three-judge panel was read early June 8 to a Guatemala City courtroom packed by hundreds who had waited overnight for the verdict. On the steps outside the courthouse, Church activists spelled out *Justicia* using candles.

Human rights advocates also hailed the convictions as a turning point in Guatemala's tortured history.

"The court's verdict is a hopeful signal that justice can also be obtained someday for the thousands of other human rights crimes committed in Guatemala during and since the armed conflict," said Barbara Bocek, a Guatemala specialist for Amnesty International-USA.

"This is a truly historic decision by the Guatemalan judiciary. It's the first time any military officers have been found guilty of a serious human rights violation," she said.

The three military officers, who received 30-year sentences, were found guilty of "extrajudicial execution," which implies government involvement in the crime.

The judges, in a written opinion, ruled that the officers, particularly Lima Estrada, were angered by Bishop Gerardi's criticism of the army and worried that he would encourage legal action against officials responsible for massacres and other rights violations.

Father Orantes, who shared a parish residence with Gerardi, received a 20-year sentence for his involvement in the murder.

In his closing arguments, prosecutor Leopoldo Zeissig urged the judges to convict Father Orantes of the same charge as the military officials.

The judges ruled that Father Orantes "contributed to the planning and, in failing to denounce the deed, permitted the alteration of the crime scene, which converted him into an accomplice."

The bishop's housekeeper, Margarita Lopez, was acquitted of a charge that she helped destroy evidence of the killing.

The decision to convict the military officials "opens new possibilities for the future of Guatemala, a future less clouded by violence and impunity," said Father Rigoberto Perez, 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 not on the list is that of former President Alvaro Arzu. Attorneys for the Guatemala City archdiocesan 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.

Jose 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, they have stolen the right to say they are the Church," Toledo 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, yet Bishop Cabrera noted 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 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. †



Father Mario Orantes listens as the verdict in the Bishop Juan Gerardi Conedera murder case is read in court June 8 in Guatemala City. The Catholic priest was sentenced to 20 years as an accessory to the 1998 murder.

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Rest in peace

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

ADAMS, John, 48, St. Gabriel, Indianapolis, May 11. Son of Alberta (Barnhart) and Ralph Adams. Brother of Marilyn Harrigan, Dorothy Humpert, Christina Nusbaum, Helen Otto, Joyce Rupert, Mary Spencer, Katherine Stadel, Patricia, Robert and Thomas Adams.

ALLEN, Frank N., 75, St. Jude, Indianapolis, June 3. Husband of Dorothy A. (Gartner) Allen. Father of Mary Ann Dillion, Paula Timbs, Bernard, Joseph, Raymond and William Allen. Brother of Rosemary Heidelberger, Donald, Earl, Everett, Richard and Robert Allen. Grandfather of 15.

ARNEY, John LeRoy, 71, Little Flower, Indianapolis, May 24. Husband of Norma Arney. Father of Gail Eisenhut, Joy Fowler, Lisa Stinson, Matthew and Timothy Arney. Brother of Jean Miller. Grandfather of 18. Great-grandfather of one.

BOGEMAN, Robert L., 80, St. Vincent DePaul, Shelby County, June 3. Husband of Grace Bogeman. Father of Ann Marie Jackson, John and Michael Bogeman. Brother of Lois DeMoss, Donna Mallory, Mary Katherine Patrick and James Bogeman. Grandfather of 13. Great-grandfather of 20.

CAVETT, Mathilda M.

(Gasper), 97, St. Mark, Indianapolis, June 7. Aunt of several.

DuBOIS, Philip Eugene, 68, Christ the King, Indianapolis, May 28. Husband of Kathy DuBois. Father of Jill Bousamre, Michelle Larson, John and Marck DuBois. Stepfather of Daniel and Robert Engel. Brother of Craig DuBois. Grandfather of 11. Step-grandfather of seven.

DWYER, John (Jack), 78, St. Lawrence, Indianapolis, April 10. Husband of Vicki Dwyer. Brother of Katherine Hillgrove, Frances Tullis and Dalton Dwyer.

FESSEL, Willard J., 88, St. Michael, Bradford, May 31. Father of Mary Susan Gurtz, Becky Meyer and Donna Fessel. Grandfather of four.

FOSTER, Thelma (Ransom), 83, St. Thomas Aquinas, Indianapolis, May 31. Mother of Paula Ann Foster. Sister of Lenoia Pelkey. Grandmother of one.

GEHLHAUSEN, Loraine, 80, St. Martin of Tours, Siberia, May 30. Mother of Deanna, Robert and Ronald Gehlhausen. Sister of Rose Ann Altman, Esther Haas, Alvera Graman and Edwin Becher.

HARPENAU, Nettie, 93, St. Meinrad, St. Meinrad, June 5. Mother of Antoinette "Toni" Gogel, Rita Philips, Carroll, Gene, Paul, Ray and Ted Harpenau. Grandmother of 28. Great-grandmother of 35. Great-great-grandmother of one. Step-great-grandmother of two. Step-great-great-grandmother of two.

HESSLER, Hilda Katherine (Kuhn), 87, St. Mary,

Greensburg, June 6. Mother of Kathryn, Charles and John Hessler. Grandmother of eight.

HORN, Anna La Verne, 89, St. Augustine, Jeffersonville, May 30. Wife of James Kenneth Horn. Mother of Betty Lynn. Grandmother of three. Great-grandmother of five.

KLEIMAN, Elmer C., 90, Holy Spirit, Indianapolis, May 30. Stepfather of Keith Hartman. Brother of Iona McCullough and Gilbert Kleiman. Grandfather of two.

LUMLEY, George, Jr., 70, Our Lord Jesus Christ the King, Paoli, May 30. Husband of Martha Lumley. Father of Cathy Eastridge, Elizabeth Mauck, Mary Pankey, George III, Patrick and Steve Lumley. Brother of Alice Taylor, Mark and Thomas Lumley. Grandfather of 24. Great-grandfather of four.

MAHER, Theresa Catherine (Kaufmann), 91, SS. Peter and Paul Cathedral, Indianapolis, May 28. Mother of Irene, Norene, James and Timothy Maher.

MARTIN, Ruthann, 89, St. Pius X, Indianapolis, May 27.

MEEHAN, Floyd T., 73, Our Lady of the Springs, French Lick, May 28. Husband of Betty (Abel) Meehan. Father of Danny, Ray, Ronald and Thomas Meehan. Brother of Irene Walton and Carl Meehan. Grandfather of eight. Step-grandfather of several.

NIESE, Clara A., 86, St. Louis, Batesville, June 7. Mother of Sharon Lewis, David, Dennis, Eugene, Jerold, Joseph, Robert and William Niese Jr. Grandmother of 29. Great-grandmother of 22.

SAXON, Mary Helen, 92, St. Gabriel, Connerville, May 29. Aunt of several. †

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. It was the only one in the country. We both didn't think that we needed 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 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 to share our weaknesses and emotions with our family members. 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." †

Father Leo Piguet founded St. Elizabeth Ann Seton Parish in the Lafayette Diocese

Father Leo Piguet, founding pastor of St. Elizabeth Ann Seton Parish in Carmel, in the Lafayette Diocese, died on June 9. He was 74.

The funeral Mass was celebrated on June 13 at St. Elizabeth Ann Seton, with burial at Union Chapel Cemetery in Indianapolis.

Father Piguet celebrated 50 years in the priesthood last month. He retired in 1998.

He was born Sept. 2, 1926, in Hartford City to Carl and Clara Piguet. He attended Saint Meinrad Seminary, where he

received his Master's of Divinity degree in 1971.

He was also the pastor at St. Charles Parish in Otterbein, St. Bridget Parish in Barrydale, and St. Thomas Aquinas Parish in West Lafayette on the Purdue University campus.

Father Piguet was a U.S. Army chaplain, and also served as associate pastor at St. Lawrence Parish in Muncie. He also directed campus ministries for the National Institute of Campus Ministries in Boston.

Surviving are two sisters, Janet Kile and Helen Sanders. †

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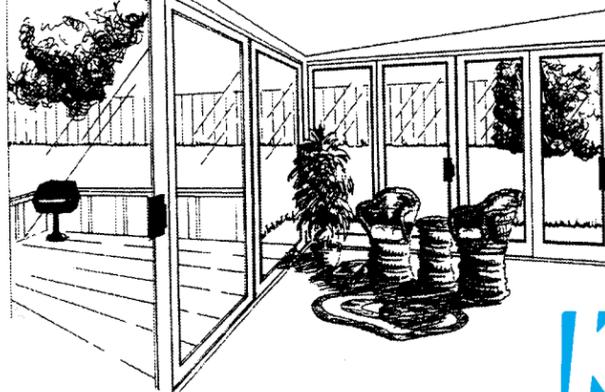
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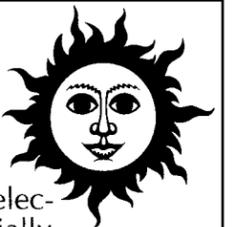
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Vatican says Rwandan nuns appear to be singled out for genocide

VATICAN CITY (CNS)—After a Belgian jury sentenced two Rwandan nuns to prison for taking part in the African country's 1994 genocide, the Vatican said all Rwandan Catholics involved in the killings "must have the courage to assume the consequences."

At the same time, Joaquin 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 during 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 genocide in the heart of Africa heaped on so few people," said Navarro-Valls.

Quoting a 1996 papal message to Rwandans, he said the Church "cannot be held responsible for the sins of its members," and Catholics who did wrong

should be called to account as individuals.

"All members of the Church who sinned during the genocide must have the courage to assume the consequences for their actions against God and neighbor," he said.

Sister Gertrude, whose legal name is Consolata Mukangango, was charged with collaborating with Hutu attackers. Among her accusers were fellow nuns, who blamed her for the deaths of more than 30 of their family members who had been safely hidden in the convent until Sister Gertrude summoned police.

Prosecutors also linked Sister Gertrude, the order's superior, and Sister Maria Kisito, whose legal name is Julienne Mukabutera, to several other incidents of turning in refugees. Sister Maria Kisito had a brother in the local Hutu militia.

At a religious compound in Sovu, near the city of Butare, witnesses said that one day more than 500 Tutsi refugees were locked in the convent garage, sprayed with gasoline and burned alive. They said the two nuns carried the gasoline. As many as 7,000 refugees were hacked and clubbed to death by militia gangs, the indictment had charged, after the mother superior had driven the refugees from the

convent grounds.

"The monastery, instead of a place of asylum, of safety, became a deadly trap," Alain Winants, the prosecutor, told the court.

During the trial, Sister Gertrude said that if the refugees had remained at the convent, "we were all going to perish."

"I suffered with the people," she said.

The Belgian jury was empowered by a 1993 Belgian law giving its courts universal jurisdiction over war crimes, regardless of who committed them or where the crimes were committed. Hailed by human rights activists as a landmark case, the trial was the first in which a jury of citizens from one country judged defendants for war crimes committed in another country.

The four convicted Rwandans had been living in Belgium since fleeing there after the war.

Navarro-Valls said he hoped the nuns had been given a fair trial and that "what was decided in a country so far from Rwanda had been sufficiently considered in the context of very violent events and a situation of great confusion."

Up to 1 million Tutsis and moderate Hutus died during the three-month siege



Two Benedictine nuns arrive at a Brussels court June 8 for sentencing for their role in the 1994 Rwandan genocide. Julienne Mukabutera and Consolata Mukangango, known as Sisters Maria Kisito and Gertrude, were charged with collaborating with Hutu attackers in the slaughter of Tutsi refugees.

often described as the 20th century's third-worst genocide, after the Jewish Holocaust in Nazi Germany and the Ottoman Turk massacre of ethnic Armenians in 1915. †

News briefs

U.S.

Charity, justice must shape Catholic health care, speaker says

ATLANTA (CNS)—The "crusade for charity and justice" that led the U.S. Catholic Church to care for the poor and

promote workers' rights must continue to shape Catholic health care, a historian 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 1,000 Catholic health care leaders were attending the convention, which has as its theme, "Keeping the Faith: Energizing the Culture of Catholic Health Ministry." Dolan traced the cultural changes that had brought U.S. Catholics from being a poor, mostly immigrant group reviled by

Protestants in the 19th century to their position today as leaders in helping U.S. society develop its social conscience.

Catholic Charities plans joint meeting with CHA in 2002

ATLANTA (CNS)—The Catholic Health Association will meet jointly with Catholic Charities USA for the first time in 2002 to mark the 275th anniversary of Catholic social service and health care ministries in the United States. The Aug. 3-5, 2002, meeting at the Sheraton Chicago Hotel and Towers will have as its theme, "Celebration 275: United in Faith, Committed to Justice." In a joint statement, Father Michael D. Place of CHA and Jesuit Father Fred Kammer of Catholic Charities called the joint meeting "a natural" because the two organizations, as ministries of the Church, "share a commitment to serving vulnerable populations." Catholic Charities and CHA both trace their heritage to the arrival of Mother St. Augustine Tranchepain and 11 other French Ursuline sisters in New Orleans on Aug. 7, 1727.

North Carolina Lutherans, Catholics recommit to covenant

GREENSBORO, N.C. (CNS)—The Catholic bishops of North Carolina joined their Lutheran counterpart on Pentecost Sunday to recommit themselves to a covenant of cooperation first signed 10 years ago. Bishop William G. Curlin of Charlotte, Bishop F. Joseph Gossman of Raleigh and Bishop Leonard Bolick of the North Carolina Synod of the Evangelical Lutheran Church participated in the June 3 ceremony, held in St. Pius X Catholic Church in Greensboro. Bishop Gossman was among the original signers of the covenant. The others were Archbishop John F. Donoghue of Atlanta, who was then bishop of Charlotte, and Bishop Michael C.D. McDaniel, who later retired as head of the Lutheran synod.

Porn dealers prey on old Catholic Web sites, Catholic paper warns

ORLANDO, Fla. (CNS)—A pornographic Web site company based in Russia has launched a campaign to buy expired Catholic domain names. By using the expired Catholic domains, the Russian site

automatically redirects visitors to its porn sites, according to the Good News Web Developers Association, a Catholic-owned organization based in St. Petersburg, Fla. The association has alerted The Florida Catholic diocesan newspaper, based in Orlando, that a company called RussX Casting Corp. in Russia—in conjunction with an organization called "eee X Hosting" in California—has purchased expired Church-related domain names to use for pornographic sites. The growth of abandoned sites has come about because of a change in how domain names are registered.

WORLD

Pope says catacombs are privileged place for evangelization

VATICAN CITY (CNS)—Welcoming visitors to the catacombs of Rome where early Christian martyrs were buried can be an opportunity to help them rediscover the importance of faith, Pope John Paul II said. "By following the itinerary of the early Christians and imitating their gestures of devotion, modern pilgrims, who often are disoriented and doubtful, can be led more easily to rediscover their own religious identity and dedicate themselves with renewed enthusiasm to following Christ like the many martyrs of the first centuries did," the pope said. He met June 9 at the Vatican with members of the Pontifical Commission for Sacred Archeology, the office responsible for the operation and preservation of Christian catacombs throughout Italy, but particularly in Rome.

Pope encourages Congolese bishops to focus on young people

VATICAN CITY (CNS)—Pope John Paul II encouraged bishops from the Republic of the Congo to focus on young people in their efforts to build a violence-free society. The young must be convinced it is possible to create a society "without divisions, without antagonisms and without discrimination," the pope told the bishops during their *ad limina* visits to the Vatican June 9. The pope complimented the bishops on their spiritual leadership during the country's 1997 war and on more recent pastoral statements that indicate dialogue, justice and truth as the essential building blocks for reconciliation. He called on the bishops to develop a pastoral plan for families and to aim much of their apostolic energy at young people, helping them to face spiritual and practical problems. †

Classified Directory, continued from page 22

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Qualifications include a bachelor's degree in human resources, business administration, or related field, or equivalent combination of education and experience, plus 3-5 years of successful administrative or human resource experience. Also required: strong organizational, administrative, and interpersonal skills; basic computer skills; and a professional orientation toward goal setting, problem solving, confidentiality, and compliance with applicable laws. Accountability is to the Ursuline Sisters Leadership Team through its designated liaison. Salary range: \$45,000-\$55,000, depending on qualifications.

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c/o Sister Ann Patrice Cecil, OSU
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