



The

# Criterion

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Inside

Archbishop Buechlein .....	4
Editorial .....	4
Deanery Profile .....	8
Faith Alive! .....	25
Question Corner .....	27
Sunday & Daily Readings .....	27

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June 20, 1997

## Bishops oppose death penalty for McVeigh



Oklahoma City Police chaplain Jack Poe embraces Priscilla Sallyers (left) and Karen Evans near the Oklahoma City bomb site after hearing June 13 that a Denver jury sentenced Timothy McVeigh to death for his role in the

April 1995 bombing. Poe worked in rescue operations following the tragedy and Slayters, an employee of the U.S. Customs office, survived the bombing.

WASHINGTON (CNS)—Even before the jury in Denver started deliberating whether convicted bomber Timothy McVeigh should receive the death penalty or life imprisonment, a number of U.S. bishops were reiterating the Catholic Church's opposition to capital punishment.

In the days following McVeigh's June 2 guilty verdict for the April 1995 bombing of the Oklahoma City federal building that killed 168 people, the bishops acknowledged the tragic suffering

many people experienced, but also upheld the sacredness of all human life and the need to end the "cycle of violence."

"The question turns on what does capital punishment do to us as a society, rather than what does it do to the perpetrator of the crime," said Boston's Cardinal Bernard F. Law June 8 on ABC-TV's "This Week."

The cardinal stressed the importance of "recognizing the value of every human life" and realizing that the "possibility of change and conversion is always there."

On "Fox News Sunday" the same day, Bishop William S. Skylstad of Spokane, Wash., chairman of the U.S. bishops' Domestic Policy Committee, said, "We see in our modern day a tremendous need to break the cycle of violence. Execution does not do that."

"Yes, the crime was terrible, was horrible, was heinous," he said. "But let's look at this moment as a wonderful moment of opportunity."

Bishop Skylstad said that most Americans, including Catholics, are in favor of

(Archbishop Daniel M. Buechlein released the following statement when Timothy McVeigh received the death sentence on June 13.)



It is with deep regret that we learn of the jury's decision to sentence Timothy McVeigh to die for his part in the senseless bombing of the federal building in Oklahoma City.

As Catholics who follow Jesus Christ and his Gospel of Life, we believe that this decision only perpetuates the cycle of violence and further diminishes respect for life.

The Catholic Church holds that:

- capital punishment cannot be justified when there are other means to keep someone from doing evil and to exact appropriate punishment
- imposition of the death penalty is beneath the dignity of human beings
- execution of a murderer in no way honors the murderer's victims
- violence leads only to more violence.

We need to look to the example of Jesus who forgave those who put him to death. The life and teachings of Jesus call Christians to lives of forgiveness, especially when, as in this case, it is so difficult.

We continue to offer prayers for the victims, the survivors and their families. We hope that we may all look to the example of Jesus to find the compassion that will bring about true healing.

—Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis

capital punishment. But he said that "we as bishops feel there is a need to continue to sensitize our people to the reverence for life."

In 1974, the U.S. bishops declared

See BISHOPS, page 2

## Lilly Endowment awards grants for schools' capital improvements

Nearly \$5 million in "challenge grants" will benefit 33 Catholic schools

By Sue Hetzler

Catholic schools located within Marion County (Indianapolis) have been awarded a grant from Lilly Endowment Inc. totaling nearly \$5 million. The funds will be used solely for capital improvements and related equipment.

The grant is a "challenge grant" that requires each of the 33 schools to raise an equal amount on its own by October 31, 1998. Daniel J. Elsener, archdiocesan head

of Catholic Education, called the Endowment gift "magnanimous" and said it comes at a critical time in the life of Catholic schools here, especially those located in the center city.

"We are very thankful for this kind of investment in Catholic schools," he said. "So many of our schools need renovations. Without this help and support from businesses and the corporate community, we couldn't continue serving in the center city. We just can't do it alone anymore."

At least two of the center-city schools—Holy Angels and Holy Cross Central—are nearly 100 years old and in dire need of costly renovations. Elsener said it will take millions of dollars to keep those buildings and many others structurally sound.

A recent capital needs study of Marion County Catholic schools conducted by the archdiocese showed necessary capital improvements totaled up to \$60 million. The Endowment grant will play a critical role in helping the archdiocese take steps to improve such capital needs as roof replacement, electrical renovations, exterior building renovation, classroom expansion, window replacements, and the

See GRANTS, page 2



# BISHOPS

continued from page 1

their opposition to the death penalty. In 1976, after a nine-year moratorium on the death penalty, the U.S. Supreme Court upheld the death sentence, which allowed the states to reinstitute it.

In 1978 a committee of the Catholic bishops said using the death penalty would only "lead to the further erosion of respect for life in our society." In 1980, the U.S. bishops at their fall meeting approved a statement opposing capital punishment.

Additional statements against capital punishment have been issued by Pope John Paul II in his encyclical *Evangelium Vitae* (The Gospel of Life).

The *Catechism of the Catholic Church* also has a section on it. Although the English-language catechism does not exclude the death penalty in "cases of extreme gravity," future editions will be revised to reflect stronger reservations about the death penalty.

"The Catholic bishops of the United States, in union with the teaching of Pope John Paul II, have come to see that the death penalty perpetuates a terrible cycle of violence, diminishes respect for human life and ultimately fails to ease the pain of those who grieve," wrote Archbishop Eusebius J. Beltran of Oklahoma City in a June 10 letter to his flock.

As a fellow citizen of Oklahoma City, the archbishop said, he has "shared in the anguish that touched each of us."

"From such a perspective, I believe there is much to be learned," he added.

"As men and women who place all our hope in that same compassionate mercy of God, we must never fail to acknowledge that we too are called to mercy and forgiveness."

In a column to be published in the June 13 issue of his archdiocesan newspaper, the *St. Louis Review*, Archbishop Justin F. Rigali of St. Louis said that "to God alone belongs sovereignty over the lives of each one of us whom he has created."

"If, as God has revealed in Jesus Christ,

every human life is sacred, then it cannot be for us to make the choice to deprive another person of his life—not even as a punishment in the case of so unspeakable a crime as the one for which Timothy McVeigh has been convicted."

Archbishop Charles J. Chaput of Denver told reporters covering the trial there that the jury in the McVeigh case was in a difficult position.

"I pray that they make a decision that serves society in the long run—and that decision, from my perspective, is to give (McVeigh) life imprisonment and not execution," he said.

Archbishop Chaput said, "Violence isn't a solution to life's problems. The only real solution to the violence in our lives... is to find some way of forgiving."

The father of one bombing victim, Bud Welch, who lost his 23-year-old daughter Julie-Marie, is trying to do just that.

In a June 16 column in *Newsweek*, he said his Catholicism teaches him that even McVeigh "has a soul, and we must at least try to save him—and even try to forgive him."

Welch said he was "still too angry to deal with that now," but acknowledged, "I'll have to be forgiving if I am to have peace. That would be harder if he is executed."

"Killing McVeigh won't bring my daughter back," he wrote. "The only way I can go on is to continue to believe in the sanctity of life—even a mass murderer's."

Some Catholic government officials do not share that view.

In television interviews, Oklahoma Gov. Frank Keating and Sen. Don Nickles, R-Okla., both Catholics, have said McVeigh deserves the death penalty.

"I think in this case the appropriate penalty, biblically supported, is the death penalty," Nickles said on ABC.

Keating, on "Fox News Sunday," said executing McVeigh would be the "ultimate closure."

"If you are going to have a capital punishment, that's a perfect person to use that punishment against," he said. "This is a statement that society takes the view that someone that is this ultimately evil should not walk among us."

# GRANTS

continued from page 1

construction of new buildings.

The schools and their grants are: Holy Angels, \$1 million; Holy Cross Central, \$1 million; All Saints, \$200,000; Central Catholic, \$27,360; St. Andrew the Apostle, \$193,788; St. Joan of Arc, \$103,250; St. Philip Neri, \$289,500; St. Rita, \$209,731; Holy Name, \$99,250; St. Therese of the Infant Jesus (Little Flower), \$142,000; Our Lady of Lourdes, \$139,150; St. Gabriel, \$83,608; St. Michael, \$138,450; St. Roch, \$157,026; Cardinal Ritter, \$162,500; Seccina Memorial, \$250,000; Bishop Chataud, \$92,070; Roncalli, \$153,450; St. Jude, \$95,655; St. Lawrence, \$80,793; and \$25,000 each to Christ the King, Holy Spirit, Immaculate Heart of Mary, Nativity, St. Barnabas, St. Christopher, St. Luke, St. Mark, St. Matthew, St. Monica, St. Pius X, St. Simon the

Apostle, and St. Thomas Aquinas.

Amounts awarded to each school were based on recommendations by a task force composed of representatives from various Catholic schools throughout Indianapolis. Elsener said the Office of Catholic Education is pursuing other grant opportunities that will address the capital needs for Catholic schools located outside Marion County.

The Endowment gave a total of \$16 million in grant money to schools. Fifty-one were private and nine were public school foundations.

While this is the first time Catholic schools here have received a grant this large, it is not the first time Indianapolis businesses and the corporate community have become partners in building better education and schools.

During the past three years, Indianapolis corporations have invested approximately \$1.5 million in center-city Catholic schools.

Last year, the archdiocese bought \$38 million in tax-free economic development bonds to help finance construction or

remodeling of many Marion County Catholic schools. Unlike the Endowment grants, these bonds represent debt incurred by the archdiocese. But the unique borrowing strategy worked because of cooperation between the archdiocese and local government.

Indianapolis Mayor Stephen Goldsmith has commended the archdiocese for its "remarkable" commitment to center-city schools and has supported the new and growing partnership between the archdiocese and the city. He has urged continuing support from the business and corporate community.

The bulk of the matching funds needed to meet the criteria for the grant will come from funds raised on the parish level during the archdiocesan-wide capital campaign that begins this fall. Elsener said he is hopeful that the Endowment grant will have a ripple effect among business and corporate leaders who might consider investing in Catholic schools during the corporate phase of the capital campaign.

"We believe that working together, we can make a terrific contribution to meeting this need for the whole community," he said.

In addition to these grants awarded to the Archdiocese of Indianapolis for archdiocesan schools, Brebeuf Jesuit Preparatory School and Cathedral High School, which are independent schools, were awarded separate grants by Lilly Endowment Inc.

## Official Appointments & Announcements

Effective August 1, 1997

Rev. Richard Hindel, O.S.B., currently administrator of Our Lady of Lourdes, Indianapolis, appointed associate pastor of St. Bartholomew, Columbus.

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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# Catholic Charities directors discuss partnership with state

*Response to increased welfare cuts could help provide better services to the poor*

By Brigid Curtis  
Special to The Criterion

In response to a growing concern about how poor families and children will be affected by welfare cuts, Indiana Catholic Charities directors met with Katherine L. Davis, secretary of the Indiana Family and Social Services Administration (FSSA) to clarify how welfare reform will be implemented in Indiana and how they can work together with state government to help those in need.

FSSA is the state agency required to implement welfare reform.

Davis, joined by James Hmurovich,

the director of the state's Division of Family and Children, explained that the goal of the administration of Gov. Frank O'Bannon is to empower local communities to help in the delivery of services to the poor. According to Davis, there is an unevenness in the delivery of services, and they want to move toward community involvement.

Indiana Catholic Charities directors raised concerns during the meeting about the cuts in cash assistance and food stamps and how this was going to affect poor families and children.

Davis and Hmurovich reassured the Catholic Charities directors that a safety net will remain to protect struggling



Tom Gaybrick (left), archdiocesan secretary for Catholic Charities, meets with James Hmurovich, director of Indiana Division of Family and Children, and Katherine L. Davis, secretary for the Indiana Family and Social Services Administration, at a June 6 meeting for Indiana Catholic Charities directors.

families and that many who no longer will receive cash assistance will be able to receive other services and benefits to help them make the transition to work.

"There is no question that we will need you [Catholic Charities] as a family support service," said Davis.

As the public policy voice for the

Catholic Church in Indiana, the Indiana Catholic Conference facilitated the meeting between the Family and Social Services Administration and the Indiana Catholic Charities directors.

(Brigid Curtis is director of research and communications for the Indiana Catholic Conference.)

## Disciples of Christ, Catholics meet in Venice to discuss Scripture

*Archbishop Buechlein co-chaired the meeting on 'Canon and the Authority of Scripture'*

By William R. Bruna

VENICE, ITALY—Members of the International Commission for Dialogue between the Roman Catholic Church and the Disciples of Christ met here recently to discuss the "Canon and the Authority of Scripture."

The meeting was co-chaired by the Rev. Paul A. Crow, Jr., president of the Council on Christian Unity of the Christian Church (Disciples of Christ) and Archbishop Daniel M. Buechlein. The Disciples of Christ are headquartered in Indianapolis.

Theologians, biblical scholars and officials from both churches spent the week in prayer and discussion, examining the reason for the church's having a canon, or official list, of inspired Scripture, the meaning and understanding of apostolic continuity, the criteria for deciding which Scriptures belong to the canon, and certain aspects of inspiration.

At meeting's end, the commission drew up an account that set forth the group's agreement on various issues, including agreement on the nature and purpose of the canon; that the canon of Scripture was decided by the church

through the Holy Spirit, liturgical practice and the sense of the faithful; the fact that certain books in the Bible have greater theological weight than others; that the canon of Scripture is made up of a set of books from a larger group of books that needs to be respected because some truths about God's plan are found in the larger group; and that the books of the canon possess an authority not given

to other books.

The members of the commission also agreed that the difference between the number of books in the canon (the Catholic Church recognizes 73, the Disciples, 66) doesn't need to be an issue that divides the two churches and that the church discovered the canonical books through tradition, which, in turn, is governed by the canon of Scripture.



Photo by Margaret Nelson

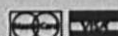
## Anthony Square dedicated

On June 13, the Feast of St. Anthony of Padua, Father Joseph F. Schaedel, vicar general of the archdiocese, dedicated Anthony Square, Terre Haute Catholic Charities' new assisted living facility for the low-income elderly. Joining in the celebration above are benefactors, residents and priests of the Terre Haute Deanery.

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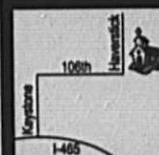
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## Editorial

### Letters to editor still alive and kicking

During the last two weeks, several people have asked in e-mail messages, letters or in person why we had "dropped" or "curtailed" the popular letters-to-the-editor column. We haven't. In fact, this week's column is robust—the largest number of letters we've received in recent months! (See page 5.)

So, to paraphrase Mark Twain: reports regarding the death of the letters-to-the-editor column are highly exaggerated.

No decision has been made to drop the column or to print fewer letters to the editor. In fact, the letters-to-the-editor policy and other policies are currently being evaluated by the Board of Directors of Criterion Press, Inc., and its editorial committee. We are continuing to print letters that are relevant, informed, well-expressed, temperate in tone, courteous and open to opposing views. And, conversely, we are not printing those letters that are "inaccurate, lacking in civility, or condemnatory" ("A permanent fast," *The Criterion*, March 14, 1997, p. 4).

We have also asked readers to be as concise as possible. This has been done for two reasons: to make the best use of our limited space and to avoid necessary heavy editing by the editors—and subsequent complaints from letter writers that we have misrepresented them or deleted an "important point." For example, just this week, we received a complaint from a frequent writer because we had to edit his 844-word tome to a more manageable length. (We ask columnists to limit their remarks to about 450-500 words.)

Since our Jan. 3 issue, we have published about 40 letters in the "To the Editor" column. Some issues have carried

no letters; on the other hand, in several issues, fully one-half of page 5 was devoted to letters to the editor. In this issue, a full page is devoted to the views and opinions of our readers. So we're a bit confused about the perception that we have ceased publishing letters from readers.

One writer said that she realized "the need to cut costs, but you cannot cut out your readership, especially if we are paying for our subscription." While keeping costs down is a concern, we have no intention of "cutting out" our readership. And we would never do this by reducing the number of letters to the editor just because of lack of space. (Something else would go first.)

But editorial space is tight. And one of the reasons for that is that we only add extra pages (and they can only be added in multiples of four) if we have sufficient advertising income from that issue to support those additional pages.

So, keep those cards and letters coming in. And we will continue to publish informed, well-thought-out, responsible views and opinions on all sides of an issue. We want to hear from you. You can write to us at P.O. Box 1717, Indianapolis, Indiana 46206-1717, e-mail us at [critterion@archindy.org](mailto:critterion@archindy.org), or fax us at 317-236-1593.

As a weekly newspaper, we want to publish your views as soon as possible after the publication of the article, editorial, or letter that prompted you to write. So, it is very helpful if you "flag" your message with "Letters to the Editor." Those messages are sorted and read first.

So, everybody grab your quill pens or sit down at your keyboards! Our letter openers are sharpened and at the ready.

—William R. Bruns

## Seeking the Face of the Lord

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



### The great gift of good and faithful fathers

This past Father's Day took on a new meaning for me. A year ago, Father's Day saw my own father entering the last stages of dying. In fact Dad died early the morning after. I knew I would think of him in a special way this Father's Day. If Father's Day gives us the opportunity to reflect upon the role of the father in a family and if it is an opportunity to be grateful for our dads, that last day for Dad was especially poignant for me and my older brother and his family.

It was a day to consider contrasts. On that particular Father's Day, the strong and steady man whom I knew as an anchor point in my early life was now utterly dependent on others in his last hours. It was our turn to be there for him in his hour of need. It was a good feeling to be able to do for him at such a critical moment after he had almost silently done so much for us family for more than 60 of his 90 years.

I remember thinking as I sat at his bedside that that last Father's Day was a good day to reflect on what I learned about fatherhood from my dad. In summary, my image of fatherhood is that of a hardworking, silently generous family provider of faith. That was my dad. I don't mean that dad was a silent man; he enjoyed good conversation with the best of us. I mean that as a man of faith he was silent about the hardness and the sometimes unfairness of life. I don't know that I ever saw Dad in a self-pitying mode because of our relative poverty or that he envied the well-being or wealth of other folks who seemed to have it better. He worked hard at what he was good at doing, and he was a good and reliable provider. God was his touchstone.

I can still see Dad rubbing his hand smoothly over a fine piece of wood. I could see his love for the natural beauty of the wood with which he worked in the furniture factory. I remember his distress when he walked into my office at Saint Meinrad, which had been paneled with a plastic imitation of wood veneer. In his own way, Dad taught me a respect for natural beauty simply by his attitude to the medium in which he worked. For me, he is still an image of what we

mean when we speak of the dignity of work.

My image of fatherhood is that of a man who developed a routine in life in which he worked long and hard, but also had time for us. There was never a question of first things first: God and church, then family, then work. Dad loved his work and was proud of his profession, or career, as a woodworker. But it was never as if what was pleasing to him, what fulfilled him, was to take precedence over our family needs or over God's due. He just didn't think that way.

With hindsight I marvel at the selflessness of the man. I don't ever recall seeing him spend sums of money on himself, unless you count having some fishing poles and a couple of hunting dogs and a shotgun as self-indulgent. He was not given to nights out, but would enjoy card games at the house or at a neighboring relative's home.

His generous attitude seemed so natural. If there was a need or a tragedy in the extended family or the neighborhood, he was there without fanfare. His common sense and counsel were sought out on many occasions by all kinds of people, young and old, rich and poor. His responses were direct and truthful and kind, never mean-spirited that I can remember. But he never imposed himself or his opinions onto others either.

I guess it sounds like I am canonizing my dad. Of course I do so because, in my admittedly biased opinion, his story should be told. I do so also because it occurs to me that his kind of fatherhood is simple and therefore reachable for all fathers. I describe my impressions of Dad because I think they demonstrate how important the role of fathers is and how we learn so much more from dads than they might tend to think. I write about a dad who did not see himself as anything more than the father of a family doing what he is supposed to do.

Good and faithful fathers doing what they are supposed to do are incredibly important, and they deserve our gratitude. Ordinary dads are great teachers and a tremendous gift that keeps on giving!



## The Criterion

  
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## To the Editor

### Editorial lacks balance and fairness

Dan Conway's editorial (June 6) defending Catholic Charities against the charges raised by Senator Rick Santorum is missing his usual sense of balance and fairness.

First, Senator Santorum represents a growing number of people of good faith who sincerely believe that the era of tax-and-spend liberalism should come to a quick end. Reducing the size of the federal government and decreasing the tax burden on citizens and corporations is seen by this group as a sure way of fueling economic growth and thereby creating more opportunities for the poor and disadvantaged. Likewise, a robust economy is envisioned as prompting individuals and corporations to be more generous to those institutions that have proven track records for dealing with the real needs of the poor. While the senator's comments on Catholic Charities are not beyond criticism, we do well to consider more carefully his vision of the poor actually benefiting from a less burdensome government and a more vibrant economy.

Second, Conway fails to note the strong pro-life record of Senator Santorum. In recent days, the senator has boldly taken up a leadership role in the fight against partial-birth abortions. The fact that the senator has received national attention in this regard makes it difficult to understand how Conway could fail to give even passing reference to an advocacy for the unborn that is deserving of the respect and admiration of all in the pro-life camp.

**Father Daniel J. Mahan**  
Pastor, St. Luke Parish, Indianapolis  
Member, Editorial Committee, *The Criterion*

(Dan Conway responds:

*I consider myself to be among those "growing number of people" who desire a quick end to "the era of tax-and-spend liberalism." But I am probably less confident about Senator Santorum's "vision of the poor actually benefiting from a less burdensome government and a more vibrant economy" than Father Mahan is. One thing I know for sure: We can't realistically expect private charities to assume more responsibility for the functions of the welfare state if we simultaneously eliminate their main sources of funding!*

*However, I concede Father Mahan's point that my editorial should have acknowledged Senator Santorum's leadership in the pro-life area. His advocacy for the unborn does deserve our respect and admiration, and our disagreement with the senator on funding for Catholic Charities should not obscure this fact.*

*I am grateful for Father Mahan's letter. The fact that two members of *The Criterion's* editorial committee can openly disagree on these issues is a healthy sign!*

### No taxpayer dollars for Catholic Charities

It strikes me as more than a little inconsistent that in the same issue of *The Criterion* (June 6) in which the archbishop speaks, as he often does, in terms of gifts of time, talent and treasure, you strongly defend the use of involuntary contributions (taxpayer dollars) for Catholic Charities.

The mission of Catholic Charities certainly deserves our support as Catholics, but is it right and just to exact tribute for a mission that you say offers a "distinctive Catholic witness"? Why should the government compel contributions (taxes) for that mission when we as a church don't compel such contributions from our own parishioners? Consider this from St. Paul: "Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver." (2 Cor. 9:7) (as quoted in *A Disciple's Way*). If we feel Catholic Charities is important, then we, as Catholics, should fund it with gifts freely given.

You criticize Senator Santorum of

Pennsylvania for saying that Catholic Charities loses its Catholic identity because of its reliance on public funds, yet you "agree that total dependence on government funding would be dangerous." Do you think that it takes total dependence before the government can exert control? Think again.

Take the recent case of Catholic Charities in San Francisco. The city demanded that Catholic Charities offer spousal benefits to domestic partners of its employees or lose city funding. The archdiocese there objected since the church does not recognize unmarried homosexual or heterosexual "partnerships" as equivalent to marriage, but nevertheless decided to change policy. The "solution" was to allow Catholic Charities' employees to add one cohabitant as a co-insured to their insurance policies. That cohabitant could be a domestic partner, a sibling or a parent.

Catholic Charities deftly avoided expressly recognizing same-sex "marriages" as legitimate, but you and I and Senator Santorum can see that Catholic Charities nevertheless helped the city sanction such "marriages" in the process. It may have saved face by doing more than what the city wanted, but make no mistake: It did what the city wanted, and it did it for government money. A principle was compromised to hold a place at the public trough. To me that sounds like a loss of a measure of Catholic identity, as the senator says.

**Bill Bahret**  
Brownsburg

### Collaboration between church and state

Thank you very much for your excellent editorial on Catholic Charities in the June 6 edition of *The Criterion*. You correctly addressed the core of the issue. Unfortunately, there are many people like Senator Rick Santorum who do not understand, or who do not wish to understand, the real purpose and meaning of the separation of church and state. Fortunately, Section 104 of the 1996 Federal Welfare Law Governing State Cooperation with Faith-based Social Service Providers begins to shed some good light on the legitimacy of the partnership and shared responsibility that exists between church-sponsored agencies and government for the wellbeing of people.

Thank you again. I know that you have helped readers of *The Criterion* to better understand the true issues involved in this important matter.

**Tom Gaybrick**  
Secretary for Catholic Charities  
Archdiocese of Indianapolis

### Catholic Charities caving into demands for funds

So Senator Rick Santorum has been making a lot of folks angry lately. I think he also has been pleasing a lot of people by questioning whether or not Catholic Charities are caving into demands made by secular government in exchange for government funds.

I refer specifically to San Francisco Catholic Charities, who capitulated to government demands to extend family benefits to homosexual partners of employees. I find this incompatible with church teachings about homosexuality and family. Perhaps that is what Senator Santorum objects to also. I don't think you'd see great increase in private charity until the middle class gets some badly needed tax relief—something else Senator Santorum supports.

Cardinal O'Connor of New York was a disappointment last year when, in spite of his pro-life history, he allowed Vice President Al Gore to speak at the Al Smith dinner—in spite of his adamant pro-abortion-on-demand stand and support of President Clinton's partial-birth abortion stand. His refusal to invite Bob Dole, who was running as a Republican

and pro-life legislation supporter, because he was not inviting Clinton because of his pro-abortion stance, makes no sense to me.

Many in the media tried to get Dole or the Republican platform committee to soften their defense of life position. It looks to me as though they and Rick Santorum are more steadfast and honorable than Catholic Charities and others in the Catholic Church.

**Rose B. Kehoe**  
Zionsville

### Fink's columns are thought-provoking

I have enjoyed reading John Fink's columns from Israel. His June 6 column ("How can we spread the Gospel when Christians are so divided?") was especially thought-provoking. In it, he suggests that divided Christianity is confusing to non-Christians of the Holy Land, and "Why would anyone be attracted to that religion?"

First, should the views of non-Christians of the Middle East be our benchmark? The Gospel (and, I might add, the teachings of the church) and our fidelity to them are yardsticks. The fragmentation of Christianity is an embarrassment and contrary to the will of God, but it is not unique. Islam is divided [and so is] Judaism.

In his column, Fink refers to some exotic-sounding groups of Christians, implying that this diversity is itself a problem. Many of them, especially the Maronites and the Melkites, are Catholic (i.e., in communion with the Pope). Appearances can be misleading, and I hope Fink did not mean to imply that legitimate liturgical diversity within the church was an ecumenical "problem." If so, that would be a surprise to Eastern Catholics and would tend to affirm the Orthodox Christian fear that the Roman Church's ecumenical goal is to impose the Latin rite on their (more ancient) traditions. Within the Catholic Church, the existence of these eastern rites is not a scandal, but Catholic ignorance of them is! One of the greatest challenges facing lay Catholics as we engage in ecumenical activities is, curiously, gaining an adequate knowledge of our own Catholic faith and traditions!

Let's be careful to understand that the sources of Christian disunity (doctrinal disputes, cultural evolution, ecclesiastical and secular politics, and differing modes of theological expression) hardened into division because of the passions of the people involved. Our passions separated us, but only hard, tedious work will untangle the knots.

**Michael Perigo**  
Indianapolis

### We follow Jesus when we honor his mother

Too often when I speak of devotion to the Blessed Virgin the common reply is, "I don't want to make a god of her so I

*The Criterion* seeks to promote the unity of the church by serving as a forum for the responsible exchange of freely-held and expressed opinion among its readers. Therefore, the newspaper welcomes letters from its readers. Opinions must be relevant, accurate, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and a willingness to hear the viewpoints of others. Letters will be edited for spelling, grammar, style and length. Concise letters (usually less than 200 words) have the best chance of being printed. Frequent writers will ordinarily be limited to one letter every three months. Letters must be signed, but names can be withheld for serious reasons. Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

pray directly to Jesus," as if Mary and Jesus were rivals, and that by honoring Mary adoration for Jesus is diminished.

So it is with great joy that I read Shirley Vogler Meister's "Parable-like realities." She wrote of Jesus and his mother sharing together the feeling of abandonment when we ignore them and yet how they both still love us.

That's the system, *Criterion*, teach your readers the importance of Mary in our faith. After all, she was chosen by God to be his mother and ours. We follow Jesus when we honor his mother. Vogler Meister has the correct mind-set. More, more please.

**Kathleen Jaghdi**  
Indianapolis

### Ecumenism and Dr. Paul Crowe

I have been reading and wondering for months why you never mentioned ecumenical work and Dr. Paul Crowe. Finally this week there is an article on this timely and important matter. I have heard this gentleman speak and he is truly a man who believes wholeheartedly in ecumenism. He has given his life for the cause.

We know many faith persuasions do not agree with his concept, and if they do, they are lukewarm in their support. As all people of God, we need to pull together and please Jesus Christ with our zeal to work together.

Archbishop Daniel M. Buechlein's article on this matter gives me hope that we are, with God's guidance, beginning to understand each other more fully in the work of our Lord.

I enjoy *The Criterion* even if I don't fully agree with every article.

**Ovilla White**  
Indianapolis

(Editor's note—The Rev. Paul Crowe is president of the Council on Christian Unity of the Christian Church (Disciples of Christ) and co-chair with Archbishop Buechlein of the Disciples of Christ-Roman Catholic International Commission for Dialogue. See related story, page 3)

### Too generous with today's society

The archbishop's column regarding the Kennedy annulment (May 16) contained the phrase "institutionalized immaturity." I submit that the archbishop is too generous with present-day society.

Immaturity in most of its manifestations has become *indigenized* in homes, schools, and the business and professional world. Until parents become personally and socially responsible for their own moral behavior and teach moral values to their children, the problem will only worsen.

The quandary: how do we re-educate today's young people to welcome and cherish these values, now that so many parents have abdicated this responsibility?

**Betty Ann Countryman, R.N., M.N.**  
Indianapolis

### Death penalty for McVeigh is appropriate reparation

If it was God's will that Jesus suffer capital punishment for the sins of others, why do you seem to persist that it is not God's will that Timothy McVeigh suffer capital punishment for his own sins (and Jesus was innocent)?

In order for a sinner to receive absolution, commensurate reparation must be made. In McVeigh's case capital punishment is not necessarily revenge. It may just be appropriate reparation.

**Joseph L. Hanley**  
Indianapolis



## The Bottom Line / Antoinette Bosco

# Discovering the wisdom of older people

Older people rarely are recognized for having gained some wisdom over the



years. So it caught my attention when my local morning newspaper published an article giving the responses of people—ranging from their late 50s to late 80s—who were asked to tell "something they have learned that they

would like to pass on to the younger generation."

Three areas came up prominently in what these people had learned in the decades of life. One was the importance of love, which was called by 80-year-old Amanda Stolt "the greatest gift in life."

Next was the joy of family, with seniors pointing out how crucial it is for a family to eat meals together, pray together,

engage in activities together and listen to one another.

Third was the blessing of learning—keeping one's mind active and alert. "I have learned that all we are the result of what we have thought," wrote Bill Murphy, 71.

The wisdom that flowed from that article was impressive. Some spoke of life's difficulties, but affirmed that one could still "choose" to be happy. "After all, happiness is the ability to appreciate what we have instead of thinking about what we don't have. So each morning, when you're awake, make your choice," wrote John McLaughlin, 65.

Many spoke of having a faith which has guided them through both sad and joyful times. Several emphasized the importance of being optimistic enough to enjoy life.

A few advised the young to be honest, decent, dependable, to stick to their convictions and not be swayed by those who

would lead them down the wrong paths. They urged the young to be leaders, not followers, to have a pleasant personality, be kind to others, cooperate in charitable activities, and most important, set achievable goals.

Several urged the young to cultivate and nurture wisdom, and some said this can't be achieved unless one learns to listen.

"I have learned that you learn nothing when you're talking, so it's important to learn how to listen with your ears, your eyes and your emotions. When you do, whole new worlds unfold, new skills develop and a fresh view of life expands. Best of all, people will find you interesting," wrote Josephine Rossano, 73.

Some statements made me smile and indicated another very important quality for good living: a sense of humor. "I have learned that... a frown will get you nothing but wrinkles," one person said.

The comments got me thinking about

what I might have written, and of course, being a writer, I'd never be able to keep my thoughts down to a paragraph or two! But I did remember something I once learned from an older person, the Dutch priest-psychologist, Father Adrian Van Kaam.

He was talking about choices people make in their younger years which determine what kind of an older person they will become. Those who are self-centered will grow increasingly so as the years go on, and will be crotchety and unpleasant to be around as they age, he said. But those who look outward to others and upward to God, growing in their spiritual life, will become a "blessed presence to others in their old age."

I remember then and there asking God to help me become that "blessed presence." If I were passing on a bit of wisdom to the young, that's what I would share.

## VIPs...



**Benedictine Fathers Adrian Burke (left) and Anselm Russell** were ordained to the priesthood by Archbishop Daniel M. Buechlein on June 8 in the college chapel at Saint Meinrad Archabbey.



from Indianapolis, is the son of John and Nancy Burke. He earned his bachelor of science degree from Indiana University and his master of divinity degree from Saint Meinrad School of Theology. He

has been appointed *vestiarius* for the monastery and will do parochial work. Father Anselm, from Nassau, Bahamas, earned his bachelor of arts degree in history from Saint Meinrad College and a master of divinity from Saint Meinrad School of Theology. He will study nursing at the University of Southern Indiana and assist at an Evansville parish.

**Dick Dullaghan**, a member of Holy Rosary Parish, Indianapolis, was recently inducted into the Indiana Football Hall of Fame. A graduate of Cathedral High School and Butler University, he earned gridiron honors at both schools. He coached for four years at Bishop Chatard High School, with a 35-5 record. He also coached teams that won state titles at Carmel High School in Carmel and at Ben Davis, with an overall record of 223-47 in his 24 years of coaching.

The Benedictine community of Saint Meinrad Archabbey celebrated the jubilees of priesthood ordination of four monks. Marking 60 years are **Benedictine Fathers Michael Keene and Joachim Walsh**. **Father Richard Hindel** celebrated his 50th jubilee of ordination, and **Father Stephen Snoich**, his 25th.

**Benedictine Father Boniface Hardin**, president of Martin University in Indianapolis, was among five people honored at a June 12 "Hoosier Heritage Night" reception and dinner of the Heritage Place Older Adult Services. Others honored were Dr. Lehman D. Adams, Jr., from Indiana University's School of Dentistry; Virginia Blankenbaker, former state senator; Andy Jacobs

Jr., former U.S. congressman; and cardiologist Dr. William K. Nasser.

**Benedictine Sister Margaret Michaud**, prioress of the St. Bede Priory in Eau Claire, Wis., will guide a July 4-11 retreat at Kordes Enrichment Center in Ferdinand, Ind. "Living with the Gospels: Guided Retreat" will help participants discover how to incorporate the meaning of the Gospels into daily life. For further information call 800-880-2777.



**Linus and Helen Cecilia Schlachter** will celebrate their golden wedding anniversary on June 21 at the chapel at St. Augustine Home in Indianapolis, where both are residents. Linus Schlachter and Helen Cecilia Kohn were married at St. Ann Church in Indianapolis on June 21, 1947. They have five children: Kathleen Elizabeth Hofmeister, Marie Joann Kistler, Joseph Victor, Donald Louis, and Ann Denise Schlachter.

## Check It Out...

**The Refugee Resettlement Program** at Catholic Social Services needs donations of household items and furniture—especially beds. The office reports that summer is the busiest time for refugees to resettle. Those who can help are asked to call 317-236-1517.

The third annual **Our Lady of Lourdes** kickball classic will be held on June 21-22. Women 21 years or older are eligible to participate. The double elimination classic is held at the parish, 5315 E. Washington St., Indianapolis. Those wishing to enter one of the 16 teams may call Joanne Deery at 317-357-6559. Last year, 200 women, many of them former teammates, participated.

**Bishop Chatard High School** will hold its annual garage sale on June 26 from 8 a.m. to 4 p.m. and on June 27 from 8 a.m. to noon. There will be a \$2 bag sale on Saturday. Terry Cummings

is accepting donations for the sale at 317-254-3643.

Area singers are invited to give a musical welcome to the more than 3,000 musicians who will gather for the **National Pastoral Musicians** meeting July 8-12 at the Indianapolis Convention Center. There are three special choirs: Two choirs will sing during the opening event and one during the closing liturgy. Those wishing more information may call convention co-chairman Larry Hurt at 317-299-3634 or the Office of Worship, 317-236-1483.

**Holy Trinity Church, Indianapolis**, will mark the 200th birthday of Bishop Federik Baraga on June 22 with a 9 a.m. Mass and reception at Bockhold Hall. Bishop Baraga was an early-19th century missionary from Slovenia to the United States. A videotape of the life of the "Snowshoe Priest" will be shown at the reception.

**You heard them in April at the Deanery Mass ...**

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# Greencastle family: "God blessed us four times over"

By Cynthia Dewes  
Special to The Criterion

Sydney Rose may have been small, just under two and a half pounds when she came, but nevertheless she came first!

Sydney Rose and her three brothers are fraternal quadruplets born last January 29 to Margie and Brad Secrest of St. Paul the Apostle Parish in Greencastle.

The boys, in the order in which they arrived, are Elijah Joseph, who weighed 4.08 pounds; Zachary Scott, who was an impressive 5.5 pounds; and Taylor Lloyd, weighing 4.3 pounds. Their older brother Nate, who is three, thinks all the quads are "pretty cool."

Two weeks into the pregnancy, which was aided by fertility drugs, the Secrests knew they would have more than one baby. Their excitement grew and so did the anticipation of St. Paul parishioners. Fond reports in the parish bulletin kept everyone informed, and as the parish family prayed for the Secrests they soon came to think of the quads as an extension of their own families.

After their mother went home from the hospital the babies stayed on to pick up some weight. As they were released,

women of the parish organized schedules for bringing in meals and helping take care of them at home.

Two volunteers arrived mornings and afternoons to help feed, bathe and admire the tiny newborns. Others arrived promptly each evening with dinners for the family.

According to his mom, big brother Nate loves the babies and "doesn't have a jealous bone in him." But she admitted he does get a little bored when they can't go outside and run with him.

By May 1, the quads weighed in at a healthy: Sydney, 6 1/2 lbs.; Eli, 9 lbs.; Zack, 11.4 lbs.; and Taylor, 9 1/2 lbs. They've developed definite personalities, too.

Sydney has a distinctive cry, almost like a scream, Margie said. "She's my little 6 a.m. alarm clock."

Zack likes to eat, and Eli has big, soulful eyes. And Taylor is patient. "He'll start crying, and then, if the others cry, he'll stop and wait until I feed them," she said.

The quads were baptized at St. Paul during the 11 a.m. Mass May 4. And although the pastor, Father Mike Fritsch, had to forgo preaching because the number of baptismal candidates was so impressive, everyone present understood that the sermon that day was about love.



Photo by Margaret Nelson

## Hermitage blessing

On June 14, Archbishop Daniel M. Buechlein greets a resident as he blesses the new \$3 million nursing care wing of St. Paul Hermitage, located on the grounds of Our Lady of Grace Monastery in Beech Grove. The Benedictine sisters, residents and benefactors gathered outside for a ribbon-cutting ceremony and in the lounge for the festivities.



Photo by Mary Ann Wyand

## Damien Center celebration

Archdiocesan Chancellor Suzanne Magnant (from left), Evansville Bishop Gerald Gettelfinger, Father Robert Giannini of Christ Church (Episcopal) Cathedral and Father Richard Ginther, pastor of SS. Peter and Paul Cathedral, discuss the Damien Center's decade of services to persons living with HIV and AIDS during a 10th anniversary celebration on June 4 at the Murat Theater in Indianapolis. Magnant is president of the Damien Center board of directors. The Episcopal Diocese of Indianapolis and the Catholic Archdiocese of Indianapolis jointly sponsor the center.

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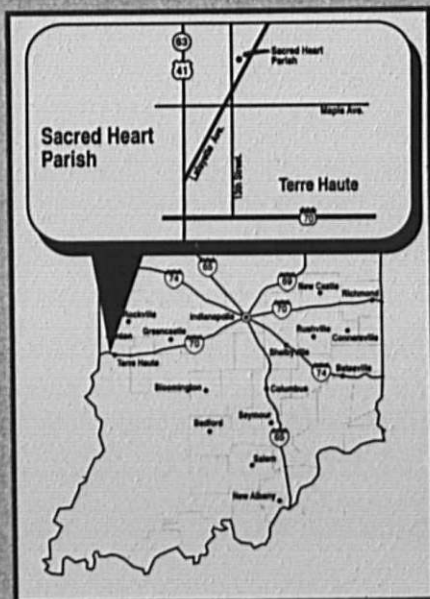
## Journey of Hope 2001

# Terre Haute Deanery Sacred Heart Terre Haute

By Susan Blerman

### Fast Fact:

The youth ministry program at Sacred Heart is combined with that of two other Terre Haute parishes—St. Benedict and St. Ann.



## Journey of Hope 2001

# Youth and adult ministries are strong at Sacred Heart

**T**erre Haute—Parish and community involvement seems to work very well at Sacred Heart of Jesus Parish in Terre Haute.

Adults and teen parishioners alike have plenty to keep them polished in their faith and active in the community.

"I think I am a small part of the church and I really enjoy what I do. And I think that Sacred Heart has a lot to offer," said Michael Stratman, a member of Sacred Heart Parish.

Stratman, who has been a parishioner of Sacred Heart since 1990, moved to Terre Haute with his family from South Dakota because of a job transfer.



*"I think I am a small part of the church and I really enjoy what I do."*

— Michael Stratman

"I am just a parishioner who is involved in the activities here," he said.

At Sacred Heart, Stratman is a eucharistic minister, a lector and one of the adult leaders for the youth ministry program, which serves three Terre Haute parishes—Sacred Heart, St. Ann, and St. Benedict.

Stratman is also on the "Dream Team," a group of youth and adults who help plan activities for the youth. The group offers activities that "keep youth involved and keep things interesting for them," Stratman said.

A life-long Catholic, Stratman cites the Sacred Heart parish community for his active roles in the parish, because in the past he has never been so involved with what is going on in his former parishes.

"This is the most active I have ever been in any parish," he said.

He and his wife, Cynthia, are also involved in stewardship at the parish. They are asking for donations for the renovation of the church hall.

Stratman said he has met a lot of good friends through parish activities.

He and Cynthia participated in "Free To Be Me," a program at Sacred Heart that was introduced to the parish several years ago by Providence Sister Adele Beacham, the parish administrator of religious education.

This program, which covers several weeks, invites parishioners to get together to view a series of videos. The videos feature a Jesuit priest who offers talks on God and on some of life's various relationships. After viewing each video the participants are asked to have a group discussion.

"As the weeks went on we understood what he [the Jesuit priest] was trying to come across with and then the group became more open, and now we were really listening to him rather than worrying about who we were with," Stratman said.

Stratman said even after the film series has concluded, his group, as well as two other groups, still meet for Bible study and discussion on a regular basis.

"We talk about things, just common happenings. We have a good time and enjoy each others' company," Stratman said.

Aside from the adult programs at Sacred Heart, Stratman said he is quite impressed with the youth ministry program at the parish.

"The youth ministry that we have here is awesome," he said.

Stratman and his wife have four children—three of whom have already gone through the youth ministry program at Sacred Heart. Another will be entering the program in a few years.

"I think moving out here was a blessing for us, because of the youth ministry for our children," Stratman said. He believes youth ministry is important because "they [the youth] are our future."

Youth ministry at Sacred Heart is a combined program with two other Terre Haute parishes—St. Benedict and St. Ann. Janet Roth is the youth ministry coordinator. There are about 100 active youth currently in the program in grades nine through 12.

The youth are involved in several different community service projects. A recent project was building a home for Habitat for Humanity for a Terre Haute family. Another project included adopting a family at Christmas.

The youth collected money to buy a Terre Haute family

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Christmas gifts and food. At the end of June the youth are going to Nazareth Farm in West Virginia—a trip they take twice a year.

Locally, the group travels to Brown County for five days in the summer to host its own Nazareth Farm. Roth said the youth stay at the Suding family farm in Brown County. Several youth from St. Agnes Parish in Nashville join the Terre Haute youth to go out into the county offering volunteer services to those in need. The Sudings are parishioners of St. Agnes.

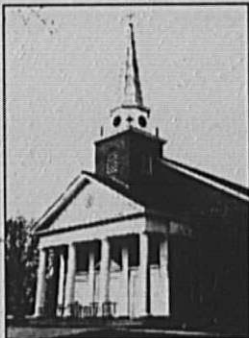
Roth said last year the youth worked on a Habitat for Humanity house in Brown County.

"We learned how to build a log cabin—so that was a different experience," she said.

Roth said it is important to get youth involved because young people need to know they have a place in the church.

"It gives them ways to use their own talents and abilities to be able to reach out to other people to actively be involved in what it means to be Catholic," she said.

Teenagers from Sacred Heart Parish (right and below) take part in a Habitat for Humanity project



Sacred Heart Parish,  
Terre Haute



Photos by David Delaney

## Habitat effort breaking new ground in Terre Haute

By David Delaney

The Terre Haute Habitat for Humanity is building a house for the first time ever using teen-agers as the builders.

Some 300 teens from 18 local churches were fired up by a pep talk given by Mayor James Jenkins at Gilbert Park on May 17. The teen-agers marched nearly a mile to the intersection of Chase and 23rd streets. There they took part in a massive groundbreaking ceremony and proceeded to use the rest of the day to dig the foundation of the house.

"It's exciting all the churches are working together to make this happen," said Janet Roth, youth director at St. Benedict, Sacred Heart and St. Ann parishes.

Bo Hart, 23, his wife, Catrina, and their three children will move into the house in September. Hart applied for the house and met certain criteria. He is a working partner on the house and will buy it on a no-interest loan. He will also put in 375 "sweat equity" hours of work on the home.

"This is great," said Hart, 23, who was working along side the youths on that Saturday. "I thank all the people for donating their time... it's very moving."

Janet Grimes of the St. Benedict youth group has gained experience working on two other Habitat houses as part of adult groups.

Bobby Wassel of Sacred Heart Parish was another worker. "Teen-agers do care for others," said the 16-year-old.

Jessica Beal, 16, of St. Ann said many people would like to help their neighbor, but they don't know how.

Gretchen Scheidler, 16, of St. Benedict was all smiles about the project. "It's neat to see people from all denominations helping like this," said Scheidler. "I see some kids from school (from other churches) who are helping out."

Dan Carr is executive director for Habitat for Humanity locally. He said since 1988 Habitat has built 22 houses—none however by teen-agers.

He said he appreciated the ecumenical nature of the project. "You can't tell Catholics from the Baptists from the United Methodists," he observed standing near hundreds of teens working on the project on the busy, sunny day.

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## News briefs

### U.S.

#### Research on end-of-life care presented to CHA members

CHICAGO (CNS)—In an emotional presentation to Catholic Health Association members gathered in Chicago June 8-11, a widow told how her husband's end-of-life wishes were ignored by hospital personnel. A young man described the mental and physical exhaustion of caring for his wife who is dying of Lou Gehrig's disease. And a woman with breast cancer admitted she is the last living member of her cancer support group of 1,400 people. Their stories, shown June 9 in a videotaped presentation to the CHA's 82nd assembly, had members of the audience reaching for their hankies as they contemplated the stories of coping with life-threatening illnesses. The presentation was part of an innovative new research project commissioned by a group called Supportive Care of the Dying: A Coalition for Compassionate Care.

#### Texas bishop: Don't tiptoe into marriage

SAN ANGELO, Texas (CNS)—Living together before marriage doesn't work because "there is no way to tiptoe into this kind of reality," Bishop Michael D. Pfeifer of San Angelo said. He said that not only is the widespread practice of "trial marriages" a serious pastoral concern for the church, but studies indicate it contributes to later failures in marriage. Bishop Pfeifer

made his comments in an article in the June issue of his diocesan monthly newspaper, the West Texas

#### NCEA head says inner-city Catholic schools good for poor students, communities

MILWAUKEE (CNS)—Historians will come to view Catholic support of central city Catholic schools with their many non-Catholic students as "our finest hour," said the head of the National Catholic Educational Association (NCEA). "If public schools had the same kind of record in inner cities, they'd be building statues of those people," said NCEA president Leonard DeFiore at a "Symposium on Catholic Schools and American Cities" in Milwaukee. Sponsored by Foundations and Donors Interested in Catholic Activities (FADICA), the June 5 conference drew about 70 foundation heads, school superintendents, principals and business leaders.

#### National Catholic campaign to ban land mines launched

WASHINGTON (CNS)—The international movement to ban land mines got a boost June 12 with the introduction of a Senate bill to ban U.S. use and the launching of a national Catholic Campaign to Ban Land Mines. At a news conference on Capitol Hill Sen. Patrick J. Leahy (D-Vt.) announced his plans to introduce legislation that day, co-sponsored by 56 other senators, that would require the United States not to deploy any new anti-personnel land mines after Jan. 1, 2000. Bishop James W. Malone, retired bishop of

Youngstown, Ohio, and a former president of the National Conference of Catholic Bishops and U.S. Catholic Conference, announced to reporters the launching of the Catholic Campaign to Ban Land Mines.

#### White House proposal on cloning called risky

WASHINGTON (CNS)—The stated intent of the White House's proposed legislation banning human cloning appears to differ from the bill's language in potentially risky ways, according to a spokesman for the U.S. bishops' Secretariat for Pro-Life Activities. Richard Doerflinger, associate director of the secretariat, said there is "a chasm" between the way President Clinton described the cloning of humans as morally unacceptable and the wording in draft legislation he presented June 9 to prohibit research on such cloning. The bill was written following recommendations of the National Bioethics Advisory Commission, which the president had charged with examining the ethical and legal implications of cloning following the successful cloning of a sheep in Scotland.

#### Donors helping Catholic schools reach students

MILWAUKEE (CNS)—Donors in several dioceses have found a way to support Catholic schools in impoverished urban areas. Instead of giving to individual schools, they have been donating to scholarship programs in which recipients choose the school where they will use the grant. Some successful programs were highlighted during a "Symposium on Catholic Schools and American Cities" held June 5 in Milwaukee.

#### Charges dismissed against School of the Americas protesters

WASHINGTON (CNS)—Charges have been dismissed against 12 people who took part in an April 28 protest at the Pentagon against the School of the Americas. The charges were dismissed with prejudice June 6 at the U.S. District Court in Alexandria, Va., near the Pentagon, meaning they could be refiled if those arrested engage in further misconduct. "That could come back to haunt us," Marie Richardson, director of the Washington office of SOA Watch, told Catholic News Service June 11. The group is planning a massive civil disobedience action at Fort Benning, Ga., home of the School of the Americas, on Nov. 16, the eighth anniversary of the Jesuit murders in El Salvador.

### World

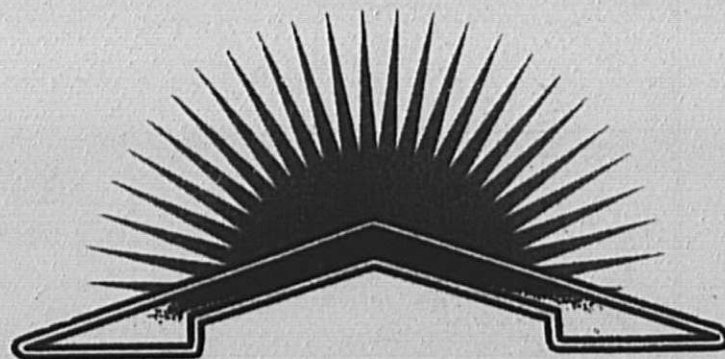
#### Vatican denies report that pope will have three 'vice popes'

VATICAN CITY (CNS)—The Vatican has denied as unfounded a report that Pope John Paul II plans to delegate some of his authority to three "vice popes" in a new power-sharing formula. The report in the Italian newspaper *Il Giornale* June 13 said the 77-year-old pontiff was preparing a document to announce the new arrangement. Vatican spokesman Joaquin Navarro-Valls said the report "does not have the slightest foundation, and a hypothesis of this type has never even been taken under consideration."

See BRIEFS, page 12



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NORTH



# BRIEFS

continued from page 11

## Canadian Catholic coalition to defend fetal rights in court

OTTAWA (CNS)—A coalition of Canadian Catholic organizations will argue for the legal protection of the unborn from the moment of conception in a landmark fetal rights case to be heard by the Supreme Court of Canada. The Catholic Group for Health, Justice and Life also wants the court, which was to hear the case June 18, to consider fetuses as human beings who should be treated as persons. The group said in its submissions that the fetus is entitled to protection under Canada's Charter of Rights and Freedoms.

## Chinese Catholics welcome Hong Kong reunification with prayers

HONG KONG (CNS)—The Catholic Church in China is welcoming Hong Kong's July 1 reunification with China with prayers and special activities. The government-approved Bishops' Conference of the Catholic Church in China issued a letter requesting that Catholics throughout the country make June a special month of prayer for the reunification. "We will pray for the stability and continual prosperity of Hong Kong after the handover," Bishop Joseph Zong Huaide of Jinan and Zhoucun, president of the bishops' conference, told UCA News, an Asian church news agency based in Thailand.

## Pope: Families testify to 'miracle of love' for handicapped

VATICAN CITY (CNS)—Working with medical experts, but insisting on personal, at home care of

children with serious brain damage, families can testify to "the miracle of love," Pope John Paul II said. "The Lord of Life accompanies families who welcome and love their children with serious cerebral abnormalities and who know how great their dignity is," the pope told a Vatican-sponsored conference of scientists, parents and pastoral workers. The pontifical councils for the family and for health care co-sponsored the June 12-14 meeting.

## Vatican official: Economics without solidarity hurt peace

VATICAN CITY (CNS)—Economic policies that do not provide for the welfare of the poor and do not give incentives for solidarity jeopardize social peace, a Vatican official told European and North American leaders. "It is crucial to maintain the basic moral criterion for evaluating economic systems: This consists of examining the standard of living of the poorest and weakest," said Msgr. Ivan Jurkovic, an official of the Vatican Secretariat of State.

## Hungarian government agrees to compensate

BUDAPEST, Hungary (CNS)—The Hungarian government has become the first country in Eastern Europe to reach agreement with the Vatican on a program for funding Catholic activities. Under the provisions of the agreement, most churches and sacred buildings confiscated by the communist regime in 1948 will be returned by the year 2011. "It signifies an interesting change in attitudes, and broadly speaking, church leaders are satisfied," said Piarist Father Laszlo Lukacs, spokesman for the Hungarian bishops.

## People

## Russian patriarch Alexei declines to meet with Pope in Austria

VATICAN CITY (CNS)—Russian Orthodox Patriarch Alexei II has declined to participate in an ecumenical encounter with Pope John Paul II, appar-

ently because of opposition within his own church. The Russian Orthodox administrative body, the Holy Synod, announced June 11 that plans for the patriarch to meet the pope June 21 at an Austrian monastery had been called off. At the Vatican June 12, spokesman Joaquin Navarro-Valls expressed disappointment but emphasized that Catholic-Orthodox dialogue would continue. He said both sides hoped for an encounter at a later date.

## Jesuit Father Don Doll honored with Kodak Crystal Award

OMAHA, Neb. (CNS)—Jesuit Father Don Doll, Creighton University professor and renowned photographer, recently was named the 1997 recipient of the Kodak Crystal Eagle Award for Impact in Photojournalism. The award, one of the most prestigious in the field of photography, is given annually to those who, by photographically exploring and reporting a subject of significant social concern, have changed the way people live or the things they believe. The judges cited Father Doll's latest work, a book and CD-ROM, Vision Quest: Men, Women and Sacred Sites of the Sioux Nation, in selecting him for the award.

(These briefs were compiled from reports by Catholic News Service.)



## Priest evacuated

A French priest and other expatriates are escorted by French soldiers to Brazzaville airport in Congo June 15. Pope John Paul II expressed his solidarity with the civilians in the Republic of Congo, who he said are being held hostage by a cruel civil war.

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# Family Health

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# Legacy makes Catholic health care 'Catholic'

By Mark Pattison  
Catholic News Service

How can you tell that the hospital you're going to is Catholic?

One easy way is the crosses in the rooms.

Another is the presence of habit-wearing sisters in the patient and activity rooms.

Still another is the name in front of the hospital as you pull up to the entrance, such as: St. John's, St. Joseph's, Mercy, Providence.

But what really makes Catholic health

care distinctive is its legacy of service. It is a legacy with strong roots in past generations that continues strongly today.

Just consider:

- Back in October 1869, four Sisters of Charity moved into a flat in New York with \$5 to their names and a vision to open a home for infants the following January. Instead, the first baby arrived at their doorstep that night. From that point, the sisters placed a bassinet outside their door to receive abandoned babies and children. Now known as the New York Foundling Hospital, it today offers a

spectrum of services aimed at meeting the needs of children.

- In 1893, four Sisters of the Sorrowful Mother arrived in Tomahawk, Wis. Their first day in town, they opened a hospital in an abandoned saloon. They soon outgrew the saloon, but had no money to expand. They traveled to nearby lumber camps to raise money. Too poor to hire help, the sisters did all the work themselves. They even begged for worn-out sheets and pillowcases so they could pull the threads apart and use the lint instead of having to buy cotton batting. The new Sacred Heart Hospital was dedicated in 1894. Today, Sacred Heart-St. Mary's Hospital still meets health-care needs of the area.
- During the Great Depression, Mother Raphael McCarthy of the Presentation Sisters needed to add space to the overcrowded St. Luke's Hospital in Aberdeen, S.D. Rather than plunge the order deeper into debt with new construction, she bought an empty four-story building 10 blocks from the hospital for, as they say, a song. She hired a moving company to haul the 5,000-ton building through the streets of Aberdeen. That building remains in use to this day.
- In 1951, 20 white nurses quit St. Francis Hospital in West Virginia to protest the hiring of a black nurse. The Sisters of St. Joseph of Wheeling airlifted other sisters from hospitals in the state to keep St. Francis from closing. Father John LaFarge, the storied chaplain of the Catholic Interracial Council of New

York, called the sisters' heroic act "a historic turning point in the history of interracial relations in this country."

Fast-forward to the 1990s.

In a recent interview, Cardinal John J. O'Connor of New York said Calvary Hospital's insurance company told the hospital, "You are keeping your people alive too long," warning, "If you continue to do this, we will cut off your insurance." The threat was never carried out, and Calvary, run by the Dominican Sisters of Hawthorne, continues to provide end-of-life care for terminal cancer patients, regardless of whether the patient's stay lasts one week or one year.

Today, Catholic health care continues in hospitals, but it includes much more. Hospices, walk-in AIDS treatment centers, nursing homes, alcohol and drug rehabilitation facilities and infant and child care throughout the country all carry the trademark Catholic tradition of service to all God's children.

Catholic hospitals and health-care facilities meet the needs that had gone unmet for years, if not decades.

In 68 rural U.S. counties, the Catholic hospital is the sole provider. While some hospitals reject their inner-city neighborhood—and neighbors—opting instead for a clientele from the well-off suburbs, Catholic hospitals look at underserved neighborhoods as their service area.

Catholic hospitals are not immune from the financial pressures of the last generation that have hit the American health-care system.



Technician Edward Givargidze prepares Yuberky Silviero for a CAT scan at Our Lady of Mercy Medical Center in New York. The Catholic hospital treated the woman after she lost her eye to a stray bullet and was refused care by another hospital because she lacks insurance.

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NEW

The religious orders that run Catholic hospitals have had to work harder and smarter to keep costs from going out of control. They have formed multi-hospital alliances, joint operating agreements and coordinated services to see that none get left behind.

In one of the most dramatic moves, three of the nation's largest Catholic health systems—Catholic Health Corp. in Omaha, Neb., Franciscan Health System in Aston, Pa., and Sisters of Charity Health Care Systems in Cincinnati—merged into a single national system called Catholic Health Initiatives.

Such measures serve to strengthen Catholic hospitals' mission, enhance their services and allow them to remain competitive in the rapidly changing world of health care.

But things like competitiveness and cost-effectiveness are secondary to the healing ministry of Catholic health care.

Franciscan Sister Geraldine Clifford, who runs St. Francis Home, a live-in facility for children in Marycrest, S.D., takes in children abandoned by their families who live on the nearby American Indian reservation. Each one of the kids she's taken in since she arrived in 1985 has suffered from the effects of fetal alcohol syndrome.

"They wouldn't be here if they weren't problem children," Sister Clifford said. "Any day I could be called and more would be brought in."

She sets no deadline on her care. "I've had one of them since she was a baby. She's now about 13. Another I've had, a boy, since he was 4."

"I think," she added, "he's going to be here a long time."



# Assuring good nursing home care requires vigilance

By Nancy Frazier O'Brien  
Catholic News Service

The good news is you've found a nursing home you can afford for your parent or other elderly relative which seems to be staffed with caring people who make every effort to provide a clean, safe environment for the residents.

The bad news is your job is not over.

Ensuring excellent care in a nursing home requires constant monitoring and readjustment, according to the National Citizens' Coalition for Nursing Home Reform.

The coalition, a consumer-watchdog group, was founded in 1975 to advocate for better conditions for those who live in long-term care facilities. Since then many federal and state laws have been enacted to improve the standards of care in nursing homes.

But in an introduction to the coalition's consumer manual, *Nursing Homes: Getting Good Care There*, Emma Holder, coalition founder, and Scott R. Severns, president, note that the most significant changes often come one person at a time.

"It happens when a husband or wife, son or daughter, friend, nurses' aide, nurse or doctor takes the cause of that one resident as their personal mission and determines to make that one resident's life better," they wrote.

"When that occurs, a remarkable thing happens," they said. "Not only does life improve for the one resident, but the spirit and quality of life of other residents and staff members improves as well."

Issues surrounding nursing-home care affect or will soon affect a large percentage of the American population. At the end of 1996, some 1.9 million Americans were living in 17,000 nursing homes at an average cost of more than \$30,000 a year.

As budget constraints continue to affect federal and state spending, maintaining quality care at nursing homes may depend less in coming years on government regulators and more on the relatives and friends of residents.

The manual—written by four experts in public policy on long-term care—stresses that while residents might live in a nursing home, they "should not get worse unless their decline is medically unavoidable."

That means, for instance, a person who can walk independently when he or she enters the nursing home should be encouraged to continue to walk, even when that means closer supervision by the staff. As well, a nursing home resident who can eat with help should not be put on a feeding tube for the convenience of staff nor should a patient suffer bed sores because the staff is too busy to change the bedridden resident's position regularly.

Such standards are required by the federal Nursing Home Reform Law of 1987, which governs every nursing home that participates in Medicare or in a state-funded payment program. State laws might have even higher standards.

In every nursing home, the first step after admission

of a new resident should be to begin an assessment process leading to a care plan for that resident.

Friends and relatives can help in the assessment process by sharing information about the resident's daily routines, preferred activities, habits and abilities in such areas as eating, walking, dressing, bathing, hearing and remembering.

Typically, such an assessment also involves staff from the nursing, activities, social services and dietary departments, as well as other departments specific to the resident's needs. By law, assessments must take place within 14 days of an admission and whenever there is a significant change in a resident's condition.

The next step after an assessment is a care-planning conference, which must be completed within seven days after an assessment and reviewed every three months. The plan will detail the resident's specific needs and how they will be met by the staff.

If there are problems with the implementation of the care plan, the manual recommends some specific steps:

- Talk with staff about the problems, keeping notes about what you see, request and do. Ask for another care-planning meeting to discuss possible solutions and ask for specific staff to be present, if their knowledge is important to the issue you want discussed.
- Try to keep the discussion focused on solving the problem, not on placing blame. Know what you want the outcome to be.
- If you are not successful at the nursing-home level, ask a long-term care ombudsman to assist you in getting your relative's need or needs met.
- File a formal complaint with the state nursing-home regulatory agency, if necessary.
- "The most critical thing to remember is that residents retain their basic right to be in control of their lives," says the coalition's manual. "Living in a nursing home does not take away that right."

(Editor's note: The Washington-based National Citizens' Coalition for Nursing Home Reform consumer manual, *Nursing Homes: Getting Good Care There*, published in 1996 by Impact Publishers in San Luis Obispo, Calif., can be ordered for \$13.95 by calling 1-800-2-IMPACT.)



When placing a parent in a nursing center, advocates for the aged recommend that adult children carefully and constantly monitor the facility and their family member's activities.

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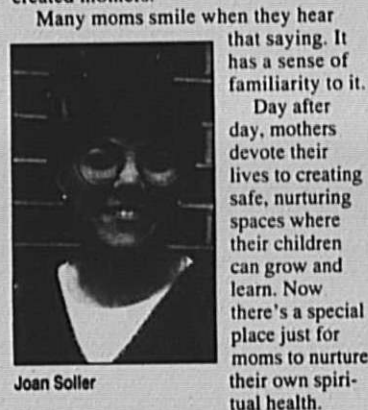
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# Program keeps moms spiritually healthy

By Sue Hetzler

"God couldn't be everywhere, so he created mothers."



Joan Soller

Many moms smile when they hear that saying. It has a sense of familiarity to it. Day after day, mothers devote their lives to creating safe, nurturing spaces where their children can grow and learn. Now there's a special place just for moms to nurture their own spiritual health.

The Ministry of Mothers Sharing (MOMS) is a peer ministry program that allows time for women to come together and discover their inner self, while at the same time teaching them new ways to inspire, encourage, and affirm each other.

The program was created by Benedictine Sister Paula Hagen more than 10 years ago. Since then, more than 75 dioceses throughout the United States

have initiated MOMS.

In the Archdiocese of Indianapolis, MOMS ministry programs are active in just a handful of parishes. But Joan Soller, MOMS coordinator at St. Barnabas Parish in Indianapolis, hopes the idea will catch on with other parishes who are looking for ministries designed especially for women.

"MOMS is not a parenting class, but a holistic approach to mothering," said Soller, the mother of two sons and a daughter. "As we raise our children, we are pulled in different directions. Here, we can focus on our spirituality and personal growth, and how all that plays into being a better mother."

The purpose of MOMS is to encourage prayer, discussion and friendships between mothers of all ages. Women are typically drawn to the ministry with an inner desire to learn how to live more healthy, complete lives.

More than 25 women gathered for the first MOMS program at St. Barnabas in January. Among them was Rhonda Ford, a mother of three children ranging in age from 6 years to 3 months.

"This was such a gratifying experience," she said. "This was one way to meet women with similar wants in life for themselves and for their children, and it really helped me grow spiritually."

MOMS is an eight-week journey that involves writing in personal journals and exploring issues like self-esteem and self-acceptance, stress, worries and anxiety, everyday spirituality, feelings, personal growth, and values in friendships.

Soller said many of the women at St. Barnabas came to the group searching for a connection with other women. While mothers are always busy with activities, careers, family and friends, she said they often still have feelings of loneliness and frustration in trying to meet everyone's needs but their own.

"We're always running with our children, but when do we make time to focus on our own development," Soller said. "If we don't make time for ourselves as parents and make time for God, we go through life just spinning plates."

MOMS attracts a diverse group of women who are at many different points in their life spiritually. At St. Barnabas, two were new catechumens, and one was a young widow with two small children who said MOMS has been "a conversion experience" for her. There were also grandmothers, and a single mother who came back to her faith after her child became severely handicapped as a result of a choking accident.

"We have all shared our stories, and we

have become spiritual companions along the way," Soller said.

MOMS participant Ann Peterson joined the group as a way to talk about her faith more openly, especially as it related to motherhood. That freedom to talk about God in a comfortable way has trickled down to her family, she said.

"We pray together a lot more now," she said. "Praying together has brought us closer as a family, and it's important that my kids know there is someone watching over them that is more powerful than anyone here on earth."

There are stories from women around the country who say MOMS has prompted an "inner awakening and a renewed energy" in them. Soller describes the movement as women taking control of their spiritual needs and making spiritual health a priority.

"We all have a personal need to stand back from the responsibility of being mothers and just be ourselves for a few hours each week," Soller said. "Sharing our stories and praying together helps us realize that we aren't alone and we have many strengths to share with each other."

(For information about starting a MOMS program in your parish, call Joan Soller at 317-889-4830.)

## Cosmetic surgery for vanity's sake can mask need to look at inner life

By Julie Asher

Catholic News Service

It seems that almost everything about our bodies can be altered through cosmetic surgery.

The procedures available, most of which cost in the thousands of dollars, include vein removal, chemical facial peels, face-lifts, tummy tucks, breast enlargements, reshaping the nose, chin and cheeks, pectoral and calf implants, hair transplants, collagen treatments and liposuction.

Women do it. Men do it. Younger people do it. Older people do it. The pressure to be younger, more beautiful or somehow better seems tremendous.

"Our society today is certainly more concerned with the outer beauty than what the person is like, that is the inner beauty," said Thompson Faller, a philosophy professor at the Catholic-run University of Portland in Portland, Ore.

However, sometimes plastic surgery can "benefit the spirit as well as the body" and can be viewed as "in keeping with the idea of restoring the harmony and dignity of the human structure," he added.

But those instances usually involve people who have suffered some type of deformity resulting from a birth defect, an illness or an accident, he noted, adding that, in such cases, lives can really be improved with an operation.

While some argue that procedures done for vanity's sake also improve "the psychological well-being of the person," Faller said more examination is needed on why most people who have cosmetic surgery don't "feel good about themselves."

Electing to have a tummy tuck or a face-lift also raises a moral question of whether this type of surgery "involves a serious or disproportionate risk for the patient," he said.

As with any surgery, there are risks from anesthesia, complications are possible, a period of pain is probable, and a necessary recovery period can be lengthy, he pointed out.

And statistics show patients can end up disfigured, scarred or even dead, he said.

Is it right for a person to put his or her life "in jeopardy just for vanity reasons?" Faller asked.

He faults, in part, the movie and television industry, the mass media, and men's and women's magazines for "stressing a certain preoccupation with being youthful."

To counter that, Christians need to "start with children in grade school and make them feel good about themselves," he said. "Make them realize it is their internal beauty, the spirit, that is so important."

This preoccupation with people's

outer beauty is not found just in U.S. society or just in the modern age, according to a Catholic ethicist.

"It manifests itself differently in every age," said Jesuit Father Kevin Wildes, associate director of the Kennedy Institute for Ethics at Georgetown University in Washington. "It's a human condition that touches our own sinfulness."

"We have very particular views of what makes for a good human being," he added.

Yet, he said, it would be wrong "to make anyone out who has had plastic surgery as being an immature individual." Nor does he hold any one segment of society, including the media, responsible for this preoccupation with outward appearance.

"I'm not one who puts emphasis on media," said Father Wildes, who also is an assistant professor of philosophy. "It's all of our faults. It's too simple to just blame one section of society. Somebody is buying the magazines, going to the movies."

"I think there needs to be a larger sense of social and spiritual awakening in society," he said. "That's where churches come in."

Preoccupation with outer beauty is an indication of the wealth of a society, said Dr. Sidney Weissman, a professor of psychiatry at Loyola University Medical Center in Chicago.

"There always have been people who have used wealth to purchase things rather than deal with internal struggles," he said. "A society with significant economic resources allows people to take care of [things in an] external fashion."

But by doing that "does our society move away from knowing oneself?" Weissman asked.

When it comes to cosmetic surgery, at "what point is something disfiguring and at what point is it your preoccupation?" he asked.

Many people who turn to beautifying procedures to look younger or thinner are not unlike some who think mood-altering medications will make their lives better, Weissman said. Such persons might be "better served by sorting out what is going on in their life than thinking Prozac is an answer," he added.

Weissman said he certainly sees a role for religion and churches in getting people back to examining their inner lives, but that individuals' perception of themselves and how they relate to other people starts "not at church, but it starts with parents."

Society needs to provide the "supports and experiences that allow young parents to relate to their children, and in that context religion provides support," he said.

"I'm significantly concerned," he added, "about what happens in a society where children really do not know their parents."

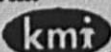
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# Connect spirituality with health for wellness

By Nancy Hartnagel  
Catholic News Service

Professionals in ministry and health care increasingly see a connection between the spirituality and health of the people they serve.

The Rev. Bruce G. Epperly, adjunct professor of theology and community medicine at Georgetown University in Washington, routinely deals with matters of faith and healing as senior Protestant chaplain on the Catholic campus.

Students call on him for help with medical problems covering "almost everything," he said, "from an inability to sleep during exams, to stress and different forms of depression, to problems of an organic nature, such as heart disease and cancer."

"Our job is not to be secular persons," he said, noting that chaplains pray with those seeking help, or lay on hands. And once a month they lead "a gentle service of healing and blessing."

Praying with people who are having health problems can give them a sense of the spiritual options open to them, he said, adding that chaplains also ask, "Have you seen your doctor?"

Rev. Epperly, the author of the 1997 Twenty-Third Publications book *Spirituality & Health, Health & Spirituality: A New Journey of Spirit Mind and Body*, said that, while "modern medicine originated in the separation of mind and body," many today are coming to see this as an artificial dichotomy.

"A human being," he said, "is one whole being, a dynamic integration of spirit, emotions, thoughts, attitudes, environment, embodiment."

This holistic approach has a religious foundation in Hebrew tradition and in the ministry of Jesus, said the United Church of Christ minister. The Hebrew concept of "shalom as peace means the harmonious fitting together of every aspect of a person's life," he said. "In Jesus' healing ministry, he never treats people just spiritually."

Rev. Epperly said he has observed that "prayers that are in alignment with God's will seem to be more effective" than those that are not.

One reason for this can be traced to the distinction between curing and healing, he noted. "Curing is the elimi-

nation of the perceived physical problem, while healing is the experience of wholeness in the entirety of one's life," he said.

As an example of this, he pointed to the late Cardinal Joseph L. Bernardin of Chicago, who died in November 1996 from recurring cancer.

"Cardinal Bernardin was not cured, but he surely believed himself to be healed," the minister said. Christians hope for eternal life with God in which some of the brokenness of life will be healed, Rev. Epperly said. But, he added, they also believe that "God is our companion now."

"A Christian is never content to be a victim," he said, "for God is giving us the possibilities to make our own choices now."

One of the roles that Pat Kellen has filled for three years as parish nurse at St. Isaac Jogues Church in Niles, Ill., is to help people with some of those choices.

In addition to being a personal health counselor and health educator for parishioners, she acts as "a referral source," helping families find caregivers or companions for elderly members, providing information on nursing homes, helping people find affordable medication. She also does regular blood pressure screenings after Sunday Mass and organizes flu shots for seniors in the parish.

She keeps office hours in the parish, consults by phone and makes home visits and hospital rounds. She also coordinates the parish's ministry of care to home- and hospital-bound parishioners and to about 150 Catholics living in two nursing homes in the parish.

Kellen has come to view nursing as a ministry.

In visits to parishioners who are aged or seriously ill, she combines her roles as nurse and minister of care, giving Communion during the visit.

She feels her presence alone has brought healing to people suffering from loneliness or chronic illness. "They say, 'Yes, my doctor's treating me, but I'm not a person, I'm a disease, I'm a number,'" she said.

Father John Hennessey, pastor of St. Isaac Jogues Church, hired the parish's first nurse nine years ago. He said he originally wanted someone to coordinate and develop ongoing formation for the parish ministry of care.

Then, after learning more about a holistic approach to health, he felt a parish nurse would contribute to "promot-



Always important for spiritual well being, prayer is being encouraged by some health care professionals to aid physical healing.

ing health and wellness as part of spirituality" and to understanding discipleship and "faith as an active part of all life."

It is not just about restoring hope, he said, but also about providing a sense of perspective. People "see they are not alone" and see their suffering or problem "involves patience in relation to the cross," he added.

Parish leaders have found "real value" in having a parish nurse on the pastoral staff, he said. "It gives spirituality a concrete focus, in our relationships with other people as well as with God."

"The ideal thing is to keep people well," Kellen said, "physically and spiritually."

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# Parents: make healthy choices for children

By Mark Lombard  
Catholic News Service

The summer weeks preceding the reopening of schools are filled with family vacations, camps and other activities, picking out new clothes and buying school supplies.

While most parents are diligent about checking off all the things to do, too few remember to make time for medical and dental checkups and to set up healthy routines before the school bell sounds.

Yet, these appointments and these habits might be the most important elements in determining the success, happiness and healthy development of the child during the school year.

The first component to ensure that children will have a healthy start to the school year is to set up appointments with their primary health care providers. A checkup for children is usually painless and can be scheduled so as not to conflict with summer fun.

At that appointment, make sure immunizations are current, as they protect children from a myriad of diseases and are usually required by the schools. The Centers for Disease Control and Prevention stresses the importance of vaccinations for not only infants and toddlers but adolescents and teen-agers as well. Immunization schedules include vaccinations for: hepatitis B, diphtheria, tetanus

and pertussis (DPT); influenza type b; polio; measles, mumps and rubella (MMR); and varicella for chickenpox.

The checkup also is a time to have screenings for hearing and vision deficiencies. Screenings are key, as problems with hearing and vision are often misdiagnosed as attention deficit disorder or learning disabilities. If a child can't see or hear clearly, he or she may have difficulty keeping up or will struggle to understand the material. Oftentimes, a child is not aware of a difficulty, but simply believes that classmates are similarly struggling to see or hear.

For children going to school for the first time, hearing and vision screenings ensure parents that their children are developmentally on track and ready to make the transition from home to school.

A trip to the dentist's office also can be another important element for the well-being of the child. Dental providers will do a thorough cleaning and check for cavities or other dental problems as well as offer advice about brushing techniques and brushing frequency. The dentist can explain about diet as it relates to tooth and gum care.

Dental checkups should begin before the child is of school age, as teeth usually start coming in at six to eight months. Set up appointments every six months, to allow the dentist to catch any problems that develop and bring the minimum of treatment and pain to the child.

Ensure that the child brushes correctly, after every meal, if possible. Work it into the morning and evening routine in order not to make it a stressful time each day.

Use the summertime as an opportunity to set up other healthy habits as well. It is difficult for children to have unlimited time in front of the television or at the computer while on vacation, and be expected to have time limits during the school year. Studies have shown a correlation between these sedentary activities and obesity, and therefore are an appropriate area of concern for parents.

As there are many activities for children in which to be involved in during the summer, set reasonable limits on television and computer time that will be similar to your expectations for your children when school is in session. Setting aside time each day for children to read is a way to ensure that skills developed during the school year will not be dulled by the summer sun, and provides an activity that will engage their imaginations.

Establish the family diet during the summer that may be different than at other times of the year, but no less healthy. Pasta salads, fresh vegetables and fruit, fish and small portions of meat can form the core of meals to which the family will look forward. If children come to see that a lot of junk-food snacking and fast-food consumption is normal behavior for the family during three months of the year, it becomes difficult to explain the necessity of changing the diet for the rest of the year.

Following these tips will allow parents to know that the child, with book bag in hand, will be better prepared for the challenges that will begin on the first day of school.



Medical and dental checkups for children should be taken care of before their first day back to school.

## Runner hangs up shoes, looks to exercising future

By Thomas N. Lorusong  
Catholic News Service

When the doctor asked my age, I figured I was in trouble. I was right.

My ankle injury, which had put me out of commission for a few months by then, was not likely to be cured easily, and "at your age," I was told, surgery was not a likely prospect, so he prescribed orthotic inserts for my shoes.

Getting cut is not an attractive option, but I found it strange that the doctor would just about rule it out for me. I expected him to order a wheelchair to get me back to my car.

I won't say how old I am, but let's put it this way: Willard Scott, the NBC weatherman, is older than I and he had two knees replaced.

Actually, I am still mobile, but forbidden to pursue the running that had provided me with an energy boost almost every morning for the last 18 years. It seems that, while I was breathing in the morning air and enjoying the challenge of "just doing it," my flat feet and tendency to turn in as I ran were conspiring to stretch a tendon until it had no more strength.

I was in for a lifestyle change and knew that the going would not be easy. It must have been what President Clinton, a well-known jogger, felt when he twisted his knee on steps in Florida.

In the president's case, a special dietitian was consulted to prevent him from putting on too many pounds during his rehabilitation when he could not run to burn off all of those burgers and fries he loves so much.

Yet, without the resources of the entire federal government at my disposal, what was I going to do to halt what I feared was my gradual transformation into Jabba the Hut?

I thought that an exercise rider with a pull and push action would be the perfect low-impact answer to weight control. But my enthusiasm was dampened by another doctor who said that his patients ended up doing themselves more harm than good because they overdid the pulling.

In the dead of winter—both seasonally and in terms of my running career—I got back instead into the saddle of an exercise bike and determined that I would combine exercise and reading every morning.

And that's where I've been ever since, doing my 20 minutes and working up a modest sweat, but still fighting nostalgia over the joys of exploring my neighborhood early in the morning as a runner.

On days when neither cold, rain nor ice chase me indoors, I mount a real bike and take it out on the road as long as my heart desires. A wise observer once noted the difference between riding a stationary bike and a two-wheeler: "How many people do you know who keep pedaling after the 20-minute timer goes off on an exercise bike?"

I also look forward to more walking as my prescription orthotics take effect, and I will work in a gradual program of exercise-rider experience.

Maybe there's a surgical knife in my future, but for the time being I'll concentrate on doing what my body allows me to do to stay on the road to good health. For me, the pavement I pounded on foot is now best traveled on wheels.

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# Information on end-of-life issues is available

By Patricia Zapor  
Catholic News Service

The graying of the Baby Boom generation means that the majority of the U.S. population is now of an age when they have to consider, for their parents and soon for themselves, how to approach death.

Living wills, palliative care, assisted suicide and hospice are subjects that U.S. society is only beginning to discuss, but which will be increasingly important to more and more people.

A PBS-TV program, *Before I Die*, which began airing around the country in April and is available on videotape from PBS, was conceived specifically to get Americans talking about such issues. Its round-table format might be useful for community or parish groups to follow, but there also are numerous organizations and individuals who can help put some of the issues in context.

The following is a brief outline of some of the main issues behind each of these subjects and some points of reference for individuals, groups or institutions that want to begin to understand them in greater depth:

**Living wills.** These are documents which spell out for doctors and family members at what point the patient no longer wants to receive invasive treatment to prolong life. Family members and physicians need to be made aware of the existence of living wills, which need not be legally complex.

In some cases, witnesses who can testify to the wishes of a patient who is incompetent to speak for himself or herself is a sufficient substitute for a legal document. But there's no guarantee doctors or hospitals will accept a second-hand directive.

According to Catholic teaching, it is permissible to end artificial respiration and other treatments without which the patient will die.

Community groups, such as senior centers or libraries, and many medical clinics offer workshops and forms to follow when making out a living will.

The National Reference Center for Bioethics Literature at the Kennedy Institute of Ethics, Georgetown University, offers information on living wills. In the United States and Canada, call toll-free 1-800-MED-

ETHX (1-800-632-3849), write Box 571212, Georgetown University, Washington, D.C., 20057-1212, or visit its website at <http://guweb.georgetown.edu>.

**Physician-assisted suicide.** Most North Americans are probably familiar with Michigan Dr. Jack Kevorkian's version of assisted suicide, but his approach is different from what is most often discussed in legal and medical circles.

Kevorkian has been unsuccessfully prosecuted several times for using a procedure through which killing themselves, are hooked up to a device that produces a lethal dose of carbon monoxide. Among the charges against Kevorkian is that not all of the people who have died with his assistance were terminally ill, let alone in the final stages of illness.

What several states and the Supreme Court are wrestling with is the legality of permitting doctors to prescribe lethal doses of medications to people in the final stages of terminal illness.

Pope John Paul II and the Catholic bishops of countries across the globe have strongly opposed all efforts to legalize or decriminalize assisted suicide, saying it is never appropriate for doctors or patients to actively bring about death.

The church distinguishes euthanasia or assisted suicide from ending life-sustaining treatment by defining the difference between the two as acting to end a life versus stopping a treatment that is preventing a natural death from occurring.

Information about the moral and ethical issues of assisted suicide and euthanasia is available from diocesan pro-life offices and the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, (202-541-3070), 3211 4th St. N.E., Washington, D.C., 20017.

**Palliative Care and Hospice.** One of the most common arguments in support of assisted suicide is that people in the final stages of many terminal illnesses spend their last days in agonizing pain. But a movement is gaining credibility among doctors and patients to provide better treatment of pain at the end of life, known as palliative care.

In his book, *Dying Well: The Prospect for Growth*

at the End of Life, Dr. Ira Byock, president of the American Academy of Hospice and Palliative Medicine, argues that nobody should have to die in pain or alone.

He said physicians often hesitate to provide adequate treatment for pain because they haven't been trained to provide drugs in dosages that leave patients at peace and alert.

"Physical pain among the terminally ill exists because doctors lack the will, not the way," Byock wrote.

Byock also encourages the use of hospice programs for the dying. Either at the patient's home or at a residence specifically for the dying, hospice provides a place away from the expensive and clinical hospital environment where the patient may die quietly, with family or friends at hand.

Information on palliative care is available from The Palliative Care Service, 341 University Ave., Missoula, Mont., 59801, or from the American Academy of Hospice and Palliative Medicine, P.O. Box 14288, Gainesville, Fla., 32604-2288, (352-377-8900), website, <http://www.ahp.org>.

Hospice information is available from the American Academy of Hospice and Palliative Medicine, from the Hospice Association of America, 519 C St. N.E., Stanton Park, Washington, D.C., 20002-5809, (202-546-4759), or from Choice in Dying, Inc, 200 Varick St., New York, N.Y., 10014-4810, (800-939-8455) (939-WILL).

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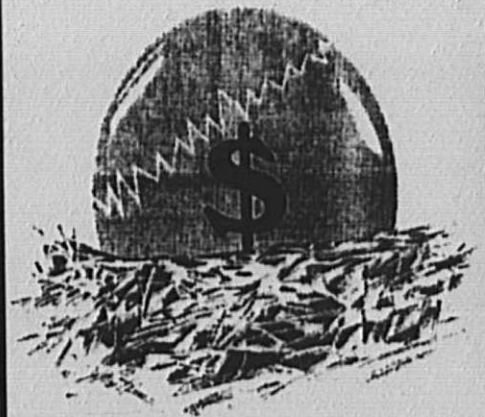
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# 'Sleep hygiene' tips can put sleep trouble to rest

By Carole Norris Greene  
Catholic News Service

Do you fall asleep within five minutes of hitting the pillow, pleased that you don't need sleeping aids? Do you doze off while watching television and live for the weekend so that you can sleep in?

If so, you might be among the 70 million Americans—about one-third of the population—who are sleep-deprived.

Why is sleep so important?

Sleep replenishes the physical and psychic energy we exert each day. It helps us to remember new information and sort through our emotions. Lose enough sleep and you risk becoming depressed, irritable, impatient, and unable to perform at your best. You may even have to fight to stay awake the next day.

Worse still, the long-term effects of chronic sleeplessness include diminished income, loss of time spent with the family, lost vitality and chronic fatigue. It is the main cause of nearly 100,000 auto, bus and rail accidents each year.

While most adults need about eight hours of sleep to feel rested, surveys show that six hours or less is the norm during the week.

With sleep being as important to health and well-being as it is, one would expect it to be taken more seriously than it is.

But a 1996 report of the National Commission on Sleep Disorders Research documented what it called a "pervasive lack of concern for and interest in sleep in contemporary America."

It notes that sleep "is largely ignored" because of:

- Lack of education in the primary grades
- Irrational schedules in the workplace
- The failure of the medical community to correctly diagnose and treat readily identifiable sleep disorders.

These disorders range anywhere from insomnia, the feeling that your sleep isn't revitalizing or long enough, to sleep apnea, a potentially life-threatening disorder wherein a person actually stops breathing for as long as a minute—sometimes 200 to 300 times a night—because of excess or relaxed tissue blocking the airway.

Loud snoring, for example, is a sign of a complete obstruction to the free flow of air through the passages at the back of the mouth and nose. The soft palate and uvula hit, vibrating during breathing.

## Sleep deprivation:

Problems that can be attributed to the lack of sleep.

- Reduced ability to remember new information
- Reduced capacity for coping with emotional challenges
- Chronic fatigue
- Increased risk of accidents while driving or operating machinery. (Almost 100,000 automobile, bus and rail accidents a year are caused by lack of sleep.)

Source: Institute of Medicine of the National Institutes of Health and the Sleep-Wake Disorders Center of the Montefiore Medical Center in the Bronx.

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So what can you do to break the cycle of sleep deprivation?

According to Dr. Michael J. Thorpy, a neurologist and the director of the Sleep-Wake Disorders Center of the Montefiore Medical Center in New York, people who have a severe problem for one or two nights should see a physician.

Others can practice what he called "sleep-hygiene measures" to get themselves back on the road to beneficial sleep.

"The most important thing people can do for themselves is to maintain a regular time to go to bed and get up in the morning," Thorpy said. "This regularity causes sleep to become spread out over a greater portion of the day," he said, adding that it is "better to have a shorter length of sleep that is more consistent than a longer amount that is broken and fragmented."

He also recommended that people who are sleep-deprived do the following:

- Get plenty of exercise.
- Find time to be out in bright, outdoor light.
- Be aware of dietary factors. Avoid caffeinated products, such as chocolate, coffee, tea and most sodas, particularly in the late afternoon and evening. Avoid large meals before going to sleep and alcohol, the effects of

which can wear off quickly and disrupt sleep later. Other tips from specialists in the field include:

- If exhausted during the day, try going to bed 30 minutes earlier than normal for about a week and see how sharp you are. For many, this proves to be more effective than a coffee break.
- If you must deprive yourself of sleep due to a pressing matter, retire at your normal time, but get up early. By doing this, you do not miss out on the restorative deep sleep that's concentrated at the start of your bedtime.
- Exercise regularly, but at least three hours before going to bed. A brisk walk or low-impact aerobics every couple of days could cut in half the time it takes to fall asleep and extend sleep by nearly an hour.

Doctors warn that if behavioral techniques don't help you within a few weeks or if you have an additional symptom or symptoms which cause concern, such as loud snoring, consult specialists at an area sleep center. They can determine whether the problems you are experiencing have a medical or psychological basis.

(Editor's note: For a list of accredited sleep centers, contact the American Sleep Disorders Association at 1610 14th St. N.W., Suite 300, Rochester, Minn., 55901, or its World Wide Web site at <http://www.wisc.edu/asda>.)



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# Careful planning during illness can ease recovery

By Mary T. Carty  
Catholic News Service

The doctor gives the patient the unexpected diagnosis and calmly explains the next treatment steps. There is initial shock at the news, followed by an inability of the patient to accept and listen to what the doctor is saying.

Fear, worry and denial vie for attention, followed by an unending stream of questions. Is it curable? How long will I live? Should I get another opinion? Will my insurance pay the cost of treatment?

The thought of taking out a pen and paper to write down information probably does not occur, and the patient most likely will leave the office in a state of confusion.

"Most people find themselves completely unprepared for major health crises and wind up scrambling desperately to maintain autonomy and to develop sensible plans of action," according to Dr. Andrew Weil, director of the Program in Integrative Medicine at the University of Arizona and author of the book, *8 Weeks to Optimum Health*.

While most people believe a major illness "will never happen to me" nor to close family members or friends, chances are good that a disease will strike close to home for each of us. Planning a strategy to be able to respond in an effective manner can enable one to better assist a loved one through treatment and/or recovery and to better prepare for one's own health maintenance.

Gathering information relating to physicians, support systems, spiritual and emotional care and medical costs can be useful in creating a plan and lessen stress as well.

A good place to start is with one's physician. Yet, while your doctor may be a caring person, his or her schedule most likely is hectic, limiting the amount of time available for lengthy conversations or counseling.

Make use of the time you do have with the doctor. Arrive on time for your appointment with questions written down. Bring a family member or friend who can lend another set of ears to instructions and information given. Don't be afraid or uncomfortable taking notes or taping information during the appointment. When facing a major health problem or concern, get a second opinion from another physician. Sometimes, people don't get a second opinion because they feel ill at ease in questioning the conclusions of their primary physicians. But remember that your health is your responsibility. The only way to make responsible decisions is to have as much information as possible, including that of other health professionals.

One way to dispel fear of a life-threatening condition or disease that might afflict you or a loved one is by collecting information about the disease and treatment. Volumes of material on all kinds of illnesses and conditions can be found at bookstores, libraries and the Internet. The more you know about the disease, the easier it may be to recover and/or to treat.

A valuable source of information is other people who have had the disease. They can share stories about fears, hospital visits, doctors,

what to expect and treatment.

A number of support groups exist for diseases, like cancer and diabetes, and research has shown that the support of such groups can be a critically important factor in accepting, treating and/or recovering from an illness.

Family and friends can have a key caregiving role to play for one facing an illness. Yet they, too, may have difficulty accepting the diagnosis. Facing the reality of the situation together honestly can create a strong bond as well as an effective support system. There may need to be schedule coordination for giving rides to the doctor's office, running errands and preparing meals for which family members and friends can be invaluable.

As illness is one of the greatest tests of faith, seeking the spiritual guidance of clergy and other parish ministers is an appropriate step to take. Reading meditations and prayer may ease the journey as well.

The job of keeping medical information organized and updated takes energy. If the patient is not up to completing this task, someone else should be designated to do so.

And while it may not seem important, handling the enormous paper shuffling needed, at times, to meet the requirements of medical insurance can be time-consuming,



When facing a serious illness, family and friends can offer support and care. However, it's important to remember that each individual is responsible for her or his own health.

ing, complex, frustrating and exhausting. No matter how sick a person may be, one of the first questions asked at a doctor's office or at the hospital is "What medical insurance coverage do you have?"

Choosing a person familiar with the process will simplify the chore, and keeping accurate records of appointments, prescriptions, correspondence and telephone calls to members of the medical community and medical insurers can

make the difference between being covered and having additional health options or not being covered, having large bills to pay and being faced with fewer choices available.

Taking care of one's self during a major illness is a daily challenge. Bringing a little careful thought and planning may make getting through personal illness or helping another through an illness a more calming, healing and loving experience.

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# Diabetes is treatable but often undiagnosed

By Maureen Daly  
Catholic News Service

Almost every one knows someone who has diabetes. The National Institutes of Health estimates 16 million people in the United States have this serious, lifelong condition.

Yet, more troubling is that most people know someone who does not know he or she has diabetes. Fully half of the cases in the United States—an estimated 8 million people—are undiagnosed and are not under care for the disorder.

Each year, about 650,000 people are diagnosed with diabetes. Although it occurs most often in older adults, it is one of the most common chronic disorders in children in the United States. About 127,000 children aged 19 and younger have diabetes.

Could you be one of the 8 million undiagnosed?

The warning signs include: frequent urination, unusual thirst, extreme hunger, unusual weight loss, extreme fatigue, irritability, frequent or recurring infections, blurred vision, cuts or bruises that are slow to heal, and tingling or numbness in the hands and feet.

A family history of diabetes puts one at higher risk of having diabetes, as does being overweight, not exercising regularly, being age 65 or older or having a baby who weighed more than nine pounds at birth. African-Americans, Hispanics and Native Americans also are at greater risk of developing the disease.

Diabetes is the leading cause of new cases of blindness among adults 20 to 74 years of age. In addition, diabetes contributes to heart disease, strokes, kidney failure, amputations and nerve damage.

There are three types of diabetes. The most common is non-insulin dependent dia-

betes, or Type II. This form usually develops in adults over the age of 40, and can be managed by diet and medication. Much of the daily care involves trying to keep blood sugar levels from getting too high or too low.

Less common are insulin dependent, or Type I diabetes and gestational diabetes. Insulin dependent diabetics require daily injections of insulin to live. The disorder develops most often in children, but can appear at any age.

Gestational diabetes develops or is discovered during pregnancy. This type usually disappears when the pregnancy is over, but women who have had gestational diabetes have a greater risk of developing Type II diabetes later in life.

Diabetes is a disorder of the metabolism, relating to the way our bodies use digested food for growth and energy. Most of the food we eat is broken down by the digestive juices into a simple sugar called glucose. Glucose is the main source of fuel for the body.

After digestion, the glucose passes into our bloodstream where it is available for body cells to use for growth and energy. For the glucose to get into the cells, insulin must be present. Insulin is a hormone produced by the pancreas, a large gland behind the stomach.

When we eat, the pancreas is supposed to automatically produce the right amount of insulin to move the glucose from our blood into our cells. In people with diabetes, however, the pancreas either produces little or no insulin, or the body cells do not respond to the insulin that is produced. As a result, glucose builds up in the blood, overflows into the urine, and passes out of the body. Thus, the body loses its main source of fuel, even though the blood contains large amounts of glucose.

Researchers continue to search for the

## Diabetes in the United States:

An estimated 800,000 people with diagnosed diabetes are insulin dependent. As many as 7.5 million have noninsulin-dependent diabetes.

### Possible long-term complications of diabetes:

- heart disease
- high blood pressure
- stroke
- blindness
- kidney disease
- lower limb amputation



National Institute of Diabetes and Digestive and Kidney Diseases  
of the National Institute of Health

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cause of diabetes and ways to prevent or cure the disorder. Recent improvements in diabetes management include new forms of insulin, better ways for diabetics to monitor their own blood glucose level at home, and new understanding of weight control, diet and prevention of complications. Yet, medication and treatment can be costly.

You may be one of the 8 million undiagnosed. If you have symptoms or are a member of a risk group, get tested and start controlling diabetes before complications occur.

(For more information on testing and treatment of diabetes, contact:

American Association of Diabetes Educators  
444 N. Michigan Ave.  
Suite 1240  
Chicago, IL 60611  
1-800-832-6874

American Diabetes Assn.  
1660 Duke St.

Alexandria, VA 22314  
1-800-342-2383 (1-800-DIABETES)  
Web site: [www.diabetes.org](http://www.diabetes.org). You can do a word search for topics such as obesity, nutrition or recipes. The site includes a recipe each day.

Juvenile Diabetes Foundation  
International  
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# Simple steps can combat pesky allergies

By Agostino Bono  
Catholic News Service

Before a woman married in ancient Rome, she visited her future home to become acquainted with the household gods. It was a get-acquainted session set up in order that her permanent arrival would not disturb domestic tranquility.

Nowadays, it might be wise for those moving into new surroundings to get acquainted beforehand with the invisible elements of their future household—the microscopic molecules floating in the air and imbedded in the carpets and upholstery. These particles, called allergens, could disrupt future domestic bliss by causing family members to spend much of their lives sneezing, coughing, scratching and wiping their eyes and noses because of allergies.

Common allergies include asthma, hay fever, skin rashes and sinusitis—all provoked by the microscopic molecules.

About 20 percent of the U.S. population suffers from allergies, with indoor allergens responsible for most of these, according to a federal government study done by the Institute of Medicine of the National Institutes of Health.

"This is millions of people spending billions of dollars a year in pharmaceuticals," said Dr. Jonathan Becker, clinical assistant professor of pediatrics at the University of Washington School of Medicine.

Indoor allergens are causing growing health worries as Americans spend more time indoors. The Institute of Medicine estimates that Americans are inside a building 90 percent of the time.

"Americans spend almost all of their time indoors in environments that are increasingly airtight and that often contain sources of allergens—such as dust mites, fungi, house pets, rodents, cockroaches and certain chemicals," the institute study said.

Pollen—entering the home through windows and doors and by attaching itself to clothing—is another major allergen problem.

Allergic symptoms occur because of the resulting chain reaction when allergens enter the body and are attacked by the body's defense systems. Although allergies, except for asthma, are not life threatening, they are costly to the sufferers and to those for whom they work. Asthma is the leading cause of school absenteeism and allergies are a major cause of sick leave from jobs.

Combating allergens can be as simple as washing pets and keeping air clean. It can also mean replacing furnishings in which allergens are found.

Allergy experts say the best thing to do with pets is to leave them outdoors. But



Indoor allergens float in the air and become imbedded in carpets and upholstery. Cleaning and treating carpets is one way to cut down on microscopic pests.

they realize the impracticality of this because of family attachments, especially to dogs and cats. Even chasing pets from the house does not solve the immediate problem as cat allergens remain in the air for about six months afterward.

But washing dogs and cats can go a long way to sneeze-free relationships. "Washing pets with plain tap water weekly reduces allergens 80-90 percent," said Becker.

Other simple measures can be taken to reduce allergens.

Andrew Murphy, senior allergy fellow at the University of Virginia, advocates "making a haven of the bedroom" where the dust mite thrives.

The dust mite is a one-third-of-a-millimeter-large member of the spider family. It finds a home in box springs, mattresses, pillows, stuffed animals and upholstered furniture. Measures to combat it, sug-

gested by the Institute of Medicine, include:

- Enclosing box springs, mattresses and pillows in airtight plastic coverings sold commercially.
- Washing sheets and pillowcases regularly in 130-degree water.
- Removing carpets and stuffed animals from the bedroom.
- Vacuum cleaning weekly, wearing a mask.

In the living room, Murphy recommends replacing upholstered sofas and chairs with leather or vinyl ones. He also warns against abandoning the kitchen to cockroaches.

Clean up after eating, leave no food uncovered and seal off openings around pipes, he said.

Other practical household measures include:

- Keeping humidity to around 45 percent to combat fungi and molds.
- Treating carpets with tannic acid or benzyl benzoate.
- Using High Efficiency Particle filters to keep indoor air clean.

However, Murphy warns that the particle filters do not work well in large rooms, can be expensive as a minimum of one per room is needed and may be ineffective against the tiny dust mite.

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# Faith Alive!

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## Isaiah's poetic words teach us about God

By Dr. Eugene J. Fisher



The poetic writings of the Hebrew prophet Isaiah help us to see that our suffering, like Jesus' and the Suffering Servant's, is only a way station on the journey to the Promised Land. The book of Isaiah is important spiritually and liturgically today.

If you were asked to choose five books of the Hebrew Bible that were most important for the spiritual and liturgical life of the church, which would you choose?

Most Catholics would start with Genesis and Exodus, which give us our basic notions of the meaning of human life, of creation and what it means to be "people of God."

What next? Responses may differ.

I would point to Isaiah and Jeremiah. These two are often relied upon by the New Testament authors.

St. Paul derived his notion of a "new covenant" from Jeremiah, and the book remains essential to the liturgy of the Catholic Church to this day.

So, too, Isaiah. One cannot conceive of Advent or Lent without the writings of these prophets.

For Christians, there are no more theologically pregnant texts than Isaiah's Suffering Servant passages.

To us Christians, Isaiah speaks of Jesus' suffering and death. Isaiah gives meaning to those events within the framework of biblical Israel's history.

How could the one we proclaim as the Messiah, the vindicator of Israel, suffer the humiliation of ignominious crucifixion at the hands of a merely human and transitory empire such as ancient Rome?

We read what God says to us through the prophet:

"Here is my servant whom I uphold, my chosen one in whom I am well pleased, upon whom I have put my spirit; he shall bring forth justice to the nations" (Isaiah 42:1-4).

Over the centuries, Christians have taken comfort in the hope offered in Isaiah that Christ's death was not the end, but only the beginning of a story leading to the ultimate vindication not only of ourselves but of all suffering humanity.

Isaiah helps us to see that our suffering, like Jesus' and the Suffering Servant's, is only a way station on the journey to the Promised Land.

Biblical scholarship tells us something that the Jews have always known. There is more than one way to read the Suffering Servant texts.

The texts can refer to an individual Messiah. Much of Jewish and Christian tradition understood this.

The texts can refer to the people of Israel, who suffer defeat, exile, rebirth and vindication over the centuries.

By extension, therefore, the texts can—for Christians—refer to the church.

Are such differing interpretations compatible?

Jews speak of the "70 faces" of their sacred texts.

Medieval Christianity in much the same way spoke of "multiple levels" of meaning, from the literal to the mystical, different but not contradictory.

And the *Catechism of the Catholic Church*, while stressing the importance of the Isaiah texts as prophecies fulfilled by Jesus, also speaks of the biblical text's "inexhaustible riches."

There is a wonderful rabbinic story in which Moses comes back after centuries to witness a debate among the rabbis. At first he is confused because he cannot understand the Talmudic reasoning. Then one of the

rabbis cites a biblical text, and Moses is comforted. But the debate goes on. Passage after passage is cited. Logical rules are applied. The issue goes back and forth.

At one point, the *bat kol* (voice of God) intervenes to settle the argument in favor of one side. But both sides protest: The Law has been given to humanity! They argue again, and the debate continues!

Finally, the *bat kol* intervenes again, declaring (in defeat?): "These and these are the words of the living God." Both sides, God declares, are right.

God's word is not a "dead letter," but a living reality for each successive generation of God's people. So, too, with the depth of riches of the Suffering Servant texts.

In the late Middle Ages, Jews and Christians held formal disputations to argue over whether the prophecies of Isaiah and other Hebrew biblical prophetic texts referred to Christ or to the Jewish people.

Usually, and sadly, these were staged affairs in which Christians imposed unfair rules on the Jewish participants to ensure a Christian "victory."

I would argue that in such debates, both sides lost, certainly the Christians who were deprived of the rich heritage of Jewish reflection on the sacred texts, but also Jews who might have profited from Christian reflection.

The sacred texts have remained sacred to generations of Christians and Jews precisely because they touch multiple, ever deeper levels of human and spiritual realities.

As one working full-time in the field of Catholic-Jewish relations, I believe that today Jews and Christians—who alone in all the world hold to the sacredness of the Hebrew Bible—need each other to provide the necessary dialogue for a full understanding of it.

For, as the rabbis say: "These and these are the words of the living God."

(Dr. Eugene Fisher is associate director of the Secretariat for Ecumenical and Interreligious Affairs for the National Conference of Catholic Bishops.)

## Hope is theme of Isaiah

By David Gibson

Is poetry the language of God's kingdom? Maybe so. The prophet Isaiah writes of the kingdom of God in poetic words that bring the good news alive today.

For Mass on Sept. 7, Isaiah says: "[God] comes to save you. Then will the eyes of the blind be opened, the ears of the deaf be cleared; then will the lame leap like a stag, then the tongue of the dumb will sing" (Isaiah 35:4-7).

He also wants people to know that "the Lord of hosts . . . will destroy death forever" (Isaiah 25:6-8, Dec. 3), and "How beautiful upon the mountains are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation" (Isaiah 52:7, Christmas).

Then there is the theme of hope. The Hebrew prophet assures us that we'll "soar as with eagles' wings" if we "hope in the Lord" (Isaiah 40:31, for Mass on Dec. 10).

(David Gibson edits "Faith Alive!")

## Discussion Point

### Old Testament inspires readers

#### This Week's Question

What Old Testament book or message draws you strongly?

"Isaiah: Nothing can separate us from the love of God. It reminds me that we can rely upon God, that he's always there for us and that his love is unconditional." (Patricia Ducharme, Glendale, R.I.)

"Psalm 91, where you're praising God with songs and tambourines. It's the sense of joy that draws me." (Dolores Tate, Mobile, Ala.)

"The story of Esther, because she is a strong, intelligent woman, and the story shows a relationship between a man and woman where they are more partners in the true sense of the word." (Cynthia Beckes, Cleveland, Ohio)

"The Book of Isaiah because of the message of hope it offers and because I believe it still speaks to us today." (Father Jordan Bradshaw, OP, Seattle, Wash.)

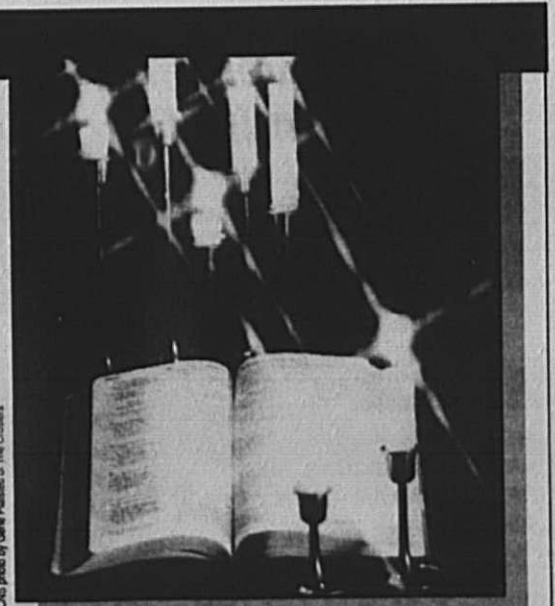
"The crossing of the Red Sea in Exodus because to me it shows how people become fearful, then they trust in God and he delivers them. I think that's a message that can apply in everyone's life." (Christine Fox, Minneapolis, Minn.)

#### Lend Us Your Voice

An upcoming edition asks: The home—the domestic church—is "something like" the parish community. How is the parish "something like" a home?

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

CNS photo by Gary Pessier of The Crosses





## Entertainment

### Movie Review/Gerri Pare

# Plot of *Speed 2: Cruise Control* barely floats

This time it's a ship, not a bus, that is racing out of control in director Jan De Bont's calamity-packed sequel *Speed 2: Cruise Control*, just released by 20th Century Fox.

Sandra Bullock returns in the role of Annie, who has since broken up with daredevil cop Keanu Reeves from the 1994 megahit *Speed*.

His replacement is another SWAT team cop, Alex (Jason Patric), who invites her on a Caribbean cruise in order to propose.

Before he can pop the question, fellow passenger Geiger (Willem Dafoe), a disgruntled ex-employee who designed the cruise line's computer systems, starts unleashing a reign of terror and revenge intended to land him a cache of diamonds before programming the ship's ultimate disaster: crashing at full speed into an oil tanker.

After the first shipboard explosion, most of the passengers are evacuated onto lifeboats, but our hero Alex and the plucky Annie remain on board. They stay to find a missing deaf girl (Christine Firkins) and rescue a group of passengers trapped in a collapsed corridor.

Alex realizes Geiger is the guilty party, and the chase is on to hunt him down—and vice versa.

All the while, Geiger sets off continual on-board fires, explosions, and general mayhem as the first officer (Temuera Morrison) haplessly attempts to stop his ship from

heading straight into the tanker—and the island harbor directly behind it.

De Bont has assembled a series of stunts and special effects to keep the time flying, but with only the cinematic equivalent of stick figures rushing about, it's hard to become emotionally caught up in the ship's predicament.

Patric exhibits such superhuman strength that his heroics become boring after a while. Grinning like a wild-eyed lunatic, the only interesting thing about Dafoe's character is that he's trying to cure himself of terminal illness by employing a bathtub full of blood-sucking leeches.

Bullock tries to give the story more heart, as she did so winningly in the original movie, but her role is reduced to scurrying hither and yon, or fore and aft, on the endangered vessel.

And so we have just a serviceable action film of explosions and collisions, with the standard clichés thrown in: an endangered dog sure to survive against all odds and the hearing-impaired girl and a little boy who come within inches of certain death.

### Movie Review/Henry Herx

# Trial and Error fails on big screen

An actor impersonates a lawyer in the phony courtroom drama *Trial and Error* recently released by New Line Pictures.

Days before he is to marry the boss's daughter, ambitious Los Angeles attorney Charles Tuttle (Jeff Daniels) is sent to Nevada to get a continuance in a fraud case against a distant relative of his future in-laws.

Tuttle's best friend, would-be actor Richard Rietti (Michael Richards), meets him there for a bachelor's party, and by morning Tuttle is too sick to make it into the courtroom.

Feeling responsible, the well-meaning but dim Rietti passes himself off as Tuttle, but he can't stop the judge (Austin Pendleton) from starting the trial.

And a trial it is for the audience as the case drags on with the fuming Tuttle trying to coach the bumbling Rietti as the prosecutor (Jessica Steen) presents the evidence against their grinning con-artist client (Rip Torn).



Actress Sandra Bullock kisses co-star Jason Patric in a scene from the action film *Speed 2: Cruise Control*. The U.S. Catholic Conference describes the film as "calamity-packed" with "a series of stunts and special effects," but notes that "it's hard to become emotionally caught up in the ship's predicament." The U.S. Catholic Conference classifies the film A-III for adults.

The movie may be inventive in the sheer number of dangerous situations it develops, but the philosophy of lots of action from frame one until the final clinch fails to make the movie absorbing because the characters are so colorless.

(Due to intermittent violence and an implied affair, the U.S. Catholic Conference

classifies the film A-III for adults. The Motion Picture Association of America rating is PG-13, and parents are strongly cautioned that some material may be inappropriate for children under 13.)

(Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)



## Film Classifications

Call toll free, for movie reviews and ratings by the United States Catholic Conference.

### Recently reviewed by the USCC

Bliss ..... O  
Con Air ..... O  
My Best Friend's Wedding ..... A-III  
Speed 2: Cruise Control ..... A-III  
Wedding Bell Blues ..... A-IV

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

The Movie Review Line is made available through the Catholic Communications Campaign.

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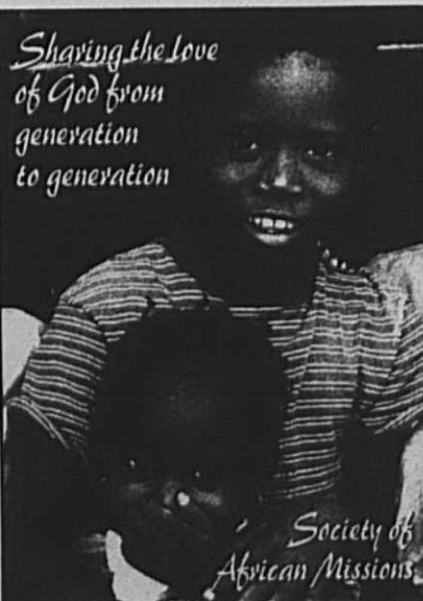
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Twelfth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 22, 1997

- Job 38:1, 8-11
- Corinthians 5:14-17
- Mark 4:35-41

The Book of Job furnishes this Liturgy of the Word with its first reading.



Job is one of the more familiar, and least understood, books of the Hebrew Scriptures.

Scholars find difficult the task of dating the events mentioned in Job. While the book is quite specific about these events, none stands apart significantly enough to say that it occurred at one time or another. And, of course, most of the circumstances revealed in Job could affect anyone at a given time.

An idiom in English conversation is the phrase "the patience of Job." Actually, Job was not that patient. He faced many adversities in his life, and he hardly accepted them without a murmur.

To the contrary, he questioned God. Why should he endure such great misfortunes? It is Job's struggles, not only with his bad luck but with his own faith, that make this book a spiritual classic beloved by believers for centuries upon centuries.

At times, the book becomes a conversation between God and Job. Such is the case in this weekend's reading. Job has questioned God about all the troubles Job has experienced.

God replies by asking Job who confines the sea to its shore, who created the clouds, and who separates day from night? God, of course, the Creator, is responsible for all these certainties of nature.

In this, God not only reveals supreme power, but reassures Job of divine protection amid all the troubles.

Job is an elegant piece of Hebrew writing. Typical is the last verse in today's reading in which God addresses the seas, "Thus far shall you come but no farther, and here shall your proud waves be stilled" (Job 38:11). Not even the ocean is almighty. Only God is all-powerful.

St. Paul's Second Epistle to the Corinthians provides us with the second Scriptural reading this weekend.

Corinth, a city not too far from Athens in Greece, was an important center of commerce in the Roman Empire. Such cities often host many persons and practices which exploit others. Corinth was hardly an exception. Its excesses were legendary, even in the empire which itself celebrated self-interest.

Paul reminds the Corinthian Christians that no person is a mere object to be used and then discarded. By identity with Christ, by being loved by God as evidenced by the love of Jesus, each person is profoundly important.

Thus, Paul writes, "the love, of Christ impels" Christians to love not only each other, but all people.

St. Mark's Gospel supplies the Gospel reading for this weekend. Similar passages are in the Gospels of Luke and Matthew.

The story is well-known. Jesus is asleep in a boat on the Sea of Galilee. A storm arises. The apostles are terrified. They awaken Jesus. The Lord calms the sea, but rebukes the apostles for their lack of faith. Struck by the power of Jesus over the elements, the Twelve ask, "Who can this be?"

## Reflection

The church leaves the readings with a question, spoken by the apostles, about the identity of Jesus. "Who can this

## Daily Readings

Monday, Monday, June 23

Genesis 12:1-9  
Psalm 33:12-13, 18-20, 22  
Matthew 7:1-5

Vigil Mass for the Birth of John the Baptist

Jeremiah 1:4-10  
Psalm 71:1-6, 15, 17  
1 Peter 1:8-12  
Luke 1:5-17

Tuesday, 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

Wednesday, June 25

Genesis 15:1-12, 17-18  
Psalm 105:1-4, 6-9  
Matthew 7:15-20

Thursday, June 26

Genesis 16:1-12, 15-16  
or Genesis 16:6b-12, 15-16  
Psalm 106:1-5  
Matthew 7:21-29

Friday, June 27

Cyril of Alexandria, bishop and doctor  
Genesis 17:1, 9-10, 15-22  
Psalm 128:1-5  
Matthew 8:1-4

Saturday, June 28

Irenaeus, bishop and martyr  
Genesis 18:1-15  
(Response) Luke 1:46-50, 53-55  
Matthew 8:5-17

Vigil Mass for Peter and Paul, apostles

Acts 3:1-10  
Psalm 19:2-5  
Galatians 1:11-20  
John 21:15-19

Sunday, June 29

Peter and Paul, apostles  
Acts 12:1-11  
Psalm 34:2-9  
2 Timothy 4:6-8, 17-18  
Matthew 16:13-19

be?" The church repeats the question in the knowledge that people still today ask themselves, "Who is Jesus?"

The event answers the question. Jesus is God. Only God governs nature, since only God created nature.

Job's discourse with God underscores the point. God controls the sea. God created the sea.

St. Paul's Second Epistle to the

Corinthians presents another aspect of this weekend's lesson. God created each person. This requires of Christians regard for others.

But, as God reassured Job, as Jesus reassured the Twelve, the power of God is with us. We have nothing to fear. Paul goes even farther. By committing ourselves to God through Christ, we perfect ourselves, we are redeemed, we bond ourselves with eternal life itself. Not even death has dominion over us.

Question Corner/Fr. John Dietzen

## Mary Magdalene holds an exalted place in Gospels

Q From my youth, I was taught by my Catholic teachers that Mary Magdalene was the



woman who was a sinner (always interpreted as prostitute), who had her sins forgiven by Jesus after bathing his feet with her tears (Luke 7).

From my reading, Luke doesn't connect this sinful woman

with Mary Magdalene, "from whom seven demons had gone out" (Luke 8).

Isn't it possible those demons were epileptic seizures? Isn't it time for the

church to rehabilitate her? (Illinois)

A I suspect Mary is not as anxious about her rehabilitation as we may be, but this great saint does have a curious history in the church. She received her name probably because she came from Magdala, a small town north of Tiberius on the west side of the sea of Galilee.

Without question she holds a most exalted place in the Gospels. In addition to being obviously a close follower of Jesus, she is the only person to experience personally every crucial event in our Lord's death and resurrection.

She was present on Calvary at the crucifixion. She witnessed his death and

remained at the tomb after his burial. She was first at the tomb on Easter morning, first to be told of the Resurrection and first to meet and speak with the risen Jesus.

Most significant of all, at the command of Jesus himself, she was the one who carried the message of the Resurrection to the apostles, who were later commanded to tell the whole world (Matthew 28:9-10; John 20:16-18).

For many centuries, for reasons too lengthy to discuss here, Mary Magdalene was identified with the sinner forgiven by Jesus in Luke 7 and with Mary of Bethany, sister of Martha and Lazarus—all, it seems, intimate friends of Jesus.

This theory, begun apparently by Pope St. Gregory the Great (died 604), took strong hold on popular Christian devotion.

Until the reform of the liturgy after Vatican Council II, the church's liturgy (Mass, Liturgy of the Hours) mirrored this "three-in-one" idea about Mary Magdalene.

Today, nearly every scholar agrees that these were three different people, a fact now reflected in the celebration of the feast of Mary Magdalene on July 22. So she has, as you say, been rehabilitated.

Luke tells us (7:3) "seven demons had gone out" of Mary. The Gospel doesn't say the cure was brought about by Jesus.

As seems likely in some similar Gospel stories, the "demons" here might well have been a sort of nervous disorder. In those days, such diseases frequently were attributed to an evil spiritual influence.

Q Our Catholic newspaper published an article about the Focolare movement and quoted a woman about how it gave her strength to live what she believed. I've never heard of it. Is it a retreat program?

A Focolare is one of several movements or types of spirituality which have done much in this century for lay men and women to deepen and enrich their Christian lives.

The name comes from the Italian word for fire and is said to suggest the meaning "carriers of fire." The Worldwide Focolare Movement (Work of Mary) began in Italy during World War II when a few young girls, horrified by the destruction and terror of war, sought a way to bring about the unity on earth for which Jesus prayed.

Through the years, this theme of unity has become the cornerstone of its ideals, with the conviction that the only solid base of unity, the one reality that will last, is God himself.

The movement has flourished, particularly since Vatican Council II, when its ideals were seen to be stressed often in the council fathers' commitment of the church to the cause of political, social and religious harmony and unity among the people of the world.

Focolare has a number of movements or groups. Some single members live in separate communities and follow the evangelical counsels of poverty, obedience and chastity. Another group are volunteers who attempt by their lives to transform all of human activity according to the Gospel and the spirit of the movement.

The first official approval of the movement by the church came from Pope John XXIII in 1962. In 1978, Pope Paul VI also encouraged the movement.

Headquarters are in Rome. In the U.S., Focolare operates a publishing house and produces a monthly magazine, *Living City*, promoting its activities and spirituality. In the U.S., write to Focolare in care of P.O. Box 496, New York, N.Y. 10021.

## My Journey to God

### The Golden Circle

The flesh may be made one, united.  
A golden circle.  
Circle of gold, tempered by pain.  
Strengthened by the fire of the Spirit,  
most holy,  
Gilded in the image of the  
sacred spouse.  
Caught up into divine love,  
dwelling in fidelity.  
Love begets love.  
Life begets life.  
The golden circle, covenant;  
husband and wife.

By Beth Shaffer-Scott

(Beth Shaffer-Scott is a member of St. Monica Parish in Indianapolis.)





## The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

### Recurring Weekly

#### Sundays

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m.

Holy Guardian Angel Church, 203 U. S. 52, Cedar Grove, will

hold eucharistic adoration Sunday, from 6-8 p.m.

#### Mondays

Archdiocesan Catholic Social Services Family Growth Program and St. Francis Hospital STEP parenting class, 8111 S. Emerson is from 7-9:30 p.m. Information: 317-236-1526.

Benedict Inn, 1402 Southern Ave., Beech Grove, yoga, 7-8:30 p.m. Information: 317-788-7581.

#### Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy.

St. Luke Church, Indianapolis, Single Adults Group will meet in the church reception room, 7:30-8:30 p.m. Information: 317-299-9545

The archdiocesan Family Life Office "Divorce and Beyond" program for separated and divorced Catholics meets in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7-9 p.m.

The Shepherds of Christ Associates of St. Joseph Hill Church, 2605 St. Joe Rd. West, Sellersburg, prays for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass. Information: 812-944-5304.

#### Wednesdays

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian Cenacle will meet to pray the rosary from 1-2:15 p.m.

#### Thursdays

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30 p.m. Mass.

#### Fridays

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction before Mass.

A pro-life rosary will be prayed Holy Angels Parish, 740 W.

every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

#### Saturdays

A pro-life rosary will be prayed every Saturday at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

#### Monthly

##### First Fridays

Holy Guardian Angel Church, 203 U. S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday Vigil adoration from 7-8 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will hold Mass, exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m. to noon.

St. Joseph Hill, 2605 St. Joe Rd., West Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold exposition of Blessed Sacrament following 8 a.m. Mass in the chapel, closing with Benediction at 5:15 p.m.

##### First Saturdays

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly S.A.C.R.E.D. Gathering will follow in the parish school.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757.

##### Second Sundays

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

##### Fifth Sundays (June only)

The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, at 3 p.m. Benediction and Franciscan service followed by business meeting and social.

—See ACTIVE LIST, page 29

HOLY NAME PRESENTS  
12TH ANNUAL

**SUMMERFEST '97  
& MONTE CARLO**

JUNE 19, THURSDAY  
5:00 - 11:00 P.M.

JUNE 20, FRIDAY  
5:00 - 11:00 P.M.

JUNE 21, SATURDAY  
5:00 - MIDNIGHT

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• FRIDAY: SPAGHETTI & MEAT  
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Fri. June 27  
5 p.m. - Midnight

Sat. June 28  
1 p.m. - Midnight

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Saturday

Saturday Night  
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Everything under the tents!

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LIC #97FE13257004-01

## St. Michael Festival & Monte Carlo

Thurs, June 19, 6 pm - 10 pm  
Fri & Sat, June 20 & 21, 5 pm - 11 pm

(St. Michael Church, W. 30th & Tibbs)

### Adult Games

Vegas Room • Texas Poker • Bingo  
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Midway Rides

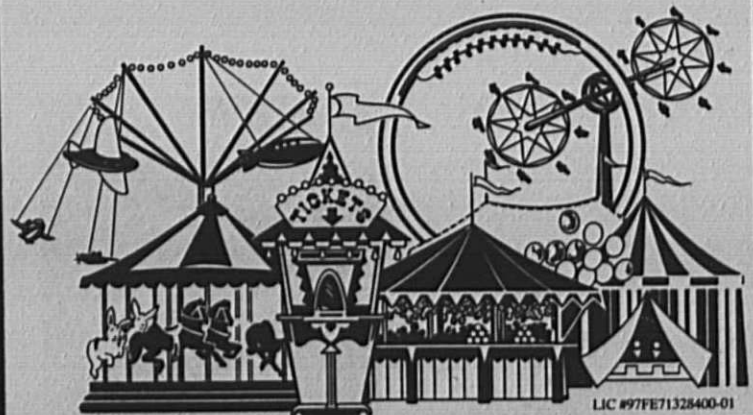
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Saturday - BBQ Ribs - Chicken Tenders

### Live Entertainment

in the Beer Garden nightly



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## The Active List, continued from page 28

## First Tuesdays

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession at 6:45 p.m.

## Second Wednesdays

The archdiocesan Family Life Office Natural Family Planning classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596, 800-382-9836.

## Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, will meet at St. Matthew Church, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. Information: 317-236-1586.

## Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, Mass, 2 p.m. Information: 317-574-8898.

## Third Thursdays

Sacred Heart Church, 1530 Union St., Indianapolis, will hold Family Rosary Night, 7 p.m.

## June 20

The Catholic Charismatic Renewal of Central Indiana will gather at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Road, Indianapolis. Teaching will begin at 7 p.m., praise and worship at 7:30 p.m., followed by Mass and healing service. Jesuit Fr. Joe Folzenlogen will be the celebrant. Information: 317-927-6900.

## June 20 - 21

St. Michael Church, 3354 W. 30th St., Indianapolis, Summer Festival and Monte Carlo from 5 - 11 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis, Family Summer Social, 5 p.m.-midnight each night.

All Saints School, 337 N. Warman Ave., Indianapolis, will have a "Trash to Treasures" yard sale, 9 a.m.-3 p.m. Information: 317-299-2187.

## June 20 - 22

Holy Angels Church, 740 W. 28th St., Indianapolis, Soul Food Festival. Friday hours, 6-11 p.m.; Noon-10 p.m. on Saturday and Sunday.

## June 21

St. Joseph Hill Church, Sellersburg, will hold a holy hour for vocations, exposition of the Blessed Sacrament and Benediction following 5:30 p.m. Mass.

St. Christopher Church, Singles & Friends will volunteer at St. Vincent de Paul. Carpool from

the church at 8 a.m. Information: 317-879-8018.

Holy Cross Church, 125 Oriental St., Indianapolis, will hold a fund-raising "Services Auction" at 6:30 p.m. in the Kelly Gym. Food, drink and entertainment will be provided. Information: 317-253-5712.

## June 21 - 22

Sacred Heart Church, 1840 E. 8th St., Jeffersonville, will host the Festival of Friends '97 from 4 - 11 p.m. on Saturday; noon - 6 p.m. on Sunday.

Our Lady of Lourdes Parish, 5313 E. Washington St., will hold the third annual kickball classic. Registration, information: 317-357-6559.

## June 22

Holy Cross Church, Indianapolis, will have a farewell reception for Sr. Paulette Schroeder in the Kelley Gym following 10:15 a.m. Mass.

The Catholic Widowed Organization will attend 10:30 a.m. Mass at SS. Peter and Paul Cathedral followed by lunch at Shapiro's. Past members will be remembered in the liturgy.

Sacred Heart Church, Indianapolis, parish festival and picnic at German Park, 8602 S. Meridian St., from noon-7 p.m. Information: 317-638-5551.

St. Nicholas Church, Sunman, Picnic 10:30 a.m.-6 p.m. (EST).

St. Aloysius Lodge #52, American Slovenian Catholic Union and the Slovenian Cultural Society will celebrate the 200th birthday of Bishop Frederik Baraga, with 9 a.m. Mass at Holy Trinity Church, 902 N. Holmes, Indianapolis, followed by a reception in Bockhold Hall.

At Mary's Rexville Schoenstatt, "Covenant of Love—Letter 2", 2:30 p.m. Mass at 3:30 p.m. Information: Fr. Elmer Burwinkel, 812-689-3551. Directions: 8 mile east of 421 on 925-S, 10 miles south of Versailles.

## June 22 - 28

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a conference retreat, "Benedictines and the Arts" beginning with check-in at 4 p.m. Sunday, departure at

7 p.m. Saturday. Registration, information: 317-788-7581.

## June 24

St. Christopher Church, Indianapolis, Singles & Friends, will hold Peer Faith Sharing at 7:30 p.m. in the annex. Information: 317-879-8018.

St. Anthony Church, 310 N. Sherwood, Clarksburg, will offer a Natural Family Planning course, 7-9 p.m. Information, registration: 812-282-4826.

—See ACTIVE LIST, page 32

## Festival &amp; Monte Carlo

6:00 - 10:00 p.m.  
Thursday, June 19

5:00 - 11:00 p.m.  
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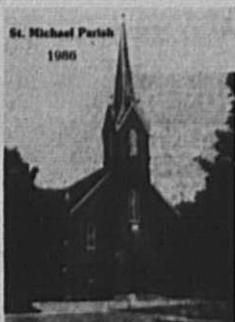
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## Campus/Young Adult News

# World Youth Day pilgrims prepare for journey to Paris

By Linda Lehman

"We are pilgrims on a journey. We are trav'lers on the road. We are here to help each other walk the mile and bear the load."

These lines, the second verse of Richard Gillard's *The Servant Song*, seemed to sum up the feelings of the participants at the first gathering for the Archdiocese of Indianapolis pilgrims who will be traveling to Paris, France, this August for World Youth Day '97 with Pope John Paul II.

The meeting on May 18 was the first time the 12 archdiocesan pilgrims had gathered as a group. For most of the participants, the gathering began as a room filled with unfamiliar faces. By the end of the afternoon, however, they began to know their fellow travelers.

"We are pilgrims on a journey."

Marlene Stammerman, the archdiocesan coordinator for the trip and youth ministry coordinator for St. Michael Parish in Greenfield, and Julie Szelek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, discussed the purpose of the journey to Paris with the young adults.

"It [World Youth Day] is a 1990s pilgrimage, with sneakers replacing sandals and modern transportation replacing camel and horse . . . Many young people will come by foot and bike. Whatever way they travel, they will encounter God," Szelek-Van

Valkenburgh read from a World Youth Day '97 resource manual titled *A Year of Preparation*. It continued, "The elements essential to a pilgrimage include spiritual motivation,

a journey and a sacred site. In this case, the site will arise from the gathering."

Group discussion about going to Paris on a spiritual pilgrimage gave the participants a more prayerful attitude about the trip, which previously had seemed more like a vacation. During the meeting, participants had time to reflect on and journal about their personal faith journeys. They thought about the people, places and events that have had an influence on their faith lives. Sharing by group members allowed them to learn more about each other.

"We are trav'lers on the road."

Those who had been to World Youth Day in 1993 at Denver, Colo., reminisced about that pilgrimage and enlightened those who had not gone about the endless surprises and adventures that occurred in the Mile High City four years ago and could happen in Paris this year.

It was noted that this summer the pilgrims would be traveling to a different country and experiencing a different culture. Certain French customs were discussed, such as the appropriateness of placing one's elbows on the table when eating. Time and temperature differences were other topics. The pilgrims learned that Paris is seven hours ahead of Indianapolis time, and in August it is usually very warm during the day with cool nights and frequent rain.

Luckily, a majority of the meals are included in the price of the trip because a Burger King Whopper with cheese, but without french fries and a drink, costs approximately \$4.98!

It was strongly suggested that the pilgrims learn how to ask the question "*Parlez anglais, s'il vous plait?*" which means "Do you speak English, please?"

"We are here to help each other."

Although the informational meeting began with basic introductions in French, by the end of the gathering the group had begun to form a community. The pilgrims were asked to think about what they personally need to do to prepare for the trip spiritually, physically, emotionally and socially. Some suggestions included improving language

skills, beginning a habit of daily prayer and journaling, and figuring out what clothing to take on the pilgrimage.

Participants learned that some members of the group knew French fairly well and others had traveled abroad and knew what type of clothes to pack for the trip.

The pilgrims decided to meet at least two more times before they depart for France to strengthen their friendships and help each other plan for the pilgrimage. They also chose to eat dinner together every night while in Paris to share and reflect on the day's events.

"Walk the mile and bear the load."

Some of the logistics of World Youth Day and the trip were addressed during the first meeting last month. The pilgrims learned that the subway system is a regularly used mode of transportation in Paris, but they found out that they will be walking a lot because World Youth Day catechetical, spiritual and cultural events will occur all over the city and the surrounding area.

The culmination of the week will be on Saturday, when all those taking part in World Youth Day will form a human chain around Paris and, at a specified time, will stand together as all of the bells in the city are rung to celebrate the international faith gathering.

From there, participants will begin their walking pilgrimage through the streets of Paris. Their destination is the Longchamp Racetrack, where there will be an all-night prayer vigil followed by a Mass celebrated by Pope John Paul II on Sunday morning.

For that evening, the Archdiocese of Indianapolis participants learned they will need to bring rain gear and a sleeping bag—as if much sleeping will occur among youth and young adults from all over the world!

The first gathering of the archdiocesan World Youth Day pilgrims ended with prayer. With only a few months left, the pilgrims realized that World Youth Day was going to be a time of celebration of their universal Catholic faith and of the energy alive among people who share that faith.

As the time draws nearer and the anticipation increases, *The Criterion* will share stories of these young adults and their hopes for the World Youth Day pilgrimage to Paris with the Holy Father.

(Linda Lehman is an administrative support staff member of the archdiocesan Office for Youth, Young Adult and Campus Ministries. She will report on the World Youth Day pilgrimage to Paris for *The Criterion*.)



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## Youth News/Views

# Archdiocesan youth enjoy dance cruises

Special to The Criterion

LOUISVILLE—Steamboat racing on the Ohio River hasn't become a reality yet, but New Albany Deanery Catholic Youth Ministries did sponsor two dance cruises on two riverboats for archdiocesan youth in June.

On June 11, more than 1,000 archdiocesan junior high school youth from throughout central and southern Indiana boarded the historic *Belle of Louisville* steamship and the City of Louisville's newest excursion boat, the *Spirit of Jefferson*, for what looked like the second running of the Great Steamboat Race.

On June 18, the deanery sponsored a similar cruise for high school youth from around the archdiocese.

Annual summer dance cruises on the Ohio River for Hoosier teen-agers have been offered by New Albany Deanery Catholic Youth Ministries for the past 33 years.

"This year is unique because of the tremendous response we've had from youth wanting to attend," said Ray Lucas, New Albany Deanery Catholic Youth Ministries director. "Traditionally, we come close to selling the 800 tickets available on the *Belle*, but this year we sold all of our tickets and decided to charter the *Spirit of Jefferson* so we would not have to turn youth away. The staff and crew of the *Belle* have been great in helping us put this together in just a few days time."

In addition to the capacity crowd of 800 youth and adult chaperones on board the *Belle of Louisville*, he said, the 300-passenger *Spirit of Jefferson* carried more than 200 teen-agers on June 11.

The two ships were not racing, Lucas said, but they did follow each other during the three-hour cruise that offers teens a variety of recreational activities. During the cruise, a disc jockey played music for a dance, scavenger hunts were organized on the steamboat, and card



Photo from New Albany Deanery Catholic Youth Ministries

Archdiocesan junior high school youth on board the *Spirit of Jefferson* gather on deck for the start of the June 11 dance cruise on the Ohio River as the steamboat pulls away from the Louisville dock. Other youth rode on the historic *Belle of Louisville* during the three-hour riverboat ride. New Albany Deanery Catholic Youth Ministries has hosted the steamboat cruises for 33 years.

games, board games and other structured recreational activities entertained the junior high school youth.

"I think the *Belle* cruise is a great event that builds community and friendships among youth," Lucas said. "It's a chance for them to dance, talk and meet new people from around the archdiocese."

And this year, he said, "there was the added excitement for the kids to see if their ship would win the first annual Great Youth Ministry Steamboat Race!"

Both groups began boarding the two

boats at the Third Street Dock in Louisville at 6:30 p.m. on consecutive Wednesday nights and returned to the landing by 10 p.m. after providing memorable evenings on the Ohio River.

The annual cruises are so popular, Lucas said, that many archdiocesan youth participate each June because they can't wait to see their friends from other cities again and they can't imagine summer vacation without that special after-dark steamboat ride on the Ohio River.

## CYO sponsors family day at amusement park

Again this year, the Catholic Youth Organization will sponsor **Archdiocesan CYO Day** at Paramount's Kings Island Amusement Park in Ohio with a discount on admission on July 30.

A new "WaterWorks" attraction requires swimsuits, CYO executive director Edward Tinder of Indianapolis explained. Admission with CYO tickets purchased in advance costs \$19 for youth or adults and \$14.95 for children ages 3 to 6 or senior citizens over 60.

For tickets or information, contact the CYO Youth Center at 317-632-9311.

...

Secena Memorial High School in Indianapolis is sponsoring a variety of **summer sports clinics** for grade school youth.

This summer Secena will sponsor clinics for boys' basketball on June 23-27 and football on July 14-17. Both sports camps begin at 9 a.m. and conclude at 11 a.m.

Secena also offered girls' basketball and volleyball clinics in early June.

For registration information and costs, telephone Secena Memorial High School at 317-356-6377. Secena is located at 5000 Nowland Ave. on the east side of Indianapolis.

...

Cathedral High School in Indianapolis also is offering a variety of **summer sports camps** for grade school youth.

Telephone the school office at 317-542-1481 for information about openings in Cathedral's girls' softball camp on July 28 through Aug. 1, the boys' baseball camp on June 23 through June 27, the boys' basketball clinic on June 23 to June 27, and the boys' and girls' soccer clinic on July 28 to Aug. 1.

Cathedral High School is located at 5225 E. 56th St. in Indianapolis.

...

The Catholic Youth Organization's **spring kickball season** for girls ended on May 27 with the following league winners:

Cadet A League—Holy Name, Beech Grove, first; Little Flower, Indianapolis, second.

Cadet B League—Holy Spirit, Indianapolis, first; Our Lady of Lourdes B, Indianapolis, second.

56-A League—St. Mark, Indianapolis, first; Little Flower, Indianapolis, second.

56-B League—St. Michael, Indianapolis, first; St. Roch, Indianapolis, second.

Fourth Grade League—Holy Name, Beech Grove, first; St. Jude G, Indianapolis, second.

Spring kickball division champions were:

Division 1—Our Lady of Mount Carmel G, Carmel, in the Lafayette Diocese, Cadet A League.

Division 2—Little Flower, Indianapolis, Cadet A League.

Division 3—Holy Name, Beech Grove, Cadet A League.

Wild Card—Our Lady of the Greenwood, Greenwood, Cadet A League.

Division 1—Our Lady of Mount Carmel, Carmel, in the Lafayette Diocese, 56-A.

Division 2—Little Flower, Indianapolis, 56-A.

Division 3—St. Roch, Indianapolis, 56-A.

Wild Card—St. Mark, Indianapolis, 56-A.

Division 1—St. Michael, Indianapolis, 56-B.

Division 2—St. Roch, Indianapolis, 56-B.

Division 1—St. Malachy, Brownsburg, Fourth Grade League.

Division 2—St. Jude G, Indianapolis, Fourth Grade League.

Division 3—Holy Name, Beech Grove, Fourth Grade League.

Wild Card—Our Lady of Mount Carmel G, Carmel, in the Lafayette Diocese, Fourth Grade League.

...

Results of the Catholic Youth Organization's **spring baseball season** are as follows:

Division 1—Immaculate Heart of Mary, Indianapolis.

Division 2—Little Flower B, Indianapolis.

Division 3—St. Mark, Indianapolis.

Division 4—St. Jude G, Indianapolis.

League Runner-up—St. Jude G, Indianapolis.

League Champion—Immaculate Heart of Mary, Indianapolis.

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## The Active List, continued from page 29

### June 25

St. Roch Women's Club will hold a luncheon/style show at noon in the school cafeteria, 3603 S. Meridian St., Indianapolis. Tickets: \$4. Reservations, information: 317-784-2185; 317-786-6413.

### July 26 - 28

Bishop Chatard High School, 5885 Crittenden Ave., Indianapolis, will have a garage sale. Thursday and Friday hours, 8 a.m.-4 p.m.; 8 a.m.-noon on Saturday. \$2. per bag sale on Saturday. Donations, pick-up: 317-254-3643; information:

317-846-4759.

### June 27 - 28

St. Jude Church, 5353 McFarland Rd., Indianapolis, parish festival. Friday hours, 5 p.m.-midnight; Saturday hours, 1-10 p.m.

St. Bernadette Circle 712 Daughters of Isabella will hold its annual rummage sale, 8 a.m.-5 p.m. Friday, 8 a.m.-noon Saturday at St. Charles Borromeo Parish hall, 2222 E. 3rd St., Bloomington. Information, donations: 812-339-2204.

### June 27 - 29

Marian Heights Academy, Ferdinand, will hold the annual alumnae reunion in conjunction with the Sisters of St. Benedict Summer Social. Registration, information: 812-367-1411, ext. 2819.

### June 28 - 29

St. Michael Church, Brookville, will host June Fest '97, the 25th annual parish festival. 4-10 p.m. on Saturday; 10 a.m.-9 p.m. on Sunday.

### June 29

St. Christopher Church, Singles & Friends will attend 5:30 p.m. Mass followed by dinner. Information: 317-299-9818; 317-879-9818.

Christ the King Church, Indianapolis, King's Singles will go canoeing. Meet at the church at 8:30 a.m. Information: 317-578-4936.

### June 30 - July 6

The Sisters of St. Benedict will host a Benedictine Life Week

for single Catholic women ages 20 to 40 at the Monastery of the Immaculate Conception, Ferdinand. Registration, information: 800-738-9999.

### Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

## Ontario Mafia boss denied funeral Mass, has circus-like farewell

HAMILTON, Ontario (CNS)—Ontario's top Mafia boss, John Papalia, was denied a Catholic Church funeral, but ended up getting a circus-like spectacle for his farewell. Bishop Anthony F. Tonno of Hamilton said the diocese would not give the Mafia leader a full funeral Mass in view of the violent nature of his life and death.

Papalia, 73, was shot in the head in a Hamilton parking lot at the end of May. On June 5, Papalia's family held a funeral service for him at a memorial chapel.

About 200 mourners gathered to bid farewell to the man known as "Johnny Pops." Papalia's friends and family were outnumbered by the hordes of media and the curious, as well as police who surrounded the area and wore bulletproof vests. Some officers kept an eye on the crowd from a camera-equipped van parked nearby.

During the memorial service, Papalia's niece, Roseanne, criticized media reports that portrayed her uncle as a tyrant.

A hot dog vendor outside the funeral chapel tried to capitalize on the event by offering food to people eager to catch a glimpse of the mourners. Some onlookers joked about the mob as they watched dark-suited men wearing sunglasses standing guard over the 73-car funeral cortege parked near the chapel.

Although Papalia did not receive a Mass, an unidentified Catholic priest offered prayers for his repose.



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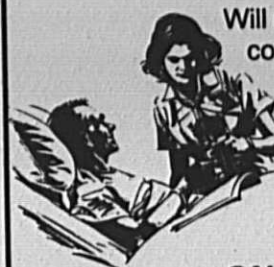
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## Rest in peace

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.

**BOWER, Jason R.**, 26, St. Mary, Greensburg, June 9. Husband of Heather (Chamber) Bower. Son of Susan and Larry Bower. Brother of Sean, Chris, Matthew, Mark Bower.

**BROWN, Loretta K.**, 84, St. Maurice, St. Maurice, June 9. Wife of L. Meade Brown. Mother of Maurice Brown, Mary Ann Taylor. Sister of Catherine Collins. Grandmother of nine, great-grandmother of two.

**BRUNSMAN, Deborah J.**, 50, St. Gabriel, Connerville, June 4. Wife of Benedict J. Brunzman. Mother of Benedict C. Brunzman. Daughter of Clifford Pendergrass. Sister of Tom Pendergrass, Nancy Anderson, Marge Plummer, Delilah Rigsby, Sue Upchurch.

**BURKE, John J.**, 82, Little Flower, Indianapolis, June 6. Husband of Mary (Manley) Burke. Brother of Eleanor Dougherty.

**CANTLON, Lorraine E.** (Leauty), 76, St. Mark, Indianapolis, May 27. Mother

of Barbara Coyle, Lorraine C. Gordon, Rosemarie Saylor, Elizabeth Thomas, Robert, Charlie Cantlon. Sister of Rosemary Wolf, Helen Scherrer. Grandmother of 12, great-grandmother of one.

**Carrico, James H.**, 57, St. Christopher, Indianapolis, June 4. Husband of Barbara A. (Leske) Carrico. Father of Robert Allen and John Thomas Carrico. Brother of Sallie Bruns. Grandfather of one.

**DUGAR, Albert**, 83, St. Malachy, Brownsburg, June 6. Husband of Katie (Purichia) Dugar. Father of Mary J., Christine L. Dugar. Grandfather of two.

**EAVERN, Fred**, 75, St. Agnes, Nashville, June 9.

**FELDMAN, Irvin G.**, 78, St. Louis, Batesville, June 9. Husband of Eileen Feldman. Father of Patrick, Thomas Feldman, Maureen Reis, Eileen Eicher. Brother of Howard, Wilbur Feldman. Grandfather of six.

**HAMMOND, Dorothy**, 78, Holy Name, Beech Grove, May 30. Cousin of Dr. George E. Hutter.

**OWEN, Rita M. (Wilson)**, 85, Our Lady of Perpetual Help, New Albany, June 6. Mother of Dale Winchell. Grandmother of three, great-grandmother of two.

**PETRO, Buford E. "Pete"**, 77, Our Lady of Lourdes, June 5. Husband of Mary Ellen

(McGuire) Petro. Son of Mabel Brennan. Brother of Harriett Brennan, Netty J. Newkirk. Uncle of several.

**ROBISON, Joseph A.**, 56, St. John the Apostle, Bloomington, May 30. Father of Gregory A., Janna L. Robison. Son of Audra Robison. Brother of James, Daniel Robison, Pamela Freeman. Grandmother of two.

**SIEBERT, Robert Leo**, 53, Holy Cross, Indianapolis, June 3. Husband of Rosaland (Etchison) Siebert. Father of Nikki, Stacey Turner, Michelle Singleton. Grandfather of six.

### Providence Sister Mary Moeller was principal

Providence Sister Mary Marcellus Moeller died June 8 at Saint Mary-of-the-Woods. She was 63.

A Mass of Christian Burial was celebrated at the Church of the Immaculate Conception on June 11.

The former Wilma Moeller was born in Ferdinand, and entered the congregation of the Sisters of Providence in 1951, professed first vows in 1953 and final vows in 1958.

Sister Mary Marcellus taught at Annunciation School in Brazil and was principal there and at St. Charles in Bloomington and at St. Patrick in Terre Haute. She also taught in Peru, Ind., and in Chicago.

Sister Mary Marcellus is survived by three brothers, Bernard, Dennis and Jerome Moeller and two sisters, Rita Webber and Rose Dick.

## Franciscan Sister Jane Anthony dies in June 13 accident; three other Oldenburg sisters injured

A Mass of Christian burial for Franciscan Sister Jane Anthony was celebrated June 20 at the Motherhouse Chapel of the Sisters of St. Francis in Oldenburg.

Sister Jane Anthony died June 13 in a car accident in Florida. She was 53.

Born in Old Monroe, Mo., Sister Jane entered the Oldenburg Franciscan community in 1966 and professed final vows in 1973.

Sister Jane's ministry for the past 10 years was as an infant caregiver with the Catherine Booth Child Development Center in Norwood, Ohio. She taught in Indiana at Holy Family School, Oldenburg; Holy Family, Richmond; and St. Agnes, Evansville. She also taught in Missouri.

Sister Jane Anthony is survived by her mother, Adele Anthony, and four sisters and three brothers. All reside in Missouri except for one sister in South Carolina. Her father died in 1971.

Sister Jane had been driving with three other Franciscan sisters. They were en route driving home from Florida when their car collided with a tractor pulling a trailer.

Sister Jane was killed instantly in the collision. The three surviving sisters—Franciscan sisters Marjorie English, Jane McConnell and Elna Stemann—suffered multiple injuries. After the accident they were flown to the University Medical

Center in Jacksonville, Fla. A paramedic who was driving two cars behind the sisters witnessed the collision and immediately came to their aid.

Sister Marjorie, a member of the Leadership Team of the Sisters of St. Francis, suffered broken bones and a dislocated shoulder and hip in the accident.

Sister Jane, pastoral associate at Nativity Parish in Evansville, was in intensive care and was listed in critical but stable condition on Tuesday.

Sister Elna, who serves at the Franciscan motherhouse as the sacristan and grounds supervisor, also was in intensive care and was listed in critical but stable condition.

Franciscan Sister Mary Laurel Hautman, the Oldenburg community's communications co-director, describes Sister Jane as having a life-long love for children. Sisters Rose Marie Weckermann and Rose O'Brien, who lived with Sister Jane in Norwood, described Sister Jane as having "a caring, loyal, sensible and gentle spirit."

Karen Cotton, Sister Jane's supervisor at Catherine Booth, said Sister Jane touched the lives of many people through her ministry.

The accident is under investigation.

Memorial contributions can be made to the Sisters of St. Francis, P.O. Box 100, Oldenburg, Ind., 47036.

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# Pope to Orthodox: use ecumenical opportunities

VATICAN CITY (CNS)—Pope John Paul II said Catholics and Orthodox have a responsibility to take advantage of ecumenical opportunities as they occur along the road to full Christian unity.

The pope's remarks, at a Sunday blessing June 15, came a few days after Russian Orthodox Patriarch Alexei II declined an invitation to participate in a meeting with the pontiff.

The pope expressed greetings on the occasion of the Orthodox Pentecost, saying Catholics joined with the Orthodox in asking for the Holy Spirit to work through all Christians.

The gifts of the Spirit "are the deep source of our unity," he said. "The Holy Spirit is guiding us toward full unity. To us falls the task of listening to its suggestions and inspirations," he said.

The pope cited the Book of Revelation to underline

his point: "Whoever has ears ought to listen to what the Spirit says to the churches."

The pope did not comment publicly on Patriarch Alexei's refusal to meet him in an Austrian monastery. Vatican officials said the Orthodox leader, in a letter explaining his decision, said ecumenical dialogue would continue and that he hoped the meeting would take place at a future date.

Church sources said Patriarch Alexei faced strong opposition within his own church to the meeting with the pope. Despite recent Catholic-Orthodox agreements, tensions have continued between the faithful of both churches in several former Soviet territories, where Catholics are a minority.

According to a Moscow report from the Associated Press, Patriarch Alexei said on a TV broadcast aired June 15 that the meeting with the pope was canceled

because the Vatican had made last-minute deletions in a planned joint statement.

He said one excluded section was on proselytism, which has been a particularly sore point between Orthodox and Catholics in recent years.

Another section of the statement was to have dealt with the role of Eastern-rite churches in predominantly Orthodox territory, he said.

Patriarch Alexei said these issues "should have been affirmed at the level of the head of the churches, but at the last moment they were excluded, so we didn't think this meeting was possible at the present time."

The Vatican press office had no immediate comment on the patriarch's comments. Before the meeting was called off, Vatican sources had said a joint statement was being drawn up for the occasion.

## Peruvian president, six former hostages meet with pope at Vatican

### Fujimori discusses hostage crisis, other issues with pope, Vatican secretary of state

VATICAN CITY (CNS)—Peruvian President Alberto Fujimori and six former hostages from the four-month drama in Lima met Pope John Paul II in mid-June.

A statement released by the Vatican said Fujimori spoke with the pope and with Cardinal Angelo Sodano, Vatican secretary of state, about the hostage crisis and issues of mutual interest to Peru and the Holy See.

The statement said the president thanked Pope John Paul "for the personal interest with which he followed the recent painful events in Peru" and for the work the Catholic Church has done to further his country's spiritual and material progress.

The pope, the statement continued, "expressed anew his sorrow for all the victims of the recent events."

At a brief meeting in front of reporters, Pope John Paul welcomed Fujimori in Spanish, and the president returned the greeting, "with pleasure," in his native language.

The two then conferred behind closed doors for 25 minutes.

In his library afterward, the pontiff met the Peruvian agriculture minister and five members of parliament. They were among the last to be freed from the Japanese ambassador's residence after 126 days in captivity.

Fujimori also presented his country's minister of education, the Peruvian ambassador to the Holy See, the

ambassadors to France and the Organization of American States, and a personal friend.

Further details about these guests, and any connection to the hostage crisis, were not immediately available.

The Vatican statement said Fujimori and Cardinal Sodano discussed "some problems related to national reconciliation . . . international collaboration" and solidarity between Peru and neighboring countries.

Apart from the introductions of the former hostages, no mention was made of the months-long crisis, which also involved church mediation, but ultimately ended in violence.

Last December, Pope John Paul called the Dec. 17 taking of 365 hostages by Marxist guerrillas "cruel and immoral."

On April 22, Peruvian troops freed the 71 hostages who remained in the Japanese ambassador's residence. Seventeen people—a hostage, two soldiers and all 14 of the captors—died in the commando raid.

The day after the raid, Vatican spokesman Joaquin Navarro-Valls issued a statement deploring violence, but underscoring Vatican disapproval of the hostage-taking, calling it an offense against "the principle of international ethics."

Throughout the ordeal, Archbishop Juan Louis Cipriani Thorne of Ayacucho negotiated with the hostage-takers. He broke down in tears at a press conference after the episode's bloody end.

He made his report in person at the Vatican several weeks before Fujimori's visit.

Fujimori arrived in Rome two days before the papal audience. The Peruvian Embassy to Italy reported that on the same day he met the pope, the president also conferred with his Italian counterpart, President Oscar Luigi Scalfaro.

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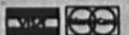
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