



The

# Criterion

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## Retirement Supplement

Parish can help families cope with caring for aging parents, page 13.

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## Church's social teaching confronts world problems with Gospel power

VATICAN CITY (CNS)—For more than 100 years, Catholic social teaching has tried to help people face the world's social, political and economic challenges with the power of the Gospel.

Pope Benedict XVI announced on June 29 that he had signed his first formal contribution to the list of papal encyclical letters on social themes and that it is titled "Caritas in Veritate" ("Love in Truth"). Although dated June 29, the letter is not expected to be released for another week.



Pope Benedict XVI

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The pope said his letter would look at modern problems in the field of promoting development, and he asked for prayers for "this latest contribution that the Church offers humanity in its commitment for sustainable progress in full respect for human dignity and the real needs of all."

Instead of focusing on theological beliefs, the social encyclicals written by most modern-day popes have tried to shape the way Christians and all people of good will can better serve the common good. Each social encyclical was unique in that it sought to respond to the most pressing social realities at the time.

Radically new problems caused by the modern industrial age prompted Pope Leo XIII to issue the Church's groundbreaking social encyclical in 1891. It was the first time that the Church spoke in a comprehensive and official way on social concerns, and it ushered in the era of Catholic social teaching.

The document "Rerum Novarum" (on capital and labor) highlighted the condition of the working class and insisted that development must include social progress as well as economic growth.

Pope Leo defended the right of workers  
See **ENCYCLICAL**, page 3

Photo by Sean Gallagher

## Two men ordained as archdiocese's newest priests through ancient ritual



Archbishop Daniel M. Buechlein, from left, Father Christopher Wadelton and Father Sean Danda smile as they process out of SS. Peter and Paul Cathedral in Indianapolis on June 27 at the conclusion of the liturgy during which the archbishop ordained the two priests. Walking behind the archbishop is seminarian Peter Jansen, who assisted as an altar server at the ordination Mass.

## 'You are under the protection of my hands'

By Sean Gallagher

SS. Peter and Paul Cathedral in Indianapolis was hushed in silence on June 27 as more than 500 worshippers watched Archbishop Daniel M. Buechlein ritually lay his hands on the heads of transitional deacons Sean Danda and Christopher Wadelton, who were kneeling before him during the liturgy in which he ordained them priests.

Men who have been ordained bishops, priests and deacons around the world over the past 2,000 years have had hands laid upon their heads. Fathers Danda, 26, and Wadelton, 43, are among the latest in that long line of those ordained for service in the Church.

Along with the ordaining bishop's prayer of consecration over the deacons, it is the essential moment in an ordination liturgy.

Quoting Pope Benedict XVI, Archbishop Buechlein reflected on the imposition of hands.

"With that gesture, Jesus takes possession of us," the archbishop said. "In effect, he does so saying, 'You are under the protection of my hands.'"

Continuing to quote the Holy Father, Archbishop Buechlein said that the combination of the deacon kneeling before the bishop and the bishop laying hands on him "are important, but the invisible spiritual movement that they express is infinitely more important, a movement clearly evoked by the sacred silence that envelops everything, internal and external."

Father Danda was humbled when considering the ancient nature of the ritual that he had just experienced.

"It's a great testament to the Christian family and our connection to one another as the body of Christ, yesterday, today and in the kingdom to come," he

See **ORDINATION**, page 2

Photo by Sean Gallagher



Above, In a gesture that dates back to the earliest days of the Church, Archbishop Daniel M. Buechlein ritually lays his hands on transitional Deacon Sean Danda during the liturgy. Assisting in the ordination liturgy as altar servers are, from left, seminarians Nicholas Welch and Scott Lutgring. In October, Father Danda returns to Rome to complete graduate studies.

Photo by Mary Ann Wyand



Left, Archbishop Buechlein ritually lays his hands of transitional deacon Christopher Wadelton. It is a gesture that is essential to the sacrament of holy orders. Effective July 1, Father Wadelton is the associate pastor of Holy Spirit Parish in Indianapolis.



# ORDINATION

continued from page 1

said. "That awareness that the Church is bigger than me, that the priesthood is bigger than me, is a humbling thought. It's a humbling experience to be so blessed, so called."

Archbishop Buechlein also encouraged the ordinands to value the relationship that they will share with their brother priests.

"I ask you, please remember that the diocesan priesthood should be lived as a fraternal friendship," the archbishop said. "It isn't always easy because of the pressing needs of ministry. But, please, make priestly fraternity a practical priority."

After the ordination, Father Wadelton spoke about how he experienced this fraternity when the priests at the liturgy laid their hands on his head after the archbishop had done so.

"I knew that all these men are people that I can go to for help if I need to, especially in my early years of ministry," he said. "And so there was a strong fraternal feeling with the laying on of hands. It kind of brought to life what the archbishop had just said."

Ann Wadelton, who worked for the Indiana Catholic Conference for many years, smiled as she watched scores of priests lay their hands on her son's head.

"I thought about all those priests blessing him," she said. "I knew quite a few of them. They were appealing to God for help for this new priest. I thought it was fantastic."

Since he was ordained a priest just three weeks earlier, Father Jeremy Gries described the opportunity to lay his hands on the new priests as "overwhelming."

"To know that I'm a priest and that I'm welcoming them into the presbyterate that I was just welcomed into [was powerful]," he said.

Although Father Danda is a brother to the priests of the archdiocese, Msgr. Joseph F. Schaedel, vicar general, spoke of him as his "spiritual son" after the ordination.

"It's wonderful," said Msgr. Schaedel, who also serves as pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis. "It's almost like having truly one of your spiritual sons ordained because I've known him since he was a fifth-grader at St. Malachy School [in Brownsburg]."

Bishop William P. Callahan, auxiliary bishop and current administrator of the Archdiocese of Milwaukee, participated in the ordination liturgy. He also sees himself as a spiritual father of Father Danda since he served for a time as his spiritual director at the Pontifical North American College in Rome and ordained him to the transitional diaconate last fall in St. Peter's Basilica.

"When one is a spiritual father, you have a bond and it's almost impossible to express," Bishop Callahan said. "But it is presenting these men to the Church, presenting Sean to the Church, giving him over to his family [in faith]. And that is a great joy."

Franciscan Father Jeremy Harrington, the uncle of Father Wadelton, was also present for the ordination. Just two weeks earlier, he celebrated the 50th anniversary of his priestly ordination.

"It was overwhelmingly wonderful," said Father Jeremy of his nephew's ordination. "I'm really proud of Chris. It's such a great joy to be able to impose hands on him."

Father Jeremy laughed as he considered how, with his nephew now a priest, he won't have to preside over so many family baptisms and weddings.

Father Wadelton, who is close to his many nieces and nephews, said about 80 of his relatives witnessed his ordination.

His niece, Kellie Moore, 19, a member of St. Pius X Parish in Indianapolis, participated in mission trips to Guatemala and Honduras with her uncle last summer.

"Seeing him work with the kids in Honduras and in his interactions with me, [I know] he's a selfless and compassionate person," she said. "I feel like his vocation is completely suited for him. Just the way that he interacts with his nieces and nephews and all of the kids in Honduras [shows] that he's a really fatherly figure."

Richard Danda was present to see his son ordained.

"It was just really amazing," said Danda, a member of St. Malachy Parish in



Transitional Deacons Sean Danda, front, and Christopher Wadelton lay prostrate on the marble floor of SS. Peter and Paul Cathedral on June 27 as Archbishop Daniel M. Buechlein, concelebrating priests and lay people kneel in prayer during the litany of the saints.



Archbishop Daniel M. Buechlein and concelebrating priests process into SS. Peter and Paul Cathedral in Indianapolis on June 27 at the start of the Mass during which transitional deacons Sean Danda and Christopher Wadelton were ordained priests.

Brownsburg. "I feel very proud that he accomplished his goal of becoming a priest. I hope that he does a good job and serves everybody well."

Father Danda's mother, Katherine Danda, was hospitalized during the ordination for treatment of a chronic autoimmune disease, but was able to participate in a Mass of Thanksgiving that her son celebrated the following day at St. Malachy Church.

Because of his mother's illness, Father Danda's grandmother did much to care for him and his sister, Heather, from the time they were toddlers.

"It was just the happiest moment it could be to see that this day finally got here," said Pauline Danda, a member of St. Malachy Parish. "He just fit the part

so well."

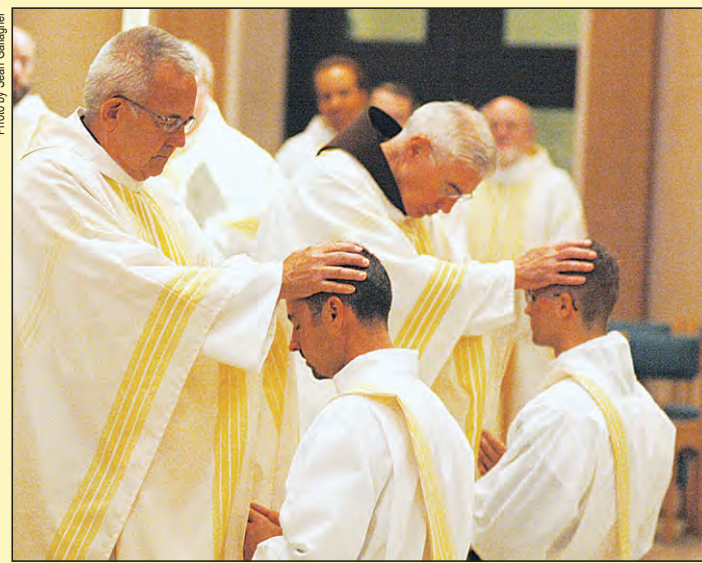
Like others at the ordination, Father Danda's sister, Heather, was impressed by the laying on of hands. In August, she will begin her postulancy as a religious sister in New Mexico in the Society of Our Lady of the Most Holy Trinity.

"I was really brought to tears when they were laying hands upon him and just knowing—I don't even know how to describe it—that he was becoming a priest," she said. "His soul was being marked through this ordination. It was such a beautiful thing. My brother is a priest."

(For more photos from the ordination or to purchase ordination photos, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



Archbishop Daniel M. Buechlein prays the prayer of consecration while transitional deacons Christopher Wadelton, left, and Sean Danda kneel during the June 27 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis when they were ordained priests. Along with the imposition of hands by the archbishop, the prayer of consecration is essential to the sacrament of holy orders.



Father Jeffrey Godecker, left, chaplain of the Butler University Catholic Community in Indianapolis and sacramental minister of Good Shepherd Parish in Indianapolis, ritually lays hands on transitional Deacon Christopher Wadelton during the ordination liturgy. Franciscan Father Jeremy Harrington, third from left, ritually lays hands on transitional Deacon Sean Danda.

## Official Appointments

Effective July 1, 2009

**Rev. Dennis Duvelius**, pastor of St. Louis Parish in Batesville, appointed dean of the Batesville Deanery while continuing as pastor of St. Louis Parish.

Effective Aug. 1, 2009

**Rev. Pius Poff, O.F.M. Conv.**, of Mount St. Francis Friary, appointed pastor of St. Mary Parish in Navilleton.

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

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# Closing Pauline year, pope reveals results of tests on Apostle's tomb

ROME (CNS)—Closing the year of St. Paul, Pope Benedict XVI announced that tests done on the presumed tomb of the Apostle revealed the presence of bone fragments from a human who lived between the first and second century.

"This seems to confirm the unanimous and uncontested tradition that they are the mortal remains of the Apostle Paul," the pope said during an evening prayer service on June 28 at Rome's Basilica of St. Paul Outside the Walls.

The basilica has long been held to be the burial site of St. Paul, but because of the destruction and rebuilding of the basilica, the exact location of the tomb

was unknown for centuries. Vatican officials announced in

December 2006 that, several feet below the basilica's main altar and behind a smaller altar, they had found a roughly cut marble sarcophagus beneath an inscription that reads: "Paul Apostle Martyr."

Because part of the sarcophagus is buried beneath building material, Vatican officials determined they could not dig it out to open and examine the contents. Initially, they tried to X-ray it to see what was inside, but the marble was too thick.

Pope Benedict said a "very tiny perforation" was drilled into the marble so that a small probe could be inserted in order to withdraw fragments of what was inside.

In addition to traces of purple linen, a blue fabric with linen threads and grains of red incense, he said they found bone fragments.

The bone fragments "underwent a carbon-14 analysis carried out by experts who did not know their place of origin," the pope said, adding that the results "indicate they belong to a person who lived between the first and second century."

Before beginning the evening prayer service, Pope Benedict descended the steps at the foot of the basilica's main altar and prayed before a small window that allows the public to see a portion of the sarcophagus.

In his introductory remarks, the pope said the 2008-09 commemoration of the 2,000th anniversary of St. Paul's birth was an opportunity to help Christians



Pope Benedict XVI visits what is believed to be the tomb of St. Paul during a vespers service in the Basilica of St. Paul Outside the Walls in Rome on June 28. Closing the year of St. Paul, the pope announced that tests done on the presumed tomb of St. Paul in the basilica seem to confirm that it is the tomb of the first-century Apostle.

rediscover St. Paul's writings, "which exhort us to preach the word in every age and to be irreproachable in healthy doctrine. If we want to receive the crown of justice, we must continue to fight the good fight and keep the faith."

From personal experience, St. Paul knew that conversion was a life-long process and that Christians are called to become new people in Christ, not just in the way they behave, but also in the way they think and the way they look at the world, Pope Benedict said in his 25-minute homily.

"The world always is looking for something new because, rightly, it is not content with concrete reality," he said.

But Christians learn from St. Paul that the newness they are looking for,

the newness that will save them and save the world, is a mature faith in the Gospel.

"In recent years, 'adult faith' has become a widespread slogan.

Frequently, it is used to mean the attitude of those who no longer listen to the Church and its pastors, but autonomously choose what to believe and what not to believe," he said.

Too often, he said, expressing an opinion contrary to the teaching of the Church is described as being courageous.

"In reality, however, one does not need courage for this because one always can count on public applause. Instead, courage is needed to adhere to the teaching of the Church even when this contradicts the ideas of the modern

world," the pope said.

"It is part of adult faith, for example, to defend the inviolability of human life from the first instant, radically opposing the principle of violence, including in the defense of the most defenseless human creatures," he said.

"Recognizing the marriage of one man and one woman for their entire lives as the order established by the Creator and re-established by Christ is part of adult faith," the pope said.

"Adult faith does not allow itself to be pushed here and there by every breeze," he said.

Pope Benedict said the life and writings of St. Paul also emphasize the fact that Christ died for all men and women of all cultures and all times.

"The crucified Christ embraced the entire universe in every dimension. He takes the world into his hands and carries it up to God," he said.

"We pray that the Lord will help us recognize something of the vastness of his love. We pray that his love and truth will touch our hearts," the pope said. †

***'This seems to confirm the unanimous and uncontested tradition that they are the mortal remains of the Apostle Paul.'***

**—Pope Benedict XVI**

## ENCYCLICAL

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to organize to seek higher wages and better working conditions, detailed the rights and obligations of management and labor, and opposed the Marxist concept of abolishing private property.

Pope Pius XI's social encyclical "*Quadragesimo Anno*" (on reconstructing the social order) came out in 1931, the 40th anniversary of Pope Leo's encyclical. The Great Depression was in full swing at the time, causing many people to question the benefit of the reigning capitalist and communist economic systems.

Pope Pius insisted that true socialism is "utterly foreign to Christian truth" since its concept of life is material rather than spiritual. Yet he also warned that unbridled capitalism was producing "economic imperialism" by concentrating wealth and economic power in the hands of a few.

On the 70th anniversary of "*Rerum Novarum*," Pope John XXIII issued "*Mater et Magistra*" ("Mother and Teacher"), which described the Church as mother and teacher on social issues.

Dedicated to Christianity and social progress, the 1961 letter said the duty to bring social justice to the world was not the responsibility of individuals alone, but that the state shared that obligation.

Pope John held that "fruitful and lasting" peace is impossible if the gap between people's living conditions is too great, and he called for broad international cooperation to help underdeveloped nations overcome their "permanent state of poverty, of misery or of hunger."

Pope John's second social encyclical, "*Peace on Earth*" ("*Pacem in Terris*"), was issued in 1963 at the height of the Cold War.

Echoing a theme in his first social document, he underlined the necessity of having adequate, effective international structures to help nations move toward greater

justice and peace in an increasingly interdependent world.

In 1967, Pope Paul VI wrote his first and only social encyclical. It was a time when the world was starkly divided into two political blocs, East and West. Cold War tensions were high, and wars were raging in the Middle East and in Vietnam.

However, in "*Populorum Progressio*" ("The Progress of Peoples"), Pope Paul focused not on the U.S.-Soviet faceoff but on the world's peoples, who had become starkly divided between those who enjoyed a high standard of living and those who struggled with poverty and underdevelopment.

Authentic development is the key to achieving real peace, and it must include the development of all people and the whole person, both materially and in their relationship with God, he said.

Elected in 1978, Pope John Paul II made repeated appeals throughout his pontificate for social and economic justice and warned about the dangers of globalization.

His social teaching was distilled in three major encyclicals. The first, "On Human Work" ("*Laborem Exercens*"), was issued in 1981 and criticized the abuses of a "rigid capitalism," which placed profit above the well-being of workers. But, having lived in communist Poland, Pope John Paul also said Marxism's class struggle was not the answer.

His second social encyclical, "On Social Concerns" ("*Sollicitudo Rei Socialis*"), was published in 1987, the 20th anniversary of Pope Paul's "*Populorum Progressio*."

Again, the pope was sharply critical of communism and unbridled capitalism. He warned of the ever-widening gap between rich and poor countries, and cited the crushing foreign debt of developing nations as a major contributor to the problem.

The encyclical was considered to be a breakthrough document on ecology as well because of its tough language on the need to protect the environment. The pope said the dominion granted humans over the natural world has biological and moral limits that cannot be violated in the

name of development.

In 1991, the 100th anniversary of "*Rerum Novarum*," Pope John Paul issued his third document on social issues, "*Centesimus Annus*" ("The Hundredth Year").

It analyzed the social situation in the light of communism's collapse and called for reform of the free-market system. While important and valuable for a prosperous economy, the free market could not address all fundamental human needs, and it must be set in an ethical and legal framework, Pope John Paul said.

His 1995 encyclical, "*Evangelium Vitae*" ("The Gospel of Life"), which addressed the sacredness of all human life, is considered a social encyclical by many people because it included strong statements on the need for the political world to do its part in protecting human life.

The encyclical rejected the argument that Catholic politicians could separate their private consciences from public conduct. And it insisted that laws allowing abortion and euthanasia are not morally binding and require "conscientious objection" by the faithful.

In 2004, the Pontifical Council for Justice and Peace published the *Compendium of the Social Doctrine of the Church*, providing a concise and complete overview of the Church's social teaching.

Covering everything from work to the family and from politics to the environment, the compendium showed how Church teaching and pastoral action have developed over time.

Anticipating his first social encyclical, Pope Benedict said it would offer "a beautiful response" to the new realities and changes that had occurred since "*Centesimus Annus*" was promulgated 18 years ago.

Pope Benedict also said the publication of the document was delayed by the eruption of one of the worst global economic crises in decades. He said he wanted to update what he had drafted so the document would deal thoroughly with the current crisis and offer "a more adequate response" to the world's financial woes. †





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## Editorial

# Thoughts for Independence Day

As we observe the 233rd anniversary of the birthday of our country on Saturday, we can't help but think about both how good the United States has been to Catholics and how good Catholics have been to the United States.

The Declaration of Independence's assertion that "all men are created equal," followed up with the Constitution's guarantee of freedom of religion, has enabled the Catholic Church to grow and prosper. This would have been surprising indeed to the colonists who met in Philadelphia in 1776.

At that time, there were few Catholics along the East Coast and those that did live there could not practice their religion freely or vote for civic leaders. So it's hardly surprising that only one Catholic, Charles Carroll of Carrollton, Md., signed the Declaration. What is surprising is that he was an elected delegate.

But once Catholics were granted freedom of worship, the Church grew rather quickly.

Most of that growth came from the fact that the United States was a haven for the impoverished people of Europe. This was especially true of the Irish who escaped from the potato famine in Ireland. More than 800,000 Irish moved to the United States during the 1840s.

Catholic immigrants continued to come in the 19th century. During the 1880s, 1.5 million came from Germany, 650,000 from Ireland and 300,000 from Italy. Others came from Poland, Austria, Hungary, France and Spain.

All this, of course, was before there was such a thing as an illegal alien. All immigrants were legal. When Ellis Island was set up to handle European immigrants, those coming in only had to pass a cursory physical exam and show that they had \$15.

This growth did not come without its problems. Catholic immigrants usually were poor and were discriminated against. Sometimes there was violence. Nativists protested, especially the Know Nothings and the Ku Klux Klan.

Eventually, though, Catholicism became the largest religious community in the country. Today, about a quarter of the population call themselves Catholic.

If the United States has been good for Catholics, Catholics have also been good for the United States. Our leaders have always been great patriots: Archbishops John Carroll, John Hughes, James Gibbons, Francis Spellman and John O'Connor, to mention only a few who were especially noted for their patriotism.

In every war, Catholics have served in the military in greater proportion to their numbers, including today when nearly a third of our soldiers, sailors and marines are Catholics.

Even in the Revolutionary War, when Catholics were only about 1 percent of the colonies' population, they held prominent positions, including Commodore John Barry, Father of the American Navy, as well as



Fireworks light up the sky over Washington for Independence Day on July 4, 2007. The annual U.S. holiday marks the anniversary of the adoption of the Declaration of Independence in 1776.

Thomas Fitzsimons, Gen. Stephen Moylan, Thaddeus Kosciuszko and Gen. Casimir Pulaski.

During the Civil War, there were 50 Catholic generals in the Union Army and 20 in the Confederacy. Among the most prominent were William Rosecrans, Philip Sheridan, Ambrose Burnside and Thomas Meagher. Catholic chaplains during the Civil War included Fathers William Corby and John Ireland. During World War I, Father Francis Duffy became celebrated as chaplain with the Irish regiment known as "The Fighting Sixty-Ninth" headed by Gen. William ("Wild Bill") Donovan. At least four Catholic chaplains have received the Congressional Medal of Honor.

During the Civil War, more than 600 nuns volunteered as nurses—before there was such a thing as a Nurses Corps or Red Cross.

Catholics were also prominent during the so-called "winning of the West." Just a few of the famous names include Pierre Laclede, founder of St. Louis; Kit Carson, Pierre Chouteau, Tom Fitzpatrick, Father Peter De Smet, Archbishop John Lamy and "Buffalo Bill" Cody.

Catholics serve our country in public life. There are today more Catholics in Congress than any other denomination. If Judge Sonia Sotomayor is confirmed, six of the nine justices on the Supreme Court will be Catholics.

Catholics contributed greatly to the development of the United States and continue to do so today.

We feel as Cardinal James Gibbons did after he received an honor from President William Howard Taft in 1911. He said to President Taft, "You were pleased to mention my pride in being an American citizen. It is the proudest earthly title I possess."

—John F. Fink

## Parish Diary/Fr. Peter J. Daly

# A day off—at last!

On a Wednesday in June, I had a day off. It was my first day off in four months.

It was wonderful. I went to a museum in Washington.



Actually, I went to the Newseum, a 250,000-square-foot museum of news. It combines five centuries of news history with "up-to-the-second technology and hands-on exhibits."

I was there all day. I got my hand stamped at lunch time, like in a bar, so I could go out and have lunch with an old high school buddy. Then I went back to the museum for another four hours.

At 5 o'clock, having looked at all the exhibits on everything from the Pulitzer Prize photos to old newspapers headlines, I walked down to my friend's office. At sunset, we sat on his office balcony overlooking the National Mall and had something to drink. I was home by 10 p.m.

Even though I was only gone 12 hours, I felt like I had been away for a week.

Why am I boring you with the details of my day off? Because it is getting harder and harder for parish priests to get even one day off, let alone go away on vacation.

There are nearly 19,000 Catholic parishes in the United States. About one in six parishes has no resident priest. Most parishes like mine, St. John Vianney in Prince Frederick, Md., have only one priest.

There just aren't many priests "warming the bench" who can come in to give us a day off.

In a 2002 survey of parish priests, 18 percent said they worked more than 80 hours a week. Only 9 percent said they worked less than 40 hours per week. The average priest worked 63 hours per week. That is not sustainable forever.

Even when we are here, priests are not

available to parishioners like they once were years ago. I hardly ever go to wedding receptions because I always have another Mass right after weddings on Saturday afternoons. I am almost never able to visit the kids in Sunday school because I have three morning Masses when they have class.

My parish has about 1,200 families—which comes out to about 3,600 souls. On any given day, there is somebody in crisis.

Somebody is dying or got a bad medical diagnosis. Somebody has a health or marriage crisis. Hardly a day goes by that somebody does not lose a job or feel overcome by depression.

I could spend all day every day just listening. On average, we have 25 funerals a year. Then there is administration.

I'm not complaining. I love my life.

But I am tired. Problems are unrelenting.

Bishops don't have a solution for the exhaustion of their priests. Bishops are overworked themselves. But they always say to their priests, "Take your day off."

If it were not for my permanent deacons, I would never get away. Deacons are a salvation for parish priests. The vocation crisis would be much worse if the permanent diaconate had not been reinstated in the 1960s.

A day off seems like a small thing, but it is also God's law. Everybody needs a Sabbath. It is a good spiritual practice, and a good mental health practice.

Next time you call your local parish and ask to see the priest, don't complain about him being gone on a Tuesday or Wednesday. That is his Sabbath.

Looking at my calendar, I don't see another day off for about a month, and that's OK.

But we priests can't keep this pace up forever.

(Father Peter J. Daly writes for Catholic News Service.) †

## Letters to the Editor

# Late priest leaves lasting impression and will be missed by many people

I was saddened to hear about the death of Father Henry P. Brown. His sister, Dorothy, called me with the sad news.

He had been having a lot of health issues with the most recent being a stroke in May.

I am so glad that I had the opportunity to interview him for the history book for St. Michael Parish in Charlestown before his passing, and that he had the opportunity to see it before he left us.

He made such an impression on me when I was a teenager at St. Michael Parish. I will always remember his wise counsel when he was moderator for St. Michael's CYO back in the 1950s.

St. Michael's was his first assignment after ordination in 1951.

I met Father Brown five years later when I entered the eighth grade at St. Michael School. My family had moved from New Albany to Charlestown in the fall of 1956 when my father got transferred.

Father Brown will be missed by many people. I will miss the wonderful telephone calls we had over the past few months and years after he left St. Michael's. Whenever I was down in the dumps, he brought me right back up to a brighter day.

I will miss that, but I know he gave me something even brighter to think about for years to come—his friendship, his love for God and his Church, and his priestly ministry.

Father Brown was a very special person and priest to me and my family over the

years as well as a loving and caring priest serving his flock throughout the archdiocese. May he rest in peace.

**Charles Ledbetter**  
Charlestown

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Eucharist is at center of our life of Christian faith

**Y**ou shall receive the Sacrament of the Eucharist at least during the Easter season. In the United States, this extends from the first Sunday of Lent to Trinity Sunday. Because the Holy Eucharist is both the source and summit of life for all in the Church, the Church teaches that every member for his or her own good must receive Communion minimally at least once a year." The third precept of the Church is cited in the *United States Catholic Catechism for Adults* (p. 334).

Why does the Church set the minimal requirement? First of all, the Church wants us truly to treasure the gift that Jesus gave us before he died for us.

Secondly, she wants to emphasize the centrality of the Eucharist in the life of our Christian faith.

Furthermore, our Church believes in the Real Presence of Christ in the Eucharist not only at Mass, but also in the tabernacles of our churches.

When we celebrate the Eucharist, the Lord's Supper which he celebrated at the beginning of his Passion becomes present among us and for us.

In that hour, at supper, Jesus obediently accepted his death as the giving of himself to God for the redemption of the world; and, in that hour, he also gave himself to his disciples in the event and ritual of a meal.

When we celebrate Mass, we live the mystery of that hour when the Passion began. Somehow celebration of the Eucharist is for both the priest and the community an

obedient yes to Jesus' Passion in our lives, too.

Jesus sat with those whom he loved and called his friends, those who were for him the beginning of the community which believed in him. When we celebrate the Mass, in the person of Jesus, we, priest and community of faith, live by that sacred meal.

The Last Supper and the gift of the Eucharist are poignant from our human perspective if we focus on the person of Jesus in this great mystery.

Jesus sat down to supper one last time with his friends when he knew he had to go to the darkest solitude of death.

Jesus accepts this death which is ours and should not have been his; and he shared a last, memorial meal with his friends, one of whom would betray him.

Even in the solitude of his death, Jesus wishes to remain one with us.

When we celebrate the Mass, we celebrate that moment when Jesus said "yes" to death for his friends. The Passion begins at the Lord's Supper when Christ accepts his death in advance and proclaims his acceptance.

When we celebrate Eucharist, the Lord's Supper becomes his presence among us and for us in the Church's ritual. The Church, through the ministry of the priesthood, celebrates the remembrance of the sacrificial mystery so that what happened then enters into our place and time.

When the priest and the community celebrate Mass in the place of Jesus, what happened then acquires redemptive power now.

That Last Supper of our Lord and friend is one historical event that is not just a fleeting memory to be recalled in the minds and books of people.

As someone once remarked, it is the only event of all time which has not "evaporated into the void of the stars." Because Jesus intended this act of love to become part of our lives in every time and place, we celebrate the mystery of his Last Supper in a ritual and concrete way.

And he asks only one thing of us: The "amen" of our living faith for what he has done for us in loving obedience to his Father.

Through the tangible food of the Eucharistic mystery, we have the Crucified and Resurrected Jesus with us on our pilgrimage through the world.

Because of the Eucharist, Jesus goes through our lives on all its paths. He meets us with our sisters and brothers in the destinies which befall us at all the crossroads of our lives.

How can we not participate in the awesome eucharistic mystery more often

than once a year? It is truly important that we think long and prayerfully about the profound and decisive meaning of the Eucharist, which we also know as the Mass.

It celebrates the most wonderful act of Divine love that we could imagine. It is not just some symbolic remembering or play acting. It is the real thing brought to us in ritual which was instituted by Christ himself. In the Real Presence of His Body and Blood in the Eucharist, the Blessed Sacrament remains with us in our tabernacles.

The late Pope John Paul II said that the Eucharist must be preceded by prayer. And from it, prayer emerges to infuse our every charitable activity. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

#### Archbishop Buechlein's intention for vocations for July

**Men Religious:** that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

## La Eucaristía es el eje de nuestra vida de fe cristiana

**R**ecibir el sacramento de la Eucaristía al menos por Pascua. En Estados Unidos esto abarca desde el primer domingo de la Cuaresma hasta el domingo de la Santísima Trinidad. Debido a que la Sagrada Eucaristía es tanto el origen como la cumbre de la vida de toda la Iglesia, ésta nos enseña que cada fiel, por su propio bien, debe recibir la Comunión al menos una vez por año." El tercer mandamiento de la Iglesia figura en el *Catecismo Católico de Estados Unidos para Adultos* (p. 334).

¿Por que la Iglesia determina el requisito mínimo indispensable? Primero que nada, la Iglesia desea que valoremos el obsequio que Jesús nos entregó antes de morir por nosotros.

Segundo, la Iglesia desea hacer énfasis en la posición central que ocupa la Eucaristía en la vida de nuestra fe cristiana.

Más aún, nuestra Iglesia cree en la presencia real de Cristo en la Eucaristía, no solamente durante la Misa, sino también en los sagrarios de las iglesias.

Cuando celebramos la Eucaristía, la Última Cena que Cristo celebró al comienzo de su Pasión, él se hace presente entre nosotros y para nosotros.

En ese momento, durante la cena, Jesús aceptó obedientemente su muerte como su entrega a Dios para la redención del mundo; y en ese momento también se entregó a sus discípulos en el evento y ritual de la comida.

Al celebrar la Misa, vivimos el misterio del momento en el cual comenzó la Pasión. En cierto modo, la celebración de la Eucaristía representa, tanto para el sacerdote como para la congregación, un "sí" obediente a la pasión de Jesús en nuestras vidas.

Jesús se sentó con aquellos a quienes amaba y llamaba amigos, aquellos que constituyeron la comunidad incipiente que creyó en él. Al celebrar la Misa en representación de Jesús, nosotros, sacerdotes y congregación, vivimos de conformidad con esa comida sagrada.

La Última Cena y el obsequio de la Eucaristía resultan conmovedores desde nuestra perspectiva humana si nos concentramos en la persona de Jesús en este gran misterio.

Jesús se sentó a cenar por última vez con sus amigos cuando sabía que debía entregarse a la oscura soledad de la muerte.

Jesús acepta esa muerte que nos corresponde a nosotros y no debió ser suya; y compartió una última cena de conmemoración con sus amigos, entre los cuales se encontraba uno que le traicionaría.

Aún en la soledad de su muerte, Jesús desea seguir siendo uno con nosotros.

Al celebrar la Misa celebramos el momento en el que Jesús le dijo sí a la muerte por sus amigos. La Pasión comienza con la Última Cena, cuando Cristo acepta su muerte con antelación y proclama su aceptación.

Al celebrar la Eucaristía, la Última Cena se transforma en su presencia entre nosotros y por nosotros en el ritual de la Iglesia. Mediante el ministerio del sacerdocio la Iglesia conmemora el misterio expiatorio, de modo que lo que sucedió se traslade a nuestro espacio y tiempo.

Cuando el sacerdote y la congregación celebran la Misa en el nombre de Jesús, lo que sucedió en aquel entonces adquiere un poder redentor hoy.

La Última Cena de nuestro Señor y amigo

es un evento histórico, no un simple recuerdo efímero que se evoca en la memoria de los pueblos y en sus libros.

Como señaló alguien una vez, se trata del único evento de todos los tiempos que no se "ha esfumado en el vacío de las estrellas." Debido a que la intención de Jesús era que este acto de amor pasara a formar parte de nuestras vidas en todos los espacios y épocas, celebramos el misterio de su Última Cena de una forma ritual y concreta.

Y él sólo nos pide una cosa: el "amén" de nuestra fe viva en respuesta a lo que él hizo por nosotros en amorosa obediencia a su Padre.

Por medio del sustento tangible del misterio eucarístico contamos con el Jesús crucificado y resucitado entre nosotros en nuestra peregrinación por el mundo.

Gracias a la Eucaristía, Jesús nos acompaña en nuestras vidas por todos sus senderos. Sale a nuestro encuentro junto con nuestros hermanos y hermanas en los destinos que nos deparan todas las encrucijadas de nuestras vidas.

¿Como no podemos participar en el extraordinario misterio eucarístico más de una vez al año? Resulta verdaderamente importante que reflexionemos detenidamente y en oración acerca del significado profundo y decisivo de la Eucaristía, la cual conocemos también como

la Misa.

En ella se celebra el más maravilloso acto de amor divino que podamos imaginar. No se trata simplemente de un recuerdo simbólico o de una representación teatral. Es algo real que se nos transmite a través de un rito instituido por el propio Cristo. En la Presencia Real de su Cuerpo y de su Sangre en la Eucaristía, el Santo Sacramento permanece con nosotros en nuestros sagrarios.

El difunto Papa Juan Pablo II expresó que la Eucaristía debe estar precedida por la oración. Y a partir de ella, la oración emerge para inspirar todas nuestras obras de caridad. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo  
Buechlein  
Arquidiócesis de Indianápolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,  
Language Training Center, Indianapolis.

#### La intención de vocaciones del Arzobispo Buechlein para julio

**Hombres Religiosos:** Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.



# Events Calendar

## July 3-5

Divine Mercy Perpetual Adoration Chapel, 3354 W. 30th St., Indianapolis. **Traveling missionary image of Our Lady of Guadalupe**, veneration. Information: 317-926-1963.

## July 5

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass**, noon, on third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## July 6

Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. **"Giant Steps Summer Camp," educational summer camp for students in kindergarten through eighth grade**, 8 a.m.-5 p.m., registration deadline June 30. Information: 317-784-9078.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"Theology of the Body,"** session three, talks for adults 18 and older on consecutive Mondays, 6:30-8 p.m. Registration: 317-236-1521 or [dearollo@archindy.org](mailto:dearollo@archindy.org).

## July 7

Ritter's Frozen Custard,

3219 W. County Line Road, Greenwood. **"Benedict Inn Night Out at Ritter's,"** 3-8 p.m. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## July 9-11

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, 5:30 p.m.-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

## July 10

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 4-7 p.m. Information: 317-543-4923 or [ksmith@saintlawrence.net](mailto:ksmith@saintlawrence.net).

Huber's Orchard and Winery, 19812 Huber Road, Starlight,

**Providence Jr.-Sr. High School Alumni Association, July Fest**, 5-8 p.m., family fun park, 8 p.m.-midnight, food and music, \$10 per person. Information: 812-945-3350.

## July 10-11

St. Benedict Parish, 111 S. Ninth St., Terre Haute. **"Community Festival,"** 5 p.m.-midnight, flea market, children's games, food, music, \$2 admission. Information: 812-232-8421.

## July 10-11

St. Peter Family Life Center, 6161 Chambersburg Road, Huber Heights, Ohio. **Fifth annual Dayton Catholic Homeschool Conference**, parents and high school students. Information:

[daytonhomeschool.com](http://daytonhomeschool.com).

## July 10-12

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, rides, Fri. 5:30 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

## July 11

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Knights of Columbus, 2100 E. 71st St., Indianapolis. **"Tropical Tribute in honor of Joe and Barb Krier,"**

7:30 p.m.-midnight, \$30 per person. Information: 317-872-5088.

## July 12

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. St. Joseph Parish, **parish picnic**, 10:30 a.m., food, games. Information: 812-738-2742.

## July 13

George's Neighborhood Grill, 6953 Lake Plaza, Indianapolis. **Theology on Tap, summer series, "Tough Topics for a Tough Life,"** happy hour, 7 p.m., talk, 8 p.m. Information: 317-625-7744. †

## Retreats and Programs

### July 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### July 9

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **Annual "Day of Reflection on Prayer,"** Father Jim Farrell, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### July 10-17

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Directed Retreat."** Information: 812-367-1411 or

[spirituality@thedome.org](mailto:spirituality@thedome.org).

### July 12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer: A Morning of Grace,"** Benedictine Sister Rachel Best, presenter, morning prayer and Sunday Mass, 8:45 a.m.-1 p.m., \$25 per person includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### July 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening of Reflection, "Meet Me at The Shack,"** Father Jim Farrell, presenter, 6:30-9:30 p.m., \$15 per person includes light dinner. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### July 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection, "Meet Me at The Shack,"** Father Jim Farrell, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast, lunch and Mass. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### July 18

Oldenburg Franciscan Center, Oldenburg. **Summer celebration and day of reflection, "A Way of At-One-Ment,"** 9:30 a.m.-4:30 p.m., \$40 per person includes lunch. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### July 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mid-week retreat, "Stories of Faith—Stories of Our Lives,"** Father Jim Farrell, presenter, \$160 per person or \$290 married couple. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "Use Time—Don't Let It Use You,"** Benedictine Father Pius Klein, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 24-26

Rachel's Vineyard Retreat, Indianapolis. **Spiritual journey and healing process for women, men and married couples experiencing symptoms associated with abortion**, confidential program and location. Information: 317-236-1521 or 800-382-9836, ext. 1521.

### July 31-August 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Bible,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### August 2-8

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Guided Retreat."** Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org).

### August 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### August 7-9

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Virtue: Living the 'Good' Life,"** Benedictine Brother Karl Cothorn, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu). †

## Benedict Inn course focuses on Catholic identity

Are you Catholic and don't know what you believe?

A new four-part Catholic identity and doctrine series presented by the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove offers important answers for your faith journey.

Four monthly refresher sessions on Tuesday nights from August through November will examine eucharistic devotion, the eucharistic liturgy, the sacrament of reconciliation and God's promises related in Scripture.

The informative classes are scheduled from 6:30 p.m. to 9 p.m. on Aug. 18, Sept. 22, Oct. 20 and Nov. 17.

Topics and presenters are:

- "Devotion to the Eucharist Outside the Mass," presented by Benedictine Father Matthias Neuman on Aug. 18, focuses on greater devotion to Christ's real presence in the Eucharist as well as Benediction, Exposition of the Blessed Sacrament, the eucharistic procession, Forty Hours prayers and visits to the reserved Eucharist.

- "The Holy Sacrifice of the Mass," presented by Benedictine Sister Mildred Wannemuehler on Sept. 22, addresses the depth of the eucharistic celebration and God's call to greater devotion through participation in Mass.

- "The Power of Reconciliation," presented by Father Glenn O'Connor on Oct. 20, reviews the history of reconciliation in the Church, and how God's gift of the sacrament of penance has a healing effect in our lives.

- "Exploring the Covenant in Scripture," presented by Benedictine Sister Susan Marie Lindstrom on Nov. 17, provides a journey through the Old Testament to become reacquainted with God's covenant promise to his people.

(Sessions are \$25 per person or \$20 per person with a friend. For more information or to register, call the Benedict Inn at 317-788-7581 or send an e-mail to [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).) †



## Priesthood day

Benedictine Father Julian Peters, from left, Father Thomas Schliessmann, newly ordained Father Peter Marshall and Father Aaron Jenkins enjoy a conversation during a picnic for priests on June 29, at the Bishop Simon Bruté College Seminary in Indianapolis. Archbishop Daniel M. Buechlein and 73 priests celebrated the archdiocesan observance of Priesthood Day with Mass at SS. Peter and Paul Cathedral in Indianapolis followed by the outdoor meal in the courtyard at the seminary.



## Lumen Christi graduates

Members of the first graduating class from Lumen Christi High School pose for a picture on May 19 at Our Lady of the Most Holy Rosary Church, both in Indianapolis, after their commencement ceremony. The graduates are, from left, Bridget McHugh, a member of St. Matthew Parish in Indianapolis; Allen Fricker, a member of Holy Rosary Parish; and Kyle Field, a member of St. John the Apostle Parish in Bloomington. Lumen Christi School is a private K-12 Catholic school located at Holy Rosary Parish. It was founded in 2002. The high school program began in 2007. For more information about the school, call 317-632-3174 or log on to [www.lumenchristischool.org](http://www.lumenchristischool.org).



## Series of mistakes brought about current economic crisis

By Frank Rauscher

Americans are worried about keeping their jobs, staying in their residences and paying their bills. Technically, when the government sees economic declines for two consecutive calendar quarters, the U.S. is in a recession.

Americans know that they have been living beyond their means for too long with too much credit card debt and too little savings.

America's Declaration of Independence mentions the inalienable right to "the pursuit of happiness"—the right to pursue any lawful business or vocation, the right to earn a living.

Congress updated the concept following the Great Depression and the end of World War II with the Employment Act of 1946. Accordingly, because unemployment rose over 25 percent in 1933 and was still too high through 1946, the federal government accepted responsibility for helping people stay employed.

The economy improved and has been growing with some ups and downs for the last 60 years. The U.S. standard of living soared as did expectations for living "the good life."

**Starting next week Faith Alive! takes its annual summer vacation until September.**

As part of the American dream, home ownership increased this decade from the historical level of 65 percent to reach a high of almost 70 percent of households as a result of political pandering by both parties.

Government and business executives who relied on Adam Smith's *The Wealth of Nations*, which focuses on self-interest and greed to support capitalism and deregulation, neglected to read Smith's *Theory of Moral Sentiments*, which focuses on the morality of behavior. This is why Americans do not trust their government and business leaders.

Now what happens?

Every day the news is about layoffs or the closure of businesses by major national companies, such as Circuit City, Countrywide Mortgage, General Motors, Washington Mutual, Lehman Brothers, Bear Stearns, AIG—and even the U.S. Postal Service.

This is like pruning a garden as winter arrives, and growth has already stopped. It is painful but necessary to prepare for the next season of growth.

Government understands that employment is coupled with economic growth and inflation. Its job is to achieve a balance among these three objectives.

Today, people understand that this

recession was caused, at least in part, by government's failure to prudently use the tools it has to help regulate the economy. Those tools are like the tools to operate a car—accelerator, brake, state vehicle safety inspection, gas, fuel economy, etc.

Some tools that the government uses are:

- the Federal Reserve and the federal budget to influence the supply of money and credit (accelerators and brakes).
- the Securities Exchange Commission to regulate investments (gas and fuel economy).
- the Senate and House banking and finance committees to oversee financial markets (safety inspection), including mortgages which are a major current problem.

In 1998, the Clinton administration urged Fannie Mae and Freddie Mac, government mortgage entities that deal with the majority (60 percent) of mortgages, to allow risky loans to be made to low-income homebuyers, thus pushing down on the accelerator.

After 9/11, the Federal Reserve hit the accelerator by lowering interest rates and the Bush administration entered into two wars, which eventually increased jobs.

By 2004, efforts to rein in the bad practices of Fannie Mae and Freddie Mac were stonewalled by House and Senate committees for the next three years, thus ignoring a "safety inspection." Most of the foreclosures involve those millions of riskier mortgages.

Additionally, Wall Street and banks engaged in wordsmith trickery by calling a loan guarantee or loan insurance by a new term—"credit default swap"—which allowed them to ignore safety and prudence regulations that would limit their actions.

Regulatory neglect for this new product increased the risk levels hundreds of times without having to provide prudent capital or reserves for them.

In 2005, the Securities and Exchange

CNS photo/Mex Wittaker, Reuters



Families demonstrate for homeowner relief outside the California state capitol in Sacramento on Nov. 25, 2008.

**Americans know that they have been living beyond their means for too long with too much credit card debt and too little savings.**

Commission allowed five investment banks to have special "supervised" powers, which the SEC then neglected to supervise (like saying fuel economy standards will be in place but failing to oversee them). It was like giving a super fuel to those five companies—all of which are now basically defunct.

The result is an economic infrastructure that is seriously damaged but still repairable.

News media would do well to remind everyone that unemployment and inflation were even worse 15, 25 and 60 years ago, and the U.S. pulled out of it successfully.

The questions are: How long will it take? What do I do?

For the last 100 years, the average recession has lasted 1.3 years. The current recession could be longer than average.

The surplus housing market must decrease; vehicles, appliances, etc., will need replacement; roads and bridges need renewal; and baby boomers will need more medical care.

The U.S. economy will improve as it has through history. Confidence will return. Fear not!

(Frank Rauscher is senior principal of Aquinas Associates, a consultant on social research and change for Catholic institutional investors in Dallas, Texas. The former president of major banking institutions, Rauscher initiated the first shared ATM system in the U.S., MOST, issued the first Visa card with a usage rebate to the customer, and has been an instructor in economics, management and business administration at several colleges in the Southwest.) †

### Discussion Point

## Many go to the Internet for financial news

### This Week's Question

Where do you go to find information about the economy and about your personal finances?

"Two places—the Internet and a financial adviser [we work with]. We also talk to others to get their opinions." (Chris Neuman, Levittown, Pa.)

"I'm a student and in a good field, physical therapy, which is in demand. So, personally, I only have to deal with things like student loans. But my home page is BBC [the British Broadcasting Corporation], so I get information from a global perspective from

them, and from newspapers and [other] credible Web sites." (Anne St. Peter, Milwaukee, Wis.)

"Primarily, I get it from the evening news and sometimes the Internet, newspapers and talk radio. Personally, I have a financial planner who helps with discernment on financial investments." (Michelle Allain, Manchester, N.H.)

"The first place is from my parents, especially my dad. I also listen to conservative news outlets like Fox News and go on the Internet to read National Review Online." (Nicholas Hardesty, Owensboro, Ky.) †



File photo by Sean Gallagher

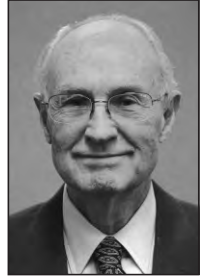


From the Editor Emeritus/John F. Fink

## Basic Catholicism: Our belief in purgatory

(Twenty-first in a series)

One of the most common criticisms that Protestants have about the Catholic faith is our belief in purgatory. They want to know why we believe in purgatory even though it is not mentioned in the Bible.



The Catholic doctrine of purgatory is misunderstood not only by Protestants, but also by many Catholics.

For example, they sometimes think of it as a place somewhere between heaven and hell, and it's not. Purgatory is the name given to a process of purification, not to a place where the soul might go to after death.

Sacred Scripture says that nothing impure will enter the kingdom of heaven. But you and I know that not everyone who dies is worthy to enter into perfect and complete union with God. Nor has he or she rejected God's mercy enough to sentence himself or herself to hell. In the process of purification

we call purgatory, every trace of sin is eliminated and every imperfection is corrected.

The Catholic Church doesn't say when this will occur since the concept of time is meaningless in eternity. Perhaps it occurs immediately after death or even in the process of dying. We don't know.

Unfortunately, some pious folklore has made purgatory seem like a mini-hell where people spend years and years of torture and pain before finally being allowed into heaven. That, though, is not Catholic teaching.

As Pope John Paul II said on Aug. 4, 1999, "Those who live in this state of purification after death are not separated from God but are immersed in the love of Christ."

Part of the problem of understanding purgatory is the belief that we, the relatives and friends of the deceased, can assist those who have died with our prayers. This is part of the doctrine of the communion of saints that we say we believe in when we recite the Apostles' Creed.

Pope John Paul alluded to this in the same address when he said that the souls in purgatory are not separated from the saints in

heaven or from us on Earth.

"We all remain united in the Mystical Body of Christ," he said, "and we can therefore offer up prayers and good works on behalf of our brothers and sisters in purgatory."

Belief in the efficacy of prayers for the dead goes back at least as far as the Second Book of Maccabees (2 Mc 12:39-46). After Judas Maccabeus had won a battle, he found that dead Jewish soldiers had committed a sin by wearing idolatrous amulets under their tunics. He and his men "prayed that the sinful deed might be fully blotted out."

Then they took up a collection which he sent to Jerusalem for an expiatory sacrifice. "Thus he made atonement for the dead that they might be freed from this sin," (2 Mc 12:46) the chapter concludes.

Thus, although the process of purgatory isn't mentioned in the Bible, the idea of prayers for the dead that they might be cleansed from their sins is. (Admittedly, though, the Second Book of Maccabees is considered an apocryphal book in Protestant Bibles.) †

It's All Good/Patti Lamb

## Modern-day parable prompts reminder of Serenity Prayer

After a long and tiring day, a young woman phoned her wise elder sister to vent.



"As usual, I'm furious," the younger sister complained. Seething, she explained that her husband continued his pattern of working late, and provided no help with the children. Her anger festered and resentment crept in.

"Each night, he gets home from work late and says he's tired. He eats dinner, catches up on the news and ballgame scores, kisses the sleeping [and therefore seemingly angelic] kids, and goes to bed. He never helps with cooking, the kids or housework. Every night, he trudges in later, and my blood pressure rises proportionately with each minute past nine o'clock. Doesn't he know that I get tired, too?"

"So then what happens?" the elder sister inquired.

"Well, by that point, I'm so frustrated that I either unleash on him or else I give him the silent treatment," said the younger sister through clenched teeth.

The big sister asked her little sister if she knew the Serenity Prayer.

"Serenity' is no longer in my

vocabulary," said the younger sister through pursed lips.

"And yes, I know the prayer," she snarled.

The elder sister replied, "I'm not sure I would want to come home to a fire-breathing dragon, either. Knowing that I'd be met with hostility would definitely not make me get home any earlier."

A few seconds of silence followed on the line.

The elder sister then pointed out that her younger sister had known of the man's intense work ethic and perfectionist tendencies long before the two were married. That was one of the qualities that originally attracted her to him. She questioned why there was any expectation of this behavior changing *now*, and commented that the man worked 13 hours a day and was not exactly lounging on a cruise ship.

"I see no utility in carrying resentment," the wise older sister said, explaining that anger usually only affects the person toting it. "Besides, it's entirely unattractive."

The big sister continued, "By the way, what have *you* done lately to nurture your marriage? When was the last time you planned a date night? Is he the only one guilty of letting your relationship go on autopilot?"

Silence lingered on the line as the young woman realized that she had been limiting

her priorities to the children, finances and housework. Her husband had sort of fallen off that list.

That night, the young woman said her own version of the Serenity Prayer:

"God grant me the serenity  
To accept the things I cannot change;  
Courage to change the *one person that I can*;  
And wisdom to recognize that the 'one person' is *me*."

The woman stopped lurking at the door to yell at her husband upon his arrival. She began leaving affectionate Post-It notes on the steering wheel of his car. She called him at work to say hello, and to share the children's anecdotes and daily antics. She baked her husband's favorite dessert for no special occasion.

Suddenly, her husband started arriving home earlier, oftentimes by 6:30 in the evening. He began to suggest ideas for family vacations, and signed up to serve as a referee at his son's weekend soccer games.

We are not powerless victims to whatever problems arise. On the contrary, the only real power lies within us: We get to choose our attitudes.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## With the grace of God, sinners can become saints

For many weeks, I have had the face of an old lady staring at me from the cover of a book near my computer.



She looks worn and tired, but her straggly white hair and braids resemble a small halo on her head. This belies the beauty that she once had as a young woman.

Her expression is intense, almost as

though she is daring me to write a column about her.

She never asked to be in the limelight, but she was and still is—and now she is recommended for sainthood. I also see fatigue, disappointment and defiance in her eyes. She experienced all of that and so much more.

Many readers won't recognize the name Dorothy Day. I didn't know anything about her the first time that I heard about her.

Nor did I understand the tremendous impact she made as co-founder of the Catholic Worker Movement.

One publication, *Commonweal*, edited by

lay Catholics, declared that she is considered by many people to be "the most significant, interesting and influential person in the history of American Catholicism."

Dorothy Day, who lived from 1897 to 1980, said, "What we do is very little, but it is like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest. What we do is so little we may seem to be constantly failing. But so did he fail. He met with apparent failure on the Cross. But unless the seed fall into the earth and die, there is no harvest. And why must we see results? Our work is to sow. Another generation will be reaping the harvest."

I didn't understand Dorothy Day's impact until a resident of the St. Augustine Home for the Aged in Indianapolis—a ministry of the Little Sisters of the Poor with help from a remarkable lay staff—called my attention to her.

For years, Mary Etta Abernathy was part of a discussion group that I facilitate on most Mondays in St. Augustine's library.

Not long before Mary Etta passed away in April at the age of 97, she gave me a

1982 book that she treasured titled *Dorothy Day: A Biography*, published by Harper and Row, and written by William D. Miller, a history professor at Marquette University in Milwaukee.

Dorothy readily shared her voluminous writings and her life with him. Marquette still houses that material.

After reading Miller's book, my emotions ran rampant. I was shocked and edified—shocked because her checkered past included seriously sinful choices and edified by how her conversion to Catholicism unfolded in her life.

Like many holy people—including St. Augustine, whose mother, St. Monica, fervently prayed for his salvation—I won't be surprised when Dorothy Day is canonized as a saint.

Ironically, in 2005, the Marquette University Archives sponsored a documentary premiere of a film by Claudia Larson titled *Dorothy Day: Don't Call Me a Saint*.

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

Faith, Hope and Charity/

David Siler

## Pro-life ministry in action

The Catholic Church is well known as one of the primary torchbearers for the sanctity of human life.



We are proud of this tradition and the unwavering ethic for the value of life from the moment of conception to the end of natural life.

One of the most important ways that

the Catholic Church puts this value into action every day is through our Catholic Charities programs.

Throughout the United States, and in our own local Church, we are actively engaged in supporting women who become pregnant by providing real-life alternatives to abortion.

St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis and St. Elizabeth-Catholic Charities in New Albany offer all of the necessary support for women to carry their child to term.

Birth parents are provided with all of the information related to choosing adoptive parents for their child.

They can choose the parents through adoption or they can receive the necessary support to parent their child on their own. Our staff seeks to take away every reason for choosing abortion.

*We can all stand proud knowing that, as members of this great Catholic family, together we are here for the entire human family, supporting life from its very beginning to its natural end.*

In a somewhat less obvious "pro-life" form, we demonstrate the value of the sanctity and the dignity of life by sheltering the homeless, feeding the hungry, resettling refugees, counseling the despairing, caring for, advocating and educating children, visiting the sick and caring for the elderly.

We don't always think of these works of mercy as pro-life services, but they clearly demonstrate a profound concern for the human person at every stage of life. And people that generally show up at our doorsteps are individuals that society often deems as less desirable. However, we all know that they are Jesus in disguise.

Much of the focus of the "pro-life" issue usually centers on impacting legislation dealing with the beginning of life.

We all long for the day when *Roe v. Wade* is reversed, and abortion is no longer a legal option but, in the meantime, we can all work to support the many programs that we currently have in place that demonstrate the value and primacy that we place on human life.

Just this week, a Catholic Charities Respect Life Task Force was launched to work to spread the word that the Church is indeed actively engaged in living out our pro-life mission every single day in many varied ways.

We can all stand proud knowing that, as members of this great Catholic family, together we are here for the entire human family, supporting life from its very beginning to its natural end.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †



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

# The Sunday Readings

Sunday, July 5, 2009

- Ezekiel 2:2-5
- 2 Corinthians 12:7-10
- Mark 6:1-6

The Book of Ezekiel furnishes the first reading.

The prophet speaks in the first person. He says that he literally heard God



speaking to him. God told Ezekiel that he was sending him to the Israelites, who had rebelled against God's holy law, so that they would be called to forsake their disloyalty and return to God.

God, speaking to Ezekiel, recognizes certain traits about humans. They are stubborn, and they can be very stubborn in their blindness. This blindness prompts them to choose their way rather than the way of God. It is folly for them, yet God does not desert them.

St. Paul's Second Epistle to the Corinthians supplies the second reading.

As an aside, this reading includes Paul's revelation that he had been given "a thorn in the side."

For almost 2,000 years, people studying this epistle have struggled to discover what this thorn might, in fact, have been. Some have thought that it was a chronic illness or disability, perhaps epilepsy. Others think it simply was the temptation to sin.

No one has a conclusive answer. What is clear is that life had its challenges for Paul just as life has challenges for everyone. It is important to remember that in the pious Jewish mind of the time, everything bad—including physical problems—came from the devil. The loving, merciful God could never will such misfortunes upon people.

When Paul writes that Satan brought this burden upon him, he was speaking from this context.

The message is not simply that Paul had difficulties, whatever they were. It is not just that he persevered despite these difficulties. He persevered, but it was because God's strength empowered him.

The Apostle encouraged the Corinthian Christians, and encourages us, to be faithful to God. God will provide for us.

For its last reading this weekend, the Church presents a reading from St. Mark's Gospel.

In this reading, Jesus speaks in a synagogue. People who are not Jewish often today regard synagogues to be churches in Judaism. They are not churches, and they properly were not

places of worship in the time of Jesus. For the Jews at the time of Jesus, there was one place of worship, namely the temple in Jerusalem.

Synagogues were places of prayer, but essentially they were places to learn and discuss the Scriptures. Hence, Jesus stood and spoke. So did other Jews.

Jesus amazed everyone. His wisdom was profound. He healed the sick. Nevertheless, in their human limitations, many did not recognize Jesus as the Son of God.

Again as an aside, some short explanation of the reference to the "brothers and sisters" of Jesus is needed. Since Jesus is identified as the "son of Mary," it is presumed that Joseph was dead by this time. But who are these brothers and sisters?

From the earliest times of Christianity, the strongest belief has been, as the Church officially teaches, that Mary was a lifelong virgin. Jesus was her only child. One possibility is that these "brothers and sisters" were Joseph's children by a previous marriage. If so, they would have legally and culturally been regarded as siblings of Jesus, regardless of the fact that their mothers were different persons.

## Reflection

Two strong and very enlightening lessons come from these readings. The first is that all humans are like the ancient stubborn and rebellious Israelites, and also like the imperceptive people of Nazareth. We cannot always put two and two together. We fail to understand. We make mistakes. Indeed, we are inclined to resist the truth. We lean toward sin, the ultimate error.

However, as God sent Ezekiel, God most especially sent Jesus to show us the way to eternal life. Jesus is the source of all wisdom. He is the Son of God. †

## Readers may submit prose or poetry for faith column

*The Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## Daily Readings

Monday, July 6  
Maria Goretti, virgin and martyr  
Genesis 28:10-22a  
Psalm 91:1-4, 14-15  
Matthew 9:18-26

Tuesday, July 7  
Genesis 32:23-33  
Psalm 17:1-3, 6-8, 15  
Matthew 9:32-38

Wednesday, July 8  
Genesis 41:55-57; 42:5-7a, 17-24a  
Psalm 33:2-3, 10-11, 18-19  
Matthew 10:1-7

Thursday, July 9  
Augustine Zhao Rong, priest and martyr  
and his companions, martyrs  
Genesis 44:18-21, 23b-29; 45:1-5  
Psalm 105:16-21  
Matthew 10:7-15

Friday, July 10  
Genesis 46:1-7, 28-30  
Psalm 37:3-4, 18-19, 27-28, 39-40  
Matthew 10:16-23

Saturday, July 11  
Benedict, abbot  
Genesis 49:29-32; 50:15-26a  
Psalm 105:1-4, 6-7  
Matthew 10:24-33

Sunday, July 12  
Fifteenth Sunday in Ordinary Time  
Amos 7:12-15  
Psalm 85:9-14  
Ephesians 1:3-14  
or Ephesians 1:3-10  
Mark 6:7-13

## Question Corner/Fr. John Dietzen

# Holy Spirit continues to guide the life of the Catholic Church

Our son just finished his first year of college at what we were told is one of the "real" Catholic colleges in the country.



He has been surprised, however, by some of the campus groups that he has been urged to participate in to be a more authentic Catholic.

Frankly, we share his confusion. Some of

the student groups make us hesitant, especially one which is allegedly tied to appearances of the Blessed Virgin.

Another experience that gives him—and us—some concern is the claim that no one can be a "good and loyal Catholic" except their way.

Sometimes they sound very narrow. Have you any suggestions on how to deal with this? (Michigan)

Your concern is a healthy one and—as my mail reveals—is shared by a number of faithful and well-informed Catholics.

Good common sense is always the first judge in such dilemmas. After that, Catholic tradition suggests some solid basic guidelines.

It is always good to remember that ours is a big Church. In all its 2,000 years, it has been at its best and most alive when there has been room for a whole rainbow of ways for people to pray, to think, to live out their faith and to grow in holiness.

Just because something does not appeal to us doesn't necessarily mean there is something bad about it.

Without respect for—and willingness to explore—honest varieties within the appropriate framework of faith, the life of the Church stagnates, both intellectually and spiritually.

One danger sign to look for is any position that rejects what the Church is teaching today.

We've experienced sad examples in the past few decades of individuals and larger groups of Catholics who refuse to accept any developments in the Church since the Second Vatican Council.

In their opinion, present teachings and practices conflict with what they view as the "golden age" of Pope Pius V and the Council of Trent in the 16th century, and therefore deserve no respect or recognition

by authentic Catholics.

We believe, on the contrary, that the same Holy Spirit who was with the Church in the past is with it now.

Another warning flag is the claim that this or that group constitutes the "elite" in the Church and they are the genuine orthodox Catholics. Anyone not with them, or who sees things differently, is at best a second-level Catholic.

These types of movements have been around since the beginning of Christianity. We read about them already in the New Testament.

Exaggerated claims like this seem to be a common temptation for enthusiastic religious associations.

In my 55 years as a priest, I have led or participated in dozens of spiritual and apostolic movements. All of these movements have accomplished much good.

Nearly every one, however, went through a stage when it was tempted to consider itself something like an eighth sacrament, and to assume that no one is a genuine, full Catholic until he or she has done their "thing" or seen things their way.

Naturally, groups and societies who pursue this course always have the highest motives, such as to "purify" the Church and so on.

But unchecked, such attitudes often lead to gross arrogance and intolerance. When sufficiently large, they can cause enormous personal pain, persecution and hurt to the body of Christ. But still they surface every generation or so.

The eucharistic liturgy, the sacraments, the Gospels, intelligent efforts to grow in knowledge of the faith, and the basic prayer and spiritual exercises contained in continuous Christian tradition still suffice to make good, loyal and faithful Catholic Christians.

Finally, the best criterion of all in evaluating any phenomena in the Church is the old standby: What are their fruits, their results? Do they bring to the Catholic community—parish, diocese and universal Church—greater hope, unity, charity, kindness, peace and other fruits of the Spirit that were listed by St. Paul in Galatians 5:22-23?

Or do they foment mistrust, secretiveness, elitism, hostility, bickering, division and oppression?

You can guess which ones are recommended by St. Paul and Christian tradition. †

## My Journey to God

# Invitation

You're invited,  
He knows your name,  
The table's set,  
There's much to gain.

Leave your worries  
There at His feet,  
Kneel first and pray,  
Then take a seat.

Now sing along,  
If you so choose.  
Become a part  
Of God's Good News.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)



File photo by Mary Ann Wyand



# A Day of great joy

## Two men dedicate their lives to Christ as priests



Father Sean Danda ritually receives a chalice and paten from Archbishop Daniel M. Buechlein during the ordination Mass.



Father Sean Danda, left, and Father Christopher Wadelton pose with Archbishop Daniel M. Buechlein in the rectory of SS. Peter and Paul Cathedral in Indianapolis after the June 27 liturgy during which the new priests were ordained.



Transitional Deacon Christopher Wadelton ritually places his hands in the hands of Archbishop Daniel M. Buechlein while promising obedience to him and his successors during the June 27 liturgy at SS. Peter and Paul Cathedral in Indianapolis when Deacon Wadelton and Deacon Sean Danda were ordained priests.



At the end of the ordination Mass, Archbishop Daniel M. Buechlein kneels to receive a blessing from the newly ordained Father Sean Danda.



Father Sean Danda, left, and Father Christopher Wadelton, right, standing in the Blessed Sacrament Chapel of the cathedral, receive the applause of Bishop William Callahan, auxiliary bishop and current administrator of the Archdiocese of Milwaukee, and other priests who concelebrated at their June 27 ordination Mass.



Transitional Deacon Christopher Wadelton processes into SS. Peter and Paul Cathedral in Indianapolis on June 27 with his mother, Immaculate Heart of Mary parishioner Ann Wadelton, who carries his vestments for the rite of ordination.



St. Malachy parishioner Pauline Danda of Brownsburg, center, cries tears of joy as she watches her grandson, Father Sean Danda, begin his life as a priest during the rite of ordination on June 27 at SS. Peter and Paul Cathedral. Father Danda's sister, Heather, and his father, Richard Danda, sit beside her.



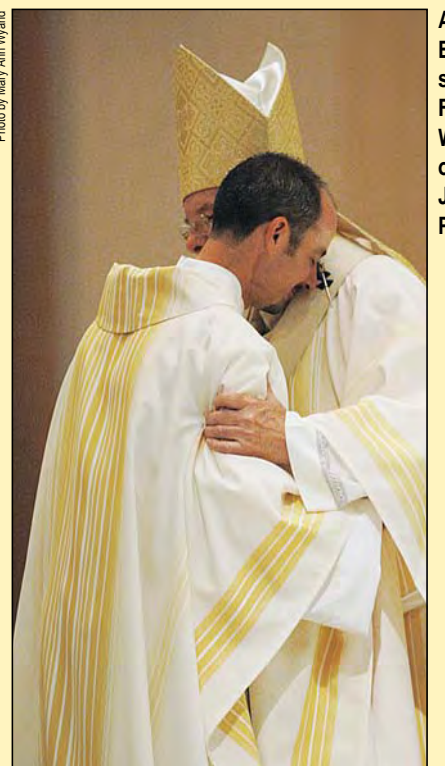
Father Sean Danda gives Communion to Oldenburg Franciscan Sister Rita Vukovic during the ordination Mass on June 27 at SS. Peter and Paul Cathedral. Sister Rita was one of his teachers at Cardinal Ritter Jr./Sr. High School in Indianapolis. Father Danda is the first son of St. Malachy Parish in Brownsburg to be ordained to the priesthood in 140 years.



Heather Danda, a postulant in the Society of Our Lady of the Most Holy Trinity, proclaims the first reading during the ordination Mass on June 27 at SS. Peter and Paul Cathedral. Her brother, Father Sean Danda of St. Malachy Parish in Brownsburg, and Father Christopher Wadelton, who is from Immaculate Heart of Mary Parish in Indianapolis, were ordained by Archbishop Daniel M. Buechlein.



Msgr. Joseph F. Schaedel, vicar general, from left, and Bishop William Callahan, auxiliary bishop and current administrator of the Archdiocese of Milwaukee, congratulate newly ordained Fathers Christopher Wadelton and Sean Danda at the conclusion of the ordination Mass on June 27 at SS. Peter and Paul Cathedral. Bishop Callahan served as Father Danda's spiritual director at the Pontifical North American College in Rome and ordained him to the transitional diaconate in 2008.

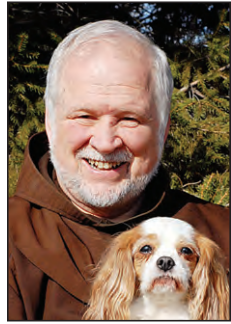


Archbishop Daniel M. Buechlein gives the sign of peace to Father Christopher Wadelton during the rite of ordination on June 27 at SS. Peter and Paul Cathedral.



# Priest-author explores place of animals in Christianity

WASHINGTON (CNS)—A new book by Christian author Father Jack Wintz explores the place of animals in Christianity.



Fr. Jack Wintz, O.F.M.

In his book *Will I See My Dog in Heaven?* Father Jack, a Franciscan friar, explores whether or not God's plan for salvation includes creatures other than humans.

The question in the title of his book "sounds like a naive kid's question," said Father Jack, a native of Batesville, in an interview with Catholic News Service, "but I think it fits in this broader context [of the question of salvation for all creation]."

Father Jack said his motivation to write the book stemmed largely from his experience as a Franciscan.

"I have a great fascination for St. Francis of Assisi, especially his great love and respect for animals as well as for trees, rivers, wild flowers and creation as a whole," he said.

Throughout the book's 10 chapters, Father Jack utilizes evidence from Scripture, the works of St. Francis of Assisi and Judeo-Christian tradition to make the case that God intends to save all of creation, including beloved pets.

The evidence includes some familiar stories, such as that of Noah as well as less familiar works like St. Francis' "Canticle of Brother Sun," a song of praise in which St. Francis refers to all of creation as brothers and sisters of man.

While Father Jack believes that there is strong evidence to indicate that all of creation is included in God's plan for salvation, he acknowledges that Christians are divided on the issue.

"It's true that we know little detail about [heaven] or how animals and other

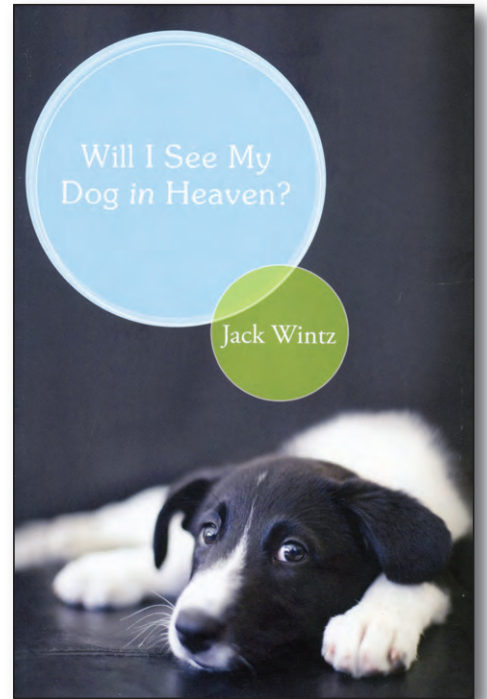
creatures will be included in the picture," he said.

While *Will I See My Dog in Heaven?* includes a substantial amount of theological analysis, Father Jack said the book also includes several stories and is "for a wide, popular audience."

"A lot of [the theology] is very simple," said the priest, who was in Washington in mid-June for a book signing at a Franciscan monastery there.

Father Jack is a longtime writer and editor for *St. Anthony Messenger* magazine, based in Cincinnati. *Will I See My Dog in Heaven?* was published by Paraclete Press.

(Editor's note: Franciscan Father Jack Wintz will have a book signing at the Batesville Memorial Public Library, 131 N. Walnut St., at 7 p.m. on July 23. For more information, call 812-934-4706. *Will I See My Dog in Heaven?* can be purchased for \$14.99 at [www.paracletepress.com](http://www.paracletepress.com).) †



## Church challenged to 'keep interest' of Catholics in new media age

PHILADELPHIA (CNS)—The Church's great communications challenge today is to "keep the interest of people who have so many places to turn," Bishop Gerald F. Kicanas of Tucson, Ariz., told the National Leadership Roundtable on Church Management.

Bishop Kicanas, vice president of the U.S. Conference of Catholic Bishops, addressed the organization's annual meeting on June 25 in Philadelphia.

The Church should not hesitate "to engage the modern digital technologies," which "can be vehicles for communicating," he said. Given recent advances in communications technology, he noted that people today Twitter and blog, send e-mail, use Skype, Blackberries and iPhones, and choose Facebook partners.

Still, "communication, while enhanced by technology,

rests on the power of the message and the authenticity of the communicator," Bishop Kicanas said. "Technology facilitates the fundamental desire" that people have to communicate and engage one another.

With "effective communications" as its theme, the June 24-26 meeting of the National Leadership Roundtable on Church Management examined the potential of a new universe of communications for the Church. Participants included Catholic bishops, educators, leaders in business, finance and philanthropy, and priests, sisters and lay leaders.

Bishop Kicanas told the meeting how much he enjoys theater and commented on its relevance for communicators.

"Great actors and actresses communicate," he said. "The language of theater needs to be crisp, punctuated with images and to resonate with feeling."

Similar qualities are needed in effective Church communications, Bishop Kicanas said. "Abstract, theoretical, disembodied language has little place on the stage or, for that matter, from the pulpit or in most communication by the Church," he added.

He cautioned, though, that "the greatest blow to the integrity of the Church's message and its effectiveness occurs when those who deliver that message are simply playacting."

Bishop Kicanas described himself as a blogger of sorts. The online "Monday Memo" he writes weekly to the Tucson Diocese is "presented as a kind of blog on our Web site and sent out to an e-mail readership," he said.

The "Monday Memo" helps him "teach, inform and bring people's attention to the good things happening in the diocese," he said, adding that it amazes him "how many people respond."

But "people today want to be in the know," he said. "We live in an information society, a mass media culture."

Bishop Kicanas accented the importance of trust for effective communications. The Church's sexual abuse crisis "harmed far too many, but also damaged the Church's ability to communicate," he said. Some judged the Church hypocritical, "more concerned about its reputation than about children who were harmed. Some stopped listening."

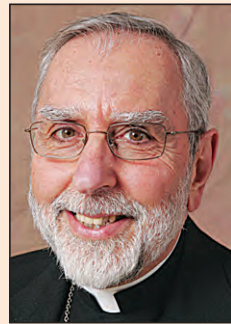
Thus, restoring trust became his goal in Tucson, "as it has for so many bishops in their dioceses," he said.

And as the diocese emerged in 2005 from the bankruptcy protection it sought in 2004, Bishop Kicanas said he was "deeply moved ... to hear [abuse] victims say to the media that they had been treated fairly and respectfully." The Church "embodied her message. They sensed the Church cared," he said.

At the time of the bankruptcy, Bishop Kicanas said the step was taken in the belief that it represented "the best opportunity for healing, and for the just and fair compensation of those who suffered sexual abuse by workers for the Church in our diocese."

Another lesson learned from the bankruptcy was that "openness and transparency" are critical, Bishop Kicanas said in Philadelphia. He recalled struggling "mightily whether to put out information that was embarrassing, disturbing and potentially harmful for the Church."

But "there are no secrets in our cell-phone, Internet world," Bishop Kicanas said. "It was best and right to get out the story as it was. That alone could heal. Tell the truth." †



Bishop Gerald F. Kicanas

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# In this together

## Parish can help families cope with caring for aging parent

By Mary Eileen Andreasen

Catholic News Service

At a local retreat center, I recently gave a presentation titled “Caring for Your Aging Parents.”

Loaded with the latest information and stacks of handouts, I welcomed the participants—but never had a chance to speak!

Stories of struggles and tears flowed freely from those who had gathered for my program. They took turns sharing and offering each other sound advice.

I watched these caregivers who were strangers to each other care for each other. I offered what encouragement I could, but the group program essentially “ran” itself.

The National Safety Council reports that “more than 6 million seniors require help with such basic activities as getting out of bed, dressing, cleaning, cooking and handling finances. An estimated 5 million Americans spend some time caring for an aging parent, a figure that is projected to double within the next 20 years.”

Adult children, who increasingly struggle with their own economic woes, worry about the survival of their parents.

In today’s economy, many elders have lost their savings. Families fear not only day-to-day health challenges, but also paying for medical expenses.

Catholic parishes could assist parishioners who care for aging parents, but they may not even know how many are struggling or how to help them live out their “call to care.”

If the parish has a paid staff member like a pastoral minister, parish life

coordinator or parish nurse, that person could easily convene parishioners to discuss the physical and emotional stresses involved in caring for aging parents.

Organizing such gatherings shows genuine concern on the part of the parish leadership.

Group sessions would allow people to voice their apprehensions, learn new information and share resources. Such groups could also be organized by a geriatric professional who is a parishioner, like a geriatric nurse practitioner, physician or social worker.

The concerns of the group could dictate the content, and local experts could be invited to speak to the participants.

Subjects to be discussed could include medical power of attorney, insurance, Medicare/Medicaid, home modification and accessibility, personal safety and dementia. The list is endless.

Teaching people how to care when they already have the desire to care is easily done.

Most importantly, exceptional attention should be given to the emotional and spiritual support of caregivers lest they become discouraged and end up becoming a patient themselves.

Caregiving exacts an emotional toll. When combined with the physical demands of helping and the vulnerabilities of middle-aged and older caregivers, those who assist others are at risk for developing health problems themselves.

The parish should consider praying for those who are caregivers. Mass petitions on significant days of observance can call attention to the situation. These days might include the World Day of the Sick on Feb. 11 as well as the feast day of St. Anne and St. Joachim, the grandparents of Jesus, on



Catholic parishes could assist parishioners who care for aging parents, but they may not even know how many are struggling or how to help them live out their “call to care.”

July 26, and National Family Caregiver’s Month in November.

Steady visitation, anointing of the sick, referral information, funeral and grief support are just some of the things that attentive parish staff members and parish volunteers can provide for parishioners that are caregivers.

As the family of God, we are all in this together. Being active in the parish is admirable, but doing the work of the Gospel in the world is our true call.

Parishes are at their best when they nourish those doing the work of God beyond their own walls.

After every Eucharist, we are returned to the world on mission. Often, the priest’s closing statement to “Go in peace to love and serve the Lord” sends many humble Catholics right back home to care for their aging parents.

(Mary Eileen Andreasen, the former coordinator for aging and disabilities ministry for the Archdiocese of Omaha, Neb., is the program coordinator at Immaculata Monastery and Spirituality Center in Norfolk and the regional coordinator of the Ignatian Volunteer Corps in Omaha.) †

## The here-and-now of baby boomers’ lives presents serious challenges

By Louise McNulty

Catholic News Service

Anita Westerhaus, 60, of West Des Moines, Iowa, and her husband, Don, also in his 60s, are concerned about what is happening to 401(k)s and other retirement income. Their children are self-sufficient adults now.

“Our funds have taken a horrible hit,” says the former Catholic school principal who is now a partnership director for a regional education agency.

“I’m glad that my husband and I have jobs,” she said, “and I want to work for another five years, but I may have to work longer now.”

Alice Poremski, 63, of Manchester, N.H., is a retired lobbyist for people with disabilities. She and her husband, Chuck, raised seven children and have downsized from a 14-room home. But they lost so much in the stock market that they will probably have to downsize again.

Once her husband retires, Poremski said, they want to

be of service to the Church.

“There is a great need for a response to the public’s lack of compassion for the care for the elderly and appropriate, peaceful housing for those with disabilities,” she said. “We hope we can spend our retirement visiting seniors and creating homes for people with developmental disabilities.”

Laurie McCloskey, 47, and her husband, Mike, in his 50s, are busy raising six children aged 4 to 17. She teaches fifth-grade religion at a Catholic school in Kenmore, Wash., while her husband works at a local high school.

“We’re in the thick of raising our children so we don’t look far into the future,” she said. “My thoughts are more with my children than with me. We have four daughters so we think of college and weddings—and how we’ll manage.”

While the McCloskeys feel that they “should be looking at the bigger, global picture,” perhaps the economic downturn might be good for the country “to get

back to what is of real value.”

Surviving cancer twice has changed her way of thinking, she said. “I don’t worry so much about the future because we don’t have control of it.”

Her friend, Connie Moretti, 46, is a stay-at-home mom and former teacher who has three children.

“I’ve heard us referred to as the sandwich generation, caught between parents getting older and needing care,” Moretti said, “but with kids at home to raise.”

While neither her parents nor her husband Vince’s folks need help now, she is concerned about their parents’ financial situations and wonders if her insurance will cover them if she and Vince, who is 52, have to provide for them.

She is encouraged nonetheless because she knows of families where parents had to move in, and it was a positive experience for the children who stepped in to help.

(Louise McNulty is a freelance writer in Akron, Ohio.) †

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# Providing sacraments and listening are keys in ministry to elderly

By Louise McNulty

Catholic News Service

Unlike many Catholic faith communities in the United States, St. Paul Parish in Akron, Ohio, has a longstanding, formal ministry to elderly members.

Terry Nesline has had the title of pastoral minister to the sick and elderly for 25 years there.

The congregation is an older one, and the territory that Nesline covers on her visits to see elderly parishioners includes about 22 nursing homes, the farthest of which is about 45 minutes away.

"I go on a rotating basis, getting to each one every three to four months, acting as a liaison between them and the parish," Nesline said. "I always bring the church bulletin with news of what's going on at St. Paul's, and I think they appreciate being informed and that the connection encourages them to be active."

The ministry also entails hospital visits, taking Communion to shut-ins on Friday mornings and offering van services on Sundays for seniors who no longer drive to Mass.

An anointing service offered each fall and spring is held between the 9 a.m. and 11 a.m. Masses. Referrals to the parish's bereavement support group's sessions, which are scheduled three times a year, are made as needed.

The parish's elderly connection is enhanced by the parish school children, who make valentines for senior citizens living in nursing homes. And each Christmas, parishioners bring simple gifts for the elderly and place them under a special giving tree.

"We ask for little things like toiletries, dusting powder, cologne, kitchen towels, and food items like popcorn and hot chocolate," Nesline explained, "and we put six or seven things in a gift bag for each person."

In contrast, St. Elizabeth Ann Seton Parish in Fort Wayne, Ind., does not have a ministry specifically geared toward the elderly. That's because the average age of the parish's 7,500 members is 29!

"But we have three very good nursing homes and a huge hospital within our parish boundaries," explained Jim Kitchens, pastoral minister and business manager at the parish.

"And many parishioners are bringing their elderly parents to live in these nursing homes," he said, "so that they can be close to them."

Kitchens muses that there's something unique about the Midwest.

It seems to be "the last vestige of traditional American values and [a spirit of] caring," he said. "Parishioners bring the elderly here, not out of duty but because they want to."

Ministering to the spiritual needs of the surrounding elderly population falls to the parish priests, some experienced eucharistic ministers and Kitchens, who said it is important to identify the elderly, visit them to determine their needs and bring a priest to them to administer the sacraments.

The parish accesses a diocesan Sunday morning Mass broadcast on local television. In a nursing facility that is home for about 40 Catholics, one of St. Elizabeth's eucharistic ministers makes their Mass participation more meaningful by visiting them during the time of the Mass broadcast.



Elderly people often find themselves in a position where they are fully cognizant, but unable to do things physically. Listening to what they have to say is the best gift.

"She has a table set up with a Bible and a candle," Kitchens explained, "... and gives Communion to the residents at the same time that it is distributed at the televised Mass."

The former Georgia native said parish members show concern for the elderly by bringing them to Sunday Mass, keeping home-bound seniors informed of events—such as the televising of a parish mission—and donating to a special second collection once a month.

Called the HOPE collection for Help Our Parishioners at St. Elizabeth's, it benefits

seniors and others in difficult financial straits.

"Besides sacramental gifts, the best thing we can do for the elderly is listen to them," Kitchens said. "It's tough to be fully cognizant, but unable to do things physically so we have to show them respect and help them preserve their dignity."

"Old age is tough," he said. "It's not for wimps."

(Louise McNulty is a freelance writer in Akron, Ohio.) †

## Attitudes about aging can help or hurt a family

By Fr. David K. O'Rourke, O.P.

Catholic News Service

Part of living longer is that at some point we do start needing more medical care and help with daily activities.

Family members who take care of older parents can themselves be along in years. Even with the best of intentions, it is a tough situation.

Reversing fundamental roles like those of children and their parents is especially tough because—for the most part—the parent doesn't want to let go of independence and control taken for granted. And the grown child doesn't particularly want to take on a repeat of childhood acquiescence right when he or she is looking forward to retirement.

My dad lived well into his 80s. For the last 15 years of his life, as his health failed, he lived with one of my siblings, a medical professional. I stayed in touch and visited often, but that's not the same. My father was always well cared for by someone else.

I was the youngest in a large family. I moved away to pursue my religious vocation. When I would visit, relatives in my generation often got together with me for nights out, visits to New York and family parties. My dad not only wanted to be a part of our gatherings, he also expected to be included in our fun times.

But mostly, he couldn't go with us. He no longer had the legs or energy to keep up with even the least demanding plans that we made together.

Still, our evenings out were a reminder to him of the enjoyable life he once had. Now it was gone. We went out, and he stayed at home.

Put simply, I think he now envied our mobility and fun. It would have been hard not to, and it showed.

On our part, we wished he were still well, but he wasn't.

Some family members have an abundance of ideas about care that should be given to elderly family members or how things in general should be done to provide for them.

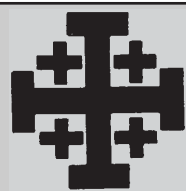
Well, things don't just "get done." Someone has to do them, and the care-giving family member is usually in more need of help than good ideas.

My family was fortunate enough to have the space and resources for both of my parents—and then only my dad—to live in comfort, and one brother who was generous enough to be their caregiver.

But no amount of concern can turn back the years. Growing old with its loss of strength, independence and mobility is difficult.

Goodness and understanding, however, can help us deal with the issues of aging.

(Dominican Father David K. O'Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.) †



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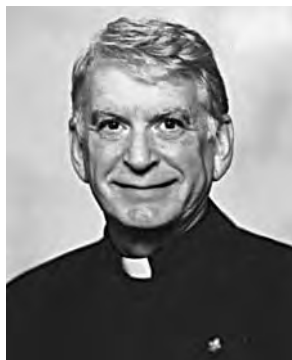
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IND



# Advice to the young: 'Know where you are going'

By Fr. Herbert Weber  
Catholic News Service

Maria, who lives in Vermont, and Clara, who is from Colorado, have been friends since Maria's son married Clara's daughter.

Both women were in Ohio for their granddaughter's high school graduation.

I sat down with them at the kitchen table and we talked over cups of coffee. Since a family graduation was right around the corner, both women were eager to talk about advice they would give to younger people.

Both women are widows and have experienced difficulties as well as good times in their lives. Cautious about giving their ages, both admitted that they were older than 70.

Certain themes emerged as they talked about younger people who are starting their adult lives or careers.

"Know where you are going," Clara said, "and how to get there."

Since she is still involved in the family bridal shop business, she has many opportunities to talk with lots of young women. Often, she reminds them to have goals and to separate the goals from the "wants."

For Clara, a goal can help direct a person's life. Although everyone has things they want to have or things they want to have happen, a goal is where people can invest themselves.

Maria agreed with Clara, and added that young people who decide to go after some goal have to be willing to work at it and not give up.

When her son was accepted to the U.S. Military Academy in West Point, N.Y., she advised him to give it his all and not give up when it got hard. Her son, who successfully completed the program, had followed through on her advice.

As I listened to these women, it became clear that they also recommended a balance between idealism and realism.

Both said they would advise young people to have high ideals, but to expect setbacks or difficult times, whether in relationships or job challenges.

After talking with Clara and Maria, I visited Roy and Angela. Roy, who lived most of his life in California, now lives in Ohio, where Angela has spent almost her entire life. Roy just observed his 87th birthday. Angela is about 15 years younger.

Both said they would advise young people to search and find what they wanted and then take the necessary steps to be prepared.

Angela, a former school teacher, stressed the need for education.

Like Clara and Maria, Roy and Angela emphasized that it is necessary to learn how to work with others.

Roy called for good citizenship—by which he meant respecting others and learning to solve problems in appropriate ways.

Reinforcing the advice given by the two grandmothers, Roy said he would tell young people to be willing to work for what they want to have.



Kathleen McCarthy, a World War II veteran, chats with elementary school children during a Veterans Day ceremony at the Long Island State Veterans Home in Stony Brook, N.Y.

*'Know where you are going, and how to get there.'*

*—70-plus-year-old Clara's advice to young people*

Both he and Angela decried the way that many young people get caught up in material possessions. Angela admitted it is harder for young people now than when she was young.

Kids have so many temptations, she said, and so many not-so-good messages coming at them every day.

Although Roy confessed that he is discouraged with what he sometimes sees in the younger

generation, this couple expressed admiration for several young people they know, including a man from the parish who regularly visits them and talks about his plans for the future.

All four of these seniors said they pray for those just starting out in life. Angela said faith is needed both by young people as something to cling to and by the older generation to trust that God will guide these young adults.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †

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# With God's help, sharing family burdens can be joyful

By Daniel S. Mulhall

Catholic News Service

There was a time in the United States when most people lived in their own homes or with family members until they died. The idea of putting one's parents in a nursing home was unthinkable unless they needed special care.

My grandmothers—and a great-grandmother—lived with their children during the final years of their lives.

Since the 1950s, U.S. attitudes about parent care have changed. Family bonds have been stretched by distance and responsibilities. Two-career households leave no one available to take care of aging parents.

The individualism that characterizes Western life leaves a gaping hole in the sense of what family responsibility means in contemporary American society.

Often, I have seen that in many Asian cultures parents invest everything in their children, knowing that the children will take care of them in their old age.

In Western cultures, we invest in our 401(k) retirement accounts.

Louise Mulhall, my mother, is determined to die in her own home—many years from now.

"I want to stay in my own home," she said recently. "I don't want to give up my

independence or be a burden on anyone else."

Mom is willing to eventually have one of her grown children move into her home, but there would have to be mutually agreed upon rules that allowed each person to have his or her independence. The relationship would be that of two adults who choose to live together, and not that of a parent and child taking care of each other.

My mother's comments are not unusual or unwise. Such agreements are needed for all successful living experiences that are based on love and mutual benefit, not on burden and obligation.

Ed Destefano and his wife, Nancy, built an addition onto their home so that her parents could live with them and their children, and still live independently.

Her parents felt more comfortable living with others than alone. And they seemed to have taken to heart the advice of celebrated writer Sholem Asch, who wrote, "The best security for old age: Respect your children."

Their living arrangement worked well amid adjustments required on everyone's part.

"We had to respect one another's needs," Destefano said. "Everyone had to bend a little."

But such accommodations were worth making.

"Having them with us had greater benefits

for the family than anything we may have lost," he explained. "We were there for them, but they were there for us, too."

Throughout the years of living together, the grandparents were concerned about interfering with the Destefanos' family life. But instead of interfering, having their grandparents live with them was a real blessing for the children.

"It helped to deepen my children's sense of what family is," Destefano said. "The kids enjoyed and appreciated their grandparents' presence."

And the grandparents experienced their grandchildren's lives firsthand.

"The kids would share their successes and problems with their grandparents, and were eager for their counsel," Destefano explained. "They would confide in their grandparents, telling them what they wouldn't share with their mother or me. They were always proud to introduce their



Frank Schiefelbein gives some painting tips to grandson Zack, 3, as his son (Zack's father), Tom, watches him. They were painting the post for a new sign on the family farm in Kimball, Minn. With God's help, being close to family and sharing each other's burdens can be joyful.

friends to their grandparents."

He said being with their grandparents as they grew fragile and eventually died under in-home hospice care was also meaningful for the children.

"When we choose to carry our burdens together as a family with God's help," he said, "they become a joy."

(Daniel Mulhall is a writer and consultant on Catholic Church issues who lives and works in Laurel, Md.) †

## Senior citizens can find help from Older Americans Act program

By Carole Norris Greene

Catholic News Service

Nursing homes in the U.S. provide care for more than 1.7 million people annually.

But many elderly people and their families find it overwhelming to select the long-term care facility that is just right for them. In fact, it is seldom the elderly person who chooses a nursing home. This

responsibility mostly falls to family members.

Help is available, however, for families and even parishes ministering to the elderly.

Every state is required, under the federal Older Americans Act, to have an ombudsman program to advocate for improvements in the nation's long-term care system and address complaints.

An ombudsman helps the elderly find a suitable residence, get quality

care and receive legal assistance.

These program staff members even help senior citizens avoid nursing homes by finding the special services they need in the community.

Ombudsmen also help relocate the elderly person if the residence closes due to financial problems.

While ombudsmen cannot require action by a facility, they do work with other state agencies to assure enforcement of regulations. They also

seek volunteers who they train to visit residents and monitor living conditions in the facilities.

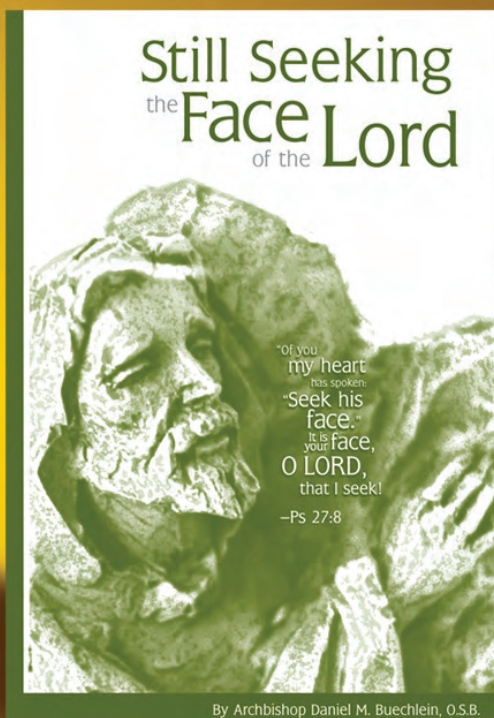
To contact your state ombudsman, log on to the National Long Term Care Ombudsman Resource Center at [www.ltombudsman.org](http://www.ltombudsman.org) and click on the link for "State Ombudsman."

(Carole Norris Greene is the associate editor of Faith Alive! for Catholic News Service.) †

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## Serra Club vocations essay

# Priests, deacons and religious challenge us to hear God's call

(Editor's note: Following is the fourth in a series featuring the winners of the 2009 Indianapolis Serra Club Vocations Essay Contest.)

By Kelley Ford

Special to The Criterion

As teenagers, hearing isn't really a problem for most of us. The problem is listening—understanding what we hear and acting on it.



Kelley Ford

Priests, deacons, and religious brothers and sisters are the best people to model

Sometimes, when our parents tell us to clean our room or to put away our cell phone and study, for example, we hear it, but we don't follow through.

ourselves after because they always follow through.

They listen to what they are being told, and they understand it better than anyone else in this world. They have the courage and the faith to accept God's plan for their lives. They don't just hear God's call, they listen to it.

Therefore, when we have trouble trying to understand what God is calling us to do, the best thing we can do is turn to one of these people for help.

Priests, deacons, and religious brothers and sisters set the bar for us. They are the closest thing to a perfect example of heeding God's call that we will ever find.

Through their example, inspiration, coaching and coaxing, they help us to

understand God's vision for us, and they point us in the right direction as we try to follow through.

They provide us with motivation by sacrificing material things, by staying true to their beliefs, no matter what, and by providing us with a "safe place" to explore our beliefs and feelings while in their presence.

Through living simply and remaining faithful to God's call, the priest and sisters at Cathedral High School in Indianapolis give my classmates and me the courage to stand apart and to really listen

to God's message even when we "plug our ears" and when we fail to listen to God.

Father William Munshower, our chaplain, and our sisters are constant reminders of what God wants for us.

Whether Father Munshower is encouraging us to really feel the "Alleluia" at Mass or the sisters are advocating compassion for the underprivileged, they are a very visible and constant reminder of God's goodness.

All priests, deacons, and religious brothers and sisters should be role models in our lives. They encourage, and even demand, us to look within ourselves to see what gifts we have been blessed with by God.

They challenge us to use those gifts in a positive way each and every day as we constantly work toward the goal of hearing God's call, listening to it and then following through.

(Kelley and his parents, Tom and Lisa Ford, are members of St. Pius X Parish in Indianapolis. He completed the 10th grade at Cathedral High School in Indianapolis last spring, and is the 10th-grade division winner in the 2009 Indianapolis Serra Club Vocations Essay Contest.) †

## At end of jubilee year, figure of St. Paul the Apostle stands in clearer focus

VATICAN CITY (CNS)—After 12 months of special liturgies,



Pope Benedict XVI

led final closing ceremonies in Rome on June 29, Vatican officials declared the jubilee year a success.

"The result has been positive, even beyond the most optimistic predictions,"



St. Paul the Apostle

pilgrims to Rome, overflow crowds came to visit and pray at the tomb of the Apostle, the cardinal said. Thanks to some architectural finessing, a portion of the tomb, a rough-hewn marble sarcophagus buried beneath the main altar, was for the first time made visible to visitors.

conferences, Bible reflections, indulgences, concerts and pilgrimages, the Year of St. Paul has left the Apostle a more clearly defined figure on the Catholic landscape.

Even before Pope Benedict XVI led final closing ceremonies in Rome on June 29, Vatican officials declared the jubilee year a success.

Cardinal Andrea Cordero Lanza di Montezemolo, archpriest of the Basilica of St. Paul Outside the Walls, said at a Vatican press conference on June 26.

At the Pauline basilica, which had often been overlooked by

It was Pope Benedict who almost single-handedly gave the jubilee its content. In weekly talks, homilies and liturgical celebrations, he sketched a detailed portrait of the man considered the model of Christian conversion and the archetypal missionary.

St. Paul was the most prolific of the early Apostles, the man who took the Gospel of Christ into the world of non-Jews and helped set the Church on a more universal path. The pope's main point was that this evangelizing spirit based on personal conversion needs to be rekindled among today's 1.1 billion Catholics.

"Dear brothers and sisters, as in early times, today too Christ needs apostles ready to sacrifice themselves. He needs witnesses and martyrs like St. Paul," the pope said when he proclaimed the jubilee.

As the year progressed, the pope found a "St. Paul angle" for his talks to bishops, religious orders, university students and his own Roman Curia. He had plenty of material to draw upon: St. Paul's 14 letters represent nearly half of the New Testament.

On Pope Benedict's foreign trips, St. Paul came along. In Paris last year, as the global financial crisis worsened, the pope recalled St. Paul's preaching against idolatry and greed, and asked whether it wasn't relevant today: "Have not money, the thirst for possessions, for power and even knowledge, diverted man from his true identity?"

The pope's annual message for the World Day for Migrants and Refugees featured St. Paul as a "migrant by vocation" and an ambassador-at-large for

Christ.

In talks to bishops from Asia, the pope suggested they try to learn from St. Paul's ability to evangelize in cultures that are new to Christianity, presenting the Gospel in ways that resonate with the traditional spiritual wisdom of their continent.

Citing the Apostle's missionary courage, he told a group of newly appointed bishops to imitate St. Paul's persistence in the face of personal mistreatment and dangers.

Pope Benedict also applied the saint's lessons to contemporary rivalries and controversies within the Church community. In early 2009, during debate over several of his own decisions in the Church, the pope quoted St. Paul's admonition to Galatian Christians not to "go on biting and devouring one another." St. Paul understood that Church unity was the primary requisite for a credible witness of the Gospel in the world, he said.

He struck a similar theme at the ecumenical vespers service on Jan. 25, the feast of the conversion of St. Paul. That liturgy marked the close of the Week of Prayer for Christian Unity, and the pope was joined by Orthodox, Protestant and Anglican representatives in the Basilica of St. Paul Outside the Walls.

In his homily, the pope emphasized St. Paul's message that without internal unity, Christians cannot bring peace and

reconciliation to the ruptured societies across the globe.

Pilgrims who came to Rome enjoyed a special itinerary of nine sites linked to the life of St. Paul, including ancient churches built on sites where the Apostle resided, the Mamertine Prison where he was incarcerated by Roman authorities, and the Abbey of the Three Fountains where he was beheaded on the order of the Emperor Nero.

A plenary indulgence, the remission of temporal punishment due to sin, was offered for pilgrims who crossed the threshold of the "Pauline Doors," prayed at the tomb of St. Paul, confessed their sins, received the Eucharist and prayed for the pope's intentions. It was also offered to Catholics participating in local events marking the jubilee year.

A series of concerts was offered in the Basilica of St. Paul throughout the year. Cardinal Montezemolo said that when he broached the idea to Pope Benedict to make sure there was no objection, the music-loving pope simply replied, "Are you inviting me?"

The cardinal said it was decided that at the ceremonial closing of the Pauline year, the "Pauline flame" that has burned in the basilica during the past 12 months would be kept lit to symbolically keep alive "all that's been positive during this year." †

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# Rest in peace

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

**BESSE, Leo John**, 89, Sacred Heart of Jesus, Indianapolis, June 22. Husband of Elizabeth (Price) Besse. Father of Carol Gabonay, Janet Magina, Marjorie, Paul and Timothy Besse. Brother of Josephine Illingworth, Patricia Koons and Mathilda Lamb. Grandfather of seven. Great-grandfather of four.

**BLANK, Urban H.**, 93, St. Louis, Batesville, June 13. Father of Connie Meyer, Peg Salatin and Tom Blank. Grandfather of 11. Great-grandfather of 26. Great-great-grandfather of one.

**BRAY, Patrick William**, 53, Nativity of Our Lord Jesus Christ, Indianapolis, June 16. Husband of Jill (Schultz) Bray. Father of Danielle Kulis, Kristy Slater and Ryan Bray. Son of Bill Bray. Brother of Gary, Jeffrey

and Robert Bray. Grandfather of two.

**DAVIS, Dr. Margaret M.**, 89, St. Michael the Archangel, Indianapolis, June 20. Sister of Dr. Shirley Littlefield, Richard and Robert Davis.

**DEATRICK, Mary F.**, 88, Most Precious Blood, New Middletown, June 15. Mother of Patricia Grismore, Teresa King, Juanita Krogh, Jan Lind, Elizabeth Richardson, Charles and Ronald Deatrack. Grandmother of 21. Great-grandmother of 23.

**DILL, Dorothy J. (Case)**, 80, Mary, Queen of Peace, Danville, May 13. Wife of Wesley Dill. Mother of Angela Dill, Margaret Irwin and Jeanne Smither. Sister of Mary Lou McGuire. Grandmother of three.

**DOBBS, Charles**, 69, St. Bartholomew, Columbus, June 19. Father of Shannon Jagers, Shelley Kuzmic and Shawn Dobbs. Brother of Juanita Slaughter. Grandfather of four.

**FILIPOWSKI, Eleanor Teresa**, 81, St. Barnabas, Indianapolis, June 12. Wife of Henry Filipowski. Mother of Lisa Jasek, Andrew, David, Henry, Joseph and Michael Filipowski.

**FORSYTHE, Reno H., Jr.**, 91, St. Jude, Indianapolis, June 19. Husband of Anna Marie (Sahm) Forsythe. Father of Caryl Dill,

Barbara Lakin, Lee, Reno III and Steven Forsythe. Grandfather of 14. Great-grandfather of 11.

**FREIBERGER, Mildred L.**, 86, St. Mary-of-the-Knobs, Floyds Knobs, June 22. Mother of Jeanette Griffin, Benedictine Sister Mary Sue Freiberger, Paul and Tony Freiberger. Grandmother of nine. Great-grandmother of 13.

**HARRIS, Cheryl Lynn**, 65, St. Pius X, Indianapolis, May 9. Mother of Kristen Dodds, Heather Ghaben and Michael Hutzler. Daughter of Thelma (Krise) Garcina. Sister of Alice Ehlen, Teresa Darringer and Philip Garcina. Grandmother of eight.

**IRVING, Mary**, 97, Christ the King, Indianapolis, June 13. Aunt of several.

**LONG, Anna Josephine (Costello)**, 90, Holy Name of Jesus, Beech Grove, June 15. Mother of Mary Cleary, Judy Miller and Helen Moll. Grandmother of seven. Great-grandmother of seven.

**MATINGLY, Dr. John A.**, 74, St. Joseph, Corydon, June 12. Husband of Carole Ann Krause. Father of Chris, John and Dr. Robert Mattingly. Brother of Lura, Mryna, Joe and Larry Mattingly. Grandfather of four. Great-grandfather of two.

**McCAULEY, Paul Everett**, 68, St. Michael, Bradford, June 12. Husband of Juanita (Becht) McCauley. Father of Retta Nevitt, Paula Schuley, Linda, Michael, Ronald and Timothy McCauley. Grandfather of eight. Great-grandfather of one.



# Angel of God

An angel of God is depicted in a detail from a stained-glass window at Nativity of the Blessed Virgin Mary Cathedral in Biloxi, Miss.

**MULRYAN, Kathleen Elizabeth**, 77, St. Joseph, Indianapolis, June 13. Wife of Thomas Mulryan. Mother of Linda Mauldren, Theresa Montez and John Mulryan. Grandmother of 11. Great-grandmother of 10.

**NELIS, Grace Ellen**, 76, St. Roch, Indianapolis, June 20. Mother of Samantha Bowling, Charlene Ray, David, Michael and Thomas Nelis. Grandmother of 20. Great-grandmother of 19. Great-great-grandmother of one.

**NETH, William F.**, 64, St. Louis, Batesville, June 11. Husband of Peggy Neth. Father of Kathleen and Michael Neth. Brother of Phyllis Browning and John Neth.

**PARSLEY, Mary L.**, 83, St. Pius X, Indianapolis, June 17. Mother of Christine Watkins. Grandmother of two.

**POVINELLI, Anselmo**, 94, St. Bernadette, Indianapolis, June 13. Father of Roberta Green, Raymond, Ronald and Vincent Povinelli. Brother of Frank and Narcisso Povinelli. Grandfather of eight. Great-grandfather of 10.

**ROURKE, Paul**, 78, St. Andrew, Richmond, June 15. Brother of Bernard Rourke.

**SANKEY, Ruth**, 95, St. Margaret Mary, Terre Haute, June 15. Mother of Nancy Archer and Ruth Pleus. Sister of George Roehm. Grandmother of 13.

**SAUER, Helen**, 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 9. Mother of Jo Ellen Eaton, Eileen Mader and Michael Sauer. Sister of Marion Sauer and Mary Scott. Grandmother of six.

**SCHROEDER, Judson C.**, 100, Christ the King, Indianapolis, June 14. Husband of Merle Schroeder.

**SHARER, John M.**, 63, St. Louis, Batesville, June 11. Husband of Diane Sharer. Father of Tara Kaufman, John and Todd Scharer. Son of Martha Sharer. Brother of Janet Gates, Don and Jim Sharer. Grandfather of three.

**TIMBERLAKE, Barbara A.**, 76, St. Joseph, Corydon, June 11. Wife of Frank Timberlake. Mother of Trinita Piet, David, Jeff and Ronald Timberlake. Sister of

Larry Ledford. Grandmother of 12. Great-grandmother of 16.

**VOSMEIER, Anthony**, 57, St. Andrew, Richmond, June 13. Husband of Janice Vosmeier. Father of Elizabeth, Colin and Dale Vosmeier. Son of Camilla Vosmeier. Brother of Tammy Chamness.

**WALTER, George J.**, 89, St. Anthony of Padua, Clarksville, June 9. Father of Janis Ashton, Rita Davis, Bonnie Krue, Larry and Robert Walter. Grandfather of 11. Great-grandfather of 22.

**WHITE, Richard P.**, 49, St. Pius X, Indianapolis, June 10. Son of Rita Ann White. Brother of Mary McFarren, Beth, Jennifer, Susan and Timothy White.

**WILLIS, Arabelle M.**, 95, St. Rose of Lima, Franklin, June 18. Mother of Nelda Hawkins, Peggy Jarrett, Karen Neal, Mary Alice Simpson, Pat Yount and Roger Willis. Grandmother of 13. Great-grandmother of 15. †



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## Franciscan Sister Mary Rachel Schulte served at Marian College for 46 years

Franciscan Sister Mary Rachel Schulte died on June 16 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 91.

The Mass of Christian Burial was celebrated on June 19 at the motherhouse chapel. Burial followed at the sisters' cemetery at the motherhouse.

The former Virginia Schulte was born on July 20, 1917, in Cincinnati, Ohio.

She entered the Oldenburg Franciscan community on Dec. 28, 1937, and professed her final vows on Aug. 12, 1943.

Sister Mary Rachel taught at the former St. Mary School in New Albany then spent 46 years in ministry at Marian College in Indianapolis, where she served as registrar from 1946-86 and assistant in the dean's office from 1987-93.

Sister Mary Rachel retired to

the motherhouse in 1993, where she ministered in the archive office until her full retirement in 2004.

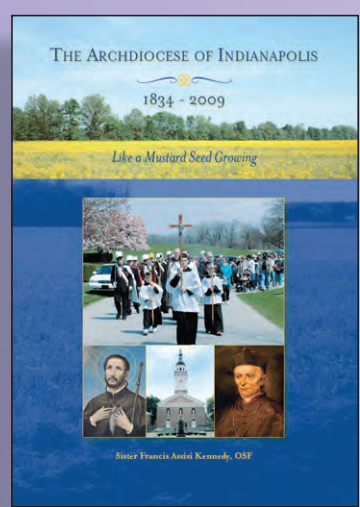
Surviving are a brother, Joe Schulte of Okeana, Ohio, and a sister, Mary Dolores Schulte of Cincinnati, as well as many nieces and nephews and great-nieces and great-nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

## History book recounts 175 years of Catholicism in the archdiocese

*"This history will help all of us learn how our ancestors in the faith revealed the face of the Lord to others and how, over the years, they invited people to 'come and see.'"*

— Archbishop Daniel M. Buechlein



The nearly 200-page hardcover, tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

The history book sells for \$27 (plus \$4.50 for shipping and handling). The coffee-table book contains glossy, full-color photographs and graphics. The first half of the book is an historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

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# Bishops must be loving shepherds, pope tells archbishops

VATICAN CITY (CNS)—Bishops are called to watch over their faithful not like “a prison guard,” but with the same love and concern that God watches over the world, Pope Benedict XVI said.

“To watch from God’s perspective is to watch with that love that wants to serve the other, to help the other truly become him- or herself,” the pope said on June 29 during his homily on the feast of SS. Peter and Paul.

During the Mass in St. Peter’s Basilica, 34 archbishops from 20 countries knelt before Pope Benedict and received a pallium, a woolen band worn around their shoulders as a sign of their authority and

their responsibility as shepherds.

The prelates named in the past year to head archdioceses and receiving their palliums included Archbishop Allen H. Vigneron of Detroit; George J. Lucas of Omaha, Neb.; Robert J. Carlson of St. Louis; Timothy M. Dolan of New York; Gregory M. Aymond of New Orleans; J. Michael Miller of Vancouver, British Columbia; Pierre-Andre Fournier of Rimouski, Quebec; and Vincent Nichols of Westminster, England.

Participating in the Mass were Orthodox representatives of Ecumenical Patriarch Bartholomew of Constantinople. The patriarch sends a delegation to the Vatican each year on the feast of SS. Peter and Paul, the Vatican’s patrons, and the pope sends a delegation to Turkey each year for the feast of St. Andrew, patron of the patriarchate.

In his homily, Pope Benedict said the First Letter of St. Peter describes Jesus as “the bishop of souls.”

“This means that he sees us from God’s perspective. Watching from God’s point of view, he has a vision of the whole and he sees dangers as well as hopes and possibilities,” the pope said.

Those appointed to serve the Church as bishops must model their ministry on that of Christ, working to ensure that everyone comes to know God and to be part of the community of faith, he said.

Watching over the faithful, the pope said, “certainly does not mean surveillance as is fitting for a prison guard. Rather, it means seeing from on high, from the heights of God.”

The words “bishop” and “shepherd” are almost interchangeable, he said.

“To shepherd the flock means to be careful that the sheep find the right nourishment,” which for Christians is the word of God, he said. Shepherds also “must know how to resist enemies, the wolves. He must lead, indicating the path and preserving the unity of the flock,” the pope added.

Bishops also have a responsibility to help people see the Christian faith, not “simply as a tradition, but to recognize it as the answer to our questions,” he said.

But to discover the relevance of faith for everyday life, the pope said, it is not enough just to think things through or to hear explanations.

“We need the experience of faith, a living relationship with Jesus Christ. Faith must not remain a theory; it must be lived,” he said.

Pope Benedict said the beginning of St. Peter’s letter cites the goal of Christianity as the “salvation of souls,” a term the pope said is seldom used today and one that sounds strange to modern ears.

The terminology makes some people think Christians are dividing the human person into separate components of body and soul, while others think it focuses so much on the individual that it loses sight of the responsibility to protect and save the whole world.



Pope Benedict XVI presents a pallium to U.S. Archbishop Robert J. Carlson during a Mass in St. Peter’s Basilica at the Vatican on June 29. During the Mass, 34 archbishops from 20 countries knelt before the pope and received a pallium, a woolen band worn around their shoulders as a sign of their authority and their responsibility as shepherds.

“But this has nothing to do with the Letter of St. Peter. His zeal for witnessing hope and responsibility for others characterizes the entire text,” he said.

“Without the healing of souls, without healing people from the inside, humanity cannot be saved,” the pope said.

“It is obedience to the truth that makes the soul pure. And it is living with lies that pollutes it. Obedience to the truth begins with the little truths of daily life,” he said, but it extends to “obedience without reservation to the truth itself, which is Christ.”

Pope Benedict told the archbishops that, like Jesus, they are called to carry the lost sheep around their shoulders and bring them back to safety. The lost sheep are not just members of the Catholic Church who may have lost their way, but are all of humanity, he said. †



U.S. Archbishop Timothy M. Dolan of New York is seen after receiving a pallium from Pope Benedict XVI during a Mass in St. Peter’s Basilica at the Vatican on June 29.

## Arson attempt at Holy Trinity leads to security warning for churches, schools

By Mary Ann Wyand

An attempted arson fire in the boiler room at historic Holy Trinity Church in Indianapolis during the early morning hours of June 17 has prompted archdiocesan officials to warn staff members at parishes about making sure exterior doors and windows of churches and schools are properly secured.

Eric Atkins, director of management services for the archdiocese, said the attempted arson fire did not cause any damage to the 102-year-old brick church located on the corner of Holmes Avenue and St. Clair Street on the near west side.

Indianapolis firefighters searched the church and rectory, and located the source of the smoke in the church basement.

“We are all very thankful the situation was so minor,” Atkins said, “compared to what could have occurred.”

Edward Johnson, parish business manager, said the fire was set with a flammable liquid on a table covered with burlap that is used to display a

Nativity scene during the Advent and Christmas seasons.

“It burned itself out after a time,” Johnson said, “having smoldered for a while rather than bursting into flames. We are truly blessed that something worse did not occur. The only damage was to one end of the table, and the resulting haze and odor of smoke was limited to the body of the church.”

Holy Trinity Parish “has always maintained security against intruders,” Johnson said, and a new lock was installed on the basement door after the break-in.

“As best I can tell, this [attempted arson] was just plain meanness,” Johnson said. “The fire was poorly set, thank God, but it was a close call.”

Atkins said the odor of smoke inside the church was removed with air purifier machines left inside the building for several days.

Parish staff members need to make sure that all entry points are secured, he said, with good locks installed on strong doors and windows. †

## Wanted: Photographs that demonstrate how your social ministries ‘SHINE’

“Spreading Hope In Neighborhoods Everywhere,” the acronym SHINE, is a social ministry renewal initiative being launched by the Archdiocese of Indianapolis.

SHINE committee members are preparing a video showcasing great work in the area of social ministry in archdiocesan parishes, and photographs are being accepted for a video to be used at the SHINE kick-off day on Oct. 1 at Lucas Oil Stadium in Indianapolis.

Photo subject/content guidelines are:

- Show people helping people.
- No blurry photos, please.
- We need to be able to see faces and be very clear about the action and activity in the photos.

• If possible, have an identifying mark in the photo so people can see your parish or school building, agency or hospital.

File submission for photographs:

- Identify parish, agency, school or hospital when submitting.
- File size should be at least one megabyte.
- If possible, get verbal permission and the names of people in photographs.



(E-mail photos to Jillian Vandermarks at the St. Paul Catholic Center in Bloomington by July 10 at [jvandermarks@hoosiercatholic.org](mailto:jvandermarks@hoosiercatholic.org). Learn more about SHINE at [www.SpreadingHopeEverywhere.com](http://www.SpreadingHopeEverywhere.com).) †

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