Lightning sets fire to Indianapolis church during Mass

By Jennifer Del Vechio

Lightning set fire to the new St. Christopher Church in Indianapolis July 8 as parishioners celebrated Mass. About 500 people were forced to evacuate the church during the height of a storm that blanketed Indianapolis with high winds and heavy rain. No parishioners were hurt, but one firefighter was treated for exhaustion at the scene, said Wendell Walters, deputy chief of the Speedway Fire Department.

The church, located at 5301 W. 16th St., is barely more than a year old. David Hodde, director of management services for the Archdiocese of Indianapolis, said the extent of the structural damage to the church or a cost estimate has not been determined.

Lightning struck the church during a thunderstorm at about 6 p.m. Mass had already begun and people were listening to the first reading when an off-duty Indianapolis police officer, Brandon Laser, saw the fire and alerted the congregation, Walters said. Laser is a member of the parish and was on his way to Mass.

“We had to go out in the middle of an incredible thunderstorm, but everyone is safe,” said the pastor, Father Michael Welch.

Father Welch said he expects to resume the regular daily and weekend Mass schedule next week in the old church, which is now used as a gym. Father Welch said it could be Thanksgiving before the parishioners can begin using their new church again.

Lightning was reported striking the church twice. The fire traveled down the peak of the roof. Holes had to be cut in the roof, and there is extensive water damage, Walters said.

On Monday, parishioners were stopping by the church to offer assistance and see the damage, Walters said.

The church twice. The fire traveled down the peak of the roof. Holes had to be cut in the roof, and there is extensive water damage, Walters said.

On Monday, parishioners were stopping by the church to offer assistance and see the damage, Walters said.

U.S. bishops study national farm policy

SACRAMENTO, Calif. (CNS)—Growers, farmworkers, academics and organizers shared concerns and hopes about just wages, quality food, farm sustainability and the need for reliable labor with the U.S. bishops’ Ad Hoc Committee on Agricultural Issues during a two-day hearing in Sacramento.

Participants told Church leaders that the Church has a role in bringing farmers and farmworkers together to work out contentious issues, and in educating policy-makers and consumers about alternatives to the dominant food production and marketing system in the United States.

Sacramento Auxiliary Bishop Richard J. Garcia, a member of the committee, and Stockton Bishop Stephen E. Blaire were among those at the conference, held in mid-June.

The agricultural ad hoc committee has more hearings scheduled this year in Amarillo, Texas; Ames, Iowa; and Washington.

Committee members will likely issue recommendations on national farm policy and a variety of agricultural issues to be approved by the whole body of U.S. bishops. The recommendations may also be presented to Congress when versions of the next federal farm bill are introduced.

Seniors develop close friendship through companion program

By Brandon A. Evans

Francis Belt usually talks to Carolyn Lemon between five and 10 times a day. Lemon, an 82-year-old woman who is legally blind, has lived by herself on the south side of Indianapolis since her husband, Glenn, died in December 1997.

As her visual world is plunged into a growing darkness, she mourns her condition, often pulling at her hair. Her condition, macular degeneration, is irreversible and untreatable. She can still see some things, but in time she will lose all of her central vision, retaining only some of her peripheral vision.

She still remembers her doctor telling her the news. “The time is coming when you’ll only know me by my voice,” he said.

This thought caused her to look painfully at the large window in the front of her house. She paused. “I wish he hadn’t told me that,” she whispered.

Despite the ominous shape of the future, Lemon proudly shows how she can still write by hand—by putting the side of her face close to a piece of paper and writing her name in excellent cursive with a small marker.

It is in Lemon’s struggles with growing blindness that Francis Belt steps into the picture, providing the extra care and love that is needed.

Belt is a member of the Senior Companion Program, a national, federally funded campaign designed to help senior citizens by pairing them with companions. But the companions cannot just be any person; they must be at least 60 years old and have a low income.

There are currently 115 volunteers in Marion County and part of Hamilton County. More than 200 senior citizens are on the waiting list to receive a companion, so the need is still great.

Belt is not only 79 but is a veteran of the program, having been involved with five clients at the Senior Companion Program, helps Carolyn Lemon walk up the driveway to her house after a trip to the cemetery.
once while living in Minnesota.

The local program is operated under the sponsorship of Catholic Social Services, a member agency of Catholic Charities, at the Archbishop O’Meara Catholic Center in Indianapolis.

Belt visits Lemon as well as two other senior citizens about once a week. She works about 10 hours each week, earning a stipend of $2.55 an hour and the cost of transportation.

She has helped Lemon with her struggles for a year and a half by doing such simple things as helping her walk down steps or labeling all her canned foods with pieces of paper that have been written on in large letters with neon glue. Perhaps the hardest thing for Lemon is when she has to rely on people like Belt to drive her places.

During one visit, Lemon wanted to be taken to see her husband’s crypt in a mausoleum at Washington Park East Cemetery in Indianapolis.

Every few miles of the nearly 20-mile trip, Lemon lamented her condition, struggling with the sorrow that welled up in her, wishing aloud to be able to take the shortcuts that she can no longer see nor explain. The last time she tried to help with directions, the two friends got lost.

She pulled at her hair again, shaking her head and nearly crying. Her two cars had to be sold after she found out she could never drive again.

At the cemetery, the difficulties did not let up. There are hundreds of crypts in the mausoleum on several floors and along many hallways. Because of her sight and memory, she did not know how to find her husband’s crypt. After all her travel,

she was still as far from him as when she started.

Again, Belt was there to help her, searching out a cemetery worker who could help them maneuver through the maze of the mausoleum and find the Lemon vault.

Once there, Lemon sat in silence for a few moments. Her husband was a Mason, she was a Catholic, and her friends vary in faith, but she believes that in the end our focus is all the same.

“When you get to heaven, I ain’t gonna ask you what religion you are,” she said matter-of-factly. “We’re all striving for the same place.”

After arriving back at Lemon’s house, the two sat together and shared conversation. On any given day, Belt may help her manicure her nails or organize drawers or any number of tasks that they can do together. But sometimes it’s her friendship that is the greatest service, and its benefits go both ways.

“It seems like [my clients] can always teach me something ... from their past experiences or everyday living,” Belt said.

Last January, Belt had a stroke while at home, and due to her confusion was only able to dial Lemon’s number. Lemon was able to call Belt’s niece, and because of that she was able to get to the hospital.

When asked what the greatest benefit is to having Lemon in her life, Belt simply replied. “She saved my life, of course.”

It is on the phone that Belt plays the role of a friend much more, as it is time that she is not paid for.

“I do a lot of phone work with her,” Belt said, referring to the five to 10 phone conversations that she has each day with Lemon. Sometimes Lemon calls with a question; other times, Belt calls to see if she’s OK. “We check on each other to make sure that we’re eating good supper.”

Their time together in person is reflected in that same sort of simple conversation that varies from the mundane to the plans for next week. It also shows a relaxed closeness between Belt and Lemon when two people can simply sit together without words.

Belt realizes that her client needs a lot of counseling and support. Whether it is through counseling, providing transportation or just listening, Belt’s friendship brings more to Lemon than her eyes ever could.

(For more information about the Senior Companion Program, call 317-236-1365.)

Correction

An advertisement for the archdiocesan pilgrimage to Germany, Austria and Switzerland on page 16 of the July 6 issue of The Criterion gave an incorrect cost. The pilgrimage costs $2,775.
Young adult groups promote Catholic teachings

By Jennifer Del Vecchio

A group of professional young adults listen to a man talk about the Eucharist and how it has shaped his life. A businessman, who videotapes races for ESPN, shows footage of a cloistered nun telling her vocation story.

A retreat to Alabama with a group of peers helps a young woman answer questions about the Church and increases her faith.

The stories are from Catholic adults in their mid 20s to late 30s who are searching to live their faith with others. They were going to Mass alone on Sundays and trying to stay rooted in their faith. They wanted opportunities for religious, social and civic activities with others, but their age, could that find any Catholic young adult groups.

Then they found the Young Adult Network of Indianapolis, the Frassati Society in Carmel or Adult Catholics Together in Louisville that serves people in New Albany, Jeffersonville and other southern Indiana cities in the Archdiocese of Indianapolis.

Other Catholic young adults have joined individual parish groups. The groups provide a need, members said.

Sean Belby, 32, of Indianapolis, remembers moving to the city and wanting to find someone who cared about the same things he did.

“A weird kind of lost age,” Belby said.

A priest at Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, said.

The stories are from Catholic adults in their mid 20s to late 30s who are searching to live their faith with others. They were going to Mass alone on Sundays and trying to stay rooted in their faith. They wanted opportunities for religious, social and civic activities with others, but their age, could that find any Catholic young adult groups.

Then they found the Young Adult Network of Indianapolis, the Frassati Society in Carmel or Adult Catholics Together in Louisville that serves people in New Albany, Jeffersonville and other southern Indiana cities in the Archdiocese of Indianapolis.

Other Catholic young adults have joined individual parish groups. The groups provide a need, members said.

Sean Belby, 32, of Indianapolis, remembers moving to the city and wanting to find someone who cared about the same things he did.

“A weird kind of lost age,” Belby said.

A priest at Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, said.

The stories are from Catholic adults in their mid 20s to late 30s who are searching to live their faith with others. They were going to Mass alone on Sundays and trying to stay rooted in their faith. They wanted opportunities for religious, social and civic activities with others, but their age, could that find any Catholic young adult groups.

Then they found the Young Adult Network of Indianapolis, the Frassati Society in Carmel or Adult Catholics Together in Louisville that serves people in New Albany, Jeffersonville and other southern Indiana cities in the Archdiocese of Indianapolis.

Other Catholic young adults have joined individual parish groups. The groups provide a need, members said.

Sean Belby, 32, of Indianapolis, remembers moving to the city and wanting to find someone who cared about the same things he did.

“A weird kind of lost age,” Belby said.

A priest at Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, said. ...

And we are misled because we allow ourselves to be influenced by people who don’t care about us. Role models are placed before us who present a façade of beauty, glamour and poise, but who hide an inner loneliness and sadness. Forces of evil, agents of the devil, misled us time and again into making choices that bring momentary pleasure but lead to a cold waste of emptiness. So cunning are these evil forces that we realize the fog and forget the precious truths, even things that are truly important in life. We forget that we are created in the image and likeness of God, and that built into our souls is a capacity to be in a personal relationship with our God. We forget that the meaning of everything we find in this world for God’s kingdom, and our true happiness lies in that personal relationship with Jesus Christ. We forget that we are called to find personal happiness in Jesus Christ.

Jesus looks upon his flock with pity, for we poor ones are like sheep without a shepherd.

Jesus looks upon his flock with pity, for we poor ones are like sheep without a shepherd. He teaches us about the truly important things in life. He teaches us. He teaches us about the love of God.

Jesus teaches us what is truly important. — Father Daniel J. Mahan (Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis; a member of the editorial committee of the board of directors of Criterion Press Inc.)

More questions about the Eucharist

Not long ago, a woman who is not Catholic told me she loves to pray in a Catholic Church in her neighborhood. She said there is something different about this Church, an awesome atmosphere and peaceful quiet. She said she appreciates the flickering red sanctuary candle that sort of sets the tone.

In an indirect manner, is she sensing the hallowing presence of the Eucharist in our churches?

This week we consider three questions of the bishops’ document concerning the Real Presence of Christ in the Eucharist as it exists outside of the celebration of Mass.

Are the consecrated bread and wine to be the body and blood of Christ when the Mass is over?

I have been asked that question more than a few times. It is the seventh question about the Real Presence of Christ in our churches.

The bishops’ document cites a quotation of St. Cyril of Alexandria against those who wanted to maintain that the bread and wine that became the body and blood of Christ during the Mass has no sanctifying power if it is left over until the next day.

“Christ is not altered, nor is his body changed but the power of sanctification of the consecration and his life-giving grace is perpetual in it” (Letter 83, to Callistus, Bishop of Arles [PG76, 1076]).

Question eight asks: Why is some of the Precious Body saved after the Mass?

The tradition of reserving the consecrated body of Christ after Mass is ancient. Commonly called the Blessed Sacrament, some of the consecrated hosts are always kept in the tabernacle. Historically, there are two reasons for reserving the Blessed Sacrament. The original purpose was to have the consecrated bread available to take to the sick and the dying. The tradition also developed to reserve the sacrament so that the body of Christ might be venerated either in the public rite of Benediction or simply in private before the tabernacle.

This latter practice of venerating developed as the faithful realized more and more what a wonderful gift it is to have Christ truly present in the Blessed Sacrament day in and day out.

I notice that once more the desire for devotion to the sacrament outside of Mass is finding greater expression in recent years. For awhile after the Second Vatican Council, some liturgists found the devotion objectionable, apparently out of concern that it distracted from the action and participation in the celebration of the Mass itself. This line of thinking wanted to emphasize that the reservation of the Eucharist was really for distribution to the sick. In fact, it is also true that longstanding Church tradition includes adoration of the reserved Blessed Sacrament.

Our bishops’ document makes special mention that great American saints like St. John Neuman, St. Elizabeth Seton and St. Katherine Drexel had great personal devotion to Christ present in the Blessed Sacrament. I would remind us that Bishop Brute made frequent visits before the tabernacle when he could not sleep and as he anguished over the need for priests for the Church in Indiana. I urge us to follow their example.

What are appropriate signs of reverence with respect to the Blessed Sacrament that becomes the body and blood of Christ?

Church prescriptions provide two options concerning the placement of the reserved consecrated bread and wine that become the body and blood of Christ.

There is to be either a separate chapel or a prominent and visible position in the church. Our bishops’ document makes special mention that, in the building of new churches and in the renovation of churches in our archdiocese, the tabernacle, which contains the Blessed Sacrament, must be visible from or in the main body of the Church.

Our bishops’ document quotes the letter of St. Paul to the Philippians: “at the name of Jesus every knee shall bend, of those in heaven and on earth and under the earth” (2:10) as an indication that one should genuflect toward the tabernacle, a long-standing Latin tradition upon entering and leaving the church. In the Liturgy of the Word, while a bow signifies reverence or honor, genuflection has been our usual way of expressing adoration and is reserved to the body and blood of Christ himself (and to his holy cross during the celebration of liturgy on Good Friday). We bow to the altar, but it is our practice to genuflect before the presence of Jesus Christ on the altar or in the tabernacle.
Buscando la Cara del Señor

La devoción al Sacramento fuera de la Misa nos dio más y más cuenta del misterio realizado a medida que los fieles se dieron cuenta de que el Cuerpo de Cristo puede ser venerado tanto en el Sacramento para que el Cuerpo y la Sangre de Cristo (y para la gloria u honor, una genuflexión ha sido la actitud apropiada respecto al pan y al vino que se convierten en el Cuerpo y la Sangre de Cristo). Las prescripciones de la Iglesia prohíben dos opciones extremas con respecto a la colocación en la Sagrario de la Eucaristía. Debe existir o estar disponible para que la persona que desee orar en la iglesia pueda orar con la Eucaristía expuesta. ¿Cuáles son los signos de reverencia apropiados respecto al pan y al vino que se convierten en el Cuerpo y la Sangre de Cristo?

Más preguntas sobre la Eucaristía

La tradición de guardar un poco del Cuerpo consagrado de Cristo después de la Misa es antigua. Comúnmente llamada el Santísimo Sacramento, algunas de las usanzas son guardadas siempre en el Sagrario. Históricamente existen dos razones para guardar el Santísimo Sacramento. En el siglo XIX, el acto principal era tener a la Eucaristía disponible para llevar a los enfermos y a los moribundos. La tradición también se desarrolló para guardar el Sacramento para que el Cuerpo de Cristo pueda ser venerado en un rito público de la Benemérita o simplemente en privado en el Sagrario. Esta práctica posterior de veneración se desarrolló a medida que los fieles se dieron más cuenta de la autoridad oficial de la Iglesia y se dieron cuenta de la tradición de venerar al Cuerpo de Cristo verdaderamente presente en el Santísimo Sacramento todos los días.

Nota una vez más que el deseo por la devoción al Sacramento fuera de la Misa está encontrando una mayor expresión en los años recientes. Por un tiempo después del Concilio Vaticano II, algunos litúrgicos encontraron que la devoción era protestable, aparentemente porque podría distraer de la acción y participación en la celebración de la Misa. Esta forma de pensar quitaría en la Iglesia la veneración de la Eucaristía era realmente para su distribución a los enfermos. De hecho, también es verdadero que la tradición de la Iglesia incluye la adoración del Santísimo Sacramento guardado.

El documento de nuestros obispos hace referencia especial de los grandes santos americanos que sentían una devoción especial a Cristo presente en el Santísimo Sacramento, tales como San Juan Neuman, Santa Isabel Seton y Santa Katerina Drexel. Me gustaría recordar a que la Santa María de los Ángeles y de los Sagrados Corazones de María compartía esta sentida devoción. Así como lo hizo nuestro obispo fundador Mon. Simón Bruté. También era conocido que el Mon. Bruté pasaba largas noches ante el Sagrario cuando no podía dormir cuando se preocupaba por la necesidad de sacerdotes para la Iglesia de Indiana. Les urjo tomarlo en cuenta.

¿Por qué se guarda un poco del Cuerpo consagrado después de la Misa?

A lesson in ecumenism

The week of June 17 found Indianapolitanhosting the Nazarene worldwide convention, which was preceded by 2,000 youths and youth leaders descending on the Indianapolis area. They were here to build good will by their good deeds.

On Tuesday, June 19, a Nazarene youth pastor and a couple of his youths stopped by St. Mary Church on New Jersey Street to admire the architecture and to visit a Catholic church. They had been told to “help” at the nearby Barton House, but ran out of work in one day.

A Sr. Mary volunteer happened by the church, chatted for a couple of minutes and within two hours we found 10 youths from Burlington, N.C., and six youths from Centerville, Ohio, painting and cleaning St. Mary Marian Center. They spent three days praying, praying in the church, singing and relating to our staff in a spiritual manner that will live in our memories for years.

Remarkably, the youth pastors and teen-agers unanimously kept thanking us for letting them into our parish and treat- ing them like our own.

We at St. Mary are spending more time these days looking at fresh paint and feel- ing a little neglectful about our daily eucu- menical efforts. What an example of self- less Gospel giving! We pray God will bless them and all their good works.

letters to the editor

God doesn’t decide

Those people that believe God decides when you are die. God does not decide when you how die. Did God decide to kill 168 people and wound hun- dreds so he had McVeigh build a bomb that blew up the federal building, or does God decide to kill all the people by caus- ing a terrible car wreck? That is absurd.

Willard E. Hester, Greenwood

McVeigh and last rites

I had read that McVeigh was an agnos- tic, so I prayed that he would turn from his ways and repent. After he was put to death, I heard a news flash that McVeigh build a bomb that blew up the federal building, or does God decide to kill all the people by caus- ing a terrible car wreck? That is absurd.

William E. Hester, Greenwood

Population By Race

Of the 281 million U.S. residents, 12 percent identify themselves as Hispanic or Latino.

<table>
<thead>
<tr>
<th>Race</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hispanic or Latino</td>
<td>12%</td>
</tr>
<tr>
<td>White</td>
<td>75%</td>
</tr>
<tr>
<td>Black</td>
<td>12%</td>
</tr>
<tr>
<td>Asian</td>
<td>4%</td>
</tr>
<tr>
<td>Other</td>
<td>8%</td>
</tr>
<tr>
<td>Native American</td>
<td>8%</td>
</tr>
</tbody>
</table>

Letters to the Editor

It has occurred to me that when we cel- ebrate Independence Day each July 4, we are commemorating not just our nation or its beloved freedom but we are celebrating ideas. Not just the battles fought or won on July 4, 1776. Our Constitution and Bill of Rights had not yet been writ- ten. No election was held. No law was passed. No government was formed.

Instead, representatives from among our people resolved unanimously to assert our independence. They justified it in a docu- ment which has been revered and respected by freedom-seeking people around the world ever since that day. This justification was not based on existing law, charter, consti- tution or tradition, but on universal moral and ethical principles whose source is acknowledged to be divine. This is expressed most clearly in the Declaration of Independence in the famous passage, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

I find it confusing and ironic that our government, which was founded upon these ideas, has recently executed two human beings in cold blood and robbed them of their unalienable right to life. Similarly, thou- sands of innocent lives are taken each year by abortion, and our courts and laws sup- port it. We watch the news every night and are shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We watch the news each night and are shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become so cheap.

We were shocked to see husbands abuse and murder their wives, mothers drown their children, and school children murder each other. We wonder why life has become socheap.
Youth 2000, a Eucharistic Prayer Festival for young people ages 13 to 30, is coming to Indianapolis. The event on July 20-22 will be held at Bishop Chatard High School, 8585 N. Crittenden Ave., in Indianapolis. For more information, call 317-842-6583.

St. John the Baptist Parish, 25743 State Road 1, in Dover will have its “Summer Festival” July 15. For more information, call 812-576-4112.

St. Lawrence Parish, 4650 N. Shadeland Ave., in Indianapolis will host the “St. Vincent de Paul Conference Rummage Sale” July 20-21. For more information, call 317-849-1929.

Single women between the ages of 18-45 are invited to a vocation discernment weekend July 27-29 at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. The weekend will consist of daily Mass, theological sessions, a conference on vocation discernment and an introduction to the charism and spirituality of the Servants of the Gospel of Life. For more information, call Servants of the Gospel of Life Sister Diane Carollo at 317-899-2376.

Little Flower Parish, 1401 N. Bosart Ave., in Indianapolis, will hold Vacation Bible School July 16-20 from 6:30 p.m. until 8:30 p.m. “Celebrate Faith” will incorporate learning, praying, activities, music and snacks in a five-day Scripture-based program. Health and safety information especially for children will be presented each night. The cost is $5 per child, ages 4 through fourth-grade. For more information, call 317-357-8352.

St. Elizabeth’s Pregnancy and Adoption Services of Indianapolis needs powdered infant formula. The formula needed is powdered Enfamil with Iron. Baby wipes are also needed. Donations can be dropped off at the office at St. Elizabeth’s, 2500 Churchman Ave., in Indianapolis, on Monday through Friday from 8:30 a.m. to 4:30 p.m. Pick-up can be arranged by calling 317-787-3412.

For Tickets and Information

Orchestra

Music for Your Money, Inc.
317-862-2967

Dance Hall Dancing will be held from 7 p.m. to 10 p.m. July 27 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Admission is $5. Proceeds benefit Adult Day Services of Catholic Social Services of Central Indiana. For more information, call 317-236-6272.

A program on “The Schoenstatt Spirituality Express: The Covenant of Love” will be presented at 2:30 p.m. on July 22 at Mary’s Village of Schoenstatt near Rexville, located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. A program titled “The Shrine Compartment” will be presented on July 29. For more information, call 812-689-3551 or e-mail eburwink@scidenta.com.

Awards . . .

Saint Mary-of-the-Woods College near Terre Haute was awarded more than $100,000 in grants from the Indiana Professional Standards Board to support partnerships between the college and the Indianapolis Public Schools. The grants will fund an urban education project to offer teacher candidates experiences in culturally diverse, high-poverty and urban schools. The other grant provides for development of a teacher preparation program for mid-career changes. The program will help expedite the process for obtaining a teacher license for people who already hold a bachelor’s degree.

Osteoporosis Study

If you think you may have Osteoporosis or are concerned about Osteoporosis We are seeking women age 45–85 who are at least 5 years past menopause to volunteer for a research study. If you qualify for this study you will receive: Physical Exams Bone Density Lab Tests Study Drug Compensation for your Time and Travel Please Call today for more information: (317) 844-6444 ext 219 John M. Hague, M.D. Rheumatology Associates, P.C.
in 2002. “Our concern is about the family farm, which is threatened, and how much farmers are being squeezed,” said Bishop Blaire during a news conference Wednesday June 20 at St. Anthony Church. “We are all concerned about the poorest of the poor, and we have a special concern for farmworkers, many of whom are seasonal workers in California.”

Topics of testimony ranged from economic concentration in agriculture to immigration and environmental sustainability.

Committee members broke from panel discussions on the evening of June 19 to visit with 200 farmworkers at a center for migrants near Dixon, where Bishop Garcia celebrated Mass.

In a keynote address at the hearing, David Lighthall, director of the California Institute for Rural Studies in Davis, contended that no progress could be made in transforming the current agricultural system in California without a “broad-based social coalition.”

That coalition should include churches and work to bring farmers, farmworkers, environmentalists and consumers together to “confront the challenge of sustainability.”

“Our analysis has for too long been fatally circumscribed and regarded as an agriculture issue,” Lighthall said. “But it is more fundamentally a food system issue and we need a more holistic perspective.”

Lighthall cited some trends affecting the state’s agriculture, including:

• An increasing foreign competition in specialty crops such as walnuts, citrus and raisins.
• A steady increase in labor-intensive crops.
• An increase in labor availability, tied to ongoing immigration from Mexico and Central America.
• Deflated prices for many farmers’ commodities because of increased domestic and foreign planting.
• A steady decline in the number of small, commercial farms.
• Declining net cash returns for farmers and declining wages for workers.
• Heavy dependence on undocumented workers.
• Ongoing environmental impact from agricultural chemicals.

“Agriculture’s weak position within the food system contributes to problems for both farmers and farmworkers,” Lighthall said.

He also discussed the results of a survey published by the California Institute for Rural Studies last year that showed the state’s farmworkers are more likely than the general population to suffer health problems such as high blood pressure, heart disease, diabetes, obesity and tooth decay.

The survey of nearly 1,000 workers in the prime of their lives also found that more than two-thirds of the state’s 700,000-strong agricultural work force lacks health insurance, leaving them with the combination of poor health and poor health care.

Lighthall said the findings point to the need for a state health insurance system for seasonal farmworkers funded by a wholesale sales tax on processed foods.

In a session on the relationship between farmers and farmworkers, representatives of the United Farm Workers and California Rural Legal Assistance traded disparate views with independent growers and the president of the Nisei Farmers League, a Fresno-based organization that represents about 1,000 growers.

Rosalinda Guillen, 1996 national vice president, argued that the voices of farmworkers are missing when agricultural policies are negotiated.

“We all love the land—farmers and farmworkers,” she said. “There are ways for growers and farm labor organizations to work together to represent all the interests of agriculture.”

Mark Schacht, of the legal assistance organization, contended that for many farmworkers in the state “conditions are worse than they’ve ever been,” and employers must be held accountable for labor violations.

Manual Cunha of the Nisei Farmers League defended the farm labor contractor system, noting that it provides small growers with a dependable labor supply.

One surprising moment of agreement came when David Zollinger, a fruit and nut grower from Turlock, said he would support an immigration reform plan that some farmworker groups have proposed, calling for a blanket amnesty for agricultural laborers who are in the country without proper documentation.

“It’s time to lift the curtain on all the undocumented workers we use,” he said.

Sorting out the divergent views expressed at the hearing will be the challenge facing the U.S. bishops’ committee in the coming months, according to Bishop Garcia.

“What many were asking us to do as Church is to bring all of the interests to the table to be able to discuss issues of common need and concern,” he said. “I think that’s the great role we can play as Church.”

“200,000 People Will Read This Space In One Week.
Imagine what that could do for your business!
317-236-1572

ATTORNEYS AT LAW

WOOD, TUOHY, GLEASON, MERCER & HERRIN, PC

Serving Indiana since 1926, the Indiana Catholic Conference since 1969 and the Archdiocese since 1975.

General Practice in All Courts:

William J. Wood,
James L. Tuohy,
John L. Merece,
John S. (Jay) Mercer,
James K. Gilday,
John E. Kolas,
Todd H. Belanger,
John H. Lewis,
Jennifer D. McNair

OF COUNSEL:

John Q. Herrin,
Pamela E. Herrin,
Sue Tuohy MacGill

Adoption
Business
Real Estate
Elder Law
Employment Law
Estate Planning
Wills
Trusts
Tax
Powers of Attorney
Accidents and Injuries
Insurance
Mediation
Zoning

Because our family values the same things you do.

317.897.9606
www.shirleybrother.com
Five Indianapolis Locations
Prayer in the Catechism

Fr. John E. Pollard

In the fullness of time

Third in a series

The relationship among professed belief, sacramental celebration of the Holy Mass and life lived in conformity with that belief that constitutes the drama of prayer is fully revealed in the Word made flesh, Jesus Christ. The prayer of the patriarchs, kings and prophets revealed the divine wonderfully but only in passing, but the prayer of Jesus, God the Son, reveals the eternal God, the permanent indwelling of the Word among us.

The Catechism of the Catholic Church develops the drama of prayer in the fullness of time by examining Jesus at prayer. Jesus teaching us how to pray and the prayer of the Virgin Mary. Jesus, the human face of God, learned the prayers of ancient Israel as a Jewish boy at the foot of his mother, in the synagogue at Nazareth and in the Temple of Jerusalem. But primarily his prayer is his unique filial relationship with the Father in the Holy Spirit. He is the only Son, eternally begotten of the Father, one in Being with the Father. His filial prayer is the protomodu model of prayer in the New Testament. It has three primary characteristics. Jesus prays before the decisive moments of his mission; he prays in solitude; and his prayer is identical to his filial relationship with the Father.

Jesus’ prayer precedes all the truly determinative events of his life and ministry: his baptism, his temptation, his suffering and his glorification. Passion and death. In this prayer, he humbly commits his human will to the divine will of the Father. He always prays before the initial momentous events of the apostolic mission: the election and consecration of the Twelve, the confirmation of Peter and the designation of Peter as head of the apostles.

Jesus’ prayer is often in solitude, in out of the way places, on mountains, in deserts and sometimes in the dark. His public life, preaching and healing are the external manifestations of his prayer in secret. His interior life and his exterior life are one. Jesus’ prayer is identical to his filial relationship with the Father. He acknowledges, thanks and blesses the Father and from the depths of his heart declares his absolute adherence to the Father’s will. Before he restores Lazarus to life, Jesus places himself entirely in the hands of the Father. “Jesus’ prayer, characterized by thanksgiving, reveals to us how to ask: before the gift is given, Jesus commits himself to the One who in giving gives himself. The Giver is more precious than the gift, he is the ‘treasure’, in him abides his Son’s heart; the gift is given as ‘well’.” (#2604).

In the hour when he was to give himself up to death and surrender completely to the will of the Father, he shows the depth of his filial prayer. His last words as he hung on the cross express the unity of Jesus’ prayer and his relationship with the Father: the words he speaks and person he is are the same. He is the Word made flesh, the prayer and the one at prayer, the petition and the response. The disciples ask Jesus to teach them to pray. He teaches them to pray first of all by praying. Since all Jesus’ prayer is filial, he leads the crowds that follow him on a pilgrimage of prayer to the Father. Building on the Old Testament tradition of prayer familiar to the people, Jesus uses the ancient rabbinical method of teaching in parables in order to open them a new awareness of the coming kingdom. The parable of the important and the tax collector teaches humility in prayer. Jesus teaches that authentic conversion of heart is required to enter the kingdom. Forgiveness from the depths of one’s heart, reconciliation with all, love of enemies and prayer for persecutors are constant themes in Jesus’ teaching on prayer that always lead us back to the Father.

“The prayer of faith consists not only in saying ‘Lord, Lord,’ but in disposing the heart to do the will of the Father. Jesus calls his disciples to bring into their prayer this concern for cooperation with the divine plan” (#2611). The prayer of the Virgin Mary closely follows the filial prayer of Jesus. Mary’s fundamental prayer is her life of unique cooperation with the Father’s plan. Grasped by God’s grace, she responds with absolute self-surrender to him. She offers her whole being and prays that God’s will simply be done to her. At the first moment of her divine son’s life, Mary’s fiat sounds the same chord as her son’s last words on the cross: “Father, into your hands I commit my spirit.” As an expectant mother visiting her similarly pregnant cousin, Mary’s song of praise is a kenosis, an emptying of the self in order to be filled with God’s love. Like Christ’s prayer, the prayer of the Virgin Mary is her life. And her life, like that of her son, is her relationship with God. This is the essence of Christian prayer: to be God’s as he is ours. (Father John E. Pollard, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops’ catechesis office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.)

Bishops’ head urges Bush not to fund human embryo research

WASHINGTON (CNS)—The head of the U.S. Conference of Catholic Bishops has urged President Bush not to allow federal funding of stem-cell research that would destroy human embryos.

Bishop Joseph A. Fiorenza of Galveston-Houston, USCCB president, and Bishop William B. Lori of Baltimore and USCCB vice president, met with Bush June 29 at the White House.

At the meeting, Bishop Fiorenza gave the president a strongly worded three-page letter warning that a decision whether or not to fund research on human embryos is “one of the most important decisions of your presidency.”

Copies of the letter were sent to the U.S. bishops, and it was released to Catholic News Service July 5.

In his letter on embryo research, written on behalf of the U.S. bishops, Bishop Fiorenza said: “We believe it is more important than ever to stand for the principle that government must not treat any living human being as research material, as a mere means for benefit to others.

“We believe you can make a difficult but correct decision now—or set the stage for all but impossible decisions in the future for yourself and your successors, as a research enterprise impatience with moral limits increasingly leads us into a culture of death,” he said.

Congress is now facing contrasting bills. One would restrict federal funding of human stem-cell research to that which uses adult or other nonembryonic stem cells. Another would allow funding of stem-cell research without regard to whether human embryos were destroyed to obtain the stem cells.

“Government support for destructive human embryo research has been proposed in our nation since 1979. Throughout this history, however, no administration of either party has funded a research project that relies on destroying live human embryos,” Bishop Fiorenza wrote.

“We know that many have made expanse claims for the benefits of human embryo research,” he said. “However, all such claims are conjectural. Embryonic stem-cell research has not helped a single human patient or demonstrated any therapeutic benefit. At the same time, adult stem cells have helped hundreds of thousands of patients and new clinical uses expand almost weekly.”

In a mosaic depiction of the Annunciation, the angel Gabriel appears before Mary to proclaim that she is to be the mother of Jesus.
How will the aging baby-boom generation affect society?

By Mark Pattison
Catholic News Service

There’s no getting around it: The baby-boom generation is getting older. The birth rate in the United States exploded after the end of World War II in 1945, peaking in 1957, and trailing off slightly from those never-before-seen numbers through 1964. Analysts have called the demographic effect of the baby boom “the pig in the python” because researchers can see the direct effects of the baby boomers upon U.S. society. Boomers gave rise to the teeny-bopper craze and cultural shifts in popular music. They created a lot of the popular resistance to the war in Vietnam. When they reached their misbehaving years, it created a spike in crime statistics and a clutch of politicians calling for “law and order.” It could even be argued that boomers fueled the “Me Decade” of the 1970s and the “Greed Decade” of the 1980s. Now, the first wave of boomers is already eligible to join AARP, where all you have to be is 50 years old to become a member. In 25 years, there could be 65 million Americans over age 65, double the current number, and more of them could live for another 20 years after that if life-expectancy trends continue. It is estimated that in 2025, there will be as many 65-and-overs as there will be 13-and-unders, and the number of 100-year-olds will more than triple to 250,000. These numbers could portend a bit of an “elder boom” in the nation’s churches. Catholic schools were figuratively bursting at the seams when the boomers were youngsters. As happens in each generation, a significant percentage of the group stopped going to church when they reached an age where they could live independently and make their own decisions away from others’ watchful eyes. Some returned when they got married and had children of their own. Over the past decade, boomers have been coaxed as “seekers” trying to understand a God who, to them, is paradoxically present yet invisible. As boomers age and find answers to the questions they’ve been asking, it’s possible that still more elder-boomers will fill the pews to affirm their refound faith.

The American economy is more dependent than before upon service industries, and that is expected to be even more the case in coming years. Home repair, housekeeping and security systems are likely to be in high demand. And the senior-boomers will want things to continue to be convenient. As a parent, convenience may have been the drive-through window at a fast-food

See AGING, page 10

Inside

Senior Companion Program ................ Page 11
Retirees start second careers ............ Page 14
Grandparents stay involved with family from far away ........ Page 16
Social Security and your financial future.................. Page 17
restaurant. As a senior, it could be cars that are easier to get in and out of due to arthritic joints.

Tomorrow’s seniors are likely to have a lot of disposable income at their disposal upon retirement, thanks to a combination of Social Security, 401(k), IRA and insurance plans they’ll be able to cash in on. This means that cruises, vacations and spending time with far-flung children and grandchildren will be more of a reality than in our own era.

However, because of their longevity, they’re going to need to take a critical eye toward their savings and investing habits. The sooner they get a handle on their financial resources—including decades before their retirement—the better off they are likely to be, both in terms of money available and in peace of mind.

The definition of work has evolved over the seniors’ wage-earning years. In their parents’ generation, it was not uncommon for the father to stay with one company all his life. Now, both mother and father are juggling careers and family, and hope they can keep it all together.

The cry for “portability” of benefits—the ability to take health, disability and retirement packages from job to job—will increase, and savvy companies and governments will find some way to accommodate those who switch employers. In the future, there likely will be even more part-time, work-from-home, telecommuting scenarios as older “consultants,” with experience at several firms, can distill collected wisdom to a new generation of business leaders. Medical services will be in high demand. Hospitals, who these days seem under siege by HMO policies and nurse burnout, will have to be creative in caring for their elderly patients and in staffing their facilities. Seniors will account for an ever-greater percentage of hospital, nursing home and hospice beds.

If the mind stays active and the body breaks down, there will be continued developments in pharmaceuticals and artificial joints. For those seniors who want to look as young as they feel, there will be a market for plastic surgery, anti-aging creams, hair dyes and the like. And, to feel as young as they look, there will be herbal and vitamin supplements.

Senior citizens, who vote in higher percentages than any other age group now, will have even more of an opportunity to influence the outcome of elections. Politicians will have to work harder to satisfy this historically tough-to-please constituency.

Make no mistake: The pig in the python will continue to be noticed.†
Senior Companions find rewards in helping other seniors

By Brandon A. Evans

The Senior Companion Program serves not only to help the elderly, but also retirement-age people who volunteer.

“We like to say that it has a dual mission,” said Ellen Brown, the Senior Companion Program director for the Archdiocese of Indianapolis, “and that’s what makes it unique.”

The program takes volunteers, who are called “Senior Companions” and are at least 60 years old, and pairs them with clients who are more elderly and less able to care for themselves. There is no charge to the clients.

“We look upon it in terms of a reciprocal relationship, that it not only helps the Senior Companion get out and have a purpose to their life, it also helps the client and also helps any caregivers that are involved,” said Karen Hanson, the assistant director of the program.

The companion will go to the home, or in some cases the care center, where the client lives and provide a number of services for them, the primary goal of which is companionship.

“It’s really a full array of care that they provide,” Brown said. The companion does anything from playing games with the client to helping with light housework and preparing meals. Yet housework should be kept to a minimum because being a house servant or maid is not the purpose of the program.

“We never expect a companion to go in there and spend four hours cleaning the house or four hours preparing the meal or something like that—that’s not what they’re there for,” Brown said.

The workload is about 20 hours a week, for which the companion is paid a stipend of $2.55 an hour and the cost incurred for transportation. Every other week, the companion is paid a stipend of $12.55 an hour and the cost incurred for transportation.

The companions went through a short course that gave them enough training to begin their jobs. They also will attend two hours of in-service training at their station and a two-hour program once a month at the Catholic Center.

“What was previously done is you would put people in one of two programs. One is a four-hour program once a month and that’s companionship and the other is a two-hour program once a month at the Catholic Center,” Brown said. “There are cases, for example, where a person is living with their family and all [the family member(s)] really want is one day of respite.”

“Brown said, “one day where they can go off for four to five hours and know that their loved one is being cared for without any problems.”

Yet many clients, who are living alone or have no relatives living near them, require a companion almost every day of the week.

On June 27, seven more Senior Companions—all from Indianapolis—were trained at a special meeting at the Archbishop O’Meara Catholic Center. The companions went through a short course that gave them enough training to begin their jobs. They also will complete a longer, formal training. Every month, they attend two hours of in-service training at their station and a two-hour program once a month at the Catholic Center.

“The criterion program falls under the umbrella of the Corps for National Service and is paid for by the federal government. Locally, the program is sponsored by Catholic Social Services, a member agency of Catholic Charities, and serves people in Marion County and part of Hamilton County.

“‘Stations’ are spread out over that area and are local bases for volunteers to receive instruction. There are 13 active stations now.”

Susan DeWitt, the station supervisor for St. Vincent Hospital, covers an area that is about a 10-mile radius. She has seven volunteers that serve about 12 clients—but she has a need for several more companions.

Currently, there are more than 200 clients on a waiting list for companions, and 115 companions are already paired with clients. Some companions have more than one client—up to four in some instances.

“The program takes volunteers, who are called ‘Senior Companions’ and are at least 60 years old, and pairs them with clients who are more elderly and less able to care for themselves. There is no charge to the clients.”

Karen Hanson, the assistant director of the Senior Companion Program for the Archdiocese of Indianapolis, teaches seven new volunteers how to perform their job of giving companionship and help to local elderly citizens.
Love Never Grows Old...
But Loved Ones Do.

At The Hearth at Windermere you will always enjoy the comforts of home without the burdens of home ownership. Call today for a personal visit.

CALENDER OF EVENTS
Free Bone Density Screening
Wed. July 25th
2–4 p.m.
Call for appointment.
9745 Olympia Drive
Fishers, IN 46038
317.576.1925

LEGAL ADVICE FOR SENIOR CITIZENS
Ruth Ann Hanley, Attorney
(317) 815-5944
CTK Parishioner
1060 E. 86th St., Ste. 63-A
Flexible Hours
Drive-up Parking

ATTENTION ANNUITY OWNERS!
Annuities and IRA’s can be double-taxed assets, causing a loss of up to 70%. Will this occur in your financial plans?
Learn how to avoid the “tax time bomb” and other valuable strategies in the educational booklet, Annuity Owner Mistakes. The booklet will teach ways to drastically improve many aspects of your financial life.
For Your FREE Copy
Call 800-960-6654 (24 hours)
Indianapolis, Indiana

Life is simply easier...
...to "deal" with,
at GreenTree.
catered living for seniors
apartment-style living, hotel-like services,
meals, housekeeping, transportation, 24-
hour staffing, and home health care,
when needed
Visit today, or give us a call!
1-800-595-3352

East Side Prescription Shop
✓ Supplies for Home Care, Hospital and Sickroom
✓ Vitamins and Homeopathic Remedies
✓ Senior Citizen Discounts
✓ Everyday Low Prices
✓ Prescription Delivery
317-359-8278
Open 7 Days A Week
5317 E. 16th St. • Indianapolis
(Near Community Hospital East)

JUST POSTED!
ONLY 4 vacant apartments left at Indy’s Premier West-side Assisted Living Community
Want to remain independent with assistance available?
Look what Summit Place West has to offer:
Locally Owned and Operated
Weekly Housekeeping and Linen Service
Three Restaurant Style Meals a day
24 Hour Resident Services Assistance
24 Hour On-site Home Health Services Available
Scheduled Transportation to Shopping, Banking
and Doctors Appointments
1:2 Employee to Resident ratio
Summit Place West
55 North Mission Dr.
Indianapolis, IN 46214
317-244-2600
www.summitplacewest.com
Conveniently Located 3 blocks west of I-465 on Rockville Road
COMPANION
continued from page 21
by placing them in the community."
With such a need for companions, it was
found that they couldn’t wait so long to
send out the volunteers."
"So what we decided to do is we
would bring smaller groups of people in
more quickly, get them up and running,
and then bring them back for a full orien-
tation," said Brown. "What we found was
that it was actually better for them
because then they could put things into
text context, because it all made sense to
them."
The June 27 training session lasted
about five hours and included a lunch. A
video was shown, and the volunteers
were instructed about their job descrip-
tion. They were also told about the
clients that make the program. No
thing would happen if we didn’t have
people," Brown told the volunteer
companions.
"That’s what the Senior Companion
comes not only from the program. It showed that where all
people come to together is in works of
mercy—particularly mercy toward those
who are poor."
Brooke Hickman, the station supervi-
sor for St. Francis Hospital, is a social
worker with St. Francis Home Health
Care."
"It kind of made sense for me to be
the station supervisor because I was
with patients in their homes all day," Hickman said.
When she believes that she has a
match, Hickman goes to the home of the
client with the companion, and they talk
until they agree on a plan, which
involves how often the companion will
visit and what they are willing to do
while there."
The seven volunteers at the training
session were assigned a station supervi-
sor and will be matched with clients."
"Hopefully, I can do me and him
some good," said Robert Gottschalt, one
of the volunteers. His interest in being a
Senior Companion comes not only from
wanting to help the client, but also from
wanting to get out of the house and have
something to do.
"I need to work," said Barbara
Hughes, explaining her reason for being
there. "I’m in a helping person—always
have been.”
For some, the desire to help was
inspired by a family situation, such as
with Louise Henderson, who at one
point took care of her mother in a simi-
lar way as she now will take care of her
client."
Anna Henderson spoke of recently
losing
her husband and her brother, and
wanting to hide from the world. The pro-
gram was her way to avoid doing that and
to continue living life to the fullest.
Frieda Monday, a volunteer from Our
Lady of Lourdes Parish in Indianapolis,
was inspired to serve by a friend who
said that sharing religion with a
client may be particularly appropriate
“if that’s part of their life, if it brings
them solace.”
With a variety of religious affiliations
present—four Baptists, one Methodist,
one Catholic and one who did not attend
church—it brought out the ecumenical
flavor of the Senior Companion
Program. It showed that where all peo-
ple come together is in works of
mercy—particularly mercy toward those
whose very humanity is weighing heav-

ly upon them. And many see the solu-
tion as something more than simply
putting an elderly person “in a home.”
“We’ve got a lot of senior citizens
that aren’t supposed to be in a nursing
home,” said Vetrea Slack, another of the
volunteers. This reflects her motivation
for becoming a companion, a motivation
which drives the whole program.
“The mission of the program is to
keep our clients in their home as long as
possible, help them to remain indepen-
dent and maintain their own dignity,”
Hanson said. “That’s what the Senior
Companion is for, that’s what the pro-
gram is all about.”
(For more information about the Senior
Companion Program call 317-226-1565.)

---

Summer Savings

TRIANGLE FLOORS, INC.
5550 W. 86th St.
Indianapolis, IN 46268
317-872-3144
Store Hours
M-F 10-5 • Sat 9-5 • Sun Closed

PERGO® Select Laminate
25 Year Warranty
$6.99 Sq. Ft.
Installed
(Reg. $8.00 Sq. Ft.)
(Trim pieces extra
woodgrain designs only.)
Instock Items Only.
May not be combined with other offers. Expires 7/26/01.

Kathy Ireland® Shades of America Carpet Collection Sale!!!
Essential Plush
Reg. $225 per Yard
Now $185 per Yard

Essential Silver
Reg. $175 per Yard
Now $135 per Yard

Essential Platinum
Reg. $275 per Yard
Now $235 per Yard

Now Featuring
Kathy Ireland Brand Carpet Features:
• 4 Grades of Carpet
• 90 Beautiful Colors to Choose From
• New R2X™ Stain & Soil Repellent System
• SoftBac™ Platinum
• 10 Year No Wrinkle Guarantee
Two retired businessmen find second careers at Marian College

By Jennifer Del Vechio

They’ve left their careers behind, but they haven’t stopped working. For Tony Watt and Bill Curran, Marian College of Indianapolis is providing them with second careers and fulfillment after retirement. The two men retired from successful business careers with leadership roles.

Watt, 58, was a manager of various Chrysler auto plants. Curran, 62, recently retired as chief operating officer of Ice Miller Donadio and Ryan, a law firm in Indianapolis. Both men were responsible for big budgets, numerous employees and planning initiatives. They could have spent their retirement years playing golf or traveling. Instead, they chose to start new careers—sometimes working as much as they did previously.

Both men said they couldn’t play golf every day, despite how much they liked it. They wanted more in their retirement and fulfillment after retirement. Watt is currently the interim chief operating officer helping with the transition of the new president Dan Elsener. Curran is the vice-president of finance and business operations.

While their business careers took different routes, both men said they have a desire to help the Catholic institution with the skills they learned in the secular business world.

Watt, a member of Holy Spirit Parish at Geist in Hamilton County, didn’t plan on working at Marian after retirement. He thought he might work as a consultant or a teacher. But when former Marian College president Robert Abele announced earlier this year that he was leaving, Watt was asked by the board of trustees to help until a new president could be found.

Watt said he’s giving his time to help others. For years, he worked 60 to 80 hours a week and couldn’t contribute much of his time or talent to the Church. “I just saw a need,” Watt said. “I think it’s part of my responsibility to go back and use my talents and share those.”

Watt’s role as interim chief operating officer will end once Elsener takes over, but he plans to continue working with Marian by helping manage their facilities.

Elsener wasn’t sure what he wanted to do after retiring from Ice Miller. He even attended Harvard Business School’s Odyssey program, called “School for the Second-Part of Life.”

The program is a self-assessment tool he used to determine that playing a lot of golf and not having a job commitment wasn’t what he wanted after retirement.

For three months, Curran tried to enjoy having no job. Instead, he found that he had too many options and didn’t like it. Working since he was 12, Curran said he wanted to continue doing something. He also wanted to use the knowledge and experience he’d gained in the business world.

“I like the idea of contributing to the practical education of students here,” Curran said. “There’s a difference in going to a Catholic college or going to a regular college. It’s value driven.”

In his new pursuit, Curran, a member of St. Luke Parish in Indianapolis, said the main difference in his Marian job is not having the same financial resources available.

“This is a not-for-profit,” he said.

“It’s a different perspective. I do a lot more explaining to people why they can’t do something.”

Professor Shoshana Zuboff, director of the Odyssey program at Harvard Business School that Curran attended, said her impression is that the majority of those who she meets at retirement age in the program continue to work.

Many also pursue areas where they feel they can make a difference, she said.

“Some recommit to past activities but in a new way with a new perspective,” she said. “Many change their activities. Some change their activities quite dramatically, with new dreams or reconnecting with old dreams. New activities arise from deeply felt values and priorities, rather than extrinsic criteria.”

Senior citizens help keep parishes vibrant communities of faith

By Mary Ann Wyand

Older people are wonderful providers of—not just recipients of—pastoral care, said David J. Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries. There are many ways that senior members of a parish can help their faith community. Bethuram said, just as there are many opportunities for parishioners of ages to assist elderly Catholics. It’s important to invite senior citizens to participate in parish life and keep them involved in their faith community.

Retirement Housing Foundation is pleased to announce:

Affordable Housing

Crooked Creek Tower

7988 North Michigan Road

Call 317-875-0618

ELIGIBILITY REQUIREMENTS: Must be 62 years of age or older. Barrier-Free Apartments for Persons under 62 years of age who need accessibility features. Rent based on income. Have incomes below the levels of: $29,700 for 1 person household; $33,900 for 2 person household.

AMENITIES INCLUDE:

- Van Available to Groceries/Shopping
- Utilities Furnished (except telephone)
- On the Busline
- Individually Controlled Air Conditioning and Heating
- Lunch Program
- On-Call Nurse
- On-Call Social Worker
- On-Call Psychiatric Care
- On-Call Dental Care
- On-Call Medical Transportation
- On-Call Medical Equipment
- On-Call Transportation
- On-Call Personal Shopping

Qualified applicants will be selected in accordance with the U.S. Department of Housing and Urban Development Guidelines. Management agent 584 Coordinator at M. Stuart Hartman, Director of Management for Foundation Property Management, 5130 East Pacific Coast Highway, Suite 600, Long Beach, CA 90804.

Call 562-597-5541 or TDD 1-800-545-1839, Ext. 833.

Everyone forgets... Lifeline® Lifeline® Personal Response and Support Services

• Provides peace of mind for you and your family.
• Is there for you when others can't be—24-hours-a-day, 365-days-a-year.
• Reminds you to take medications, follow doctor's orders and keep appointments.
• Is easy to use—help is just a push button away.
• Enables you to live independently in your own home.

Qualified applicants will be selected in accordance with the U.S. Department of Housing and Urban Development Guidelines. Management agent 584 Coordinator at M. Stuart Hartman, Director of Management for Foundation Property Management, 5130 East Pacific Coast Highway, Suite 600, Long Beach, CA 90804.

Call 562-597-5541 or TDD 1-800-545-1839, Ext. 833.

Senior citizens help keep parishes vibrant communities of faith

By Mary Ann Wyand

Older people are wonderful providers of—not just recipients of—pastoral care, said David J. Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries. There are many ways that senior members of a parish can help their faith community. Bethuram said, just as there are many opportunities for parishioners of ages to assist elderly Catholics. It’s important to invite senior citizens to participate in parish life and keep them involved in their faith community.

See PARISH, page 19
Coming Soon to the WESTSIDE of Indianapolis -

COVINGTON WEST Assisted Living Community!

Reserve your home today at the new premier assisted living facility coming soon to the westside.

Covington West is conveniently located on the Crestwood Village West campus.

Affordable Quality Assisted Living in a caring community, COVINGTON WEST offers the following outstanding amenities:

- Licensed Nursing Staff and 24 hour Certified Nursing Staff
- “Commit to Be Fit” personalized, supervised exercise programs
- Dietitian reviewed, Executive Chef prepared menus with 5 meals daily
- A partnership with CLARIAN HEALTH, Methodist, IU, Riley
- Weekly housekeeping and towel and laundry service
- Free scheduled transportation to medical appointments

For more information on COVINGTON WEST contact us today: 317-273-8800

or visit our representative in the Welcome Center located at Crestwood Village West, 250 N. Girls School Road

On the eastside of Indianapolis, we offer Covington East Assisted Living on the campus of Crestwood Village East

Covington East offers the same outstanding services to residents as well as a partnership with COMMUNITY HOSPITALS INDIANAPOLIS.

For more information call 317-353-8311 or take a tour of our beautiful facility located at 1123 N. Edmondson (just west of Shadeland Ave. on the Crestwood Village East campus).
Grandparents stay involved with family from far away

By Carole Norris Greene
Catholic News Service

Most family experts agree that being an effective grandparent involves offering unconditional love, being a positive role model, sharing the family’s history and offering stability, even when the shape of the nuclear family isn’t a traditional one.

But how can grandparents—some 60 million Americans, according to AARP—do any of this when the grandchild lives hundreds of miles away?

James and Barbara Roberts of Baltimore drove down to Raleigh, N.C., in 1993 to see their then 3-year-old grandson, Tre. Along the way, they fell in love with Raleigh and bought a second home there for monthly getaways and eventual retirement. For the past eight years, they’ve been enjoying frequent visits with the boy, camping trips which have included their Baltimore grandson, Brandon, phone calls and extended summer holidays between their two homes.

However, most grandparents cannot relocate to be near their grandchildren.

So what can grandparents do to be an active and constant influence in the lives of their grandchildren?

Family specialists say that even before alternatives are selected, important changes in attitude must come first.

Grandparents are urged to take the initiative to make themselves available to their grandchildren. As grandparents usually are more financially stable and have more time available to travel, they should not wait for their adult children to initiate a trip back home.

Planning well in advance for what is desirable and convenient for themselves and their adult children and grandchildren can make regular visits happen and provide something for everyone to look forward to in the weeks and months to come. In fact, visits planned around occasions like birthdays or sporting events in which grandchildren are involved.

Audio tapes of bedtime stories read by a grandparent are another hit with smaller children. Older grandchildren gravitate to the telephone. Letting them know that they can call, and even reverse the charges if they want to talk, keeps them in touch.

Grandparents also can do for their children what parents have been doing since the beginning of time—love them and pray for them. They also need not be shy about letting them know how much they enjoy hearing from them.

The U.S. Catholic bishops note in their 1999 document, “Blessings of Age: A Pastoral Message on Growing Older Within the Faith Community,” the important role grandparents and other elderly play: “Elders share their stories, and in doing so, pass on what they have learned to future generations, through both words and example.”

Adventurous seniors show it’s never too late to respond to call

By Victor Parachin
Catholic News Service

After several years of trying to persuade grocers to carry his new brand of popcorn called “Red Bow,” the 63-year-old creator was deeply discouraged, wondering if he was ever going to get his product on the market and that there certainly wasn’t room for another kind costing two and a half times as much.

When, after many years of researching, cultivating and perfecting the new, better popping corn leading him to a marketing dead end?

Whenever he approached retailers, their comments always seemed to center on the fact that there were more than 80 different brands of popcorn on the market and that there certainly wasn’t room for another kind costing two and a half times as much.

Yet, as a committed Christian and a life-long Sunday school teacher, he, in his discouragement, turned to Scripture for guidance. Thumbing through the pages of the Bible, he came across these words: “For it is by wise guidance that you wage your war, and the victory is due to a wealth of counselors” (Prv 24:6).
Social Security only one leg of a sound financial plan

By Maureen Daly

Catholic News Service

Are you over 40 and wondering if the boomer times have passed you by? Did you miss out on the dot-com dazzle, the new technology money?

Perhaps these figures will make you feel better: 63 percent of Americans over age 65 rely on Social Security for more than 50 percent of their income, and 30 percent of Americans over 65 rely on Social Security for more than 90 percent of their income, according to Social Security Administration spokesperson Mark Hinkle. The average monthly benefit, he said, is $845 for an individual and $1,410 for a couple in which at least one member is over age 65.

"The foundation for a financial future has been referred to as the three-legged stool of personal savings, pension plans and Social Security," Hinkle said.

Many of the elderly add a fourth leg—earnings. About 21 percent of the elderly add a fourth leg—earnings. About 21 percent of the elderly in the top fifth of the elderly population have income from self-employment or business. About 17 percent of their income comes from employment.

However, his success began as he was reaching the age when most people think about retiring. Although he could be called a late bloomer, Orville Redenbacher and many others like him are living proof that it’s never too late to start an adventure.

There are some principles which can help you achieve success at any age. Begin by remembering you’re never too old to succeed. Attitude is ageless. Our attitudes are capable of determining whether we will go forward or retreat, continue on or quit, remain open to new opportunities or remain frozen in the past.

Motivate yourself by reviewing the lives of people who accomplished great things later in life. History is filled with “old” people who were called and answered that call, including:

• Abraham, whom God called to be Israel’s first great leader, was 75 when he began his mission.

• Winston Churchill, who became British prime minister for the first time at age 65, assumed the epic struggle against Nazi Germany.

In its 2000 biennial study “Income of the Population 55 or Older,” the agency report said that in 1998 there were about 14.5 million single persons over age 65 and 10.2 million couples in which at least one member is over age 65.

With the foundation for a financial future established, perhaps you are ready to take your next adventure. It may be starting a new career or business, or continuing education. You may want to travel extensively.

In his book, "The Delany Sisters’ Book of Everyday Wisdom," best-seller, wrote first book, The Delay Sisters Book of Everyday Wisdom, a best-seller, were 105 and 103, respectively. Let the example of such individuals remind you that your best years may still lie ahead of you.

Follow your dreams. By being true to your highest aspirations, you will ensure that you maximize your opportunities and minimize your obstacles.

Seek divine guidance. As you consider taking on a new challenge, ask God’s blessings on your endeavor. If your journey becomes difficult, remember God’s promise: “Even to your old age I am the same, even when your hair is gray I will bear you; It is I who have done this, I who will continue, and I who will carry you to safety” (Is 46:4).

Maintain a sense of humor, the best antidote when things don’t work out just the way we expect and life becomes discouraging. The ability to laugh at one’s self and circumstances ensures not taking one’s self too seriously as well as pushes back feelings of depression and makes room for creativity and commitment.

Finally, as you continue on life’s adventures, remember to practice perseverance.

---

"It’s so comforting at Marquette Manor to know that I can go into the chapel any time day or night and visit with our Lord in the Blessed Sacrament." 

Alice Leppert, Marquette Manor Resident since 1989

Maintaining a spiritual connection is so important in retirement. Often limitations of transportation, illness or even weather conditions can keep you from being active in the Church.

At Marquette Manor, residents are able to attend Mass and communion services throughout the week in the chapel located on-site.

Services, led by Father Dooley, are available for Catholic residents in all areas of Marquette Manor from Independent and Assisted Living to the Health Care Center.

For Alice, living at Marquette Manor means the convenience of having everything under one roof, including her church.
Catholic organization aims to guide seniors into ‘golden age’

By Agatino Bono

Catholic News Service

As people move into their senior years, making ends meet takes on spiritual, economic and medical dimensions: retirement income shrinks available funds, aging expands health needs, and souls require accelerated care in preparation for life’s earthly end.

Aiming to meet these needs—and make available car-rental and vacation discounts at the same time—is Catholic Golden Age.

Founded in 1975, the organization, known as CGA after its initials, provides spiritual and physical supports geared for life’s earthly end. “Access to health care is very important now,” said Msgr. Gerald N. Dino, president of the CGA board of directors and vicar general of the Byzantine Catholic Diocese of Passaic, N.J., noting the increasing costs of quality medicine.

“We know how hard it is to make ends meet at today’s prices,” he added.

CGA focuses on providing low-cost insurance and discount programs for health care facilities, nursing homes, prescription drugs and eye care. The minimum age for joining is 50, well below mandatory retirement age, though Msgr. Dino noted that the majority of the about 500,000 members are retired.

There is a yearly membership fee, and some of the discount programs require an additional cost.

One major health discount program is Access to Care, which provides some 10,000 members discounts on a wide range of costly long-term services, such as nursing homes, assisted living facilities and home health care.

George Pegula, CGA founder and its chief executive officer, noted that discount programs are different than insurance: Insurance has premiums, deductibles and a criteria for being eligible, he said.

The discount program is simpler as it provides prearranged discounts by a network of providers regardless of a member’s age, health history or pre-existing health condition, he said.

A member pays the full bill and at the end of the month receives a check for the discount or has the discounted amount applied as a credit toward future bills, he added.

Another discount program is advertised as offering up to 50 percent savings on vision, hearing, dental and prescription services.

CGA membership also entitles members to discounts on car rentals, long-distance telephone service, hotels and pilgrimage and vacation tours.

For Pegula, who started in the insurance business, getting these discounts is just a matter of research to find out who is offering what.

“Organizations, such as drug companies, already have these discount networks in force. We make them available to individuals,” he said. “Like anything else in business, the whole object of the discount is for companies to get more individuals to use their facilities.”

CGA is hoping to embark on a national advertising campaign in the Catholic press to increase its membership, which at one time topped 1 million, he said. Catholic press advertisements were once the major way of getting members, but rising advertising costs forced a suspension in that effort, he added.

Currently, the main CGA outreach is through its Web site (www.catholicgoldenage.org), which contains data about the organization as well as information on its services and discount programs.

In keeping with its promotional materials noting that aging Catholics are best served when their needs and activities are complemented by faith, CGA sponsors an annual Aug. 1 pilgrimage to the Basilica of the National Shrine of the Immaculate Conception in Washington. Its members benefit from their association with 25 religious orders, and it encourages its local chapter members to be active in their parish life.

Beech Grove · Indianapolis · Mooresville

"Best in the Nation." Call (317) 782-7997 for more information.

ST. FRANCIS HOSPITAL & HEALTH CENTERS

LEADING THE WAY TO A HEALTHIER COMMUNITY

Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women’s services and orthopedic surgery, for which it was recently rated "Best in the Nation." Call (317) 782-7997 for more information.

"Best in the Nation." Call (317) 782-7997 for more information.
he said, citing three documents published by the Church that emphasize the need for intergenerational pastoral activities.

The U.S. bishops’ document “Blessings of Age: A Pastoral Message on Growing Older Within the Faith: Coffee Community” is an excellent resource that details how parishes can respond to the needs of older Catholics, Bethuram said. “It offers ideas on how to keep older people involved in the parish community, and talks about how growing in holiness leads to wisdom that comes from experiences they have had throughout their lives.” In 1999, Pope John Paul II issued a

“A parish needs to have a group for seniors that provides social time, prayer time and educational activities on a regular basis,” Bethuram said. Providing transportation to liturgies and special events as well as offering respite care for homebound parishioners to relieve their caregivers are other ways that parishes can help elderly members.

A Full Service Retirement Community
Club Roland Manor
As much as you would hate to admit it you can’t always be there for your parents. What if something happens and your not around or they lonely or not eating right. Let us help Club Roland Manor is a full service retirement community for seniors who need that little helping hand with some of the daily chores but want to still live as much of an independent lifestyle as possible. At Club Roland Manor our goal is to make this happen.

Special Amenities
Indoor Pool, Sauna, Church, Library, Coffee Shop, Movie Theater, Card Room, Exercise Room, Indoor Shuffle Board, and an Indoor Putting Green!

Club Roland Manor
250 Northfield Drive
Brownsburg, IN 46112
317-852-5736

Located 5 minutes off of 465 on I-74

MorningSide of College Park...
the dawn of a new beginning.

RETIREMENT LIVING AT ITS BEST
NO BUY-IN OR ENDOWMENT FEES
3 MEALS SERVED DAILY
PETS WELCOME/GARAGES AVAILABLE
EXTENSIVE SOCIAL CALENDAR
COMMUNITY HEALTH PROGRAM
MANY OTHER EXCITING AMENITIES

Since 1990 The Altenheim Community has been caring for the physical, social, emotional and spiritual needs of older adults.

The continuum of care includes Independent Living, Assisted Living, Intermediate and Skilled Nursing Care. A supportive professional staff, including a full-time Chaplain, work together as a team to assure that residents achieve their maximum level of independence. Contact the Admissions Coordinator at 788-4261 for information.

Our Commitment To Quality Christian Care Continues...

3252 East Hanna Avenue, Indianapolis, IN 46237

Robin Run Village is a community of active persons who enjoy a variety of leisure time activities in a room in the indoor pool, line dancing, exercising in the new fitness room, and activities in the quilting and sewing room.

Also on the campus of Robin Run is The Ivan Lea Meeting House, an historic Howard County log cabin dating from the mid-18th Century. Named for a stream that meanders through the grounds, Robin Run Village combines the peaceful surroundings of the countryside with amenities and services of a large metropolitan city.

Robin Run Village is a community of active persons who enjoy a variety of leisure time activities in a room in the indoor pool, line dancing, exercising in the new fitness room, and activities in the quilting and sewing room.
You can’t be a caregiver without taking care of yourself. Especially when it comes to heart disease, the leading cause of death for women in America today. In fact, heart disease causes 1 of 2 deaths in women each year, surpassing the impact of breast cancer, which claims 1 in every 27. Perhaps it’s because not enough women know the impact of their risk factors, like diabetes, smoking, cholesterol, weight, blood pressure and ethnicity. As a result, too many cases go undiagnosed.

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

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

You’ve always had a heart for others. Now it’s time to look out for yours.
Interreligious dialogue overcomes barriers

By Craig A. Baron

For many Catholics, interreligious dialogue seems far removed from their spiritual lives—the kind of endeavor that concerns only those Vatican officials or theologians who have special expertise and academic interest in the phenomenon of religion.

But dialogue with Islam is significant for several reasons that directly relate to the secular and religious lives of “the Catholic in the pew.”

The United States, for example, is in fact a nation with a significant Islamic population that has ever-growing cultural influence. There are more than 9 million Muslims in the nation and some 1.5 million mosques where they practice their faith.

Muslims are present in most large American communities and quickly are becoming the No. 2 religion in America, after Christianity.

Muslims are an ethnically diverse group and hail from South Asia, North Africa, Bosnia and republics from the former Soviet Union, among other places. Their numbers include many African-American Muslims.

In short, Muslims live in America’s neighborhoods. Dialogueing with Muslims is a necessary part of building and nourishing communities.

John Borelli of the U.S. bishops’ Ecumenical and Interreligious Affairs office has said that “all interreligious relations are local relations.”

Vatican Council II initiated the fundamental steps toward reconciliation and dialogue between Muslims and Catholics after centuries of bitterness and misunderstanding.

A mandate to dialogue was established wherein the dignity and legitimacy of much of Islam was recognized as inspired by God and exemplifying “rays of truth.”

Christians share with Muslims many beliefs: the monotheistic faith of Abraham in the creator God; the role of prophets as messengers of the divine will; Scripture as the infallible word of God; Jesus Christ as a great prophet; Mary as the virginal mother of Jesus; human equality; the efficacy of submissive prayer; the living of a moral life; and the hopeful expectation of the day of judgment (resurrection) when the faithful join God in heaven.

The Muslim is assured that such a lived life is salvific. Vatican Council II’s Constitution on the Church said that “those who do not know the Gospel or the Church, but nevertheless seek God with a sincere heart ... and in their actions do his will through the dictates of conscience ... may achieve eternal salvation.”

In addition, Catholics and Muslims share commitments to further peace and justice in the world, to protect the environment and aid the poor. And they share an interest in overcoming secularism.

A recent joint Muslim-Catholic statement in Cairo, Egypt, showed the commitment of the two faiths to peace when they said that they “condemn all violence, especially in the name of religion.” What the committee had in mind was the horror of the increased loss of lives in the Middle East.

Both religions also admonish their followers to move from self-centeredness to God-centeredness. Dialogue can build on these shared worldviews. Dialogue in its most basic form means coming together in honest and respectful conversation. Muslims explain to Catholics what Islam is, and vice versa.

“Dialogue reminds us of God’s presence,” by Fr. Raymond Finch, M.M.

Vatican Council II (1962-65) helped deepen our self-understanding as Church, brought mission service to center stage and taught us that through dialogue with others we are enabled to go about our missionary task to discover, live and proclaim the Gospel. Through dialogue, we encounter the “other” and discover God present among us all.

Pope John Paul II has said that we are on the threshold of a new “springtime for mission.” He has given us powerful examples: praying at the Wailing Wall in Jerusalem and in a Muslim mosque, and inviting leaders of the world’s religions to pray for peace in Assisi, Italy.

Mission—“going out to others”—is at the heart of what it means to follow Christ and to be Church. Through interreligious dialogue, we live our mission vocation, and our human encounters are transformed into encounters with the sacredness of life and encounters with God.

Dialogue can further monotheistic faith. For example, Catholics may come to a better appreciation of God’s transcendency by listening to Muslims, and Catholics may explain to Muslims the immanence of God in the world.

Both religions recognize the same source behind each other’s religion: the one God with a universal salvific will. Conversations with American Muslims have revealed them to be quite tolerant and adaptable to change, given the challenges of relativism and materialism in society.

This was shown at a March 9, 2000, Muslim and Catholic dialogue in the United States. The meeting of Catholic and Muslim leaders concluded with a pledge to ongoing dialogue and recognition of the need to explore together how each faith tradition interprets Scripture and teaches its faithful to live values that the two religions share.

Interreligious dialogue is part of a larger effort to educate Catholics about other religions and inculcate in them a tolerance and an appreciation for how others believe God calls them to a relationship with himself. This poster promoting the theme of coexistence was on display in the Old City of Jerusalem in May. It incorporates the Islamic crescent moon, Jewish Star of David and Christian cross, and is part of a worldwide traveling exhibit that will be taken to cities with a history of violent confrontation and division.

Dialogue builds relationships

This Week’s Question

What would you like to understand about Muslims or Buddhists or Hindus? What would you like them to understand about you?

“I’d like to know from the Buddhists how they teach—through their faith—their young people in regard to the high level of respect and spirituality many of them have. I’d like them to understand from me how we have trouble integrating the teachings of different religions in this country.” (Carol Hadley, Baker, Mont.)

Lend Us Your Voice

An upcoming edition asks: Tell of a situation in which a reconciliation “worked.” Why did it work?

Cornucopia/Cynthia Dewes

My answer to the question: Is nothing sacred?

The radio reported recently that, in 2004, the Olympics will be held in Greece. It’s a great idea! The games, which originated in ancient Greece, are considered the most important societies ever recorded, will be established in the same place where Socrates and Aristotle thought all those noble thoughts.

However, since the time of those famous thinkers and all the mathematicians and emperors, Greece has fallen on hard times. The experts say the country is unexplained and punitive, wears our patience mighty thin, with traffic pressing everywhere, daily drives from here to there, doing the very travel plans, and we’re not happy when travel strife: postponed until the next morning.

Then I came upon some statistics, which showed that a majority of employers now provide “marital” benefits to homosexual couples. Of course, statistics can be used to prove just about anything, but this does appear to be a prevailing trend. There were no statistics concerning employmentprovided benefits to unmarried, cohabiting homosexuals because there aren’t any. Such couples simply do not qualify, causing me to wonder exactly what creates partner eligibility for work benefits.

The logic of such distinctions continued to escape me until I realized that, if employers provided such benefits, down the road they might have to extend them to renting-platonic roommates, sub-leasers, or maybe homeless guys being sheltered for the night. The possibilities could go on and on.

Finally, the news has been full of the troubles that Roman Catholics, including the pope, have borne with the Catechism: a Catholic leader charged with sexual crimes such as Ukraine, where the Orthodox Church is dominant. Apparently, the Orthodox believe that when we heard that both mothers were artificially inseminated by one man who is (you’re ready for this) the French woman’s brother. God only knows how old he is. Double hmmm.

The logic of such distinctions continued to escape me until I realized that, if employers provided such benefits, down the road they might have to extend them to renting-platonic roommates, sub-leasers, or maybe homeless guys being sheltered for the night. The possibilities could go on and on.

As a result, their behavior seems unchristian, with little effort to join the pope’s and other religions’ search for unity. One of the chief Orthodox prelates informed the pope that he would not meet with him in such a way, no how, if the pope met with representatives of other Orthodox factions, he’d consider it a pursuit of truth.

Chalk up another sign of the modern indifference and even hostility to subjects that used to command respect, such as human nobility, the natural law and our mutual search for God. Is nothing sacred? I wonder. I wonder. I wonder. (Cynthia Dewes, a member of St. Paul the Apostle Parish in Damascus, is a regular columnist for The Criterion.)

Faithful Lines/Shirley Vogler Meister

Traveling woes on the journey of life

Finding ourselves in unbelievable week-end traffic on an all-lane freeway, I wondered aloud to a friend, “What makes so many drivers rush hither and yon so frantically?” She chuckled. At the same time, it occurred to me to join the summertime pack, doing the very same thing. Surely, our reason to be on the road was just as valid as those of the rest of the traffic. I had never shared how 20 years before on the very same but albeit less jammed highway, I had the same thought and proceeded to write the following light verse:

Auto Woes

Daily drives from here to there, with traffic pressing everywhere, wears our patience mighty thin, so tempers flare with fierce chagrin. Why we work where we don’t live is unexplained and puzzling then, but we accept this travel strife: Commuting is a way of life.

When this was published in a now-defunct newspaper weekly, the feedback was as much fun as it was for me to write “Auto Woes.” It spurred some comments from other drivers, able to relate to the daily routine. The Indianapolis Star joined the summertime pack, doing the very same thing. Surely, our reason to be on the road was just as valid as those of the rest of the traffic. I shared how 20 years before on the very same but albeit less jammed highway, I had the same thought and proceeded to write the following light verse:

Auto Woes

Daily drives from here to there, with traffic pressing everywhere, wears our patience mighty thin, so tempers flare with fierce chagrin. Why we work where we don’t live is unexplained and puzzling then, but we accept this travel strife: Commuting is a way of life.

When this was published in a now-defunct newspaper weekly, the feedback was as much fun as it was for me to write “Auto Woes.” It spurred some comments from other drivers, able to relate to the daily routine. The Indianapolis Star joined the summertime pack, doing the very same thing. Surely, our reason to be on the road was just as valid as those of the rest of the traffic. I shared how 20 years before on the very same but albeit less jammed highway, I had the same thought and proceeded to write the following light verse:

Auto Woes

Daily drives from here to there, with traffic pressing everywhere, wears our patience mighty thin, so tempers flare with fierce chagrin. Why we work where we don’t live is unexplained and puzzling then, but we accept this travel strife: Commuting is a way of life.

When this was published in a now-defunct newspaper weekly, the feedback was as much fun as it was for me to write “Auto Woes.” It spurred some comments from other drivers, able to relate to the daily routine. The Indianapolis Star joined the summertime pack, doing the very same thing. Surely, our reason to be on the road was just as valid as those of the rest of the traffic. I shared how 20 years before on the very same but albeit less jammed highway, I had the same thought and proceeded to write the following light verse:

Auto Woes

Daily drives from here to there, with traffic pressing everywhere, wears our patience mighty thin, so tempers flare with fierce chagrin. Why we work where we don’t live is unexplained and puzzling then, but we accept this travel strife: Commuting is a way of life.
Deuteronomy is the source of this weekend’s first reading. The Book of Deuteronomy is the fifth book in sequence in the Pentateuch, although its very name means “second” in Greek. Nevertheless, even as fifth, it is one of the five books of the Pentateuch, it contains the most elementary information and mandate requiring life. Essential to understanding life, as well as to living itself, was a notion of God. God had revealed himself and the facts of creation and salvation for the benefit of people. On their own, they could never have obtained such a clear and deep knowledge of God. In gracious mercy and love, God provided the knowledge. It was, and is, Revelation.

This great gift called for a response. The most appropriate response was to give God love in return, to live in the image of God. God is perfection.

The facts of Revelation and human response are as compelling upon believers, indeed upon humans, in the present day as they were upon people long ago when Deuteronomy first was written. God’s love is eternal. We need God. In love and mercy, God supplies us in our need. We must fittingly respond.

The epistles often speak of the glory of Christ. They offer a splendid insight into the meaning of salvation as well as the mystery of the Savior, divine and human.

This weekend’s reading is no exception. It is typical. It celebrates and proclaims the wonder of Redemption, accomplished in the very person and by the efforts of Christ Jesus. St. Luke’s Gospel furnishes the third reading. It is the beloved, and well-known, story of the Good Samaritan. However, preceding the Good Samaritan narrative is a story of an exchange between Jesus and a lawyer about God’s law, precisely regarding love for neighbor. Matthew and Mark also relate the story of the lawyer. Luke alone has the section about the Good Samaritan.

In Luke’s Gospel, the Good Samaritan parable furthers and completes the Lord’s answer to the lawyer. God expects us to love all, as God loves all. The symbols are important. Most important is the Samaritan himself. No one was more despised, generally, in the time of Jesus than were Samaritans. People regarded them virtually as worthless.

Yet, in this story, the hero is a Samaritan. It is not simply that he was compassionate. There is a deeper meaning. By being compassionate, by exhibiting love and mercy, the Samaritan reflected God and God’s love. Of all, therefore, he was the most deserving. He truly followed the Lord.

Reflection

The Church weeks ago celebrated with us its joy in the Resurrection, in salvation, and in the fact of God’s joy, continuing to enliven and heal us through the Church. In these readings, the Church now reminds us that we must respond to God’s love. We respond simply by loving God.

We are God’s creatures. No human is anything otherwise. The Good Samaritan parable makes this fact very clear. Our perfection is to be what we are. We are created in the image of God. God is love. If we fail to love, we are not authentic. We distort ourselves. We confound creation and the purpose of creation.

The story does not identify the Samaritan by name, and almost certainly Jesus had no particular individual person in mind. All of us by our sins, or by the failures of our human nature, can be outsiders. We can be Samaritans. Still, created in God’s image, we can love. We can mold ourselves in the cast from which we were formed. We can love all, and in loving all, we love God. 

My Journey to God

When It Happens

is the start of the day defined and bright as when the blind is thrown up or when the sky is lit by the sun as yet unseen or is it in the depth of dark before even shadows show does the blossom of the apple tree begin in the flower of pink or white or green or in the round small bud in the chill of morning or in the depth of the stone gray branch that shares your winter does life after life begin in the time when our time ends or in the Easter morn of lovers meeting or in the time when our time ends does life after life begin

it’s in the growing we’ll come to know it’s always there deepening ever more

By Andy Weidelkamp

(Andy Weidelkamp is a member of St. Thomas Aquinas Parish in Indianapolis.)

Daily Readings

Monday, July 16

Our Lady of Mount Carmel

Exodus 1:8-14, 22
Psalm 124:1-8
Matthew 10:34-11:1

Tuesday, July 17

Exodus 2:1-15a
Psalm 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 18

Camillus de Lillis, priest

Exodus 3:1-6, 9-12
Psalm 103:1-4, 6-7
Matthew 11:27-28

Thursday, July 19

Exodus 3:13-20
Psalm 105:1, 5, 8-9, 24-27
Matthew 11:28-30

Friday, July 20

Exodus 11:10-12:14
Psalm 116:12-13, 15-18
Matthew 12:1-8

Saturday, July 21

Lawrence of Brindisi, priest and doctor

Exodus 12:37-42
Psalm 136:1, 23-24, 10-15
Matthew 12:14-21

Sunday, July 22

Sixteenth Sunday in Ordinary Time

Genesis 18:1-10a
Psalm 15:2-5
Colossians 1:24-28
Luke 10:38-42

Question Corner/Fr. John Dietzen

Catholic Bibles omit words added to the Lord’s Prayer

Why does the Catholic Church omit the last words of the Our Father, “For thine is the kingdom and the power and the glory for ever and ever”? I like to use the complete prayer when I say it privately. Is this wrong? (New York)

No, there’s nothing wrong with that prayer. In fact, Catholics in many other parts of the world regularly include this conclusion to the Lord’s Prayer in their public liturgies and devotions. If it helps, go ahead and use the longer version. The prayer to which you refer became part of the liturgy very early in the Christian era, probably because a similar prayer had been common in their Jewish heritage for centuries. We, of course, continue that tradition when we recite the same prayer together at Mass shortly after the Our Father.

Sometimes during the centuries before the printing press, when the Scriptures still were copied by hand, some perhaps overzealous copiers added these words alongside the Lord’s Prayer in Matthew (6:9-13).

They constitute what is called a “gloss,” a marginal interpretation or pious note inserted alongside the text, possibly just to break the monotony of a tedious job. Some such glosses, including this one, later found their way into the Gospel text itself. This was the situation when the King James Authorized English version of the Bible was published in 1611. Since Protestants used this translation of the Bible for more than 300 years, and since it included this one-sentence addition to the Lord’s Prayer, the addition became part of what was sometimes called the Protestant Our Father.

As biblical scholarship advanced, it became clear that this final doxology was inserted later and was not an authentic part of the Scripture text. Protestant Bibles since the King James version ordinarily eliminate the sentence, mentioning it at most in a footnote as an inauthentic addition to the biblical text or as a clause found in earlier or “some late manuscripts” (New International Version). No Bible translations under Catholic auspices contain this conclusion to the Lord’s Prayer.

I am writing concerning your column on incense in church. I am another person who gets sick when I’m around it. I was disappointed to learn from you that there is no nonallergic incense. Most people find they cannot stay for Mass when the priest uses incense, causing them to miss even Easter and Christmas celebrations. I have two suggestions that might help my family and others who suffer from allergies. Would it be possible to list in the bulletin which Masses will have incense the following Sunday? Could a parish have an incense-free Mass early in the morning, before incense fills the church? Thank you for helping me voice my suggestions. (Illinois)

The number of people who wrote to me after that column, all with similar problems, surprised me, even though I wasn’t aware it was several times as pastor. Clearly, more than a few people are affected, some seriously, by heavy clouds of incense burned during the liturgy.

For most of us, of course, it’s not a problem. For those who suffer from this allergy, however, it can be a major spiritual concern, depending, of course, on the sensitivity of those in their parishes. I’m not sure what can be done about it, but your suggestions might help some who are sensitive to the problem. Another reader recognized the value of incense, but asked: Is it necessary to cloud the whole church? It would much improve the situation, she suggested, if less incense was burned.

I’m grateful to the readers who brought this more fully to my attention. At least their thoughts are worth our pastoral consideration.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church, and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.)

Christmas celebration is sent to Father Dietzen at the same address or by e-mail in care of jdietzen@asot.com.)
The Active List

Shell shocked by high utility bills?
Dramatically cut your cooling and heating costs by installing the most energy-efficient replacement windows on the market.

Call today and receive 33% off!

Plus...mention code “IN78” when you call and receive a Free George Foreman Grill with an in-home estimate.

NuSASH 33% OFF SALE!
1-800-622-4904
www.nusash.com

St. John’s Festival & Chicken Dinner
SUNDAY
JULY 15th
11 a.m. to 7 p.m. E.D.T.
Dinner Served
11 a.m. to 5 p.m. E.D.T.
Carry-Out Available until 6 p.m.

· BINGO · RAFFLE · GAMES

St. Route I, Dover, Indiana
2076 N. S. 305 Road
1-74 to Lawrenceburg/St. Leon exit
2 mi. on Rt. 1

St. John’s Annual Chicken Dinner/Festival
Sunday July 15, 2001
St. John’s Catholic Church
Highway 421, Osgood, Indiana

Lunch Specials
(5) burger baskets – $10.00
games for kids

Everyone Welcome
The Active List, continued from page 24

Stevens St., Indianapolis
Tridentine (Latins) Mass. Mon., Fri., noon; Wed., Fri., 5:30 p.m.
Information: 317-636-8478.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis
Prayer line, 3:17-767-5479.

GRAND PRIZE
Fatima K of C, 1040 N. Post
priests, 5:30-6:30 a.m.
apolis
Marian prayers for
Liturgy of the Hours, 7 p.m.
Mass.
Adoration of the Blessed
St. Lawrence Chapel, 6944 E.
1 p.m. Information: 317-257-
ment of Priests prayer cenacle,
Marian Move-
Indianapolis
Adult Survivors
Center, 1400 N. Meridian St.,
Archbishop O’Meara Catholic
Church),
30th St. (behind St. Michael
Divine Mercy Chapel, 3354 W.
Wednesdays
Divine Mercy Chapel, 3354 W.
30th St. (behind St. Michael
Church), Indianapolis.
Mariar prayers for priests.
3-4 p.m. Information: 317-271-8016.
Our Lady of the Greenwood
Chapel, 335 S. Meridian St.,
Greenwood.
Rosary and
information: 317-271-8016.
St. Joan of Arc Parish, 4217
Indianapolis.
Indianapolis.
St. Gabriel Church, 6000 W.
34th St., Indianapolis. Spanish
Mass, 5 p.m.

Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis
Tridentine Mass. 10 a.m.
***
St. Rita Church, 1733 Dr.
Andrew J. Brown Ave.,
Indianapolis. Mass in
Vietnamese. 2 p.m.
***
St. Joseph Church, 2605 St. Joe Road W., Sellersburg.
“Be Not Afraid” holy hour, 6 p.m., con-
fessions, Benediction.
***
Christ the King Church, 1827 Kesler Blvd. E. Dr.,
Indianapolis. Exposition of the
Blessed Sacrament, 7:30-9 p.m.,
rosary for world peace, 8 p.m.

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

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


Tuesdays
St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg.
Shepherds of Christ oratory, prayers after
7 p.m. Mass.
***
Holy Name Parish, 89 N. 17th St., Beech Grove.
Prayer group. 2-30-30 p.m.
***
St. Joan of Arc Parish, 4217
Indianapolis. Rosary, 7:30 p.m.


Wednesday
Divine Mercy Chapel, 3354 W.
30th St. (behind St. Michael
Church), Indianapolis.
Mariar prayers for priests.
3-4 p.m. Information: 317-271-8016.
Our Lady of the Greenwood
Chapel, 335 S. Meridian St.,
Greenwood.
Rosary and
information: 317-271-8016.
St. Joan of Arc Parish, 4217
Indianapolis.
Indianapolis.
St. Gabriel Church, 6000 W.
34th St., Indianapolis. Spanish
Mass, 5 p.m.


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


Tuesdays
St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg.
Shepherds of Christ oratory, prayers after
7 p.m. Mass.
***
Holy Name Parish, 89 N. 17th St., Beech Grove.
Prayer group. 2-30-30 p.m.
***
St. Joan of Arc Parish, 4217
Indianapolis. Rosary, 7:30 p.m.


Wednesday
Divine Mercy Chapel, 3354 W.
30th St. (behind St. Michael
Church), Indianapolis.
Mariar prayers for priests.
3-4 p.m. Information: 317-271-8016.
Our Lady of the Greenwood
Chapel, 335 S. Meridian St.,
Greenwood.
Rosary and
information: 317-271-8016.
St. Joan of Arc Parish, 4217
Indianapolis.
Indianapolis.
St. Gabriel Church, 6000 W.
34th St., Indianapolis. Spanish
Mass, 5 p.m.


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


Tuesdays
St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg.
Shepherds of Christ oratory, prayers after
7 p.m. Mass.
***
Holy Name Parish, 89 N. 17th St., Beech Grove.
Prayer group. 2-30-30 p.m.
***
St. Joan of Arc Parish, 4217
Indianapolis. Rosary, 7:30 p.m.


Wednesday
Divine Mercy Chapel, 3354 W.
30th St. (behind St. Michael
Church), Indianapolis.
Mariar prayers for priests.
3-4 p.m. Information: 317-271-8016.
Our Lady of the Greenwood
Chapel, 335 S. Meridian St.,
Greenwood.
Rosary and
information: 317-271-8016.
St. Joan of Arc Parish, 4217
Indianapolis.
Indianapolis.
St. Gabriel Church, 6000 W.
34th St., Indianapolis. Spanish
Mass, 5 p.m.


St. Thomas the Apostle Church,
523 E. Merrill St., Fortville.
Rosary, 7:30 p.m.
Rest in peace

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


EHRIGT, James, 43, Little Flower, Indianapolis, June 22. Father of Shelby Ehrgott. Son of Joan Ehrgott. Brother of Mary Cleverynger, John, Rick and Steve Ehrgott.


GREENE, Alberta, 82, Sacred Heart of Jesus, Indianapolis.

St. Joseph Sister Mary Severine Riegel was a native of Indianapolis

Carondelet St. Joseph Sister Mary Severine Riegel, a native of Indianapolis, died on July 4 at the Nazareth Living Center in St. Louis, Mo. She was 90.

The funeral Mass was celebrated on July 7 in the chapel at the Nazareth Living Center. Burial followed in Nazareth Cemetery.

Sister Mary Severine was born on Feb. 4, 1911, in Indianapolis. She entered the Congregation of the Sisters of St. Joseph of Carondelet on Sept. 8, 1931, and professed final vows on Aug. 15, 1937.

She was an elementary school teacher and administrator for many years, serving at schools in Illinois, Missouri, Wisconsin, Michigan and Texas. Sister Mary Severine also served as a supervisor for the Office of Catholic Education in the Archdiocese of Atlanta, Ga.

Memorial contributions may be made to the Sisters of St. Joseph of Carondelet, 6400 Minnesota Ave., St. Louis, MO 63111.


HANNON, Helen Ann LeSage, 72, Christ the King, Indianapolis, June 25. Mother of Jennifer Bostian, Julie Wrennmore, Kathleen, Mark, Michael, Patrick and Paul Hannon. Sister of Barbara Caccasio and Jone Fussnicht. Grandmother of seven.

HARDERBECK, Catharine, 83, St. Bartholomew, Columbus, July 1, Mother of Joyce, Marilyn and Robert Harderbeck.

HILGADACK, Dorothy, 80, St. Ann, Indianapolis, June 29. Wife of Charles Hilgadack.


throughout the month, such as prayer activities or social activities. Real friendships are formed in the group because members pray for one another and grow in faith together in a fun, laid-back atmosphere," she said.

Social activities range from taking trips together to coming to a “Holyween” party with saints’ costumes.

Last year, the group hosted a Catholic and Proud of It Conference, which brought about 300 people from across the Archdiocese of Indianapolis together to learn how to defend their faith.

A similar group, Adult Catholics Together in Louisville, serves young adults in Jeffersonville, Clarksville, New Albany and other southern Indiana cities that are part of the archdiocese. Started eight years ago, the group meets once a month after the 5:30 p.m. Mass at the Cathedral of the Assumption in Louisville.

Tim Sorg, 37, of Jeffersonville said the group has enabled him to make many good friends.

"And it gives me something to do with others," he said. "It’s good to just be with a group of people who are going through the same things in the same age group. We have a lot in common."

Each year, the group organizes a retreat and social activities ranging from camping to playing volleyball. Another group, the Catholic Single Adult Club in Louisville, is also serving people in southern Indiana. It was formed to help Catholic college graduates meet others, said Joseph Gresosky of Louisville, one of the organizers.

“When you get out of college, there is nothing," he said. "The group helps you recognize there are others out there that are single and that’s not bad.”

Gresosky said social activities are the group’s main focus. Another group, Interact, in the Archdiocese of Indianapolis, provides social, civic and spiritual activities for members of various parishes. The group holds an annual summer picnic and a Full Fiesta picnic. This year, St. Christopher Parish in Indianapolis and St. Bartholomew Parish in Columbus sponsored the events.

The group also provides a communication outlet to other parishes to let young adults know about other social or spiritual activities at various parishes, said David Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries. “We are a vehicle to help promote those things.”
Meyer, pastoral associate. 

...said Nancy has been moved to a different church, and crucifix were also removed. 

Lent, along with the priest's vestments, were also removed. A wedding scheduled for this weekend was also canceled. 

Shebestak helped blow out candles in the church and took the Blessed Sacrament to the rectory. 

Another parishioner, Chris Pitts, also helped lead people out of the church. Pitts had to stand guard at one entrance because people who didn’t know about the fire were still trying to come in one entrance, he said. 

Parishioners are coping with the aftermath of having the new church damaged by fire and water. 

"It’s just unbelivable," said Mary Ann O’Neal, youth ministry coordinator. 

...his house was hit by lightning. 

...he said. 

He said the blessing was answered. B.P. F. for Blessed Mother & St. Jude for prayers answered. M.C. Thank you for prayers 

Positions Available

HELP WANTED

HOUSEHOLD/HANDYMAN 

Paving, Siding, Roofing. Recommend Roofing all Types General Home Repair Dependable/Insured Family Man 

ST. AMBROSE PARISH, Anderson, IN seeks candidates for a 

YOUTH MINISTER Position requires writing for publication, editing and use of composition software. Interested applicants please send a cover letter, résumé and clips to: Editor, The Catholic Moment P.O. Box 1603 Lafayette, IN 47902-1603 Position available immediately and offers full benefits. 

LEC LOSIERS CULTURAL LEATRANGER HOST FAMILIES NEEDED FOR FRENCH STUDENTS Three weeks only – boys and girls July 16-August 5 or August 7-August 27 

...students speak English 

...students bring their own spending money 

...students are fully insured 

For more information call Debbie at: 317-786-6657 or toll free 1-866-560-4737 

Rick Hermann, Ofw. Hermann and Son of Indianapolis, removes pews from St. Christopher Church in Indianapolis. The church was struck by lightning July 8 during the 5:30 p.m. Mass. About 900 people were inside the church. No one was injured. 

Rick Hermann of Wm. Hermann and Son of Indianapolis, removes pews from St. Christopher Church in Indianapolis. The church was struck by lightning July 8 during the 5:30 p.m. Mass. About 900 people were inside the church. No one was injured. 

Rick Hermann of Wm. Hermann and Son of Indianapolis, removes pews from St. Christopher Church in Indianapolis. The church was struck by lightning July 8 during the 5:30 p.m. Mass. About 900 people were inside the church. No one was injured.
Multiple Home Improvements
Locally owned by Mark Kirkpatrick, President
30 Years Experience!

Custom Replacement Windows
- Tilt-in for Easy Cleaning
- Energy Efficient
- Custom Built for Your Home
- Strongest Warranty in the Industry

Steel Security Doors
- Made of heavy gauge steel
- Custom sizes
- 12 custom powder-coat colors
- Fiberglass screen included

This door was installed and fit beautifully after lifting 5300 lbs. 40 ft. into the air

Special! Universal Door as Low as $350.00 installed!

No Telemarketers!

Financing Available

Call Today 317-594-8871
5702 Kirkpatrick Way • Indianapolis

Good-As-Gold Warranty
100% Lifetime Guarantee

Windows • Doors • & more

Complete Home Improvements
Quality Workmanship
- Prices so low, no need for coupons
- FREE Estimates

Room Additions
Kitchens
Decks
Baths
Roofs
And more...