Pope urges young people to opt for chastity, like St. Maria Goretti

VATICAN CITY (CNS)—Pope John Paul II urged young people to recognize and protect the gift of their sexuality, opting for chastity as St. Maria Goretti did, even at the cost of her life.

The pope marked the 100th anniversary of the Italian saint’s death in a July 6 letter and in remarks July 7 to visitors gathered at the Vatican for the midday recitation of the Angelus.

The young girl, a few months before her 12th birthday, was repeatedly stabbed after she refused her sexual advances. She died the next day, July 6, after forgiving her attacker.

“St. Maria Goretti is an example for the new generations,” who struggle to understand “the importance of values, which it is never legitimate to compromise,” the pope said at the Angelus.

Although her family was poor and she had no formal education, St. Maria Goretti had a maturity “formed by the religious education received in her family. This gave her the ability not only to defend herself with heroic chastity, but even to forgive her killer,” the pope said.

“Her martyrdom is a reminder that the human person does not find realization by following the impulses of pleasure, but by living life in love and responsibility,” he said.

Speaking specifically to the young people he hopes to meet “in two weeks in Toronto” for World Youth Day, the pope said, “Today I want to repeat to you: Do not let the culture of having and of pleasure put your consciences to sleep. Be wakeful and vigilant.”

The pope prayed that the Blessed Virgin Mary, “the pareste of all creatures,

Council officials stress Catholic dimension of Hispanic identity

WASHINGTON (CNS)—Hispanics must keep their Catholic identity in the forefront as their influence grows in U.S. society, said two officials of the National Catholic Council for Hispanic Ministry.

The officials expressed their views as the council prepared for its Aug. 1-4 national meeting to study political, labor, business and media issues of interest to Hispanic Catholics.

The time is ripe for the rapidly growing Hispanic community to leave “its indelible mark on this nation,” said Auxiliary Bishop Jose H. Gomez of Denver, council treasurer, in a column. “We must not forget a fundamental characteristic of our identity: being Catholic.”

The bishop’s column appeared in the June 26 Denver Catholic Register, the archdiocesan newspaper, and was posted on the Phoenix-based Hispanic ministry council’s Web site.

Armando Contreras, council executive director, said issues affecting Hispanics—such as immigration policy, legal protection of workers and how Hispanics are portrayed in the media—need to be addressed within the Church.

The August meeting also will be an effort to strengthen contacts between Church people and Hispanic political, business, labor and media leaders, Contreras told Catholic News Service in a late June interview in Washington.

Many successful second- and third-generation Hispanics leave the Church, he added.

They need the Church for their spiritual advances.

Chalice inspires vocations program in Bedford

By Brandon A. Evans

BEDFORD—More than 80 years ago, Msgr. Herbert Winterhalter, a native of Bedford, was ordained to the priesthood for the Archdiocese of Indianapolis.

Now, 21 years after his death, the chalice that his hands once raised in offering to the Eternal Father is now inspiring families to holiness and prayers for vocations.

The chalice, donated to St. Vincent de Paul Parish by Msgr. Winterhalter’s sister, was, until recently, in bad shape.

Earlier this year, it was restored, replated and placed in a special clear plastic box to become part of a new program in the parish.

The program is called “Chalice for Vocations.” Members of the parish take the chalice home for a week and let it inspire them to pray for vocations to the priesthood and religious life—though there is a special focus on priests.

New vocations, though, are only one of the many benefits that the chalice brings to the houses of the parish.

Jim and Anita Parsch, members of the liturgy committee at St. Vincent de Paul Parish and the parents of three boys, pitched the idea after they saw a similar program at Corpus Christi Cathedral in Corpus Christi, Texas, last August.

They were inspired by what they saw and how it contributed to the life of the cathedral.

They said that Father Bernard Cox, the pastor of St. Vincent de Paul Parish, was receptive to the idea immediately and found the old chalice.

“I think that we need to do something very visible for vocations,” Father Cox said.

The Parsches also worked with Greg Homza, the director of music and liturgy at the parish.

“My role in this really has been very logistical more than anything else,” Homza said, though his responsibilities have been many, including creating a prayer booklet and promoting the program.

There is a waiting list of parishioners—young and old, married and single—who would like to have the chalice in their home for a week.

Chairman of the board of trustees of the program.

Father Eckstein knew early he wanted to be a priest

By Jennifer Del Vecchio

OSGOOD—As a boy, Father Francis Eckstein would raise his hand when the parish priest passed out report cards at his school and asked how many boys wanted to be priests.

As the years passed, Father Eckstein, the 71-year-old pastor of St. John Parish in Osgood and St. Magdalen Parish in New Marion, still wanted to be a priest.

He liked the black priest garb and thought the parish had a nice car and a nice house. As he grew older and attended Saint Meinrad Seminary, he began to “grow into a different notion of the priesthood,’ gaining a deeper understanding of the Eucharist and the other sacraments he would one day administer to the faithful.

Father Eckstein, who is retiring this year after 44 years of ministry as a priest, said the life he chose has been good to him.

“It’s been a very happy life,” he said. “A very solemn and satisfying life.”

St. John Parish has about 300 families in a town of 1,668 people. Osgood has one nightclub and one main restaurant.

Father Eckstein likes it that way because he likes small towns.

He enjoys seeing a farmer in the field and having the possibility of stopping to speak with him.

“Father always seems to know when someone needs to hear they are doing a fine job,” said Franciscan Sister Julia Rehle, the parish’s director of religious education. “He’s very supportive and very pastoral minded.”

He has a good sense of humor and is always willing to support anything that needs the Church for their spiritual advances.
The chalice is brought up each week during Sunday Mass during the presentation of the gifts and is “handed off” from one household to another, though it remains on the communion rail for most of the Mass, in plain sight of the community.

“The whole parish has to be aware of what is going on,” Father Cox said. “By connecting it to the parish Mass, it becomes very much a part of the parish.”

The first time the chalice made its appearance was on Holy Thursday during the Mass of the Lord’s Supper.

“I like to think of it sort of like people are filling the cup with their prayers, and that’s also the significance of bringing it forward at the preparation of gifts,” Homza said. He enjoys seeing the faces of those involved in the exchange of the chalice, especially those of the children, who get excited about it.

“I would like to see more reverence of objects of the altar,” he added.

The household that receives the chalice for a week also gets a prayer booklet that Homza put together. It contains an explanation of the program, suggestions for encouraging vocations, suggestions for starting conversations with children about vocations, a list of brief prayers, suggested devotions and a special prayer written by Archbishop Daniel M. Buechlein.

TheArchdiocese of Indianapolis takes seriously all reports of child misconduct by Church personnel, Chancellor Suzanne L. Magnant said. As noted in the archdiocese’s written policies, the Church regards child abuse as a gravely serious problem in our society. Such behavior is contrary to Christian principles and totally unacceptable for any person involved in Church work, whether that person is a volunteer, employee, religious or cleric, Magnant said.

Officials of Terre Haute Catholic Charities and the archdiocese are cooperating fully with local authorities and are following internal archdiocesan policies regarding sexual misconduct by Church personnel.

Nevertheless, we see more of that slice now,” he said of his family. “We see a little bit more of the silver because we think about it.”

Anita said other people have said that having the chalice made them see the man in a priest, and that he has spiritual needs and struggles that are very real.

St. Vinzent de Paul Parish in Bedford started their “Chalice for Vocations” program using this chalice, which once belonged to Msgr. Herbert St. Vincent de Paul in Milwaukee.

Milwaukee church receives statue of Juan Diego

Gianfranco Tassara, owner of Inspired Artisans Ltd., attaches an image of the Virgin of Guadalupe to a life-size wooden statue of Juan Diego at St. Anthony Church in Milwaukee on July 3. Juan Diego, the Indian peasant to whom Mary appeared on a hilltop in Mexico, will be canonized by Pope John Paul II in Mexico City on July 31.

Terre Haute volunteer arrested on sexual misconduct charge

Rick E. Church, 21, a volunteer custodian at Ryves Hall Youth Center in Terre Haute, has been arrested on a preliminary charge of sexual misconduct with a minor.

He is accused of fondling a teenaged female volunteer at the center and making explicit sexual comments to her. Immediately following the incident, Church’s services as a volunteer were terminated. The center is operated by Terre Haute Catholic Charities, which coordinates social services ministries in west central Indiana for the Archdiocese of Indianapolis.

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Church is in right now. You can’t escape it,” he said. A good prayer life helps people become better people and they bring hope and consolation” for people who are having a hard week when their turn to take the chalice came around.

She said that peace would come with praying for new priests.

“I think that all of our boys are positive towards it,” Jim said. He said that one family who had the chalice for a week told him that their son mentioned he’d like to be a priest.

Anita said that when she was young, “priests and nuns were regular guests at our dinner table” and it was easier to discuss religious vocations.

“This (chalice) really affords an intangible opportunity and reminder … to sit around and talk about it,” she said.

While the prayers that families offer while they have the chalice are intended to increase vocations in the archdiocese, country and world, Jim said that it was designed in the hope that the Bedford area will produce priests for the archdiocese.

Nevertheless, families aren’t just praying for new priests.

“I think one thing that stands out right now is the news, and the situation our Church is in right now. You can’t escape it,” Jim said of the recent priest sex abuse scandal.

“The one thing that people recognize is the need to pray for our priests right now, for the majority of those that are very good and need our prayers, but who are also experiencing … a lot of prejudice.”

Anita said that she was glad that “Vocations” was starting as the scandal started growing so that people could pray for current priests.

“For this time of healing in our Church, nothing could be better than prayer,” Father Cox said.

The Parsch family has also talked about the difficulties priests face and how much they need the support of parishioners.

“For me, it’s brought up a whole new set of responsibilities to our priests and nuns,” Anita said. She said she has been with them, instead of expecting them to constantly be giving to her. “I’m learning that I haven’t done everything to support them.”

Jim said he had the same experience in thinking about all the responsibilities of a priest, and how he sees only a tiny slice of their lives.

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Just plain goofy

The kids won

N ews that a federal appeals court declared unconstitutional the words “under God” in the Pledge of Allegiance could dumbfound the vast majority of our nation’s citi- zens. Jaws dropped, heads were scratched and the look of stunned disbelief crossed the country’s corporate face. How could this be?

A few months ago, in the wake of the terrorist attacks in New York and Washington, D.C., our “godless”—at least temporarily—and publicly prayed together on the steps of the nation’s Capitol, in civic auditoriums, and in churches, mosques, synagogues and meeting houses throughout the country. American flags—to which the pledge is addressed—blossomed from automobile, office and home windows. They still fly everywhere one looks.

What possessed two (of a panel of three) federal judges of the 9th U.S. Circuit Court of Appeals sitting in San Francisco to decide that the Pledge of Allegiance could no longer be recited in public schools? We’re sorry, but that’s just plain goofy.

The good news is that, in the face of the national uproar over the decision, the court put its ruling on indefinite hold and U.S. Attorney General John Ashcroft is seeking a rehearing of the case by an 11-judge panel.

The bad news is the fact that two fed- eral judges (one appointed by President Richard Nixon, the other by President Bill Clinton) could actually come to such a bizarre conclusion. What were they thinking? And what sort of legal training and experience would lead two presum- ably intelligent men to hand down such a ridiculous decision?

A thorough review of the appoint- ment process for federal judges is appar- ently long overdue. †

—William R. Bruns

I doubt that there is any other profes- sion for which applicants are screened as thoroughly and care- fullly as potential candidates for the priesthood.

I am not surprised that recent events have raised questions and concerns about the screening of candidates, but I have been amazed that so few people are aware even of the broad outlines of the process. For more widespread knowledge about our screening proto- col, I will outline it here. I also assure you that standards that are in place in the face of our great need for more priests.

Long before the acceptance process begins for a potential candidate, our vocations director interviews him and spends time with him in order to deter- mine whether affiliation with the arch- diocese should be pursued in the first place. Sometimes this takes more than a year, partly due to the fact that it is a time of more direct vocational discern- ment by the interested fellow.

Once it is determined that the poten- tial candidate wants to make formal application to become a seminarian for our archdiocese, a formal process is set in motion. First, there is substantial psy- chological testing and a psychiatric interview. There is a criminal back- ground check of all potential candi- dates. The applicant is interviewed by a pastor and given the PSP Perceiver Test, which measures aptitude for min- istry; he is also interviewed by a reli- gious and by a married couple. If all find the applicant acceptable, he is rec- ommended to the archbishop for accep- tance as a seminarian candidate.

Seminaries have their own applica- tion procedures, including, of course, minimum academic standards. The seminary also requires psychological information and an assurance of maturity spiritual motivation. Slight variations in priestly formation pro- grams offer a diocese the possibility to match a given candidate with a spe- cific seminary. Once admitted by the seminary, the candidate is on his way to pursue priestly formation, which requires a minimum of five years, usu- ally more.

Priestly formation programs are much more than college-level or grad- uate-level academic programs in phi- losophy, theology and related course- work. Programs in personal, spiritual and pastoral formation are very impor- tant. Annually, the seminary faculty and formation staff evaluate the progress of each seminarian and pro- vide a written report to the diocesan bishop and vocations director.

Opportunities for personal consultation are also made available. During the summer months, semi- narians at the graduate level serve in parishes of the archdiocese, where their character and pastoral skills are also evaluated. I was a seminary rector for almost 17 years. I view formation is a unique and wonderful ministry in its own right, and I can testify that it is taken very seriously. A national program of priestly formation, which is sanctioned by the Holy See, gives direction to the semi- nary administration and faculty. On occasion, seminarians voluntarily seek an evaluation sponsored by the United States Conference of Catholic Bishops’ Committee on Priestly Formation, somewhat analogous to accreditation visits by national academic accrediting agencies.

In response to concerns raised by the recent turmoil over clergy sex abuse, it has been proposed that there be apostolic visitations of seminaries in the United States. This, not uncom- mon, mode of visitation will be spon- sored, if you will, by the Congregation for Catholic Education at the Vatican in order to determine whether more could be done to address personal, spiritual, moral and psychological issues that may lessen the possibility of pedophilia and other problems among clergy.

I see visitations could only be helpful. At the same time, I wonder if you have noticed, as I have, that in all of this publicity surrounding sex abuse among priests, it was the rarest of cases where such abuse happened within the last decade or so. Almost all of the cases go back 20, 30, 40, even 50 years. Might that indicate that more recent screening protocols have been more effective in preventing such problems? It would seem to indicate that our seminaries have learned more effective ways to help seminarians in their personal, spiritual and moral development. It must also mean that seminaries are rather effective in assisting candidates with serious developmental issues to pursue other walks of life.

In fairness to seminaries and to our- selves, we can never expect that there will be a perfect formation sys- tem. There will never be perfect human persons who are perfect candi- dates to become perfect priests either.

God bless our seminaria administra- tors, faculty members and formation staffs! They render a crucial and chal- lenging ministry for our Church. Like the bishops, they, too, have experi- enced a learning curve over the last several decades.

Finally, God bless our candidates and applicants. Going through such thorough evaluation and consultation, their spirits are surely tested to see if “they are of God.” I believe that we have fine candidates! †

—William M. Buechlein, O.S.B.
Buscando la Cara del Señor
para el sacerdocio

Vocacional. También están disponibles
los miembros directivos del seminario y el pastoral son muy importantes. Anualmente,
académicos de pregrado o postgrado en
mínimo de cinco años, y usualmente hasta
formación sacerdotal, que requiere un
encontrar un candidato que esté acorde con
en los programas de formación sacerdotal
motivación espiritual. Las pocas variaciones
El seminario requiere además de información
a seminarista.

aspirante aceptable, él es recomendado al
pareja casada. Si todos encuentran al
además entrevistado por un religioso y sus
entrevistado por un pastor y se le da el

la publicidad alrededor del abuso sexual
posibilidad de pedofilia y otros problemas
asuntos personales, espirituales, morales, y
Vaticano en orden de determinar si es
decisión como se dio en algunos casos: de o no
sentimientos. En otras palabras, se pueden hacer
restaurar su fe sin que hayan originado
intereses. Por el contrario, debo hacer notar que
como un tiempo de mayor discernimiento
será su prioridad. Algunas veces esto toma
una prueba de la afiliación con la arquidiócesis,
ese lo han soportado sin que hayan originado
interestados.

La intención de vocaciones del Arzobispo Buechlein para julio

La importancia de celibato

In the discussion of the priest sex abuse betrays, a lack of appreciation of the gift of celibacy to the Church seems to have been shown in the scandals that are occurring. This is a challenge we must face. The Church has been a leader in advocating for the rights of the child and the protection of children. The abuse of children by priests is a serious problem and we must do all we can to prevent it. We must also hold ourselves accountable for our actions and we must always strive to do better. We must also support the victims of abuse and we must also support the priests who are being abused. We must also support the Church in its efforts to prevent abuse and we must also support the Church in its efforts to help the victims of abuse.

Praise for death penalty rulings

I am in high praise of the U.S. Supreme Court’s ruling by a 5-3 vote that excludes mentally retarded criminals who are “cruel and unusual punishment” in violation of the Eighth Amendment to the Constitution. This ruling by the Supreme Court is a humane position toward a group of people who suffer untold hardships in dealing with daily life situations.

It is also noteworthy to recognize the Supreme Court for its decision to dismiss a judge-imposed death penalty, leaving that decision to a jury. This decision tells us that some death penalty may have been imposed unfairly, and that is yet another example of why the capital punishment system needs to be abolished.

Sister Rita Clare Gerardot
Sisters of Providence
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Research for the Church: James D. Davidson

How many young adults drop out of the Church and why?

You’ve heard the theory. When teen-
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their relationship
with God. However, the other half does
continue to be active. However, the other half does
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continue to be active.
St. Benedict Parish, 111 S. 9th St., in Terre Haute, is having its Community Fanfest and parish festival from 4 p.m. to midnight on July 12-13. There will be music, games and a flea market. For more information, call 812-232-3421.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, will have its 2002 Funfest from 5 p.m. to 10 p.m. on July 12-13. The festival features games, music and food, including homemade desserts and St. Mark’s famous barbecue. For more information, call the parish office at 317-787-8246.

“Just War: Is It Possible?” is the title for this year’s annual gathering of the Providence Justice Network, an association of the Sisters of Providence and friends. The conference will begin at 9 a.m. on July 19, with registration at 6:30 p.m., and will continue from 9 a.m. to about 4 p.m. on July 20, with a continental breakfast served from 8 a.m. to 9 a.m. It will focus on the historical and current realities of just war theory and the challenges of promoting peace today. The cost is $30. For more information or to register, call Providence Sister Mary Beth Klingel at 812-232-3512 or e-mail Providence Sister Barb Battista at barh@isdn.com.

The Class of 1962 from the former Sacred Heart High School in Indianapolis is planning a 40-year reunion on Sept. 14 at German Park. The reunion committee is still trying to locate Curtis Bryant, Mike Bruce, Linda Collins, Gerry Ginder, Robert Hickman, Beverly Jerman, Donna Jones, Patricia Kurdeleski, Judy Peggs, Marshe Paradise, Carol Roland, Kathleen Shannon, Judy Uberata, Patricia Uh and Jerry Wright. If you have information about the whereabouts of any of these people, or if you are an alumna and have not, received any information or know someone who has not, contact Frances (Dunn) Corsaro at 317-887-9414 or e-mail franciscorsaro@live.com.

“Spirituality in the Summer” will be offered over the course of four Mondays at Holy Rosary Parish, 520 Stevens St., in Indianapolis. Each evening will start with Mass in the church at 5:30 p.m. followed by the viewing of a religious video and discussions from 6:15 p.m. to 8 p.m. The first evening, on July 15, will feature the Archdiocese of Indianapolis Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

There will be boys’ and girls’ Scheonstatt retreats and camp outs for students in junior high school through high school in July and August at Mary’s Village Scheonstatt near Reville, located on 925 South 42nd St., 3 miles east of 42nd South, 12 miles south of Versailles. Father Elmer Burwinkel will lead the boys’ retreat, which will be from noon on July 18 to 3 p.m. on July 19, with camping overnight in tents or a shelter. Scheonstatt Sister Danielle Peters will lead the girls’ retreat, which will be from noon on Aug. 19 to 3 p.m. on Aug. 20, with camping overnight in tents or a shelter. Fathers and mothers are also invited. For more information, call 812-689-3551 or e-mail burwinkelm@idnet.com or go to “Magnifying Him Today” at www.secdna.com/eburwink.
Seventeen Franciscans nun who are members of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg are celebrating jubilees this year.

Two Oldenburg Franciscans are celebrating 50 years of religious life; five sisters are celebrating 60 years in the order; eight sisters are marking 50 years, one sister is celebrating 25 years of religious profession and one sister is marking 15 years with the congregation.

The community will celebrate the sisters’ jubilees on June 19 at the motherhouse in Oldenburg. The celebration includes morning prayer, a Jubilee Mass, a reception and a special dinner.

Franciscan Sisters Estelle Nordmeyer and Constance Marie Rose are marking 75 years in the order.

Sixty-year jubilarians are Franciscan Sisters Dominica Doyle, Franciscan Ann Lewis, Constance Smith, Jean Sora and Justin Louise Stikler.

Celebrating 50 years as women religious are Franciscan Sisters Mary Laurel Hartman, Doris Holohan, Mary Paul Larson, Ann Manderscheidt, Myra Peine, Janice Scheidler, Ruth Schoenung and Marietta Sharkey.

Franciscan Sister Shirley Massey is celebrating 25 years with the order and Franciscan Sister Lynne Matteson is marking 15 years with the order.

75-year anniversaries
- Franciscan Sister Estelle Nordmeyer ministered at Holy Family Parish and the former Immaculate Conception Academy, now Oldenburg Academy, in Oldenburg. She also ministered at Marian College and the former St. Mary Academy, both in Indianapolis, as well as in Ohio.
- From 1956-68, Sister Estelle was the director of novices at the motherhouse novitate in Oldenburg. From 1979-85, she was director of retirement at the motherhouse.
- Sister Estelle is currently involved in retirement ministry as director of the Motherhouse Activity Center in Oldenburg.

- Franciscan Sister Florence Marie Rose ministered at the Our Lady of Lourdes and St. Theresia of the Infant Jesus (Little Flower) parishes in Indianapolis and at the former Immaculate Conception Academy, now Oldenburg Academy, in Oldenburg. She also ministered in Ohio.
- From 1958-88, Sister Florence Marie was a professor of mathematics at Marian College in Indianapolis. She is retired and lives at the motherhouse in Oldenburg.

60-year anniversaries
- Franciscan Sister Dominica Doyle, a native of Indianapolis, ministered at St. Mary Parish in New Albany and St. Michael Parish in Brookville. She also ministered in Illinois and Ohio.
- Since 1965, Sister Dominica has served as principal and teacher at St. Theresa School in Brookville.

- Franciscan Sister Francine Ann Lewis ministered at St. Andrew Parish in Richmond as well as at St. Theresia of the Infant Jesus (Little Flower) Parish. Our Lady of Lourdes and Holy Trinity Parish, all in Indianapolis.
- Since 1986, Sister Francine Ann also ministered at St. Louis Parish in Batesville and in Vincennes, Ind., in the Evansville Diocese.
- She also ministered in Ohio and Missouri. She is retired and lives at the motherhouse.

- Franciscan Sister Constance Smith, a native of Batesville, ministered at Father Thomas Scenna Memorial High School and the former St. Mary Academy, both in Indianapolis, and at the former Immaculate Conception Academy, now Oldenburg Academy, in Oldenburg.
- Sister Constance also ministered in Ohio. She is retired and lives at the motherhouse.

- Franciscan Sister Jean Sora ministered at Our Lady of Lourdes Parish in Indianapolis, St. Mary Parish in New Albany and in Vincennes, Ind.
- Since 1971, Sister Jean has served in parish ministry as choir director and organist at Holy Family Parish in Oldenburg and St. John’s Chapel in Middletown, Ohio.

- Franciscan Sister Justin Louise Stikler, a native of Indianapolis, ministered at St. Joseph Parish in Princeton, St. Joseph Parish in Shelbyville, St. Mary Parish in Rushville and St. Vincent de Paul Parish in Bedford.
- Sister Justin Louise is retired and lives at the motherhouse.

50-year anniversaries
- Franciscan Sister Mary Laurel Hartman, formerly Sister Mary Louan, ministered at Holy Family Parish in Richmond, and also in Ohio and Illinois.
- Sister Mary Laurel recently completed six years as co-director of communications and public relations for the congregation.
- In that ministry, she worked at the motherhouse.
- She is currently on sabbatical.

- Franciscan Sister Doris Holohan ministered at St. Mary Parish in New Albany, St. Mary Parish in Aurora and St. Louis Parish in Batesville. She also ministered in Ohio.
- Since 1966, Sister Doris has ministered in Papua New Guinea, where she has held appointments as principal of the Teacher’s College and worked in education and formation.
- Sister Doris currently is an advisor for the Franciscan Sisters of Mary, a national order of religious women in Papua New Guinea.

- Franciscan Sister Mary Paul Larson, a native of Vincennes, Ind., ministered at Holy Family Parish in Oldenburg as well as St. Michael the Archangel Parish, Our Lady of Lourdes Parish, Holy Trinity Parish and Marian College, all in Indianapolis.
- Sister Mary Paul also ministered at St. Joseph Parish in St. Leon and Holy Family Parish in Richmond as well as at parishes in Ohio, Michigan and Montana.
- She is currently involved in community service at the motherhouse.

- Franciscan Sister Ann Manderscheidt, formerly Sister Helena, ministered at St. Therese of the Infant Jesus (Little Flower) and Benjamin parishes in Indianapolis, St. Mary Parish in Aurora, St. Mary Parish in Evansville, Ind., and in Ohio.
- Sister Ann is retired and lives at the motherhouse.

- Franciscan Sister Myra Peine, a native of Brookville, ministered at St. Rita Parish in Indianapolis and in Kansas City, Mo.
- Since 1983, Sister Myra has ministered as activity coordinator and as a member of the coordinating team at the motherhouse.

- Franciscan Sister Janice Scheidler, a native of Milburn, ministered at Our Lady of Lourdes Parish in Indianapolis, St. Joseph Parish in Shelbyville and at the motherhouse. She also ministered in Ohio and Missouri.
- Since 1985, Sister Janice has ministered at Marian College and in Indianapolis.

- Franciscan Sister Ruth Schoenung, formerly Sister Beatrice, ministered at St. Lawrence Parish and St. Michael Parish in Brookville, St. Mary Parish in Rushville and St. Louis Parish in Batesville.
- Sister Ruth also ministered in Evansville, Ind., and Vincennes, Ind., in the Evansville Diocese, and in Ohio. She is currently in family ministry in Cincinnati, Ohio.

- Franciscan Sister Marietta Sharkey, a native of Indianapolis, ministered at Holy Family Parish in Richmond, St. Monica Parish in Bedford and in Evansville, Ind.
- Sister Marietta also has ministered in Ohio. She is currently serving as director of religious education at Assumption Parish in Mount Healthy, Ohio.

25-year anniversary
- Franciscan Sister Shirley Massey, a native of Evansville, Ind., ministered in St. Monica Parish and Marcell Parish, both in Indianapolis.
- Sister Shirley is currently employed at Bindley Western Industry in Indianapolis.

15-year anniversary
- Franciscan Sister Lynne Matteson ministered at the former Immaculate Conception Academy in Oldenburg and at Cathedral High School in Indianapolis. Sister Lynne is currently on sabbatical.
- Last year, the Oldenburg Franciscans celebrated 150 years of ministry.

17 Oldenburg Franciscans to celebrate jubilees

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Federal Death Row inmate seeks life without parole

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer, who is incarcerated in the U.S. Penitentiary at Terre Haute, hopes to have his capital sentence commuted to life in prison without parole.

By mid-July, more than 900 people from the United States and other countries had signed a petition on his behalf asking President George W. Bush to allow Hammer to spend the rest of his life behind bars.

Hammer received a stay of execution three times in recent years. He has been incarcerated for more than half of his life for a number of felonies, and was sentenced to death for the murder of his cellmate, Andrew Marti, at a federal prison in Pennsylvania.

Hammer was transferred to the Death Row unit at the federal penitentiary in Terre Haute in July 1999.

“The David Paul Hammer Life Without Parole Campaign is a worldwide campaign,” said Providence Sister Rita Clare Gerardot of Saint Mary-of-the-Woods, one of Hammer’s spiritual advisers.

“It came about because David enlisted help from many of his friends.”

Sister Rita Clare said recent Supreme Court decisions addressing the constitutionality of the death penalty are encouraging.

“In June, the nation’s highest court prohibited the execution of mentally retarded offenders, calling it “cruel and unusual punishment.”

Last month, the Supreme Court also disallowed capital sentences imposed by judges, requiring juries to decide on the death penalty for offenders.

“It seems like some inroads are being made in the campaign to end the barbaric practice of the death penalty,” Sister Rita Clare said. “No one has the right to take another person’s life. Whether an individual does it or the state does it still doesn’t make it right.”

Life in prison without parole is the only humane solution in capital cases, she said. “It gives the person who is in prison a chance to repent and try to make amends by doing positive things, as David has done with his artwork.”

Last year, Hammer painted pictures of the Holy Family and a snowman for use on holiday cards sold to raise funds for ministries that help abused children or children with other needs.

Marty, at a federal prison in Pennsylvania. Hammer was transferred to the Death Row unit at the federal penitentiary in Terre Haute in July 1999.

Hammer was transferred to the Death Row unit at the federal penitentiary in Terre Haute in July 1999.

“David realizes that he has committed crimes and that those crimes need to be punished,” Sister Rita Clare said. “He continues to help the other men on the Row with his knowledge of the law. He is thoughtful and considerate, and wants to help others as much as he can, given his situation.”

Hammer has expressed “profound sorrow” for his crimes in a letter.

“I can never make amends for all of the pain, hurt and suffering which I have caused, nor can I bring back to life the man I killed,” he wrote. “All I can do is strive to make a difference and to influence others in a positive way.”

Sister Rita Clare said Hammer continues to paint in his prison cell and is writing his autobiography.

She said Hammer is “hopeful that people will sign the petition and write letters to President Bush on his behalf because he needs their support to try to change his death sentence to life without parole.”

(Letters supporting federal Death Row inmate David Paul Hammer’s executive clemency request may be addressed to President George W. Bush and sent to The David Paul Hammer Life Without Parole Campaign, P.O. Box 65, West Terre Haute, IN 47885. Requests for petition forms also should be sent to this address.)

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would help men and women of our time, especially the young, to rediscover the value of chastity and live their interper-sonal relationships in mutual respect and sincere love.”

In his letter to Bishop Agostino Vallini of Albano, in whose diocese St. Maria Goretti died and was buried, the pope focused on the importance of the family for forming children in holiness. Her family’s extreme poverty, her youth and her lack of education did not prevent God’s grace from acting in her life, he said.

“Little Maria lived in a serene and united family environment, animated by Christian love, where the children felt welcomed as a gift and were educated by their parents to respect themselves and others, as well as to have a sense of duty to be carried out for love of God,” he said.

Today, he said, it is difficult for many people to understand “the beauty and value of chastity.”

“From the behavior of this young saint, there emerges a high and noble percep-tion of her own dignity and that of others which reverberated in her daily choices,” he said.

“In the face of a culture which overval-ues physicality in relations between a man and a woman, the Church continues to defend and promote the value of sexuality as a factor which involves every aspect of the person and which, therefore, must be lived with an interior attitude of freedom and mutual respect in the light of God’s original design,” the pope wrote.

Each person must recognize his or her sexuality as a gift which in turn is given to another in marriage, he said.

“Following Christ, the pope said, requires making choices and commit-ments at every age and stage of life.

With saints like Maria Goretti, he said, young people should know they are not alone because they have heavenly assis-tants to help them “remain strong in fidelity.”

Hispanic leaders are afraid to emphasize the Catholic character of our community—often because they fear rejection in pluralistic American society.”

The bishop called this a mistake because “religious freedom does not change the fact that Hispanic culture was born and devel-oped in the Catholic faith.”

Although most Hispanics are recent immigrants, “the roots of our community are deeply sunk in the history of this land, which was discovered first by the Spanish and populated—particularly in the Southwest—by colonizers and missionaries,” he said.

For more than 100 years, Hispanic his-tory has been interpreted by people from an English-speaking, Protestant culture, “which determined that history be rewrite-ten,” he said.

The West was pictured “as a wild region populated by Indians, to which cowboys arrived to bring civilization and order,” said the bishop. “The truth is that thriving communities already existed in the West. They were remarkably well organized with an outstanding cultural level, the legacy of Spanish colonizers and missionaries.”

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By Jennifer Reed
Catholic News Service

Married couples making the transition to retirement should refocus on their marriage as a vocation and constructively discuss what God is calling them to do at this new stage of their lives together, say two experts working with retirees.

“What does retirement do? It pushes people together, and the quality, or lack of quality, in the relationship that has been there all along is going to be confronted,” said Richard Johnson, a psychologist, director of the Association for Lifelong Adult Ministry and the Johnson Institute in Wildwood, Mo., and author of Creating a Successful Retirement: Finding Peace and Purpose (Liguori Publications, 1999).

Married couples “have to come into retirement with the strongest marriage they possibly can,” he said, adding that retirement is a lot more than a new way of looking at financial planning.

The social and spiritual aspects of retirement must be addressed, he said. He and other experts encourage couples to disengage from their jobs and stop tying their self-worth to working.

Johnson encouraged married couples entering retirement to ask themselves, “What is our purpose now that we’re retired?” and “What is God expecting of us now?”

God’s call to the couple in their retirement years must be at the center of their lives, he said, “not pushed away somewhere.”

Daily prayer in retirement is “very important” for the marriage, he said, as the couple can share time together to remember what God is asking of them in their lives.

Those facing retirement must psychologically disengage from their jobs and stop tying their self-worth to working, Johnson said. “If they don’t, they’re still looking at themselves as ‘I either am or should be working,’ and ‘My worth as a person is predicated on my working.’”

This leads to unhappiness—and the primary focus of that dissatisfaction tends to be one’s spouse, he said, adding that it “can be a great marital stressor.”

Seniors who have retired should consider becoming engaged in volunteer work, he recommended.

“We don’t know how to retire in this culture. We haven’t prepared people,” he said, noting that retirees often may end up watching a lot of television or going to gambling casinos and are not as fulfilled as they could be.

Develop common interests before retirement, Glenn Trembly, administrator and chief executive officer of the Villa St. Benedict Catholic retirement community in Lisle, Ill., encourages couples.

“You need to practice for retirement. Take time to do some of these things before you retire,” he said. “Don’t wait,” he added, because people sometimes discover what they had been looking forward to doing in retirement is not what they expected it would be.

The couples’ Catholic faith should be the “centering point” of their retirement, he said. “That’s extremely important and you’ve got to build on that.”

Kate Bird, a Catholic who works and lives in Washington, said her husband, Joe Volz, who recently retired, is enjoying life more and is willing to help more with household tasks, which they share according to what they prefer to do.

“The best part about it is my husband is happier,” she said, adding that she appreciates all of the chores he now does, lessening the load on her at the end of her workday.

Having a sense of humor and openness with each other about “things that bother us” is important as a couple makes the transition to retirement together, Bird added.

Planning ahead for what a couple wants to do during retirement is important, said Bird, who hopes to retire in the near future.

“We didn’t do a lot of planning before Joe retired in terms of how he’s going to spend his time,” she said. She noted that when she does retire “we’re going to be in a good position to think about exactly what are the ways we want to spend our time now and what constructive things do we want to get involved in.”

Volz said retirement brings changes to a marriage and it is important for couples to be there for each other through the changes.

When she comes home from work, he said, “I listen to her” and try to show that “I’m very much interested in what she’s doing.”

“If you have a good marriage, I think then the chances are you’ll have a good retirement,” said Volz. †
Health professionals focusing more on geriatric depression

By Stephen Steele

The often-neglected issue of depression among the elderly is one that has been receiving increased attention among mental health professionals and aid agencies in recent years. An often undiagnosed ailment, geriatric depression is “widespread” and “a serious public-health concern,” according to a recent report by the National Institute of Mental Health. Loss of spouse, a decline in physical capabilities or an increase in dependency on others are among some of the issues that can trigger an episodic or chronic period of depression, said experts in elderly care.

“The issue with older adults is that they will not access the usual routes of mental health treatment,” said Susan Lenth, project director of the Elders Counseling Elders Program for Catholic Charities in the St. Paul-Minneapolis Archdiocese.

“There’s a lot of resistance and barriers because of the stigma attached to the myth of mental health services,” she said.

Lenth said that mental health practitioners are often underestimated in aging issues. Additionally, many doctors will prescribe antidepressant medications, which the elderly will avoid—or can’t afford—to take.

The St. Paul-Minneapolis Archdiocese started a peer home-counseling program in 2001 in which older adults “counsel” elderly clients in the clients’ homes. Volunteers must be more than 55 years old and complete a 72-hour training program.

“It’s really a matter of being listened to, of having someone to hear what they’re saying,” Lenth said. The volunteers serve more as informal advocates rather than counselors, she explained.

“They’re there to encourage the client and to offer support,” she said. “People need motivation sometimes and a little encouragement can often help the client get back on track.”

The clients seem to respond better to someone to whom they can relate, she added. Jane Stenson, community services director of Catholic Charities USA in Alexandria, Va., said the topic of elderly depression “has been receiving a lot more attention, not just from our network, but from everywhere.”

Stenson said the national office has sought to raise awareness on elderly depression by hosting a workshop at its national convention and by hosting several conferences on the topic throughout the year.

Depression among the elderly is often situational, especially in an institutional setting, said Mercy Sister Janice Turner, director of Francis Wardle Health Center in Windham, N.H.

“By the time people get to assisted living, they’ve lost their spouse, their locale, [and] some have health issues,” she said. “When you have a lot of losses at once, depression can be pretty severe.”

Sister Janice said depression sets in when the elderly feel they’ve lost meaning in their lives. Sometimes, she said, a family can do too much for their elderly relative, with depression as the result of the elderly person believing he or she is a burden on the family.

“Dependency can breed depression. We do so much for them and they’re so dependent that depression is often a byproduct,” she said.

At the Francis Wardle Center, the staff is trained to enable residents to participate in the life of the community.

“We tell our staff that the way you treat, the way you touch a resident tells them how you feel about them. So you have to touch them, with tender loving care,” she said.

“They do much of what elderly folks would do to help them realize the gifts that they have—the biggest gift being the ability to affirm people, to tell them it’s OK to be who they are,” she said. “It used to be when a person reaches a nursing home, they were in the final stages. That’s not the case anymore. We have to get our people to choose life every day,” she said.

Sister Janice said pets are an effective therapy for the elderly, especially those who’ve lost their spouses.

“You can’t believe the way pets have transformed nursing homes. Pets offer unconditional love. They don’t expect anything from us; they just love us and the residents respond to that,” she said.

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• Participate in activities that may make you feel better.
• Walk exercise, participating in religious, social or other activities may help.
• Expect your mood to improve gradually, not immediately.
• Pursue important decisions until the depression has lifted.
• Remember, people rarely ‘snap out of depression’.
• Let family and friends help you.

Source: National Institute of Mental Health

© 1997 APA Circle
Planning must precede elderly parent moving in with child

By Peggy Weber
Catholic News Service

It’s a tough choice. But at some point, an elderly parent may start to fail and will be faced with leaving their home and seeking additional care.

For some, it may be a nursing home. For others, assisted living is the answer. But many elderly choose to move in with an adult child.

It is a choice that should not be made lightly or quickly, according to Joyce Thielen, assistant professor of professional nursing and certified clinical specialist in gerontology at the College of Our Lady of the Elms in Chicopee, Mass., which was founded by the Sisters of St. Joseph of Springfield, Mass.

In an interview with Catholic News Service, Thielen said that 17 percent of the U.S. elderly population lives with an adult child.

“It is very traumatic to make that transition. The elderly person has to give up a home, one’s autonomy, maybe even their car and driver’s license,” she said.

“They have to pare down their worldly possessions and are faced with losing their identity. Often, they are reduced to putting their things in one room,” she added.

The adult child also has a lot to consider and possibly sacrifice, she said.

“Often, the adults have just gotten some autonomy after raising their children. Now they are responsible for the care and often transportation of their parent,” she said.

“People don’t move unless they have deteriorated in some way. This means the adult child now becomes the caregiver,” she said.

“Role reversal” is one of the hardest aspects of having a parent live with an adult child, she noted. “It is a difficult psychological and social transition for both parties. There are feelings of guilt and inadequacy for both.”

One of the first concerns when having an elderly parent move in is safety, said Thielen. “If they are 85 years or older, they probably have some dementia. You don’t want them walking the street. And you don’t want them home alone all day if the adult child is working,” she said.

She suggested that the adult child utilize resources offered by community agencies and organizations specializing in the care of seniors.

Among the services available are adult day health, which provides a planned program of meals, nursing care, socialization and exercise for seniors that don’t need to be in a nursing home but can’t stay home alone, and ride services, which can keep seniors active by providing rides to the local stores and the senior center.

Another issue to consider is that homes must be “senior-proofed” before a parent moves in with a child. Thielen said.

“Falls are one of the biggest problems in the older population,” she said.

“Statistics show that half of all elderly...” See MORE, page 14
Caring for parents at home requires patience, flexibility, support

By Jennifer Williams
Catholic News Service

Joan Hradsky, a member of St. Michael the Archangel Parish in Overlea, Md., regularly goes six blocks to the home of her elderly mother, Kathleen Meyers.

While Meyers cannot be alone, she doesn’t want to live in a nursing home. Her daughter, son-in-law and grandchil-
dren all pitch in to take care of her, cleaning her house, doing her laundry and sac-
ificing their time to make sure someone is with Meyers throughout the night.

Hradsky wants to help her mother as long as she can, but caring for her mother is taking its toll on her family.

“Every day I say, ‘How long can we do this?’” said Hradsky, who works part-
time for the Archdiocese of Baltimore’s League of the Little Flower.

She is not alone. Situations like this one are becoming more common for adult children who attempt to take care of older parents who have health problems.

“Caregivers who get help with tasks and relief from pressures are less likely to burn out and are better able to support their parents for the long term,” according to the American Association of Retired Persons on their Web site (www.aarp.org), which emphasizes the benefits of hiring outside help.

However, caregivers aren’t cheap. The site showed that, in 2001, in-home nurses and therapists may charge about $85 to $90 per visit, although the cost may be defrayed by Medicare, Medicaid or other insurance. Home health aides who per-
form personal care and medical tasks can range from $10 to $30 per hour, and adult day services cost about $50 per day. The
annual cost of care in a nursing home in 1998 was estimated at $56,000 per year or $153 per day, according to the Health Care Financing Administration.

Christine Urbaniak of Baltimore had both of her parents, now both deceased,
and son had just moved to a new home. Her grandmother came to live with her at the same time. Her father had suffered a stroke, and her mother had Alzheimer’s disease. She said she was lucky because she, her husband and son had just moved to a new home and had two open bedrooms. But Urbaniak had to quit her job in order to care for her parents, and her family had to adjust to a different way of life.

At first, it was difficult, and she felt trapped. She said plans could be changed in an instant due to her mother’s mood because of her Alzheimer’s.

“You can’t just pick up and do some-
thing on the spur of the moment,” she said. “You can’t take a vacation unless you have an aide come in, and that means adjusting to having a stranger in your house.”

She said it took about five years before she even took a vacation.

However, Urbaniak sought support in her family and through the Baltimore County Health Department.

“It can be rewarding [to care for your parents], but you need the good support of your family and health care agencies,” she said.

Urbaniak said she thinks having sup-
port groups are helpful, especially if the
caregiver is feeling overwhelmed.

“My biggest piece of advice is to just take one day at a time,” she said.

Financial considerations should be dis-
cussed before the parent moves in. “It is not unusual for a middle-aged child to ask for a certain amount a month to help with household costs,” she said.

Although 15 percent of the elderly population is below the poverty line,
many seniors were savers and had a
strong work ethic and as such should be able to carry their own financial load,
Thielen said.

“But there are no quick and easy answers when the parent moves in with the child,” she said.
The adult child must be sure to make
time for his or her self and their family, she said.

She recommended that if there are other adult siblings, they should be involved in the care of the elderly parent.

And one must consider the stress that the move places on the senior, she said. “Often they lose their social network.” If possible, Thielen said, social ties developed by the elderly parent should be maintained.

With assisted living centers an expen-
sive option, Thielen said that moving in with an adult child is often the only answer that makes sense.

But it is a move, she stressed, that must be made with care, safety concerns and good communication between both parties.
Seniors’ do-it-yourself care can be dangerous

By Nancy Hartnagel

The Criterion   Friday, July 12, 2002

Retirement Supplement   Page 15

With so much health care information available via the Internet and local drugstores, playing doctor is a tempting option for many of the 35 million U.S. citizens over age 65.

Most older Americans have at least one chronic health condition and many have multiple conditions, according to “A Profile of Older Americans: 2001,” a report from the Administration on Aging of the U.S. Department of Health and Human Services. Among the most frequently occurring are arthritis, hypertension, hearing impairments, heart disease, cataracts and orthopedic impairments. Most seniors also take one or more prescription drugs daily.

So, how much do-it-yourself care—for example, mixing herbal or dietary supplements or over-the-counter drugs with prescription drugs—is healthy for seniors?

Fortunately, there is plenty of medical advice available from trusted sources, much of it online.

The AARP (American Association of Retired Persons) has posted do-it-yourself health care information and links to other sites on its Web site—www.aarp.org.

Prominently displayed is a list of “nine symptoms NOT to treat yourself.” The AARP advises seniors to “get to the doctor or an emergency room immediately” with any of these symptoms:

• A feeling of pressure or squeezing in your chest
• Shortness of breath, pain or other discomfort in one arm or shoulder, or other pain or discomfort in your neck, jaw, or stomach
• Trouble swallowing or hoarseness
• Weakness or paralysis on one side

By Nancy Hartnagel

Catholic News Service

The FDA advises against buying from foreign sites or sites that don’t provide a U.S. address and phone number. It advises consumers to check with the National Association of Boards of Pharmacy (www.nabp.net) “to determine whether a Web site is a licensed pharmacy in good standing.” The FDA warns against sites that advertise “new cures” for serious disorders or “amazing results” for specific products. “The careful use of sites that use impressive-sounding terminology to disguise a lack of good science or those that claim the government, the medical profession or research scientists have conspired to suppress a product,” it says.

The FDA also counsels consumers to talk to their health care professionals before using any medications for the first time.

The Council on Family Health, a non-profit organization dedicated to educating consumers on health and safety issues, offers at its Web site (www.cfhsinfo.org) two especially useful pages. One is an easy-to-print chart, “My Medicine Record.” The other contains “tips for seniors on safe medicine use.” These include: read all medicine labels and package inserts; use medicine aids such as call-endars and pill boxes; throwing out old or expired medicines at least once a year; and talking to your doctor about every medicine taken.

Because of increased interest in a broad range of healing philosophies, approaches and therapies that are not in the mainstream, the National Center for Complementary and Alternative Medicine was (CAM) formed at the National Institutes of Health. The NIH center’s Web site (www.nccam.nih.gov) provides information about complementary and alternative therapies, including directories of practitioners, and has links to other NIH sites. The center urges those concerned about the availability of alternatives for therapy to assess the safety and effectiveness of the therapy and consider the quality and cost of the service delivery and the practitioner’s expertise.

“Most importantly,” she says, “discuss all issues concerning treatments and therapies with your health care provider, whether a physician or a practitioner of CAM” and complementary and alternative medicine.


Another medical site, WebMD (www.webmd.com) offers information on 19 topics of interest to older adults under “Self-Care Advice.” These range from arthritis and depression to sleep and vision problems.

The American Geriatrics Society (www.americangeriatrics.org) has information for its professional members and for seniors exploring self-care, including links to more than 80 other national aging and health-related organizations.

One brochure it offers online is “A Patient’s Guide to Preventing Falls,” which are the fifth leading cause of death in older persons. The brochure advises seniors “to tell your doctor” about any fall, trouble walking, weakness in the legs, use of any walking aid, and vision or other medical problems.

The common and common-sense Rx for do-it-yourself care: Talk about it with your health care professional.
Retirement brings important questions about health insurance

By Nancy Frazier O’Brien
Catholic News Service

As you prepare to retire, your thoughts might be on how to invest your pension funds, what Social Security benefits you will be receiving or even where to buy the best fishing bait. But don’t forget one important matter—signing up for Medicare.

Medicare, the federal program that provides health insurance for most seniors, covers some—but not all—health care costs. Excluded from Medicare, for example, are most prescription drug costs and 20 percent of the charges for visits to doctors. Although enrollment in Medicare usually is done automatically when a person signs up for Social Security, there are still several crucial decisions to be made. The initial enrollment package sent out to each new Medicare enrollee, along with his or her red, white and blue Medicare card, outlines the choices:

Do you want Medicare Part B? While the hospital insurance provided by Medicare Part A is free for most retirees and their spouses, the medical insurance for Medicare Part B requires payment of a monthly premium—$54 a month in 2002. Those aged 65 or older can delay paying for Medicare Part B if they have other health insurance through a spouse’s employment or their own.

But if you delay taking Part B and do not have other health insurance, your premium will increase by 10 percent for each 12 months that you could have had Part B but did not take it. To avoid the penalty, you must sign up for Part B within eight months after employment ends or the group health coverage ends, whichever comes first.

If you decide to take Medicare Part B as soon as you are eligible, the monthly premiums will be deducted from your Social Security payments each month.

Which coverage option do you want? The choices vary from region to region, but may include Medicare managed care plans, such as health maintenance organizations, preferred-provider organizations or provider-sponsored organizations. In addition, private fee-for-service plans and Medicare medical-savings account plans may be available.

For a current list of the Medicare health care choices that are available in your area, call 800-633-4227.

No matter which plan you choose, you will still be in the Medicare program. Each plan must provide at least the basic Medicare-covered services, including inpatient hospital care, skilled nursing or rehabilitation services after a hospital stay, certain home health care services, and 80 percent of the costs of doctor services, outpatient hospital services, ambulances transportation, diagnostic tests, laboratory services, some preventive care, outpatient

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Medicare Part B usually does not pay for most prescription drugs, routine physical examinations or services not related to treatment of illness or injury. It also does not pay for dental care or dentures, cosmetic surgery, routine foot care, hearing aids, eye examinations or eyeglasses.

There is also a $100 annual deductible for Part B and a hospital deductible ($812 in 2002 for each benefit period). A benefit period begins on the first day you receive services as a patient at a hospital or skilled nursing facility and ends after you have been out of the hospital or skilled nursing facility and have not received skilled care in any other facility for 60 days in a row. There is no limit to the number of benefit periods you can have.

Do you need supplemental Medicare insurance, also known as Medigap? These policies are sold by private companies, which are required by law to offer up to 10 choices labeled A through J that provide different levels of benefits. This gives seniors an easy way to compare plans, since the G plan offered by one company, for example, must provide exactly the same benefits as another company’s G plan, even though the price may differ.

Each supplemental plan is required by law to provide certain core benefits—Part A copayment coverage for 365 additional hospital days once Part A coverage ends, the 20 percent copayment for Part B, and the first three pints of blood used each year. At the H, I and J levels, prescription drug coverage is included. The supplemental plans can cost from $50 to $280 per month in 2002, depending on the coverage level.

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Retirees look to mission organizations to give back

By Agostino Bono

Catholic News Service

When Julia Albrecht retired in 2000, she wanted to continue working while using her new free time to deepen her spiritual life.

Now the former analyst of U.N. affairs for the State Department does both through the Ignatian Lay Volunteer Corps. For two days a week, she helps people find employment and prepare for job interviews at a parish in a heavily Hispanic neighborhood in Washington. She also has a spiritual director and meets monthly with other volunteers to share experiences and relate them to her spiritual life.

“Being part of an organization and a movement organized by my Church meant a lot,” said Albrecht.

The resident of the Washington suburb of Bethesda, Md., is among the growing number of retired people looking to Church organizations for spiritually rewarding volunteer and missionary work. The organizations offer wide-ranging opportunities, from working locally to assignments abroad and from full-time to part-time jobs.

Many are tied to religious orders or Church agencies. The Ignatian Lay Volunteer Corps was founded by two Jesuits in 1995 and is steeped in the spiritual programs of St. Ignatius of Loyola, the Jesuit founder.

The Catholic Network of Volunteer Service lists 34 organizations that have people over age 56 working under their tutelage. The Catholic network is an umbrella organization that puts people of all ages in touch with volunteer agencies.

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The Criterion Friday, July 12, 2002
Scripture passages are the messages of God

By Fr. Herbert Weber

At our parish, just before the first reading at Sunday Mass, the lector invites you and me to join the assembly in a celebration of their own Liturgy of the Word.

It is exciting to see the eagerness in the faces of the children as they follow the leader out of the church. Sometimes it is also humorous, as, for example, Eli waves goodbye to the presider (me) or when a child decides at the last minute to join an older sibling and goes running up the aisle to catch up with the procession.

After experiencing the Sunday readings from a children’s Bible, the youngsters have their homily, usually in the form of an activity, before returning to their parents and the full assembly at the time of the Offertory.

One parent said that on the way home each week, she and her husband ask their children what they talked about in the downstairs liturgy. After a few weeks of this, the children started asking the parents what the message was upstairs.

This woman concluded that her children’s question had more attention to the Liturgy of the Word. Moreover, it challenged her to listen actively because she would have to translate what she was hearing to her children’s level of understanding.

Being an active listener is what is called for in the Liturgy of the Word. Whereas children may be active by drawing a picture or making a symbol, adults have to find other ways to be fully participating listeners.

Before Vatican Council II, the Liturgy of the Word was not highlighted at participation on the part of some lectors, and it becomes almost impossible for the assembly to mean it when they say “Thanks be to God” for the reading.

In many parishes, a staff member or liturgy committee member audits prospective readers instead of accepting any parishioner who volunteers.

Some parishes encourage Bible studies for readers. Many parishes provide workbooks that help actors understand the passages they are to read.

What can the person in the pew do, then, to become a better listener? First, listening to the readings for the first time on Sunday would make it hard for anyone to absorb and understand their message. Simply put, Scripture is too complex and too laden with meaning to be understood at first hearing.

Another challenge for the assembly is that the reader may not know any more about the passage than the listener. Add to that any limited reading skills on the part of some lectors, and it becomes almost impossible for the assembly to mean it when they say “Thanks be to God” for the reading.

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A mother of four children sits down with her children at the kitchen table on Sunday morning and shares the readings they hear in church. Then they talk about the passages.

Whether or not her efforts help the children, the discussion certainly helps her prepare for the Liturgy of the Word.

In addition to becoming familiar with the readings in advance, parishioners have to become more skilled in the art of listening. In an age of music videos and sound bytes, extended listening without sound bytes becomes more than mere words: they hear the message of God. Perhaps that is why some feel that reading along with the lector can be counterproductive.

I remember the first time I heard 500 pages of missalettes being turned in the middle of a Gospel proclamation. People were following the words, but I wondered if they were letting the message soar beyond the words.

Yet that is precisely what can happen when active listening takes place during the Liturgy of the Word.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.)

Sunday Mass. Even the homily was not a focal point.

With the renewal of the liturgy, thehomily received much attention. For some Catholics, it is the primary way to attend a certain parish or a Mass celebrated by a particular priest.

Now the challenge is to place the same emphasis on listening to the readings.

In fairness, it is not simply that people in the assembly do not value listening. Many people try to listen but face obstacles related to how the Sunday readings are presented.

Often, a passage, especially in the Old Testament selection, is given without the listener knowing what precedes it or follows it. Without studying the readings before Mass, listening can be like decoding an ancient encryption.

The second difficulty for the assembly is that the reader may not know any more about the passage than the listener. Add to that any limited reading skills on the part of some lectors, and it becomes almost impossible for the assembly to mean it when they say “Thanks be to God” for the reading.

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In addition to becoming familiar with the readings in advance, parishioners have to become more skilled in the art of listening. In an age of music videos and sound bytes, extended listening without a visual image may be a bit of a reach. When I first started preaching at a university campus parish, I was impressed with the students’ attentiveness.

When I commented on this, one class-room-weary senior responded, “Father, they probably are listening. But face it, we all have learned how to sit in class and at least look like we are following the lecture.”

Although that remark kept me humble, I do believe that listening is a skill that is developed with practice and persistence.

Finally, learning to listen to the readings means clarifying the goal or purpose of doing the readings aloud. If we only wanted people to comprehend a passage, then giving them quiet time to read to themselves would be sufficient.

The Church’s goal for the Liturgy of the Word, however, is one of proclamation. In reading the passage for all to hear, the Word of God is to become alive.

Mere words become more than mere words: they hear the message of God. Perhaps that is why some feel that reading along with the lector can be counterproductive.

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Yet that is precisely what can happen when active listening takes place during the Liturgy of the Word.

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During Mass, what can the person in the pew do to become a better listener? In addition to becoming familiar with the Scripture readings in advance, people need to become more skilled in the art of listening.

The eucharistic liturgy often is renewed and refreshed by the liturgy of the Word of God. What power lies in it! No longer do I have to think I can or have to do it alone. I am loved and empowered by God, who will never leave.” (Mary Walczak, Davenport, Iowa)

“What comes to mind is the passage about the Samaritan woman at the well because it’s a personal involvement with Jesus, because he chose a woman to reveal himself to the Messiah, and because she is so willing to spread the news.” (Sharon Flynn, Lawrenceville, N.J.)

From the Editor Emeritus/John F. Fink

The Crusades: Kingdom of Jerusalem falls

Westerners tend to view medieval history from a European point of view and believe that Christianity was the only religion. It wasn’t Islam was more widespread. The foundation of the Latin Kingdom of Jerusalem, from 1100 to 1178, managed to survive for a few years but was far less stable than it appeared. The Crusaders lived in a society that was primitive, and even the most modern and efficient soldiers could not maintain discipline. The Crusader states were riven by internal struggles and divisions, and they were constantly under threat from the Muslim forces of Saladin, who was an able and ambitious leader. Saladin eventually defeated the Crusaders, and by 1187, the Latin Kingdom of Jerusalem had fallen.

Din Zangi, a Muslim general, was a key figure in the fall of the Crusader Kingdom. In 1183, he led a raid on the Crusader forces and was able to capture Jerusalem. This act of aggression was a turning point in the history of the Crusades, and it marked the end of the Crusader Kingdom in the Holy Land.

Cornucopia/Cynthia Deves

With Grandma, the livin’ was easy

When midsummer comes around, I always think of my Grandma Oare. Maybe it’s because as a child I’d spend a week every July with Grandma and Grandpa on their farm. Or maybe it’s because in her presence every day seemed like summertime.

Grandma was a Norwegian girl who came to the U.S. in the late 1890s at age 20; she and her three sisters had come on one of the last full-rigged sailing ships to cross the Atlantic, before steam engines took over completely. Such bravery was always on my mind, and I never thought of my Grandma Oare. Maybe it was because she was hardworking, but the farm was hard work, and the farm was not easy. They were hard workers, but the farm was not easy.

Although she had 45 grandchildren, Grandma wasn’t a funny person, but she did have a keen sense of humor and a sly way of deflating the pompous with a single glance. One of my cousins collected her recipes into a cookbook which my summers were marked by feeling great, smiling easily and being more mature—or younger. She didn’t recognize me when we talked on the phone. She was not aware of the devastation that Christianity was enduring at that time. She was not aware of the devastation that Christianity was enduring in the Holy Land. She was not aware of the devastation that Christianity was enduring in the Holy Land.

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One time I was greeted at a poetry gig by the tiny woman in charge. I’d not yet been a house painter and paperhanger, not a superb cook. Her kitchen garden, feeding chickens, canning and preserving what was hers, was ours. My summers on the farm were marked by Grandma’s talents—farther aside from the kitchen garden were marked by her loving generosity and her ability to make things happen. She sent two sons to the army, the other three to college. She was married, but she was not married to the kitchen garden. She was married to the kitchen garden. She was married to the kitchen garden.

When I say that she was married to the kitchen garden, I mean that she was married to the kitchen garden. She was married to the kitchen garden. She was married to the kitchen garden.

Faithful Lines/Shirley Vogler Meister

Our demeanor: Is it revealing or not?

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Sunday, July 14, 2002

The Sunday Readings

Isaiah 55:10-11
Romans 8:18-23
Matthew 13:1-23

The Book of Isaiah is the source of this weekend’s first biblical reading. Two events stand in Hebrew history as the most important of moments. For one, away, the first was the Exodus, the escape of God’s people from Egyptian slavery and their long, wandering passage across the Sinai desert to the land God had promised them. The second signal event was the Exile, the time of four or five generations when survivors of the Babylonian invasion of the Holy Land were exiled to Babylon, the imperial capital, and languished there.

When political circumstances changed, and the descendants of these survivors were allowed to return to their ancestral land, jubilation was unrestrained. However, upon their return, all was not well. They found waste and great want. It hardly was a land “flowing with milk and honey.”

Time passed, but conditions improved slowly, if at all. In this atmosphere, the third part of the Book of Isaiah, the part providing this passage, was composed.

Despite all the disappointment and genuine distress, the prophet reassures the people that God cares for them and will provide everything that we need for life here as well as for eternal life. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Please include name, address, parish and telephone number with submissions. Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of jjdietz@archindy.org. †

My Journey to God

Priests

Called to be holy like Peter, James and John, they dedicated their lives to show us the way, but along the path evil raised its head and led some of them astray.

While we are saddened by the sordid stories and wonder how this could ever be, we must remember these are not gods, but men flawed with human frailties.

It is not for us to judge, lest we be judged, but let us steadfastly pray that God will kindly look on penitent souls

(Q: Is it true that the seeing eye on the $1 bill is a Masonic symbol, put there by several Masons, including George Washington (who was a member of the Masons, on the other side), who was a Mason? We have also read that other parts of the dollar bill, including the Latin motto, come from Masonic beliefs. Is this true? (California))

Francis Hopkinson and William Barton, members of the design team, who were major contributors for this part of the seal design. These, rather than Masonic sources, seem to explain the presence of the symbols on the great seal.

The Latin phrase “annuit coeptis” on the reverse side of the seal means “God, or divine providence (symbolized by the eye) has favored our undertakings,” and “novus ordo saeculorum” means “a new order of the ages.” Both phrases have their origin in works of the pre-Christian Latin poet Virgil.

For those interested, a major detailed history of the background and design of the great seal of the United States, The Eagle and the Shield, is published by the Department of State. It is available at all Federal Depository libraries.

Q: Is it permissible for a practicing Catholic to be the main witness at a wedding between a divorced Catholic and a Protestant in a civil ceremony (Illinois)?

A: It is wrong for a Catholic to be a witness at a marriage ceremony which is invalid and wrong according to Church law.

To have the type of marriage ceremony that you describe comply with Church law would require action by the diocesan tribunal, a Catholic marriage court, relating to the divorced Catholic’s first marriage and a dispensation for the new marriage to take place in another Church or court.

(A free brochure answering questions that Catholics ask about annulments is available by sending a stamped, self addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@asdl.com)
Funfest and parish festival, Terre Haute
St. Benedict Parish, 111 S. 9th St. 787-8246.


Cooked dinners, children’s games. Summer festival, 11 a.m.-7 p.m. (EDT), dinners 11 a.m.-5 p.m. (EDT), fried chicken, $8 adults, $5 children. Information: 812-576-4402.

Mary Parish, 7500 Navilnet Road. Navilnet/Floryd Knobs. Parish picnic, 9 a.m.-5 p.m., family style dinner, homemade desserts. Information: 812-923-5419.


St. John the Baptist Parish, 7550 St. John Dr. Dover. Summer festival, 11 a.m.-7 p.m. (EDT), dinners 11 a.m.-5 p.m. (EDT), fried chicken, $8 adults, $5 children. Information: 812-576-4402.

St. Mary Parish, 7500 Navilnet Road. Navilnet/Floryd Knobs. Parish picnic, 9 a.m.-5 p.m., family style dinner, homemade desserts. Information: 812-923-5419.


St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.


St. Thomas More Church, 1200 N. Indiana St. Mooreville. Parish picnic, 10 a.m.-6 p.m., chicken dinner. Information: 812-282-2290.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish picnic, Fri., 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

St. Thomas More Church, 1200 N. Indiana St. Mooreville. Parish picnic, 10 a.m.-6 p.m., chicken dinner. Information: 812-282-2290.

St. John the Baptist Parish, 25743 State Rd 1, Dover. Summer festival, 11 a.m.-7 p.m. (EDT), dinners 11 a.m.-5 p.m. (EDT), fried chicken, $8 adults, $5 children. Information: 812-576-4402.

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St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish picnic, Fri., 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.
Movement of Priests prayer
mass. 7:8 p.m.
Information: 317-842-5580.

Wednesdays
Divine Mercy Chapel, 335 W. 30th St. (behind St. Michael Church).

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

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

Immaculate Heart of Mary
Church, 3602 Central Ave.
Indianapolis. Marian Movement of Priests prayer
circle. For priests. 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520
Stevens St., Indianapolis. Adoration of the Blessed
Sacrament at between Masses. noon-5:30 p.m. Information: 317-
636-4478.

SS. Francis and Clare Church,
5901 Old Plank Road, Greenwood.
Adoration of the Blessed
Sacrament. Between Masses. noon-lunch. Information: 317-
859-HOPE.

St. Thomas Aquinas Parish,
Church, 46th and Illinois streets.
Indianapolis. Prayer service for peace. 6:56:15 p.m.

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

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of
Peace, 6:30-7:15 p.m. Prayer service for
students. 415 E. Eighth St., New Albany. Hermitage of Mary.
6:30-7:15 p.m. Information: 317-783-1445.

St. Lawrence Parish, Chapel,
6944 E. 46th St., Indianapolis. Spanish
prayer group and conversation. 7 p.m. Information: 317-543-
0354.

Friday
Sts. Susanna Church, 1210 E.
Main St., Plainfield. Adoration of the Blessed
Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Thursday silent prayer group.
9:30 a.m. Information: 317-
543-0354.

Saturdays
Clinic for Women (abortion
clinic), 3606 W. 16th St.
Indianapolis. Free life rosary.
9:30 a.m.

Holy Rosary Church, 520
Stevens St., Indianapolis. Adoration of the Blessed
Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.
St. Lawrence Church, 6944 E.
46th St., Indianapolis. Spanish
prayer group and conversation. 7 p.m. Information: 317-543-
4065.

Saturdays
Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m.
Information: 317-784-5454.

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

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

Third Thursdays
Our Lady of Peace Massouleum
Chapel, 9011 Haverstick Road,
Indianapolis. Mass, 7 p.m.

St. Elizabeth’s, 2500 Church-
Ave., Sellersburg. Holy hour, 3:30-
4:30 p.m.

Monthly
Second Mondays
St. Francis Church at 520
S. St. Francis. Holy hour for vocations to
priesthood and religious life.
7 p.m.

Second Thursdays
St. Luke Church, 7575 Holliday
Pike. Eucharistic Adoration. Holy hour for
priestly and religious vocations.
7 p.m.

St. Pas X Parish, Room 1,
2720 Sato Dr., Indianapolis.
Indianapolis. Adoration of the Blessed
Sacrament, 11 a.m.-7 p.m., 5:45 p.m. Information: 317-244-9002.

Third Fridays
St. Francis Hall Chapel, Marian
College, 3200 Cold Spring Road,
Indianapolis. Catholic Charis-
matic Renewal of Central
Indiana. Mass and healing ser-
vice, 7 p.m.

Third Saturdays
St. Michael the Archangel
Church, 3354 W. 30th St.,
Indianapolis. Helpers of
God’s Precious Infants monthly pro-life ministry. Mass for Life by an archdiocesan
Office of Pro-Life Activities, 8:30 a.m. drive to Clinic for
Women (abortion clinic), 3607
W. 16th St., Indianapolis, for
rosary, return to church for Benediction.

Fourth Wednesdays
St. Thomas More Church, 1200
N. Indiana St., Mooresville.
Mass and anointing of the sick.
6:30 p.m.
VATICAN CITY (CNS)—As Pope John Paul II’s health forces him to trim his schedule, two of the priorities of his papacy become even more obvious: young people and saints.

The combination of the two explains why the pope will make his longest foreign trip in three years July 23-Aug. 2, visiting Toronto, Guatemala City and Mexico City.

Pope John Paul will participate in World Youth Day events in Toronto, then fly to Guatemala to canonize Blessed Pedro de San Jose Betancur, then on to Mexico to canonize Blessed Juan Diego and beatify two laymen.

The 82-year-old pope has difficulty walking, especially on stairs, and the tremors and garbled speech that are symptoms of a disease related to Parkinson’s continue to worsen.

Dr. Renato Buzzonetti, the pope’s personal doctor, has accompanied his patient on most of his 96 previous foreign trips, and while he will not comment on the pope’s health, he said it does not take a papal physician to gauge the effect that young people have on the pope.

“It is like when I see my children and grandchildren, only multiplied by tens of thousands,” the doctor said. “You experience the joy and hope that comes from being with so many young people sharing the same ideals.”

And, as Dr. Buzzonetti has made clear for years, being the pope’s doctor does not mean dictating the pope’s schedule. “He wanted to make this pastoral visit and he will do it,” the doctor said.

The pope’s pared-down schedule for the July trip includes only a smattering of the meetings usually held with national and local government officials, bishops, priests and religious.

Pope John Paul will meet with the young participants in World Youth Day at three major events in Toronto on July 25, 27 and 28, spending much of the rest of his time relaxing at the Basilian Fathers’ Strawberry Island retreat.

He has brief meetings planned for July 27 with Canada’s governor general and prime minister, the premier of Ontario and the mayor of Toronto.

The papal schedules for Guatemala and Mexico are even simpler: arrival ceremonies, a daily liturgy and departure ceremonies.

The reason Pope John Paul wanted to make the trip, however, is not simply one of affection for young people, but a conviction born of his earliest work as a young priest with students, said U.S. Cardinal J. Francis Stafford.

The cardinal, president of the Pontifical Council for the Laity, which coordinates World Youth Day, said, “The pope sees and knows from his personal pastoral experience that the choices made in one’s late teens and 20s are central to what one’s life will be.”

“It is not just a whim, but a profound conviction of the pope that this period of life is determinate,” the cardinal said.

The pope’s insistence on personally presiding over World Youth Day, despite his obvious problems with mobility, “really points up his lifelong respect for young people and the choices they face,” he said.

In letters and speeches to young people throughout his pontificate, he said, “the Holy Father has emphasized the central role of dialogue with Jesus when one is at a crossroads in discerning a vocation and making decisions about the future.”

Often using the Gospel account of the rich young man who asks Jesus what he must do to gain eternal life, the pope wants to affirm young people’s intuition that “there is more to life than a day-to-day grind until death,” Cardinal Stafford said.

But people need time, space and occasions to hear Jesus’ specific call to them, the cardinal said, “and World Youth Day offers that.”

For the universal pastor of the Church, the other important aspect of World Youth Day is its ability to show the world the Church’s vocation to be perennially youthful, Cardinal Stafford said.

An elderly Guatemalan woman holds up a poster depicting Blessed Hermano Pedro de San Jose de Betancur in Antigua, Guatemala, in late April.

Pope John Paul II travels to Guatemala City on July 30 for the canonization of Blessed Betancur.

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DAVIDSON
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80 percent of cases, it is to the Catholic Church.

On average, they come back when they are about 25 years old. Typically, then, they are religiously inactive for about five years before returning. When asked, they give two reasons for returning: They now have kids and want to give them a religious education, and/or they have spiritual needs of their own or feel guilty about being away from the Church. When those who rejoin a Catholic parish are asked what type of parish it is, they cite two characteristics: It is the hometown parish they grew up in, or it is close to where they now live.

Thus, parents and Church leaders should not assume that young adults will automatically return to the Church. Instead, they should consider it a pastoral challenge. They should maintain as many ties as possible with young adults, helping them locate Catholic friends and challenging them to think about Catholic marriage partners. Using resources such as Paul Wilkes’ book titled Excellent Catholic Parishes, they should help young adults find nearby parishes that will meet their social and spiritual needs.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is American Catholics: Gender, Generation, and Commitment, published by Alta Mira Books in 2001.)
PRIEST continued from page 1
helps the parish,” Sister Julia said.
One example is when a group in the parish sponsored a play based on the television show, “Who Wants To Be A Millionaire?”
Father Eckstein played the part of the host, Regis Philbin, with a wig and “the whole bit,” said Sister Julia.
“It was out of character, but he was willing to do it to support someone else,” she said.
Father Eckstein has always been involved in parish life, first as a young boy and later as a parish priest.
Growing up in Sunman, Ind., on the family farm, he would often play Mass with his four brothers and four sisters. He spent a lot of time serving as an altar boy at the parish church that was only two city blocks away.
In eighth grade, the parish priest asked him if he was still thinking about the priesthood.
Saying yes, the priest told him “to tell my folks I’d be going to Saint Meinrad [Seminary],” he said.
Since being ordained 44 years ago, Father Eckstein has seen many changes, especially after Vatican II.
He’s also seen the priest’s administrative duties increase, sometimes leaving little time for visiting parishioners, he said.
Looking back, Father Eckstein said some of his most memorable years were spent as a hospital chaplain during the 1970s at Methodist Hospital in Indianapolis.
“There I dealt with patients, family and staff,” he said.
“It was priestly ministry and very little administration.”
While Father Eckstein still tries to make home visits to parish families, he’s found that there is usually no one home in the day because both parents work. Even nights are hectic for families as children participate in sports and other activities.
Over the years, Father Eckstein has seen teaching styles change, from the Baltimore Catechism way of teaching by rote memory to children being taught concepts.
“Kids don’t seem to learn the same [as in the past],” he said. “It seems you have to stand on your head and spit nickels to keep them entertained.”
While students are learning concepts, he still thinks it’s important for them to memorize such facts as what the Ten Commandments are and to have a better understanding of the Eucharist, such as knowing why belief in the Real Presence is the main difference between Catholics and other Christians.
Ministering to people for four decades has shown Father Eckstein that “people seem to be able to absorb a lot.”
“There is a resilience in people. With all the changes in the Church and in society, people seem to be very resilient,” he said.
Celebrating Mass for the first time four decades ago “was astounding” because he realized what he was doing by bringing the body and blood of Jesus to others.
He also spoke of how meaningful all the sacraments are for the Church and how comforting they can be for people.
Father Eckstein said it’s important for people to remember that Christ is present sacramentally and in the mystical body of the Church.
Often, people overlook how Christ is also present in all other activities.
As he leaves St. John and St. Magadelen parishes, he said that parishioners have been supportive and welcoming.
The word ‘friendly’ comes to mind and covers a multitude of what this parish is,” he said. †
Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; to 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 religious obituaries online at www.archindy.org.

BROWN, Dorothy E. (Biehl), 83, St. Matthew, Indianapolis, July 1, Mother of 15, Sister of Helen and Daniel Biehl, Grandmother of six.

CANTERO, Kathy, 72, St. Therese of the Infants Jesus (Little Flower), Indianapolis, June 18. Husband of Mary J. (Sullivan) Campbell, Stepfather of Michele Collins, JoAnne Sandy, David, Patrick and Cara Campbell. Brother of Betty Denison and Richard Neece. Great-grandfather of six.


PATRICK, Gilberta R., 64, St. Anthony, Indianapolis, June 27. Mother of Kenneth Black and Billie Brooks. Sister of Shirley Borden and Lois Clark.


SMITH, Thomas E., 77, St. Andrew the Apostle, Indianapolis, June 24. Husband of Clara (Garratt) Smith. Father of Mary Ann and Kenneth Smith. Brother of Mary Benz and Ulkom. Great-grandfather of four.


The national missionary image of Our Lady of Guadalupe will be present at liturgies and prayer services on July 11-20 at various locations in the Archdiocese of Indianapolis and elsewhere in central Indiana.

The missionary image is a replica of the original miraculous image of Our Lady of Guadalupe that was revealed to Nezahualcoyotl, an Indian, on December 12, 1531.

The schedule of Masses and prayer services with the missionary image is as follows:

July 1—Our Lady of Guadalupe, 3354 S. Meridian St., in Greenwood, veneration of image in chapel of the old church building from 9 a.m. to 5 p.m.; Masses at 8 a.m. and 5:45 p.m.

July 12—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, veneration of image in chapel in the old church building until 6:30 p.m.; Masses at 8 a.m. and 5:45 p.m.

July 14—St. Mary Parish, 600 S. Mary’s Ave., in Frankfort, Ind., in the Lafayette Diocese, 11 a.m. to 5 p.m.; Mass in Spanish. Church will be open for veneration following Mass.

July 15—St. Augustine Home for the Aged Chapel, 2345 W. 86th St., in Indianapolis.

July 18—St. Cecilia Church, 2520 Stephens St., in Indianapolis, 7:30 a.m. Mass, in the old church building, rosary and a spiritual talk. Our Lady of Guadalupe prayer group session. All are welcome. Call 317-636-4478 for time and details.

July 17—5:30 p.m. Mass, in the old church building, rosary and a spiritual talk. Our Lady of Guadalupe prayer group session. All are welcome. Call 317-636-4478 for time and details.

July 18—5:30 p.m. Mass, in the old church building, rosary and a spiritual talk. Our Lady of Guadalupe prayer group session. All are welcome. Call 317-636-4478 for time and details.

July 20—St. Michael’s Archangel Church, 3354 W. 30th St., in Indianapolis, 8:30 a.m. Mass, followed by a celebration of this feast with the help of the Brother of Jesus Community. Our Lady of Guadalupe prayer group session. All are welcome. Call 317-636-4478 for time and details.

July 21—Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis, veneration from 2 p.m. until 6 p.m.

For more information on the Arch of Triumph of the Immaculate Heart of Mary and the International Shrine of the Immaculate Heart of Mary, please call the office at 866-205-6512 or visit www.archoftriumph.org.
Bishops implement child protection charter; judge cites it in ruling

WASHINGTON (CNS)—As U.S. bishops worked to implement the new child protection charter, a Rhode Island judge cited it in an order to the Providence Diocese to turn over records relating to alleged child abuse by its priests. Last June and early July saw more sex abuse lawsuits filed against the Church, grand jury inquiries into Church actions and additional priests removed from their posts. An abuse hot line in one archdiocese fielded at least 60 calls in its first month. One new lawsuit accused Bishop G. Patrick Ziemans, who resigned in disgrace in 1999, of a 19-year relationship with a man starting when the plaintiff was in the sixth grade. Rhode Island Superior Court Judge Robert Krause, rejecting the Providence Diocese’s claim of confidentiality of privileged communications, told the diocese July 1 to turn over documentation it has of complaints against alleged abusers, its investigations into those complaints, and medical records of alleged abusers sent for treatment. The diocesan documentation was sought by attorneys for more than 30 plaintiffs who claim to have been abused as children by a Rhode Island priest or nun. Twelve priests, four of them dead, and one nun are named as abusers.

Bishop warns of blending INS functions with Homeland Security

WASHINGTON (CNS)—A Bush administration proposal to move all functions of the Immigration and Naturalization Service to a new Department of Homeland Security could cause grave damage to both domestic security and immigration, according to the U.S. Conference of Catholic Bishops. In testimony presented to the House Judiciary Subcommittee on Immigration, Miami Auxiliary Bishop G. Wenski warned that proposals to put all immigration functions under Homeland Security would be a mistake for the new agency and for how immigrants are treated. Bishop Wenski’s testimony was presented to the subcommittee by the director of migration and refugee policy for the USCCB, Kevin Appleby. The same testimony also was delivered to the Senate Judiciary Subcommittee on Immigration. Both committees held hearings on the subject in late June. The U.S. bishops have no objection to the creation of the new Department of Homeland Security, but Bishop Wenski went on, moving all immigration functions would cause more problems than it would solve.

Panel discusses relationship between religion and media

WASHINGTON (CNS)—The media have a difficult time reporting on religion because, as Rabbi Jack Moline explained at a July 1 panel held at the National Press Club, “journalists are professional skeptics, while the religious community are professional believers.” Mix that dichotomy with events as severe as the Sept. 11 terrorist attacks on America, the clergy sex abuse scandal in the Catholic Church, and the warning of upheaval in the Middle East, and the result is a recipe for conflict. That topic was explored by the rabbis and four other panelists, sponsored on “Reporting is Religion:” by the Freedom Forum’s Newseum and the press club. Rabbi Moline was joined by Ibrahim Hooper, communications director for the Council on American-Islamic Relations, and Msgr. Francis J. Maniscalco, secretary for communications at the U.S. Conference of Catholic Bishops, as well as communications Hannia Rosol, national enterprise reporter for The Washington Post, and Larry Witham, religion reporter for The Washington Times. They critiqued the media’s misreporting of events including the sex abuse scandal and the crisis in the Middle East, and came to some conclusions regarding what is an oftentimes harried relationship between religion and the media.

POPE

“...the Church’s vacation is to be in wonder and awe of the gift of life,” he said. “After Sept. 11, we all are much more aware of the precious gift of life and of our need for thanksgiving before the wonder of God.”

After encouraging young people to live their faith and share it with others, Pope John Paul will fly south to proclime as saints two figures particularly beloved in Guatemala and Mexico.

Blessed Betancur, known as Hermano Pedro, was born in Spain, but worked among the poor and sick of Guatemala. Often referred to as the “St. Francis of the Americas,” he founded the Bethlehemit Brothers and Sisters in the 17th century.

In Mexico, Pope John Paul will canonize Blessed Diego de la Espriu, the indigenous man to whom Our Lady of Guadalupe appeared in 1531.

The canonization cause was stalled for several years during a debate over whether Juan Diego truly existed or whether he was a legendary figure representing the indigenous peoples who converted to Catholicism after the arrival of Spanish conquerors and missionaries.

In Mexico, the pope will also beatify two martyrs: Juan Bautista and Jacinto de los Angeles. The two men, both married with children, were appointed by Pope Pius XII as the lay leaders of the Catholic community in San Francisco Cajonos. They were killed in 1700.

The dioceses of Guatemala and Mexico will bring to 463 the number of saints canonized by Pope John Paul and will raise the number of people he has beatified to 1,927, according to the Congregation for Saints’ Causes.

The numbers make it clear that the pope “attributes to these acts of his magisterial a vital importance for the Church today,” said Cardinal Joseph Ratzinger, prefect of the Congregation’s doctrinal congregation.

To emphasize the fact that Catholics in every part of the world have answered the call to holiness, the pope will raise the number of people he has beatified to 3,243.

The ceremonies in Guatemala and Mexico will bring to 365 the number of saints canonized by Pope John Paul and will raise the number of people he has beatified to 1,927, according to the Congregation for Saints’ Causes.

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