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And now in Indianapolis she is helping people resettled in America from war-torn countries. In particular, Sister Loretto said how Jesus Father Michael Sharun, the president of Regis University when she was a student there, referred to a blue habit she sometimes wears and said to her, “Blue nun, you’re not going back. We need you here in America.” She also recalled how the Denver-based federal judge who approved her permanent residence status told her, “Sister, we need you here in the United States. You don’t need to go back. I will be here to swear you in as a citizen.”

While her citizenship swearing in ceremony happened in Indianapolis and not in Denver, Sister Loretto was happy to become an American citizen and hopes to live out in the United States the ideals of the founder of her order to “radiate the presence of God” and to “empty [myself] out for the people.”

This spiritual mission of her life in America led Sister Loretto to turn her thoughts to a higher citizenship when she was at the federal courthouse on June 23 in Indianapolis.

“There were more spiritual thoughts inside of me than just the physical,” she said. “If I die today, will I be a real citizen of heaven?”

Sister Loretto came to the conclusion that her life and ministry in her new home in America will help her to ultimately be welcomed as a citizen of the kingdom of heaven.

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Official Appointments

Effective Aug. 1, 2005

Rev. Darvin E. Winters, pastor of St. John the Baptist Parish in Osgood and St. Magdalen Parish in New Marion, to pastor of Sacred Heart of Jesus Parish in Terre Haute, while continuing as a military chaplain. †

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**COMMANDMENTS**

continued from page 1

“We hold only that purpose needs to be taken seriously under the Establishment Clause and needs to be understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head under understood in light of context; an implausible claim that government purpose has changed should not carry the day in a court of law any more than in a head.
Vocations campers from Mooresville work with Missionaries of Charity

By Sean Gallagher

Prayer and work. The rhythm between these two activities often characterizes the way that priests and religious live from day to day.

More than 20 boys and girls in the third- through the eighth-grades from St. Thomas More Parish in Mooresville recently experienced this firsthand when they visited the convent of the Missionaries of Charity at 2424 E. 10th St. in Indianapolis.

The children were participating in a parish-sponsored vocations camp in which they learned about priestly and religious vocations.

Many priests and religious came to the parish in Mooresville to speak and pray with the children. They included Father Robert Robeson, archdiocesan director of youth and young adult ministry, and director of formation at the Bishop Bruté House of Formation at Marian College in Indianapolis, Benedictine Sisters Catherine Duenne and Cheryl Yungwirth, members of Monastery College in Indianapolis, Benedictine Sisters Catherine at the Bishop Bruté House of Formation at Marian College in Indianapolis, Benedictine Sisters Catherine Duenne and Cheryl Yungwirth, members of Monastery College in Minneapolis, and Sister M. Gaynel, of St. Philip Neri parishioner Jerome Murphy of Indianapolis was one of the residents they met. Murphy, who is blind, told the boys and girls that, “The Catholic faith kind of taught me that losing my sight was the best thing that ever happened to me because it showed me that God had given me so many other senses that I didn’t know that I had.”

“I see people from the outside in, not from the outside in,” Murphy said. “We have a lot of problems when we judge people. We judge them by what they look like on the outside, but we never really get to look at their souls and see what they’re about.”

He encouraged the boys and girls to be open to priestly and religious vocations, telling them that they could make a positive impact upon the faithful that way, especially on people who live in the inner city.

Murphy also told the campers about the ways in which the Missionaries of Charity help him.

“The sisters always come by and work with me and pray with me,” he said. “I talked with them today about my youngest daughter and the problems she’s having, and we prayed together about that. Hopefully, that will help her get on the right path.”

Father Rick Eldered, pastor of St. Thomas More Parish, who will become pastor of St. Vincent de Paul Parish in Bedford on July 6, said that the trip to pray and work with the Missionaries of Charity was an important part of the vocations camp.

“I think it’s wonderful because they’re seeing a different aspect of the Church and servants of God than they see in their own home parish,” he said. “And also they are going out to see the people of the community, which, in most cases, are much worse off than our parishioners are.”

Father Eldered also pleased that the boys and girls were able to see how the Missionaries of Charity minister “with such great joy and peace of God.”

“That’s what it’s about,” he said. “For the children to be able to see the ministry of God, to discern whether…”

Serra Club vocation essay

A heavenly vision of priests and religious

By Olivia Bruns

As I walked through the shiny gates, a view of fruit and light was before me. Someone of unspeakable beauty and warm called me over.

I was frightened, but I suddenly realized who this man was. It was the heavenly Father, the creator of all. It was God! I was now with Him in his eternal kingdom.

The first question that came to my mind was, “Why is all this fruit lying around?”

He replied in a calm and collected voice. The fruit represented his modern disciples on Earth. They were the nuns, priests and brothers I had seen on my way to school.

All of the good they perform makes the fruit grow as if it is magical.

He told me to look down. I did and my mouth fell, and a sight of amazement came over me. I was looking down on Earth.

I saw an average sight. It was a nun in a hospital. She walked in with a stack of books and reports. She was a teacher and the other was a nurse. They both worked to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community. Just like fruit, their works come to help the community.

One of all this was still racing through my mind! This had impressed me more than anything on Earth had ever done. I had never realized how many burdens that religious people have to carry. Their works help the world together. The results of their jobs do not waste away. Everything they do leaves an impact on the Earth.

Something else I had never realized was how our jobs vary. They can be anything from lawyers to missionaries to doctors to even just average citizens trying to help the community. Just like fruit, their works come in all shapes and sizes.

God called me over to sit down at the table where beautiful food was laid out. I first asked him how these people are so Christ-like and kind in their daily lives.

He told me that we all have Jesus in us, and he grows by the generous works we do. Their works are extraordinary, and that is why Jesus shines through them as if he lives in them.

I finally understood that they are the ones who deserve to be in heaven. They possess all the qualities: holiness, kindness and, most of all, Jesus. They bring light into even the darkest situations.

They are the ones who deserve to come and sit with me and God at this eternal feast of fruit.

(With Olivia’s and her parents, Jeff and Barbara Bruns, are members of St. Malachy Parish in Brownsburg. She just completed the eighth-grade at St. Malachy School and is the eighth-grade division winner in the 2005 Serra Club Vocations Essay Contest.)

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St. Philip Neri parishioner Jerome Murphy of Indianapolis, right, welcomes to his apartment a group of boys and girls from St. Thomas More Parish in Mooresville, led by Sister M. Gaynel, center, superior of the Missionaries of Charity convent in Indiana. The boys and girls were participants in a vocations camp sponsored by their parish, and accompanied the sisters as they visited the homebound in the St. Philip Neri Parish neighborhood.

Anthony Bruns/Staff
Ridding Africa of poverty

The world has a chance to eradicate poverty in our poorest countries for a fraction of what the United States is spending to try to bring democracy to the Middle East. We will know on July 6-8 whether the developed countries have the will to do so.

Those are the dates when the leaders of the G-8 nations (the United States, Britain, Germany, France, Japan, Italy, Canada and Russia) will meet in Edinburgh, Scotland. As we reported on page one of our June 17 issue, British Prime Minister Tony Blair, chairman of the G-8, is campaigning to have those leaders approve a plan to eliminate poverty in impoverished nations, especially in Africa.

The finance ministers of the G-8 countries have already agreed to write off more than 100 billion dollars of debt owed by 18 of the world’s poorest nations—debts that they have no chance of repaying. Just paying the interest on those debts is keeping those nations in poverty. Just paying the interest on those debts is keeping those nations in poverty. At least 62 impoverished countries need to have their debts canceled.

We have editorialized several times about the importance of canceling those debts. The Catholic Campaign Against Global Poverty, a joint project of Catholic Relief Services and the U.S. Conference of Catholic Bishops, has encouraged the government to cancel the debts that poor countries owe to the World Bank and other institutions.

James Morris, executive director of the United Nations World Food Program and former president of Indianapolis-based Lilly Endowment, spoke at the archdiocese’s Spirit of Service Awards dinner on April 26. He described the pitiable conditions in poor countries. He said that there are 850 million hungry people in the world, and 300 million of those are children. About 25,000 people a day die from hunger, he said, and about 18,000 of them are children.

Africa isn’t the only place where people are suffering from poverty. Haiti and Jamaica come to mind immediately. Catholic Relief Services is helping alleviate poverty there as well as other countries in this hemisphere.

The late Pope John Paul II frequently called for the canceling of debts. When Blair said, during his meeting with President Bush at the White House on June 7, that he intended to have an agreement to eliminate debts, the president said that the United States would contribute an additional $674 million. Presently, the U.S. is contributing $3 billion a year to Africa. We could do much better.

When Blair made his announcement, the author of this editorial was in Ireland. The newspapers and TV there were full of the story, mainly because two Irish rock stars, Bob Geldof and U2’s lead singer, Bono, have long been leaders in the campaign to cancel debts. Geldof now is planning a series of concerts, starting some of the world’s best-known performers, to raise awareness of African poverty.

Bono, who met with Pope John Paul II several times about this issue (the pope even posed wearing a pair of Bono’s stylish sunglasses once), spoke in Brussels, Belgium, on June 9. He challenged leaders of the European Union to take advantage of the momentum building in support of debt relief and development aid. It seems strange that we need rock stars to take the lead on this issue, but more power to them.

While in Ireland recently, this writer also visited the Strokestown Fanum Museum with its exhibits about the Irish potato famine from 1845-51. The museum exhibits ended with a reminder that people are still starving in our world today and, by not doing more to eradicate hunger, we in the developed world are responsible for a huge number of deaths in the developing world.

That doesn’t have to be. As James Morris said at the Catholic Social Services dinner, if $5-7 billion a year were placed toward ending child hunger, it would end. And, as we said in an editorial in our Feb. 25 issue, Jeffrey Sachs, an economist at Columbia University, has estimated that we could save a million lives a year by spending $2-3 billion on providing medicines that cure malaria.

Pray that the G-8 leaders will do the right thing on June 6-8.

— John F. Fink

Light One Candle/Dennis Heaney

Thanksgiving on the Fourth of July

The Fourth of July reading in volume 37 of the Three Minutes A Day book had some interesting facts about the 56 signers of the Declaration of Independence that were new to me. As of result of signing the document, 12 signers had their homes ransacked or burned to the ground.

With the new government battling the British, one of the signers, Thomas Nelson Jr. of Virginia, put his vast properties up for collateral so that he could raise $2 million to supply our French allies. When the Continental Congress was unable to repay Nelson, he lost his estate. Then, during the final battle of Yorktown, when British General Cornwallis was occupying Nelson’s home, Nelson urged George Washington to fire on the home. Washington did, destroying the home and leaving Nelson bankrupt when he died.

To escape capture by the British, John Hart of New Jersey had to flee from his sick wife’s bedside. While he was in hiding, his fields and mills were destroyed and his children had to flee for their lives. When he finally could return home, he found that his wife had died and his children had vanished. Within weeks, he died of exhaustion and a broken heart.

Seventeen of the 56 signers lost their fortunes as a result of revolution. Five were imprisoned. Two lost sons in the fight. And 14 signers of the Declaration of Independence lost their lives.

Like most, I first heard in grade school about the signing of the Declaration and the great risk that the signers took in affixing their name to this document. However, I don’t recall thinking much about the impact of the risk and sacrifices these heroic individuals made for their beliefs until I read the Three Minutes A Day reading. I can honestly say that since then, the Fourth of July has taken on a significant new importance for me.

Oh, I continue to think of it as “Independence Day,” and I enjoy the day off, the picnics and the fireworks. But now, on the Fourth of July, I also make it a point to pause during the day and pray in gratitude for what others have sacrificed so that I could celebrate the day. Not just the 56 signers, but all those who have served in our Armed Forces, and those who do today, especially those who have given their lives.

I know that passions run deep for or against wars or specific military actions, but I, for one, don’t ever want to lose sight of the fact that people have made and are making great sacrifices so that we can have the debate. I pray that whatever side I take in any discussion about war, I will never forget those who serve in the Armed Forces of the United States.

I think that one of the sadder times of my life was watching the young men and women return from the Vietnam War to find themselves the focus of the wrath of some who opposed the war. All too often, the debate became personal simply because the person wore a uniform.

I do not like war, but every Fourth of July I pause to give thanks for every man and woman, past or present, who has been a member of the Armed Forces of the United States, as well as those brave 56 signers of the Declaration of Independence. They all make it possible for me to pray as I want—and to truly celebrate Independence Day.

(Dennis Heaney is president of The Christophers.)

Church Facts

FAITH IN AMERICAN LIFE

The majority of U.S. adults rank religion high in importance

How important would you say religion is in your own life?

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Those who say religion is “very important”

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<td>Protestants</td>
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Based on telephone interviews with 950 adults aged 18 and over, May 2-16, 2005. Source: Gallup Poll News Daily.
Father Bruté’s dream of becoming a missionary and becomes a reality

El sueño del padre Bruté de convertirse en misionario se hace realidad

El futuro Obispo de Vincennes se había convertido en misionero de los sacerdotes sulpicianos era preparar candidatos para el sacerdocio. Su preocupación, como sacerdote era enseñar en el seminario en Rennes en Bretaña, Francia. 

En 1801, el padre Bruté se dio cuenta de que no sería el tipo de obispo que esperaba el Señor: uno que intercediera en contra de su nombre para las misiones en América. La opinión de algunos de sus amigos en la presencia del Señor… Parto de este tiempo el Padre Bruté se le asignó para que enseñara en el seminario en Rennes en Bretaña, Francia. 

Una vez que llegaría al Nuevo Mundo, padre Bruté encontró que no sería un misionero en el estilo que había soñado. Una vez, fue asignado por su Sulpiciano superiores para enseñar en el seminario en Vincennes. Ensayó enseñar en el Seminario en Rennes en Bretaña, Francia. En efecto, recibió un llamado a con- 

Seeking the Face of Lord

Buscando la cara del Señor

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

The Criterion Friday, July 1, 2005

Page 5

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

El sueño del padre Bruté de convertirse en misionario se hace realidad

El sueño del padre Bruté de convertirse en misionario se hace realidad
Events Calendar

**Daily Events**

St. John the Evangelist Church. 126 W. Georgia St., Indianapolis. Liturgy of the Hours: morning prayer, 7:30 a.m.; evening prayer, 5:15 p.m.

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridolum (Latin Mass). Mon.-Fri., noon; Sat., 7:30 a.m.-5 p.m.; Sun. Mass: 9 a.m. Information: 317-637-3983.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Thursday silent prayer group. 7:30 a.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2805 St. Joe Road W., Sellersburg. Young adult Bible study. 8 p.m. Information: 317-824-8285.

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

St. Luke Church, 7755 Holiday Dr. E., Indianapolis. Marian Mission of St. Pius X prayer group. 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. Rosary prayer hour. 7 p.m. Information: 317-543-0154.


Wednesdays

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

Immaculate Heart of Mary Church, 5622 Cold Spring Ave., Indianapolis. Marian Mission of Priests for laity, prayer cenacle. 1 p.m. Information: 1-219-267-0161.

Holy Rosary Church, 520 Stevens St., Indianapolis. Rosary and Divine Mercy Chaplet between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Indianola. Adult Bible study. 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. Prayer service for peace. 6:30-7:15 p.m. Information: 317-253-1461.

St. Mary Parish, 31 N. Indiana St., Indianapolis. Confirmation, 8:30 a.m.-5 p.m. Information: 317-632-9349.


St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Indianola. Adult Bible study. 6:15-7:15 p.m. Information: 317-632-9349.

Holy Rosary Church, 520 Stevens St., Indianapolis. Rosary and Divine Mercy Chaplet after Mass. 8 a.m. Information: 317-398-8227.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 31st St., Indianapolis. Pro-life rosary. 9:30 a.m. Information: 317-275-8789.

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridolum (Latin Mass). 9 a.m. Information: 317-636-4478.

St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English. 4 p.m. Information: 317-839-5245.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. “Be Not Afraid.” holy hour. 3:30-4:30 p.m. Information: 812-246-2512.

VIPS...

George and Mary Ellen (Hollinden) Wurhoh, members of St. Malachy Parish in Indianapolis, celebrated their 60th wedding anniversary on June 4. The couple was married at St. Malachy Church in Fishers, Ind., in 1955. They have two children: Christopher and Curt Wehle. They also have four grandchildren.

**Awards**

The Saint Mary-of-the-Woods College softball team finished fourth in the United States Collegiate Athletic Association (USCAA) national title at the USCAA National Championships on April 28. The team members were also honored with several team awards for their athletic, and academic achievements, and some were also honored by Saint Mary-of-the-Woods College.

Beneditine Sister Geralyn Marie O'Connor makes perpetual monastic profession

Sister Geralyn Marie O’Connor made her perpetual monastic profession as a member of the Sisters of the Sisters of the Holy Virgin Mary of Kalamazoo, Michigan.

Wehrle. They also have four grandchildren.

Events Calendar policy

The Criterion has combined the “Check It Out” and “Action List” sections into one page.

The Events Calendar will contain a listing for the coming week of Church and parish activities at the top of the page. Regularly occurring events, notices of upcoming retreats and events, and other special announcements will be listed on the bottom half of the page.

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication. Submissions will not be taken over the phone.

To submit an event, mail to: The Criterion, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O’Mara Catheral Center, 1400 N. Meridian St., Indianapolis.

Events may be faxed to 317-236-1953 or e-mail to mklein@archindy.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the “Events” link, then on the link to events policy.
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Pope Benedict presented the volume during a prayer
service related to the Year of the Eucharist, and Cardinal
Cardinals Theodore E. McCarrick of Washington and
Cardinals of Philadelphia attended the ceremony.

He said “numerous attempts” had been made around
the world to compile a simplified version of the cate-
chism, “which presented various problems regarding not
only fidelity and respect for its structure and content, but also
the completeness and integrity of Catholic doctrine.

The new compendium, he said, is “an authoritative,
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Pope Benedict presented the volume during a prayer
service in the Vatican’s Clementine Hall. Cardinals and
bishops who work at the Vatican, visiting cardinals from
various parts of the world and representatives of the laity
and religious orders participated in the liturgy.

In addition to U.S. prelates working at the Vatican,
Cardinals Theodore E. McCarrick of Washington and
Justin Rigali of Philadelphia attended the ceremony.

The text was available only in Italian. National bish-
ops’ conferences will be responsible for translating and
publishing the text in their own languages.

Although using a question-and-answer format,
the compendium followed the structure of the 1992 catechism
with chapters devoted to the profession of faith, the cele-
bration of the Christian mystery, life in Christ, and
Christian prayer.

The only additions in the text are the inclusion of
15 works of art, an appendix with traditional catechetical
formulations—the three theological virtues or the seven
deadly sins—and the appendix with the texts of traditional
Catholic prayers in Latin and Italian. The only prayers not
presented in Latin are selections from the Coptic,
Maronite and Byzantine traditions.

Pope Benedict reminded those gathered for the prayer
service what he had said about Latin formulations when
he presented the Latin edition of the Catechism of the
Catholic Church to Pope John Paul II in 1997: “Latin,
for centuries the vehicle and instrument of Christian culture,
guarantees not only continuity with our roots, but remains
as relevant as ever for strengthening the bonds of the unity
of the faith in the communion of the Church.

The first of the 598 questions in the book is: “What is
God’s design for man?”

The answer: “God, infinitely perfect and blessed, in a

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Archdiocese to hold VIRTUS Protecting God’s Children programs

The Archdiocese of Indianapolis is holding VIRTUS Protecting God’s Children workshops in parishes. VIRTUS is an education and awareness program that the archdiocese has implemented for employees and volunteers who work with young people to teach them more about child sexual abuse and how to help prevent it.

Employees and volunteers should register in advance for the programs online at www.virtus.org and let their parish know if they are attending. They also should check to make sure the time and date of their parish program has not changed.

Programs scheduled for July and August will be held at:

- Archbishop Edward T. O’Meara Catholic Center in Indianapolis on July 13 at 1:45 p.m.
- Immaculate Heart of Mary Parish in Indianapolis on Aug. 30 at 6 p.m.
- St. Jude Parish in Indianapolis on July 5 at 6 p.m.
- St. Luke Parish in Indianapolis on Aug. 16 at 1 p.m.
- St. Louis Parish in Batesville on Aug. 8 at 6 p.m. and Aug. 27 at 9 a.m.
- St. Augustine Parish in Jeffersonville on Aug. 11 at noon
- The Aquinas Center in Clarksville on July 28 at 5 p.m.
- Terre Haute Deanery Pastoral Center in Terre Haute on July 11 at 6 p.m. and Aug. 6 at 9 a.m. †

Sisters of Providence honor those who support their mission

The Sisters of Providence of Saint Mary-of-the-Woods presented several awards during the annual Mother Theodore Guérin Dinner on June 4.

The dinner, named after the foundress of the congregation, is an opportunity for members of the congregation to show their gratitude for the support offered by their donors and friends.

Dorothy and Charles Stuart of Indianapolis received the Queen Amelia Award, which honors those who have made significant contributions to the congregation and who have been influential in informing others of its life and mission.

Dorothy Stuart is an alumnae of the Providence Aspirancy, and she and her husband have responded often over the years to the need to support the Church of the Immaculate Conception at Saint Mary-of-the-Woods, the ministry fund, the education fund, the building of Providence Center, the retirement fund and Mother Theodore Hall, a new health-care facility.

The award is named for Queen Amelia of France, the wife of King Louis Philippe, who was a major donor for the young congregation in the United States in the mid-1800s.

David Milroy of Columbus received the Sarah and Joseph Thralls Award, which honors those who have made significant contributions of time, talent or gifts-in-kind to the congregation.

Milroy has served for 14 years on the congregation’s Investment Advisory Council and volunteered to develop a formula for determining how well its investment managers are performing.

The award is named for the pioneer family that offered hospitality by way of a primitive cabin in a dense forest to Mother Theodore and her companions upon their arrival at Saint Mary-of-the-Woods in 1840.

The congregation also added five new members to its “Rooted in Providence” plaque, an honor for major donors to the Sisters of Providence.

Those honorees were Robert and Isabel Gallagher of Ithaca, Ill.; Josephine Golding and her late husband, Syd, of West Terre Haute; Lilly Endowment Inc.; The James P. and Genevieve M. McLoughlin Family Foundation of San Mateo, Calif.; and George and Marilyn Paige of Benecia, Calif.

The Sisters of Providence, a congregation of nearly 500 women religious, minister in 20 states, the District of Columbia, Taiwan and China. †

Mexican bishops call for peace

Mexican indigenous people participate in a monthly Mass in Acteal in the Mexican state of Chiapas on June 22. Mexico’s Zapatista rebel army is ready to take “a new step in the struggle” and consult with members on the future of its 11-year fight for Indian rights, leader Subcomandante Marcos said on June 21. In a statement, bishops in the region called for dialogue, and urged the Zapatistas to do “everything possible to avoid military action.”
The beaches are beautiful, satellite TV and the Internet keep people connected, and living in a modern, amenity-rich con-
dominium on the water can cost as little as $70,000. It is a rather long drive to the nearest state Post Office from this particular retirement haven. But spending part of their current years on the Gulf of California in Mexico has allowed Stan and Pat Zuris to stretch their resources while enjoying a different culture and a lifestyle they couldn’t have managed in the other areas they considered retiring to.

From their beachfront property in Bahia Kino, or Kino Bay, the Zurises may be hours from the U.S. border, but their “little fishing village” of about 7,000 permanent residents is in easy reach of most things they need. A local “sportsmen’s club” formed by American visitors and residents provides a maintenance service, regular social events, video and book libraries, mailboxes, telephones and other community services. The nearest Wall-Mart, Costco and Kmart are just 70 miles away in Hermosillo, the capital of the state of Sonora, where there is also a hospital that’s considered the best in the region.

Zuris, who has a law practice in Albuquerque, N.M., said he and his wife looked into retiring in Hawaii and San Diego before they outfitted a travel trailer and drove it on the road to the Baja peninsula for several winters, trying out different recreational vehicles communities. As a couple of diffractions on the way

Interests—Retirement can provide a myriad of groups to support specific activities.

Social connections—Sharing time and activities with friends and family is especially important in retirement, shielding one against the tendency to isolate and its resulting loneliness, depression and substance abuse. Sharing movies, walks, crafts and/or meals with others builds stronger and deeper relationships.

Household responsibilities—Whether living alone or with a spouse and/or other family members, there are chores from cooking and preparing food to cleaning the house, doing laundry and maintaining the yard that require work and time. Yet, even doing mundane household jobs can be an opportunity to experience accomplishment and teamwork.

Finance—This is an area of deep concern for many retirees who have to make ends meet on a fixed income. Much effort is spent on working to live within one’s budget. Yet, even here, seniors have an opportunity to plan for special events. Even if the budget is tight, there are options, such as attending free events, volunteering at a community theater or borrowing books and videos from the library or friends.

Purposeful activity—There may be a search to find a new sense of purpose after leaving a career and/or after children move away. Taking time to look at the possibilities opens up options that may provide ways to continue to share talents and make a difference in others’ lives. Some people may find renewed purpose in continuing to work full- or part-time in the same field, while others may venture into a new career or choose to do volunteer work at, for instance, a school or hospital.

Mental and physical health—Physicians agree that regular physical exercise promotes better health. Further, mental stimulation during the day helps keep the mind fit as well. Making time for both should be a priority.

Next, prioritize activities and include them on a calendar. This exercise will provide a basic framework for building a retirement plan. Planning in broad strokes the canvas of what can be this new life. Now is the time to tap into creativity. While there are some physical, logistical and financial limitations that go along with aging, the challenge is how to take care of the responsibilities of daily living, and add new kinds of activities. This will take time and patience, and will require constant monitoring and flexibility as time goes on.

The beginning lyrics of a song sung by the late Frank Sinatra state a view that might be applicable to planning for and making choices to enhance the retirement experience: “The best is yet to come, and won’t it be great?”

Planning for retirement should include focus on goals, dreams and wishes for a future activity. Some Catholic special programs for seniors . . .

Two viewpoints on Social Security . . .

Some Catholic special programs for seniors . . . Plan for your insurance needs . . .

When is it time for nursing home admission? . . .

Volunteering can be an important part of retirement . . .

Some retirees find a new chapter in their work life . . .

Having an attitude of gratitude is an important part of retirement . . .
AGE LINKS MAGAZINE

By Nancy Frazier O’Brien

At some Catholic hospitals, it pays to be over 55.

Programs such as Holy Redeemer Partners in Healthy Living in Huntington Valley, Pa., 55Plus at St. Joseph’s Hospital in Elmira, N.Y., Bon Secours Hampton Roads Senior Membership Program in Virginia and Senior Suppers at six Caritas Christi hospitals throughout Massachusetts offer special benefits to the older population they serve.

Meg Wallingford, director of extended care services for Caritas Christi Health Care System, said the studies claims data and other medical information from the past year—and talks to participants in earlier programs—to come up with topics for the monthly Senior Suppers that rotate among the six acute-care hospitals in the Caritas Christi system in Massachusetts.

The program served 8,600 meals to the elderly in 2002 and offered information on such topics as glaucoma, interactions between prescription medicines and herbal supplements, and the history of the hearing aid.

Each Senior Supper costs $4—including dinner, a speaker and some kind of entertainment—and runs about three hours, Wallingford said. Five of the six hospitals in the system offer their programs between 3:30 and 6:30 p.m., while the sixth has found that a Sunday morning brunch best meets the needs of the senior population in its area, she added.

Holy Redeemer Health System, based in Huntington Valley and sponsored by the Sisters of the Holy Redeemer, offers seminars and events for members of its Partners in Healthy Living program for those 55 and over. Topics range from medical concerns, such as dealing with diabetes and taking medication safely, to more general subjects, such as personal safety for seniors, elder law and finding a good lawyer.

In addition, those who enroll in the free program get 10 percent discounts on hospital cafeteria meals and on certain items from the hospital gift shop; $5 off the initiation fee for the Holy Redeemer Health and Fitness Center; discounts from participating local businesses; and a subscription to LifeLinks magazine and HR Partners in Healthy Living newsletter.

At St. Joseph Hospital, sponsored by the Sisters of St. Joseph of Rochester, more than 8,000 people have joined the 55Plus program, which started in the early 1990s. Among the benefits offered through the free community service in Elmira, N.Y., are testing for high blood pressure, prostate cancer, pulmonary function and gastrointestinal problems; discounts on goods and services from area merchants; transportation to and from St. Joseph’s, if needed; private hospital rooms at St. Joseph of Rochester, more than 8,000 people have joined.

Yolanda Joyner, Senior Advantage coordinator, said the program offers day trips up and down the East Coast from Edenton, N.C., to Lancaster, Pa., and extended vacation trips to as far away as Italy and Alaska. In town, the program features tax help for seniors, driving safety courses and an annual “senior prom” with area high school students.

“From trips and outings to Friday night dinners, seniors are encouraged to remain active and social even as aging changes their circles of friendships and family,” said Steve Zollos, director of senior community outreach for Bon Secours Hampton Roads. “Seniors are encouraged to make new friends, set new goals and stay involved through these fun and purposeful events.”

Of course, Catholic hospitals aren’t the only ones to offer such programs for seniors.

At George Washington University Hospital in Washington, the Senior Advantage program—open to those 65 and older with payment of a one-time $10 individual or $15 per couple fee—offers discounts and VIP hospital stays including gourmet meals, educational programs and other benefits. About 1,300 people have joined.

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Smart decisions on long-term care insurance take time, study

By Nancy Frazier O’Brien
Catholic News Service

Are you likely to need assisted living or continuing care? Do you want a policy that’s guaranteed renewable or one that features waiver of premium? Should your inflation protection be at compound or simple interest? And what are benefit triggers?

Before making any decisions about long-term care insurance, you must understand the terminology. The Health Insurance Association of America estimates that some 9 million Americans will need long-term care by the year 2050. That number is expected to increase to at least 12 million by 2020.

Currently, 70 percent of elderly people are cared for at home by family members and friends, and that percentage is not expected to go down as the elderly population grows. “Whether you should buy a long-term care insurance policy will depend on your age, your health status, overall retirement goals, income and assets,” according to A Shopper’s Guide to Long-Term Care Insurance, published by the National Association of Insurance Commissioners.

“Remember, not everyone should buy a long-term care insurance policy,” the guide adds. “For some, a policy is affordable and worth the cost. For others, the cost is too great, or the policy they can afford doesn’t offer enough benefits to make it worthwhile.”

Laws in most states require insurance companies and agents to give their clients a copy of the 62-page guide—or another state-approved resource—before long-term care insurance is purchased. The guide includes a lengthy glossary of terms and several worksheets to help consumers compare policies and decide whether to buy. The booklet also offers the following shopping tips:

• Check with several different companies and agents.
• Take your time, resist pressure tactics and ask for outlines of coverage, which can help to compare important features of the policy proposals.
• Don’t hesitate to ask questions and don’t sign anything you don’t understand.
• Don’t buy more coverage than you need, and don’t be influenced by celebrity endorsers.
• Be sure to accurately complete your application, since incorrect information about your medical history could negate the policy later when you need it.
• After your policy arrives, read it over to be sure it reflects the coverage you want.

It’s also important to know the kinds of long-term care for which your policy would pay.

Types of long-term care can include home care by family members, friends or professionals; community services, like adult day care, meals programs or transportation services; assisted living, which provide 24-hour supervision and assistance in a homelike atmosphere; continuing-care retirement communities, which provides a range of services from independent living to skilled nursing; and nursing homes.

In a November 2003 report, Consumer Reports magazine recommended that those considering a long-term care policy consult with a financial adviser before making the purchase. Those whose net worth is less than $200,000 or more than $1.5 million should probably skip getting long-term care insurance, the report said. “Unfortunately, those who need long-term care insurance to protect their assets often can’t afford it, and those who can afford it don’t need it because they have the funds to pay for their care,” it said.

Although insurance agents encourage the purchase of long-term care insurance for those in their 40s or younger, Consumer Reports advised its readers to buy at around age 65, unless they have a chronic illness.

“If you buy later than age 70, the policy will likely be too expensive or you may not pass the medical tests needed to qualify,” the report said.

The magazine report also offered advice on many of the variables involved in long-term care. A 30-day elimination period (the amount of time you have to wait before the policy starts paying) is best if you can afford it, while a four-year benefit plan (how long the insurance will continue) should be sufficient in light of the average two-and-a-half-year stay for those in nursing homes.

A close look also should be given to the benefit triggers—the number of activities of daily living that a person must be unable to do before long-term care will be authorized under the policy. Most policies require that a person be unable to perform two or three of the activities, which include bathing, continence, dressing, eating, toileting and transferring from bed to chair.

Another factor in your decision about long-term care insurance is the financial stability of the companies offering the policies. The insurance commissioners’ guide offers several sources of information about the financial health of insurance companies. But Consumer Reports gave only three of the 47 policies it studied a thumbs-up in terms of cost and the financial stability of the companies involved.

“If a company goes under, you could lose your coverage and at least some of the money you paid, or face stiff premium increases if the business is bought by another insurer,” the magazine report warned.

As with any insurance, the best hope is that it will not need to be used. But if the worst comes, careful study now can bring a happier outcome later.”
We owe the elderly an incredible collective debt

By Grace Clark
Catholic News Service

We owe the elderly a decent life because they gave us life itself, loved us and raised us.

In addition to our own families, generations before us contributed to the churches we grew up in, and millions more paid taxes for schools, roads, police, sanitation and parks to enable us to have a good quality of life. We have democracy in the United States today because many now older Americans sacrificed in battle and on the home front. For 70 years, we’ve had a set of social policies that enable older persons to live the remainder of their lives with dignity, some access to health care and a modest income. Other public programs support senior transportation, housing, elder abuse prevention and caregivers for seniors.

These programs have been incredibly successful. In 1960, one-third of older persons lived in poverty. Today it’s 11 percent.

Most other developed countries provide vast as much by way of income and services to older citizens.

There is concern in some circles that the growing number of older persons will lead to a crisis and that the United States won’t be able to continue paying for services to older persons. Recently, States won’t be able to continue paying for services to older persons. Recently, States won’t be able to continue paying for services to older persons. Recently, States won’t be able to continue paying for services to older persons. Recently, States won’t be able to continue paying for services to older persons. Recently, States won’t be able to continue paying for services to older persons.

The Criterion  Friday, July 1, 2005

President George W. Bush talks with senior citizen George Wood of Montgomery, Ala., during a discussion about Social Security in Montgomery on March 10.

Social Security: Solidarity is the more basic question

By Msgr. Charles J. Fahy
Catholic News Service

Personal effort and social solidarity are the twin pillars of our personal and civic well-being. The Church recognizes the importance of the person, individually and in society:

• Each person has responsibilities regarding development and behavior.
• Each person also has moral claims on others—both individuals and society.

We live in relationship with others—in some instances closely, with others less intensely, but nonetheless significantly, as in society as a whole.

Throughout each life, family and societal relationships change, as do rights and responsibilities. Families offer nurturing relationships in every age. Society provides the goods that make a decent life possible for individuals and families. In both instances, there is reciprocity: people give and take, frequently changing from one role to the other at a given moment and over time.

We believe that we are brothers and sisters, adopted children of a loving Father.

These realities, natural and transcendent, serve as a starting point in discerning responsibilities of and to the elderly. The moral imperatives rooted in faith are not age-specific:

• We are obligated to “love one another” and care about “the least of our brothers and sisters” whatever their age.
• We also have a responsibility to care for ourselves and preserve the gifts that the Lord has given us.

Each life-cycle phase has opportunities and needs. In childhood, we are dependent on adults for all necessities. In adulthood, we bring children into the world and sustain them, and contribute to society with our various gifts. The elderly once were children, and children, we hope, one day will become elderly. The bonds should continue among the generations.

As a Catholic, I cannot enthusiastically support an “ownership society” or the government abandoning an important function in assuring decent conditions for the elderly. The Catholic Church is a “both-and,” not an “either-or” body.

U.S. social policy is based on the notion of personal responsibility but also on a conviction that we should share the burdens and benefits of living in this nation. We benefit from those who went before us. Others will receive a physical and moral heritage from us. By sharing our energies today, we are blessed with abundance and opportunities. By using and conserving our gifts, future generations can have the opportunity for a good life.

Social Security is an outgrowth of this moral perspective—the third leg of a three-legged stool approach. Social Security is not meant to be a retirement program; it is meant to be the floor. An individual’s retirement plan should include personal savings and a pension in addition to Social Security.

Just as any insurance program, it involves paying a certain premium while in the workforce to insure against the cost of disability during the working years, lost income in retirement and support of dependents whose breadwinners have died. It is especially important for low-paid wage-earners who, because of current obligations, cannot save for retirement or privately insure against disability.

While people have different views concerning the most effective and efficient way of maintaining Social Security’s solvency, it is civically and morally essential that we devise means to continue a commitment to social solidarity and the system’s basic safety-net features, which are there for both the young and the old today and tomorrow.
An ‘attitude of gratitude’ key to seniors’ happiness

By Peggy Weber
Catholic News Service

The temperature hovered around 16 degrees. Only the hardy or those who had a child scheduled to serve the 7 a.m. Mass were out that morning.

An elderly parishioner in his 80s was setting up a card table on an icy patch, selling a music CD created by another parishioner before having to leave to drive an elderly couple to 11 a.m. Mass.

And while he could have eschewed any involvement in the parish after the death of his wife last year, he was plumping in and helping out, spreading sunshine on this cold day.

What kept this man active and interested in life soon after dealing with the death of a loved one? Franciscan Sister of Allegany Cindy Matthews, a pastoral minister at Holy Cross Parish in Springfield, Mass., has worked with hundreds of elderly people. She said there are some definite qualities which keep older people involved and happy.

“One thing I’ve noticed is that happy older people maintain an attitude of gratitude,” she said, adding they focus on what they can do and not what they can’t do.

“They are welcoming people,” she added. “Some have lost a lot of friends, but they make new ones. They are always interested in others without being busybodies.”

She noted that such seniors “are the change they want to see in the world. If they come to church and think it’s not friendly, then they will be friendly and try to make church a warmer place.

Sister Cindy recalled when she worked as a social worker visiting a high-rise apartment building for seniors.

“One woman would tell me the place was not friendly. Another in the same building would tell me how everyone helps each other out and gets together for potluck dinners. It was the same building with two totally different outlooks,” she said. “It really is what you focus on.”

Another positive quality that helps older people stay involved is being open to change, she added. “It also helps as we’re aging to change expectations to preferences. Instead of expecting your daughter to visit each week, it would help if you just preferred she come,” she said. She told of one elderly woman who was wheelchair-bound but the teenage confirmation students in the parish enjoyed visiting with her. She focused on the good of each young person, Sister Cindy said.

“And who doesn’t want to be with someone who makes them feel good?” she said.

Happy seniors also seem to be those who are of service to others, she said, pointing to a severely handicapped woman who regularly called 18 elderly people each day to check on them.

As Sister Cindy described the qualities of positive elderly people, I realized how blessed I was to have parents who were goodhearted people with stories to tell.

I look forward to listening.

(Weber is a reporter for The Catholic Observer, newspaper of the Diocese of Springfield, Mass., and the author of Weaving a Family.)

The Criterion  Friday, July 1, 2005  Retirement Supplement  Page 13
Volunteer corps of retirees helps the poor, works for better world

By Liesl Fores
Catholic News Service

NEWARK, N.J. (CNS)—The Ignatian Lay Volunteer Corps has come to the Newark Archdiocese, tapping into the wisdom and experience of retirees.

According to its mission statement, the volunteer corps provides retired men and women, age 50 and over, “the opportunity to serve the needs of people who are poor, to work for a more just society, and to grow deeper in Christian faith by reflecting and praying in the Ignatian tradition.”

“We follow the Jesuit philosophy and send you where you’re needed, and you adapt your skills,” said Edmund J. Stankiewicz, coordinator for the corps’ northern/central New Jersey chapter, which was started last November.

He noted, for example, that one volunteer who is a retired certified public accountant works in a soup kitchen. Volunteers work two days a week at a non-profit organization in their area.

The Baltimore-based corps was founded by Jesuit Fathers Jim Conroy and Charlie Costello in 1995. Since then, it has spread to several major U.S. cities and metropolitan areas, and has more than 200 volunteers. It is named for the founder of the Jesuit order, St. Ignatius of Loyola.

The volunteers serve as advocates for migrant workers or recreation assistants for their children; mentors for adolescents considered “at risk”; job partners for women looking for work; attorneys in immigration cases; teachers of English, adult literacy and other basic skills; workers in programs for the homeless and hungry; companions for elderly parents; and prayer partners for people who have difficulty as they adapt to public school.

“The experience, Ring said, “made me search and want to rekindle my faith.” He added that he has become active in St. Anselm Parish in Wayside, N.J.

St. Ignatius of Loyola. It is named for the founder of the Jesuit order, St. Ignatius of Loyola. The school “has an outstanding success rate, but you can’t win them all,” he told The Catholic Advocate, Newark’s archdiocesan newspaper.

However, “getting through to kids that they’re coming from,” is invaluable, he added.

He called his work with the Ignatian Lay Volunteer Corps “a godsend.” Ring, who had become disillusioned with the Church, said he “got fed up and walked away.” When his wife saw an announcement in a parish bulletin about the corps, she passed it along to him. He contacted the organization, explaining he was interested in helping high school students.

The experience, Ring said, “made me realize that there are good people, that God is indeed with us and praying in the Ignatian tradition.”

To be able to help “break the cycle of poverty for them is absolutely fantastic,” he said.

Stankiewicz also is an Ignatian corps volunteer, helping out at a residence for homeless, pregnant and addicted women in Somerville, N.J. Many clients of the program, he said, go on to receive a high school diploma or nursing certificate, among other things.

To be able to help “break the cycle of poverty for them is absolutely fantastic,” he said.

(For more information about the Ignatian Lay Volunteer Corps is available on the organization’s website at www.ilyv.org.)
For some workers, retirement is a new chapter in work life

Bill Reed of Westbury, N.Y., sees retirement as a new chapter in life, not a final chapter. After 23 years of working in human resources for J.P. Morgan Chase & Co., the last several of those years as vice president of employee relations, Reed, who at the time was in his late 50s, took early retirement from the company in October 2003 when his position, along with several others, was being eliminated.

But he knew he didn’t want to stop working so he saw it as an opportunity to start his own business—as a career management consultant helping others with their own career transitions.

“I wanted to use the skills and competencies that I had, and to keep my mind going, and to keep being able to meet and socialize with people and learn new things,” said Reed.

With average life expectancy increasing well into the late 70s or early 80s, “you’re talking about a pretty good chunk of time that you really need to be able to manage” after retirement, Reed said.

He noted that those retiring have “gaps you have to fill” in time, socialization and mind. “You want to keep your mind going and occupied and learning new things because we’re still able to do that,” he said. “We still have a lot to contribute.”

For many, another significant gap is finances, he noted. Many older workers say they need to keep working to supplement their pensions and also to get affordable health-care coverage.

The Bureau of Labor Statistics estimates that by the end of the decade, workers 55 and older will comprise 20 percent of the workforce, compared to 13 percent in 2000.

According to a 2002 AARP study on the perspectives of retired Persons. People are more successful making the transition to a job after retirement if beforehand they plan what kind of job they want and even determine what kind of skills they are going to need.

“Don’t jump before you know what work you want in retirement,” agreed Sara Rix, a senior policy adviser at AARP, formerly known as the American Association of Retired Persons. People are more successful making the transition to a job after retirement if beforehand they plan what kind of job they want and even determine what kind of skills they are going to need.

Once out of the workforce, people’s skills can become obsolete fairly quickly, Rix noted. She added that age discrimination in the workforce is real, and trying to get back into the workforce at an older age “after being out of it for a while is tough.”

But he also knew exactly what he wanted to do with his new-found freedom from the 9-to-5 grind. He had been thinking about starting a career management consulting business for a while, and he suggested that people who want to work after retirement should think about what they want to do and where they want to do it.

“Don’t jump before you know what work you want in retirement,” agreed Sara Rix, a senior policy adviser at AARP, formerly known as the American Association of Retired Persons. People are more successful making the transition to a job after retirement if beforehand they plan what kind of job they want and even determine what kind of skills they are going to need.

As you get deeper down into the network, you find the hidden job market,” he said. “It’s not a time to be shy. Let people know where you have been, what you are pretty good at. Let family know, colleagues where you used to work, vendors you’ve done business with. Let people in your parish know,” added Reed, who with his wife, Donna, is a member of St. Brigid Parish in Westbury.

“Let your barber know, your auto mechanic know—let everybody know. As you get deeper down into the networking, you find the hidden job market,” he said. “What people who are 50 and older bring to the work place “is experience,” Reed said. “They have a great work ethic, they have team-building skills, they are experienced as work project managers,” he added. “They have a lot of good stuff to bring to the table.”

Before he left J.P. Morgan Chase, Reed went back to school to work on a certificate in career management.

Returning to the classroom also provided a chance to network, which Reed said is key to finding a job after retirement.

“It is networking, networking, networking,” he said. “Start with people you know, and target what you want to do and where you can get the information” for the job you want to do.

“It’s not a time to be shy. Let people know where you have been, what you are pretty good at. Let family know, colleagues where you used to work, vendors you’ve done business with. Let people in your parish know,” added Reed, who with his wife, Donna, is a member of St. Brigid Parish in Westbury.

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Career management consultant Bill Reed conducts a job sem-inar in Melville, N.Y. After 23 years of working in human resources, he took early retirement and started the consult- ing practice to help others make their own career transition.
If a caregiver is already providing assistance, the need for
including bathing, dressing, grooming, toileting, feeding.

tions and retain new information.

appropriate. While this can increase his or her independence,
discuss with his or her family doctor whether referral to an
family members.

grants. Support groups also can be beneficial to caregiving

vices; adult daycare, meal, recreation and respite programs;

ing nursing services; and home adaptation subsidies or
Support groups also can be beneficial to caregiving

If your loved one is experiencing increasing immobility,
discuss with his or her family doctor whether referral to an

home, and the amount of practical assistance and emotional

support they are receiving.

Acknowledging your physical and emotional limits as a
caregiver is not a sign of weakness, but rather a sign of wis-
dom and concern for your loved one’s best interests. If you

assistance from two people or for a mechanical lifter may
signal the need for an assisted-living facility.

• Need for skilled nursing beyond that which community
home-care services can provide, such as, if there are major
sorens or other wounds that require frequent dressing changes
and ongoing assessment.

• Need for close medical monitoring and frequent inter-
example, due to fluctuating medical status, for example, if the
person has a history of recurrent pneumonia.

• Health problems associated with poor nutrition or
weight loss.

• Safety concerns, such as frequent episodes of falling
and/or accidents with appliances.

• Behavioral concerns, including wandering away from
home and getting lost; paranoia; refusal of care or medica-
tions; and verbal or physical aggression.

• Repeated emergency room visits or hospital admissions.

There also are issues impacting on caregiving for loved
ones that may bear on the decision. Caregivers may experi-
ence chronic sleep deprivation, chronic exhaustion, stress-
related conditions, injury sustained during care or chronic
health conditions, such as arthritis or osteoporosis, that limit
the ability to provide hands-on care. Other issues that care-
givers may face include mental health concerns, such as
ongoing anxiety, fear, depression, social isolation and hope-
lessness; an inability to meet other obligations, such as to
other family members or an employer; or a major life crisis,
such as marital separation, illness of another loved one or a
death in the family.

Further, families may find they are unable to afford the
cost of needed in-home help, medical supplies and equip-
ment or home renovations, or may be experiencing family
conflict regarding the giving of care.

It is important to keep in mind that the decision to place a
loved one in a care facility is a personal one—that is, what
one caregiver might consider manageable, another might not.
The ability to cope depends on numerous factors,
including the relationship history between the caregiver and
care recipient, as well as the caregiver’s personality, coping
style and prior lifestyle, the physical accessibility of their
home, and the amount of practical assistance and emotional
support they are receiving.

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Faith balances scientific progress

By David Gibson

The Pontifical Academy of Sciences is an international body made up of some 80 of the world’s great scientists. Members include many Nobel Prize winners. Dr. Joseph Murray, who performed the first successful organ transplant 51 years ago, was appointed to the academy in 1993. Recently, he received the University of Notre Dame’s 2005 Laetare Medal.

“Human lives and hopes have been wonderfully invigorated by Joseph Murray’s 1954 medical triumph.” Holy Cross Father Edward Malloy, president of the University of Notre Dame, said when he announced Murray’s award.

Pope John Paul II valued scientific progress

By Fr. Robert L. Kinast

A significant part of Pope John Paul II’s legacy is the encouragement that he gave to a positive working relationship between science and religion.

The pope addressed this theme consistently throughout his 26-year pontificate. In doing so, he echoed and advanced the position of Vatican Council II as it set forth in its “Constitution on the Church in the Modern World.”

In that document, the council affirmed the rightful autonomy of scientific pursuits (#36) as well as the importance of cooperation and dialogue between scientists and theologians (#62).

Pope John Paul II championed those views in what he said and what he did during his papacy. His many pronouncements on science and religion conveyed a confident, respectful attitude. He displayed no hint of fear that scientific discoveries or theories would undermine the foundations of faith. On the contrary, he spoke optimistically about the contributions that science could make to a believer’s understanding of God’s world. He also was convinced that faith could enlarge and complete the philosophical implications of scientific theories.

In his 1988 letter to the director of the Vatican Observatory, Pope John Paul II declared that “science can purify religion from error and superstition; religion can purify science from idols and false absolutes.” Each can draw the other into a wider world, a world in which both can flourish.

The pope’s intellectual acumen was never more evident than on the topic of science and religion. He was a religious leader with a keen appreciation for the value and contributions of science. Pope John Paul II took his view of science and religion in two directions. He sought to repair some of the damage from the past, and he urged closer cooperation in facing the problems of the present and the future.

The centerpiece of his effort to heal old wounds was the commission that he established in 1981 to make a thorough review of the Galileo case. This study’s purpose was to determine what went wrong in that situation and in light of those findings to chart a more cooperative path for the future.

The pope accepted the commission’s findings in 1992 and used the occasion to praise both the scientific contributions and genuine faith of Galileo. Subsequently, in an address to the Pontifical Biblical Commission in 1993, he urged biblical scholars and theologians to “keep informed about the results achieved by the natural sciences” in order to avoid misinterpreting biblical and doctrinal statements as if they were scientific facts.

Almost as important as the rehabilitation of Galileo was the pope’s discussion of evolution and by implication the contributions of Charles Darwin.

In a widely quoted message to the Pontifical Academy of Sciences in 1996, he showed once again his respect for the purpose, methods and results of scientific inquiry, and underscored three themes that frame his outlook on the relationship between science and religion.

First, both are in service to the truth.

Whereas science seeks the truth about material creation, religion seeks the truth about our spiritual relationship to God. Each complements the other, for “truth cannot contradict truth.” For example, if the most coherent scientific theory of creation is some form of evolution, that theory does not negate religious belief in divine creation. In fact, religious belief will be enriched and clarified by knowing that God has used an evolutionary process in creating the world.

Second, the human person is at the center of both scientific and religious inquiry.

Although scientists may function as if they are only investigating how the material world works, the results of their endeavors ultimately affect the quality of human life in that world. This is especially true when the implications of scientific experiment are put to use in medicine, agriculture, ecology, space exploration, genetic research, industry and warfare.

Still, while evolutionary theory may explain how the human body and mind have evolved, it should not reduce the dignity of the human person made in the image of God to a biological process. Third, because of the centrality of the human person, scientific endeavors always have a moral dimension and are part of a larger quest for meaning and purpose.

Speaking to scientists at a 1997 international conference on space research, the pope said, “Always be concerned with the moral implications of your methods and your discoveries. It is my prayer that scientists will never forget that the cause of humanity is authentically served only if knowledge is joined to conscience.”

The pope acknowledged that scientific discoveries lead to theories that give rise to philosophical views about the ultimate nature and meaning of things. This movement is right and valid, but needs a religious perspective to attain the accuracy and completeness that science strives for in life.

Throughout his pontificate, Pope John Paul II gave ample indication that he respected, valued and welcomed interaction between science and religion.

The general public may not have been aware of his advocacy, but scientists recognized it. His approach to science is part of his legacy to us all.

(Father Robert L. Kinast is the director of the Center for Theological Reflection in Indian Rocks Beach, Fla.)
Perspectives

Jesus in the Gospels: He is the bread of life

See John 6:22-71

The day after Jesus fed the multitude with only five loaves and two fish, he was back in Capernaum. When the crowds found out, they couldn’t help but wonder how he got there so quickly. When the Apostles leave without him the day before. He didn’t bother telling them that he had walked on the sea during the night.

“Bread” then became the key for what he next told them. At first, it was just a conversation about the feeding of the Israelites in the desert. Jesus pointed out that Moses didn’t give bread from heaven, it was God. But then he went on to say that he himself was the bread from heaven and that he “was the bread of life.”

To use this up, “bread of life” was a figure of speech for God’s revelation in the Twelve, though, remained, even today people ask if they, too, wanted to leave. It was then that Peter, for the first time acting as spokesman for the Twelve, replied, “Master, to whom shall we go? You have the words of eternal life.” That is why we, too, follow him.

Jesus in the Gospels: He is the bread of life

Jesus let them go. He didn’t call them after Jesus asked if they, too, wanted to leave. It was then that Peter, for the first time acting as spokesman for the Twelve, replied, “Master, to whom shall we go? You have the words of eternal life.” That is why we, too, follow him.

Cynthia Dewes

No end to this dawn’s early light

“Oh, say can you see by the dawn’s early light, what so proudly we hailed at the twilight’s last gleam? Was it that we sing on patriotic occasions. But even those of us born after July, we may not be so proud.

The Criterion

Faithful Lives/Shirley Vogler Meister

July 4th introduction to Wartime Prayer Book

Democracy was born at this time in 1776, yet no one expected that the 230th anniversary of the United States’ independence from Britain.

As a country of immigrants every day more join us in the American Dream. Many are the descendants of immi-

dated citizens. The American dream freedom isn’t free, many eventually choose to join the ranks of our country’s Armed Forces.

They also believe in protecting, building, and preserving freedom. Our country is, however, have the present responsibility of determining where trust ends and neglect begins.

Every parent has the difficult task of protecting their children from pornography on the Internet. Anyone inter-

Looking Around/ Fr William J. Byron, S.J.

A question of character

There seems to be no effective technical solution to the societal problem of attracting children from pornography on the Internet. What might this entail?

Ralph Waldo Emerson once remarked, “We’re only as free as the laws us and what lies before us are tiny matters compared to what lies within us.” Character lies within. Covey’s “Character” is not an attribute of people, but is an internal force that “is a principled person. Significant actions, teachers, coaches, counselors—articulate and explain guiding principles that can be freely chosen by the young and, once internalized, serve to govern the young. Character is a principled person. Significant actions, teachers, coaches, counselors—articulate and explain principles to the young. It is up to the young to assimilate them. Encouraging youngsters to become prin-

cipled is not easy. Both faith and reason have a role in this. Faith-based principles and religiously grounded values can be internalized in the developmental process. They need never conflict with reason. They can help us not only to truth, but it is not rea-

The Seven Habits of Highly Effective People (Simon & Schuster) is a practical guide to the development of moral behavior—they become “habits.” The strategy needed to protect children from the Internet is not a technical solution. Guiding principles that can be freely chosen by the young and, once internalized, serve to govern the young. Character is a principled person. Significant actions, teachers, coaches, counselors—articulate and explain principles to the young. It is up to the young to assimilate them.

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ory, as in so many other areas of human development.
The Book of Zechariah supplies the first reading for this weekend's liturgy. Zechariah was born in Babylon while his forebears were there in exile from the land that God had given them. He descended from priests. His father was Berechiah. His grandfather was Iddo. These details may seem to be trivial, but in fact they provide an insight into the personality and circumstance of the prophet, and therefore a glimpse into his prophecy.

It is assumed that this prophecy, or at least a major part of it, was written in the sixth century B.C. Important is the prophet's experience of being part of the Babylonian Captivity of the Jews, as the exile in Babylon is known. In the view of all the prophets, the events leading to the exile resulted from the sins of the people. The ultimate release from exile was seen as a sign, and effect, of God's unmerited mercy, lovingly bestowed despite the people's unworthiness.

This weekend's reading is expressive and eloquent. It is joyfully singing, praising the praxes of God. The reading summons people to rejoice in God. The entire nation should rejoice. After all, the entire nation benefited from God's love and care. God protected and rescued the people.

Especially interesting is the imagery of the king's arrival, not in grandeur but on an ass. This reading later in Christian times seemed a clear reference to the coming of Jesus into Jerusalem on the first Palm Sunday.

St. Paul's Epistle to the Romans is the source of the second reading. This reading reveals the strong Greek philosophical influence in the mind of Paul. It speaks of “flesh” and “spirit.” These terms represent philosophical theories originally very foreign to Jews, and particularly lovely passage from St. Matthew's Gospel.

It is a beautiful instruction about humility; and in this it is a revelation of deep Christian faith and great Christian wisdom. Humility is not humiliation, rather it is fact of who and what humans are. Stressing humility flew directly into the face of the prevailing Roman culture in which Jesus lived. Driving the empire's culture were greed and disregard for others. Extreme competition was a way of life, a competition heavily burdened with selfishness.

Reflection

The readings this weekend call us, with little danger of misunderstanding, to the central fact of Judaism and Christianity that humans inevitably sin, preferring the folly of their own exaggerated power to submission to God. Humility is the realization that sin is indeed folly, and that humans easily can lead themselves or others into sin.

However, all is not lost. God never ceases to love humanity, collectively or individually. He redeems us. He gives us free will.

The attitude that you describe is not that of the Catholic Church. Pope Benedict XVI has already expressed more than once his concern that we continue to work toward healing the wounds that the divided Churches have caused in the body of Christ.

Judging from your description, I believe the official attitude you quote is a member of the largest breakaway traditionalist sect refusing to accept major changes in the Catholic Church during the past 40 years.

Among other things, they reject changes in the liturgy (Mass, for example, must be celebrated in Latin and in accord with an older rite); they renounce much of the role that lay people are fulfilling in the life of the Church and the principle of religious freedom as the Catholic Church understands it; they view the papacy of Pope John Paul II as an “apostasy,” a defection from Catholic faith; and they have nothing good to say about the Church’s ecumenical pursuits.

The Priestly Fraternity of St. Pius X, which was mentioned in this column some months ago on another subject, was founded by French Archbishop Marcel Lefebvre.

Its current head, Swiss Bishop Bernard Fellay, last year presented a negative assessment of Pope John Paul’s papacy titled “From Ecumenism to Apostasy,” which included the opinions that you have described in your letter.

The Vatican, according to Fellay, is “more interested in Christian unity than in salvation.”

The Roman Catholic Church, in fact, remains profoundly committed to continuing conversation with other Christian and non-Christian religions.

One of the top-level administrative agencies of the Church is the Pontifical Council for Promoting Christian Unity, headed by German Cardinal Walter Kasper, a most respected and influential theologian in the Church.

His responsibility is to encourage and coordinate Catholic dialogue with Anglicans, Baptists, Evangelicals, Methodists and other religious bodies who view present divisions between believers in Jesus Christ as a tragedy and a stumbling block to people around the world who are, to say the least, alienated by the immobility of Christians to “get their own act together.”

All authentic ecumenical participants agree on one point. True Christian unity, whatever it may eventually look like, will be accomplished by the grace of the Holy Spirit of Christ, not by the natural compromising skills of participating Churches.

The first responsibility of everyone is to be faithful to their own faith traditions, but at the same time to search those traditions for openings that offer hope.

If you’re following ecumenical activities as you say you are, you already know that it’s a rocky road. Not everything will be pleasant or congenial or easy. But no one laboring in this field of evangelization can afford to give up.

No one knows how or when it will happen, but we trust that the movement has been acknowledged by God. Perhaps it’s understandable that some Christians, like those described above, feel terribly threatened. But that is not the attitude of most Christians and Christian communities today.

(Ann Brown is director of the Program for Promoting Christian Unity.)
An Israeli soldier, left, refuses to participate in an army demolition operation near the Shirat Hayam settlement in the Gaza Strip on June 26. A cross-continental conference on Middle East peace was held in Washington and Jerusalem on June 24.

In Washington on June 26, the National Interreligious Leadership Initiative for Peace, a multifaith conference featuring Christian, Jewish and Muslim leaders, met at the Pope John Paul II Cultural Center.

In Jerusalem, a conference called “A Different Future” was held simultaneously at the Notre Dame Center with its own representatives of the three Abrahamic faiths.

In the two cities were videoconference hookups with churches, synagogues and mosques in Jordan, Egypt, Brazil, England, Australia and the Netherlands and in more than 40 U.S. cities.

In what was billed as a “transnational town meeting,” speakers in the U.S. and Israeli capitals got to hear each other plead for an end to the revenge for the offenses of the past and for continued progress in current Israeli-Palestinian peace talks—with stronger U.S. support.

The Anglican bishop of Jerusalem, Bishop Riab Abu El Assal, also wanted to make sure people understood that Jesus “essentially corrupted,” and believed salvation was possible only if the individual made “a personal choice to accept Christ in his heart as savior and embrace his offer of salvation that comes principally through the Scriptures.”

Catholics, the bishop said, believe human nature, though damaged by sin, remains “essentially good,” and the grace given in baptism “allows us, through the gift of faith and our good works, to cooperate with the gift of salvation that can come only from Christ.”

Bishop DiMarzio said Catholics also believed that they were “intimately connected to the Lord precisely through membership in the Church that is Christ’s enduring and living presence in the world.”

God’s grace enables them to make a commitment not just once, but “countless times every day,” he said.

Despite the theological differences, Bishop DiMarzio concluded his column by declaring, “I warmly welcome Rev. Graham to the diocese “in the spirit of ecumenical cooperation.”

“He has been a faithful disciple of the Lord, putting out into the deep for the continued effort not just once, but “countless times every day,” he said.

“Put this,” he said, “on the front burner.”

Sheik Imad Falasmi, a member of the Palestinian Legislative Council from Jabalia in the Israeli-occupied Gaza Strip, said that peace in the Holy Land must include “justice for all.” He acknowledged that “there are people who use religion for killing, there are people who use religion to occupy others’ land.” Yet, despite this, “we have to succeed at this because we represent the people” of all persuasions seeking peace, he said.

Tsvia Walden, a member of the board of directors of the Peres Center and Geneva Initiative, said people in both Israel and Palestine “are seeking to have better relations with the other side.” The problem, she noted, is that in Israel “Palestinians cannot communicate freely, they cannot see each other freely. This makes it easier to denounce the other side. People who do not know each other will not be able to communicate with each other.”

“We have to manage to get ourselves past our pain and suffering to reach out to others,” said Rania Kharma, coordinator of World Bank emergency services support projects to the Palestinian National Authority. “We all know that violence is not going to achieve anything. Peace is a very personal and very individual commitment.”

Aziz Abu Narob, a Palestinian, spoke about his brother, who died 16 years ago two weeks after being held and beaten by Israeli police. Narob said it took him a year to get beyond feeling the need for vengeance and to work with a joint Israeli-Palestinian organization of relatives of violence victims in the decades-long conflict in the Holy Land. He speaks to high school students, telling them to reject violence as an option.

“Some of us still believe in peace, but we gave up working for it,” Narob said.

In Washington, panelists lent their support to bilateral and multilateral peace efforts, as well as private initiatives already taking place in the Holy Land.

Leighton Ford, retired vice president of the Billy Graham Evangelical Association and the Rev. Billy Graham’s brother-in-law, said he was backing peace efforts as a “member of the human race,” as an evangelical Christian, as an American and as a grandfather.

“We cannot allow the good news to become bad news,” Ford warned. “We can’t allow things to just deteriorate over there...and then Jesus will come.”

Some Christian groups have held that continued conflict in the Holy Land is a precursor to the second coming of Christ. Rabbi Paul Menitoff, executive vice president of the Central Conference of American Rabbis, urged the Bush administration to get more directly involved in the peace process.

“Put this,” he said, “on the front burner.”

From his own conversations with Israelis and Palestinians, Rabbi Menitoff said, “it’s clear that there’s going to be peace. It’s just a matter of how long it’s going to take.”

Washington Post photo by John Deering

Washington, D.C.—For 90 minutes a hot Sunday in Washington and Jerusalem, the voices of religious leaders joined together to make their case for peace in the Holy Land.

In Jerusalem, Jabal Abu Nasar, a former Israeli soldier, refused to participate in an army demolition operation near the Shirat Hayam settlement in the Gaza Strip on June 26. The cross-continental conference on Middle East peace was held in Washington and Jerusalem on June 24.

An Israeli soldier, left, refuses to participate in an army demolition operation near the Shirat Hayam settlement in the Gaza Strip on June 26. A cross-continental conference on Middle East peace was held in Washington and Jerusalem on June 24.
Saint Mary-of-the-Woods College opens more programs to men

By Brandon A. Evans

For the first time in its history, men will now be able to earn an undergraduate degree from Saint Mary-of-the-Woods College through its distance education program.

The college recently announced that what has been known as the Women's External Degree Program will expand to include the enrollment of men. It will now be called the Woods External Degree Program (WED).

For more than 15 years, the external degree program has served men as special students pursuing individual courses or teaching licensure.

Now men will be able to earn undergraduate degrees through WED and other adult programs that the college develops in the future. Men may begin applying now, with the earliest starting time this September.

Saint Mary-of-the-Woods College will maintain its mission to the advancement of women’s education and will preserve its campus-based resident undergraduate degree programs for women.

The college is the oldest Catholic liberal arts college for women in the nation.

“...A majority of women’s colleges in the United States admit men to undergraduate degree programs designed specifically for adults,” said St. Joseph Sister Joan Lescinski, president of the college.

“Those programs, such as weekend college, continuing education programs and distance education programs, meet different student needs than those designed for men,” Denton said. “We are now expanding our program to meet the demands of the 21st century, allowing men to achieve their educational goals in the same flexible distance format.

“We remain committed to preserving the campus-based program for women only and to serving women’s unique needs in all our programs,” she said.

Vatican officially opens canonization process for Pope John Paul II

ROME (CNS)—The process to beatify and canonize Pope John Paul II opened on June 28 with an evening prayer service attended by cardinals, bishops, lay people and representatives of the Ecumenical Orthodox Patriarchate of Constantinople.

Cardinal Camillo Ruini, papal vicar of Rome, presided over the ceremonial opening of the Rome Diocese’s investigation into “the life, virtues and fame of holiness of the servant of God, Pope John Paul II.”

He began by thanking Pope Benedict XVI for accepting “...the choral and artistic pieces raised by the people of God” to waive the normal five-year waiting period before Pope John Paul’s cause could begin.

While the June 28 ceremony was the official beginning of the process, it was clear much work already had been done.

Cardinal Ruini had appointed a Polish priest working in the Rome tribunal, Msgr. Sławomir Oder, to be the postulator of the cause.

The postulator promotes the cause by identifying witnesses to testify about the candidate’s life and holiness; collecting the candidate’s writings, compiling his biography, gathering evidence that he has a widespread reputation for holiness and looking into claims by the faithful that they were healed through his intercession.

During the opening ceremony at the Basilica of St. John Lateran, Rome’s cathedral, Msgr. Oder presented Cardinal Ruini with a list of some 100 people who will be called to testify about their knowledge of Pope John Paul.

While “reserving the right to present other witnesses,” Msgr. Oder formally vowed not to “say or do anything directly or indirectly that would offend justice or limit the freedom of the witnesses. I swear, finally, to maintain the secrecy to which those having a part in this cause are bound.”

One of those secrets is the identity of the people on the list, although Msgr. Oder told Catholic News Service earlier that not all the witnesses are Catholics.

CANNON, Mary Alice (Didad), 61, St. Mary, New Albany, June 8. Wife of Daniel Cannon. Member of Father of Patrick Hobson, Elmer James, Jerome and Robert Didad. Grandmother of one.


CASSIDY, Merle L., 98, St. Christopher, Indianapolis, June 9. Husband of Gladys (Reed) Cassidy. Father of Mary Anne Greer, Charles and Wayne Cassidy.

COMBS, Naomi Ruth, 74, St. Augustine, Jeffersonville, June 17. Aunt of several.


GILLIN, James E., 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 29. Father of Emily and Katie Gillin. Son of Richard and Frances Gillin. Brother of Theresa Bundy, Cathy Trath, Dan and Tom Gillin.


HENSON, Patricia Rose (Orandel), 85, St. Jude, Indianapolis, June 3. Mother of John Quinn.


ROSS, Catherine Harriet, 100, St. Michael, Greenfield, June 2, June 2 of Sister of June Dorr.


SPRINGER, Eva Mary (Sorrentino), 93, Holy Cross, Indianapolis, June 7. Sister of Al and Philip Sorrentino.


STAGANDA, Agnes, 78, St. Anthony, Indianapolis, June 14. Sister of Frank and John Basil.

Benedictine Sister Mary Jonathan Schulz was a teacher and journalist

Benedictine Sister Mary Jonathan Schulz, a founding member of Our Lady of Grace Monastery in Beech Grove and news editor of their Criterion in Indianapolis from 1977-82, died on June 26 at St. Paul Hermitage in Beech Grove. She was 82.

The Mass of Christian Burial was celebrated on June 29 in the monastery chapel. Burial followed at the sisters’ cemetery.

She was born on Jan. 25, 1923, in Terre Haute.

She entered the Monastery Immaculate Conception in Ferdinand, Ind., in 1952 and was a founding member of Our Lady of Grace Convent in 1960. Sister Mary Jonathan taught at Catholic schools in the Evansville Diocese before teaching business courses at the former Our Lady of Grace Academy in Beech Grove and at Bishop Chatard High School in Indianapolis.

After receiving a master’s degree in business administration at the University of Notre Dame in Notre Dame, Ind., she served her community in various roles from 1970-76 then pursued a ministry in the Catholic press at The Criterion and Abbey Press at Saint Meinrad.

Surviving are one sister, Bernice Hatt of Tell City.

Memorial gifts may be sent to the Sisters of St. Benedict, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107.

Providence Sister Helen McCarthy taught school for more than 52 years

Providence Sister Helen McCarthy, also known as Sister Alina Francis, died on June 23 at the Sisters of Providence of St. Mary of the Woods. She was 90.

The Mass of Christian Burial was celebrated on June 28 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the same cemetery.

The former Helen Loretta McCarthy was born on Feb. 3, 1915, in Chicago.

She entered the congregation of the Providence of Saint Mary-of-the-Woods on Aug. 20, 1932, professed first vows on Jan. 23, 1935, and professed final vows on Aug. 15, 1940.

Sister Helen taught at Catholic schools staffed by the Sisters of Providence in Illinois and the District of Columbia for more than 52 years then ministered as a tutor for 11 years.

In the archdiocese, she taught at the former Sacred Heart School in Terre Haute from 1936-39.

Sister Helen retired to the motherhouse in 2002 and participated in the sisters’ prayer ministry.

Surviving are one brother, John McCarthy of Tinley Park, Ill., and several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.
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