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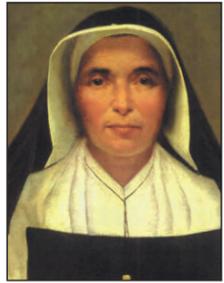
Retirement?

At 84, Sister Lavonne Long still enjoys working with young people. See her story in our Retirement Supplement, page 15.

Blessed Mother Theodore Guérin to be canonized on Oct. 15

By Sean Gallagher

The answer to a century of prayers is within sight.



Blessed Mother Theodore Guérin

On July 1, Pope Benedict XVI announced in a ceremony at the Vatican that on Oct. 15 he will solemnly declare to be a saint Blessed Mother Theodore Guérin, the 19th-century foundress of the Sisters of

Providence of Saint-Mary-of-the-Woods.

Upon her canonization, she will become the first saint from Indiana and the eighth American saint.

The announcement occurred during a consistory where the pope met with approximately 30 cardinals and other bishops who serve in Rome.

Providence Sister Marie Kevin Tighe, the vice postulator of Blessed Mother Theodore's canonization cause, was there to hear the pope's proclamation.

"It was a solemn ceremony in a beautiful room," she said in a statement released by the Sisters of Providence. "This announcement signifies the culmination of the great effort of the congregation for

almost 100 years. It was a wonderful feeling, truly a moment to be celebrated."

Celebration erupted at Saint Mary-of-the-Woods near Terre Haute where sisters offered a standing ovation when they heard the news.

"We celebrate this extraordinary honor in a special fashion since we are all gathered for our General Chapter which happens only every five years," said Providence Sister Ann Margaret O'Hara, the order's superior general. "It feels like the spirit of Mother Theodore is so alive in everything that we do with the anticipation and excitement and the joy that comes with the canonization."

The Sisters of Providence have been

praying for the canonization of their foundress since her cause was launched early in the 20th century.

Since then, many of the children they have taught in Catholic schools across the archdiocese have prayed with them that Mother Theodore would become a saint.

One such student was Msgr. Joseph Schaedel, archdiocesan vicar general.

"It's so exciting to think that we're going to have a canonized saint from Indiana, especially somebody that we're so familiar with," he said. "I've been familiar with Mother Theodore and her life since the sisters taught me [at the former Bishop Chartrand High School in

See CANONIZATION, page 2

A rite of summer Parish festivals bring communities together

By John Shaughnessy

A. J. Ploughe loves this time of year—and not just because it will soon give him the chance to savor the special, 65-year-old secret that is kept secure in a safe at St. Christopher Parish in Indianapolis.

He also loves this time of year because it's the season when children squeal in delight while playing games and riding amusements in parish parking lots across the archdiocese.

He loves this time of year because he knows it's when droves of people lick their lips as they line up to feast on fish, chicken, hot dogs, homemade brownies and—if you're truly blessed—a slice of Wanita Clark's mouth-watering pistachio cake.

For Ploughe and many others, this is the season of parish festivals, a time when the Catholic embrace of communion overflows from the parish church and onto the parish grounds, preferably on sunny afternoons and moonlit evenings marked by soft breezes and clear skies that don't have a hint of rain.

"Parish festivals are like a rite of summer," says Ploughe, one of the chairmen of the St. Christopher Mid-Summer Festival. "It's a tradition within the Catholic Church. I don't think the summer would be the same without them. People look so forward to them, and it's a tradition people want to continue."

The tradition continues in small, rural parishes like St. Mary's in the southern Indiana community of Navilleton where parishioners will celebrate the 100th anniversary of their first parish picnic on July 16.

The tradition continues in ethnically-rich parishes like St. Lawrence Parish in Lawrenceburg where German dinners of brats, strudel and German potato salad will be part of its festival on July 7-9.

The tradition continued at Sacred Heart of Jesus Parish in Terre Haute where the faithful marked the 50th anniversary of the laying of the cornerstone of their church on June 18.

The tradition continues at numerous Indianapolis parishes—St. Jude, St. Mark, St. Ann, St. Bernadette, Holy Spirit, Christ the King, St. Gabriel the Archangel (just to name seven)—including St. Christopher, which is holding its



As celebrations of Catholic community, parish festivals rely upon an army of volunteers to make the fun and the food. Here, members of St. Christopher Parish in Indianapolis wrap fish sandwiches for the parish's annual Mid-Summer Festival.

69th annual parish festival on July 20-22.

In a way, the St. Christopher festival begins each year with the opening of the parish safe where two of the special, 65-year-old secrets in the parish are stored.

"Two of the things we're famous for are our homemade barbecue sauce and our homemade coney sauce," Ploughe says. "Those sauces have been made from the same recipes since 1941. We have the original handwritten recipes. They're locked in the parish safe and only used once a year."

Sauce recipes in the parish safe are the kind of quirky details that make each festival fun. So are the stories of the people who volunteer for them.

Consider Wanita Clark, the St. Christopher parishioner who has made as many as 55 cakes from scratch each year for the festival.

"Last year, I wasn't feeling as well and I only made 33," says Clarke 72, a cancer patient who also has arthritis. "I can't be away from home, but I just feel it's my duty to

See FESTIVALS, page 12



Fiona Lynch, from left, talks with Isabella Page and Michael Page of Indianapolis before the start of the annual Marian procession during the 23rd annual Italian Street Festival on June 10 at Our Lady of the Most Holy Rosary Parish in Indianapolis.

Pope expresses condolences for Spain subway victims

VATICAN CITY (CNS)—Days before Pope Benedict XVI was set to arrive in Valencia, Spain, a tragic subway wreck cast a dark shadow over the Mediterranean city.

In a telegram sent to Archbishop Agustin Garcia-Gasco Vicente of Valencia, the pope immediately expressed his condolences and said his prayers were with all the victims and their families.

Some 41 people died and approximately another 50 were injured, several seriously, when two subway cars overturned after smashing against the tunnel walls on July 3 in what became one of Spain's worst subway accidents.

The pope wrote that he received with "profound regret" the news of the accident which "has filled so many families with grief." A copy of the telegram was released by the Vatican on July 4.

Pope Benedict asked the Spanish archbishop to give his "most heartfelt condolences to the relatives of the victims and to express my feelings of paternal, spiritual closeness to the many injured." He also imparted his apostolic blessing to everyone for consolation and "as a sign of faith and hope in the risen Christ."

Soon after the accident, the Vatican spokesman, Joaquin Navarro-Valls, said

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CANONIZATION

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Indianapolis.]”

More than just learning about Blessed Mother Theodore and praying for her canonization, Msgr. Schaedel has incorporated her spirituality of dependence on God’s providence into his own, closing his letters with “sincerely in the providence that will not fail us.”

Msgr. Frederick Easton, archdiocesan vicar judicial, was likewise taught by the Sisters of Providence when he was a student at St. Charles Borromeo School in Bloomington.

As an expert in canon law and the leader of the archdiocesan Metropolitan Tribunal, Msgr. Easton played an important role in Blessed Mother Theodore’s canonization process.

He oversaw the local investigation in 2003 of the miracle that opened the way to her being named a saint. In February, officials at the Holy See’s Congregation for the Causes of Saints affirmed that the curing of an eye ailment of Philip McCord, an employee of the Sisters of Providence, was a miracle that occurred through the Blessed Mother Theodore’s intercession. The first miracle attributed to her intercession, the curing of a fellow Sister of Providence from cancer, occurred in 1908.

“It’s kind of an awesome situation,” Msgr. Easton said. “I never thought that I would be dealing with this kind of thing when I was studying canon law.”

But like Msgr. Schaedel, the example of Blessed Mother Theodore has significance

for Msgr. Easton at a personal level.

“It was the notion of providence that was with me so closely on July 15 and 16 last year when my nephew [Father Justin Martin] was dying and we knew it was bad, and we were putting him in God’s providential hands,” he said.

“Prayers to Mother Theodore for her intercession were there. But that brought to mind—and this may be what she got for us—the sense of giving him to God. And that led us to have a sense of peace with it all.”

Blessed Mother Theodore continues to inspire the faithful of the archdiocese 150 years after her death.

But at the time of her canonization, she will become a role model for Catholics around the world.

“I can’t imagine what it’s going to be like when we are actually standing in the piazza of St. Peter in Rome for the canonization,” said Sister Marie Kevin, “and we realize that Blessed Mother Theodore is declared for the universal Church and the world as someone whose life we can look to for encouragement and inspiration.”

In addition to Blessed Mother Theodore, two men and a woman will also be canonized at the Oct. 15 papal liturgy, which is expected to be celebrated in St. Peter’s Square.

Blessed Rafael Guizar Valencia (1878-1938) was a Mexican bishop. Filippo Smaldone (1848-1923) was an Italian priest who founded the Institute of the Salesian Sisters of the Sacred Heart. And Rosa Venerini (1656-1728) was the foundress of the Congregation of the “Maestre Pie Venerini.” †

Submitted photos



Above, from left, Providence Sister Mary Ann Phelan, associate promoter of the canonization cause of Blessed Mother Theodore Guérin, Heather Milligan, assistant and translator for Andrea Ambrosi, the postulator of the cause, and Providence Sister Marie Kevin Tighe, vice postulator and promoter of the cause, participate in the July 1 Vatican consistory at which the canonization date was announced.



At left, Pope Benedict XVI reads a proclamation on July 1 at the Vatican that he will canonize Blessed Mother Theodore Guérin during a special liturgy, expected to be celebrated in St. Peter’s Square on Oct. 15.

SPAIN

continued from page 1

the pope had been immediately informed and was following the unfolding events.

The pope, who is due in Valencia on July 8-9, “prayed for the victims, their families, and for all the citizens involved in this terrible event,” Navarro-Valls said in a written statement on July 3. Pope Benedict is expected to draw some 1.5

million pilgrims to the July 9 Mass in Valencia that will close a Vatican-sponsored meeting dedicated to helping families transmit the faith from generation to generation.

Archbishop Garcia-Gasco presided over the state funeral in the city’s cathedral on July 4. The solemn ceremony was attended by hundreds, including Spain’s king, queen and Prime Minister Jose Luis Rodriguez Zapatero. The archbishop also visited the site of the accident on July 3.

The subway tragedy happened just as thousands of families from around the world were attending the Fifth World Meeting of Families on July 1-9 in Valencia.

As the city began three days of mourning with a moment of silence to pay tribute to the victims on July 3, the city’s parishes and meeting participants also engaged in moments of silence and prayers. Organizers of the families’ meeting also canceled all concerts and other

festivities.

Hundreds of the visitors attending the meeting responded to appeals to donate blood for victims, according to the Vatican newspaper, *L’Osservatore Romano*.

Local officials said almost all the subway trains’ passengers were local residents. Of the 41 people who died in the crash, the majority were young women, many of whom were workers or students heading to universities for final exams, local reports said. †

Bishops criticize Supreme Court for upholding Kansas death penalty

WASHINGTON (CNS)—Speaking on behalf of the state’s bishops, the executive director of the Kansas Catholic Conference expressed regret on June 30 at a U.S. Supreme Court ruling that the Kansas statute on capital punishment is constitutional.

Mike Farmer, commenting on a June 26 high court decision, said the bishops of Kansas’ four Catholic dioceses would continue to work with the Legislature to overturn the death penalty law.

Writing for the majority in the 5-4 decision, Justice Clarence Thomas said the Kansas Supreme Court had erred in ruling that the instruction form for jurors in capital cases was flawed because it required jurors to vote unanimously for either life imprisonment or the death sentence and set capital punishment as the sentence if jurors could not agree.

“In this case the Supreme Court said a tie goes to the state, instead of the defendant,” Farmer said. “I am surprised and disappointed at their ruling.”

More than four years earlier, the bishops also expressed regret at a December 2001 state Supreme Court decision that said the state’s capital punishment law in general remained valid.

“Crime can never be overcome by simply executing criminals, nor can we restore the lives of the innocent by ending the lives of those convicted of their murders,” said a statement of the Kansas Catholic Conference at the time. “The death penalty offers the tragic illusion that we can defend life by taking life.”

In the 2006 statement, Farmer cited the *Catechism of the Catholic Church’s* teaching that the death penalty is needed to protect people from aggressors only in

“very rare, if not practically nonexistent” cases.

“While the victims of violent crimes deserve both justice and compassion and those who inflict such harm must be held accountable, I believe a reflection on our Church’s teaching as well as on a multitude of published statistics will lead most people of good will to agree that the use of the death penalty should be restricted in the state as well as in our entire country,” he added.

In the majority opinion, Thomas said the Kansas law was constitutional “because it rationally narrows the class of death-eligible defendants and permits a jury to consider any mitigating evidence relevant to its sentencing determination.”

“The state’s weighing equation merely channels a jury’s discretion by providing

criteria by which the jury may determine whether life or death is appropriate,” he added.

Joining Thomas in the majority were Chief Justice John Roberts and Associate Justices Antonin Scalia, Anthony Kennedy and Samuel Alito Jr.

In another action on June 26, the high court refused without comment to consider appeals aimed at preventing the states of Louisiana and Tennessee from issuing “Choose Life” license plates. Critics of the plates had argued that the states violated free-speech rights by failing to offer an alternative “Choose Choice” specialty license.

In a January 2005 order, also issued without comment, the court declined to take an appeal of a ruling that said South Carolina’s program offering pro-life license plates was unconstitutional. †



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Staff:

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Pope tells new archbishops that evil will never defeat Christ

VATICAN CITY (CNS)—The powers of evil and death will never triumph over Christ and the Church he built on the rock of Peter and continues to fortify with his successors, Pope Benedict XVI told new archbishops from 18 countries.

Though the Church and Christ are continually walking toward their cross, suffering and being tossed like a small boat on a sea whipped up “by the winds of ideologies, ... in the suffering Church, Christ is victorious,” the pope said during a Mass in St. Peter’s Basilica for the feast of Sts. Peter and Paul on June 29.

During the Mass, the pope gave the archbishops named within the previous year a pallium, a circular band of white wool marked with six black crosses. The pallium symbolizes an archbishop’s authority and unity with the pope.

The pope and archbishops were dressed in brilliant red vestments, but the pope wore a longer, more traditional style of the pallium, which he reintroduced after his installation last year as bishop of Rome.

Among the 27 archbishops receiving palliums were U.S. Archbishops Daniel N. DiNardo of Galveston-Houston, George H. Niederauer of San Francisco and Donald W. Wuerl of Washington, as well as Canadian Archbishop Sylvain Lavoie of Keewatin-Le Pas, Manitoba.

In his homily, the pope recalled the trials of Job after God allowed Satan to test the man’s faith. Similar trials continue to befall Christ’s faithful, and sometimes “it seems that God gives Satan too much freedom” and “the capacity to shake us up too terribly,” the pope said.

But, just as Jesus prayed for Peter, he

prays for the Church and its people “that your own faith may not fail,” he said.

After the ceremony, Archbishop Niederauer told Catholic News Service that when the pope talked about Jesus heading toward Jerusalem for his suffering and resurrection “that road is going to be the same for us.”

“We will not evade that cross, we will not evade the confrontations that come, but in Christ we will be able to carry our crosses ... and be able to keep the promise we made to Peter, the Church” and Christ, he said.

In his homily, the pope emphasized that the ministry of Peter and all Christ’s disciples is “a commitment to service.” An archbishop’s authority over a Church or an archdiocese, he said, is coupled with the responsibility of caring for his flock, like the Good Shepherd.

Even though Peter was weak and failed Jesus, he was still called to strengthen others because he had at last learned that building the Church is not a job done alone, but is done with others and with the help of God, the pope said.

During the liturgy, each archbishop came up individually to the pope, bowed and knelt as the pope placed the woolen stole over his head. The pope warmly shook hands with each one and engaged in a brief conversation.

Archbishop DiNardo’s twin sister, Peg Riesmeyer of McMurray, Pa., said later that when she saw her brother kneel for his pallium she “got teary-eyed” and thought how much she wished their parents, both of whom have died, could have been there.

“Dan always wanted to be a priest; from the time he was 4, that’s what he



Pope Benedict XVI presents a pallium to Archbishop Donald W. Wuerl of Washington during a Mass in St. Peter’s Basilica on June 29, the feast of Sts. Peter and Paul. The pallium symbolizes the archbishop’s authority and unity with the pope.

wanted to do,” she said.

Archbishop DiNardo told CNS that becoming a new archbishop “means a great deal” and that receiving the pallium gives “the sense of your responsibility for the unity of your Church.”

He said Pope Benedict has referred to the pallium as “a sweet yoke,” that is, a bittersweet responsibility to preserve the unity of the Church with Peter and his successors.

Archbishop Wuerl told CNS that in the Archdiocese of Washington Mass is celebrated each weekend in more than 20 languages.

The ethnic, linguistic and cultural traditions of the city’s people all are part of the Church there, he said, and the archbishop’s job is “to highlight what we share—one faith, one baptism, one Lord—and, at the same time, to rejoice in our diversity.” †

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Editorial



Terri Schindler Schiavo is shown here with her mother, Mary Schindler, in a photograph taken in late 2001.

We need to maintain our Catholic perspective on end-of-life issues

Earlier this year, Father Michael Place, a priest of the Archdiocese of Chicago and a moral theologian with many years of experience in the field of Catholic health care, offered some thoughtful reflections on a question of vital importance today.

Speaking at the Jesuit-run Fordham University in New York, Father Place discussed “the moral responsibility we have as individuals with regard to medically provided nutrition and hydration in general and how that general responsibility applies to persons in the persistent vegetative state.”

This topic gained front-page headlines last year when Terri Schiavo died in Florida nearly two weeks after her nutrition and hydration tube was removed.

Schiavo had been in what her doctors described as “a persistent vegetative state” for nearly 15 years.

Conflict in her family exploded into a regional, national and international debate over whether or not there was a moral obligation to provide her with food and water given the state of her condition.

According to Father Place, the complex moral principles that underlie such cases have made it difficult for theologians to arrive at “a broadly held theological consensus” on this and similar cases.

“While it is easy to agree that all life is sacred,” Father Place says, “it is not as easy to describe the moral responsibilities and obligations that follow.”

At the risk of oversimplifying a very important and complex issue, the contemporary Catholic perspective on cases like that of Terri Schiavo revolve around two fundamental principles.

On the one hand, as Pope John Paul II made clear in a papal allocution in March 2004, providing food and water to someone who is believed to be permanently unconscious is not “extraordinary care” even if the means are artificial. This means that unless other considerations or responsibilities make it impossible or extraordinarily burdensome to do so, there is an ordinary obligation to provide nutrition and hydration to persons in a “persistent vegetative state.”

On the other hand, Father Place suggests that the ordinary obligation that is present in cases like Schiavo’s is not an unconditional obligation in all end-of-life cases.

According to Father Place, “to say that we are *always* obligated to provide

artificial nutrition and hydration unless death is imminent—and as long as nutrition is provided and suffering is alleviated—is inconsistent with Catholic realism. To always oblige the sustaining of physical life in this context is to require the heroic, ignore other relevant moral responsibilities and fail to appreciate the beauty of eternal life. To say that this is a good thing to do, that there might be benefits from such heroic activity, is not the same as saying it is morally required.”

As Father Place observes, the position articulated by Pope John Paul “seems to favor an extremely cautious understanding of what would constitute such exceptions [to the ordinary obligation to provide nutrition and hydration by artificial means.]”

In a culture that promotes euthanasia, abortion and “the increasingly utilitarian understanding of human life,” caution is necessary. The Catholic perspective takes these issues quite seriously—refusing to let nuanced moral decision-making be confused with indifference or moral laxity.

While Catholics agree that there are moral absolutes—the sacredness of human life is one of them—we also believe that God has given us the gifts of freedom, intelligence and conscience in order to make difficult decisions, to apply deeply-held moral principles to concrete situations and circumstances, and to make choices and take risks.

As Father Place says, “There is great wisdom in the nuances that are part of our obligations and responsibilities in the face of illness.... To run from nuance to the security of black and white would be to betray our commitment as a pilgrim people to journey through complexity.”

Caution is required. So is an absolute commitment to defend the rights and human dignity of those who are most vulnerable. But in the final analysis, we must trust in the presence and power of the Holy Spirit.

“While admitting the power of evil, in the end we are optimists,” says Father Place. “We take seriously the fact that the reign of God is, albeit imperfectly, present in our midst.”

— Dan Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Making a difference/Tony Magliano

No summer vacation for these children

Summer vacation for children is here. So are lots of fun activities like biking, fishing and family trips.



But there will be no summer vacation for many children. June, July and August will be exactly like the rest of the year for them—miserable.

These children did not experience the wonders of reading and writing. They didn’t acquire computer skills. They didn’t have the fun of singing in chorus, going on field trips or playing at recess. Instead, their classes were held in sweatshops and on farms and battlefields. Their days were filled with long, dirty and dangerous work. The lesson they learned is that life is cruel and unfair.

The U.N. Children’s Fund (www.unicef.org) has identified six critical circumstances affecting countless children worldwide that require priority attention.

- The first circumstance involves forced and bonded labor. Approximately 246 million children are trapped in exploitative work. About 75 percent of them labor in very dangerous environments like mines and factories. Some 5.7 million of these children suffer the slavery of bonded labor.

- The second circumstance affects children without primary caregivers. Many of these children have been separated from their families by war or have been orphaned by HIV/AIDS (approximately 13.4 million children). Millions of these children live in orphanages, psychiatric units and prisons.

- The third circumstance involves children who are victims of human trafficking. Every year 1.2 million children are lured into the hands of traffickers, who often target very poor families in rural areas promising good-paying jobs to their children. Once in the hands of the traf-

fickers, boys and girls are taken far from home and forced to work in sweatshops or the booming “sex industry.”

- The fourth circumstance centers solely on the sexual exploitation of children. Approximately 1 million children are sexually victimized each year. These children usually are abused by those closest to them.

- The fifth circumstance involves children used as soldiers. Currently more than 300,000 child soldiers—as young as 8—are forced into combat. In the last 10 years, at least 2 million children have died as a direct result of the more than 30 armed conflicts worldwide. Six million have been seriously injured. And more than 8,000 children continue to be killed or maimed by land mines every year.

- The sixth circumstance concerns children subjected to noncombat forms of violence. Children in many homes, schools, detention centers and workplaces throughout the world are subjected to various forms of violence, including torture. In the United Kingdom, for example, infants not yet 1 year old are four times more likely to be murdered—almost always by their parents—than any other age group.

Abortion needs to be included in these six critical areas designated by UNICEF as requiring priority attention. The brutal dismembering of tens of millions of unborn babies worldwide annually further highlights the contempt so much of the world has for children—born and unborn.

Countless little ones around the globe desperately need our help. Please don’t ignore them. Pray, learn more, spread the word, get your parish involved, donate money, give service time, contact your legislators and use your imagination.

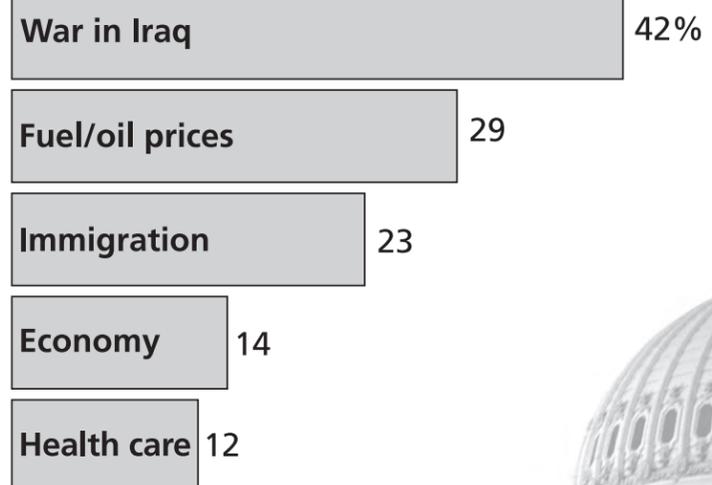
Don’t give up until all children are free from exploitation, benefiting from an education and experiencing the joys of summer vacation.

(Tony Magliano writes for Catholic News Service.) †

Church Facts

Political Priorities

U.S. adults identify the following as top priorities for the president and Congress.



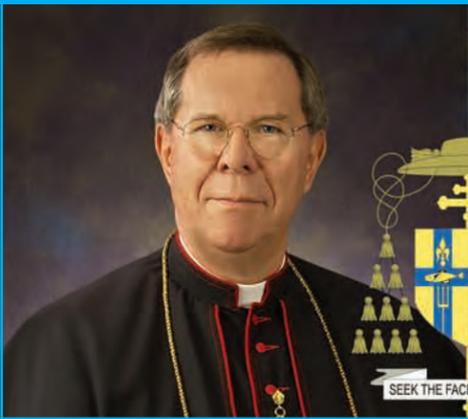
Some issues named as priorities by 4 percent or less: education, poverty, abortion, gap between rich and poor, national security, the environment.

March 2006 survey of 1,003 national adults with a sampling error of plus or minus 3 percent.

Source: 2006 Gallup Poll

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Together, all of us are the Roman Catholic Archdiocese of Indianapolis

In his encyclical "God is Love," Pope Benedict XVI spoke of "the local community, the particular Church and the Church universal."

By "local community," he means the parish community or religious community. The "Church universal" refers to the Catholic Church spread all around the world.

Who or what are the "particular Churches?" The term "particular Church" refers to the dioceses and archdioceses of the world. Sometimes a diocese or archdiocese is referred to as the "local Church." In a series of reflections, I hope to explain that the Catholic Church is not comprised of arbitrary social structures.

One time someone said to me, "I can see why we need a bishop, but why do we need the diocese? And why do we need a cathedral?" Recently, I received a lengthy letter from a couple who are active in one of our fine parishes. The substance of the letter was to ask why they should have to help people and causes in other parishes. We take care of our parish, they asserted. Why don't other parishes just take care of themselves? It is not unusual for me to hear questions like these.

We need to know who we are as the Catholic Archdiocese of Indianapolis. The meaning is profound, and it is not easily explained. In a series of reflections over the next few weeks, I hope to address the

question in plain language: What is the Archdiocese of Indianapolis? Perhaps what I write will be helpful as a resource for our religious education programs for all age groups. It is important to realize that our parishes are not independent congregational churches loosely federated with a bishop.

Back in 1834, the word "diocese" became a more common word among the few Roman Catholics and everyone else in the state of Indiana and eastern Illinois. Since that time, no longer would Roman Catholics and their missionary pastors relate to a bishop hundreds of miles distant. For demographic reasons, in 1898, the diocese of Vincennes became the diocese of Indianapolis located in the state capital. In response to further developments in Indiana, in 1945 it became the Archdiocese of Indianapolis. (I will explain the difference between a diocese and archdiocese later in this series.)

In the Catholic Church's way of doing things, there is closer supervision and more central control that comes with being a diocese or archdiocese than is usually the case in other churches or faith organizations. Because that is the case, when a lot of people hear the word "archdiocese" it has come to be synonymous with an office in downtown Indianapolis.

When the bishop was hundreds of miles away, pastors and parishes seemed more

independent rather than tied to a central network, even though a connection was always necessary and required by Church law.

With a faraway bishop, Catholic identity could more easily develop like independent Protestant neighbors when it came to a sense of church. To be sure, church boundaries were drawn and the structure and shape of each parish in Indiana was according to law, yet Catholic self-understanding had some isolationist, rather than relational, features in terms of the diocesan Church.

Even though we have been an archdiocese for many years, the meaning of what was created in 1834 and subsequent years still is not always clear in the popular Catholic mind; in fact, understanding the diocesan Church remains a challenge for many Roman Catholics.

Some still understand "the diocese" primarily as an administrative division. A bishop in charge of a certain number of parishes and priests in a given geographic area. Or many still think of "the archdiocese" as "that office at 1400 North Meridian [Street] in downtown Indianapolis."

A bureaucratic office is not the Church. A voluntary federation of independent, "corner congregational churches" we are not.

Diocese or archdiocese is the term the church gives to a local or "particular Church." In fact, a diocese or archdiocese is not just part of a larger Church; the archdiocese of Indianapolis is *the Church* alive and made visible here and now in 39 counties of central and southern Indiana. The primary unit of Church is the diocese.

The *Universal Church* is the communion of all the "particular" Churches, the dioceses of the world.

I am not the archbishop of an office or building. Together, all of us, the Roman Catholic archbishop, clergy, religious and lay people of central and southern Indiana are the Roman Catholic Archdiocese of Indianapolis. By God's grace and papal decree, we are the people of God made visible as the apostolic Church here and now in these 39 counties.

To understand better what really was created in Indiana 172 years ago, over the next several weeks I will reflect on the meaning of diocesan Church. †

Archbishop Buechlein's intention for vocations for July

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

Todos juntos formamos la Arquidiócesis Católica Romana de Indianápolis

En su encíclica "Dios es amor," el Papa Benedicto XVI habló sobre "la comunidad local a la Iglesia particular, hasta abarcar a la Iglesia universal en su totalidad."

La "comunidad local" se refiere a la comunidad parroquial o religiosa. La "Iglesia universal" se refiere a la Iglesia Católica dispersa por todo el mundo.

¿Qué o quiénes son las "Iglesias particulares?" El término "Iglesia particular" se refiere a las diócesis y arquidiócesis del mundo. En ocasiones nos referimos a la "Iglesia local" como la diócesis o arquidiócesis. Por medio de una serie de reflexiones espero poder explicarles que la Iglesia Católica no está formada por un conjunto de estructuras sociales arbitrarias.

En alguna ocasión alguien me dijo: "Entiendo por qué necesitamos un obispo, pero ¿para qué necesitamos una diócesis? Y ¿para qué necesitamos una catedral?" Recientemente recibí una carta bastante extensa de una pareja que participaba activamente en una de nuestras excelentes parroquias. El propósito de la carta era preguntar por qué debemos ayudar a la gente y contribuir a las causas de otras parroquias. Nosotros nos ocupamos de nuestra parroquia, afirmaban. ¿Por qué las otras parroquias no se ocupan de sus asuntos ellos mismos? No me resulta extraño escuchar preguntas como éstas.

Debemos conocer nuestra identidad como la Arquidiócesis de Indianápolis. El significado es profundo y no puede explicarse fácilmente. En una serie de reflexiones que presentaré en las semanas subsiguientes espero poder abordar esta cuestión usando un lenguaje sencillo:

¿Qué es la Arquidiócesis de Indianápolis? Quizás mis reflexiones resulten un recurso útil para nuestros programas de educación religiosa para todas las edades. Es importante que nos demos cuenta de que nuestras parroquias no son Iglesias pertenecientes a congregaciones federadas al azar con un obispo a la cabeza.

En 1834, la palabra "diócesis" se volvió más común entre los pocos Católicos romanos y el resto de la población en Indiana y el este de Illinois. Desde entonces los Católicos romanos y sus pastores misionarios ya no tuvieron que vincularse a un obispo ubicado a cientos de millas de distancia. Por motivos democráticos en 1898 la Diócesis de Vincennes se convirtió en la Diócesis de Indianápolis localizada en la capital del estado. En respuesta a ciertos acontecimientos en Indiana, se convirtió en la Arquidiócesis de Indianápolis en 1945. (Más adelante en esta serie explicaré la diferencia entre diócesis y arquidiócesis.)

En el sistema de la Iglesia Católica existe más supervisión y un control más centralizado asociado a la distribución en diócesis o arquidiócesis, en comparación a lo que sucede generalmente en otras Iglesias u organizaciones de fe. Debido a esto, para el común de la gente la palabra "arquidiócesis" se ha convertido en sinónimo de una oficina en el centro de Indianápolis.

Cuando el obispo se encontraba a cientos de millas de distancia, pastores y parroquias parecían más independientes en lugar de estar vinculadas a una red centralizada, a pesar de que era necesaria

una conexión y así lo exigía el Derecho Canónico.

Con un obispo distante, la identidad Católica pudo desarrollarse con mayor facilidad, al igual que sucedió con los vecinos protestantes en lo que respecta al sentido de Iglesia. Para garantizar esto, se delimitaron las regiones; la estructura y forma de cada parroquia en Indiana se hizo de acuerdo al derecho. Sin embargo, la auto-identificación como católicos tuvo ciertas características aislacionistas, en lugar de relacionales, en cuanto a la Iglesia diocesana.

A pesar de que hemos sido una arquidiócesis por muchos años el significado de lo que se creó en 1834 y los años subsiguientes todavía no está totalmente claro en la mente católica popular. De hecho, el entendimiento de la Iglesia diocesana es aun un desafío para muchos Católicos romanos.

Algunos entienden todavía a la "diócesis" principalmente como una división administrativa. Un obispo a cargo de un cierto número de parroquias y sacerdotes en un área geográfica determinada. O hay muchos que todavía piensan en "la arquidiócesis" como "esa oficina en 1400 North Meridian, en el centro de Indianápolis."

La Iglesia no es una oficina burocrática. Tampoco somos una federación voluntaria de "Iglesias de congregación." Diócesis o arquidiócesis es el nombre

que la Iglesia otorga a las iglesias locales o "Iglesias particulares." En efecto, una diócesis o una arquidiócesis no es simplemente parte de una Iglesia mayor; la Arquidiócesis de Indianápolis es la Iglesia viviente y visible aquí y ahora en 39 condados en el centro y sur de Indiana. La unidad primaria de la Iglesia es la diócesis.

La Iglesia Universal es la comunión de todas las Iglesias "particulares", la diócesis del mundo.

No soy el arzobispo de una oficina o un edificio. Todos juntos, el arzobispo católico romano, el clero, personal laico y religioso de Indiana central y del sur conforman la Arquidiócesis Católico-Romana de Indianápolis. Por la gracia de Dios y bula papal somos el pueblo de Dios que se hace presente como la Iglesia apostólica aquí y ahora en estos 39 condados.

Para comprender mejor lo que verdaderamente se creó en Indiana hace 172 años presentaré algunas reflexiones sobre el significado de la Iglesia diocesana en las próximas semanas. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para julio

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

Events Calendar

July 7-8
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Parish festival**, flea market, children's games, food, entertainment, 4 p.m.-midnight. Information: 812-232-8421.

July 7-9
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, Fri. 6 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-738-2742.

July 8
St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Praise and worship Service**, 7 p.m. Information: 317-546-4065.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m. Bring lunch. Free-will offering. Registration: 317-543-0154.

July 9
Holy Family Council, Knights of Columbus Center, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. St. Joseph Parish. **parish picnic**, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

Our Lady of Providence Jr./Sr.

High School, 707 W. Highway 131, Clarksville. **Julyfest, "A Julyfest Beach Party,"** food, entertainment. Information: 812-945-3350.

July 10
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Office of Family Ministries, **annulment information evening**, 7-9 p.m. Information: 317-236-1586 or 800-381-9836, ext. 1586 or e-mail mhess@archindy.org.

St. Francis Community Relations, 3145 E. Thompson Road, Indianapolis. **"Freedom from Smoking,"** seven-week class, 6-8 p.m., \$50 per person. Information: 317-782-7999.

July 10-July 17
St. Mark Parish, 535 E. Edgewood Ave., Indianapolis. **"Divorce and Beyond program,"** 9 p.m. Information: 317-236-1586 or mhess@archindy.org.

July 11
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-881-5818.

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **"Theology on Tap," young adult speaker series**, 7 p.m., free. Information: 317-748-1274.

July 12
Ironwood golf Club, 10955 Fall Road, Fishers, Ind. **Little Sisters**

of the Poor, Swing Fore Seniors Golf Outing, \$150 individual, \$600 team, registration, 10:30 a.m. Information: 317-872-6420 or e-mail devsindy@mind-spring.com.

July 13-15
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, 6-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 15
St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **Parish festival**, music, food, 3 p.m.-midnight. Information: 812-656-8700.

July 16
St. Matthew Parish, 4100 E. 56th

St., Indianapolis. **Pro-Life Ministry, living will and advance directives workshop**, Msgr. Joseph Schaedel and Carlos F. Lam, presenters, no charge, lunch 12:30 p.m., program 1 p.m. Reservations: 317-797-6053 or carloslam@hotmail.com.

St. John the Baptist Parish, 25743 State Road 1, Dover. **Summer festival**, 11 a.m.-7 p.m., fried chicken dinner, 11 a.m.-5 p.m., games, country store. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, Navilleton. **100th annual parish picnic**, 10 a.m.-4 p.m. Information: 812-923-5419. †

Regular Events

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

St. Luke Chapel, 7575 Holliday Drive E., Indianapolis. **Perpetual adoration**. Information: 317-259-4373.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-253-2964.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Tuesdays

Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

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

St. Luke Church, 7575 Holliday Drive E., Indianapolis. Marian Movement of Priests, **prayer cenacle**, Mass, 7-8 p.m. Information: 317-842-5580.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 2605 St. Joe Road, Sellersburg, Mass, 7 p.m., **eucharistic adoration** following Mass until 7 p.m. Wed. Information: 812-246-2512.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

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

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young 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.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. County Road 600 E., Westport. **Liturgy of the Hours**, morning prayer, 7 a.m. Information: 812-591-2362.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

St. Malachy Church, 326 N. Green St., Brownsburg. **Liturgy of the Hours**, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Faith-sharing group**, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament**, 7 a.m.-5:30 p.m. Mass. Information: 317-546-4065. †

Recycling supports schools



Top photo, Father James Farrell, standing sixth from left, and students at St. Barnabas School pose with a \$500 check presented the school by Abitibi Consolidated Recycling representative Julanne Sausser, standing seventh from left, in recognition of the parish's efforts at paper recycling coordinated through Abitibi. The students standing are, from left, Jake Roberts, Jessica Barrett, Alexis Waugh, Ryan Parrott, Justin Smith, Mackenzie Ringen and Chelsea Spenner. The students kneeling are, from left, Michael Donnelly, Shelby Maxwell and Erin Rowland.

Bottom photo, Abitibi Consolidated Recycling representative Julanne Sausser presents Tom Costello, director of stewardship and parish administration at St. Thérèse of the Infant Jesus (Little Flower) Parish in Indianapolis, with a \$200 check for the parish's school. The funds came from the parish's paper recycling efforts that were coordinated through Abitibi.

Serra Club vocations essay

Priests, brothers and sisters are rich in happiness found in God

By Brian Frick

"Do you realize what I have done for you?"

These are the words spoken by Jesus after he washed the feet of the disciples. People such as priests, brothers and sisters, in a way, are washing the feet of others in their everyday work and yet people do not realize the acts of love and kindness being demonstrated for them.

"Washing the feet of others" does not have to involve literally washing the feet of others. It can be something as simple as helping a person when he is down or giving a compliment to someone in the hallway.

Priests, brothers, and sisters have dedicated their whole lives to God and to washing the feet of others. They are following Jesus' call to wash others' feet as others have washed theirs. As Jesus has done for us, we should also do for others.

When Jesus washed the feet of his disciples, he demonstrated the ultimate act of love, which shows that though they called him master and teacher, he was willing to do this degrading task to show how much he cared for them and for all of us.

People who have answered God's call to

a religious vocation as a priest, sister or brother are washing our feet.

By entering this lifestyle, they help us to get closer to God and share the good news with us, which is, "God loves us and wants to have a relationship with us."

They teach us how to get to heaven by their example. They explain some of the mysteries of our faith that we could not previously understand. They are there for us and, in this way, they are washing our feet.

There is a hole inside of everyone, and many people try to fill it with worldly possessions when the only thing that can truly fill it is God.

Priests, brothers and sisters have discovered this truth, and while a life of celibacy seems unbearable to some people, these religious have found true happiness.

Priests, brothers and sisters are continuing to fill the hole inside of them with God's love and mercy.

Life is a journey to find happiness, and there are many paths out there, but there is only one thing which can fill the hole permanently and that is God.

God gave us his only Son so that we could learn this, and yet many people still are stubbornly trying to fill the hole with junk.

If only people would stop and listen to what God is trying to say then they might understand why a man or woman chooses a life dedicated to God and the service of others. Priests, brothers and sisters may not have money by worldly standards, but they

are rich beyond our wildest dreams.

Jesus set the example of being a foot washer, and now it's our turn to follow his lead and be of service.

(Brian Frick is the son of Ron and Anne

Frick, members of Holy Spirit Parish in Indianapolis. Ron just completed the ninth grade at Cathedral High School in Indianapolis and is the ninth-grade division winner in the 2006 Serra Club Vocations Essay Contest.) †



Brian Frick

'Priests, brothers, and sisters may not have money by worldly standards, but they are rich beyond our wildest dreams.'

—Brian Frick



SUV for B16

U.S. Cardinal Edmund C. Szoka points out a feature in a Volvo sport utility vehicle to Pope Benedict XVI on June 28. Volvo representatives handed the pope a set of keys to one of their latest XC90 models that had been especially outfitted for him.

LEGACY FOR OUR MISSION:

For Our Children and the Future

SAINT ANN DENTAL SERVICES PROVIDE DENTAL ATTENTION TO THE UNDERSERVED

People fear going to the dentist, but imagine the fear of being unable to have a painful tooth treated due to the cost or a lack of insurance.

Such was the case for one 24-year-old woman who died from an abscessed tooth that had gone untreated for far too long, leaving two young children behind.

Mortified by this story, Sister of Providence Connie Kramer of St. Ann Parish in Terre Haute decided to help uninsured individuals living in poverty seek the dental attention they desperately needed. Kramer explained that 30 percent of people at the poverty level who seek free medical care also need dental care. There was clearly a need for the parish to help the underserved within the Wabash Valley area, she said.

Today, the St. Ann Community Outreach Service of Terre Haute runs Saint Ann Dental Services as a way to offer emergency dental care that relieves acute pain and infection, primarily through extractions. The dental services are a Highlighted Program of the United Way of Wabash Valley and Catholic Charities Terre Haute.

"We opened our doors on January 12, 2005, with a three-year backlog of people waiting for services," said Sister Connie, director of Saint Ann Dental Services. "Today, we are down to a six-month backlog. In the first year, we had 200 appointments. In the first quarter of this year, we have had 99 appointments. So we are in the role of doubling."

Sister Connie said a continuing need for dental services persists because many people don't understand the seriousness of proper dental care, nor do they have access to adequate medical attention.

Terri Mascari, a dental hygienist for more than 20 years and a volunteer at Saint Ann Dental Services, says the buildup



"People have a narrow view about the poor. They are trying to change their lives, but they are so scared because they have been mistreated before. No one should have to suffer like that. I don't care who you are."

of dead bacteria on teeth can have serious repercussions on a person's health. It also can be a precursor to stroke, heart disease, underweight infants and diabetic complications.

"People have a narrow view about the poor," Mascari said. "They are trying to change their lives, but they are so scared because they have been mistreated before. No one should have to suffer like that. I don't care who you are."

It's the passion of the volunteers like Mascari and the seven dentists who provide services once a month that enables the dental services to provide services to people in need.

"It has always been my vision to take the gift that God has given me to help the poor," Mascari said. "I always thought I'd be working in a third-world country. I never thought I'd be right here, but I'm helping here because that is what God wants."

In the summer of 2001, St. Ann Parish received a significant grant from the St. Francis Xavier Home Mission Fund, made possible from gifts directed to the United Catholic Appeal. These funds were used to renovate the second floor of the former St. Ann School building which was originally constructed in 1906. Saint Ann Dental Services now resides in an infrastructure dedicated to ministry, as this building also currently houses a medical clinic sponsored by the Providence Self Sufficiency Ministries, Inc.

"Our goal is to secure another 100 years of ministry in this building," Sister Connie said. "We want to be able to have funding to maintain this care and expand the number of volunteers and hours of operation."

The dental services would not be possible without the support from St. Ann Parish. From helping with building renovations to hours of prayer, Mascari said the small parish comes together for the cause.

"They are a true godsend and backbone to the clinic," she said. "I don't think they realize the credit they deserve."

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the local and changing needs of Archdiocesan Ministries such as Home Missions. By contributing to the Legacy for Our Mission campaign, a portion of your gift will be allocated to Home Missions programs and distributed to parishes in need such as St. Ann Parish in Terre Haute.

Hurricane relief efforts focus of Mission Office contests

By Mary Ann Wyand

"They still need help!" That's the message of a Hurricane Katrina poster created by Okenna Oruche, who just completed the sixth-grade at Christ the King School in Indianapolis.

It depicts a rescue helicopter hovering over a flooded area along the Gulf Coast last fall, when communities in that area were devastated by Hurricane Katrina in August and Hurricane Rita in September.

The poster contest as well as poetry and essay competitions were sponsored for the first time by the archdiocesan Mission Office and Holy Childhood Association as part of its Young Catholics in Mission program.

Missionary Sister of Our Lady of Africa Demetria Smith, mission educator for the archdiocesan Mission Office, said it was difficult for the judges to select winners in each category because all the student entries were well done.

"We had about 200 entries from 22 schools in all three categories," Sister Demetria said. "The contest theme was about hurricane relief efforts, and also the effect of the hurricanes on the children, how they felt about it."

Sister Demetria said she is very happy

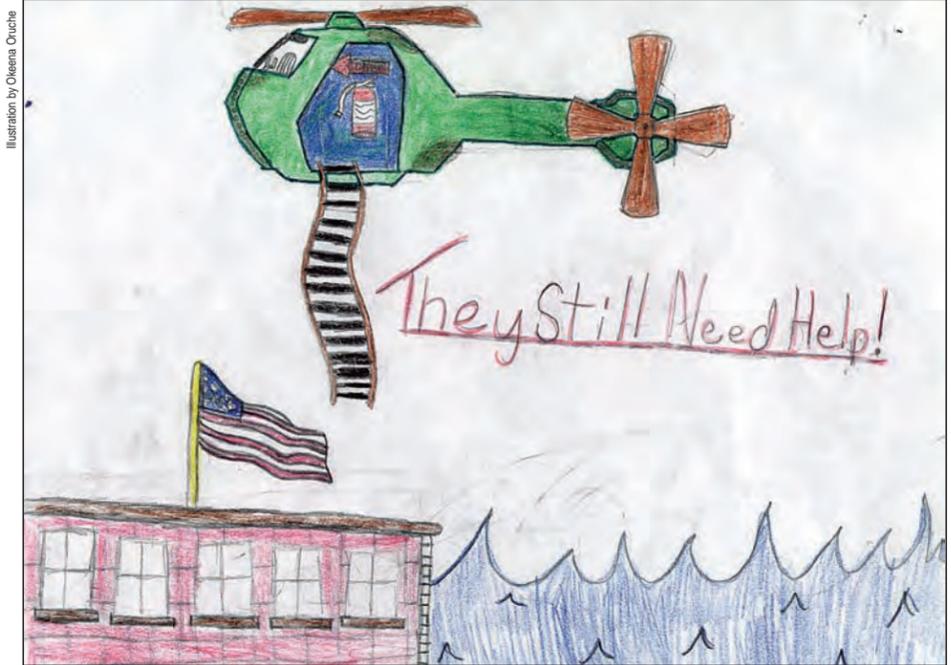
with the student response to the new contest, and appreciates the fact that many principals and teachers worked this project into the curriculum.

"I was very touched by the way the children reacted [to the storms]," she said. "To me, it shows the depth of young people, how they care about people in need. It's good for them to be able to express their feelings about it. I was very touched that the children were that concerned. Children are very life-giving."

Taylor Rhoten, who just completed the fifth-grade at Pope John XXIII School in Madison, wrote in an essay titled "The Devastation of Hurricane Katrina" that, "It's terrible to think about people still living in the area with all the devastation. In some cases, people still have no running water, no sewage, no electricity [and] some even with no homes at all."

After the hurricanes struck the Gulf Coast, Taylor explained, it was hard for people to get basic supplies.

Now, Taylor said in the essay, "People and ... organizations need to get down there and help rebuild homes that were lost. There is still work to be done getting the sewage system to work again. ... They also need sanitary drinking water."



This poster by Christ the King School sixth-grade student Okeena Oruche depicts the drama of a helicopter rescue in a flooded area following Hurricane Katrina last August. Okeena earned a third-place award in the first Holy Childhood Association competition.

The hurricanes didn't just affect the Gulf Coast region, Taylor wrote. "It affected our whole nation. ... The most

important thing for people in that area now is for peace to be restored to their

See MISSION, page 14

Holy Childhood Association contest winners announced

Poetry Contest

Grades 1-3—Jack Karst, Pope John XXIII School in Madison, first place; Nick Macon, Pope John XXIII School, second place; and Kyle Wisman, Pope John XXIII School, third place.

Grades 4-6—Laura Hesse, Pope John XXIII School, first place; Mikey Lee, Christ the King School in Indianapolis, second place; and Hannah Vormohr, St. Michael School in Brookville, third place.

Grades 7-8—Caitlin Weber,

Immaculate Heart of Mary School in Indianapolis, first place; Katie Groves, St. Mark School in Indianapolis, second place; and Amanda Millea, Holy Family School in New Albany, third place.

Essay Contest

Grades 1-3—Sloan Shocaroff, Holy Cross Central School in Indianapolis, first place; Ryan Goddard, St. Christopher School in Indianapolis, second place; and Julianne Allspaw, St. Christopher School,

third place.

Grades 4-6—Claire Christoff, Christ the King School, first place; Tyler Deeg, Pope John XXIII School, second place; and Taylor Rhoten, Pope John XXIII School, third place.

Poster Contest

Grades 1-3—Chris Wilson, Our Lady of Lourdes School in Indianapolis, first place; Jade Wagner, Holy Cross Central School, second place; and Dylan

Winchester, Holy Cross Central School, third place.

Grades 4-6—Makenzie Wheat, St. Mary School in Aurora, first place; Michael Josen, Christ the King School, second place; and Okenna Oruche, Christ the King School, third place.

Grades 7-8—Lucy Reser, Immaculate Heart of Mary School, first place; Kaitlin Caito, Immaculate Heart of Mary School, second place; and Alec Bannister, Immaculate Heart of Mary School, third place. †



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God speaks the truth to us in a variety of ways

By Fr. John W. Crossin, O.S.F.S.

Is God's revelation to us in Scripture compatible with evolution?

The media regularly cover these questions as they are debated by school boards or in classrooms and courtrooms. Scholarly journals discuss the details of what are known as "creationism," "intelligent design" or "neo-Darwinian evolution."

All this discussion comes across as a complicated puzzle. It may be a bit frightening to us.

Essentially, the Catholic understanding is that there is no inherent contradiction between divine revelation and evolution as basic science.

As we might expect in a Church that has a 2,000-year history and includes many articulate, contemporary thinkers, the arguments are complex. We cannot discuss them in detail.

We can note, however, that the Catholic community seeks the truth.

The ultimate truth is Jesus Christ. We are his disciples. We seek to know him better and understand the truths that he gives us.

Looking at Christian history, we see that God speaks the truth to us in the holy words of Scripture, through sacred tradition, in the inner movements of the Spirit, and through nature and human nature.

The truth that God speaks to us is one; God does not contradict himself.

But it can be difficult to see how the truth is unified. This is part of the ongoing challenge to Catholic thinking: How do truths fit together?

Many times, we look to our faith for

consolation and comfort. It is disconcerting when the truth causes discomfort and confusion.

This is the problem with evolution.

I have spoken with a number of Catholic scientists who hold that the evidence, as we know it, supports evolution.

Here, we mean evolution as supported by the evidence, for example, fossils or genetics. Humans have "evolved" from lower species. This is, as one noted author says, "descent with modification."

Darwinian theory calls for "natural selection" of more adaptive characteristics. This understanding is quite benign for people of faith.

What is not benign is the interpretation of some non-believing scientists. They move from the data of science into interpretation or even philosophizing. They interpret evolution as a purely materialistic, random process.

Some researchers argue that science is the only way of coming to truth. This "scientism" is their view of the world.

We need not accept any of these assertions—and should not.

Our contention as Catholic believers is that we know things as they can be known. We do not understand a play or a poem the way we understand a bit of scientific data. We do not understand God in exactly the same way we know things. This is common sense or, we would say, the virtue of prudence.

We first ask ourselves: What is true about evolution? And what is an interpretation or an exaggeration?

Then we ask ourselves: How does this fit in with our faith? In particular,

home for ourselves and future generations. The Church teaches that we are the world's caretakers, not its exploiters.

In acknowledging God as Creator, our responsibility toward creation increases. Genesis saw God as a powerful and loving Creator.

God's love for creation becomes a mandate for us.

Respect for life is a mandate for Christians, who are called to recognize God as the source of life and to continue God's creation by giving life to others and to the world.

(David Gibson edits Faith Alive!) †



The Genesis account is a story of origins. The point was to teach religious truths about humanity and our relationship with God. Looking at Christian history, we see that God speaks to us in the holy words of Scripture, through sacred tradition, in the inner movements of the Spirit, and through nature and human nature.

We are stewards of God's creation

By David Gibson

What did God create, and why?

This question, urgent to participants in the debate about evolution, is important to others, too—including people who are concerned about the environment.

The Church teaches that the human person, created by God, possesses inherent dignity and worth. Created by God, the life of each human person must be respected. The universe, created by God, also possesses inherent dignity and worth.

As the earth's stewards, we have a responsibility to treat the earth as a

we might ask how the truth of evolution is coherent with the story of Adam and Eve in the Book of Genesis.

Some of our fundamentalist friends who take the Bible quite literally have great trouble with evolution. A few would argue that evolution is wrong and that the world was created about 6,000 years ago.

Catholic biblical interpretation these days, after centuries of our own struggles to understand Scripture, would say that we also must look at the literary form of a passage. Poems [the psalms], historical events [the reign of Solomon] and allegories [the story of Jonah] must be interpreted according to their literary form in order to get to their true meaning for us.

As Catholics, we seek to use the best methods of biblical interpretation to find the meaning of the text. These days, we adopt a critical approach. This mode of interpretation seems best. If a better method comes along, we will use it. We are seeking to understand the inspired word so that we might live it.

The Genesis account is a story of

origins. It was a genre familiar in the Middle East at the time of the writing of the Genesis text. The point was to teach religious truths about humanity and our relationship with God. For instance, we are made in the image of God. This is an essential truth.

Genesis is not a scientific treatise. We as believers hold that all creation is under God's providential care. God sustains the world and everything in it. Yet God works through secondary causes. We ourselves have freedom and cause things to happen.

Media presentations often tend to frame the question about evolution in either-or terms—either evolution or divine guidance. Catholics believe that both the truth of evolution and the truth of revelation are from God.

We are the children of God, and God is close at hand—though his work is in many ways a mystery.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †

Discussion Point

Nature is precious gift from God

This Week's Question

What sort of respect is owed to the world because it is God's creation?

"We should take better care of it because he's given us everything, and we've abused most of it. It's a precious gift, and we want to pass it on to our children." (Helen Barra, Brooklyn, N.Y.)

"God made such a wonderful world, and we owe it not only respect but a kind of reverence. For myself, a huge part of that is gratitude because when I'm out in nature I feel closer to God and feel grateful to him for making it." (Rosemary Tobin, Guthrie, Okla.)

"God created every living being, and we should take

care of everything around us. If we take care of the beautiful places he created around us, we make a beautiful background for the creatures God made."

(Germaine Eagle, McLaughlin, S.D.)

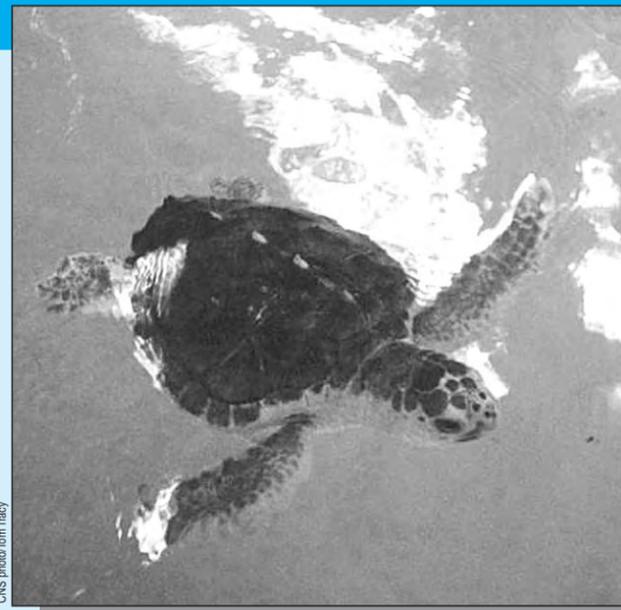
Lend Us Your Voice

How does your parish or diocese recognize the gifts and talents of its differing cultural and ethnic groups?

To respond for possible publication in an upcoming edition, send an e-mail to cgreene@catholicnews.com

or write to *Faith Alive!* at 3211 Fourth St. N.E.,

Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

St. Paul: His Letter to the Galatians

Paul's disagreements with the leaders of the Church in Antioch made it impossible for him to remain there.



In the spring of the year 52, therefore, when snow in the Taurus mountains had melted enough, Paul left Antioch and headed for Ephesus, where he had left Aquila and Priscilla.

On the way, he stopped in Galatia, the first time he had been there in four years. All seemed to be well there.

He reached Ephesus—which was to be his base for the next two years and three months—at the end of the summer. He found Aquila and Priscilla, and moved in with them.

From them, he learned about Apollos, a converted intellectual Jew from Alexandria who had been in Ephesus, but recently had moved on to Corinth. Although he was undoubtedly glad to have assistance, Paul probably had some normal foreboding about what Apollos might do in Corinth.

Paul used his base at Ephesus to send missionaries to other cities—probably to all of the seven churches mentioned in Revelation since they were all within a 120-mile radius of Ephesus.

In the late spring or early summer of 53, Paul got disturbing news. He learned that a delegation from the Church in Antioch was determined to convince Paul's communities that they had to be circumcised and follow the Jewish laws. The delegation had gone to Galatia, and then was going to the churches in Philippi, Thessalonica and Corinth. These were what Paul called the Judaizers, who would continue to be a problem.

They attempted to discredit Paul, telling the communities that he represented no one but himself and certainly not the original and true Apostles in Jerusalem.

Then they taught about Abraham and God's promises to the Jews. They acknowledged Jesus as the Messiah, but insisted that his importance lay only in the fact that the salvation promised to the Jews was now available also to the Gentiles.

This called for immediate action! Paul

dashed off his Letter to the Galatians, focusing on the Judaizers. It's a masterpiece of rhetorical ability and literary skill.

Paul first asserted that his commission came directly from Jesus Christ, not from the church in Jerusalem or Antioch.

Indeed, he had been in Jerusalem only twice. The first time was to make sure he and the leaders of the Church there agreed on "the truth of the gospel." The second time was when the decision was made that Gentiles did not have to become Jews.

He then focused on Abraham's faith, which he said was fundamental—not the law. He also said the promise to Abraham was to him and his descendant—in the singular. This reference, he said, was to Christ.

It was a forceful letter. Paul minced no words, saying, "O stupid Galatians! Who has bewitched you?" Then he reiterated what he had taught them about the unique importance of Christ and his redemptive sacrifice on the cross.

He said that faith in Christ, not following the Jewish law or submitting to circumcision, was sufficient to gain eternal life. †

Cornucopia/Cynthia Dewes

The 'No Fault' excuse for bad behavior

My latest favorite cartoon shows a grungy guy in a sleeveless T-shirt who's standing on the hood of a car brandishing a baseball bat. The man is explaining through the windshield to the hapless lady driver crouched inside, "Road rage is such a crass term...I prefer intermittent explosive disorder..."



Is this topical or what? Not only is it funny in a mean way, it's downright illustrative of life as we know it. What used to be mere bad manners has graduated over the years to bad behavior, to "road rage" to "intermittent explosive disorder." We've gone from moral impairment to mental health impairment in less than one generation!

This is but one of many examples of the rationalizations we're creating for ourselves. To demonstrate not only its existence, but also its acceptability, we have a television show called "Men Behaving Badly."

And it's not only men. Both sexes engage in this behavior in those so-called "reality" series based upon doing unto

others before they can do unto you. All this in the name of fun.

Now, it's true that we all start out being selfish. But because babies are helpless new creatures, we realize that they require attention 24/7. They're also cleverly created by God to be so adorable that we restrain ourselves from harming them due to frustration, sleeplessness and fatigue. We even think their demands are cute.

By the time they're toddlers, stamping their little feet and saying "No!" to every parental request, the same kids cease to be charming when they display such self-centeredness. But somewhere along the way, parental response to this behavior seems to have changed. Instead of awarding stern looks or stopping the action to express their displeasure, many parents simply ignore objectionable behavior, or divert the miscreant with the excuse that he or she is "a strong-willed child."

As a result, the message is lost that anti-social, rude or selfish behaviors are not acceptable. Many kids grow up convinced that they can and should do whatever pleases them, having learned to include the wimpy caveat, "as long as it doesn't hurt someone else." The thing is, bad behavior almost always hurts

someone else in one way or another.

The smallest examples can illustrate this fact. Walking anywhere we feel like it down a sidewalk will cause us to bump into others who are thoughtfully walking to the right. Speaking or laughing loudly in a restaurant—not to mention talking on a cell phone—will spoil other diners' pleasure. Shoving ahead in lines, chewing out salespeople and dropping litter all contribute to ruining someone else's day.

At the opposite end of doing what we want just because we can are the more serious results: "intermittent explosive disorder" causing people to beat up on those who irritate them; the inability to "bear giving a baby up for adoption," justifying people who want to abort; or even a strong desire to thwart the other parent, leading to killing one's own children.

Unpopular as the notion may be nowadays, bad behavior is usually our own fault, not to be dismissed as mental illness or any other "No Fault" excuse.

So, let's just admit to it and get on with life.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faith Hope and Charity/

David Siler

A place at the Lord's table

The third principle of Catholic social teaching provides instruction for each of us as members of the human family with regard to our rights in this world and responsibilities toward one another.



The first fundamental right in this principle is the right to life. This right has primary position since, without

it, no other rights really matter.

Following this fundamental right to life is the right of every person to those things required for human decency. Much debate can begin with a definition of what is a right and what is a privilege.

However, the Catholic Church clearly defines a number of rights necessary for living a dignified life, namely, the right to food, clothing, housing, health care, education, security, social services and employment.

It might be useful to go to the extreme to demonstrate this principle. Let us consider the AIDS orphan in Africa—she has done absolutely nothing to create this state of life for herself, created by the death of her parents to AIDS.

Who will now ensure that she gets an education, has clothing, a home, a future? The Church would tell us that it is our (the human family's) responsibility to care for her needs.

In 2002, the U.S. bishops shared a pastoral reflection titled "A Place at the Table," in which they seek to inspire each and every one of us to help ensure that all of humanity has a place at the table of the family of God. This table is not only an image as the place to eat food, but the place where voices are heard and policy decisions are made.

People of wealth, power and influence often have a very strong voice at the table, so we are called to help amplify the voice or, at times, "be" the voice of the poor and vulnerable. Who will be the voice of that young AIDS orphan?

'We take very seriously in an institutional way our responsibility to serve those in need and provide a voice for the voiceless. And we are called as individual baptized Catholics to do the same.'

Corresponding to the rights of all are responsibilities. Here we could say that indeed we are our brothers and sisters keepers—we are responsible for one another. Here we would also find the biblical principle of stewardship: for that which we are given, we are called to share, for all that we have is not ours but rather God's.

We can all be very proud that the Catholic Church carries out this responsibility in some very profound ways. We accomplish this through Catholic Charities' ministries, Catholic health care, Catholic education, the Catholic Campaign for Human Development and various other resources.

We take very seriously in an institutional way our responsibility to serve those in need and provide a voice for the voiceless. And we are called as individual baptized Catholics to do the same.

As uncomfortable as it may be from time to time, this principle of Catholic social teaching requires us to look at our brother or sister—no matter their race, creed, language, way of life—and assist them when we see unmet needs.

As followers of Jesus, it is part of his Gospel mandate to do no less.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.) †

Faithful Lines/Shirley Vogler Meister

Marking birthdays: playing them for ward

Perhaps readers remember my April column titled "Understanding and retaining a childlike spirit."



I described reading an A. A. Milne poem about turning 6 to my grandson Sam's kindergarten class. What I did not share then is this: When introducing the poem, I asked the children how many had already

turned 6.

After a show of hands, I told them I was more than 10 times their age, adding, "Do you know how old that is?"

Sam answered, "I know. You're 69."

Gently correcting him, I said, "I'm 68, but I will be 69 in July."

Then together we all counted by 10s, adding eight.

Afterward, on the way to the car, my husband, Paul, and our daughter, Donna, who is Sam's mother, said, "But you are 69!"

I said, "No, I'm 68. I was born in 1936."

With that, I realized they were right, and I was wrong. Embarrassed, I suggested returning to Sam's class to correct the error, but it was cold and snowy so returning home seemed a better idea.

Was this a lapse of memory? It certainly was not purposeful. However, when Sam came home from school, I explained my mistake, apologizing for saying he was wrong. Later, I also wrote a thank-you note to his teacher for the opportunity to interact with the children—and apologized to her, too.

Mine was an inadvertent (subconscious?) error, but naturally I wondered if this indicated a possible subconscious aversion to my turning 70 on July 11.

Truly, I have always been pleased with my birthday at any age, mainly because I was born on my maternal grandfather's birthday—and he had a twin. Not only that, Grandpa told me that he actually prayed that this would happen even though Mom's doctor thought I would be a June baby. Grandpa (Anton Huber) and his brother, Charles Huber, were born on July 11, 1885.

Consciously, I am very happy being the age I am. I would not want to go backwards and repeat the mistakes of my younger years. If I could correct them, that's another matter. However, earthly life only moves forward. As a Catholic Christian, I believe in life after death as promised by Jesus.

Whether turning 7 or 70, most of us celebrate such milestones. Why then do I hope to quietly ease into my new age without any fanfare—and why does this poem by S. Minanel (the first woman editor in the comic book trade) stick in my mind now even though it's 10 years off?

Maybe at Eighty?

*They say wisdom comes with age—
Now I'm in a real jam—
at sixty I should be a sage—
look what a fool I am.*

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

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

The Sunday Readings

Sunday, July 9, 2006

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

The Book of Ezekiel furnishes the first reading.

The prophet speaks in the first person.

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



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

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

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

For almost 2,000 years, people studying this epistle have struggled to discover what this thorn might, in fact, have been. Some have thought that it was a chronic illness or disability, perhaps epilepsy. Others think it simply was the temptation to sin. No one has a conclusive answer.

What is clear is that life had its challenges for Paul, as life has challenges for everyone. It is important to remember that, in the pious Jewish mind of the time, everything bad, including physical problems, came from the devil. The loving, merciful God could never will such misfortunes upon people.

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

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

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

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

In this reading, Jesus speaks in the synagogue. People who are not themselves Jewish often today regard synagogues to be churches in Judaism. They

are not churches, and they properly were not places of worship in the time of Jesus. For the Jews at the time of Jesus, there was one place of worship, namely the temple in Jerusalem.

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

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

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

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

Reflection

Two strong, and very enlightening, lessons come from these readings. The first is that all humans are like the ancient, stubborn and rebellious Israelites, like the imperceptive people of Nazareth.

We cannot always put two and two together. We fail to understand. We make mistakes. Indeed, we are inclined to resist the truth. We lean toward sin, the ultimate error.

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

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, July 10
Hosea 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

Tuesday, July 11
Benedict, abbot
Hosea 8:4-7, 11-13
Psalm 115:3-10
Matthew 9:32-38

Wednesday, July 12
Hosea 10:1-3, 7-8, 12
Psalm 105:2-7
Matthew 10:1-7

Thursday, July 13
Henry
Hosea 11:1-4, 8c-9
Psalm 80:2-3, 15-16
Matthew 10:7-15

Friday, July 14
Blessed Kateri Tekakwitha, virgin
Hosea 14:2-10
Psalm 51:3-4, 8-9, 12-14, 17
Matthew 10:16-23

Saturday, July 15
Bonaventure, bishop and doctor of the Church
Isaiah 6:1-8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 16
Fifteenth Sunday in Ordinary Time
Amos 7:12-15
Psalm 85:9-14
Ephesians 1:3-14
or Ephesians 1:3-10
Mark 6:7-13

Question Corner/Fr. John Dietzen

The Church observes Sunday as a holy day

Q How are we meant to "keep holy the Sabbath day" today? Besides attending Mass, and without being legalistic, are there things we shouldn't be doing, like work around the house or running errands?



As I remember from my days in religion class 70 years ago, those chores were not allowed, but I don't know if that is still true. (Ohio)

A To understand the Church's policies on observing Sunday as a holy day, it helps to know that the "forbidden" work idea developed in a radically different agricultural and labor society than our own. I believe it misses the point entirely to discuss whether gardening or baking or changing the oil in the car are allowed on Sunday.

The Church's purpose today is to enable our homes and activities, especially on Sundays, to restfully celebrate the resurrection of Jesus and reflect the peace, joy, contentment and love that should be ours because of what our Lord has done for us.

Whatever obligations the Church asks us to observe on Sunday are meant as an aid to keeping this spirit of reverent reflection, worship and rest.

Vatican Council II, for example, calls Sunday "the original feast day" and urges that it should always be "in fact a day of joy and freedom from work" ("Constitution on the Liturgy," #106).

The *Catechism of the Catholic Church* (#2185-#2187) and the Code of Canon Law (Canon #1247) say the same. The faithful "should avoid any work or business which might stand in the way of worship which should be given to God, the joy proper to the Lord's day or the needed relaxation of mind and body."

Sunday rest is not, however, something we should take lightly or unthinkingly. Our hectic society provides too little time to relax, think and pray, and just be with our families. If we ignore the Church's urgings and the opportunities that Sundays give us, we do so at our own serious loss.

Of course, the working schedule of some people demands that they sometimes work on Sunday simply to serve

others in activities that are important and necessary—like health care and public safety—to completely legitimate jobs, like working at a cinema or restaurant.

If you attend Mass as your health allows, and keep up your prayers and other relationships with God, none of the activities that help you relax and enjoy life are wrong for you on Sunday. Do them and enjoy them.

Q Two years ago, a priest told me that it is no longer a sin if one doesn't receive holy Communion during the Easter time.

Recently, however, our pastor told us that Catholics are obliged to receive Communion worthily during the Easter time, between Easter and Pentecost. Which is right? (Wisconsin)

A Basically, the obligation of annual Communion during the Easter time still exists, though the time for reception is not absolute. Church law obliges the faithful to receive holy Communion at least once a year. Unless something serious stands in the way, this should be done during the Easter time (Canon #920).

Because of an indult given to the American bishops at the Second Council of Baltimore, around 1866, Catholics in the United States may fulfill their Easter duty from the first Sunday of Lent to Trinity Sunday.

Like the obligation to confess one's grave sins once a year (Canon #989), the obligation for Communion once a year is clearly not the ideal. In fact, it's hard to envision a Catholic at all active in the faith today who would not receive much more often than that.

Q What should I do with a chain letter requesting prayers and promising good luck? My religious instincts tell me to throw these things in the garbage.

Why would a Catholic send such a letter? (Illinois)

A I can't imagine why anyone, Catholic or not, would send a chain letter.

Most chain letters, even though they are nearly always 100 percent superstitious, at least make a pass at something that sounds religious. The letter you sent with your question does not even attempt that, apart from the fact that it is "signed" by St. Jude!

Throw such letters away. Only the U.S. Postal Service gains from them. †

My Journey to God

Dearly Beloved

Dearly beloved were my brother and I,
Each to each other,
Walking hand in hand.
Dearly beloved friends of mine
In the flower fields of heaven
Where you live,
Seek out my little brother,
Lonely for me.
Tell him I, too, will be a child again,
When our dearly beloved Lord
Sends His summoning angel
To guide me there.

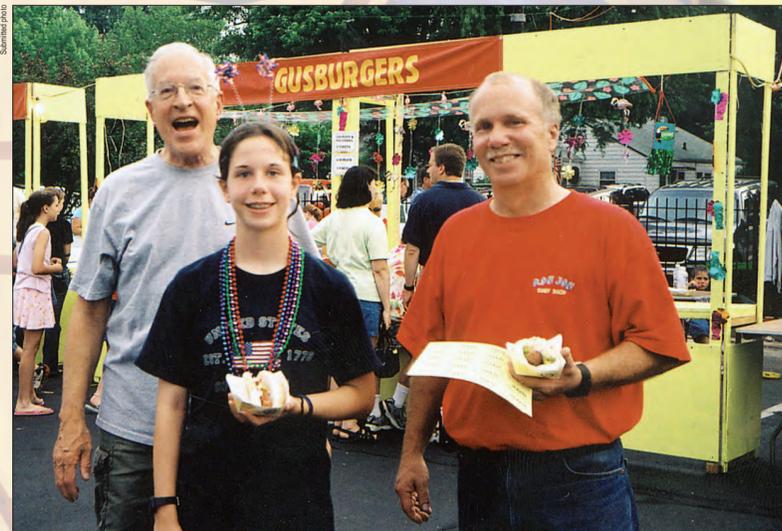
By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin. Two hikers watch the waves while on a nature walk at Moonlight Beach in Encinitas, Calif., in March 2004.)





Vendor Bob Fauvergue serves gelato, Italian ice cream, during the Italian Street Festival on June 10 at Our Lady of the Most Holy Rosary Parish in Indianapolis.



From left, Christ the King parishioners Bill Trowsell, Chris Tyler and Tony Tyler enjoy a beautiful summer evening in front of the "Gusburgers" stand—the hamburger stand named in honor of the late Gus Jonas, a longtime parishioner who always worked at the annual festival.



Service with a smile. Food servers among the 1,500 volunteers who make possible the St. Christopher Mid-Summer Festival in Indianapolis.

FESTIVALS

continued from page 1

the parish and the Catholic Church. I feel God calls me to do this every year."

Consider the Noblet brothers—Jerry, Basil, Tom, Vince, David and Al—who have been washing dishes at the festival for about 25 years, continuing the family tradition that started with their father who washed dishes for more than 35 years.

Consider Herb White, an 82-year-old parishioner who will be volunteering for his 51st year at the festival. He even has the scars to show his longevity.

"My first festival, I tripped going up the steps with a 4-gallon pot of baked beans," White says. "They splashed and some got on my right arm. I still have the scar. We have nine electric cookers that hold four gallons of baked beans. I fill them every day. In three days, that's 108 gallons of baked beans I have to get ready."

Add those 108 gallons of baked beans to the 5,000 pounds of cod that they prepare each year at the festival. Throw in the 150 gallons of barbecue sauce and enough coney sauce for 4,000 hot dogs. Then add a taste of the 600 dozen deviled eggs that volunteers make—all ingredients for another story from Ploughe.

"We had one lady, Pearl Blind, who worked for us in her 90s, stuffing deviled eggs," he says. "She's in a nursing home now, but I still think of her."

At 36, Ploughe also lauds the youths who help at the festival, including his step-daughters, 14-year-old Brittany and 11-year-old Kirsten Simmons, and another parishioner, 13-year-old Casey Moorman.

"Brittany and Casey probably work in excess of 60 hours a week of the festival," he says. "They help with the decoration, fish battering, trash detail and corn husking—2,000 ears in three days. I think it is so important to have my girls, Casey and other kids get involved. I want them to understand the meaning of being a member of our community."

The festivals often serve as major fundraisers for parishes. The festival at St. Lawrence Parish in Lawrenceburg supports its school and its church.

St. Christopher uses its festival profits to maintain the parish's grounds and buildings. In recent years, Ploughe says, the funds have made it possible to add air conditioning to the school, to put on a new roof and redo the plumbing and electricity.

Still, organizers insist that the best result of parish festivals is the building of a closer faith community.

Michael Gallagher rides an amusement ride at the St. Joseph Parish Festival in Shelbyville on May 21.



Italian Heritage Society board members, from left, James Divita, Salvatore Petrucci and John Acceturo of Indianapolis carry a statue of Mary during the religious procession on June 10 that is a traditional part of the Italian Street Festival at Our Lady of the Most Holy Rosary Parish in Indianapolis.



The fish frying phenoms of St. Christopher Parish in Indianapolis cook 5,000 pounds of cod each year at their parish festival, which will be July 20-22 this year.

"Working side by side, you're able to get the parish members to work together and spend some time together outside of the religious realm," says Frank Stephenson, the festival chairman at St. Lawrence Parish in Lawrenceburg.

Jenni Naville sees the connections between generations at the parish picnic at St. Mary Parish in Navilleton.

"It's community working together," says Naville, the picnic's co-chairperson. "The families go back for generations here. The church was established in 1845. Families live here and stay here and worship here. The picnic is a tradition. I believe that tradition is a strong word in the Catholic faith."

Festivals can be especially important for large parishes, Ploughe says.

"When you're a parish as large as ours, people can get lost in a crowd," he says. "Working at a festival gives people a sense of belonging. They get to meet other parishioners. It lets them put a name on someone they see at Mass. Some of our volunteers come back to work at the festival even though they've moved to other parishes. It's like a tradition for them."

The St. Christopher Mid-Summer Festival is a tradition that involves more than 1,500 volunteers, Ploughe says.

For three days, the crowds come so children can enjoy the amusement rides and adults can gamble or play bingo. They come to savor the baked beans that Herb White cooks, the cakes that Wanita Clark bakes and the secret sauces that Ploughe and others make. They come for the music, including the rock-polka sounds of the Indianapolis band, PolkaBoy.

And when the festival ends late Saturday night, Ploughe takes part in another tradition. He enters St. Christopher Church where the pastor, Father Michael Welch, holds a special midnight Mass for the festival workers. Kneeling in one of the pews, Ploughe traditionally offers a prayer of thanks for everyone who makes the festival possible.

"You have a great sense of accomplishment, but you're almost sad when it's over," he says.

Ploughe has no time for sadness now. The St. Christopher festival is just weeks away. He has the feeling of every child who has ever waited in line to play a game or get on a ride at any one of the many parish festivals in the archdiocese.

"I can't wait," he says. †



The joy of children always soars when a parish festival has amusement rides and games.

MISSION

continued from page 8

lives.”

In the poetry division, Collan Henderson, who just completed the third grade at Pope John XXIII School, wrote about the aftermath of the storms and flooding in a poem titled “Hurricane Katrina.”

“Hurricane Katrina bashed.

Trashed.

Crashed.

Some were sad,
And mad.

The wind howled,
And growled.

There was a flood,
And a lot of mud.

When the sky became clear,
Some shed a tear.”

Amelia Voeler, who just completed the fourth grade at St. Mary School in New Albany, titled her poem

“Katrina’s Wrath.”

“A baby crying

A mother weeping

I wish I could help them so much.

I have tears running down my cheek.

I don’t know what to say.

I feel like I need to do something.

Even though I am watching it on TV,

It feels like I’m suffering with them.

I need to help them. I know I do.

Please, Lord, help them.

Please, Lord, do.”

Sister Demetria said the drawings, essays and poems are reminders of the continuing need to support the archdiocese’s Mission Office and Catholic Charities fundraising efforts to help people who lost their homes and possessions in the hurricanes last year.

(For more information about ways to help with Hurricane Katrina and Hurricane Rita recovery efforts in the Gulf Coast states, contact Missionary Sister of Our Lady of Africa Demetria Smith at 317-236-1485 or 800-382-9836, ext. 1485.) †

E-mail brings rosaries for U.S. troops in Iraq

CHICAGO (CNS)—Mary Zilligan Becker, a Chicago-area Catholic, does not view her chance encounter with a military chaplain stationed in Iraq as a mere coincidence.

In January, Becker was asked by a friend without a computer to send an e-mail for her to a priest friend, Father John Hannigan, a chaplain with the U.S. Marine Corps.

Father Hannigan, who was ordained in the Chicago Archdiocese, now has a 30,000-square-mile “parish” that reaches west from Baghdad and Fallujah to the borders of Syria and Jordan.

He lives with soldiers, sailors, Marines and Seabees. At every helicopter stop he makes or convoy ride he takes, there are more young people who want to learn about their faith, receive their first Communion or confirmation or become Catholic. He told Becker about the spiritual needs of men and women facing pain, hardship or possible death each day.

Becker, who with her husband runs an online business called Seat of Wisdom Book and Gifts that sells religious items, turned out to be the perfect person to contact the chaplain because she has been able to get him the religious supplies he needs.

In an interview with *The Catholic New World*, newspaper of the Chicago Archdiocese, she said she found out that the budget of the U.S. military archdiocese cannot meet all the needs of chaplains “in the trenches.” She said they essentially become proud beggars for their desert flocks’ spiritual nourishment.

Father Hannigan’s first request was for 1,000 rosaries. His appeal was specific: rosaries that were tan-colored, corded, with black plastic crucifixes. Beaded rosaries can reflect light, or clink at the wrong moment, which is not a good thing on a battlefield, he said. The chaplain told Becker that soldiers also like to wear them around their necks. †



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Franciscan Sister Lavonne Long's love of interacting with young people shines on her face as the 84-year-old educator shares a laugh with, from left, Hannah Zimmerman, Jesse Wilson and Jessi Wright, students at Father Thomas Scecina Memorial High School in Indianapolis.

Retirement?

The word is not part of Sister Lavonne Long's vocabulary

By John Shaughnessy

In a flash, Sister Lavonne Long's expression changed from radiant joy to heartbreaking agony.

The joy radiated when she talked about all the students whose lives she has tried to touch in 62 years as an educator.

The heartbreak marked her voice and filled her eyes when the 84-year-old sister recalled the agony of going against her father's pleas for her to not join a religious order.

Those two expressions showed the spectrum of emotions for a woman who has given so much to so many people—a woman who knew she was giving up one of the closest relationships she's ever had to lead a life of service to God and others.

"The hardest thing I've done in my life is hurt my father," the Oldenburg Franciscan sister said as tears welled in her eyes. "It broke my heart to hurt my father. We were so close. I kind of think that the hurt I had to cause him, there are so many rewards the Lord has given me. I've had so many blessings in my life."

She is the blessing, insist many of the people who know her, including students, teachers and alumni of Father Thomas Scecina Memorial High School in Indianapolis, where she has worked for 41 years.

"She's just so widely loved," said Marilyn Ross, Scecina's director of admissions and marketing. "There's an ageless aspect to her. Her love for the students, Scecina and her religious order haven't been diminished. It's still the core of what she is—educating these students and helping them be the best they can be."

Nine years ago, Sister Lavonne thought about retiring. Now, the former teacher and guidance counselor still works full time at Scecina, serving primarily as a liaison between alumni and administrators.

As she leaves her apartment for work each morning, she passes a small plaque that reads, "Each new day is a gift from God."

"When I pass it, I always add to myself, 'Lavonne, please use it well,'" she said.

She's had that goal for more than 65 years, ever since she decided to become a sister after her freshman year at Marian College in Indianapolis. She came home to Rushville to share the news with her father, knowing how much it would devastate him.

"I was the youngest of three," she recalled. "My father and I had a very close relationship. He was not a Catholic. He saw no need for a formal religion. He told me once, 'What I'm supposed to do is to be good to other people.' He didn't think too much about religious life.

"When I told him what I was going to do, he couldn't handle it at all. He begged me. He pleaded with me. That's why I hurt him so deeply. He wouldn't come to see me for seven years. The first time he came to visit, he didn't get out of the car."

While the separation from her father was painful, the communion with the sisters in her order was joyous—matched by her desire to serve God through helping students.

Sister Lavonne began her teaching career at Holy Name School in Beech Grove in 1945. After more than a decade of teaching at schools in Ohio, she came to Scecina in 1956 to teach English. That was her passion, but she received orders to become the principal of St. Mary Academy in Indianapolis in 1964.

I've always tried to stress to them that we can all be of service to others. I think that came from my dad who said, "I just have to be good to others." I've tried to do that.'

— Oldenburg Franciscan Sister Lavonne Long's longstanding advice to students

"That broke my heart," she recalled. "I had no desire to be a principal. I had no desire to lead an all-girls' school. But I went, and I loved it."

She cried when she left St. Mary's in 1973, returning to Scecina as a guidance counselor so she could spend more time helping her sister take care of their ill mother. She has been at Scecina ever since. She remembers a time when 21 Franciscan sisters lived in the convent near the school. The convent has now become offices for the school. Sister Lavonne works there and lives there in a small apartment.

"Since its founding in 1953, Scecina has been animated by the Franciscan Sisters of Oldenburg," said Kevin Caspersen, Scecina's president. "Sister Lavonne remains the heart and soul of the place. She brings together its history in her own wonderful personality. She really is a kind of emotional glue that brings people together."

Her personality shined as she joked and shared stories with three Scecina students on a recent afternoon. She also bragged about how Jesse Wilson, Jessi Wright and Hannah Zimmerman were part of the school's softball team that lost only one game this spring.

"You always see her around school," said Jesse, a junior and a member of Holy Spirit Parish in Indianapolis. "You know the school means a whole lot to her and she would do anything for it."

Hannah and Jessi nodded in agreement.

"She's kind of like a kid," said Hannah, a sophomore and a member of Our Lady of Lourdes Parish in Indianapolis. "She blends in when we're at school. She comes to all our basketball games and everything she can."

"She comes to our Masses," said Jessi, a sophomore and a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. "She always smiles and makes everyone happy."

A sense of happiness finally touched her relationship with her father as the years passed. The father and daughter reconciled. Then Sister Lavonne's dad asked to be baptized into the Catholic Church as he was dying.

"I don't know what really led to it," she said. "Just the fact that he was baptized at the last, it was an overwhelming sense of joy for me. I know that after he came around, he saw that I was happy."

She says her father was at the heart of everything she has tried to teach every student she has met.

"I've always tried to stress to them that we can all be of service to others," she said. "I think that came from my dad, who said, 'I just have to be good to others.' I've tried to do that. I hope my life has stood for my desire to become more closely united with my Lord. That's my ultimate goal."

In her apartment, Sister Lavonne picked up the small sign that reads, "Each new day is a gift from God."

"When you get a gift, you either enjoy it or you share it with others. That's what I've tried to do every day. I've had so many joys in my life." †

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A keyboard click away

Seniors can learn to keep in touch through the Internet

By Zack Dunham

Catholic News Service

Staying in touch with family members scattered throughout the country always has posed a problem to retired seniors.

Long-distance phone charges and time constraints conspire to keep families apart. However, by providing many low-cost and free communication services, the Internet allows an ever-growing number of seniors to stay in contact with family members. Below is some basic information on getting started with the Internet.

The first step in using the Internet is obtaining a computer with either a modem (a means of accessing the Internet over phone lines), a cable modem (significantly faster than a regular modem, it accesses the Internet through cable television lines) or the capability for wireless Internet connection.

To wirelessly connect to the Internet, you must have:

- A router (a device that connects to the Internet through a phone line or cable modem and broadcasts to your computer).
- A network interface card, its antenna and compatible software installed in the computer.

Wireless connections require that the computer be located at a "hot spot" or access point; often, such "hot spots" can be found at hotels, restaurants or libraries.

Once you have a computer capable of connecting to the Internet, you will need an Internet Service Provider (ISP). After purchasing an account with an ISP, it will provide a software package allowing you to access the Internet. Different ISPs are available in different areas and vary in price and function. Their services constantly are being upgraded and improved.

If you want to check on ISPs while setting up your own system, try using an online computer at your local library. The Web site www.comparenow.net provides a list of ISPs and gives their prices and features.

Another site, www.thelist.com, allows you to find an ISP based on your country, state or area code. The ISP will provide instructions on downloading its programs into your computer.

The simplest, most common means of communicating over the Internet is e-mail. E-mail is a way to send messages back and forth over the Internet in the form of postage-free letters that arrive almost instantly. Usually, your ISP will provide an e-mail service. However, popular e-mail services including Hotmail (www.hotmail.com) and Yahoo (mail.yahoo.com) allow you to create a free account and choose your e-mail address.

Most e-mail systems allow you to store commonly used addresses. You can enter the addresses of family members and friends in your system's address book so that you need not memorize them or constantly type them in to send a message. E-mail also allows you to attach small files stored by your computer, like photos, to your messages.

Another form of Internet communication (IM) is instant messaging. IM programs allow you to send text messages back and forth with another online person. It is like a cross between e-mail and the telephone; it features text messages (like e-mail) but provides a real-time connection with another person (like the telephone). Unlike a telephone, instant messaging is free.

Common IM programs that you can download free of charge and use include AOL Instant Messenger (www.aim.com), MSN Messenger (messenger.msn.com) and Yahoo Messenger (messenger.yahoo.com).

CNS photo by Greg Tarczynski



Retired Air Force Lt. Col. Henry Darden of Brandon, Fla., uses e-mail to keep in touch with longtime friends, and family members.

Remember: You must have the same kind of messenger as the person with whom you wish to communicate.

Once you have an IM-service account, you can keep a "buddy list" of people you regularly communicate with. This list lets you know when your contacts are online (unlike e-mail, instant messaging only allows you to communicate with people who are online when you are).

Most e-mail systems allow you to store commonly used addresses. You can enter the addresses of family members and friends in your system's address book so that you need not memorize them or constantly type them in to send a message. E-mail also allows you to attach small files stored by your computer, like photos, to your messages.

IM programs also allow you to create a chat room to communicate with a group. Further, these programs let you share files with your contacts. Unlike e-mail, instant messengers do not limit the size of file you can share. However, larger files take longer to transfer.

In an effort to stay in touch over long distances, many families have created their own blogs. Short for "Web

log," a blog is a Web page that serves as a combination bulletin board and journal.

Blogs allow you to post thoughts, pictures and announcements, and can be linked to other blogs to create a network of similar Web sites.

For example, the members of your family could have their own personal Web journals, each containing links to the others. This would allow you quickly and easily to browse them for information, keeping up to date on family events. You could post your own thoughts and announcements on your personal blog, allowing your family to stay in touch with you.

A good place to get your own free blog is www.blogger.com. This site provides a simple method of creating a blog and includes a help function to answer questions you have. A more advanced blog can be created at www.typepad.com. However, it also charges a monthly or yearly fee for its services, with prices ranging from \$4.95 per month/\$49.95 per year to \$14.95 per month/\$149.95 per year.

With every Internet advancement, the world becomes a smaller place. While staying in touch with family members was once a time-consuming, expensive chore, the Internet makes it as simple as typing on a keyboard.

(Dunham, a Purdue University graduate, regularly communicates with his family over the Internet.) †

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'A spiritual retreat on wheels'

Seniors hop on board for archdiocesan pilgrimages

By Mary Ann Wyand

"A spiritual retreat on wheels."

That's how Msgr. Joseph F. Schaedel, vicar general, describes a pilgrimage. During their retirement years, a growing number of Catholics from central and southern Indiana are enjoying archdiocesan pilgrimages to Marian shrines and other holy places in the United States and Europe with Msgr. Schaedel and Archbishop Daniel M. Buechlein.

In May, the archbishop led a group of pilgrims to Poland to visit places that were special to the late Pope John Paul II.

Carolyn Noone, associate director of special events for the archdiocese, has helped plan itineraries for domestic and overseas pilgrimages for 11 years.

"We've gone on pilgrimages to Spain, France, Germany, Austria, Switzerland, Italy, Ireland and Israel," Noone said. "In this country, we've visited monasteries, churches and other Catholic destinations in St. Louis, Cleveland, Chicago, Cincinnati, New York, Philadelphia and Bardstown, Ky."

The majority of pilgrims are senior citizens, she said, because they have the time to travel for 10 to 14 days.

"Senior citizens nowadays are extremely active," Noone said. "They are healthier, they are very fit and they spend a lot of time traveling. Their children are grown, and they have time to go and see many places. When they go on pilgrimage, they relate stories to the other pilgrims about spiritual experiences they have had and spiritual places they have visited. It's wonderful to listen to their stories."

Noone said it's easy for elderly people

to participate in archdiocesan pilgrimages because all the travel details are arranged for them.

"Their transportation, lodging and meals are taken care of," she said. "We have occasional free time when the pilgrims can go in smaller groups to lunch or to shop for souvenirs, but for the most part everything is planned for them."

The archdiocese plans a meeting for the pilgrims in advance, Noone said, so they can meet other pilgrims and ask questions about the pilgrimage.

Questions range from how to exchange money to whether they need a visa or an inoculation to what type of clothing to bring and how to pack for overseas travel, she said. "They receive their tickets and the itinerary, and see pictures of some of the destinations."

The pilgrims start each day by praying the rosary on the bus, she said, and they participate in daily Mass at a variety of beautiful churches.

"We stay together as a group," Noone said, "and that is one of the things that is very comforting for people. Everyone feels safe, comfortable and secure. And every place that we have ever gone, we found that many people there speak English."

Depending on the itinerary and papal schedule, pilgrims often have an opportunity to see the pope in St. Peter's Square.

Archdiocesan pilgrims also enjoy meeting Archbishop Buechlein and Msgr. Schaedel, she said. "Normally, people wouldn't have an opportunity to get to know the archbishop and vicar general as their spiritual leaders and also as new friends. They comment on how wonderful



John and Emily Thompson of Newburgh, Ind., in the Evansville Diocese, were among the travelers who enjoyed a pilgrimage to Germany with Archbishop Daniel M. Buechlein in 2004.

it is to spend relaxing time with them, and how much of a difference it makes to have them as their spiritual leaders on the pilgrimages."

Pilgrims also meet the leaders of seminaries and pastors of historic churches where they go for Mass, she said. "They're always so happy to greet us and to have visitors. They're proud to show us their shrines and to tell us about why they are such special places."

"Whether they are domestic or international, pilgrimages are truly life-changing," Noone said, "especially when we visit the seat of our Catholicism at the Vatican. It changes your life."

Noone said she loves to visit holy sites in Europe, but the Holy Land is one of

her favorite pilgrimage destinations.

"After walking in the footsteps of Christ in Israel, a person will never be the same because everything we believe has become real," she said. "We have walked in his footsteps. We were able to see where Christ was baptized, the garden where he prayed before he was crucified and the Upper Room where he taught the disciples how to pray. Nothing in my whole life has ever affected me like the pilgrimage to Israel."

(For information about archdiocesan pilgrimages and the next pilgrimage to the shrines of Chicago on July 17-19, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.) †

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Regular visits a good way to gauge nursing home care

By Mary Ann Wyand

How can you tell when all is not well in the life of a nursing home resident?

Perhaps you are visiting an elderly relative or friend or volunteering as an extraordinary minister of holy Communion to bring the Eucharist to a Catholic patient at a nursing home.

The senior citizen has an illness or injury that necessitates admission to the skilled-care facility so it may be difficult to determine if the patient's health is declining due to clinical reasons or inadequate medical care.

Elder care advocates explain that sometimes an elderly patient will not complain about substandard living conditions or inferior care due to fear or confusion.

Two Web sites that help people recognize nursing home abuses offer important advice for relatives and other visitors.

The Center for Nursing Home Abuse and the Indiana Nursing Home Abuse Resource Center sites explain nursing home patient rights, and urge visitors to use common sense and their senses to determine if an elderly person is being mistreated or isn't receiving adequate care.

"Reports show that the number of nursing home negligence cases is increasing," the Center for Nursing Home Abuse Web site explains. "Nursing home abuse can be physical, emotional or simply neglect."

To determine if the patient is receiving adequate nutrition and hydration, the Web sites advise visitors to check the person's lips and skin for signs of dryness and cracking and to note whether the patient has lost weight.

Is a fresh glass of water near the person's bed? Is the patient able to reach the glass for a drink? Is a straw provided for easier use? Does the person need help hold-

ing a cup or eating?

To decide if the person is being cared for properly, the Web sites also suggest that visitors look at the condition of the patient's skin and hair.

Is the senior citizen clean and dressed in fresh clothing? Is the person's hair washed and combed? Or is there an odor in the room indicating that the person needs to be bathed or the bed linens need to be changed?

Bedsore have an odor caused by the infection, but usually are located on the back of the person's body or legs and are not visible due to clothing or bedding.

If there are any general concerns, the center urges visitors to look for warning signs that include:

- Physical symptoms, such as "open wounds, cuts, bruises, welts, bedsores, skin discoloration or deterioration," indicate that the patient needs immediate medical care. Also check to see if the person shows signs of dehydration, malnutrition, weight loss or burns.

- Emotional concerns, such as "agitation, combative behavior, withdrawal, depression, confusion, dementia and complaints," are also reasons to check on the quality of the patient's care.

- Signs of neglect, evident by "poor personal hygiene, withholding medication, overmedication, incorrect body positions and lack of assistance with eating, drinking and walking," also require immediate attention. Fecal or urine odors are easy-to-notice clues that the person needs better care.

Surprisingly, the Center for Nursing Home Abuse site explains, "These and many other warning signs often go unnoticed by family members."

Visitors should never ignore their suspicions about inadequate care, the centers emphasize, because "even the smallest



CNS photo courtesy of Caring Photography

Regular visits to nursing homes can ensure your loved ones get the proper care.

change [in a patient's appearance or behavior] can be an indication of a much more serious problem."

Relatives and visitors shouldn't be afraid to ask the nursing home staff any questions about the patient's care, the center notes. "Make sure your loved ones are getting the care they deserve."

If you suspect a patient has been neglected or abused, the Indiana Nursing Home Abuse Resource Center Web site recommends that you notify the person's physician then talk with the administrator of the facility and the director of nurses about any concerns.

Whether the abuse victim is still a patient at the nursing home or is receiving medical care at another facility, you can contact the Indiana State Department of Health for assistance or

to request an investigation.

In 1987, Congress enacted nursing home reform legislation that stipulates certain requirements for quality of care to protect the rights of patients.

Frequent visits are one of the best ways to make sure that your elderly relative or friend is receiving the best possible care in a nursing home, according to the centers' Web sites. Regular visits also are the best way to ensure that your relative or friend knows that he or she is loved.

(For more information about how to monitor nursing home care, log on to the Indiana Nursing Home Abuse Resource Center Web site at www.nursinghomepatientrights.com or the Center for Nursing Home Abuse Web site at www.nursingabuselaw.com.) †



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Fitness for all ages

Exercise maintains strength and stamina later in life

By Agostino Bono
Catholic News Service

If you think the sedentary life of some senior citizens is incompatible with staying in shape, think again. Sitting down is actually the first step of an exercise.

Try sitting down and standing up 40 times, said Josie Gardiner, the 2005 Group Fitness Instructor of the Year, named by the American Council on Exercise.

Sitting down and getting up strengthens the thigh muscles and the buttocks, added Gardiner, who has her own video promoting easy, safe exercises for seniors.

Besides getting you out of a chair, these muscles lift you out of a bathtub or from any squatting position, such as after bending down to putter around flower beds.

Walking is another step in the exercise world of senior living. Done for a sustained period several times a week, it keeps the legs limber and helps the blood flow.

Gardiner and other health experts emphasize that growing old does not mean you are over the hill when it comes to exercise. Controlled physical activity helps people—even in their 80s and 90s—to stay healthy and build strength, stamina, flexibility and balance.

“Even at 100 you can gain strength and the confidence that goes with it that you can do things,” said Gardiner.

Behind the push for exercise for the elderly is the fact that Americans are living longer. According to the National Center for Health Statistics, life expectancy for people born in 2002 was 77, an increase of nine years from 1952. However, medical and health experts caution that without good health, living longer may not be a benefit. Exercise along with diet and regular medical

checkups help to foster that good health. But it is important to consult with your doctor so that exercise is compatible with any physical or health limitations you have.

Personal trainers also can tailor a program for individuals. If hiring a trainer does not fit into one’s retirement budget, the Web site of the American Association of Retired People at www.aarp.org has a page of advice on exercises for people over 65, as well as a series of exercises adapted for people over 50.

And the National Institute on Aging offers an inexpensive video and exercise guide that can be purchased at its Web site, www.nia.nih.gov.

Exercise won’t prevent cancer, but it can help prevent falls by improving balance. Workouts also can build bone density to hinder fractures.

But there are cautions. The AARP’s article on exercise for people over 65 notes that minor muscle aches and joint soreness are normal, but warns people to stop immediately and seek help if a workout causes spreading chest pains, panting or shortness of breath, nausea, persistent pain or muscle cramps.

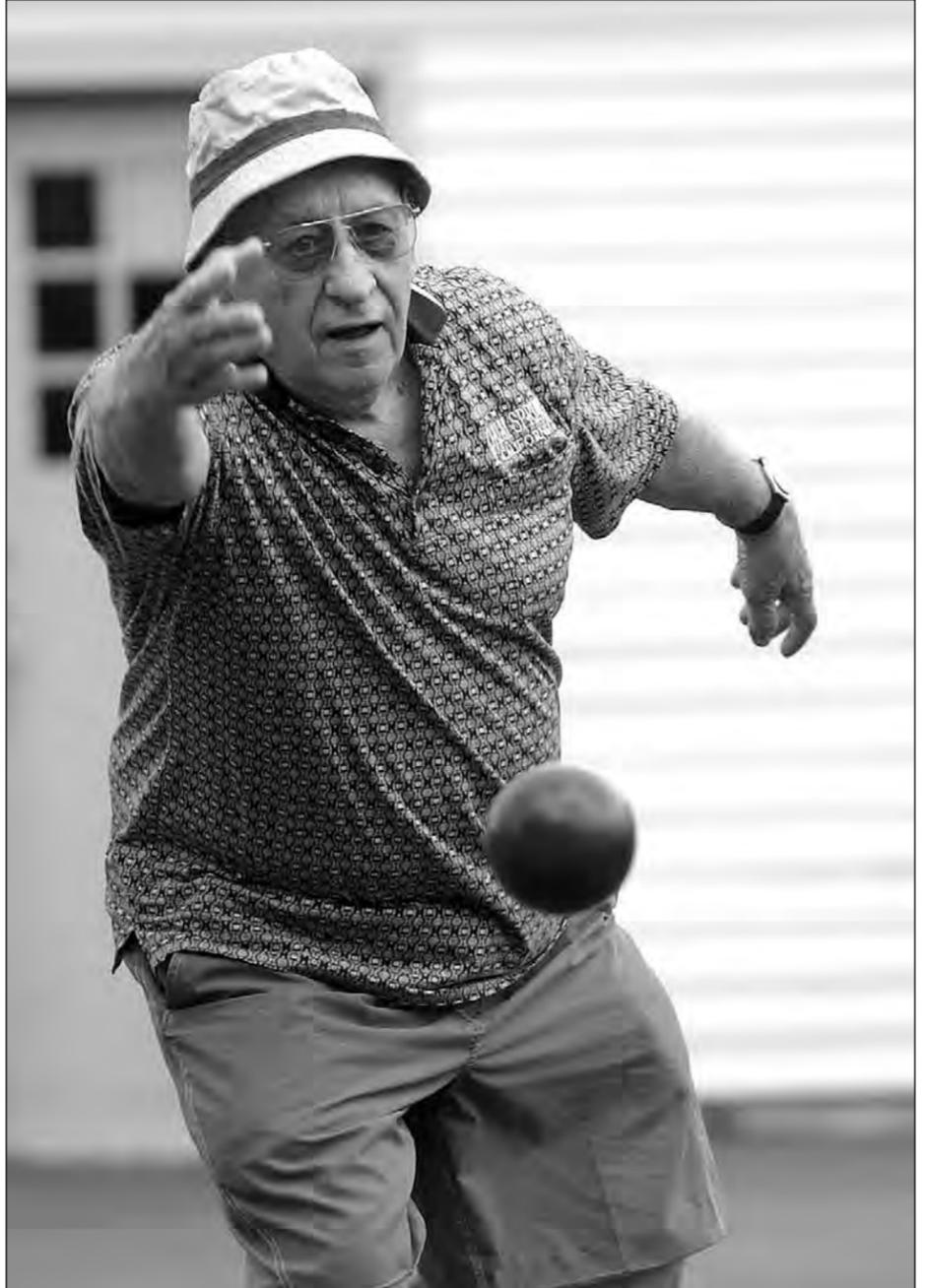
Gardiner advises the elderly to “start low and go slow.” Have your body gradually adapt to activity, she said. “This helps prevent injuries.”

If your goal is to walk 10,000 steps a day, start with 3,000, then go to 6,000 and finally work your way up to 10,000. “Walking is a great choice for seniors. It’s the easiest and the cheapest,” said Gardiner.

Another simple exercise is standing up on the tips of your toes, repeating the exercise 40 times. It’s good for your shins and balance.

Seniors should try to exercise for 30 minutes doing several different routines, said Gardiner. The 30 minutes can be spread out in several sessions at

CNS photo by Mike Crupi, Catholic Courier



Vince Palozzi tosses a ball during the St. James Men’s Club’s bocce tournament in Irondequoit, N.Y. Exercise need not be a set routine. Certain games, gardening and even housekeeping can be beneficial activities.

Men and women take in a bit of tai chi at the senior center of Our Lady of Grace Parish in Highland, Ind. Developed in China, the exercises consist of slow, relaxing, circular movements.



CNS photo by Karen Callaway, Northwest Indiana Catholic

different times during the day. The important thing is to keep moving. The exercise can include housekeeping and gardening, Gardiner added. Generally, experts suggest exercising four to six times a week.

Gardiner divided exercises into three groups: cardiovascular, strength and flexibility. Cardiovascular exercises, such as aerobics, are good for the heart and lungs. Strength exercises normally use light dumbbells to build strength and stamina. They also fight osteoporosis, the loss of bone density. Flexibility is achieved through stretching exercises such as lying on the floor and pulling one knee toward the chest. Such exercises improve balance, helping prevent falls.

Swimming is another stretching exercise. Don’t let the thought of lifting weights discourage you, said Gardiner. Start with one-pound dumbbells and work up to five pounds. “If you can’t afford weights, hold a soup can in each hand,” she said.

Gardiner also urges people to find exercises that are fun. “If you’re not enjoying it you won’t do it for long.”

Exercising with a friend or taking a class so that one has the opportunity to socialize with others is recommended by Gardiner. It’s an added and helpful incentive, she believes.

(Bono is a reporter at Catholic News Service in Washington.) †

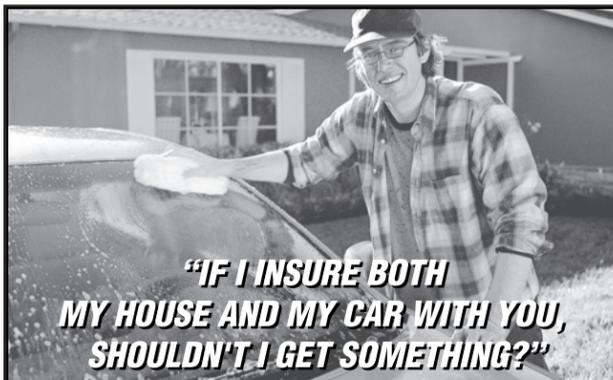
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Fitness for all ages

Exercise maintains strength and stamina later in life

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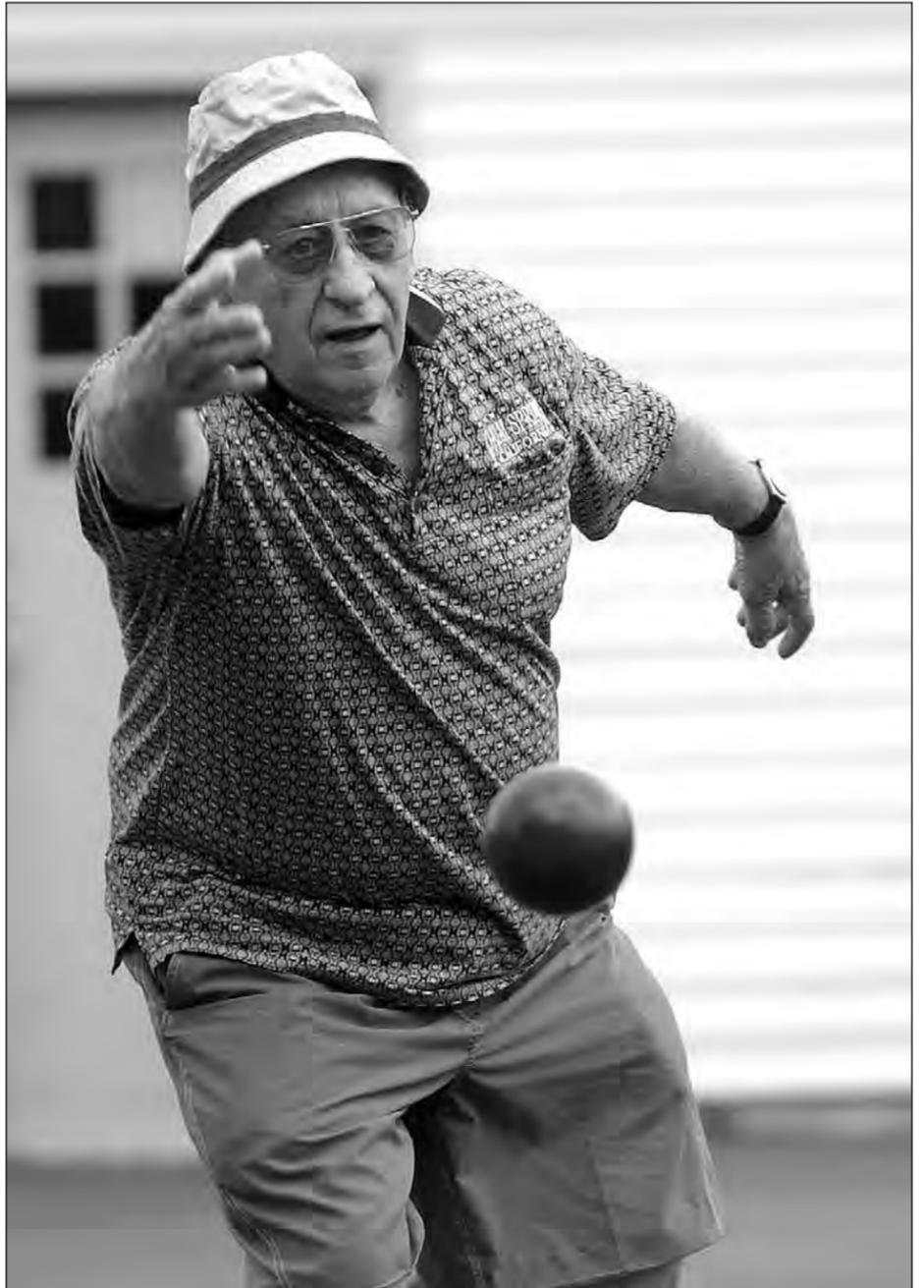
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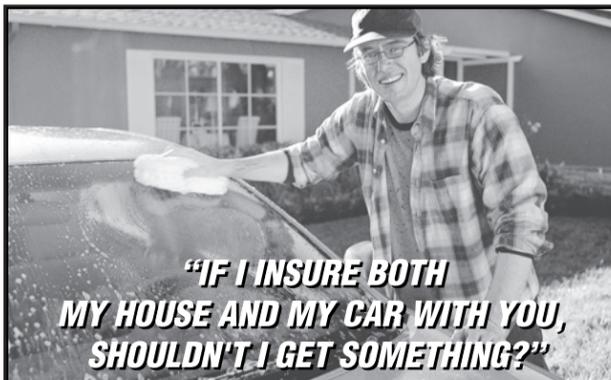
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Memo to seniors

Put your skills to good use after retirement age

By Chris Scaperlanda
Catholic News Service

Columnist Paul Briand writes that when he first heard the term “brain drain” associated with retirement, he immediately feared new scientific evidence suggesting that “my brain would turn to mush when I stop working.”

In fact, what he found was the opposite: Rather than chronicling the harm done to the retiree, “brain drain” refers to palpable harm done to the work force.

As the baby-boom generation nears retirement age, corporations are finding themselves in a sticky situation. Large percentages of employees at some major companies will be eligible for retirement in the next five years. Naturally, these are some of the most experienced and successful employees in their respective companies.

“If they don’t act soon, organizations will face a major exodus of institutional knowledge as their most experienced employees leave the work force,” said Kathy Battistoni, a partner in Accenture, a management consulting and technology services company that has studied this issue.

Why can’t this generation be replaced by a younger cohort? “Plummeting birthrates have corresponded with the rise of the knowledge-based economy, which demands more and more white-collar workers,” Jennifer Reingold, who often writes on management questions, said in an article for *Business Week*. The number of educated people of working age is not increasing at the rates needed to sustain most businesses.

Many companies are reacting quickly. Some have made changes in their corporate structure to make working a desirable alternative for people of retirement age. Deloitte even has gone so far as to offer a “Senior Leaders Program” that would allow select leaders of retirement age to work from anywhere in the world as much as they want, as long as they’ll stay on board.

And in England, a recent survey found that 80 percent of adults believed that mandatory retirement ages should be abolished, a sign of the growing dependency on older workers.

This leads to another surprising option for those approaching retirement: Don’t. This does not mean continuing on with the same tasks one has done for years. It can be an exciting opportunity to put years of experience to work in new fields.

As Briand puts it, “I want to take some of the knowledge base I’ve acquired in a 30-year career and apply it to other work. I eventually want to step back a little, not step out of the game altogether.”

In “*Laborem Exercens*,” his 1981 encyclical on human work, Pope John Paul II asserted that essential to the human being is the ability to create—to work.

Work, the Holy Father said, “is a fundamental dimension” of human existence on earth. What he meant was not that people ought to stay in their jobs until they die, but that if they were entirely to cease creative activity and spending time seeking to benefit the world, something fundamental would be lost from their lives.

Multiple volunteering opportunities exist that can provide a way for people to retire but not stop giving of themselves. Groups like Habitat for Humanity and Meals on



Red Cross utilizes senior volunteers to help with blood drives and other activities.

Wheels thrive on volunteers over the age of 60, especially those whose professions have given them skills that make them particularly helpful for those organizations.

Soup kitchens and homeless shelters are in constant need of people who can come by and help—with maintenance or office work, or just by spending time with those

they serve.

That said, it seems important—for the world and the individual—that the skills developed over a lifetime be put to good use after reaching retirement age.

(Scaperlanda, a University of Notre Dame senior, was a 2005 CNS summer intern.) †



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

BARNHORST, William R., 89, St. Louis, Batesville, June 26. Father of Janet Meyer, Robert and William Barnhorst. Grandfather of 12. Great-grandfather of seven.

BELDING, James A., 77, St. Bartholomew, Columbus, June 22. Husband of Joan Belding. Father of Brian, Christopher, Samuel and T. Matthew Belding. Brother of Wilma Jean Wright. Grandfather of seven.

CILLIAN, Leonard J., 81, St. Augustine, Jeffersonville, June 17. Father of Terri Alford, Theresa Lee and Joseph Cillian. Grandfather of six. Great-grandfather of one.

ELKIN, Robert M., 68, St. Philip Neri, Indianapolis, June 19. Father of Ruthanne Eaton, Teresa LeBeau, John, Joseph and Ronald Elkin. Grandfather of 16. Great-grandfather of three.

HARRIS, Rick J., 58, St. Roch, Indianapolis, June 14. Father of Brian and Rick Harris II. Son of Mary Elizabeth Sink. Brother of Nancy Johnson and Larry Harris. Grandfather of four.

HEADY, Derald E., 78, St. Matthew, Indianapolis, June 16. Husband of Mary Heady. Father of Deborah Evans, Martha Heady-Messman and David Heady. Brother of Janett Boling and Gwendolyn Meurer. Grandfather of three.

KING, Nancy Katherine, 76, St. Bartholomew, Columbus, June 21. Wife of Arthur D. King. Mother of Kathryn, J. Kevin and Peter King. Sister of Rosemary Gazitua. Grandmother of three.

KNARZER, Joseph L., 65, St. Agnes, Nashville, June 14. Husband of Pat (Minahan) Knarzer. Father of Michael Knarzer. Son of Lola Belle (Sims) Knarzer. Brother of Phyllis King and Thomas Knarzer. Grandfather of one.

LOEW, Dorothy D., 95, Our Lady of Lourdes, Indianapolis, June 16.

MINTA, John H., 65, St. Anthony of Padua, Clarksville,

June 1. Brother of Anne Minta Noler, Peter and Thomas Minta.

McCALL, Richard H., 72, Sacred Heart, Indianapolis, June 17. Husband of Margaret McCall. Father of Teresa Horsley, Pamela Martin, Sherry Moore, Angela Petit, Suzanne Sopotnick, David, Mike and Timothy McCall. Grandfather of 18. Great-grandfather of nine.

MYERS, James Lee, 50, Christ the King, Indianapolis, June 23. Son of Marilyn (Farrell) Myers. Brother of Daniel Myers.

RAY, Petrina, 89, St. Mark the Evangelist, Indianapolis, June 6. Mother of Anna Lang and Anthony Ray. Sister of Santina Gallamore, Rose Polk, Ann Squillace, Joseph, Michael Jr. and Paul Bova. Grandmother of five.

REYNOLDS, Dorothy, 89, St. Augustine, Jeffersonville, June 19. Mother of Patricia Lewis-McManus. Sister of Dr. James Constantine. Grandmother of two. Great-grandmother of five.

ROTH, Emma C., 92, St. Louis, Batesville, June 22. Sister of Anna Roth.

ROUNTREE, David, 78, St. Mark the Evangelist, Indianapolis, June 2. Father of Sue Lewis and Kathleen Koike. Grandfather of eight.

ROWEKAMP, Melvin K., 72, St. Gabriel, Connersville, June 18. Stepfather of Laura Shoemaker and John Foster. Brother of Harold Rowekamp. Step-grandfather of three.

SCHAEFER, Genevieve, 88, St. Paul, Tell City, June 21. Mother of Mary Basham, Bill, Dr. Charles, Kenny and Raymond Schaefer. Sister of Martha Long and Rose Bredemeyer. Grandmother of nine. Great-grandmother of three.

SCHLICK, Martha A., 93, St. Vincent de Paul, Shelby County, June 19. Mother of Ailene, David and John Schlick. Grandmother of nine. Great-grandmother of 11.

SEWARD, Mary H., 76, St. Bartholomew, Columbus, June 18. Mother of Deborah Cahill. Grandmother of three.

TORBECK, Lucille M., 85, Mary, Queen of Peace, Danville, May 27. Mother of Richard and Thomas Torbeck. Grandmother of seven. Great-grandmother of one. †

Hurricane's effects still felt in New Orleans area marriages, several experts say

NEW ORLEANS (CNS)—Ten months after Hurricane Katrina, gale-force winds are still buffeting marriages that might have been in trouble before the storm but now are reeling because of emotional, financial or other stressful problems, according to marriage experts in the New Orleans area.

The Family Life Apostolate of the Archdiocese of New Orleans has been fielding many calls from couples seeking information on marriage counseling or on the Catholic program known as Retrouvaille (French for "rediscovery") that helps couples overcome marital difficulties.

"We sent out at least 15 applications last week to couples who are interested in Retrouvaille," Deacon Drea Capaci, director of the Family Life Apostolate, said in a recent interview with the *Clarion Herald*, newspaper of the New Orleans Archdiocese. "That doesn't mean all those couples will go on the weekend, but these people are not calling up sheepishly. They want to go on this weekend."

Providence Sister Mary Aileen Minta taught at Catholic schools for 52 years

Providence Sister Mary Aileen Minta died on June 24 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 86.

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 sisters' cemetery.

The former Elizabeth Jane Minta was born on Dec. 25, 1919, in Indianapolis.

She entered the congregation of the Sisters of Providence on Feb. 2, 1939, professed first vows on Aug. 15, 1941, and professed final vows on Aug. 15, 1947.

During 67 years as a Sister of Providence, she ministered as a teacher for 52 years at Catholic grade schools and high schools in Indiana, Illinois and Massachusetts.

Sister Mary Aileen taught at Catholic grade schools for 22 years, and taught English and Biology classes at Catholic high schools for 30 years.

In the archdiocese, Sister

There's a simple reason for the increase in calls for help, Deacon Capaci said. Hurricane Katrina created an uproar in family life. People lost loved ones and jobs. Families saw their homes destroyed, and displaced evacuees were forced to live in shelters or in trailers. Feelings of despair and anger that might have been brewing below the surface before Katrina are now boiling over, and marriages and family life are suffering.

"People are desperate right now," Deacon Capaci said. "Now that people are in close quarters they are facing the reality that they've got a problem in their marriage."

"They can't go into the other room anymore and play with the computer or turn on the ball game—there's only one TV! They can't go anywhere because they're in that trailer with two kids, and they realize they haven't been talking to each other," he said.

Mike and Judy Diedling of Slidell, on the north shore of Lake Pontchartrain, have served as the local coordinators of Retrouvaille in the

Archdiocese of New Orleans for the last several years, and they can read the danger signs. They know there are many people whose marriages are on thin ice and that the difficulties have been exacerbated since Katrina.

"I'm hearing it from every direction," Mike Diedling said. "The psychology courses we all took in school talked about the three times in people's lives when they might feel the most stress: loss of job, change in marital status and change in physical location. Almost every item on that list has been aggravated by Katrina."

Carol Baskin-Kacer, a licensed marriage and family therapist and a licensed clinical social worker who has practiced in Slidell for 25 years, said she has seen an increase in the number of couples who are coming forward for marital therapy since Katrina.

"It's been extremely stressful," she said. "People find themselves more in conflict with each other and they're already stressed. They don't have the coping mechanisms they usually have and they have to deal with so many changes."

Some of the common conflicts among couples she has worked with recently involve whether they should rebuild their damaged home or move to a safer area, or how to care for an aging parent who may have moved into their home after the storm.

Baskin-Kacer works with many couples who have a faith perspective, and she believes they have "a leg up because the concept of hope and faith is already there in their minds."

One of Baskin-Kacer's suggestions for stressed couples is to try to get away from their daily stress, even if just for a day or two.

"You need to get together to reconnect," she said. "You've got to nurture each other and spend some quality time on your relationship."

The Retrouvaille weekend involves presentations given by three married couples who have overcome severe marriage problems. A priest also shares his story. The weekend is reinforced by a series of follow-up presentations over several weeks and a monthly support group called Continuing Our Retrouvaille Experience, or CORE. †

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Bishop Sartain installed as Joliet's fourth bishop

JOLIET, Ill. (CNS)—Worshippers packed the Cathedral of St. Raymond on June 27 as their new shepherd, Bishop J. Peter Sartain, was installed as the fourth bishop of Joliet.

Along with hundreds of priests, retired Bishops Joseph L. Imesch of Joliet and Stanley G. Schlarman of Dodge City, Kan., and retired Auxiliary Bishop Roger L. Kaffer of Joliet concelebrated the installation Mass.

Cardinal Francis E. George of Chicago was also present.

The highest-ranking Catholic clergyman in Illinois, Cardinal George thanked Bishop Sartain's predecessor, Bishop Imesch, for his years of faithful service and welcomed the new bishop to the Midwest.

Until his May 17 appointment to Joliet, Bishop Sartain had headed the Diocese of Little Rock, Ark., since he was installed there in March 2000.

At the start of the liturgy, Archbishop Pietro Sambi, apostolic nuncio to the United States, read the apostolic mandate from Pope Benedict XVI instructing Bishop Sartain to suspend his previous duties as Little Rock's bishop and assume the role of bishop of Joliet.

In his first homily as head of the diocese, Bishop Sartain described the peace that Jesus Christ earned for humanity by dying on the cross and rising from the dead. "As your bishop, I am called to proclaim the peace of Christ to you. Accepting his peace means that we commit ourselves to follow him [and] to grow in his friendship," he said.

Bishop Sartain called Christ's cross and resurrection "the lens through which we will see everything in our diocese and in our individual lives. It means that we will move forward with joy and with hope, confident that Jesus is accomplishing his good purposes as he always has. We will trust in his peace."

The diversity of the Joliet Diocese was reflected in the Scripture readings and intercessions voiced in various languages, including Korean, Slovenian, Tagalog, Croatian, Swahili and Polish.

The previous evening about 200 people gathered at the cathedral for vespers with their new bishop.

The prayer service included the pre-



Chicago Cardinal Francis E. George, standing at right, leads the congregation in applause after escorting Bishop J. Peter Sartain to the cathedra during his installation as the fourth bishop of the Diocese of Joliet, Ill., on June 27. The ceremony was held at the Cathedral of St. Raymond in Joliet. Bishop Sartain, 54, was appointed to a diocese with about 637,000 Catholics, out of a total population of nearly 1.8 million.

miere of a new musical composition for Psalm 27 by liturgical composer Steven R. Janco. Psalm 27 includes the phrase, "Of you my heart has spoken," which is Bishop Sartain's episcopal motto.

In his homily at the June 26 service, Bishop Sartain said, "Many years ago, I don't know exactly when, that phrase from Psalm 27 gently emerged from my prayer as a way to describe who I am."

He said he also realized that God was using those words to tell him what should be done with his life. "It was the realization of what it means to have a vocation," he said.

Whatever one's vocation, to priesthood or religious life or marriage and family life, it is fundamental to realize what it

means to be a child of God, he said.

"To be for God is the vocation you and I share with every other member of the human race on the planet," he said.

He said following God's plan has not been easy, but he added, "Even at life's most difficult moments, I have found that God's plan has deepened my love and brought me joy."

Near the end of the installation Mass, Bishop Sartain led the people in thanking Bishop Imesch, who has headed the Joliet Diocese since 1979.

The new bishop also alerted the congregation to the fact that he is enthusiastic about encouraging young people to pursue priestly and religious vocations. "You'll hear me very often casting the net," he said.

Bishop Sartain graduated from Saint Meinrad College in St. Meinrad in 1974 and has in the past served on Saint Meinrad School of Theology's Board of Overseers.

A native of Memphis, Tenn., Bishop Sartain served as a priest there from his ordination in 1978 until his 2000 appointment to Little Rock.

While a priest of the Memphis Diocese, he served under then-Bishop Daniel M. Buechlein as chancellor from 1987-92, moderator of the curia from 1988-92 and vicar general in 1992.

Upon Bishop Buechlein's appointment as the archbishop of Indianapolis in 1992, then-Father Sartain served as diocesan administrator until the appointment of Bishop J. Terry Steib as the leader of the Memphis Diocese in 1993.

In his remarks at the end of the installation Mass in Joliet, the lifelong Southerner informed the congregation that Cardinal George had granted him a special dispensation. With a wide smile, he said, "I'm allowed to say, 'y'all' as many times as I want to." †

'To be for God is the vocation you and I share with every other member of the human race on the planet....Even at life's most difficult moments, I have found that God's plan has deepened my love and brought me joy.'

— New Joliet Bishop J. Peter Sartain in his first homily

'My real hope is to get the alumni more actively involved in the school—the old 'time, talents and treasures' approach, like they say.'

— Ott Hurrle, new director of alumni relations

Hurrle named Scecina High School's director of alumni relations

By John Shaughnessy

As a longtime football coach, Ott Hurrle understands the importance of moving talented people from one position to another to meet the needs of the team.

"When you're part of a family or a team, you do what's needed," said Hurrle, a coach, teacher and administrator at Father Thomas Scecina Memorial High School in Indianapolis.

So Hurrle has recently become Scecina's director of alumni relations as the school begins

its search process for his successor as athletic director, a position he has held since 2000. Hurrle will also continue as a teacher and the head football coach at the eastside school.

"I've enjoyed my years as athletic director and I'll miss that, but this should be helpful for the school and I'm happy to do it," said Hurrle, a 1970 graduate of Scecina. "It's something new, something different. I'm kind of excited."

"My real hope is to get the alumni more

actively involved in the school—the old 'time, talents and treasures' approach, like they say. At the same time, I want to keep the alumni more informed about what we're doing at the school."

Hurrle's relationships and connections with Scecina's alumni, parents and friends make him a natural selection for developing the school's alumni association, according to Scecina's president, Kevin Caspersen.

"We commend Ott for his many accom-

plishments as athletic director and thank him for his continuing commitment to - Scecina," Caspersen said. "We look forward to the important work he will be doing to strengthen our alumni association."

For Hurrle, it's another way to serve the school he loves, the school where he has taught, coached and led in different ways for about 30 years.

"I love Scecina," he said. "It's a real tight family to me. It's done so much for me through my life. When I went there as a freshman, I met people who had profound influences on me and convinced me to go into education. Scecina has taught me how to live a good life and how to be good to people. In return, people have been good to me." †



Ott Hurrle

Classified Directory, continued from page 22

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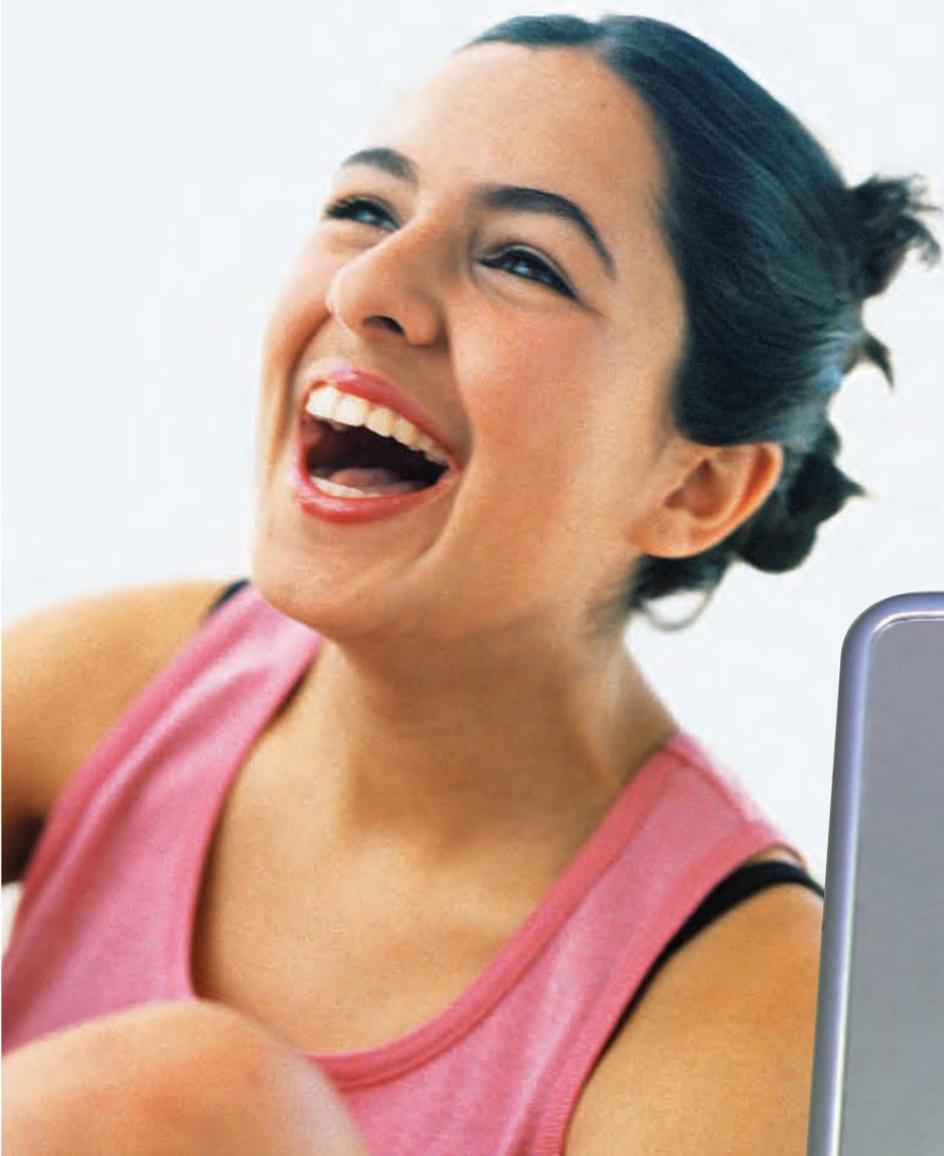
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