Making History

25 men ordained permanent deacons

The 25 archdiocesan deacon candidates lay prostrate in prayer during the praying of the litany of the saints just moments before Archbishop Daniel M. Buechlein ordained them as the first class of permanent deacons in the history of the Archdiocese of Indianapolis. The ordination liturgy took place on June 28 at SS. Peter and Paul Cathedral in Indianapolis.

By Sean Gallagher

History was made on June 28 at SS. Peter and Paul Cathedral in Indianapolis. That day, Archbishop Daniel M. Buechlein ordained the first class of 25 permanent deacons in the history of the Archdiocese of Indianapolis. That two-hour service was part of the history of the archdiocese,” Deacon John Thompson of St. Augustine Parish in Jeffersonville said after the liturgy. “And it was a huge part, as far as I’m concerned. I was a part of it. Wow.”

The new permanent deacons will be ministering in parishes and in the broader community in such places as jails, prisons, hospitals and nursing homes. They will be baptize, witness marriages and preside over funeral services. At Mass, they will be able to proclaim the Gospel and preach, but will not serve as celebrant or consecrate the Eucharist. They will be baptize, witness marriages and preside over funeral services. At Mass, they will be able to proclaim the Gospel and preach, but will not serve as celebrant or consecrate the Eucharist. In the ministry of the word, the deacons will teach the faith and provide pastoral guidance. The deacons’ ministry, however, will be focused on charity. This ministry will flow from their ordination, which was marked by solemn rituals and heartfelt love shown by the friends and relatives of the new deacons that packed the cathedral.

“You felt love and the Spirit all the way through,” said Cindy Stratman, the wife of Deacon Michael Stratman. “I felt that I completely gave him to Jesus today.”

Deacon candidate Arthur Alunday ritually places his hands in the hands of Archbishop Daniel M. Buechlein during the ordination liturgy while promising to be obedient to him and his successors. Altar server David Marotte, a member of St. Michael Parish in Greenfield, holds a book containing the ordination rituals.

Pope opens year of St. Paul, says Apostle should serve as model

ROME (CNS)—Joined by other Christian leaders, Pope Benedict XVI opened the year of St. Paul and said the Apostle’s courageous witness to the faith should serve as a model for contemporary Christians. “Paul is not a figure of the past that we remember with veneration. He is also our teacher, an Apostle and a herald of Jesus Christ for us, too,” the pope said at an evening prayer service on June 28 in the Rome Basilica of St. Paul Outside the Walls.

The liturgy had a strong ecumenical tone. Accompanied by Orthodox Ecumenical Patriarch Bartholomew of Constantinople and representatives of Orthodox and Anglican Churches, the pope lit the first candle from a large lamp that will burn in the basilica’s portico throughout the coming year. Then the pontiff led a procession through the “Pauline door” into the church, which was built near the site of St. Paul’s martyrdom and holds his tomb.

It was the inaugural event of a jubilee year that will run until June 29, 2009, in commemoration of the 2,000th anniversary of the Apostle’s birth. Seated near Patriarch Bartholomew, the pope said in a homily that the Pauline year should send a strong signal of Christian unity. He warmly greeted the other Christian representatives, including many who had come from areas where St. Paul had evangelized—in the Holy Land, Syria, Greece, Cyprus and Asia Minor.

St. Paul understood the essential value of Christian unity because he understood the Church as the “body of Christ,” the pope said. In St. Paul’s time and in every age, repairing divisions is an urgent task, he said. In St. Paul’s time and in every age, repairing divisions is an urgent task, he said. “Who was this Paul?” the pope asked in his sermon. He cited the saint’s own self-description as a Jew who was educated in the Holy Land, Syria, Greece, Cyprus and Asia Minor.

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The Apostle’s vocation endures, the pope said.

See PAULINE, page 17

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my brother could do something like that,” said Stratman, who lives in Lincoln, Neb. “He’s going to be an awesome deacon.”

Whether they are ministering to their families or the broader Church, the new deacons, as ordained members of the clergy, will be special sacramental signs of Christ for all the faithful.

“Dear sons and brothers, you are to be raised to the order of the diaconate,” Archbishop Buechlein said in his homily. “The Lord has set an example that just as he himself has done, you also should do.”

“As deacons, that is, as ministers of Jesus Christ, who came among his disciples as one who served, do the will of God from the heart: Serve the people in love and joy as you would the Lord.”

Jesuit was on the mind of Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, as he talked about Deacon William Jones, who will be ministering at the Seymour Deanery parish.

“Bill is a man of joy,” said Father Davis. “I would just hope that he would continue as a deacon to bring that joy to all the people that he serves. He is a real light and an uplifting factor in the lives of the people he knows and works with now.”

Sharing that joy will be important at the start of Deacon Jones’ ministry because it will be focused on comforting the dozens of members of St. Bartholomew Parish whose homes were severely damaged by flooding last month.

Deacon Jones injured his left arm while helping his employer, Mariah Foods, recover from the flooding.

“The last four weeks have been an incredible experience for me,” he said. “It showed how God really does work in my life. To see everything build up and have it culminate with today’s ordination, it’s amazing how God works in our lives and how we have to trust in him.”

The ordination was a culmination of five years of intense ministry for Benedictine Father Bede Ciscio, who—as director of the archdiocesan office of deacon formation—led the 25 men through their discernment and formation.

“I’m delighted with the movement of the Spirit among them,” he said. “And the Spirit will continue to work through them for the service of many people. I hope that they’ll remember that they’re always servants and bring that image of Christ the servant to every situation that they’re in.”

Becoming a sacramental image of Christ was on the mind of Deacon Donald Dearman, who will minister at St. Rita Parish and at Marion County Jail #1, both in Indianapolis.

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“He’s going to be an awesome deacon.”

Deacon Donald Dearman, ordained on June 28, 2008, to St. Rita Parish in Indianapolis and Marion County Jail #1 for the ministry of charity.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.
July 16 Mass of Thanksgiving to celebrate Carmelite sisters’ ministry

By Mary Ann Wyand

Archdiocesan Catholics are invited to celebrate the feast of Our Lady of Mount Carmel on July 16 at SS. Peter and Paul Cathedral during a Mass of Thanksgiving to celebrate the Carmelite sisters who recently moved from Indianapolis to Oldenburg.

Everyone is invited to the 6 p.m. Mass at the cathedral,” said Msgr. Joseph F. Schaedel, vicar general. “We hope to have a large crowd of people here to celebrate with us and the sisters. After the Mass, there will be a simple reception across the street at the [Archbishop O’Meara] Catholic Center and some light refreshments.”

On June 30, the nine members of the Indianapolis Carmel moved from the Motherhouse of the Sisters of the Third Order of St. Francis in Oldenburg.

The Archdiocese of Indianapolis recently purchased the 17-acre monastery property for use as the Bishop Simon Bruté College Seminary.

Many Catholics my age would remember the great crowds that attended the [outdoor] Carmelite novena at the Motherhouse of the Sisters of the Third Order of St. Francis in Oldenburg.

The Archdiocese of Indianapolis Marked 85 Years as a Carmelite Foundation, first in New Albany then 75 years of contemplative prayer at the Monastery of the Resurrection.

Carmelite Sister Jean Alice McGoff, professor of the Indianapolis Carmel, said as the sisters “go deeper into the solitude and quiet of our new home on the rural campus of the Franciscan sisters, our intercession for all those we love and the world community will only expand.”

She said the sisters are discontinuing their Web site—www.praythenews.com—but its spirit will “live on as we redirect our energy into a new path of prayer and contemplative mindfulness that was the heart of its message.”

(The Carmelite sisters’ new mailing address is P.O. Box 260, Oldenburg, IN 47036-0100. Their telephone number is 812-932-2075 and their e-mail address is indycarmelites@yahoo.com.)
This July 4, we celebrate the 353rd anniversary of the signing of the Declaration of Independence. Only one Catholic, Charles Carroll of Carrollton, Md., signed that document, but it is remarkable that he was a member of the Continental Congress since, in those days, Catholics in most of the colonies couldn’t vote and were discriminated against throughout the colonies. Despite the discrimination and frequent acts of violence against Catholics in our history, Catholics have always been among the most patriotic. That was demonstrated before the Declaration was signed. On Feb. 15, 1776, the Continental Congress asked Archbishop Carroll, his cousin, Father John Carroll, Benjamin Franklin and Samuel Chase to go to Canada to try to gain the support of the Canadians for the Revolution. The Carrolls did so despite the fact that Catholics in Canada were well disposed toward England because England had granted them religious freedom with the passage of the Quebec Act 1774. Catholics might have been able to expect greater tolerance from England than from other colonists. Nevertheless, most of them supported the Revolution and fought for it. President George Washington acknowledged that at the time of his inaugural when he told John Carroll, then the U.S.’s first Catholic bishop, “I presume that your fellow citizens will not forget the patriotic part which [Catholics] took in the accomplishment of this fair Revolution, and the establishment of your government.”

During the Civil War, Archbishop John Hughes of New York was sent by Archbishop Carroll, his cousin, Father John Carroll, Benjamin Franklin and Samuel Chase to go to Canada to try to gain the support of the Canadians for the Revolution. The Carrolls did so despite the fact that Catholics in Canada were well disposed toward England because England had granted them religious freedom with the passage of the Quebec Act 1774. Catholics might have been able to expect greater tolerance from England than from other colonists. Nevertheless, most of them supported the Revolution and fought for it. President George Washington acknowledged that at the time of his inaugural when he told John Carroll, then the U.S.’s first Catholic bishop, “I presume that your fellow citizens will not forget the patriotic part which [Catholics] took in the accomplishment of this fair Revolution, and the establishment of your government.”

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Letters to the Editor

Catholic Conference’s immigration series didn’t tell the whole story, reader says

You seven articles about immigration in Indiana have failed to distinguish the difference between immigrants and illegal aliens.

Webster’s Dictionary defines an immigrant as “a person who comes to a country for the purpose of permanent residence,” and an alien as “a foreign-born resident who has not been naturalized and is still a subject or citizen of a foreign country.” Illegal is defined as “not according to or authorized by law, unlawful.”

Legal immigrants have always been welcomed by the United States. Most, however, have had to work as low-paying laborers.

My father came to the United States from Hungary in 1905 through Ellis Island. He worked for 40 years in the foundry of the International Harvester Company in Richmond.

His starting pay was less than 10 cents an hour. He worked about 50 to 60 hours a week. The working conditions in the hot and dusty foundry were dire. Temperatures in the summer reached 130 degrees. He was extremely proud when he was naturalized.

I take great exception to your statements that we are mistreating immigrants. Immigrants who come to this country should not expect to be treated like or be assimilated into the country. People who sneak into this country should not be expected to treat like or be assimilated into the country.

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Contract of Progression, 116).

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

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

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

Send letters to: “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

Proud to be Americans

Most Rev. Daniel M. Buechlein, O.S.B., Publisher
Greg A. Orlowki, Associate Publisher
Mike Krokos, Editor
John F. Fink, Editor Emeritus

OPINION

Be Our Guest/Dan Striegel
Community’s generosity helps St. Vincent de Paul Food Pantry through critical June shortage

Just a few weeks ago, the St. Vincent de Paul Food Pantry, 101 E. 30th St., in Indianapolis, was facing a critical shortage of food to be distributed to needy clients, which number more than 2,100 households served per week—yes, each week.

We had plenty of crackers, stacks and bottled drinks, but pantry clients, who choose products that meet their particular nutritional needs and/or personal preferences, did not have the variety and quantity that we hope to provide for each visit.

The pantry’s food procurement team worked vigorously to solicit and purchase food from existing and new sources, but availability was very limited, nonexistent or too costly.

It seems that food brokers across the country were buying and reselling products that may have previously been donated to food banks. Thus, local pantries that regularly acquired food from these food banks—for a handling fee—experienced grave shortages.

Leadership at the St. Vincent de Paul Pantry began to develop contingency plans in the event that the food supply did not increase. Some potential actions were to reduce shopping hours or limit the number of items allowed per visit. The pantry’s procurement team was successful in finding additional food sources, but the pricing in many cases was beyond our already stretched budget.

Thankfully, for now, the pantry did not have to activate contingency plans. Recent donations and food drives, such as the postal workers’ “Help Stamp Out Hunger” campaign, which have restedocked food banks and pantries. However, we know from past years that food shortages typically do not pick up until September or October so potential shortages still exist. Thus, we cannot be complacent just because shelves are full.

St. Vincent de Paul Pantry officials will continue to redouble their procurement efforts, and hope to provide the same quantity of food and other essentials this summer that clients have come to expect year-round.

In a few weeks, several retail stores will advertise “Christmas in June” to offset their typical seasonal decline in customer spending.

At the St. Vincent de Paul Pantry, we are grateful for “Thanksgiving in June” whereby the community responded with donations to help us navigate a difficult period. Thank you for your generosity, and please continue to share your blessings with the less fortunate.

For more information on the charitable works of the St. Vincent de Paul Society in the Indianapolis area, or to make a donation to support the pantry, please go to our Web site at www.SVDPindy.org.

Note that we are a 100 percent volunteer-organized agency as every dollar goes to direct aid.

As a faith-based charity, we appreciate your prayers, sacrifices and support of our ministry to those in need.

(Stories of Striegel in the St. Vincent de Paul Food Pantry volunteer coordinator’s)
¿Vive usted allá donde el miedo a morir es un tema cercano a su corazón? ¿Cuántas madres han estado con un hijo, en el momento de su despedida? ¿Cuántas personas se han querido ver con su hijo antes de su muerte? Y cuántas personas han deseado no tener que irse tan lejos de alguien que les quita la vida?

Mi querido Padre, Padre nuestro, que este día en nuestro hogar también haya ese encuentro, de fuerzas, de amor, de bienestar. Que en el momento de la muerte, no estemos solos. Que en el momento de la muerte, estemos con el que más amamos, y que esté con nosotros.

Próximamente, el 20 de mayo de cada año, celebramos a María, madre de Jesús, en el dolor de su hijo. Como en su tiempo, esta “institución” de María como Madre de Cristo, tiene un propósito de apoyo.

La cruz es el signo de nuestro destinatario de la cruz, Cristo. Es el signo de nuestro destierro, de nuestro dolor. Y también, a la vez, el signo de nuestra esperanza, de nuestra victoria. Es el signo de nuestro amor, de nuestra dedicación, de nuestra entrega.

El encuentro de María y Jesús, en el momento de la muerte de Cristo, es un momento de introspección. Un momento para reflexionar sobre nuestra propia vida, sobre nuestras acciones, sobre nuestras decisiones.

El encuentro de María y Jesús, en el momento de la muerte de Cristo, es un momento de oración. Un momento para pedir a María que nos ayude, que nos dote de fuerzas, que nos dé el coraje de continuar.

El encuentro de María y Jesús, en el momento de la muerte de Cristo, es un momento de devoción. Un momento para adorar a María, que es nuestra Madre, que es nuestra Señora, que es nuestra Hija.

El encuentro de María y Jesús, en el momento de la muerte de Cristo, es un momento de intercesión. Un momento para pedir a María que nos intercedes, que nos ayudes, que nos ayudes a seguir adelante, que nos ayudes a enfrentar el dolor, que nos ayudes a superar el miedo.

El encuentro de María y Jesús, en el momento de la muerte de Cristo, es un momento de testimonio. Un momento para mostrar a los demás que estamos vivos, que estamosight, de estar atentos a las necesidades de aquellos que nos rodean. Al igual que otros hábitos, estamos atentos a aquellas que sufren, especialmente a aquellos que sufren en silencio, exige una práctica intencional.

Estar atenta a las necesidades de los demás requiere sacrificio. Mi amigo, el Arzobispo retirado James P. Keleher de Kansas City, dice a menudo “la amistad cuenta.

Nos esforzamos más por nuestros amigos, incluso cuando es inconveniente. La historia de Jesús y María nos enseña que nuestros amigos no son solamente aquellos que escogemos, sino aquellos que están allí, lejos de nosotros, en el momento de nuestro dolor.

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

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

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

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.

María compartió la pasión de su hijo. En ese “acompañar” también se refleja el testigo de nuestra redención. Su sufrimiento fue real y ciertamente su presencia durante la pasión de Jesús tiene un profundo significado para nosotros.

Cuando encontramos sufrimientos de cualquier clase podemos suplicarle a la madre de Jesús que nos ayude, que nos acompañe y que interceda por nosotros ante su hijo ahora victorioso. Podemos hacerlo con confianza porque desde la Cruz Jesús nos entregó a su madre como nuestra Madre. La devoción a María en nuestros momentos de necesidad tiene un fundamento sólido y se encuentra plasmado en el Evangelio para toda eternidad.

Obviamente, el papel de María como ayudante y consolador es un ejemplo que debemos seguir. Después de todo, en el Evangelio también se evidencia que, al igual que el discípulo Juan, debemos recibirla y cuidarla. Debemos tomar en serio nuestra vocación a ser sensibles y reconocer las necesidades de las otras personas. Esta no es un reto diminuto ya que vivimos en una cultura particularmente egoísta en la que el mensaje abrumador es “ocuparse de mí mismo primero.”

Mientras rezamos en la Cuarta Estación de la Cruz, resulta provocador pensar y rezar para crear el hábito de estar vigilantes, de estar atentos a las necesidades de aquellos que nos rodean. Al igual que otros hábitos, estar atentos a aquellos que sufren, especialmente a aquellos que sufren en silencio, exige una práctica intencional.

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Holy Spirit Parish, 7243 E. 10th St. Paul Hermitage, 501 N. 17th 
Marian Way, 1 p.m., Father in, third 
8 mile east of 421 South and 
Rexville, located on 925 South, MKVS, Divine Mercy and 
July 6 
5-10 p.m. Information: 317-
July 4
It’s hard to believe that the number of international travelers—more than 125,000—who plan to visit Sydney, Australia, for World Youth Day in July will be greater than the number that attended the Olympics sponsored by that country in 2000. It may also be hard to believe that this huge number of young people from around the world will not be coming to see a rock star, movie star or “American Idol” winner.

Young pilgrims and their chaperones will join 100,000 Australians to meet Pope Benedict XVI, and to celebrate and learn more about their Catholic faith.

The Sydney event is the 10th World Youth Day held since it was first celebrated in Rome on Palm Sunday in 1986. Pope John Paul II initiated the international spiritual gatherings. His inspiration was the massive number of young people who attended the Youth Jubilee in Rome in 1984 and participated in the United Nations International Year of Youth in 1985.

The pope was interested in more than a one-time event. He wanted to gather youth from around the world on a regular basis to learn more about their faith so that they might rejuvenate the Catholic Church.

And he wanted to meet with them! For the past 22 years, World Youth Day has been celebrated annually by local dioceses on the Sunday before Easter. The international gatherings take place every two or three years and are attended by the pope.

World Youth Day participants will sleep in hotels, suburban homes, schools and church halls or take advantage of camping accommodations.

Although it is called World Youth Day, the event actually stretches over several days. This year, it will run from July 15 to July 20, beginning with a 4:30 p.m. Mass on July 15 celebrated by Cardinal George Pell, Archbishop of Sydney, at Barangaroo, a locality on the northwestern edge of the Sydney central business district.

On the following days, catechesis—religious education—sessions will be scheduled every morning, and “Youth Festival” activities will be open most days from 2 p.m. until 10 p.m. The festival will offer a pilgrimage to the local cathedral, music, films and other visual arts, workshops or forums on topics of interest and a Vocations Expo.

Participants will also have opportunities for reconciliation and eucharistic adoration.

Pope Benedict XVI will arrive in Sydney Harbor via boat on July 17. The next day, there will be a re-enactment of the Stations of the Cross. On July 19, a pilgrimage walk across the Sydney Harbor Bridge will begin at 5:30 a.m. It will extend across the upper span of the arch on catwalks and ladders all the way to the summit some 440 feet above Sydney Harbor. At the summit, participants will have a 360-degree view of Sydney and the mountainous areas surrounding the harbor.

Such walks vary in length.

Christie Fleming of Hudson, Ohio, who attended the 2005 World Youth Day in Cologne, Germany, estimated that the pilgrimage walk she participated in was about eight miles.

Although it was long, she said, everyone walked slowly and new people joined the trek at various points.

Fleming, now a college junior who will spend the summer teaching in Africa, recalled standing and walking beside people from Chile, Iraq, France and Italy.

“I could see the universal Church, how we were all one family, how the Church was not just my Church, my language, my religion,” Fleming said. “We’re part of a family, and it’s huge. And I could see my place in it.”

The high point of the World Youth Day pilgrimage will be joining Pope Benedict for the evening vigil on July 19 from 7 p.m. until 9 p.m. at Randwick Racecourse.

Music, candlelight ceremonies, testimonies, prayer, a homily by the pope addressed to the youths, time for prayer and eucharistic adoration will be part of the vigil.

Songs and prayer will continue into the night with the pilgrims sleeping under the stars in preparation for Sunday when the pope will celebrate the final Mass, which will be open to everyone. This year’s Mass is expected to draw half a million people.

Emily Kelch of Richmond, Va., was only 18 when she attended World Youth Day in Toronto in 2005. In 2003, three years later, she went to Cologne with a group of Catholic friends, mostly from Penn State.

“It was an amazing way to see the universal Church,” Kelch said. “It gave me an appreciation of the things in the Catholic faith, like the Eucharist, that don’t need language. I can still feel the graces affecting me now.”

The Cologne experience also changed her life in another way. She and her friends backpacked through Europe for three weeks before attending World Youth Day.

During that trip, she fell in love with a young man in their group. They are now married, and will be celebrating the birth of their first child around the time that other youthful pilgrims from around the world gather with Pope Benedict in Australia.

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

Discussion Point

World Youth Day celebrates faith

This Week’s Question

Why is there so much excitement surrounding World Youth Day?

“I have met with a few [young people] from St. Bernard Parish who will be going to Australia. They are an exceptional group, [and] have raised a lot of money because they want to come together with people around the world to celebrate their faith with the pope.” (Deacon Dick Shannon, Manchester, N.H.)

“I think it’s exciting and inspiring for those of us who are older to see the youth excited about the pope and their faith. It gives us hope that the Church will survive.” (Mary Ann Tarquinio, Moon Township, Pa.)

“I think our youth are searching for good. There is so much unrest in the world, and they can see real and true love in our faith.” (Debbie Mastro, Cortland, Ill.)

“They see so many people their own age living the same faith. World Youth Day lets them come together and celebrate that.” (Kathy Cicco, Alpharetta, Ga.)

Lend Us Your Voice

An upcoming edition asks: If you had to be hospitalized, would it make a difference to you what type of hospital—Catholic or secular—that you went to for medical care?

To respond for possible publication, send an e-mail to green@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, DC 20017-1100.
Franciscan Father Magin Catala's life sounds similar to that of Franciscan Father Junipero Serra. Father Magin served in the missions founded by Father Serra, now known as Blessed Junipero. Father Magin died from tuberculosis nine years after Father Junipero's death.

Both men served in Mexico and both entered the Franciscan seminary when they were 16. Both volunteered to journey to the New World missions and both were sent to the College of San Fernando in Mexico City. Father Junipero arriving there in 1750 and Father Magin in 1756.

Father Junipero went on to California, where he founded nine missions before his death in 1793. His first assignment was as chaplain to the guards on a Spanish ship that sailed regularly between Mexico and Vancouver, then known as Nootka Sound. After a year of this work, he resigned himself to doing nothing but he declined because he wanted to devote his life to the Indians in California. Two years later he was given short time at Mission San Francisco, in 1794 Father Magin moved 40 miles south to Santa Clara, the eighth of Father Junipero's missions. He remained assigned to that mission until his death 36 years later, ministering to more than 40,000 converted Indians who lived there.

Although he was assigned to the Santa Clara mission, that doesn't mean that he stayed there all the time. Father Magin knew that there were thousands more Indians in the villages as he traveled extensively as far as the San Jacinto Valley, about a hundred miles away, seeking unconverted Indians.

In later years he often made perilous journeys to distant tribes and invariably returned accompanied by large numbers of pagan Indians whom his sweet charity had induced to abandon their wild life for the happy Christian community at Santa Clara.

He walked to the Indian villages despite the ongoing and nearly daily murders in inhabited townships. "There are pretty flowers. Look and see." He was insistent. "At that point, I looked at my watch and realized I was out of time. We weren't going to make our appointment.

Meanwhile, my son continued to tend to the flower garden, oblivious to my concerns and schedule. "I spy with my little eye something that is not quite right," he announced, referring to the flowers. I gave up. Frustrated, I sat down beside him on the sidewalk. That's when I saw them—right beside his left foot. There laid the keys. The keys must have fallen out of my pocket when I had stopped to look at the flowers my son was showing me try hard to show me something, but I fail to see it. I get so consumed with my own agenda. Sometimes I hurry through the hours checking things off my to-do list, and neglect the present day and its company.

The Criterion.)

I started to wonder how often God is trying to show me something, and I fall to see it if I get so consumed with my own agenda.

I need to do a better job of that with my own family and friends whom I get to see every day. I cannot assume the luxury of having the close proximity to family that I do. So I decided our schedule for the day. My son and I played hopscotch and tag, and we drew with sidewalk chalk on the driveway. None of my errands got done, but I still considered it a highly productive day. I think God did, too.

Faithful Lines/ Patti Lamb

A productive day on God's terms, not mine

More and more, not a week—sometimes not every day—by without guns being in the news. "War" no longer only applies to "other places." The war against drugs and violence fought at home, too, and the illegal use of guns is playing havoc with lives and families in ways that I could not have imagined in former times.

Even most children today know about the ongoing and nearly daily murders in the U.S. and our own state, our neighboring state, and families are now freighted and educated about the dangers of gun violence in our society.

I know families who have gun in their homes, but they keep their guns under lock and key so accidents cannot happen. Some use them for hunting or at target ranges, and others keep them for time, when protection is possibly needed. Many inherit vintage guns, and others actively collect them. I do not know anyone whose guns are anything but right and good when it comes to guns. Recently, I serendipitously discovered the St. Gabriel Possenti Society. Yes, there is a patron saint of guns, who was canonized in 1920. This according to www.possentisociety.com. Gabriel is considered "The Savior of Isola." This is because in 1850, a band of soldiers fired on a group of citizens surrounding the town that was being pillaged by Italy, Italy, terrorizing its inhabitants.

One of the soldiers dragged a young woman away with the intention of raping her. With his rectior's permission, Possenti, then a seminarian, was on the scene to try to dissuade the situation if he could. After the "soldier made a snickering remark about the pretty young woman's beauty, who was being brought along, Possenti quickly grabbed the villain's revolver from his belt and ordered the marauder to release the woman. The startled soldier complied. Possenti grabbed the revolver of another soldier ... [and] the rest of the soldiers came running in Possenti's direction, determined to overcome the rebellious monk ... ."

Immediately, "a small lizard ran across the road between Possenti and the soldiers. When the lizard briefly paused, Possenti took careful aim and struck the lizard with his gun. Turning his two handguns on the approaching soldiers, Possenti commanded them to drop their weapons and the soldiers complied." The monk made them put out the fires they had set, ordered them to get out of town, ordering them never to return. The grateful townspersons escorted Possenti in triumphal procession back to the seminary, thereafter referring to him as "the Savior of Isola." Readers who want more information can log on to www.possentisociety.com or write to the Possenti Society at PO. Box 2844, Atlanta, VA 22202.

I applaud responsible gun owners, but plead with those who own guns illegally to take the proper steps to keep gun ownership legal and safe.

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

(John E. Fink)
Possible U.S. saint, Father Magin Catala

Father Magin was sent to Monterey in 1793. His first assignment was as chaplain on a Spanish ship that sailed regularly for the long haul

For those of us who stayed comfortable and dry during the recent torrential rains, it now would serve us well to go on with our lives and forget those who are being forced to face quite so well.

The news stories and images of flooding can quickly become a distant memory as we learn of new disasters.

It is truly difficult to describe in words what it is like to be a resident of a neighborhood where the entire contents of everyone's homes are heaped in piles in their front yards.

Or to stand in homes where water mixed with mud and sewage has flowed the rooms halfway up the walls—or up to the very ceiling of the first floor.

It is hard to describe the destruction this water did to dear and loved ones' homes in our surrounding communities.

I was standing on the second step of one family's home in Martinsville when the owner invited me to look into her basement after the basement had flooded and now was only five feet deep. She wanted me to see her husband's hand-painted oil paintings floating in the sludge. Furniture, carpet and clothing can eventually be replaced, but so many people lost or were missing items that have a value far greater than money.

An 80-year-old couple in Columbus, who lived in their home for more than 45 years, was so distraught by the damage done to their home that they left and never returned. They just could not bear to look at their house covered in mud.

Some of our brothers and sisters in south central Indiana lost their entire homes and possessions. And, as we have so often heard, very few had flood insurance to cover their damages, and this flood reached a high of between the hundreds of thousands of dollars.

The incredible challenges that many people will face in the months and perhaps years to come also present us with an incredible opportunity—an opportunity to really show what it means to be Church. We have the opportunity to demonstrate to our neighbors and family how we come together in times of crisis.

There are already many stories of how people have been gracious to one another who have been shown to those suffering from flood damage. I witnessed strangers just showing up in neighborhoods knocking on doors asking if they could help. Very few offers were turned down as residents just over the water were taking the work to be done.

The rebuilding of homes, businesses and lives in many areas may take years. We must keep our neighbors in the forefront of our minds lest we forget that, as we go about our own business, many lives have come to a complete halt.

For pictures of the devastation, updated information on recovery efforts and ways that you can help, please log on to www.FathaletesHelps.org.

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

Sunday, July 6, 2008

• Zechariah 9:9-10
• Romans 8:9, 11-13
• Matthew 11:25-30

This weekend, the first biblical reading is from the Book of Zechariah.

Zechariah was of the priestly caste and was born in Babylon. His birth occurred during the time when many Jews were in forced exile in the Babylonian capital. He went to the priestly house with his grandfather when the exile was ended. It might be assumed that he was either a youth or a young adult when he made this trip as few grandparents at the time lived long enough to see their grandchildren reach middle age.

Finally in the Holy Land, Zechariah devoted himself to the care and study of the Scriptures. Obviously, he saw himself, and was regarded as a prophet.

Zechariah met a violent death, murdered apparently in the temple precincts.

Whatever his age, he would have seen and probably was part of the enthusiasm of the people as they greeted the despoiled Babylon and began their journey home.

The reading for this weekend captures this great joy and enthusiasm. All wrongs were to be righted. To lead the people into a new day of peace and prosperity, God will send a messiah who will enter the holy city of Jerusalem with great humility, seated on an ass.

This image was to be a part of the event of Palm Sunday, actually to occur many centuries later when Jesus entered Jerusalem.

St. Paul’s Epistle to the Romans provides the second reading.

In this selection, Paul repeats the theme so often given in his writings. Christians not only follow Christ, or join Christ in their own walks through life, but the Lord becomes part of them. They become part of Jesus. Christian discipleship forges this strong a bond.

The last reading is from St. Matthew’s Gospel.

Jesus continually encountered people very well educated in the Scriptures. Often, they opposed the Lord. Yet, in the minds of many at the time, they were the wisest and most learned in the society.

Understandably, Jesus had to insist that the wisest in popular consensus were not the wisest after all. By contrast, the Lord says that humble and innocent children often can better understand profound truths.

However, Jesus does not leave people to drown in the sea of their own pride and ignorance. Rather, the Lord calls them. He reaches out to them. Confronting all the obstacles of life is not easy, but it is a burden lightened by the fact that support comes from Jesus, the Son of God.

Reflection

The Gospel this weekend presents facts indispensable to Christian doctrine and to achieving Christian holiness. None of us, in the last analysis, is very insightful. Original sin has robbed us of our good vision. We all look at a world that is out of focus, distorted and unclear. We are myopic. We think only of ourselves. So we deceive ourselves. We ask ourselves in thinking that we can find the way on our own. We cannot. Only God can show us the way.

Mercifully, happily for us, God shows us the way in Jesus. Jesus not only leads us, but also gives us divine life itself. As true believers, we live in Jesus and the Lord lives in us.

The key to retaining this relationship is our humility, our trust in God.

We do not have to yearn for God without relief. God awaits our call. He loves us with an everlasting, perfect love.†

Q

I know Catholics formerly were not supposed to receive Communion more than once a day.

Please explain the Church’s position now on receiving Communion twice on the same weekend.

A

Former Church regulations did limit Receptions of Communion to once a day.

Those rules were considerably relaxed, however, in the 1983 Code of Canon Law, which says simply that one who has received the Eucharist may receive again, but only within the context of a Mass (Canon 867-7). In 1984, the Vatican Commission for Interpretation of Canon Law explained that, even at Mass, Communion should not be received more than twice a day. Note, this is twice a day, not twice a weekend. That possibility should cover almost every situation that might normally arise.

It will help to understand this policy if one is aware of two concerns that the Church considers in such matters.

First and most basic, the normal practice should be that, unless there is a serious obstacle, one should receive the Eucharist whenever he or she participates in an eucharistic celebration if one is in a state of grace.

On the other hand, the Church knows from experience that some Catholics are tempt to treat sacred things, even the Mass, in a superstitious manner. One knew a lady who proudly claimed that she attended 11 Masses—at least the essential parts—every Sunday.

One reason for the former once-a-day rule and the present policy was to discourage people from “collecting” Holy Communions in a similar fashion. The Church trusts that people’s deeper awareness of the meaning of the Eucharist will prompt them to receive the Eucharist whenever it is appropriate, even more than once a day.

Q

Recently, when I was in the intensive care unit, a priest came to give the

Q

A

Please explain the Church’s doctrine regarding the reception of Holy Communion—once a day or twice on the same weekend.

We do not have to yearn for God without relief. God awaits our call. He loves us with an everlasting, perfect love.†

My Journey to God

Sweet Corn

For lunch
I desired only a ripe ear of sweet corn coated in butter and salt.

I searched the rows and examined each ear for signs of maturity.

rejecting the color of silk or the feel of the ear, or the way that it cling, still too closely to the stalk, until I found the one ear that satisfied my knowing eye and hand.

Darken green near the tip where the black, dried-up bag lady showed itself, but smoother and lighter, more carmine and yellowish green near the broken off stem, and curling back from the husk leaf, the stalk leaf from which it was formed stood out like a handle inviting me to pull it down.

The outer parchment-like leaves came down easily, but inside they were stubborn, intent on protecting the corn from the bugs and the weather.—(Pat Logran-Browne is a member of St. Bernadette Parish in Indianapolis and an associate of the Sisters of the Third Order of St. Francis in Oldenburg. This poem was previously published in genesis, the literary magazine of the Archdiocese of Indianapolis, in 1986. Her poem references Matthew 6:25-34, Matthew 10:30 and Luke 12:7.)

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.

Last rites to the man in the next bed. Because the patient was unconscious, the priests did not give him any sacraments.

When I was young, admittedly some years ago, we learned that extremeunction was administered even if the person was possibly dead for a short period of time. On the theory that the individual’s soul had not left the body. Is that not current thinking? (Illinois)

A

The sacraments, including anointing of the sick, are only for the living, and are never knowingly administered to the deceased, no matter how short a time it might be after death.

However, we know very little about stages in the process of dying, which can, of course, differ from one individual to another. Actual death may not occur until some time after most ordinary “signs” of death are present. Thus, the Church always leaves open the possibility that dying persons be given every benefit of the doubt.

Anointing of the sick may be minimized, but is not unconscious, but who probably would have asked for it if they were in control of their physical state.

If a priest is called to attend someone reaching the end of life and there is any possible doubt that the sick person is already dead, he should give the anointing immediately.

This means the sacrament is celebrated as usual, but with the understanding that the sacrament will have no effect if the person is already dead. (See the Rites for Pastoral Care of the Sick, #14 and #15.)

It is possible that the priest you mention had other reasons for not anointing your roommate at that time.†
Answering the call to be servants to all

In 2003, Archbishop Daniel M. Buechlein, after consulting with archdiocesan priests and parish life coordinators, established the first archdiocesan deacon program, naming Benedictine Father Bede Cisco as its director.

Over the course of the next year, men interested in learning more about the diaconate attended information sessions held in parishes across central and southern Indiana.

Some of them then applied to become members of the first group to be formed for the diaconate in the archdiocese. Thirty-five men were ultimately chosen and they began their formation in August 2004.

Since then, they have attended weekend formation sessions 11 months each year and had pastoral ministry assignments in archdiocesan parishes and agencies.

Although permanent deacons in the archdiocese are a new phenomenon, the roots of the diaconate in the life of the Church go back to its beginnings when the Apostles chose seven men—seven—of those seven men—seven—to assist them in caring for widows in the Church in Jerusalem.

Later, the diaconate was recognized as an ordained ministry in which deacons gave special assistance to bishops and often focused on the Church’s ministry of charity. They were often prominent members of the Church’s leadership during the first several centuries of the Church.

By the sixth century, the diaconate began to be seen primarily as a step toward ordination to the priesthood. In the Middle Ages, permanent deacons largely disappeared.

The bishops at the Council of Trent in the 16th century mentioned the possibility of restoring the permanent diaconate, but this did not occur until the years following the Second Vatican Council.

In the years leading up to Vatican II, the permanent diaconate became a widespread topic of discussion among bishops and theologians.

This discussion sprang primarily from those interested in the topic in Germany and France, and those who saw the potential importance of deacons ministering in missionary territory.

Pope Paul VI, following the lead of the bishops at Vatican II, allowed discussion around the world to resume the permanent diaconate in the years after the council.

The first permanent deacon in the United States was ordained in the Archdiocese of Detroit in 1972.

Today there are approximately 14,000 permanent deacons ministering in most U.S. dioceses. That number represents a little less than half of all permanent deacons in the world.

(Information on the history of the diaconate is taken from The Deacon Reader, P, 2006.)
ST. LOUIS (CNS)—Archbishop Raymond L. Burke didn’t hide his sadness during a news conference on June 27 in St. Louis following his appointment as prefect of the Supreme Court of the Apostolic Signature at the Vatican.

Calling the appointment “bittersweet,” the archbishop said, “I am deeply honored and also humbled by the trust which Pope Benedict XVI has placed in me. I have pledged the Holy Father to serve him with all my energies to the best of my abilities. I ask you to please pray for me as these are obviously challenging responsibilities which I will be taking up.

Several minutes into the meeting, he paused and his eyes began to tear up. His reaction was met with loud applause from archdiocesan employees who were there.

Archbishop Burke, who turned 60 on June 30, is the first U.S. bishop to be named prefect of the Apostolic Signature, which is the Vatican’s highest court.

When the appointment was announced at the Vatican, Archbishop Burke ceased to be archbishop of St. Louis, where he had served for almost four and a half years. The archdiocesan college of consultors met on the afternoon of June 27 and elected Bishop Hermann, 73, an auxiliary bishop of St. Louis, where he had served for nearly four and a half years.

The archdiocesan college of consultors met on the afternoon of June 27 and elected Bishop Robert J. Hermann to serve as archdiocesan administrator until the pontiff names a new archbishop of St. Louis. Bishop Hermann, 73, has been an auxiliary bishop of St. Louis since 2002.

As head of the Supreme Court of the Apostolic Signature, the archbishop will hear appeals of decisions issued by lower Church courts. Many of the cases handled by the court are appeals to sentences of the Roman Rota dealing with marriage annulments.

Archbishop Burke said he learned of the appointment 10 days before when he received a call at his residence from Archbishop Pietro Sambi, apostolic nuncio to the United States.

“There’s a sadness at the thought of leaving St. Louis as I’ve become so deeply involved in the life of the Church here,” Archbishop Burke said in an interview with the St. Louis Review, archdiocesan newspaper, after the press conference.

A native of Richland Center in the Diocese of La Crosse, Wis., he said that when he arrived as archbishop in 2004 he didn’t “have any association with St. Louis at all. But I quickly came to experience … the wonderful Catholic families in this archdiocese.”

Prior to this most recent appointment, Archbishop Burke was named to two Vatican posts in May: the Pontifical Council for Legislative Texts and the Congregation for Clergy. The archbishop said he will retain those positions. In 2006, he was appointed as a judge for the Apostolic Signature.

Asked if those appointments were a tip-off of something greater to come, the archbishop said, “It made me a bit concerned. I was honored by the trust, but I was becoming concerned that it might be an indication of [the Vatican] wanting me more full-time.”

Archbishop Burke has a long history of experience in canon law. Among his various degrees, he earned a licentiate in canon law in 1982 and a doctorate in canon law in 1984, both from the Pontifical Gregorian University in Rome.

From 1985 to 1994, he was a visiting professor of canon law at the Pontifical Gregorian University. In 1989, Pope John Paul II named him defender of the bond of the Supreme Court of the Apostolic Signature. He served in that role until his installation as bishop of La Crosse, Wis., in 1995. He also holds memberships in several canon law societies throughout the world.

Archbishop Burke was to depart for Italy on July 1. He is expected to return to St. Louis on July 10, and he will spend his final weeks tending to last-minute business in the archdiocese and preparing for his permanent move to Rome. He is expected to be in Rome for his new assignment on Aug. 22.
Your body is a temple and a gift from God. It is a gift that God gave to us so that the Holy Spirit would have a place to dwell within us. By having the Holy Spirit dwell within us, we have the opportunity for the Holy Spirit to work outside of us.

We have an obligation to treat this body with reverence and care. We should not let bad habits—such as overeating, lack of exercise, use of debilitating substances, poor dietary habits and overindulgence in all things—dominate our lives. In fact, we often treat our bodies as veritable garbage cans. We may even treat our automobiles with more care than we do our own bodies. If we are to be the best versions of ourselves as disciples of the Lord’s Word, then we owe it to God and ourselves to be better stewards of our bodies.

There is much information today about keeping fit and healthy than there was in biblical times. There is an obesity problem today that in all probability did not exist in the biblical era. People walked everywhere. There was not much available to the general population for only the very rich could afford wheeled transportation or horses. Tobacco was not in use and wine was used as an additive to a meal.Jesus himself must have been in fine physical condition. He probably walked everywhere during the brief years of his ministry.

People in biblical times went to bed with the setting sun and arose with the rising sun. Artificial lighting was primitive and lamp oil was expensive. An adequate amount of rest was not a problem. Today, with artificial lighting available everywhere and in every home, getting the proper amount of rest often doesn’t happen.

Even the early Greeks knew that the body was a temple. For them, the concept was that the body was the temple for the brain and that the two are interrelated in terms of exercise and diet.

The Olympic Games were born in Athens as the need for exercise escalated to a competitive level. The Greeks knew that a healthy and fit body contributed to a greater functioning of the brain. There was no mention of the Spirit within.

Once we modern human beings start exercising daily, eat healthy, balanced meals and get plenty of rest, we will find that the Spirit that dwells within us will be a happier one. This cannot help but bring us even better treasures of the Lord’s Word and better able to do his will.

Dr. Timothy Doherty, a research chair in neuromuscular function in health, aging and disease at the University of Western Ontario in Canada, presented the term “sarcopenia” in an article about “How to Stay Strong for Life” published in Bottom Line Health.

Most people do not know about sarcopenia. The word means “age-related muscle loss.” Sarcopenia increases dramatically for people in their 40s, 50s and 60s. It is estimated that 50 percent of those age 75 and older have this condition.

It is caused by lack of exercise, lack of adequate protein in a diet, diminishing levels of hormones that affect muscles and a decline in muscle mass that comes naturally with old age. Because sarcopenia develops very gradually, it is not uncommon for an individual at age 45 to 65 to lose approximately 1 percent of muscle mass for each ensuing year. After age 65, the rate of muscle mass loss is about 2 percent for each ensuing year.

Most of us who are seniors do not notice this muscle mass decline until we cannot do the things that we did with ease at a younger age.

This is true of senior pilgrims. The task of moving luggage and carry-on bags can be a real challenge, and often makes travel challenging and even painful. The carry-on bag can be especially difficult when an elderly traveler has to lift it up into the overhead bin and there is no attendant nearby to offer assistance.

The pressure of oncoming waves of passengers waiting to be seated while an elderly traveler struggles with bags can be very disconcerting. Of course, one would pray that human kindness would present itself.

What can senior citizens do? They can slow down the rate of sarcopenia through guided exercise and an adequate diet. Research studies have demonstrated that proper training and diet can elevate muscle strength by as much as 40 percent in just a few months.

If you want to travel in your senior years, it is never too late to begin reversing the effects of muscle strength loss. Studies have shown improvement in individuals in their 90s.

Besides physical body safety in traveling, there is also the benefit of cardiovascular fitness, and breathing becomes easier when climbing those ancient and steep cathedral steps.

Cardiovascular activities, such as walking or riding a bicycle, do not necessarily work on muscle loss. You have to work on strengthening the muscles of your core—the abdomen, lower back, hip and buttocks, and neck.

The exercises involved in core training will help with balance and mobility. As mentioned before, one should seek the expertise of a certified personal trainer or wellness coach. This person can design an appropriate resistance exercise program.

Improving flexibility—Seniors should perform flexibility exercises in a slow, deliberate and sustained manner. The stretching should be felt in the muscles and not just in the joints. One should maintain the stretch for up to approximately 40 seconds.

Many of these facilities will utilize the Pilates program, which focuses on development of the core zone. After they have cleared you for individual workouts, perform them at least three times per week.

You can do more workouts if they are not done on the same day. For example, do strength exercises one day and cardio exercises the next day. This will give the muscles time to repair themselves from the stress you have placed upon them through resistance.

Appropriate exercises can be done on weight-training machines, which are safer because the weights are supported within a frame and there is increased stability.

Free weights, such as barbells or heavy dumbbells, are to be avoided unless the seniors are confident and comfortable using free weights.

Your senior fitness program should concentrate on the following three areas:

• Improving aerobic endurance—For aerobic exercise, the choices are numerous. Swimming and water exercises are excellent because they do not place a lot of stress on the joints. Stationary and seated—known as recumbent—cycling is less stressful on the back and legs than some other aerobic activities, and fitness walking is another good option if your joints can take it.

• Increasing strength—Resistance training has gained a lot of attention in the last 15 or so years. It has demonstrated that it can stimulate bone growth, improve posture, decrease body fat, and improve balance and mobility. As mentioned before, one should seek the expertise of a certified personal trainer or wellness coach. This person can design an appropriate resistance exercise program.

• Improving flexibility—Seniors should perform flexibility exercises in a slow, deliberate and sustained manner. The stretching should be felt in the muscles and not just in the joints. One should maintain the stretch for up to approximately 40 seconds. Many fitness centers, YMCA’s, senior centers and retirement homes offer stretching classes.

Stretching can also be done in an aquatic instructional pool, usually in shallow water to allow standing. The water ensures less strain on the joints.

See EXERCISE, page 16
Saying goodbye to the family home is no easy task

It’s not easy saying goodbye to the family home when your aging parents are making a move. Sometimes it’s bittersweet. Mom is leaving, and that is difficult, but she is heading for a lovely, smaller home or apartment. She has bought a condominium. She is going to a retirement community or to a climate that better suits her needs now. Sometimes sorrow can dominate. Dad isn’t able to take care of the house anymore. Taxes, insurance and maintenance take too big a bite from a fixed income. The neighborhood has changed and is no longer safe. Mom has passed away, and Dad really isn’t able to live alone.

For the widow or widower, saying goodbye to the family home can feel like having to say goodbye to that loving spouse once again. This was their house born. “This is the window that was broken twice in the same week by the same baseball.” “Dad built this bedroom onto the back of the house after Susan was born.”

Come together for one last meal to say goodbye. Sometimes families make it a final Thanksgiving, Christmas or Easter dinner or a meal for a parent’s birthday. It’s an opportunity to share memories, to laugh—and to cry.

Don’t forget that a house is only a place so special. Those people, that love, they have shared that have made this home yours. It’s bittersweet. Dad built this bedroom onto the back of the house after Susan was born.”

Don’t forget that a house is only a place so special. Those people, that love, they have shared that have made this place so special. Those people, that love, aren’t being left behind. They are simply moving to a new address.

Remember, the home didn’t make the family. The family made the home. And the family is still sharing that love even if some members are now in heaven. (Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor.)
Retiring from the workplace can bring mixed feelings, among them fear (“Will people remember me?” “Will I have enough money?” “What will I do with my time?”) and eagerness (“I can’t wait to not have to set the alarm every morning!” “Finally! I’ll have time to do what I want to do!”).

But when the reality of the alarm-less, goal-less days finally hits, many people can feel another, more unsettling emotion: restless dissatisfaction. Is there anything people can do to prepare for a fully satisfying life after the responsibilities of the workplace are gone?

As more people than ever move into retirement, medical professionals and researchers are beginning to study what makes them satisfied, that is, what makes them able to live well long after gainful employment ceases.

Recently, George E. Vaillant, senior psychiatrist at Brigham and Women’s Hospital, and co-authors from Harvard Medical School presented the results of their survey of 265 men from inner-city Boston (The American Journal of Psychiatry, April 2006). The study surveyed the men on various stages in their lives and focused on what impacted their perceived quality of life at those times. The men are now past 80 and retired at a mean age of 62 years.

When the men were young, their lower socio-economic status and poor health were major influences on their quality of life. But as they moved into retirement, these influences changed. The two most important factors to enjoying "satisfying retirements" went from money and health to "a good marriage and an ability to play."

Elaborating on what they meant, the men cited “their ability to enjoy their children and to participate in hobbies and community activities.”

Vaillant’s study showed that the retirement years of men who continued their usual employment past the normal age of retirement “did not result in happiness.”

Often, “play” is considered the exclusive realm of children. There is much to be said for encouraging children to develop their social, creative and coordination skills through playing games, organized or not. Parents and teachers may also use play to teach early lessons of faith through school pageants, songs and games.

We might do well to revisit our attitudes toward the role that play can take in our lives. As aging adults, we strive to maintain physical range of motion and mental acuity. Playing sports or working puzzles can help maintain physical range of motion and mental acuity. Playing sports or working puzzles can help maintain physical range of motion and mental acuity.
Classes in Tai Chi, Yoga and Chi Kung are stretching and sustained gentle movements that dramatically improve flexibility and balance. Learning how to defeat stress and develop the ability to relax at will are considered prime benefits of mind-body practice inherent in Yoga, Tai Chi and Chi Kung. These are exercises that can be done in the evening just before retiring for the night. Some can even be done at the edge of the bed or with your buttocks on the floor and your legs resting on the bed. Slow gentle stretching can move the mind from worry and onto more calming natural thoughts. In some instances, it can even induce the onset of sleep.

So why desecrate our bodies and neglect caring for this wonderful gift from God? He does not want us to destroy our bodies. All the things that can destroy our bodies—such as tobacco use, misusing alcohol, poor diet, inactivity, drug abuse or talking on the cell phone while driving an automobile—can be preventable. Perceive our bodies as temples. Let us keep a copy of the relevant Scripture reading from the Bible where we can easily access it. Read the following Scripture reading often: “Do you know that your body is a temple of the Holy Spirit within you, which you have from God. You are not your own, you were bought with a price. So glorify God in your body” (1 Cor 6:19-20).

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey. He is a retired Indiana University professor with a background in physical fitness.) †

(Maureen Pratt writes for Catholic News Service.) †

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people who are dear to us—even if it is difficult to do so.

Inviting others into our lives and nurturing the relationships we have now can give wonderful comfort and support in the future. Don’t approach the retirement years with fear or remorse. Emphasize a sense of play and humor. Exercise creative problem-solving talents. These can help you find resolution to problems in new and wonderful ways.

In Luke 18:15-17, Jesus draws children to him and encourages all to adopt their kind of faith to reach the kingdom of God. This resonates so profoundly in Scripture and can in our lives too if we accept Christ with childlike openness. Then we open ourselves to all that the Lord can do with us and for us. We can be, as children, in the world but not of it. We can praise God, pray—and play!

Could it be that the older we get, the more benefit we can reap from a strong sense of play—in life and in faith?

(Maureen Pratt writes for Catholic News Service.) †
PAULINE
continued from page 1

“We are not gathered here to reflect on a past history that is irretrievably surpassed. Paul wants to speak to us—today,” he said.

The year of St. Paul was Pope Benedict’s idea, and he has encouraged local Church communities around the world to read and reflect on the Apostle’s contribution to Scripture.

The pope used his opening homily to do the same, examining three Pauline texts. St. Paul’s Letter to the Galatians, he said, underscored the fact that his own faith was examined by other Christians.

Finally, the pope cited St. Paul’s Second Letter to Timothy, The important thing for St. Paul, the pope said, was never to struggle. His faith is the impact of God’s love on his heart. And from any kind of restricted outlook and laid the foundations for the “catholic,” or wide-ranging, scope of its mission.

PAULINE
The contemporary man or woman is confused and in a sense “ensnared by a certain hedonistic and relativistic culture, which places in doubt the very existence of truth,” the pope said.

Healthcare camps are a cool way for students to spend their summer

The Metropolitan Indianapolis-Central Indiana Area Health Education Center (MICI-AHEC) is offering the following interactive camps this summer for students interested in pursuing a career in healthcare:


- "Science is Simple" Grades: K-3
- "Stepping into Science" Grades: 4-7
- "Beyond Biology" Grades: 8-12

Program Objectives: increase knowledge of the human body systems, foster an awareness of health-science connections, facilitate an interest in healthcare careers, encourage healthy lifestyles and provide opportunities for unique and fun health-science activities.

"Health Care Hoops Camp Academic Enrichment and Basketball Camp – July 14-17, 2008

Program Objectives: increase knowledge of math and science through enrichment activities, learn the fundamentals of basketball through drills and activities, increase knowledge of health careers, and foster an awareness of health-science connections.

"Nursing University" – August 4-7, 2008

Program Objectives: increase knowledge of math and science through enrichment activities, demonstrate the practical application of nursing science principles, and provide opportunities for unique and fun nursing.
Shingo Takura was an employee of Catholic Charities Indianapolis in the Refugee Resettlement Program

Shingo Takura, a Catholic Charities Indianapolis refugee resettlement specialist, died on June 27 while kayaking on the rain-swollen White River in Hamilton County with friends. He was 30.

Takura drowned after his kayak went down a rain-swollen White River northeast of Noblesville, Ind.

A native of Yokohama City in Japan, Takura began working for Catholic Charities as an intern during his senior year at IUPUI.

He was hired as a resettlement specialist in the refugee program shortly after graduation, said David Bethuram, agency director of Catholic Charities Indianapolis.

"He had been with us for three years," Bethuram said. "Shingo was dedicated to his work, and highly respected by his co-workers and the refugee families he served.

"He loved working in the refugee program, and always had words of encouragement for newcomers arriving in our city," Bethuram said. "He was a hard worker and loved life—giving everyone he encountered a smile. We will miss him very much."

Joy Overton, program director of the Refugee Resettlement Program, said he loved living in Indianapolis, especially in Indianapolis, and was a devoted supporter of the Indianapolis office of Catholic Charities.

"Shingo thrived on new experiences," Overton said. "His laughter and enthusiasm for life will be missed."

Catholic Charities staff member Hellen Sanders said "Shingo will be remembered for his fun-loving personality and generous, giving spirit."

As a friend and co-worker, Sanders said, he was deeply caring, hardworking and dependable.

Catholic Charities staff member Kelly Ellington said "Shingo was dedicated to the

Page 18 The Criterion Friday, July 4, 2008

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious or archdiocese or have other 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.


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PASTORAL AND RELIGIOUS EDUCATION ASSOCIATES
Harrison County, Indiana

The tri-parishes community of Saint Joseph Church, Corydon, and the parishes of Saint Michael Church, Elizabeth, and Saint Andrew Church,无数 XB, is seeking a full time Pastoral and Religious Education Associate. Located in Harrison County, Indiana, the parishes are home to 350 families from both urban and rural backgrounds. Additionally, there is a growing Hispanic presence in the parishes. The parishes are located in the 175 mile radius of Indianapolis.

The candidate should have a Masters degree in Theology, Religious Education, or a related field. The Pastoral and Religious Education Associate should have the skills to enthusiastically work, recruit, develop, and manage the efforts of the target audience.

The candidate will be a Masters degree in theology, candidate for the Pastoral and Religious Education Associate should have at least two years’ three years’ successful experience related to administration who includes working with people and program planning in church or civic groups. Appropriate experience can serve as an asset to the educational level.

The Ideal candidate will have a Masters degree in theology, candidate for the Pastoral and Religious Education Associate should have at least two years’ three years’ successful experience related to administration who includes working with people and program planning in church or civic groups. Appropriate experience can serve as an asset to the educational level.

To more thoroughly review to our emerging needs the Pastoral and Religious Education Associate should be bilingual in both English and Spanish, or be willing to actively increase proficiency in the secondary language.

Interested applicants are invited to e-mail or send a resume to the Director of Annual Giving at bishopchard@archindy.org.

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