Church's social teaching confronts world problems with Gospel power

VATICAN CITY (CNS)—For more than 100 years, Catholic social teaching has tried to help people face the world’s social, political and economic challenges with the power of the Gospel.

Pope Benedict XVI announced on June 29 that he had signed his first formal contribution to the list of papal encyclical letters on social themes and that it is titled “Caritas in Veritate” (“Love in Truth”). Although dated June 29, the letter is not expected to be released for another week.

The pope said his letter would look at modern problems in the field of promoting development, and he asked for prayers for “this latest contribution that the Church offers humanity in its commitment for sustainable progress in full respect for human dignity and the real needs of all.”

Instead of focusing on theological beliefs, the social encyclicals written by most modern-day popes have tried to shape the way Christians and all people of good will can better serve the common good. Each social encyclical was unique in that it sought to respond to the most pressing social realities at the time.

Radically new problems caused by the modern industrial age prompted Pope Leo XIII to issue the Church’s groundbreaking social encyclical in 1891. It was the first time that the Church spoke in a comprehensive and official way on social concerns, and it ushered in the era of Catholic social teaching.

The document “Rerum Novarum” (on capital and labor) highlighted the condition of the working class and insisted that development must include social progress as well as economic growth.

Pope Leo defended the right of workers See ENCYCLICAL, page 3.

Pope Benedict XVI

By Sean Gallagher

SS. Peter and Paul Cathedral in Indianapolis was hushed in silence on June 27 as more than 500 worshippers watched Archbishop Daniel M. Buechelin, who were kneeling before him during the liturgy in which he ordained them priests.

Men who have been ordained bishops, priests and deacons around the world over the past 2,000 years have had hands laid upon their heads. Fathers Danda, 26, and Wadelton, 43, are among the latest in that long line of those ordained for service in the Church.

Along with the ordaining bishop’s prayer of consecration over the deacons, it is the essential moment in an ordination liturgy.

Quoting Pope Benedict XVI, Archbishop Buechelin reflected on the imposition of hands.

“You are under the protection of my hands.”

Continuing to quote the Holy Father, Archbishop Buechelin said that the combination of the deacon kneeling before the bishop and the bishop laying hands on him “are important, but the invisible spiritual movement that they express is infinitely more important, a movement clearly evoked by the sacred silence that envelops everything, internal and external.”

Father Danda was humbled when considering the ancient nature of the ritual that he had just experienced.

“It’s a great testament to the Christian family and our connection to one another as the body of Christ, yesterday, today and in the kingdom to come,” he said.

Archbishop Daniel M. Buechelin, from left, Father Christopher Wadelton and Father Sean Danda smile as they process out of SS. Peter and Paul Cathedral in Indianapolis on June 27 at the conclusion of the liturgy during which the archbishop ordained the two priests. Walking behind the archbishop is seminarian Peter Jansen, who assisted as an altar server at the ordination Mass.

‘You are under the protection of my hands’

More photos, page 10 and 11.

You are under the protection of my hands’

See ORDINATION, page 2.

Above, in a gesture that dates back to the earliest days of the Church, Archbishop Daniel M. Buechelin ritually lays his hands on transitional Deacon Sean Danda during the liturgy. Assisting in the ordination liturgy as altar servers are, from left, seminarians Nicholas Welch and Scott Latting. In October, Father Danda returns to Rome to complete graduate studies.

Left, Archbishop Buechelin ritually lays his hands on transitional deacon Christopher Wadelton. It is a gesture that is essential to the sacrament of holy orders. Effective July 1, Father Wadelton is the associate pastor of Holy Spirit Parish in Indianapolis.
The Archdiocese of Indianapolis has welcomed newly ordained priests into the presbyterate.

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CLOSING PAULINE YEAR, POPE REVEALS RESULTS OF TESTS ON APPOSTLE'S TOMB

ROME (CNS)—Closing the year of St. Paul, Pope Benedict XVI announced that tests done on the presumed tomb of St. Paul in Rome revealed the presence of bone fragments from a human who lived between the first and second century.

“This seems to confirm the unanimous and uncontested tradition that they are the mortal remains of the Apostle Paul,” the pope said during an evening prayer service on June 28 at Rome’s Basilica of St. Paul Outside the Walls.

The basilica has long been held to be the burial site of St. Paul, but because of the destruction and rebuilding of the basilica, the exact location of the tomb was unknown for centuries. Vatican officials announced in December 2006 that, several feet below the basilica’s main altar and behind a smaller altar, they had found a roughly cut marble sarcophagus beneath an inscription that reads: “Paul Apostol Martyr.”

Because part of the sarcophagus is built into the altar, Vatican officials determined they could not dig it out to open and examine the contents. Initially, they tried to X-ray it to see what was inside, but the marble was too thick.

Pope Benedict said a “very tiny perforation” was drilled into the marble so that a small probe could be inserted in order to withdraw fragments of what was inside. In addition to traces of purple linen, a blue fabric with linen threads and grains of red incense, he said they found bone fragments. Some of the fragments underwent a carbon-14 analysis carried out by experts who did not know of the origin of the bone, adding that the results “indicate they belong to a person who lived between the first and second century.”

Before beginning the evening prayer service, Pope Benedict descended the steps at the foot of the basilica’s main altar and prayed before a small window that allows the public to see a portion of the sarcophagus.

In his introductory remarks, the pope said the 2006-09 commemoration of the 2,000th anniversary of St. Paul’s birth was a life-long process and birth was an opportunity to help Christians rediscover St. Paul’s writings, “which teach us to pray in the world in every age and to be irreproachable in healthy doctrine. If we want to receive the crown of justice, we must continue to fight the good fight and keep the faith.”

From personal experience, St. Paul knew that conversion was a life-long process and that Christians are called to become new people in Christ, not just in the way they behave, but also in the way they think and the way they look at the world, Pope Benedict said in his 25-minute homily.

“The world always looks for something new because, rightly, it is not content with concrete reality,” he said.

But Christians learn from St. Paul that they are looking for the newness that will save them and save the world, is a mature faith in the Gospel.”

In recent years, “adult faith” has become a widespread slogan. Frequently, it is used to mean the attitude of those who no longer choose to remain with the Church and its pastors, but autonomously choose what to believe and what not to believe,” he said.

Too often, he said, expressing an opinion contrary to the teaching of the Church is described as being courageous. “In reality, however, one does not need courage for this because one always can count on public applause. Instead, courage is needed to adhere to the teaching of the Church even when this contradicts the ideas of the modern world,” the pope said.

“It is part of adult faith, for example, to defend the inviolability of human life from the first instant, radically opposing the principle of violence, including in the defense of the most defenseless human creatures,” he said.

“Recognizing the marriage of one man and one woman for their entire lives as the order established by the Creator and re-established by Christ is part of adult faith,” the pope said.

“A dutiful faith does not allow itself to be pulled outside and there by every breeze,” he said.

Pope Benedict said the life and writings of St. Paul also emphasize the fact that Christ died for all men and women of all cultures and all times.

“The crucified Christ embraced the entire universe in every dimension. He takes the world into his hands and carries it up to God,” he said.

“We pray that the Lord will help us recognize something of the vastness of his love and mercy in this life and truth will touch our hearts,” the pope said.

Pope Benedict XVI visits what is believed to be the tomb of St. Paul during a vespers service in the Basilica of St. Paul Outside the Walls in Rome on June 28. Closing the year of St. Paul, the pope announced that tests done on the presumed tomb of St. Paul in the basilica seem to confirm that it is the tomb of the first-century Apostle.

NEW YORK TIMES PHOTO/CNS

ENCYCICAL CONTINUED FROM PAGE 1

to organize to seek higher wages and better working conditions, detailed the rights and obligations of management and labor, and opposed the M axiom concept of abolishing private property.

Pope Pius XI’s social encyclical “Quadragesimo Anno” (on reconstructing the social order) came out in 1931, the 2,000th anniversary of St. Paul’s birth was celebrated.

“ ‘Quadragesimo Anno’ was a document on ecology as well because of its tough language on the need to protect the environment. The pope said the document rejected the idea that the natural world was dominion granted humans over the natural world has been taken over by human intervention,” he said.

Pope Pius XII’s social encyclical “Humani Generis” (on protecting the human species) was published in 1951, the 100th anniversary of the publication of the social encyclical, “Quadragesimo Anno.”

“ ‘Humani Generis’ addressed the rights of all humans to be respected by society and the Church. It was an attempt to explain the right people have to have a voice in the political life of their country,” the pope said.

The encyclical rejected the argument that Catholic politicians could separate their private consciences from public conduct. And it insisted that laws allowing abortion and euthanasia are not morally binding and require “conscious objection” by the faithful.

In 2004, the Pontifical Council for Justice and Peace published the Compendium of the Social Doctrine of the Church, providing extensive and complete overview of the Church’s social teaching.

Covering everything from work to family and from politics to the environment, the compendium showed how Church teaching and pastoral action have developed over time.

Appraising his first social encyclical, Pope Benedict said it “offered a beautiful response” to the new realities and changes that had occurred since 1967. “ ‘Humani Generis’ was promulgated 18 years ago,” he said.

The encyclical was considered to be a breakthrough document on ecology as well because of its tough language on the need to protect the environment. The pope said the promulgation of the document was delayed by the erosion of one of the worst global economic crises in decades. He said he wanted to update what he had drafted so the document would deal thoroughly with the current crisis and offer “a more adequate response” to the world’s financial woes.

Pope Benedict also said the publication of the document was delayed by the erosion of one of the worst global economic crises in decades. He said he wanted to update what he had drafted so the document would deal thoroughly with the current crisis and offer “a more adequate response” to the world’s financial woes. 

..."
Thoughts for Independence Day

As we observe the 233rd anniversary of the birth of our country on Saturday, we can't help but think about both how much the United States has been to Catholics and how good Catholics have been to the United States.

The Declaration of Independence's assertion that "all men are created equal," followed independence's assertion that "all men are created equal," followed "and that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That is not sustainable forever.

Average priests worked 63 hours per week. Only one priest. One in six parishes has no resident priest. Parishes in the United States. About one-third of all priests are over age 75. There are a salvation for parish priests. The deacons, I would never get away. Deacons overwork themselves. But they always have class.

Bishops do not have a solution for the vocation crisis. Deacons are a salvation for parish priests. The permanent diaconate had not been established. The vocation crisis would be much worse if the permanent diaconate had not been reinstituted in the 1960s.

days as a loving and caring priest serving his flock throughout the archdiocese. May he rest in peace. It was my first day off in four months. Those days seemed like a small thing, but it is also God's Law. Everybody needs a Sabbath. It is a good spiritual practice, and a good mental health practice. Next time you call your local parish and ask to see the priest, don't complain about him being gone on a Tuesday or Wednesday. That is his Sabbath.

Looking at my calendar, I don't see another day off for about a month, and that's OK. But we priests can't keep this pace up forever.

(Father Peter J. Daly writes for Catholic News Service.)

Letters to the Editor

Late priest leaves lasting impression and will be missed by many people

I was saddened to hear about the death of Father Henry P. Brown. His sister, Dorothy, called me with the sad news.

He had been having a lot of health issues with the most recent being a stroke in May.

I am so glad that I had the opportunity to interview him for the history book for St. Michael Parish in Charlestown before his passing, and that he had the opportunity to see it before he left us.

He made such an impression on me when I was a teenager at St. Michael Parish. I will always remember his wise council when he was moderator for St. Michael's CYO back in the 1950s. St. Michael's was his first assignment after ordination in 1956.

I met Father Brown five years later when I entered the eighth grade at St. Michael School. My family had moved from New Albany to Charlestown in the fall of 1956 when my father got transferred.

Father Brown will be missed by many people. I will miss the wonderful telephone calls we had over the past few months and years after he left St. Michael's. When I was in the dumps, he brought me right back up to a brighter day.

I will miss that I wish he gave me something even brighter to think about for years to come—his friendship, his love for God and his Church, and his priestly Example. Father Brown was a very special person and priest to me and my family over the years as well as a loving and caring priest serving his flock throughout the archdiocese. May he rest in peace.

Charles Ledbetter
Charlestown

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" (Communio et Progressio, 1986).

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

The Criterion reserves the right to select the letters that will be published and to edit letters from readers as necessary based on length, point of view, persuasiveness, language, clarity, style and grammar. In order to encourage dialogue from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters should be submitted by mail, fax or email (see address above). Readers with access to e-mail may send letters to editors@archindy.org.

On a Wednesday in June, I had a day off. It was my first day off in four months. It was wonderful to be in a museum in Washington.

A curiously, I went to the Newseum, a 250,000-square-foot museum of news. It combines five centuries of news history with "up-to-the-second technology, and hands-on exhibits." I was there all day. I got my hand stamped at lunchtime, like in a bar, so I could go out and have lunch with an old high school buddy. Then I went back to the museum for another four hours.

At 5 o'clock, having looked at all the exhibits on everything from the Pulitzer Prize photos to old newspapers headlines, I walked down to my friend's office. At sunset, we sat on his office balcony, overlooking the National Mall and had something to drink. I was home by 10 p.m.

Even though I was only gone 12 hours, I felt like I had been away for a week. Why am I bothering you with the details of my day off? Because it is getting harder and harder for parish priests to get even one day off, let alone go on vacation.

There are nearly 19,000 Catholic parishes in the United States. About one in six parishes has no resident priest. More parishes than mine. St. John Vianney in Prince Frederick, Md., has only one priest.

Here just aren't many priests "warming the bench" who can come in to give us a day off.

A 2002 survey of parish priests, 38 percent said they worked more than 80 hours a week. Only 9 percent said they worked less than 40 hours per week. The average priest worked 63 hours per week. That is not sustainable forever.

Even when we are here, priests are not available to parishioners like they once were years ago. I hardly ever go to weddings these days because I always have another Mass right after weddings on Saturday afternoons. I am almost never able to visit my Sunday school because I have three morning Masses when they have class.

And there are about 1,200 families—which comes out to about 3,600 souls. On any given day, there is somebody in crisis. Somebody is dying or got a bad medical diagnosis. Somebody has a health or marriage crisis. Hardy a day goes by that somebody isn't from job or feel overcome by depression.

I could spend all day every day just listening. On average, we have 25 funerals a year. Then there is administration. I don't complain, I love my life. But I am tired. Problems are unrelenting.

Bishops don't have a solution for the crisis. Priests are overwhelmed themselves. But they always say to their priests, "Take your day off." If it was not for the priests, we would never get away. Deacons are a salvation for parish priests. The vocation crisis would be much worse if the permanent diaconate had not been reinstituted in the 1960s.

A day off seems like a small thing, but it is also God's Law. Everybody needs a Sabbath. It is a good spiritual practice, and a good mental health practice. Next time you call your local parish and ask to see the priest, don't complain about him being gone on a Tuesday or Wednesday. That is his Sabbath. Looking at my calendar, I don't see another day off for about a month, and that's OK. But we priests can't keep this pace up forever.

(Father Peter J. Daly writes for Catholic News Service.)


Thomas Fitzsimmons, Gen. Stephen Moylan, Thaddeus Kosciusko and Gen. Casimir Pulaski. During the Civil War, there were 50 Catholic generals in the Union Army and 20 in the Confederate. A mong the most prominent were William Rosecrans, Philip Sheridan, Ambrose Burnside and Thomas M. eagher.

Catholic chaplains during the Civil War included Fathers William Corby and John Ireland. During World War I, Father Francis Duffy became celebrated as chaplain with the Irish regiment known as "The Fighting Sixty-Ninth" headed by Gen. William "Wild Bill" Donovan. At least four Catholic chaplains have received the Congressional Medal of Honor. During the Civil War, more than 600 nuns volunteered as nurses—before there was such a thing as a Nurses Corps or Red Cross.

Catholics were also prominent during the so-called "winning of the West." Just a few of the famous names include Pierre Laclede, founder of St. Louis; Kit Carson, Pierre Chouteau, Tom Fitzpatrick, Father Peter De Smet, Archbishop John Lamy and "Buffalo Bill" Cody.

Catholics serve our country in public life. There are today more Catholics in Congress than any other denomination. If judge Sonia Sotomayor is confirmed, six of the nine justices on the Supreme Court will be Catholics.

Catholics contributed greatly to the development of the United States and continue to do so today. West Coast James Gibbons did after he received an honor from President William Howard Taft in 1911. He said to President Taft: "You were pleased to mention my pride in being an American citizen. It is the proudest earthly title I possess."
Eucharist is at center of our life of Christian faith

You shall receive the Sacrament of the Eucharist at least during the Easter season. In the United States, this extends from the first Sunday of Lent to Trinity Sunday. Because the Holy Eucharist is both the source and summit of life for all in the Church, the Church teaches that every member for his or her own good must receive Communion minimally at least once a year. The third precept of the Church is cited in the United States Catholic Catechism for Adults (p. 334).

Why does the Church set the minimal requirement? First of all, the Church wants us truly to treasure the gift that Jesus gave us before He died for us.

Secondly, she wants to emphasize the centrality of the Eucharist in the life of our Christian faith.

Furthermore, our Church believes in the Real Presence of Christ in the Eucharist not only at Mass, but also in the tabernacles of our churches.

When we celebrate the Eucharist, the Lord’s Supper which he celebrated at the beginning of his Passion becomes present among us and for us.

In that act of supper, Jesus obediently accepted his death as the giving of himself to God for the redemption of the world, and, in that act, he also gave us the means to do it in our disciplés in the event and ritual of a meal.

When we celebrate Mass, we live the memory of that hour when the Passion began. Somehow celebration of the Eucharist is for both the priest and the community an obedient yes to Jesus’ Passion in our lives, too. Jesus sat with those whom he loved and called his friends, those who were for him the beginning of the community which believed in him. When we celebrate the Mass, in the person of Jesus, we, priest and community of life, live by that sacred meal.

The Last Supper and the gift of the Eucharist are poignant from our human perspective if we focus on the person of Jesus in this great mystery, he, priest and community of life, live by that sacred meal.

When we celebrate the Mass, we celebrate that moment when Jesus said “yes” to death for his friends. The Passion begins at the Lord’s Supper when Christ accepts his death in advance and proclaims his acceptance.

When we celebrate Eucharist, the Lord’s Supper becomes his presence among us and for us in the Church’s ritual. The Church, through the ministry of the priesthood, celebrates the remembrance of the sacrifice of life so that what happened then enters into our place and time.

When the priest and the community celebrate Mass in the place of Jesus, what happened then acquires redemptive power now.

That Last Supper of our Lord and friend is one historical event that is not just a fleeting memory to be recalled in the minds and books of people.

As someone once remarked, it is the only event of all time that has “evaporated into the void of the stars.” Because Jesus intended this act of love to become part of our life in every time and place, we celebrate the mystery of his Last Supper in a ritual and concrete way.

And he adds only one thing of us. The “amen” of our living faith for what he has done for us in loving obedience to his Father.

Through the tangible food of the Eucharistic mystery, we have the Crucified and Resurrected Jesus with us on our pilgrimage through the world.

Because of the Eucharist, Jesus goes through our lives on all its paths. He meets us with our sisters and brothers in the destinies which befall us all the crooked roads of our lives.

How can we not participate in the awesome eucharistic mystery more often than once a year? It is truly important that we think long and prayerfully about the profound and decisive meaning of the Eucharist, which we also know as the Mass.

It celebrates the most wonderful act of Divine love that we could imagine. It is not just some symbolic remembering or play acting. It is the real thing brought to us in ritual which was instituted by Christ himself. In the Real Presence of His Body and Blood in the Eucharist, the Blessed Sacrament remains with us in our tabernacles.

The late Pope John Paul II said that the Eucharist must be preceded by prayer. And from it, prayer emerges to infuse our every charitable activity.

Do you have an intention for Archdiocese Buechlein’s prayer list? You may mail it to him at:

Archdiocese Buechlein’s Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1431
Indianapolis, IN 46202-1410

La Eucaristía es el eje de nuestra vida de fe cristiana

Recibir el sacrificio de la Eucaristía al menos por Pasqua. En Estados Unidos esto abarca desde el primer domingo de la Cuaresma hasta el domingo de la Pasión de Jesús. Dado que la Sagrada Eucaristía es tanto el origen como la cumbre de la vida de toda la Iglesia, está en cada uno de nosotros lo que en ella cada una de las comunidades que nos congregan.

Más aún, nuestra Iglesia cree en la Real Presencia de Cristo en la Eucaristía, la cual conocemos también como la “Misa”. Es un acto histórico, no simple recordación simbólica o de una representación teatral. Es algo real que se transmite a través de los libros. Es un acto memorable que tiene una profunda y decisiva implicación en nuestra existencia.

Porque de la Eucaristía, Jesús va a través de nuestras vidas por todos sus caminos. Nos da un consejo: “Cuando lo haga por nosotros en amorosa obediencia a su Padre. Por medio del sustento del cuerpo de Cristo, que es el pan de la Eucaristía, el Señor es el primer連續修復者. En la Misa, el difunto Papa Juan Pablo II expresó su intención para inspirar todas nuestras obras de caridad. 1

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:
Lista de oración del Arzobispo Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1431
Indianapolis, IN 46202-1410

Traducido por: Daniela Guaripa, Language Training Center, Indianapolis.
Events Calendar

July 3-5

July 5
MKVS, Divine Mercy and Glorious Cross Center, Reville, located on 925 South, 3 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on third Sunday holy hour and pilgrimage groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

July 6
6:30 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 317-545-7681 or benedictinn@archindy.org.

July 9
5-8 p.m., Family fun dinner. Information: 317-545-7681 or benspiritual@thedome.org.

Benedict Inn course focuses on Catholic identity

Are you Catholic and don’t know what you believe? A new four-part Catholic identity and doctrine series presented by the Benedict Inn Retreat and Conference Center, 4200 Southern Ave., in Beech Grove offers important answers for your faith journey. Four monthly refresher sessions on Tuesday nights from Aug. 1 through Nov. 28 will examine Catholic identity in the Church, and how God’s gift of the sacrament of penance has a healing effect in our lives.

• “The Holy Sacrifice of the Mass,” presented by Benedictine Sister M. Iriseda Wannemuehler on Sept. 22, addresses the depth of the eucharistic celebration and God’s call to greater devotion through participation in Mass.
• “The Power of Reconciliation,” presented by Father Glenn O’Connor on Oct. 19, reviews the history of reconciliation in the Church, and how God’s gift of the sacrament of penance has a healing effect in our lives.
• “Exploring the Covenant in Scripture,” presented by Benedictine Sister Susan Marie Lindstrom on Nov. 19, provides a journey through the Old Testament to become reacquainted with God’s covenant promise to his people.
• “Devotion to the Eucharist Outside the Mass,” presented by Benedictine Father Matthias Neuman on Aug. 18, focuses on greater devotion to Christ’s real presence in the Eucharist as well as Benedictinism, Exposition of the Blessed Sacrament, the eucharistic procession, Forty Hours prayers and visits to the reserved Eucharist.

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• “The Holy Sacrifice of the Mass,” presented by Benedictine Sister M. Iriseda Wannemuehler on Sept. 22, addresses the depth of the eucharistic celebration and God’s call to greater devotion through participation in Mass.
• “The Power of Reconciliation,” presented by Father Glenn O’Connor on Oct. 19, reviews the history of reconciliation in the Church, and how God’s gift of the sacrament of penance has a healing effect in our lives.
• “Exploring the Covenant in Scripture,” presented by Benedictine Sister Susan Marie Lindstrom on Nov. 19, provides a journey through the Old Testament to become reacquainted with God’s covenant promise to his people.
• “Devotion to the Eucharist Outside the Mass,” presented by Benedictine Father Matthias Neuman on Aug. 18, focuses on greater devotion to Christ’s real presence in the Eucharist as well as Benedictinism, Exposition of the Blessed Sacrament, the eucharistic procession, Forty Hours prayers and visits to the reserved Eucharist.

Priesthood day

Benedictine Father Julian Peters, from left, Father Thomas Schliessmann, newly ordained Father Peter Priesthood day

Benedictine Father Julian Peters, from left, Father Thomas Schliessmann, newly ordained Father Peter Farrell, presenter, 8:30 a.m-2:30 p.m., $35 per person includes continental breakfast, lunch and Mass. Information: 317-545-7681 or benspiritual@thedome.org.

Benedict Inn Retreat and Conference Center, 4200 Southern Ave., Beech Grove. “Woman Prayer: A Morning of Grace,” Benedictine Sister Rachel Best, presenter, morning prayer and Sunday Mass, 8:45 a.m.-1:15 p.m., $25 per person includes lunch. Information: 317-545-7681 or benedictinn@archindy.org.


July 10-11
St. Peter Family Life Center, 6617 Chamberburg Road, Beech Grove. Fifth annual Catholic Homeschool Conference, parents and high school students. Information: 317-784-6207.

July 10-23

July 31-August 2
Saint M. Einard A’Chabchaby, 100 Hill Drive, St. Meinrad. Midweek retreat, “Use Time-Don’T Let It Use You,” Benedictine Father Peter Kisslein, presenter. Information: 800-581-6905 or zfoeller@stmeinrad.edu.

August 8-9
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Praying the Bible.” Benedictine Brother Zachary Wibirding, presenter. Information: 800-581-6905 or zfoeller@stmeinrad.edu.

August 14
Benedict Inn Retreat and Conference Center, 4200 Southern Ave., Beech Grove. “Woman Prayer: A Morning of Grace,” Benedictine Sister Rachel Best, presenter, morning prayer and Sunday Mass, 8:45 a.m.-1:15 p.m., $25 per person includes lunch. Information: 317-545-7681 or benedictinn@archindy.org.

August 18
Oldenburg Franciscan Center, Oldenburg. Summer celebration and day of prayer, “A Way of At-One-Ment,” 9:30 a.m.-4:30 p.m., $40 per person includes lunch. Information: 317-923-6437 or center@oldenburg.org.

July 21-23

Lumen Christi graduates

Members of the first graduating class from Lumen Christi High School pose for a picture on May 30 at Our Lady of the Most Holy Rosary Church, both in Indianapolis, after their commencement ceremony. The graduates are, from left, Bridget McHugh, a member of St. Matthew Parish, Indianapolis; Allen Fricker, a member of Holy Rosary Parish, and Kyle Fields, a member of St. John the Apostle Parish in Bloomington. Lumen Christi School is a private K-12 Catholic school located at Holy Rosary Parish in Indianapolis. The school began in 2002. The high school program began in 2007. For more information about the school, call 317-363-3374 or log on to www.lumenchristihs.org.
Series of mistakes brought about current economic crisis

By Frank Rauscher

Americans are worried about keeping their jobs, staying in their residences and paying their bills. Technically, when the government sees economic declines for two consecutive calendar quarters, the U.S. is in a recession.

Americans know that they have been living beyond their means for too long with too much credit card debt and too little savings.

América’s Declaration of Independence mentions the inalienable right to “the pursuit of happiness”—the right to pursue any lawful business or vocation, the right to earn a living. Congress updated the concept following the Great Depression and the end of World War II with the Employment Act of 1946. A accordingly, because unemployment rose over 25 percent in 1933 and was still too high through 1946, the federal government accepted responsibility for helping people stay employed.

The economy improved and has been growing with some ups and downs for the last 60 years. The U.S. standard of living soared as did expectations for living “the good life.” As part of the American dream, home ownership increased this decade from the historical level of 65 percent to reach a high of almost 70 percent of households as a result of political pandering by both parties.

Government and business executives who relied on Adam Smith’s Wealth of Nations, which focuses on self-interest and greed to support capitalism and parties. The Theory of Moral Sentiments, which deregulation, neglected to read Smith’s and his focus on self-interest and the right to “the pursuit of happiness” as expressed in America’s Declaration of Independence.

Now what happened? Every day the news is about layoffs or the closure of businesses by major national companies, such as Circuit City, Countrywide Mortgage, General Motors, Lehman Brothers, Bear Stearns, AIG and even the U.S. Postal Service.

This is like pruning a garden as winter arrives, and growth has already stopped. It is painful but necessary to prepare for the next season of growth. Government understands that employment is coupled with economic growth and inflation. Its job is to achieve a balance among these three objectives. Today, people understand that this recession was caused, at least in part, by government’s failure to prudently use the tools it has to help regulate the economy. Those tools are like the tools to operate a car—accelerator, brake, state vehicle safety inspection, gas, fuel economy, etc.

Some tools that the government uses are:

• The Federal Reserve and the federal budget to influence the supply of money and credit (accelerators and brakes).
• The Securities Exchange Commission to regulate investments (gas and fuel economy).
• The Senate and House banking and finance committees to oversee financial markets (safety inspection), including mortgages which are a major current problem.

In 1998, the Clinton administration urged Fannie Mae and Freddie Mac, government mortgage entities that deal with the majority (60 percent) of mortgages, to allow risky loans to be made to low-income homeowners, thus pushing down on the accelerator. A filter 9/11, the Federal Reserve hit the accelerator by lowering interest rates and the Bush administration entered into two wars, which eventually increased jobs.

By 2004, efforts to rein in the bad practices of Fannie Mae and Freddie Mac were stonewalled by House and Senate committees for the next three years, thus ignoring a “safety inspection.” Most of the foreclosures involve those millions of riskier mortgages.

Additionally, Wall Street and banks engaged in widespread trickery by calling a loan guarantee or loan insurance a new term—“credit default swap”—which allowed them to ignore safety and prudence regulations that would limit their actions.

Regulatory neglect for this new product increased the risk levels hundreds of times without having to provide prudent capital or reserves for them.

In 2005, the Securities and Exchange Commission allowed five investment banks to have special “supervised” powers, which the SEC then neglected to supervise (like saying fuel economy standards will be in place but failing to oversee them). It was like giving a super fuel to those five companies—all of which are now basically defunct.

The result is an economic infrastructure that is seriously damaged but still repairable.

For the last 100 years, the average recession has lasted 1 3 years. The current recession could be longer than average. The surplus housing market must decrease, vehicles, appliances, etc., will need replacement; roads and bridges need renewal, and baby boomers will need more medical care.

The U.S. economy will improve as it has through history. Confidence will return. Fear not!

Frank Rauscher is senior principal of Aquinas Associates, a consultant on social research and change for Catholic institutional investors in Dallas, Texas. The former president of major banking institutions, Rauscher initiated the first shared ATM system in the U.S., MOST, which is in demand. Now it is like giving a super fuel to those five companies—all of which are now basically defunct.

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One of the most common criticisms that Protestants have about the Catholic faith is about the belief in purgatory. The Catholic doctrine of purgatory seems not only not just to the Protestants, but also many Catholics, as a way to escape the necessity of an afterlife. For example, they point to purgatory as if it is a place somewhere between heaven and hell, and it’s not. Purgatory is the name given to a process of purification, not to a place where the soul might go to after death.

Sacred Scripture says that nothing impurities were to be removed from the soul of the person and I know that not everyone who dies is worthy to enter into perfect and complete union with God. Nor has he or she rejected the process of purification, not to a place somewhere between heaven and hell, but is immersed in the love of Christ.

Part of the problem of understanding purgatory is the belief that “I’m not sure if I’ll want to come home to a fire-breathing dragon, either. Knowing that I’d be met with judgment I’m pretty sure I’ll never make me go home any earlier.” A few seconds of silence followed on the line. The elder sister then pointed out that her sister had known of the man’s intense work ethic and perfectionist tendencies long before the two were married. She was before an event of every day, and it was exactly lounging on a cruise ship.

“Seething, she explained, anger usually only affects the person toting the burden. This belies the image of every person in the history of American Catholicism as saint.”

For Dorothy Day, who lived from 1897 to 1980, said, “When we die, the pangs of repentance that we have had while we were alive will be blotted out.”

For, you see, the grace of God, sinners can become saints. With the grace of God, sinners can become saints. Shirley Vogler Meister

Shirley Vogler Meister

Call Me a Saint

A forlorn and tiring day, a young woman phoned her wise elder sister to vent.

“A usual, I’m in the kitchen,” the younger sister complained. Seething, she explained that her husband continued his pattern of working late, and provided details of the children. She angrily restated her priorities.

“Each night, he gets home from work late and says he’s tired. He eats dinner, catches up on the news and ballgame scores, kisses and says he’s tired. He eats dinner, catches up on the news and ballgame scores, kisses and says he’s tired. After a long and tiring day, a young woman phoned her wise elder sister to vent.

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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 disobedience 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 be. In fact, some have thought that it was an illness. However, 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.

When Paul writes that Satan brought this burden upon him, he was speaking of his human limitations, his weakness. From this, the loving, merciful God could not will such misfortunes upon people.

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, and also 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 Jesus to show us the way to eternal life. Jesus is the source of all wisdom. He is the Son of God. He is the Son of God. Way to eternal life. Jesus is the source of all wisdom. He is the Son of God.

My Journey to God

You're invited.

He knows your name, The table's set, There's much to gain.

Leave your worries There at his feet, Kneel first and pray, Then take a seat.


By Dorothy M. Cagdin (Dorothy M. Cagdin is a member of St. Meinrad Parish in St. Meinrad.)

Daily Readings

Monday, July 6
Maria Goretti, virgin and martyr
Genesis 28:10-22a
Psalm 91:1-4, 14-15
Matthew 9:18-26
Tuesday, July 7
Ezekiel 32:23-33
Psalm 17:1-3, 6-8, 15
Matthew 9:32-38
Wednesday, July 8
Genesis 4:1-55:57, 42:5-7a, 17-24a
Psalm 33:2-3, 10-11, 18-19
Matthew 10:1-7
Thursday, July 9
Augustine Zhao Rong, priest and martyr
and his companions, martyrs
Genesis 44:18-21, 23b-29, 35:1-5
Psalm 105:16-21
Matthew 10:7-15
Friday, July 10
Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19, 27-28, 39-40
Matthew 10:16-23
Saturday, July 11
Ezekiel 2:2-5
Psalm 105:1-4, 6-7
Matthew 10:24-33
Sunday, July 12
Genesis 49:29-32, 50:15-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33
Sunday, July 15
First Sunday in Ordinary Time
Amos 7:12-15
Psalm 85:9-14
Ephesians 1:3-14
or Ezekiel 2:2-5, 6-7
Matthew 6:7-13

Question Corner/Fr. John Dietzen

Holy Spirit continues to guide the life of the Catholic Church

Our son just finished his first year of college at what we were told is one of the “real” Catholic colleges in the country. He has been surprised, however, by some of the campus groups that he has been urged to participate in to be a more authentic Catholic.

Frankly, we share his confusion. Some of the student groups make us hesitant, especially one which is allegedly tied to appearances of the Blessed Virgin.

Another experience that gives him—and us—some concern is a claim that no one can be a “good and loyal Catholic” except this way.

Sometimes they sound very narrow. Have you any suggestions on how to deal with this? (M chigan)

Your concern is a healthy one and—as my email reveals—is shared by a number of faithful and well-informed Catholics. Good common sense is always the first judge in such dilemmas. After that, Catholic tradition suggests some solid basic guidelines.

It is always good to remember that ours is a big Church. In all its 2,000 years, it has been at its best and most alive when there has been room for a whole rainbow of ways for people to pray, to think, to live out their faith and to grow in holiness.

Just because something does not appeal to us does not necessarily mean there is something bad about it.

Invitation

Q
A


By Dorothy M. Cagdin (Dorothy M. Cagdin is a member of St. Meinrad Parish in St. Meinrad.)
Two men dedicate their lives to Christ as priests

At the end of the ordination Mass, Archbishop Daniel M. Buechlein kneels to receive a blessing from the newly ordained Father Sean Danda.

Heather Danda, a postulant in the Society of Our Lady of the Most Holy Trinity, proclaims the first reading during the ordination Mass on June 27 at SS. Peter and Paul Cathedral. Her brother, Father Sean Danda of St. Malachy Parish in Brownsburg, and Father Christopher Wadelton, who is from Immaculate Heart of Mary Parish in Indianapolis, were ordained by Archbishop Daniel M. Buechlein.

Msgr. Joseph F. Schaedel, vicar general, from left, and Bishop William Callahan, auxiliary bishop and current administrator of the Archdiocese of Milwaukee, congratulate newly ordained Fathers Christopher Wadelton and Sean Danda at the conclusion of the ordination Mass on June 27 at SS. Peter and Paul Cathedral.

Bishop Callahan served as Father Danda’s spiritual director at the Pontifical North American College in Rome and ordained him to the transitional diaconate in 2008.

Transitional Deacon Christopher Wadelton processes into SS. Peter and Paul Cathedral in Indianapolis on June 27 with his mother, Immaculate Heart of Mary parishioner Ann Wadelton, who carries his vestments for the rite of ordination.

Transitional Deacon Christopher Wadelton ritually places his hands in the hands of Archbishop Daniel M. Buechlein while promising obedience to him and his successors during the June 27 liturgy when Deacons Wadelton and Sean Danda were ordained priests.

Naps: Joseph F. Schaedel, vicar general, from left, and Bishop William Callahan, auxiliary bishop and current administrator of the Archdiocese of Milwaukee, congratulate newly ordained Fathers Christopher Wadelton and Sean Danda at the conclusion of the ordination Mass on June 27 at SS. Peter and Paul Cathedral.

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Priest-author explores place of animals in Christianity

WASHINGTON (CNS)—A new book by Christian author Father Jack Wintz explores the place of animals in Christianity. In his book, "Will I See My Dog in Heaven?" he explores whether or not God's plan for salvation includes creatures other than humans.

"The question in the title of his book "sounds like a naive kid's question," said Father Jack, a native of Batesville, in an interview with Catholic News Service, "but I think it fits in this broader context [of the question of salvation for all creation]."

Father Jack said his motivation to write the book stemmed largely from his experience as a Franciscan.

"I have a great fascination for St. Francis of Assisi, especially his great love and respect for animals as well as for trees, wild flowers and creation as a whole," he said.

"Throughout the book's 10 chapters, Father Jack utilizes evidence from Scripture, the works of St. Francis of Assisi and Judeo-Christian tradition to make the case that God intends to save all of creation, including beloved pets."

The evidence includes some familiar stories, such as that of Noah as well as less familiar works like St. Francis' "Canticle of Brother Sun," a song of praise in which St. Francis refers to all of creation as brothers and sisters of man.

"While Father Jack believes there is strong evidence to indicate that all of creation is included in God's plan for salvation, he acknowledges that Christians are divided on the issue."

"It's true that we know little detail about [heaven] or how animals and other creatures will be included in the picture," he said.

"Will I See My Dog in Heaven?" includes a substantial amount of theological analysis, Father Jack said the book also includes several stories and is "for a wide, popular audience.”

"A lot of [the theology] is very simple," said the priest, who was in Washington in mid-June for a book signing at a Franciscan monastery there.

"Father Jack is a longtime writer and editor for St. Anthony Messenger magazine, based in Cincinnati," Will I See My Dog in Heaven? was published by Paraclete Press.

[Editor's note: Franciscan Father Jack Wintz will have a book signing at the Batesville Memorial Public Library, 131 N. Walnut St., at 7 p.m. on July 23. For more information, call 812-934-4705. Will I See My Dog in Heaven? can be purchased for $14.99 at www.paracletepress.com]}

Church challenged to ‘keep interest’ of Catholics in new media age

PHILADELPHIA (CNS)—The Church’s great communications challenge today is to “keep the interest of people who have so many places to turn,” Bishop Gerald F. Kicanas told the National Leadership Roundtable on Church Management.

Bishop Kicanas, vice president of the U.S. Conference of Catholic Bishops, addressed the organization’s annual meeting on June 23 in Philadelphia.

The Church should not hesitate “to engage the modern digital technologies,” which “can be vehicles for communications,” he said. Given recent advances in communications technology, he noted that people today Twitter and blog, send e-mail, use Skype, Blackberries and iPhones, and choose Facebook partners.

Still, “communication, while enhanced by technology, rests on the power of the message and the authenticity of the communicator,” Bishop Kicanas said. "Technology facilitates the fundamental desire" that people have to communicate and engage one another.

"Effective communications” as its theme, the June 24-26 meeting of the National Leadership Roundtable on Church Management examined the potential of a new universe of communications and the "how to" of using them.

Participants included Catholic bishops, educators, readers in business, finance and philanthropy, and priests, sisters and lay leaders.

Bishop Kicanas told the meeting how much he enjoys theater and commented on its relevance for communicators.

"Great actors and actresses communicate," he said.

"The language of theater needs to be crisp, punctuated with images and to resonate with feeling."

Similar qualities are needed in effective Church communications, Bishop Kicanas said. "Abstract, theoretical, disembodied language has little place on the stage or, for that matter, from the pulpit or in most communication by the Church," he added.

He cautioned, though, that "the greatest blow to the integrity of the Church’s message and its effectiveness occurs when those deliver that message are simply playacting."

Bishop Kicanas described himself as a blogger of sorts.

The online “Monday Memo” helps him “teach, inform and bring people's attention to the good things happening in the diocese,” he said, adding that it amazes him “how many people respond.”

"There are so many things people today want to be in the know," he said.

"We live in an information society, a mass media culture," Bishop Kicanas said. "It is an opportunity for the Church to enhance its communication, to make the Church’s ability to communicate, it said. Some judged the Church hypochondriacal, "more concerned about its reputation than about children who were harmed. Some stopped listening."

"These are not only people who were sexually abused, but people today want to be in the know," he said.

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In this together
Parish can help families cope with caring for aging parent

By Mary Eileen Andersen
Catholic News Service

At a local retreat center, I recently gave a presentation titled “Caring for Your Aging Parents.”

I loaded with the latest information and stacks of handouts, I welcomed the participants—but never had a chance to speak! Stories of struggles and tears flowed freely from those who had gathered for my program. They took turns sharing and offering each other sound advice.

I watched these caregivers who were strangers to each other for care for each other. I offered what encouragement I could, but the group program essentially “ran” itself.

The National Safety Council reports that “more than 6 million seniors require help with such basic activities as getting out of bed, dressing, cleaning, cooking and handling finances. An estimated 5 million Americans spend some time caring for an aging parent, a figure that is projected to double within the next 20 years.”

Aduit children, who increasingly struggle with their own economic woes, worry about the survival of their parents.

In today’s economy, many elders have lost their savings. Families fear not only their parents’ survival, but also their own economic woes, a figure that is projected to double within the next 20 years.

Catholic parishes could assist parishioners who care for aging parents, but they may not even know how many are struggling or how to help them live out their “call to care.”

While neither her parents nor her husband Vince’s folks need help now, she is concerned about their parents’ financial situations and wonders if her insurance will cover them. She and Vince, who is 52, have to provide for themselves.

She is encouraged nonetheless because she knows families where parents had to move in, and it was a positive experience for the children who stepped in to care.

The here-and-now of baby boomers’ lives presents serious challenges

By Louise McNulty
Catholic News Service

A nita Westerhaus, 60, of West Des Moines, Iowa, and her husband, Don, also in his 60s, are concerned about what is happening to 401k’s and other retirement income.

Her friend, Connie Moretti, 46, is a stay-at-home mom and former teacher who has three children.

“Alice Porembski, 63, of Manchester, N.H., is a Catholic school principal who is now a partnership coordinator or parish nurse, that person could easily convene parishioners to discuss the physical and emotional stresses involved in caring for aging parents.

Organizing such gatherings shows genuine concern on the part of the parish leadership.

Group sessions would allow people to voice their apprehensions, learn new information and share resources. Such groups could also be organized by a geriatric professional who is a parishioner, like a geriatric nurse practitioner, physician or social worker.

The concerns of the group could dictate the content, and local experts could be invited to speak to the participants.

Subjects to be discussed could include medical power of attorney, insurance, Medicare/Medicare, home modification and accessibility, personal safety and dementia. The list is endless.

Teaching people how to care when they already have the desire to care is easily done.

I’m glad that my husband and I have jobs,” she said, “and I want to work for another five years, but I may have to work longer now.”

Alicia Porembski, 63, of Manchester, N.H., is a retired lobbyist for people with disabilities. She and her husband, Chuck, raised seven children and have downsized from a 14-room home. But they lost so much in the stock market that they will probably have to downsize again.

Once her husband retires, Porembski said, they want to be able to downsize again.

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

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A letter to each Eucharist, we are returned to the world on mission. Often, the priest’s closing statement to “Go in peace to love and serve the Lord” sends many humble Catholics right back home to care for their aging parents.

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Providing sacraments and listening are keys in ministry to elderly

By Louise McNulty


Unlikely many Catholic faith communities in the United States, St. Paul Parish in Akron, Ohio, has a longstanding, formal ministry to elderly members. Terry Nesline has the title of pastoral minister to the sick and elderly for 25 years there. The congregation is an older one, and the territory that Nesline covers on her visits to see elderly parishioners includes about 22 nursing homes, the farthest of which is about 45 minutes away.

“We ask for little things like toiletries, dusting powder, cologne, kitchen towels, and food items like popcorn and hot chocolate,” Nesline explained, “and we put six or seven things in a gift bag for each person.” In contrast, St. Elizabeth Ann Seton Parish in Fort Wayne, Ind., does not have a ministry specifically geared toward the elderly. That’s because the average age of the parish’s 7,500 members is 29!

“But we do have three very good nursing homes and a huge hospital within our parish boundaries,” explained Jim Kitchens, pastoral minister and business manager at the parish. “And many parishioners are bringing their elderly parents to live in these nursing homes,” he said, “so that they can be close to them.” Kitchens thinks that there’s something unique about the Midwest. “It seems to be the last vestige of traditional American values and a spirit of caring,” he said. “Parishioners bring the elderly here, not out of duty but because they want to.”

Called the Hope Collection for Help Our Parishioners at St. Elizabeth’s, it benefits seniors and others in difficult financial straits.

“Blesses sacrificial gifts, the best thing we can do for the elderly is listen to them,” Kitchens said. “It’s tough to be fully cognizant, but unable to do things physically so we have to show them respect and help them preserve their dignity.”

“My dad lived well into his 80s. For the last 15 years of his life, as his health failed, he lived with one of my siblings, a medical professional. I stayed in touch and visited often, but that’s not the same. My father was always well cared for by someone else.”

By Fr. David K. O’Rourke, O.P.

Attitudes about aging can help or hurt a family

Part of living longer is that at some point we do start needing more medical care and help with daily activities. Family members who take care of older parents can themselves be along in years. Even with the best of intentions, it can be a tough situation.

Reversing fundamental roles like those of children and their parents is especially tough because—for the most part—the parent doesn’t want to let go of independence and control taken for granted. And the grown child doesn’t particularly want to take on a repetition of childhood circumstances right then. Still, the child is looking forward to retirement.

My dad lived well into his 80s. For the last 15 years of his life, as his health failed, he lived with one of my siblings, a medical professional. I stayed in touch and visited often, but that’s not the same. My father was always well cared for by someone else. I was the youngest in a large family. I moved away to pursue my religious vocation. When I would visit, relatives in my generation often got together with me for nights out, visits to New York and family parties. My dad not only wanted to be a part of our gatherings, he also expected to be included in our fun times.

But mostly, he couldn’t go with us. He no longer had the legs or energy to keep up with even the least demanding plans that we made together.

Still, our evenings out were a reminder to him of the enjoyable life he once had. Now it was gone. We went out, and he stayed at home. Put simply, I think he now envied our mobility and our fun. It would have been hard not to, and it showed. On our part, we wished he were still well, but he wasn’t.

Some family members have an abundance of ideas about care that should be given to elderly family members or how things in general should be done to provide for them.

Well, things don’t just “get done.” Someone has to do them, and the care-giving family member is usually in more need of help than good ideas.

My family was fortunate enough to have the space and resources for both of my parents—and then only my dad—to live in comfort, and one brother who was generous enough to be their caregiver.

But no amount of concern can turn back the years.

Growing old with its loss of strength, independence and mobility is difficult.

Goodness and understanding, however, can help us deal with the issues of aging.

(Dominican Father David K. O’Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.)

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Advice to the young: ‘Know where you are going’

By Fr. Herbert Weber

Catholic News Service

Maria, who lives in Vermont, and Clara, who is from Colorado, have been friends since Maria’s son married Clara’s daughter. Both women were in Ohio for their granddaughter’s high school graduation. I sat down with them at the kitchen table and we talked over cups of coffee. Since a family graduation was right around the corner, both women were eager to talk about advice they would give to younger people.

Both women are widows and have experienced difficulties as well as good times in their lives. Cautious about giving their ages, both admitted that they were older than 70. Certain themes emerged as they talked about younger people who are starting their adult lives or careers.

“Know where you are going,” Clara said, “and how to get there.” Since she is still involved in the family bridal shop business, she has many opportunities to talk with lots of young people. Often, she reminds them to have goals and to separate the goals from the “wants.”

For Clara, a goal can help direct a person’s life. Although everyone has things they want to have or things they want to do, having a goal is where people can invest themselves.

Maria agreed with Clara, and added that young people who decide to go after something have to be willing to work at it and not give up. When her son was accepted to the U.S. Military Academy in West Point, N.Y., she advised him to give it his all and not to expect setbacks or difficult times, whether in relationships or job challenges.

Both he and Angela decried the way that young people get caught up in material possessions. A goal admitted it is harder for young people now than when she was young. Kids have so many temptations, she said, and so many not-so-good messages coming at them every day.

Both women have lived long enough to know, including a man from the parish who regularly visits them and talks about his plans for the future. All four of these seniors said they pray for those just starting out in life. A goal said faith is needed both by young people as something to cling to and by the older generation to trust that God will guide these young adults.

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With God’s help, sharing family burdens can be joyful

By Daniel S. Mulhall
Catholic News Service

There was a time in the United States when most people lived in their own homes or with family members until they died. The idea of putting one’s parents in a nursing home was unthinkable unless they needed special care.

My grandparents—and a great-grandmother—lived with their children during the final years of their lives. Since the 1950s, U.S. attitudes about parent care have changed. Family bonds have been stretched by distance and responsibilities. Two-career families leave no one available to take care of aging parents.

The individualism that characterizes Western life leaves a gaping hole in the sense of what family responsibility means in contemporary American society.

Often, I have seen that in many Asian cultures parents invest everything in their children, knowing that the children will take care of them when they are old. In Western cultures, we invest in our 401(k) retirement accounts.

Louise Mulhall, my mother, is determined to stay in her own home—many years from now.

“I want to stay in my own home,” she said recently. “I don’t want to give up my independence or be a burden on anyone else.”

Mom is willing to eventually have one of her grown children move into her home, but there would have to be mutually agreed upon rules that allowed each person to have his or her independence. The relationship would be that of two adults who choose to live together, and not that of a parent and child taking care of each other.

My mother’s comments are not unusual or unique. Such agreements are needed for all successful living experiences that are based on love and mutual benefit, not on burden and obligation.

Ed Destefano and his wife, Nancy, built an addition onto their home so that her parents could live with them and their children, and still live independently.

Her parents felt more comfortable living with others than alone. And they seemed to have taken to heart the advice of celebrated writer Sholem Asch, who wrote, “The best security for old age: Respect your children.”

Their living arrangement worked well amid adjustments required on everyone’s part.

“We had to respect one another’s needs,” Destefano said. “Everyone had to bend a little.”

But such accommodations were worth making.

“Having them with us had greater benefits for the family than anything we may have lost,” he explained. “We were there for them, but they were there for us, too.”

Throughout the years of living together, the grandparents were concerned about interfering with the Destefano family life. But instead of interfering, having their grandparents live with them was a real blessing for the children.

“It helped to deepen my children’s sense of what family is,” Destefano said. “The kids enjoyed and appreciated their grandparents’ presence.”

And the grandparents experienced their grandchildren’s lives firsthand.

“The kids would share their successes and problems with their grandparents, and were eager for their counsel,” Destefano explained. “They would confide in their grandparents, telling them what they wouldn’t share with their mother or me. They were always proud to introduce their friends to their grandparents.”

He said being with their grandparents as they grew fragile and eventually died under in-home hospice care was also meaningful for the children.

“When we choose to carry our burdens together as a family with God’s help,” he said, “they become a joy.”

(Daniel Mulhall is a writer and consultant on Catholic Church issues who lives and works in Launi, Md.)

Senior citizens can find help from Older Americans Act program

By Carole Norris Greene
Catholic News Service

Nursing homes in the U.S. provide care for more than 1.7 million people annually. But many elderly people and their families find it overwhelming to select the long-term care facility that is just right for them. In fact, it is seldom the elderly person who chooses a nursing home. This responsibility mostly falls to family members.

Help is available, however, for families and even parishes ministering to the elderly. Every state is required, under the federal Older Americans Act, to have an ombudsman program to advocate for improvements in the nation’s long-term care system and address complaints.

An ombudsman helps the elderly find a suitable residence, get quality care and receive legal assistance. Program staff members even help senior citizens avoid nursing homes by finding the special services they need in the community.

Ombudsmen also help relocate the elderly person if the residence closes due to financial problems.

While ombudsmen cannot require action by a facility, they do work with other state agencies to assure enforcement of regulations.

Seek volunteers who they train to visit residents and monitor living conditions in the facilities. To contact your state ombudsman, log on to the National Long Term Care Ombudsman Resource Center at www.ltcombudsman.org and click on the link for “State Ombudsman.”

(Carole Norris Greene is the associate editor of Faith Alive! for Catholic News Service.)

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Priests, deacons and religious challenge us to hear God’s call

By Kelly Ford
Special to The Criterion

A's teenagers, hearing isn’t really a problem for most of us. The problem is listening—understanding what we hear and acting on it.

Sometimes, when our parents tell us to clean our room or put away our cell phone and study, for example, we hear it, but we don’t follow through.

Priests, deacons, and religious brothers and sisters are the best people to model ourselves after because they always follow through with what they say.

They listen to what they are being told, and they understand it better than anyone else in this world. They have the courage and the faith to accept God’s plan for their lives. They don’t just hear God’s call, they listen—

Therefore, when we have trouble trying to understand what God is calling us to do, the best thing we can do is turn to one of these people for help.

Priests, deacons, and religious brothers and sisters set the bar for us. They are the closest thing to a perfect example of heeding God’s call that we will ever find.

Through their example, inspiration, coaching and coacting, they help us to understand God’s vision for us, and they point us in the right direction as we try to follow through.

They provide us with motivation by deflecting material things, by staying true to their beliefs, no matter what, and by providing us with a “safe place” to explore our beliefs and feelings while in their presence.

Through living simply and remaining faithful to God’s call, the priest and sisters at Cathedral High School in Indianapolis give my classmates and me the courage to stand apart and to really listen to God’s message even when we “plug our ears” and when we fail to listen to God.

Father William M. Unshower, our chaplain, and our sisters are constant reminders of what God wants for us.

Whether Father Munshower is encouraging us to realize the “Alleluia” at Mass or the sisters are advocating compassion for the underprivileged, their motivation is a very moving and constant reminder of God’s goodness.

All priests, deacons, and religious brothers and sisters should be role models in our lives. They encourage, and even demand, us to look within ourselves to see what gifts we have been blessed with by God.

All priests, deacons and religious brothers and sisters should be role models in our lives. They encourage, and even demand, us to look within ourselves to see what gifts we have been blessed with by God.

At end of jubilee year, figure of St. Paul the Apostle stands in clearer focus

VATICAN CITY (CNS)—After 12 months of special liturgies, conferences, Bible reflections, indulgences, concerts and pilgrimages, the Year of St. Paul has provided a more clearly defined figure on the Catholic landscape.

Even before Pope Benedict XVI led final closing ceremonies in Rome on June 29, Vatican officials declared the jubilee year a success.

“The result has been positive, even beyond the most optimistic predictions,” Cardinal Andrea Cordero Lanza di Montezemolo, archpriest of the Basilica of St. Paul Outside the Walls, said at a Vatican press conference on June 26. A plenary indulgence, the remission of sins and partial or full satisfaction for one’s sins, is granted to all who participate in the jubilee.

It was Pope Benedict who almost single-handedly gave the jubilee its contours. In weekly talks, homilies and liturgical celebrations, he sketched a detailed portrait of the man considered the model of Christian conversion and the archetypal missionary.

St. Paul was the most prolific of the early Christian Fathers who took the Gospel of Christ into the world of non-Jews and helped set the Church on a more universal path. The pope’s main point was that this evangelizing spirit based on personal conversion needs to be rekindled among today’s 1.1 billion Catholics.

“Dear brothers and sisters, as in early times, today too Christ needs apostles ready to sacrifice themselves. He needs witnesses and martyrs like St. Paul,” the pope said when he proclaimed the jubilee.

As the year progressed, the pope found a “St. Paul angle” for his talks to bishops, conference and variation. A plenary indulgence, the remission of sins and partial or full satisfaction for one’s sins, is granted to all who participate in the jubilee.

The pope’s annual message for the World Day for Migrants and Refugees featured St. Paul as a “migrant by vocation” and an ambassador-at-large for Christ.

In talks to bishops from Asia, the pope suggested they try to learn from St. Paul’s ability to evangelize in cultures that are new to Christianity, presenting the Gospel in ways that resonate with the traditional spiritual wisdom of their continent.

Citing the Apostle’s missionary courage, he told a group of newly appointed bishops to imitate St. Paul’s persistence in the face of personal maltreatment and dangers.

Pope Benedict also applied the saint’s lessons to contemporary rivalries and controversies within the Church community. In early 2009, during debate over several of his own decisions in the Church, the pope quoted St. Paul’s admonition to Galatian Christians not to “go on biting and devouring one another.” St. Paul understood that Church unity was the primary requisite for a credible witness of the Gospel in the world, he said.

He struck a similar theme at the ecumenical vespers service on Jan. 25, the feast of the conversion of St. Paul. That liturgy marked the close of the Week of Prayer for Christian Unity, and the pope was joined by Orthodox, Protestant and Anglican representatives in the Basilica of St. Paul Outside the Walls.

In his homily, the pope emphasized St. Paul’s message that without internal unity, Christians cannot bring peace and reconciliation to the ruptured societies across the globe.

Pilgrims who came to Rome enjoyed a special itinerary of nine sites linked to the life of St. Paul, including ancient churches built on sites where the Apostle resided, the Martyrdom of St. Paul in the basement of the Basilica of St. Paul, and the Basilica of St. Peter, where he was beheaded on the order of the Emperor Nero.

A papal indulgence, the remission of temporal punishment due to sin, was offered for pilgrims who crossed the threshold of the “Pauline Doors,” prayed at the tomb of St. Paul, confessed their sins, received the Eucharist and prayed for the pope’s intentions. It was also offered to Catholics participating in local events marking the jubilee year.

A series of concerts was offered in the Basilica of St. Paul throughout the year. Cardinal Montezemolo said that when he broached the idea to Pope Benedict to make sure there was no objection, the music-loving pope simply replied, “Are you joking me?”

The cardinal said it was decided that at the ceremonial closing of the Pauline Year, the “Papal Pauline Door” that has burned in the basilica during the past 12 months would be kept lit to symbolically keep alive “all that’s been positive during this year.”

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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 stand-alone; those are separate obituaries on this page.


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Angels of God

An angel of God is depicted in a detail from a stained-glass window at Nativity of the Blessed Virgin Mary Cathedral in Biloxi, Miss.

Franciscan Sister Mary Rachel Schulte served at Marian College for 46 years

Franciscan Sister Mary Rachel Schulte died on June 16 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg, Ind. She was 93.

The Mass of Christian Burial was celebrated on June 19 at the motherhouse. Burial followed at the sisters’ cemetery at the motherhouse.

The former Virginia Schulte was born on July 20, 1927, in Cincinnati, Ohio.

She entered the Oldenburg Franciscan community on Dec. 28, 1937 and professed her final vows on Aug. 12, 1943.

Sister Mary Rachel taught at the former St. Mary School in New Albany then spent 46 years in ministry at Marian College in Indianapolis, where she served as registrar from 1946-86 and assistant in the dean’s office from 1987-93.

Sister Mary Rachel retired to the motherhouse in 1993, where she ministered in the archive office until her full retirement in 2004.

Surviving her are a brother, Joe Schulte of Dixiana, Ohio, and a sister, Mary Dolores Schulte of Cincinnati, as well as many nieces and nephews and great-nieces and great-nephews.

Memorial Mass may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47361.

Franciscans will continue to use “Angel of God” and “Still Available” in the archdiocese.

The nearly 200-page hardcover, tells the Story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

The history book sells for $27.50 (plus $2.50 for shipping and handling). The coffee-table book contains glossy, full-color photographs and graphics. The first half of the book is an historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

Still Available Purchase your copy today!
Bishops must be loving shepherds, pope tells archbishops

VATICAN CITY (CNS)—Bishops are called to watch over their faithful not like “a prison guard,” but with the same love and concern that God watches over the world, Pope Benedict XVI said.

“To watch from God’s perspective is to watch with that love that wants to serve the other, to help the other truly become him- or herself,” the pope said on June 29 during his homily on the feast of St. Peter and Paul.

During the Mass in St. Peter’s Basilica, 34 archbishops from 20 countries knelt before Pope Benedict and received a pallium, a woolen band worn around their shoulders as a sign of their authority and responsibility to help people see the Christian faith, not “simply as a tradition, but to recognize it as the answer to our questions,” he said.

“But to discover the relevance of faith for everyday life, the pope said, it is not enough just to think things through or to hear explanations.

“We need the experience of faith, a living relationship with Jesus Christ. Faith must not remain a theory; it must be lived,” he said.

Pope Benedict said the beginning of St. Peter’s letter cited as a goal of Christianity as the “salvation of souls,” a term the pope said is seldom used today and one that should return to modern ears.

The terminology makes some people think Christians are dividing the human person into separate components of body and soul, while others think it focuses so much on the individual that it loses sight of the responsibility to protect and save the whole world.

The words “bishop” and “shepherd” are almost interchangeable, he said.

“Without the healing of souls, without helping people from the inside, humanity cannot be saved,” the pope said.

“It is obedience to the truth that makes the soul pure. And it is living in ties with those policies. Obedience to the truth begins with the little truths of daily life,” he said, but it extends to “obedience without reservation to the truth itself, which is Christ.”

Pope Benedict told the archbishops that, like Jesus, they are called to carry the lost sheep around their shoulders and bring them back to safety. The lost sheep are not just members of the Catholic Church who may have lost hope, but all of humanity, he said.

Wanted: Photographs that demonstrate how your social ministries ‘SHINE’

“Spreading Hope In Neighborhoods Everywhere,” the acronym SHINE, is a social ministry renewal initiative being launched by the Archdiocese of Indianapolis.

SHINE committee members are preparing a video showcasing creative work in the area of social ministry in archdiocesan parishes, and photographs are being accepted for a video to be used at the SHINE kick-off day on Oct. 1 at Lucas Oil Stadium in Indianapolis.

Photo subject/content guidelines are:

• Show people helping people.
• No blurry photos, please.
• We need to be able to see faces and be very clear about the action and activity in the photos.

If possible, have an identifying mark in the photo so people can see your parish or school building, agency or hospital.

File submission for photographs:

• Identify parish, agency, school or hospital when submitting.
• If file size should be at least one megabyte.
• If possible, get verbal permission and the names of people in photographs.

(Email photos to Jillian Vandermarks at the St. Paul Catholic Center in Bloomington by July 10 at jvandermarks@hoosiercatholic.org. Learn more about SHINE at www.SpradlingInEthopey.com)

Arson attempt at Holy Trinity leads to security warnings for churches, schools

By Mary Ann Wyand

A attempted arson fire in the boiler room at historic Holy Trinity Church in Indianapolis during the early morning hours of June 17 has prompted archdiocesan officials to warn staff members at parishes about making sure exterior doors and windows of churches and schools are properly secured.

Eric Atkins, director of management services for the archdiocese, said the attempted arson fire did not cause any damage to the 102-year-old brick church located on the corner of Holmes Avenue and St. Clair Street on the near west side. Indianapolis firefighters searched the church and rectory, and located the source of the smoke in the church basement.

“We are all very thankful the situation was so minor,” Atkins said, “compared to what could have occurred.”

Edward Johnson, parish business manager, said the fire was set with a flammable liquid on a table covered with burlap that was used to display a Nativity scene during the Advent and Christmas seasons.

“It burned itself out after a time,” Johnson said, “having smoldered for a while rather than bursting into flames. We are truly blessed that something worse did not occur. The only damage was to one end of the table, and the resulting haze and odor of smoke was limited to the body of the church.”

Holy Trinity Parish “has always maintained security against intruders,” Johnson said, and a new lock was installed on the basement door after the break-in.

“A best I can tell and attended arson was just plain meanness,” Johnson said. “The fire was poorly set, thank God, but it was a close call.”

Atkins said the odor of smoke inside the church was removed with air purifier machines left inside the building for several days.

Parish staff members need to make sure that all entry points are secure, he said, with good locks installed on strong doors and windows.

• We need to be able to see faces and be very clear about the action and activity in the photos.

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