



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Twenty Something

Columnist Christina Capecchi reflects on facing 10-year class reunion, page 12.

CriterionOnline.com

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## Giving hope and houses



Jim Simmons, left, and Tom Egold are members of a group of former Catholic high school classmates who have formed Hearts and Hands of Indiana, a grassroots organization that offers hope and the opportunity for a new home to low-income families in Holy Trinity and St. Anthony parishes in Indianapolis.

## Classmates see Hearts and Hands ministry as another way to live out their faith

By John Shaughnessy

Every month, Jim Simmons gets to savor the smiles and the laughs of his former high school classmates.

Like most friendships that formed in high school, these guys have their stories to tell, stories of moments that still bind them together.

In the case of this group from the 1961 graduating class of the former Sacred Heart High School in Indianapolis, some of the smiles come from remembering the magical, undefeated football season during their senior year.

As for some of the laughs, they come

from a few of the memories that, well, let's just say they won't be sharing the details of those times with their grandchildren any time soon.

"We had an incorrigible high school class" is all that Simmons will say, flashing a look that is part mischief and part regret.

Still, the beauty of a life story is that new chapters can be added and new endings can be written. And right now Simmons, Tom Egold, Paul Corsaro, Mike Carson, Steve Rasmussen, Lanny Rossmann, Andy Shaver and other members of their group continue to author an inspiring grassroots tale of giving hope

and houses to low-income families in a struggling area of Indianapolis.

### Another unforgettable victory

That story began in January of 2009, two months after Simmons organized the first of the monthly get-togethers with his classmates. After hearing about the successes that many of his friends had made of their lives, Simmons offered this telling assessment of how far his classmates had come:

"As I hear our stories, that's quite a bit of achievement and accomplishment in our lives. The nuns [from those

See MINISTRY, page 8

## Vatican welcomes U.S. plaintiffs' decision to end abuse lawsuit

VATICAN CITY (CNS)—While underlining its condemnation of "the horror" of the sexual abuse of minors by clergy, the Vatican welcomed as "good news" the imminent end of a lawsuit against the Holy See in a U.S. court.

The Vatican spokesman, Jesuit Father Federico Lombardi, told journalists on Aug. 10

that "the Holy See is satisfied to hear the news" that a lawsuit in a U.S. court against the Vatican is being dropped by the plaintiffs.

Three men in Louisville, Ky., filed a motion on Aug. 9 requesting that a federal judge drop their case.

The men, who were abused by priests in the Archdiocese of Louisville, filed a suit against the Vatican in 2004 claiming it was liable for actions by bishops in failing to prevent sexual abuse by priests. They argued that the bishops who supervised the abusive priests were employees of the Holy See.

However, the men's attorney, William McMurry, told media outlets that because an earlier court ruling recognized the Vatican's sovereign immunity, he was going to drop the lawsuit. A judge must now rule whether the case can be dismissed, but lawyers for both sides told The Associated Press that it had virtually ended.

The Foreign Sovereign Immunities Act protects governments from being sued in U.S. courts. The law previously has been found to apply to efforts to sue the Holy See, exempting it from tort claims.

In June, the U.S. Supreme Court left standing a lower court ruling that will allow an Oregon man to try to hold the Vatican financially responsible for his sexual abuse by a priest if he can persuade the court that the priest was an employee of the Holy See.

By declining to take *Holy See v. John Doe*, the court left intact the 9th U.S. Circuit Court of Appeals ruling that said because of the way Oregon law defines employment, the Vatican is not protected under the Foreign

See VATICAN, page 8

## Rapid growth forces Greenwood parish to expand quickly

By Sean Gallagher

GREENWOOD—SS. Francis and Clare of Assisi Parish in Greenwood is young and growing quickly.

Founded in 1993, the parish now has approximately 1,300 households among its members. And it has more than doubled in size since 2003 when its current pastor, Father Vincent Lampert, was assigned to minister there.

A growing number of children in the parish has forced SS. Francis and Clare to move quickly in developing its school, which was founded in 2006.

Last year, the school had 118 students in kindergarten through fourth grade. This year, 183 students will be enrolled in kindergarten through fifth grade. The plan is eventually to offer a Catholic education at the parish school through the eighth grade.

Because of the phenomenal growth of the parish, it planned a major expansion of its facilities. On Oct. 4, 2009—the feast of parish co-patron St. Francis of Assisi—ground was broken on a building project to add 14 classrooms, a cafeteria and an athletic facility.

See GREENWOOD, page 2



Archbishop Daniel M. Buechlein leads members of SS. Francis and Clare of Assisi Parish in Greenwood in applauding the parish's pastor, Father Vincent Lampert, on Aug. 8 for his hard work and ministry in leading the faith community during its rapid expansion over the past four years. Standing behind Archbishop Buechlein, from left, deacons Stephen Hodges and Ronald Reimer join in the applause.

# GREENWOOD

continued from page 1

On Aug. 8, the Sunday before the feast of St. Clare of Assisi, the parish's other co-patron, the \$6.1 million expansion project was blessed and dedicated by Archbishop Daniel M. Buechlein.

SS. Francis and Clare now has nearly 109,000 square feet of building space on its 27-acre campus. At 55,000 square feet, the parish's newest expansion nearly doubles the size of its physical plant.

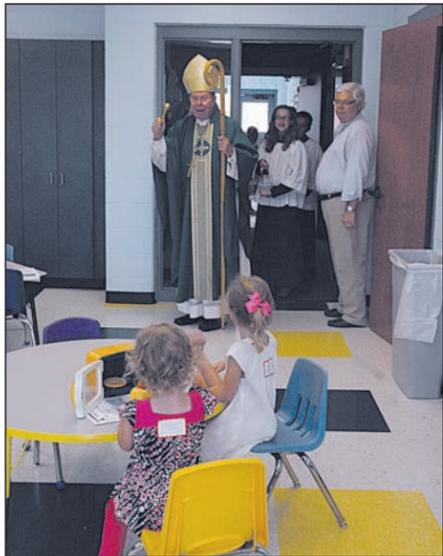
The parish's school now has the room to meet its growing needs. The school will eventually be able to accommodate 450 students and have classroom space for two sections of each grade.

As Archbishop Buechlein turned a corner in the building then faced a long, wide hallway that opened into several classrooms and restrooms, he saw it and said, "Oh, my heavens."

For Father Lampert, getting the children and adults who will use the parish's new buildings to heaven is ultimately what the expansion is all about.

"We're not just building buildings for the sake of building them," said Father Lampert in a telephone interview a few days before the dedication and blessing ceremony. "We're building facilities that we need to hand on our faith. It's not really investing in buildings. It's investing in future generations, and their Catholic faith and their Catholic identity."

Archbishop Buechlein spoke about these future generations at the start of his homily during a Mass that he celebrated in the parish's church before the blessing and



Archbishop Buechlein blesses a classroom on Aug. 8 at SS. Francis and Clare of Assisi Parish in Greenwood while two preschool-aged children play nearby.



Hundreds of SS. Francis and Clare of Assisi parishioners kneel in prayer on Aug. 8 in their Greenwood parish's church while Archbishop Daniel M. Buechlein prays the eucharistic prayer.

dedication ceremony.

"I, of course, am aware that you all are a very young parish," he said while looking out on the church filled with many young families. "And I believe it even more now. What a wonderful thing to see so many young people."

One of those young people, Jeremy Keusch, will be a member of SS. Francis and Clare School's first fifth-grade class when school starts later this month.

"I think it's pretty cool to have the archbishop come here and bless it," said 10-year-old Jeremy about the parish's new buildings. "I think it's pretty cool that the whole parish is [supporting] the school and the new facilities."

Amy Keusch, Jeremy's mother, echoed her son's excitement.

"It's fabulous. It's beautiful. It's even better than what I thought it would be," she said of the expanded facilities. "What I love is that the kids are excited about it. They have an investment in their own future, which I think is wonderful."

Amid the physical construction, Keusch was well aware, however, of the spiritual work underlying it all.

"There's been a lot of prayer," she said. "Everybody has had faith in this project being guided by the Holy Spirit."

Betty Popp will soon start her first year as SS. Francis and Clare School's principal. She is as excited about the expansion as her students are.

"It's a thrill," she said. "It's sort of a



Father Vincent Lampert, right, the pastor of SS. Francis and Clare of Assisi Parish in Greenwood, and Deacon Stephen Hodges give Communion to members of the parish. The rapid growth of the Indianapolis South Deanery parish and its many young families forced it to expand its facilities quickly over the past four years.

dream that I've always had to be [in] on the beginning of a new facility. With the technology that we're going to have, we're going to be cutting edge. We hope to be a leading school in the archdiocese."

At 70, SS. Francis and Clare parishioner James Ruane is one of the older members of his parish. As the president of its pastoral council several years ago, he helped spearhead the move to develop a master plan that culminated in the parish's latest expansion.

On Aug. 8, he was busy making sure that the approximately 800 people attending the blessing and dedication ceremony had enough to eat at the luncheon which followed.

"I think it's fantastic," Ruane said. "It speaks to the spirit of this community. We couldn't feel any better about it."

(To learn more about SS. Francis and Clare of Assisi Parish in Greenwood, log on to [www.francisandclare.org](http://www.francisandclare.org).) †

## Jubilee correction



Sr. Rose Marita Riordan, S.P.

Providence Sister Rose Marita Riordan recently celebrated her 70th jubilee of profession at Saint Mary-of-the-Woods.

A native of Chicago, Sister Rose Marita ministers on the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 5, 1939, and professed her perpetual vows on Aug. 15, 1947.

Sister Rose Marita earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Indiana State University.

In Indianapolis, she taught at the former St. John School from 1941-47 and served as the principal of the former St. Bridget School from 1954-60.

Elsewhere in the archdiocese,

Sister Rose Marita taught at the former Annunciation School in Brazil in 1976 and the former St. Anne School in New Castle in 1976.

At Saint Mary-of-the-Woods, she ministered on the infirmary staff from 1970-71, as the infirmary administrator from 1971-76, as a counselor for the congregation's Sacred Heart Province from 1976-77 and on the

Woods Day Care/Pre-School staff from 1991 until 2006.

She also ministered at Catholic schools in California, North Carolina, Washington, D.C., and New Hampshire.

Sister Rose Marita's name was incorrect in a July 30 story about the Providence sisters who recently celebrated their 70th jubilee of profession. †

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# Knights pass resolutions in support of building pro-life culture

WASHINGTON (CNS)—The Knights of Columbus renewed the fraternal organization's support for traditional marriage, religious liberty and the culture of life in a series of resolutions approved during the final business session of the organization's Aug. 3-5 convention in Washington.

The Knights' 128th annual supreme convention drew thousands of participants.

Members reiterated their "deep and historic commitment to oppose any governmental action or policy that promotes abortion, embryonic stem cell research, human cloning, euthanasia, assisted suicide, and other offenses against life" and pledged to "continue to speak out to our elected representatives about the need to enact legislation to oppose these practices and to protect human life in all its stages."

In resolving to build a culture of life, the Knights said they would continue to support programs for women facing crisis pregnancies. They also called for laws that protect the conscience of doctors, nurses, pharmacists and other medical personnel, "guaranteeing that they may not be forced to provide medical services which violate their religious beliefs."

The Knights said they would "continue to uphold the traditional teaching of the Church concerning the death penalty" as explained in the *Catechism of the Catholic Church* and in Pope John Paul II's

1995 encyclical "*Evangelium Vitae*" ("The Gospel of Life").

They also reaffirmed a "long-standing policy" that no event sponsored by the Knights would feature speakers or grant honors to those who favor laws supporting abortion or who advocate the legalization of assisted suicide or euthanasia.

The resolution stated: "We reaffirm our long-standing policy of not inviting to any Knights of Columbus event, persons, especially public officials or candidates for public office, who do not support the legal protection of unborn children, or who advocate the legalization of assisted suicide or euthanasia, and of prohibiting such persons from renting or otherwise using facilities over which we have control, or speaking at Knights of Columbus events, or bestowing on them honors or privileges of our order of any kind, or inviting them to serve as honorary chairpersons of events, celebrations, or committees, or hold any office in the Knights of Columbus."

In the resolution on religious liberty, the Knights stressed that they will "never waver" in their efforts to promote religious freedom as an inherent right of all and pledged support for fellow believers around the world, especially those who suffer religious persecution.

They pledged to "resist any trend to treat religion as a purely private matter" and offered support for those who have

been "intimidated or harassed as a result of expressing their opinions on public policy matters based upon their understanding of the Catholic faith."

They also urged elected officials and judges to adopt laws and make judicial decisions that will protect the religious liberty rights of all citizens.

The Knights also recommitted themselves to promoting the Church's teachings on marriage and pledged to support efforts by Church leaders to obtain "legal and constitutional protection for the definition of marriage as the union of one man and one woman to the exclusion of all others."

They paid tribute to Brother Andre Bessette, who will be canonized by Pope Benedict on Oct. 17, and pledged to continue his commitment to care for those who are sick or in need. He founded St. Joseph's Oratory in Montreal, the largest shrine dedicated to St. Joseph in the world.

They similarly honored Blessed Mother Teresa of Calcutta. Various events around the world, including a tour of her relics, are under way to commemorate the centennial of her birth, on Aug. 26. Saying they were inspired by the example of Mother Teresa, the Knights vowed to increase their charitable programs and outreach to the poor, assisting the work of the Missionaries of Charity, or serving at local soup kitchens and food pantries.

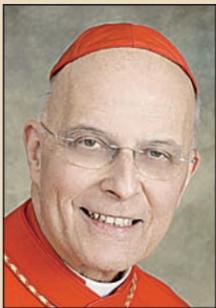


A member of the Knights of Columbus stands during a Mass celebrating the opening of the 128th supreme convention at the Basilica of the National Shrine of the Immaculate Conception in Washington on Aug. 3.

They also expressed solidarity with Pope Benedict XVI and said they would continually pray for his protection and that he would have the "courage and wisdom to guide the Church in these turbulent times." †

## Catholic leaders decry California judge's decision on same-sex marriage

WASHINGTON (CNS)—Saying that marriage between a man and a woman "is the bedrock of any society," Chicago Cardinal Francis E. George, president of the U.S. Conference of Catholic Bishops, denounced the Aug. 4 decision of a federal judge to overturn a California voter-backed initiative that essentially banned same-sex marriage.



Cardinal Francis E. George

"The misuse of law to change the nature of marriage undermines the common good," he said. "It is tragic that a federal judge would overturn the clear and expressed will of the people in their support for the institution of marriage. No court of civil law has the authority

to reach into areas of human experience that nature itself has defined."

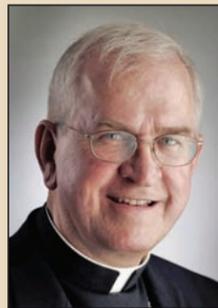
The 2008 voter initiative, known as Proposition 8, was approved by voters by a margin of 52 percent to 48 percent. In overriding a May 2008 California Supreme Court ruling that enlarged the definition of state-sanctioned marriage to include all couples, the initiative defined state-sanctioned marriage as limited to a man and a woman.

Archbishop Joseph E. Kurtz of Louisville, Ky., chairman of the bishops' Ad Hoc Committee for the Defense of Marriage, echoed Cardinal George's sentiment.

"Citizens of this nation have uniformly voted to uphold the understanding of marriage as a union of one man and one woman in every jurisdiction where the issue has been

on the ballot," Archbishop Kurtz said in a statement released by the USCCB. "This understanding is neither irrational nor unlawful.

"Marriage is more fundamental and essential to the well-being of society than perhaps any other institution. It is simply unimaginable that the court could now claim a conflict between marriage and the Constitution," he said.



Archbishop Joseph E. Kurtz

The California Catholic Conference also weighed in on the case, calling U.S. District Court Judge Vaughn Walker's decision a disappointment. "That the judge should find marriage—civilization's long-standing public policy—irrational and discriminatory does a great injustice to the institution itself and ultimately

will further encourage the disintegration of mother-father families," said Edward Dolejsi, the conference's executive director. "Homosexuals certainly have every right to the love, companionship and support of another person, but the courts do not have a right to distort the meaning of marriage."

Proponents of the initiative said they planned to appeal the decision by Walker, chief judge of the U.S. District Court for the Northern District of California.

In his decision, Walker said, "Proposition 8 fails to advance any rational basis in singling out gay men and lesbians for denial of a marriage license.

"Indeed, the evidence shows Proposition 8 does nothing more than enshrine in the California Constitution the notion

that opposite-sex couples are superior to same-sex couples. Because California has no interest in discriminating against gay men and lesbians, and because Proposition 8 prevents California from fulfilling its constitutional obligation to provide marriages on an equal basis, the court concludes that Proposition 8 is unconstitutional," the judge ruled.

Walker granted a motion from Proposition 8 supporters to stay the decision pending a further hearing.

His decision followed a two-week trial in January.

The chief attorney for the leading organization that supported the initiative said Walker's action "short circuits the democratic process."

"But this is not the end of our fight to uphold the will of the people for traditional marriage as we now begin an appeal to the Ninth Circuit Court of Appeals," attorney Andy Pugno of ProtectMarriage.com said in a statement.

"It is disturbing that the trial court, in order to strike down Proposition 8, has literally accused the majority of California voters of having ill and discriminatory intent when casting their votes for Prop 8," he said. "But the reality is that Prop 8 was simply about restoring and strengthening the traditional definition of marriage as the unique relationship of a man and a woman, for the benefit of children, families and society."

The Catholic Church as well as the Church of Jesus Christ of Latter Day Saints were major religious supporters of the initiative, which garnered the attention of the nation as it was debated in the weeks before the November 2008 election.

The Mormon church in particular came under widespread criticism from gay rights groups for its substantial financial and organizational contribution in support of Proposition 8. †

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## Editorial

# What God has joined together, let no one redefine

On Aug. 4, U.S. District Court Judge Vaughn Walker ruled against California's Proposition 8, an initiative which passed in November 2008 with the support of 7 million Californians.

Proposition 8 defines marriage as the union of one man and one woman.

Judge Walker concluded that the amendment to the California Constitution

"fails to advance any rational basis in singling out gay men and women for denial of a marriage license."

In fact, California's Proposition 8 is not intended to deny anyone's civil rights, which is what the judge's comment about marriage licenses implies. The law positively affirms the traditional definition of marriage.

Contrary to Judge Walker's ruling, it does not create "an unconstitutional burden" on the basis of sexual orientation. Although special interest groups, supported by the media, have worked hard to characterize this as a "fairness issue," it is in reality an issue that affirms much more than it denies.

Leaders in the Catholic Church, including Cardinal Francis George, president of the United States Conference of Catholic Bishops; Archbishop Joseph Kurtz, chairman of the U.S. bishops' ad hoc committee for the defense of marriage; and Cardinal Roger Mahony of Los Angeles have voiced strong opposition to the judge's ruling.

"Marriage between a man and a woman is the bedrock of any society. The misuse of law to change the nature of marriage undermines the common good," Cardinal George said. "It is tragic that a federal judge would overturn the clear and expressed will of the people in their support for the institution of marriage. No court or civil law has the authority to reach into areas of human experience that nature itself has defined."

Archbishop Kurtz of Louisville added that, "Citizens of this nation have uniformly voted to uphold the understanding of marriage as a union of one man and one woman in every jurisdiction where the issue has been on the ballot. This understanding is neither irrational nor unlawful."

Cardinal Mahony's response to Judge Walker's ruling speaks to the fundamental conflict between the secular ideology that seeks to redefine marriage. According to Cardinal Mahony, millions of people in California supported Proposition 8, not because they oppose civil rights for people who have a homosexual orientation but because they "truly believe that marriage was instituted by God for the specific purpose of carrying out God's plan for the world and human society. Period."

To redefine marriage is to deny God's will for humankind. According to



Pope Benedict XVI greets a newly married couple during a general audience at the Vatican on Feb. 14, 2007.

Cardinal Mahony, Judge Walker was wrong to assume that marriage is of human and civil origin, and "can mean anything any person wants to ascribe to this institution." The cardinal also said "the union of a man and a woman in a life-long and caring relationship is of divine origin. No human nor civil power can decree or declare otherwise."

Why does the Church take such a strong—and often uncomfortable—position on this issue? What real difference would it make if civil laws expanded the definition of marriage beyond its historic and customary meaning? What's wrong with saying that any two human beings, regardless of their gender, can freely choose to marry and to be recognized by civil authorities as a married couple?

If marriage is simply a social contract, like a business partnership, there would be no problem with changing the terms of the agreement. But if marriage is a divine institution "embedded deeply" into the human spirit, as Cardinal Mahony points out, the differences are truly profound. If marriage is "the bedrock of human society," as Cardinal George observes, it is dangerous to play around with it.

"Marriage is more fundamental and essential to the well-being of society than perhaps any other institution," Archbishop Kurtz said. "It is simply unimaginable that the court could now claim a conflict between marriage and the Constitution."

Why are Church leaders so vocal in their opposition to Judge Walker's ruling? Because we have been down this road before. In 1973, when the U.S. Supreme Court struck down state laws that prohibited abortion, we witnessed firsthand what this kind of judicial activism can do. Millions of innocent human beings have lost their lives before birth because judges, backed up by insipid executives and spineless legislators, redefined the beginning of a human life and declared unconstitutional a fundamental human right.

Having been down this path before, our bishops—and people of good will from many different faith traditions and secular points of view—are determined to speak out to prevent the redefining of marriage.

What God has joined together, let no one redefine.

—Daniel Conway

## Letters to the Editor

### Story brings back memories for samaritan who helped in life-and-death situation

Yesterday, I received the July 30 issue of *The Criterion* in my mailbox.

As I read the story that John Shaughnessy wrote about Jake Carpenter, chills went down my spine and tears rolled down my cheeks.

You see, seven years ago I was traveling home from Harrison, Ohio, with my mother west bound on Interstate 74.

As I drove by the Brookville exit, I noticed that a man was laying in the roadway. No one was around the man so I knew that the accident had just happened.

I quickly moved over to the emergency lane, and told my 72-year-old mother to stay in the car as I ran back to the man.

By the time that I reached the man, his friends had just come back and were hysterical—as one would expect. Others had arrived, and a semitrailer driver had already called 911.

Being from this area, I knew that Harrison, Ohio, was closer, but New Trenton would be the responding emergency medical technician department.

Upon assessment of the situation, it was apparent that time was of the essence so I asked him to call again.

From there, most that transpired was a blur, but I clearly remember the visual scene. Here was a young man fighting for his life, laying on the ground with an obvious head injury—blood was coming from his ears—his breathing labored and gurgling, and I was the only one who had training in CPR.

All I had was a training course in 1991,

but I was going over the steps in my head and trying to keep the others calm as we all could see things going downhill quickly.

At one point, he had stopped breathing, and I was carefully turning and tilting his head into position then he started breathing on his own again. A couple of times, he tried to raise himself off the pavement, but we were unaware of his injuries and encouraged him to lay still until trained help arrived.

About that time, a first responder was traveling on U.S. Highway 52 and arrived with a medical kit and took over. I gladly allowed her to begin her assessments, knew I wasn't of much help at this point, and remembered that I had left my mother in the car along the interstate.

I remembered that his name was Jake Carpenter, and that he was a firefighter but nothing more.

I searched unsuccessfully for weeks through newspapers to find out what had happened to this man. Every time I took the exit, I would think of that day and wonder what became of him. Did he live or die? If he lived, was he able to walk?

Most days when I would drive past the exit, I would think of that day, too. While reading this issue of *The Criterion*, the scene unfolded before me and I knew the answer.

I am so glad he has recovered. I, too, was praying for him.

**Maria Knueven  
Sunman**

## Church must present truth with love and focus on catechesis, reader says

Since the revision of the canonical norms, I have read opinions much like those expressed in the editorial in the Aug. 6 issue of *The Criterion*—typically Western handwringing about public relations blunders.

We live in an age and part of the world where appearances are foremost, and we certainly do not want to offend the august publishers of *The New York Times*.

Might I submit that the relativists and those who sip Catholicism-lite will always present Holy Mother Church in a negative light? Did not our Lord himself promise that we would be persecuted?

Might I also submit that it was a concern about public relations that led to many failures in the post-conciliar episcopacy (i.e., the sexual abuse of minors)?

Certainly, we must present the truth with love. Love, however, now apparently means trying to smooth out the edges about issues that offend our nation's hedonistic sensibilities.

Are we truly concerned about what heretics like Maureen Dowd think? No.

And I do not think the martyrs of old were concerned about public relations when they were being torched in the Circus Maximus.

Our focus should now be on catechesis. If the average Catholic understood why ordaining women is impossible and why it deserves severe condemnation, then this would not be an issue.

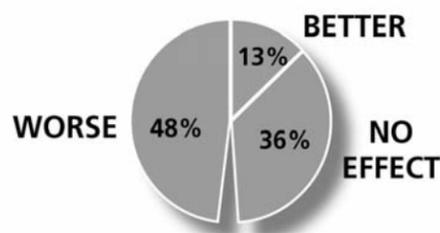
**Scott Embry  
New Albany**

## Americans on Gay Marriage

Do you think marriages between same-sex couples should or should not be recognized by the law as valid, with the same rights as traditional marriage?



Do you think allowing two people of the same sex to legally marry will change society for the better, for the worse or will have no effect?



Based on telephone interviews with 1,015 national adults conducted May 7-10, 2009. The sampling error is plus or minus 3 percentage points.

Source: Gallup

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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.

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Humility is the foundation of prayer

I talk and write a lot about prayer, and I have done so for the 23 years that I have been a bishop and for 23 years before that as a priest.

One of my reasons for gratitude when I was ordained a bishop in Memphis was that my monastic formation at Saint Meinrad had schooled me in the habit of praying. It is a preoccupation in my pastoral ministry as it should be.

Folks often ask me to do some more talking and writing about prayer. In fact, the topic came up during our recent Priests' Convocation at Saint Meinrad in late June.

I had given a talk concluding the convocation. Not surprisingly, I said a few things about my conviction of the importance of prayer in priestly pastoral ministry.

In a question-and-answer session after the talk, one of our priests asked if it might be a good idea to make prayer a topic for a major teaching project in the archdiocese. That got me thinking that at least I could use my weekly column once in a while to revisit various aspects of our Catholic tradition of prayer.

Christian prayer has a multitude of dimensions one can consider. I will try not to be too repetitive in my reflections here, though it doesn't hurt if this is a review.

The *Catechism of the Catholic Church* has a lot to say about our tradition of

Christian prayer, and it is well presented. I don't intend to simply repeat what the catechism teaches and recommends, but I will structure some of my thoughts and experience according to its format.

Recall that the catechism is comprised of four parts, often referred to as the four pillars of this landmark work promulgated by Pope John Paul II on Oct. 11, 1992, the 30th anniversary of the opening of the Second Vatican Council.

Part I deals with the mystery of faith as professed in the Apostles' Creed. Part II treats the sacramental life and liturgy of the Church. Part III addresses our life in Christ under the guidance of the Holy Spirit, and then Part IV concerns our personal relationship with God. As the catechism states, "this relationship is prayer" (cf. #2558).

Under the heading "What is Prayer?" the catechism cites a quotation from the autobiography of St. Thérèse of Lisieux. She said: "For me, prayer is a surge of the heart; it is a simple look turned toward heaven; it is a cry of recognition and of love, embracing both trial and joy" (cf. #2558).

A more familiar definition of prayer, a quotation from St. John Damascene, reads: "Prayer is the raising of one's mind and heart to God or the requesting of good things from God" (cf. #2559).

The two definitions quoted in the

catechism are a good signal to us that prayer is something simple, and does not have to be complicated. Later in my reflections on my own prayer life, I hope to witness my experience of the simplicity of Christian prayer.

From the outset, it is helpful and, in fact, necessary to make the case which the catechism makes for the foundation of all prayer, namely, "humility is the foundation of prayer. Only when we humbly acknowledge that 'we do not know how to pray as we ought' [Rom 8:26], are we ready to receive freely the gift of prayer" (#2559).

The catechism makes another important point in its introductory teaching on prayer. "According to Scripture, it is the heart that prays. If our heart is far from God, the words of prayer are in vain" (#2562). The impact of this teaching will be fruit for our further reflection later.

Last week, I reflected on the fundamental role of the sacrament of baptism in our Christian existence. This sacrament makes possible the communion of our lives with Christ.

By baptism, we are already united with Christ. As the catechism teaches, "Prayer is Christian insofar as it is communion with Christ and extends throughout the Church, which is his Body. Its dimensions are those of Christ's love" (#2565).

I think one more foundational consideration is helpful as we begin a more extensive reflection about Christian prayer: We recognize that our model for a life of prayer is Jesus. One finds in the Gospel according to St. Luke a special emphasis on the action of the Holy Spirit and the meaning of prayer in Christ's ministry. †

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

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

#### Archbishop Buechlein's intention for vocations for August

**Parish Awareness:** that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

## La humildad es la base de la oración

Hablo y escribo mucho acerca de la oración, y lo he hecho durante los últimos 23 años en los que he sido obispo y por 23 años antes de eso, como sacerdote.

Uno de mis motivos de agradecimiento cuando me ordené como obispo en Memphis fue que mi formación monástica en Saint Meinrad me había instruido en el hábito de la oración. Constituye una preocupación en mi ministerio pastoral y así debe ser.

La gente por lo general me pide que hable y escriba más sobre la oración. De hecho, el tema salió a flote durante nuestra reciente Asamblea sacerdotal en Saint Meinrad, a finales de junio.

Acababa de dar una charla para concluir la asamblea. Como era de esperar, dije algunas cosas acerca de mi convicción en la importancia de la oración en el ministerio pastoral sacerdotal.

Durante una sesión de preguntas y respuestas, luego de la charla, uno de nuestros sacerdotes preguntó si resultaría buena idea hacer que la oración fuera el tema de un proyecto importante de formación en la Arquidiócesis. Eso me hizo pensar que podría emplear mi columna semanal, por lo menos de vez en cuando, para repasar diversos aspectos de la tradición católica de la oración.

La oración cristiana posee múltiples dimensiones para ponderar. Intentaré no ser demasiado repetitivo en mis reflexiones, aunque no vendría mal si se le considera como un repaso.

El *Catecismo de la Iglesia católica* tiene mucho que decir sobre nuestra

tradicción de oración cristiana y la presenta muy bien. No pretendo simplemente repetir las enseñanzas y las recomendaciones del catecismo, sino que estructuraré algunas de mis reflexiones y experiencias de acuerdo a su formato.

Recordemos que el catecismo está conformado por cuatro partes, a las cuales generalmente se les conoce como los cuatro pilares de esta obra trascendental promulgada por el papa Juan Pablo II el 11 de octubre de 1992, en el aniversario número 30 de la inauguración del Concilio Vaticano II.

La Primera parte tiene que ver con el misterio de la fe, según profesamos en el Credo. La Segunda parte trata sobre la vida sacramental y la liturgia de la Iglesia. La Tercera parte aborda el tema de nuestra vida en Cristo bajo la guía del Espíritu Santo y la Cuarta parte se relaciona con nuestra relación personal con Dios. Tal como lo indica el Catecismo "esta relación es la oración" (cf. #2558).

Bajo el encabezado "¿Qué es la oración?" el catecismo cita un pasaje de la autobiografía de Santa Teresa del Niño Jesús. Expresó: "Para mí, la oración es un impulso del corazón, una sencilla mirada lanzada hacia el cielo, un grito de agradecimiento y de amor tanto desde dentro de la prueba como desde dentro de la alegría" (cf. #2558).

La cita de San Juan Damasceno ofrece una definición más familiar de la oración, la cual dice: "La oración es la elevación del alma a Dios o la petición a Dios de bienes convenientes" (cf. #2559).

Las dos definiciones que cita el

catecismo constituyen un buen indicativo para nosotros de que la oración es algo sencillo y no tiene que ser complicada. Más adelante en mis reflexiones sobre mi propia vida de oración, espero dar testimonio de mi experiencia sobre la sencillez de la oración cristiana.

Desde el comienzo resulta útil y, de hecho, necesario, plantear el fundamento de la oración, lo cual hace el catecismo, a saber, que "la humildad es la base de la oración. Sólo cuando reconocemos humildemente que 'no sabemos pedir como conviene' [Rom 8:26] [...] tenemos la disposición necesaria para recibir gratuitamente el don de la oración" (#2559).

El catecismo resalta otro punto importante en su enseñanza introductoria sobre la oración. De acuerdo a las Sagradas Escrituras "es el corazón el que ora. Si éste está alejado de Dios, la expresión de la oración es vana" (#2562). La trascendencia de esta enseñanza será fruto para más reflexiones posteriores.

La semana pasada reflexioné sobre el papel fundamental del sacramento del bautismo en nuestra existencia cristiana. Este sacramento hace posible la comunión de nuestras vidas con Cristo.

A través del bautismo quedamos ya unidos a Cristo. Tal como lo enseña el

catecismo: "La oración es cristiana en cuanto es comunión con Cristo y se extiende por la Iglesia que es su Cuerpo. Sus dimensiones son las del Amor de Cristo" (#2565).

Pienso que resulta útil una consideración fundamental más, a medida que comenzamos una reflexión más extensa sobre la oración cristiana: reconocemos que Jesús es nuestro modelo para una vida de oración. En el Evangelio según San Lucas encontramos un énfasis especial en la acción del Espíritu Santo y en el significado de la oración en el ministerio de Cristo. †

¿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 1410  
Indianapolis, IN 46202-1410

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

#### La intención del Arzobispo Buechlein para vocaciones en agosto

**Conocimiento de la Parroquia:** Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

## Events Calendar

### August 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Fifth annual "Missions Helping Missions Bazaar,"** 10 a.m.-6 p.m., hog roast, 1-7 p.m., \$10 per person, \$30 per family up to five, Mass 4 p.m. Information: 317-545-7681.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

### August 15

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

St. Pius Parish, County Road 500 E., Sunman. **Parish picnic**,

chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-623-8007.

Our Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Feast of the Assumption of the Blessed Virgin Mary, celebration**, 7:30 p.m., no charge. Information: 812-825-4642, ext. 200.

Our Lady's Chapel in the Meadow, Camp Atterbury, near Edinburgh. **Italian Heritage Society, Mass**, 11 a.m., pitch-in following Mass. Information: 317-767-7686 or [www.italianheritage.org](http://www.italianheritage.org).

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon,

on **third Sunday holy hour and pitch-in**, groups of 10 pray the Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

### August 17

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **"Scripture Study,"** first-year group, 7 p.m. Information: 317-241-9169 or [jansennml@iquest.net](mailto:jansennml@iquest.net).

### August 19

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Aquinas Center, 707 Providence Way, Clarksville. **"Jesus: God as Man,"** Ecclesial Lay

Ministry course, Linda Pifer, instructor, 4:30-7:30 p.m., meeting each Thursday through Oct. 21, also available by webcast at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, \$225 per person. Information: [mschaefer@saintmeinrad.edu](mailto:mschaefer@saintmeinrad.edu).

### August 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Jason Konesco, president, Harrison College, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Nativity of Our Lord Jesus Christ Parish,

7225 Southeastern Ave., Indianapolis. **"SK Run and Walk,"** 9 a.m. Information: 317-357-1200.

### August 20-21

St. Thomas Aquinas Parish, 46th and Illinois Streets, Indianapolis. **"Sausage Fest,"** food, music, Fri. and Sat., 6 p.m.-11 p.m. Information: 317-253-1461.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustvaganza,"** rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

### August 21

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's**

**Precious Infants, pro-life Mass**, Father Aaron Jenkins, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

### August 22

St. Paul Parish, Parish Hall, 9788 N. Dearborn Road, New Alsace. **Ladies' Sodality, hot breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-487-2096.

### August 25

Mallow Run, 6964 W. Whiteland Road, Bargersville. **"Theology on Tap,"** Sarah Bauer, Catholic vocalist, 7 p.m. Information: [www.indytot.com](http://www.indytot.com). †

## Local Communion and Liberation leader to be interviewed on Catholic radio

An interview with Erica Heinekamp, a leader in the archdiocese of the Catholic lay movement Communion and Liberation, will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" program on Aug. 16-21.

During the interview, Heinekamp talks to co-hosts Jim Ganley and Sean Gallagher about how Communion and Liberation helps her and other people around the world to find Christ alive in their everyday lives.

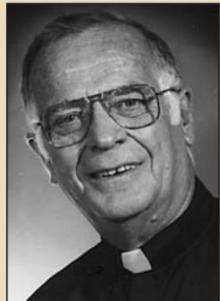
Heinekamp, 26, is a member of

St. John the Evangelist Parish in Indianapolis and is a fourth-grade teacher at St. Susanna School in Plainfield.

"Faith in Action" is broadcast at 10 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to [www.catholicradioindy.org](http://www.catholicradioindy.org) and clicking on the "listen now" button. Podcasts of previous shows are also available on the Web site. †

## Maryknoll Father David Sullivan marks 50 years as missionary priest



Fr. David Sullivan, M.M.

Maryknoll Father David Sullivan, 77, who grew up in St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated the 50th anniversary of his ordination to the priesthood on June 27 at his order's headquarters in Ossining, N.Y.

He returned to his home parish to mark his golden anniversary on July 25. After his ordination on

June 11, 1960, Father Sullivan ministered in mission education in Chicago and also served in Denver. He later ministered in various locales in The Philippines from 1974 until 2005.

Father Sullivan currently serves as the pastoral care coordinator and chaplain at St. Teresa's Residence in Ossining. †

## VIPs

**Henry and Dolores (Wissel) Horstman**, members of St. Ambrose



Parish in Seymour, will celebrate their 60th wedding anniversary on Aug. 19.

The couple was married on Aug. 19, 1950, at St. Mary Church in North Vernon.

They are the parents of

eight children: Patricia Cornell, Constance Galster, Bernadine Lamb, Barbara Puetz, Kathryn Ryan, Donald, Richard and Thomas Horstman. They also have 15 grandchildren and seven great-grandchildren. †



**Richard G. and Carolyn E. (Martin) Meisberger**, members of St. Roch Parish in Indianapolis, celebrated their 50th wedding anniversary on July 23.

The couple was married on July 23, 1960, at Sacred Heart of Jesus Church in Indianapolis.

They are the parents of four children: Linda Arthur, Lisa Griesemer, Martin and Thomas Meisberger. They also have seven grandchildren. †

## Aug. 17 Mass at Indianapolis parish to honor Father Thomas Murphy's 25th anniversary as priest



Fr. Thomas Murphy

A Mass honoring the 25th anniversary of the ordination of retired Father Thomas Murphy will begin at 6:30 p.m. on Aug. 17 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

Friends are invited to the liturgy.

Following the Mass, the Serra Club of Indianapolis, for whom Father Murphy is a former chaplain, will sponsor a private dinner for him and other priests of the archdiocese in appreciation for their ministries and in honor of the international Year for Priests, which ended in June. †



## 'Treasures of the Church'

Jesuit Father Mitch Pacwa gives a presentation on the Catholic faith on April 21, 2007, at St. Louis Church in Batesville. Father Pacwa will deliver three presentations titled "The Treasures of the Church" from 8:30 a.m. to 4:30 p.m. on Aug. 28 at Most Holy Name of Jesus Church, 89 N. 17th Ave., in Beech Grove. Tickets for the event are \$25 per person and \$200 for groups of 10 people. Student tickets are \$20 per student and \$150 for groups of 10 students. Priests and religious may attend the program free of charge. A boxed lunch is included in the price of admission. The Abba Father Chapter of Catholics United for the Faith is sponsoring the event. For more information about Father Pacwa's presentations or to register for the program, call 317-236-1569 or 800-382-9836, ext. 1569, or send an e-mail to [parthur@archindy.org](mailto:parthur@archindy.org).



## Donation to St. Paul Hermitage

Benedictine Sister Sharon Bierman, left, the administrator of St. Paul Hermitage in Beech Grove, accepts a gift of \$3,000 from Ave Maria Guild president Vicki Spicuzza during a July 13 meeting of the guild. All funds raised by the guild are given to St. Paul Hermitage to enrich the lives of the residents and staff.

# Oldenburg Franciscans honor 14 jubilarians

Fourteen Sisters of the Third Order of St. Francis of Oldenburg are celebrating their jubilees this year.

Franciscan Sister Anna Marie Stier is marking 80 years as a Sister of St. Francis.

Franciscan Sisters Karla Barker, Madonna Bishop, Gloria Gallagher, Lorraine Geis and Sharonlu Sheridan are celebrating 60 years as members of the Oldenburg community.

Franciscan Sisters Julia Biehl, Christine Doerger, Donna Eggering, Susanna Helmes, Damien Hinderer, Alice Retzner, Sandra Schweitzer and Olga Wittekind are observing their 50th jubilee year.

A native of Greensburg, Sister Anna Marie Stier, formerly Sister Mary Prudence, ministered at St. Lawrence School in Lawrenceburg, St. Mark the Evangelist School in Indianapolis and St. Michael the Archangel School in Indianapolis.

She also taught at Catholic schools in Ohio and Missouri.

Sister Anna Marie resides at St. Clare Hall, the health care facility at the motherhouse in Oldenburg.

A native of Lawrenceburg, Sister Karla Barker ministered at St. Michael the Archangel School in Indianapolis and St. Mary School in Aurora.

She also taught at Catholic schools in Ohio, Missouri and South Carolina.

From 1988 until 2009, Sister Karla was the manager or on the staff of the Springbank Retreat House in Kingstree, S.C.

Sister Karla retired in February of 2009 and resides at the motherhouse.

A native of Indianapolis, Sister Madonna Bishop taught at Our Lady of Perpetual Help School in New Albany, the former St. Bernadette School in Indianapolis, Cardinal Ritter High School in Indianapolis, Father Thomas Seccina Memorial High School in Indianapolis and the former St. Mary Academy in Indianapolis.

Sister Madonna also taught at Catholic schools in the Evansville Diocese and Ohio.

She also ministered at Martin University in Indianapolis and the Indiana Women's Prison in Indianapolis.

Sister Madonna currently serves on the nursing staff at St. Clare Hall, the health care facility at the motherhouse.



Sr. Anna Marie Stier, O.S.F.



Sr. Karla Barker, O.S.F.



Sr. Madonna Bishop, O.S.F.



Sr. Gloria Gallagher, O.S.F.



Sr. Lorraine Geis, O.S.F.



Sr. Sharonlu Sheridan, O.S.F.



Sr. Julia Biehl, O.S.F.



Sr. Christine Doerger, O.S.F.



Sr. Donna Eggering, O.S.F.



Sr. Susanna Helmes, O.S.F.



Sr. Damien Hinderer, O.S.F.



Sr. Alice Retzner, O.S.F.



Sr. Sandra Schweitzer, O.S.F.



Sr. Olga Wittekind, O.S.F.

Sister Gloria Gallagher taught music at Oldenburg Academy of the Immaculate Conception in Oldenburg and Marian University in Indianapolis.

She also ministered at Catholic schools in Ohio.

Sister Gloria currently serves as an associate professor of music at Marian University in Indianapolis.

A native of Connersville, Sister Lorraine Geis taught at Catholic schools in Ohio and Missouri before beginning 40 years of mission work in Papua New Guinea.

From 1961 until 2001, she ministered in Tari and Kagu in Papua New Guinea.

Sister Lorraine returned to the motherhouse in 2001, and serves as the convent sacristan and archivist for the sisters' ministries in Papua New Guinea.

A native of Indianapolis, Sister Sharonlu Sheridan, formerly Sister Mary Regine, ministered at Marian University in Indianapolis, St. Monica School in Indianapolis and St. Louis School in Batesville.

She also taught at Catholic schools in Ohio, Missouri, Michigan, West Virginia and Minnesota.

Sister Sharonlu currently ministers in special projects at the Franciscan Center in Oldenburg.

Sister Julia Biehl, formerly Sister Anna, ministered at St. Mary School in Aurora, the former Sacred Heart School in Clinton, the former St. Andrew School in Richmond, Seton Catholic School in Richmond, the former St. Rita School in Indianapolis and the former St. John School in Osgood.

From 1983 until 1991, Sister Julia ministered in Papua New Guinea.

She also taught at Catholic schools in the Evansville Diocese as well as in Ohio and Missouri.

Sister Julia currently serves at the Tri Health-Senior Link in Norwood, Ohio.

Sister Christine Doerger ministered as a teacher or principal at the former St. Gabriel the Archangel School in Indianapolis and at Catholic schools in the Evansville Diocese.

She also taught at Catholic schools in Ohio.

Sister Christine currently serves as the wellness assistant at St. Leonard's, a Franciscan Living Community in Centerville, Ohio.

Sister Donna Eggering ministered at St. Mark the Evangelist School in Indianapolis and St. Lawrence School in Indianapolis.

She also taught at Catholic schools in Ohio and served as a parish minister at parishes in Missouri.

Sister Donna currently ministers as a pastoral administrator at Immaculate Conception Parish in Brookfield, Mo.

Sister Susanna Helmes ministered at Holy Name of Jesus School in Beech Grove.

She also taught at Catholic schools in the Evansville Diocese and Ohio.

Sister Susanna ministered in Papua New Guinea from 1971 until 1998. During 27 years of mission work in Tari and Mendi, she served as a teacher and principal at Catholic schools as well as assistant treasurer for the diocese.

In 1999, Sister Susanna returned to the motherhouse, where she serves as the payroll manager for the Franciscan community.

Sister Damien Hinderer ministered as a teacher or principal at Holy Name of Jesus School in Beech Grove, the former Holy Family School in Richmond, Our Lady of Lourdes School in Indianapolis and the former Holy Family School in Oldenburg.

She also taught at Catholic schools in Missouri and Ohio. Sister Damien also ministered as a nurse's aide at the motherhouse.

From 1980 to the present, Sister Damien has served as the manager of data processing and computer technology in addition to assisting in the mail room at the motherhouse.

A native of Sunman, Sister Alice Retzner, formerly Sister Francile, ministered at St. Mary School in Greensburg and the former Holy Trinity School in Indianapolis.

She also taught at Catholic schools in the Evansville Diocese, Missouri, Ohio, Montana and New Mexico.

Sister Alice currently serves as a pastoral associate at Queen of All Saints Parish in Beattyville, Ky.

Sister Sandra Schweitzer, formerly Sister Mary de Paul, taught at St. Louis School in Batesville, the former St. Mary Academy in Indianapolis and at Catholic schools in the Evansville Diocese.

She also served as an art instructor at Marian University in Indianapolis from 1974 until 1986.

From 1986 until 1993, Sister Sandra ministered as the director of liturgical art for the Archdiocese of Indianapolis, which included helping with the art and environment at SS. Peter and Paul Cathedral in Indianapolis.

In 1993, she began her current ministry as a freelance artist and liturgical design consultant.

Sister Olga Wittekind ministered as a faculty member in the psychology department at Marian University in Indianapolis from 1972 until 2000.

She was elected to the leadership team for the Oldenburg Franciscans in 2000 and served in that administrative position until 2006.

Sister Olga also has ministered as a counselor and spiritual director at the motherhouse.

She currently serves as a mentor at the Magnificat Discernment House at Marian University in Indianapolis and as the director of the Oldenburg Franciscan Center in Oldenburg. †

## St. Ann's

# Annual Festival

6350 S. Mooresville Road, Indianapolis

On the Southwest side of Indy (1.5 miles south from the intersection of Kentucky Ave./SR 67 and High School Road in Decatur Township)

**Thursday – Saturday, August 26 – 28**

Festivities begins at 5:00 p.m. each day

Raffle = \$3500 in total prizes.

Drawings at 10:00 p.m. on Saturday, August 28.

Featuring carnival rides by Wabash Valley Shows, casino and beer garden, outlet store, silent auction, bakery booth with homemade goodies, games for all ages, and great food with indoor (air-conditioned) and outdoor seating.

# Colorado artist created image of Mother Teresa used for postage stamp

COLORADO SPRINGS, Colo. (CNS)—The commemorative stamp of Blessed Mother Teresa of Calcutta being issued by the U.S. Postal Service bears a Colorado Springs postmark, so to speak.

The stamp was designed by acclaimed artist Thomas Blackshear II, who along with his wife, Ami, has made his home in the area for more than 16 years.

The 44-cent stamp featuring the founder of the Missionaries of Charity will go on sale on Aug. 26, what would have been her 100th birthday.

“Her humility and compassion, as well as her respect for the innate worth and dignity of humankind, inspired people of all ages and backgrounds to work on behalf of the world’s poorest populations,” the Postal Service said in announcing the stamp last December. It also noted that Mother Teresa was named an honorary U.S. citizen in 1996.

During his long and varied career, Blackshear has designed roughly 30 stamps for the Postal Service, painting everyone from civil rights activist Rosa Parks to boxer Joe Louis.

“The thing about a stamp is that, because it’s going to be reduced so much, you have to design it in such a way that it’s instantly recognizable. It has to have that graphic quality,” Blackshear said.

Using photographs of the late nun, Blackshear painted three different portraits of Mother Teresa and submitted them to the Postal Service’s art committee.

Although the stamp was just one of many projects that Blackshear has done for the Postal Service, some aspects of Mother Teresa’s life distinctly resonate with the artist—in particular the idea that God has a specific mission for each person. A member of New Life Church in northern Colorado Springs, Blackshear said that his Christian art is not only a career, but a calling from God.

“It’s more than art—it’s a ministry,” he told *The Colorado Catholic Herald*, newspaper of the Colorado Springs Diocese. “There have been many times that I’ve heard that a painting that I’ve done has influenced or affected people in ways that are not the norm.”

Growing up in Atlanta, Blackshear showed artistic talent at an early age. He won a scholarship to the Art Institute of Chicago, later transferring to the nearby Academy of Art. Upon graduation from art school, he went to work for the

greeting card company Hallmark, launching a successful career in commercial artwork.

His focus eventually turned more toward sculpture and fine art. He designed a popular line of African-American sculptures called “Ebony Visions,” with which he is still involved. Much of his artwork has been reproduced by Lenox Co. for plates and other collectibles.

It was when he started painting Christian themes that Blackshear said he found his true mission, however.

“Back in the late 1980s, God had someone approach me about doing Christian art. That’s when everything kind of changed. I did this painting for DaySpring greeting cards called ‘Forgiven.’ That’s probably the most well-known painting that I’ve done,” Blackshear said.

The painting depicts Christ with his arms around a modern-day man who holds a hammer in one hand and a spike in the other, illustrating that even though one’s sins nail Jesus to the cross, his mercy is always there, Blackshear said.

Other Christian-themed paintings by Blackshear include “Coat of Many Colors, Lord of All,” a picture of Christ in a robe made up of flags and fabrics from around the world; “Watchers in the Night,” which depicts a guardian angel standing over a sleeping boy; and “Night in Day,” a painting of a black figure wrapped in a brilliant white cloak.

Blackshear said that “Night in Day” came directly from a vision given to him by God.

Over the past several years, Blackshear said he had struggled to come up with new ideas for paintings. Last summer, however, he was inspired to go on a 40-day fast at the urging of a friend.

Once the fast ended, he got a wealth of fresh ideas, sparking a new line of Christian-themed paintings that he tentatively calls “Wings” because angels are featured prominently. Blackshear said he hopes to have five new paintings done by the end of the year.

When the Postal Service announced it would be issuing a stamp of Mother Teresa, some groups protested the decision on the grounds that a government agency should not be honoring a religious figure, but Blackshear dismissed the criticism.

“Look at what the woman did. There is nobody in the 20th century that comes close to the kind of life that woman



This stamp with an image of Blessed Mother Teresa of Calcutta will be among the subjects depicted on U.S. stamps debuting in 2010, the U.S. Postal Service announced on Dec. 30, 2009. The portrait of Mother Teresa was painted by artist Thomas Blackshear II of Colorado Springs, Colo., and will go on sale on what would have been her 100th birthday on Aug. 26.

led, and all the people that she helped. So why in the world would they make a big stink about something like that? It’s ridiculous,” he said. †

## VATICAN

continued from page 1

Sovereign Immunities Act from potential liability for the actions of a priest who Doe, the unidentified plaintiff, said sexually abused him in the 1960s.

The case will now go back to U.S. District Court, where Doe’s attorneys will attempt to prove that the late Andrew Ronan, a former Servite priest who was laicized in 1966, was a Vatican employee at the time the events took place.

Jeffrey Lena, the U.S.-based attorney for the Holy See, said in a statement on Aug. 9 that the Louisville lawsuit had “always lacked merit.”

“This development confirms that, contrary to what the plaintiffs’ lawyers repeatedly told the media, there has never been a Holy See policy requiring concealment of child sexual abuse,” he said.

“The theory crafted by the plaintiffs’ lawyers six years ago misled the American public,” he said.

“That the case against the Holy See always lacked merit does not mean that the plaintiffs themselves did not suffer as a result of sexual abuse,” said Lena. “But bringing this case only distracted from the important goal of protecting children from harm.”

Father Lombardi said despite the good news of the case’s almost certain dismissal, the Vatican in no way was “minimizing the horror and the condemnation of sexual abuse and compassion for the victims’ suffering.”

“Justice toward victims and the protection of minors must be goals that remain a priority,” he said.

“Nevertheless, it is positive that a six-year-long case alleging the Holy See was involved in charges of covering up abuse—[charges] which also had a strong negative impact on public opinion—has in the end been shown to be grounded on a baseless accusation,” he said.

In the dismissal motion, McMurry wrote that an earlier

court ruling recognizing Vatican immunity meant the plaintiffs then had to proceed on the argument that U.S. bishops were officials or employees of the Holy See.

However, “the grant of jurisdiction was so narrow that it’s meaningless,” he said.

Also, the claim of one of the plaintiffs was voided because he was involved in a settlement against the Louisville Archdiocese in 2003 and, therefore, could not seek a claim from the Vatican.

The motion said that in the other two plaintiffs’ cases, “the bishops in question are deceased and further discovery regarding the bishops’ actions is believed to be impossible.”

A lawsuit still on the books in Wisconsin states that top Vatican officials knew about allegations of sexual abuse by Father Lawrence Murphy at St. John’s School for the Deaf near Milwaukee. But in an earlier statement, Lena said the Vatican “knew nothing of his crimes until decades after the abuse occurred.” †

## MINISTRY

continued from page 1

Sacred Heart days] are up in heaven saying, ‘Can you believe what these clowns have done with their lives?’”

Then Simmons offered a challenge to his friends: “You know, fellas, the Lord’s been good to us. We need to think about giving back.”

Enough people agreed, but the question still remained, “What’s the best way to do that?”

The answer came a few days later when



Catrina Rush beams as Tom Egold gives her the key to a home that was purchased and renovated by Hearts and Hands of Indiana. Rush and her two sons were chosen this year for the first home bought by the organization, which Egold serves as the president.

Egold went to a funeral and saw Father John McCaslin, the pastor of Holy Trinity and St. Anthony parishes in Indianapolis.

The two men had known each other at St. Barnabas Parish in Indianapolis when Father McCaslin was an associate pastor there and Egold was president of the parish council. As they talked after the funeral, Father McCaslin told Egold about his vision to revive the struggling areas of his parishes by forming an organization that would buy and rebuild homes for low-income families—an approach that he viewed as a form of evangelization. He asked Egold if he could help.

The former Sacred Heart teammates had their new challenge. Within months, they formed Hearts and Hands of Indiana, an organization that has taken root in the neighborhood around Holy Trinity and St. Anthony churches. It led to another unforgettable victory.

On a day in late May of 2010, a single mother named Catrina Rush and her two sons moved into a home that had been purchased, gutted and rebuilt by the former classmates and teammates.

It was an emotional day for Rush, who recalled the phone call which let her know that she and her sons were chosen for the organization’s first home.

“I was driving on my way to work,” she said. “I pulled over so I would not crash into someone. I was very happy. I started crying. I couldn’t believe it was happening to me.”

She pays a monthly mortgage payment that is significantly less than the amount she previously paid in rent.

“This experience is unbelievable for me,” she said.

That feeling is shared by the members of Hearts and Hands.

“When Catrina moved into the house, it was very emotional, the fulfillment of a dream,” recalled Egold, the group’s president. “There were people who told us it couldn’t be done, that we were crazy. Well, that may be true. But we did it. And we’re going to keep trying to make a difference in people’s lives.”

### ‘All we have is a gift from God’

As the members of Hearts and Hands continue to buy and renovate homes—and search for the right kind of families to live in them—Father McCaslin smiles at how the effort has brought together people from different walks of life.

“We’re just trying to build up the community of St. Anthony and Holy Trinity,” he said. “Much of this is about connecting people from different parts of the city. Many of them are from the Class of ’61. Their passion has been incredible.”

He also sees their work as a model that could be of great help to the Church, especially during difficult economic times.

“We’re entering into a very creative and very fruitful time in the Church,” Father McCaslin said. “We have a lot of gifted and talented people who are retiring.

If we can tap into their experience, it could be a special time for the Church.”

It’s already another special time in life for the members of Hearts and Hands, many of whom will mark the 50th anniversary of their high school graduation in 2011. Their short-term goal is to make four houses a year available to low-income families. Their long-range plan is to create a business model of their organization that can be used by other groups across the country.

“We’ve been given another chance to live out our faith,” Egold said. “There’s the old saying that the more you give, the more you receive. It’s happened through Hearts and Hands. We’ve learned a better understanding of the spirituality of stewardship. All we are and all we have is a gift from God, and we have to give back.”

It’s the kind of statement that would have made the religious sisters at Sacred Heart High School smile.

Simmons was partly thinking of those sisters when he noted with a touch of humor: “We’re trying to even up the ledger for when we meet up with St. Peter.”

He turned serious when he added, “We all believe so strongly in our faith. We love what we’re doing.”

(For more information about Hearts and Hands of Indiana, visit the Web site [www.heartsandhandsindy.com](http://www.heartsandhandsindy.com) or call Tom Egold at 317-535-1535 or Jim Simmons at 317-784-9443.) †

# Surrendering to God—and others

## Priest learns life lessons by allowing others to minister to him

By Mary Ann Wyand

A variety of ministry assignments have enriched Father Stephen Jarrell's life as a priest, but his most memorable pastoral experience may have been when his parishioners ministered to him.

Surviving a serious car accident three years ago taught him personal lessons about surrendering to God and accepting help from caregivers—important life lessons which have strengthened his pastoral ministry.

Since his ordination to the priesthood 37 years ago, Father Jarrell has ministered at eight parishes and served as the first director of the archdiocesan Office of Worship for 17 years.

He was the founding pastor of SS. Francis and Clare Parish in Greenwood as well as the Catholic chaplain at DePauw University in Greencastle and the Putnamville Correctional Facility.

But serious injuries sustained in an automobile accident on Jan. 8, 2007, left him unable to walk for several months and required considerable recuperation time away from his ministries as the pastor of St. Paul the Apostle Parish in Greencastle and Annunciation Parish in Brazil.

For five months following the accident, Father Jarrell was not able to minister to parishioners, collegians and prisoners while his body healed from a painful fractured sternum, injured lumbar vertebrae, several broken ribs as well as multiple shattered bones in his right ankle and foot, which required metal plates and pins for stabilization.

He couldn't stand at the altar to consecrate the Eucharist during Mass. He couldn't administer the other sacraments. He couldn't help people in need, which he enjoys doing as part of his priestly duties to serve God and the Church.

All he could do was rest, recuperate and rely on staff members and parishioners to help him with daily living needs or transportation to doctor's appointments and rehabilitation treatments.

Father Joseph Kern, the dean of the Terre Haute Deanery, and six other priests covered the Masses and sacramental needs at both parishes during his recuperation.

Recalling those challenging months, Father Jarrell said recently that the good news is he had plenty of time to pray.

Three years later, a slight limp while walking is the only indication that Father Jarrell's life could have ended in an early morning crash near Greencastle when a young man driving a pickup truck fell asleep and his vehicle crossed the center line then struck the priest's car.

In July, Father Jarrell began his new ministry assignment as the pastor of Christ the King Parish in Indianapolis.

He briefly mentioned his injuries in a letter published in the parish bulletin.

"If you observe me limping on occasion, it is usually because my right foot wants to 'speak' to me," Father Jarrell explained in the letter. "That's the foot that got crushed in my car accident in January 2007. I have a permanent implant in that foot."

Looking back on that cold winter day, Father Jarrell told *The Criterion* that he was driving south on U.S. 231 near Greencastle at about 9 a.m. on Jan. 8 when a north-bound pickup truck hit his car head on.

"The pickup truck was airborne," he recalled. "It all happened in a few seconds, and then the truck was right in front of my car. There was nothing I could do to avoid the crash. ... The air bag opened and probably saved me. I thanked God that I survived the impact. ... I was conscious of how painful it was to breathe. I was gasping for air, and also felt pain in my right leg and foot so I knew something wasn't right. I was a little hazy, but I remember praying for the other driver. It was an eerie sensation. There was dead silence right after the accident. The other driver was pinned in his truck, but fortunately only had minor injuries."

Following emergency treatment at the Putnam County Hospital in Greencastle, the doctors decided to transfer Father Jarrell to Methodist Hospital in Indianapolis for surgery.

"I remember that I had someone notify Betty Lancaster, the parish secretary, who came to the Putnam County Hospital right away," he said. "She contacted my family in Ohio and the folks at the archdiocese."

Following two surgeries at Methodist Hospital, Father Jarrell was admitted to the Rehabilitation Hospital of Indiana in Indianapolis for further treatment.

When he was finally able to return to the St. Paul Parish rectory, parishioners were eager to help provide extended care for him.

A large basket in the rectory living room overflowed with "Get Well" cards from St. Paul and Annunciation parishioners—visible symbols of their love and prayers



St. Paul the Apostle parishioner Ethan Gill of Greencastle, a longtime altar server and student at Greencastle Middle School, says goodbye to Father Stephen Jarrell during a June 27 farewell reception. Father Jarrell now serves as the pastor of Christ the King Parish in Indianapolis. "He just brought us all together," Ethan said. "I'm going to miss him."

for him.

"I am convinced of the power of prayers because the doctors were very surprised about the progress I was able to make at the Rehabilitation Hospital," he said. "... It was certainly a life-changing experience for me. I have learned a lot through this whole experience of suffering and physical limitations. ... I counted my blessings, and I knew that I would be able to walk again at some point.

"... Losing my independence was a process of surrendering to God and allowing other people to serve me," Father Jarrell said. "It was beautiful to see how people pulled together to provide nursing care for me. Before I got home from the hospital, seven nurses in the parish had volunteered to take care of me and created a schedule that ran for two months. It was very personal because the pastor had the people providing care for him, and that was kind of a role reversal. Parishioners Mike Hurt and Ed Meyer volunteered to be my personal caregivers, and they drove me to doctor's appointments and water therapy treatments."

Members of both parishes delivered meals. His bed was carried downstairs in the rectory. Eucharistic ministers brought him Communion every day.

"They were very faithful in making sure that I was well attended to," he said. "I think that's why I made such good progress while I was rectory-bound. Regaining my sense of balance was a big part of learning to walk again."

He was finally able to celebrate Masses again with parishioners in Brazil and Greencastle in May of 2007, but later had to relinquish his second pastorate at Annunciation Parish for health reasons.

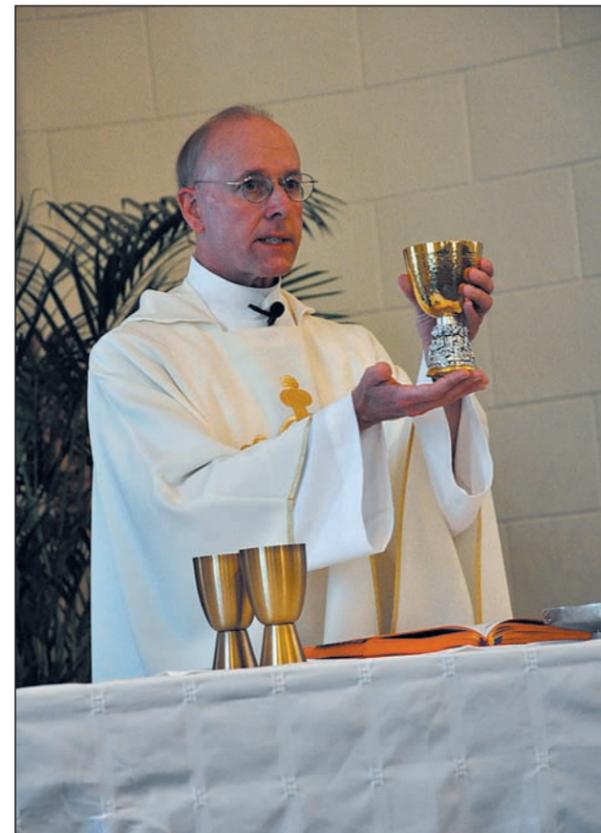
"This has been the most close-knit parish that I have ever been a part of," Father Jarrell said about the St. Paul Parish family, who he believes grew stronger as a faith community by helping him during his months of recuperation.

When Father Jarrell received his new assignment as pastor of Christ the King Parish in June, St. Paul staff members and parishioners organized a farewell reception for him on June 27.

At the party, another large basket—this time filled with "Best Wishes" cards—sat on a table as parishioners lined up to say goodbye to their beloved pastor.

Betty Lancaster, the administrative assistant in the parish for 23 years, said it's always hard to say goodbye to a priest when he is reassigned to another parish, but St. Paul parishioners grew especially close to Father Jarrell as their pastor and friend because of his injuries.

"I think he offers up his pain," she said. "He doesn't complain about it. Everybody gave him a lot of tender loving care. It was a group effort, which we all did cheerfully. It was especially enlightening for everyone to be able to help him. He is loved and will be missed." †



Father Stephen Jarrell elevates the Blood of Christ during a June 27 eucharistic liturgy at St. Paul the Apostle Church in Greencastle. After sustaining serious injuries in a car accident three years ago, Father Jarrell had to learn to walk again on his right ankle and foot so he could continue his priestly ministries.



"Get Well" cards and later "Best Wishes" cards for Father Stephen Jarrell filled baskets at St. Paul the Apostle Parish in Greencastle. Father Jarrell is among a number of archdiocesan priests who began new parish assignments in July.

# Parish will name field of dreams for longtime football coach

By John Shaughnessy

Football coaches often have an intense demeanor on the field, but their stern approach can quickly dissolve into a smile or a laugh when they recall a funny moment about something a player did or said.

So it is for Pat Devine as he tells a story from his 40 years of coaching grade school football in the Catholic Youth Organization.

At the time, Devine was leading his football team at St. Lawrence Parish in Indianapolis during a push-up drill. He noticed that one of his players wasn't exactly showing proper form in doing the push-ups so he told the boy, "Get lower."

The boy returned to doing his push-ups, but Devine still saw room for improvement so he again said, "Get lower."

This time, the boy lowered his body to the ground, laid there and said to Devine, "Is that low enough, Mr. Devine?"

Now, some football coaches would have turned beet red in the face, glared at the boy and barked, "OK, funny guy, run a few hundred laps around the field while I try to find the humor in what you just said."

Instead, Devine smiled at the boy and said, "Yes, that's low enough."

While there were low points in Devine's four decades of coaching, one of his high

points will come on Aug. 29 when the football field at St. Lawrence Parish will be named in his honor.

It's a fitting tribute to the 80-year-old man who coached from 1965 through 2005. Devine and his wife of 57 years, Maria, never had any children of their own so the coach regarded his players as his sons.

"That's why I stuck with it all those years," Devine says. "Those kids were my children. I wanted to help them out."

Chris Roberts was one of the players who benefited from Devine's influence. Now the athletic director at St. Lawrence Parish, Roberts played for Coach Devine in 1973.

"His whole perspective and his whole intentions were for the youth," Roberts says. "He was firm. He was old school, but any decision he made was in the best interest of the youth. He was a very good coach. He'd work with you one on one, and he saw the overall game so he could make the team develop. He got along with the youth very well."

He never forgot a player either.

"The fun thing about Coach Devine was he always remembered siblings, and when parents that he had coached would have kids and they started playing football for him, he would tease your kids about the

way you played," Roberts says. "That was fun."

Devine started coaching purely by chance when he stopped by the parish one day.

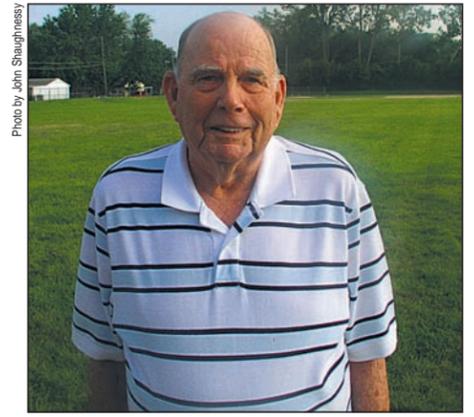
"The football team was coming out of the school and there was only one guy out on the field coaching them," Devine recalls. "I started helping him with a few of the kids, and afterward he asked me if I wanted to help him. I just stuck with it."

"I enjoyed the kids very much. I just wanted to see them progress from the beginning of the season to the end of the season. I tried to teach them their stance, how to tackle, the fundamentals of the game. I tried to teach them how to be a good person, too—to do what they think is right and stay strong. I told them, 'It's up to you.'"

That approach contributed to Devine receiving the St. John Bosco Award from the CYO, the highest honor from that youth organization.

It also says something about Devine that he doesn't mention the city championship that one of his teams won until well into the interview.

"It was in 1980," he says. "That was a great year. I've had some kids go on to play on state championship teams at [Bishop] Chatard [High School in Indianapolis]. It's



For 40 years, Pat Devine coached football teams at St. Lawrence Parish in Indianapolis. In recognition of his outstanding contributions to the lives of the children who played on his teams, the parish will name the football field in his honor during a ceremony on Aug. 29.

great to see them go on and do well. I know I taught them something."

His smile grows when he talks about the way he learned that the parish football field would bear his name.

"Some guy I know told me that the football field was going to be named for me," he recalls. "I told him, 'They're crazy.' I thought he was putting me on. I never expected it. It's a great honor." †

## Pope says summer vacation should include time for quiet and prayer



Pope Benedict XVI

CASTEL GANDOLFO, Italy (CNS)—Summer vacation should include time for quiet and prayer, Pope Benedict XVI told a boisterous crowd at his summer villa south of Rome.

The pope welcomed hundreds of pilgrims to the courtyard of the papal residence at Castel Gandolfo on Aug. 8. In his Angelus address,

Pope Benedict commented on the day's Gospel reading in which Jesus tells his disciples, "For where your treasure is, there also will your heart be" (Lk 12:34).

The message of the Gospel, he said, is that the expectation of the coming of God's kingdom must inspire Christians to "live a more intense life, full of good works."

Storing up riches in heaven rather than on Earth "is a call to use things without selfishness or a thirst to possess or dominate," the pope said.

The blessings that people have been given should be used with attention to others according to "the logic of love," he said.

"Today's Gospel reminds us that

by God's goodness much has been given to us and much will be required of us," he said.

"During these quiet days of summer, let us thank the Lord for the many blessings we have received and draw ever closer to him in prayer, in fidelity to his commandment of love and in communion with his body, the Church," the pope told the pilgrims. †

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## Financial planning can help you and the Church

Special to *The Criterion*

Where are you now?

Financial and retirement planning are often discussed in relation to life stages.



Ellen Brunner

Although there are many variables to consider when identifying a life stage, the second of three articles examines philanthropic planning options in these three stages:

• Stage 1—Building financial

security for retirement.

• Stage 2—Formalizing a retirement plan and putting it into action.

• Stage 3—Maintaining the plan and enjoying retirement.

The stages can and do overlap, but these three broad phases provide a useful framework for financial and philanthropic planning.

### Stage 1—Building financial security for retirement

The stage for saving for retirement covers many years—generally speaking—of your entire work life.

For those just starting a career, it is often difficult to imagine that the road to retirement actually comes to an end.

For people who are nearing the end of the career years, it is often surprising how quickly the retirement destination arrives!

In either situation, or all the places in between, there are several gift plans worth considering.

The deferred gift annuity is a gift plan uniquely suited for the person who wants to make an impact on our local Church, benefit from a current income tax deduction and receive a lifetime income starting at a designated time in the future.

When you set up a deferred gift annuity, you choose when you want the lifetime payments to begin. This flexibility allows you to tailor a plan to meet your specific retirement goals.

For example, the longer you defer the

payments, the larger the income tax deduction and the greater the payout rate. Although a primary reason for funding a charitable gift annuity is to support charity, the rates are extremely attractive, even in these challenging economic times.

### Stage 2—Formalizing and implementing a retirement plan

There is a crossover point where the focus shifts from building toward retirement to formalizing a retirement plan and putting it into action.

For many, eligibility for Social Security retirement benefits is the primary indicator that a shift is taking place. For others, it is reaching a particular financial goal or experiencing some other life event.

Turning assets into income is the primary planning challenge during Stage 2 when work ends and retirement begins.

Fortunately, there are gift plans that provide philanthropic avenues that can help you achieve this important financial goal.

### Lifetime income starting now

If generating lifetime income is an interest of yours, there are several reasons to think about establishing a charitable gift annuity with payments starting now.

First, the payout rate locks in for life—and the payout rates are higher than you might expect. (See the accompanying rate chart.)

Second, you receive a current income tax charitable deduction, which can reduce your tax bill for the current year.

Third, the charitable gift annuity is easy to set up, and it's a one-time process. You'll never need to renew it or worry about falling rates.

Finally, you can establish a new gift annuity year after year if annuities continue to be a good tool for maintaining retirement income.

*If generating lifetime income is an interest of yours, there are several reasons to think about establishing a charitable gift annuity with payments starting now.*

### Example

Victor, age 72 and a consultant, is considering a CD renewal.

Being less than enthusiastic about the present renewal rate, Victor explores other options, including the charitable gift annuity. Victor likes the idea that, in exchange for his gift, he will receive lifetime payments at an unchanging payout rate.

A current income tax charitable deduction also is appealing. He learns that he can make a gift of \$10,000 and receive lifetime annual payments

of \$590—a 5.9 percent payout rate. The gift would also provide an income tax charitable deduction of \$3,983 for the current tax year.

From Victor's perspective, the gift annuity has a lot to offer—substantial benefits for him and for the Church.

### Charitable gift annuity payment rate chart—single life, current

Age	Rate
70	5.8 percent
75	6.4 percent
80	7.2 percent
85	8.1 percent
90	9.5 percent

For ages between those listed, rates will be between two age markers.

For example, a 73-year-old annuitant would receive a rate of 6.1 percent. (These are the rates as of July 1, 2010. Contact our office to verify current rates.)

### Stage 3—Maintaining the plan and enjoying retirement

Once the retirement threshold has been officially crossed, financial and philanthropic plans should be reviewed periodically to:

1) make certain that your financial goals are still being met, and

2) determine whether changes in priorities have altered your perspective on personal philanthropy.

Often, one of the rewards for hard work and sound planning is the opportunity to make a greater philanthropic impact during retirement.

• Retirement plan assets may be a good gift choice.

If these assets are left to an individual, income tax will be due when the individual receives the property.

However, if the Catholic Community Foundation receives the assets, no income tax is due because the foundation is a tax-exempt charity, and the full amount supports the work of a parish, school and/or archdiocesan agency.

• The charitable gift annuity may be worth even stronger consideration as age increases. The payout rate is fixed at the time you set up the gift annuity.

• Many retirees own a vacation home or second property free of debt that they no longer wish to keep. There are several tax-advantaged ways to make a gift of real estate.

As you work to build resources for your family and retirement, there are many gift options available to help you make an impact through philanthropy.

Your investment will provide you and your family with financial and intangible benefits, and also preserve our Catholic faith and create a lasting legacy for future generations.

If you would like more information or are interested in a confidential conversation regarding your planning goals, contact Ellen Brunner, director of planned giving, Catholic Community Foundation Inc., Office of Stewardship and Development, at 800-382-9836, ext. 1427, or 317-236-1427 or e-mail her at [ebrunner@archindy.org](mailto:ebrunner@archindy.org).

Also visit our Web site at [www.archindy.org/ccf](http://www.archindy.org/ccf). The first article can be found at [www.CriterionOnline.com](http://www.CriterionOnline.com). †

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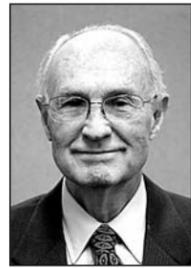
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From the Editor Emeritus/John F. Fink

## Jesus' parables: The use of our talents

(Eleventh in a series of columns)

Last week, I wrote about some of Jesus' parables about servants. I will



continue that this week with the parable of the talents, as it is called in Matthew's Gospel (Mt 25:14-30), or the parable of the gold coins, as it is called in Luke's Gospel (Lk 19:11-27).

I am going to use Matthew's version because Luke combined two originally distinct parables, one about the conduct of faithful and productive servants and another about a rejected king.

We are all familiar with the parable. Jesus said that a wealthy man was going on a journey so he called in his servants and entrusted his property to them. He knew the abilities of each of the three men so he gave five talents to one man, two to a second man and one to a third. A talent

was a coin with a high but varying value depending on whether it was gold, silver or copper. Its only mention in the Gospels was in this parable.

This would have made perfectly good sense to those who were listening to Jesus' story because wealthy businessmen often had to travel abroad and entrust the running of their businesses to servants. It is not completely unlike the owner of a small business today except that today the servants would be called employees.

The man expected his servants to use the talents wisely. He expected to see a profit when he returned. Both of the first two men, therefore, managed to double the amount entrusted to them. The third man, though, afraid that he might lose what he was given, simply dug a hole in the ground and buried his master's money.

When the master returned, he asked for an accounting. When the first two men reported, the master was pleased and promoted them. But when the third man reported what he had done, the master was angry. He called the man a "wicked lazy

servant" (Mt 25:26), and said that the least he could have done was to put the money in a bank so the man would get it back with interest when he returned. He was not just negligible, he was seriously culpable. So he was fired, as he should have been, and the money he had been entrusted with was given to the man who now had 10 talents.

As is true of many of Jesus' parables, those listening might have thought that Jesus was just telling a story, this time about business and finance. But Jesus was making a serious point: Faithful use of one's gifts will lead to participation in the fullness of the kingdom of heaven while neglecting to use those gifts will mean exclusion from it.

Every one of us has God-given talents and gifts. Just as the servants in the parable were free to do with the talents given them, so are we. However, God fully expects us to use them to the best of our abilities. Those who do so will be rewarded while those who are too lazy to do so will be punished. †

Cornucopia/Cynthia Dewes

## It's a good thing God is the judge, not us

"Never judge a book by its cover." "Judge not, that ye be not judged." You



know the drill. The message is, we are not put on Earth to judge one another, tempting as that may be.

As I always say, it is a good thing it is God who does the judging because I would be so much more, well, judgmental

about it. Like many of us, I am too quick to size people up and assign them to categories before I really know them.

Traveling often offers both an opportunity to judge others, and to learn just how wrong, or possibly right, we can be. People-watching is a fun way to do this, and also a great way to pass the time.

Recently, when preparing to board an airplane, I noticed a group of young men in our boarding gate's waiting area. It was hard not to notice them, which may have been what they really wanted. They were decorated in gold jewelry with chains draped at their waists, colorful head scarves and creative footwear. They wore big sunglasses, which never came off.

As I trundled my carry-on bag down the

"jet way" and onto the plane, I kept getting stuck on floor tilts here and there. One of the flamboyant young men not only noticed this, but immediately went into "Help-the-Old-Lady" mode.

He ushered me ahead of him onto the plane, lifting my bag up over the door lip. Then he followed me down the aisle and put my bag in the overhead compartment without being asked, smiling and making pleasant small talk all the while. When I thanked him, he said it was "his pleasure." Rather than being a gangsta wannabee, he was, in fact, a well-brought up boy. So much for first impressions.

When we finally were seated in our usual favorite seats, my husband at the window and me on the aisle, our middle seatmate turned out to be a man we had commented about to each other in the waiting area before boarding. He was about 6 feet 4 inches tall, and must have weighed over 300 pounds! We had joked, "Wow! Hope we don't get him in between us."

Right. And here he was, jammed into a seat designed for someone half his size. The poor guy lopped over the sides of his seat even though he tried valiantly to keep his arms folded so they didn't overwhelm us.

As the trip progressed—and

unfortunately it was a long trip—I chatted with the man a bit as we passed along the pitiful snacks and drinks offered by the flight attendants. It turned out that this fellow was a drag race fan who was going home from a big race somewhere. He had heard of the drag races in Clermont, and had even been there. By the time we landed, we were exchanging friendly farewells. Again, the possible first impression of a rather selfish oaf intruding on everyone else's space changed to a fondness for a big man who just wanted to enjoy his life.

Unfortunately, hasty judgments can sometimes be terribly harmful as in the recent firing of U.S. Department of Agriculture employee Shirley Sherrod. She was accused of racism, among other things, because of public distortion of a speech she had made explaining her actual rejection of racist hatred. Here, false judgment was the aim of wicked people.

Over time, I've learned one important thing about making judgments: Do not act on them quickly because they are usually wrong. Only God can judge.

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

Living Well/Maureen Pratt

## A 'good, long rest' for the rest of our lives

When was the last time you had a good, long rest? I am not talking about a



restorative sleep or vacation. I mean a simple, pure, refreshing rest.

If you are like many of us, the concept of "just sitting out," that is, calming the mind, soothing the soul and putting aside the ever-increasing to-do

list, is a tough one.

Some people feel that rest is the equivalent of sloth, a vice to be avoided. They become piqued with guilt at the thought of being still.

In addition to emotional obstacles to rest, there are other considerations that argue against it: We cannot earn money by resting. We cannot cross off items on that bloated to-do list. We might be criticized for spending time on the sidelines or feel less of a Christian for not laboring tirelessly for the good of others.

Yet, for all of its perceived downsides, there are physical, emotional and spiritual benefits to making rest one of your life's priorities.

When I clear my head of the jumble of ideas and images that have taken up

residence there and try to relax mentally and physically, I find that my stress level decreases and I am actually more productive when I return to activity. It is also easier for me to discern what God is saying about the challenges in my life.

So I lift up a prayer of thanks for the "timeout."

Resting might seem out of order at first but, given time, it will feel like part of the fabric of the whole day.

It can be helpful to schedule in rest just as you add to the calendar other aspects of life that you tend to put off or forget since they do not require a specific deadline.

Beginning rest with a prayer invites God's comfort and protection upon you.

Allowing your heart to open to the experience can bring moments of inspiration and revelation, too.

If guilt prevents you from resting, consider the life of Jesus. We often think of Jesus' ministry as a never-ending stream of activity, but he, too, took time to rest—and pray.

*If guilt prevents you from resting, consider the life of Jesus. We often think of Jesus' ministry as a never-ending stream of activity, but he, too, took time to rest—and pray.*

For example, the Gospel of Matthew tells us that "Jesus was led by the Spirit into the desert" (Mt 4:1) that he "withdrew in a boat to a deserted place by himself" (Mt 14:13) and, after dismissing the crowd

that beseeched him for healings, "went up on the mountain by himself to pray" (Mt 14:23).

These instances and others remind us that rest and prayer are valid ways to spend our energy.

While playing games, reading, watching a movie or talking with a friend can be very invigorating or relaxing, they do not offer the kind of rest

that is possible when we retreat from all activities and disengage our minds.

Cultivating this under-appreciated, very vital aspect of living can give us extra strength and insight to meet challenges throughout the rest of our lives!

(Maureen Pratt writes for Catholic News Service. Her Web site is at [www.maureenpratt.com](http://www.maureenpratt.com).) †

Twenty Something

Christina Capecchi

## Facing the 10-year reunion

It was 4 p.m., and hesitation was creeping in.

"Ten-year high school reunion," she tweeted. "To go or not to go?"



A single mom who had just been let go was facing a chance to prove she had not let herself go—and seeking a little courage online.

She played punk rock, applied extra blush and pinned on a homemade bridal hairpiece. Three hours later, she was primped and pumped up. "I'm gonna rock it," she typed.

There is nothing like a high school reunion to force a long look in the mirror and the hard math of a decade, the difference between expectation and reality.

My e-mail invitation sent me flipping through the closet and shopping on the Web. I have been watching RSVPs trickle in, tallying maiden names versus married names.

I got a little preparation last month at a wedding that doubled as a college reunion. I was taken aback by the range of social circles in attendance. Someone had lost 70 pounds. Someone had lost two front teeth. Someone had hired a life coach.

At one point, a cluster of women compared wedding rings. "I don't have a ring," the lone single woman among them said, "but I just ran a marathon!"

Isn't that the impulse—to wave away perceived shortcomings and loudly broadcast achievement?

In the movie *Romy and Michele's High School Reunion*, impact trumps accuracy. Asked what she's been up to, Michele stammers: "Oh, O.K. Um, I invented Post-Its."

The gap between what was once imagined and what was actually accomplished can overwhelm. Undone items pop in the brain first—and stick. A neighbor lady raising two boys and forging a rewarding career refused to attend a reunion because she hadn't become a lawyer—as she had vowed to do.

Status makes for easy answers, but they miss the heart of the matter. The real feats are subtler, defying measurement. Good relationships with your parents. A strong prayer life. An eagerness to rise from bed no matter what work awaits.

What a decade promises is vastly different from what it delivers. At 18, I couldn't envision what it would look like to flesh out those generic resume subheads, education and experience, and how they would add color and interest to every day.

I couldn't grasp the way stamps on a passport would lift flat countries into relief and rewire my thinking. I didn't believe the tall, dark and handsome groom that I dreamed of would indeed arrive, bringing intelligence and affection and teaching me what true partnership entails.

In the decade after high school, I thought I would have traveled faster and farther. But I got depth and quality instead of speed and range. God is good.

This month's readings put things in perspective, illustrating the chasm between status and success. St. Paul urges the Colossians to "think of what is above, not of what is on Earth" (Col 3:2), and St. Luke tells the parable of the rich farmer who builds bigger barns to store all his grain.

"But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?' Thus will it be for all who store up treasures for themselves, but are not rich in what matters to God" (Lk 12:20-21).

Those insights don't fit on a name tag or in a five-minute, what-have-you-been-up-to talk. But if you have stored up divine treasures, then you can consider the past decade a resounding success and walk into that reunion with your head held high.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at [www.ReadChristina.com](http://www.ReadChristina.com).) †

**Feast of the Assumption of the Blessed Virgin Mary/**

Msgr. Owen F. Campion

**The Sunday Readings**

Sunday, Aug. 15, 2010

- Revelation 11:19a, 12:1-6a, 10b
- 1 Corinthians 15:20-27
- Luke 1:39-56

The Book of Revelation is the source of the first reading on this feast of the

Assumption of Mary. Catholics remember Revelation by its more historic name, at least in Catholic biblical translations, of Apocalypse.

Protestant editions of the Bible long ago began to title this

book Revelation, which has become a more popular name. Now that name even appears in Catholic translations of the Scriptures.

However, Apocalypse is a better term for the book in that it describes the style of literature, a highly symbolic, poetic way of writing.

Unfortunately, the magnificence and hopefulness of the Book of Revelation too often is obscured by an uninformed and often outlandish misreading of this book as if it were all about doom and gloom.

In any case, this book looks to the present, but with a strong look to the future. It speaks of the battles between good and evil, between God and the forces of sin.

It speaks in the sense that the Redeemer has come, but redemption is still being achieved. It speaks with an awareness of the ultimate triumph of good over evil, life over death, and God over sin and despair. Good always prevails.

In this reading, the "woman clothed with the sun" is, on one level of interpretation, the Church, the virgin bride of Christ. The very light of God envelops the Church. Twelve stars, perhaps representing the holy Apostles, surround her head. Nature, represented by the moon, is at her feet.

Christians over the years also have seen Mary, the mother of Jesus, in this description. Ever virtuous and faithful, assumed into heaven, brilliant in her holiness, Mary stands before us as a "woman clothed with the sun" and living in the heavens.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

It recalls that Christ has been raised from the dead. But Christians loyal to Christ also will be raised from everlasting death. Actually, when the material world will cease, the eternal world of God will endure. There, the faithful Christians will live with Christ forever.

For its last reading on this feast, the Church presents the Gospel of St. Luke.

This Gospel passage provides a magnificent recollection of the prayer spoken by Mary as she arrived at the home of Elizabeth and Zechariah. It is the "Magnificat."

The passage reveals much about Mary. First, it shows her as the human mother of the Son of God.

Second, it reveals her holiness. Mary knew her calling. She knew the divine identity of her unborn child. She offers prayers to God.

Mary is part of God's historic unfolding of salvation, first offered long ago through Abraham, Moses and the prophets. She is the final and, most important, solely human instrument in the fulfillment of Redemption.

**Reflection**

This weekend, the Church celebrates the Feast of the Assumption of the Blessed Virgin Mary into heaven.

Pope Pius XII infallibly declared this belief to be an essential Catholic belief in 1950. However, the origins of this doctrine date back to the earliest days of Christianity.

The Assumption ultimately illustrates Mary's uniquely privileged position in the unfolding of salvation.

From her, the Redeemer acquired human nature, and only from her. Thus, Mary was indispensable to the Incarnation, a miracle essential to Redemption itself.

Furthermore, Mary was the holiest and most perfect of humans, "full of grace," to quote Luke's Gospel.

She literally was the first Christian, both in chronology and in the perfection of her virtue.

Fittingly, she received the reward of spiritual and bodily resurrection.

These readings remind us that eternal life, and indeed resurrection of the body and soul, await those who truly love the Lord. One day, if we follow Christ, we too will be assumed into heaven. †

**Daily Readings**

**Monday, Aug. 16**  
Stephen of Hungary  
Ezekiel 24:15-23  
(Response) Deuteronomy  
32:18-21  
Matthew 19:16-22

**Tuesday, Aug. 17**  
Ezekiel 28:1-10  
(Response) Deuteronomy  
32:26-28, 30, 35cd-36b  
Matthew 19:23-30

**Wednesday, Aug. 18**  
Ezekiel 34:1-11  
Psalm 23:1-6  
Matthew 20:1-16

**Thursday, Aug. 19**  
John Eudes, priest  
Ezekiel 36:23-28  
Psalm 51:12-15, 18-19  
Matthew 22:1-14

**Friday, Aug. 20**  
Bernard, abbot and doctor of  
the Church  
Ezekiel 37:1-14  
Psalm 107:2-9  
Matthew 22:34-40

**Saturday, Aug. 21**  
Pius X, pope  
Ezekiel 43:1-7b  
Psalm 85:9ab, 10-14  
Matthew 23:1-12

**Sunday, Aug. 22**  
Twenty-first Sunday in  
Ordinary Time  
Isaiah 66:18-21  
Psalm 117:1-2  
Hebrew 12:5-7, 11-13  
Luke 13:22-30

**Go Ask Your Father/Fr. Francis Hoffman****Mass intentions are requested for repose of soul of deceased loved one**

**Q** Could you tell me about Mass intentions?

**A** The holy Eucharist is the source and summit of the interior life and the very life of the Catholic Church.



Every time that Mass is celebrated, the sacrifice of our Lord and Savior Jesus Christ on Calvary is re-presented in an unbloody manner affording the priest celebrant and all congregants who

participate in the Mass an infinite amount of sanctifying grace.

That grace can be applied to specific intentions, whether of the priest celebrant or the faithful.

Whenever a priest celebrates Mass, he has at least two intentions:

- The first intention is to celebrate the Mass according to what the Church does.

- The second intention is to apply the grace of that Mass toward a specific need, whether it be a person(s), living or dead, baptized or not, or a special need.

Every parish pastor is required, by canon law, to offer at least one Mass on Sunday for the needs and intentions of his parishioners. (See Canon #534.1.)

As to the first intention, a priest may find it helpful to pray this traditional prayer while he is vesting:

"My purpose is to celebrate Mass and to make present the body and blood of our Lord Jesus Christ according to the rite of the holy Roman Church to the praise of our all-powerful God and all His assembly in the glory of heaven, for my good and the good of all His pilgrim Church on earth, and for all who have asked me to pray for them in general and in particular, and for the good of the holy Roman Church. May the almighty and merciful Lord grant us joy and peace, amendment of life, room for true repentance, the grace and comfort of the Holy Spirit, and perseverance in good works. Amen."

It is good for the priest to pray that prayer before Mass just in case he gets distracted at Mass and loses track of what he is doing. At least he stated his intention before the Mass, and God takes that into account.

As to the second intention, commonly called "the intention of the Mass," and most likely what you want to know about, that intention is usually announced in the Church bulletin at least one week before, and then it

is usually announced at Mass.

Often, the Mass intention is requested by a parishioner for the repose of the soul of a loved one.

When a parishioner requests that a Mass be offered for a specific intention, and the priest agrees to celebrate the Mass for that intention, then the priest has a most serious obligation to offer the Mass for that intention.

It is a good and pious custom for the faithful to make an offering, usually about \$10, to the priest who celebrates the Mass. The \$10 does not buy a Mass! Masses and graces are not for sale. Rather, the \$10 is a gesture of solicitude to the priest for his upkeep.

In case you are wondering, a priest cannot get rich on Mass offerings since he is limited to one Mass on weekdays and two Masses on Sundays, although in special circumstances he could celebrate two Masses on weekdays—which is called "bination"—and three Masses on Sundays. The most that a priest could make on Mass intentions in a week is \$150, which adds up to about \$7,500 a year.

Sometimes it happens that the parish might receive more requested intentions than Masses are available.

In that case, the pastor can bundle a bunch of intentions once or twice a week and load those intentions on to one Mass so long as the person requesting the Mass knows that the Mass is being celebrated for more than one intention.

In that situation, no one loses out because there is an infinite amount of grace available at each and every Mass. (See the decree *Mos iugiter obtinuit* from the Congregation for the Clergy, which was issued in 1991.) †

**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.

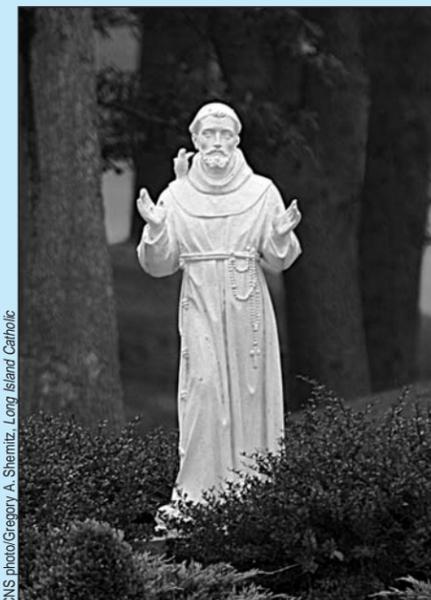
Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

**My Journey to God****Staycation**

Don't go.  
Stay.  
And when you stay,  
Stop.  
Take time  
To reflect upon  
Where you've been  
And where you might be heading.  
Savor the moment,  
The "here and now,"  
The "right where you are."  
Stand still among the trees  
In your own backyard.  
Linger in their company.  
Stay put  
So Father, Son and Spirit can  
Catch up  
And rest in your soul.  
Perhaps this is the vacation  
You need most.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A statue of St. Francis of Assisi overlooks the wooded grounds of St. Gabriel's Spiritual Center for Youth, a retreat house administered by the Passionist order in Shelter Island, N.Y.)



CNS photo/Gregory A. Shemitz, Long Island Catholic

# 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 serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**CLARK, Andrew T.**, 88, St. Louis, Batesville, July 31. Husband of Joanne (Springmeyer) Clark. Father of Cathy Cleveland, Susan Hanley, Mary Jo, Jim, Michael and Paul Clark. Brother of Edmonia Collins, Mae Schierling, Amanda Snider, Rev. Bert and Glynn Clark. Grandfather of eight.

**DILLANE, Matthew Joseph**, 62, St. Mark the Evangelist, Indianapolis, July 19. Husband of Diane (Pille) Dillane. Father of Toni, Michael, Slavie and Stephen Dillane. Son of Anna (Matthews) Dillane. Brother of

Theresa Dillane and Susan Powell. Grandfather of one.

**GUYNN, Maurice A.**, 87, St. Rita, Indianapolis, July 22. Husband of Bernice Guynn. Father of Shelia Passley, Sandra, Sharon, Stanley and Steven Guynn. Brother of Curtis and William Guynn. Grandfather of five.

**HOFMANN, Michael F.**, 71, St. Charles Borromeo, Bloomington, July 28. Husband of Barbara Hofmann. Father of Rebecca Isaacs and Dan Hofmann. Grandfather of two.

**HOGAN, Marjorie**, 90, Sacred Heart of Jesus, Terre Haute, July 20. Mother of Monica Cuvelier, Madonna Davis, Mary Jane Kirkman, Michele Olson, Maureen Oviatt, Marcia Payne, Melissa Tincher, Marguerite Watson, Thomas and Timothy Hogan. Sister of Lorraine Eikenberry, Sara Noss, Bernadine Voss, Cecil and Jim Kepler. Grandmother of 25.

**JACKSON, James Wayne**, 50, St. Gabriel, Connersville, July 26. Father of Hannah and

Brandon Jackson. Son of Dennis and Norma Jackson. Brother of Joanne Hackleman, Jennifer Harris, Julie Lindsey, Jeanne Peebles, Jane Stine and Jeffrey Jackson.

**KUNTZ, Robert N.**, 82, St. Michael, Brookville, July 19. Father of Lori Hamman, Ann Neu, Donald, John and Thomas Kuntz. Grandfather of 12. Great-grandfather of seven.

**LEE, Gerald Edward**, 83, St. Barnabas, Indianapolis, Aug. 3. Husband of M. Jean Lee.

**MISTLER, Maurice**, 85, St. Maurice, Napoleon, July 21. Husband of Rosemary Mistler. Father of Kathleen Lustig. Grandfather of two.

**MNICH, Ruth Carolyn**, 69, St. Charles Borromeo, Bloomington, July 22. Wife of Wayne Mnich. Mother of Melissa Sunderland, Mark and Michael Mnich. Son of Nancy Outlaw. Brother of Sandra Meyers and Scott Outlaw. Grandfather of seven.

**MOORE, Mary Antonia (Romano)**, 77, Our Lady of the Most Holy Rosary, Indianapolis, July 17. Mother of Brian and Mark Moore. Grandmother of five. Great-grandmother of seven.

**PERKINS, James B.**, 70, St. Lawrence, Indianapolis,

July 18. Husband of Emily Perkins. Father of Sandra Fox, Karen Smith and Robert Perkins. Grandfather of four.

**TRIER, C. Joseph Jr.**, 71, Christ the King, Indianapolis, Aug. 1. Husband of Margaret (McGinley) Trier. Father of Celeste Hinko, Mary Walsh, Bridget Walsh, Christopher, Joseph and Michael Trier. Brother of Molly Backlund, Suzie Caruso, Patricia Leinon, Jean Pavlovich, Margaret Ramuta, Lou Semo, Jack and Mike Trier. Grandfather of 11.

**TURNER, Tobin**, 55, St. Paul, Tell City, July 21. Husband of Doris (Miller) Turner. Father of Callie Meunier and Jourdan Turner. Son of Elizabeth Holloway. Brother of Barbara Cooper, Mary Lynn Hauser, Jeannie Toothman, Patsy Winchell and Terry Turner. Grandfather of one.

**YOUNG, Constable Gerald**, 69, Most Holy Name of Jesus, Beech Grove, July 21. Husband of Theresa Young. Father of Shannon Davis and Kelly Thrasher. Brother of Myrtle Angel, Linda Shannahan and John Karres. Grandfather of 10. †

## Lynne O'Day was a longtime Church and community volunteer

Lynne O'Day, a longtime Church and community volunteer, died on Aug. 2. She was 67.



Lynne O'Day

The Mass of Christian Burial was celebrated on Aug. 6 at Holy Spirit Church in Fishers, Ind., in the Lafayette Diocese. Burial followed at the Oaklawn Memorial Gardens Cemetery in Indianapolis.

O'Day's extensive Church and community volunteer service in the archdiocese included serving as president of the board of directors for St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis, an advisory board member for Catholic Charities Indianapolis and a volunteer for

the Gennesaret Free Clinic, which provides free medical care and prescription medicine to homeless and indigent people in Indianapolis.

In 2009, O'Day earned a "Spirit of Service" Award from the Archdiocese of Indianapolis for her years of distinguished volunteer service to Catholic Charities Indianapolis.

A native of South Buffalo, N.Y., O'Day earned a bachelor's degree in nursing at Marian University in Indianapolis and master's degree in healthcare administration at the College of St. Francis in Fort Wayne, Ind.

O'Day worked at St. Vincent Hospital in Indianapolis for 36 years, and was the senior vice president of operations when she retired in 2005.

Surviving are a daughter, Kathleen O'Day; a son, Patrick O'Day; and two grandchildren.

Memorial gifts may be sent to the Gennesaret Free Clinic or Marian University. †

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AUGUST 19-21, 2010



August 19

6:00 pm  
Texas Hold 'Em

August 21

9:00 am  
(8:00 am race day registration)  
Nativity Fit 5K Run/Walk

5:30 pm  
Saturday Evening Mass

August 20 & 21

4:00 pm—Midnight  
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Rides • Children's Games  
Corn Hole Tournament (Sat. 6:00 pm)

8:00 pm  
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# Church agencies step up relief as Pakistan struggles with flood

BANGALORE, India (CNS)—Church charities in Pakistan are gearing up for prolonged relief and rehabilitation work as the South Asian nation is faced with the worst flood in its history.

“With continuing rains and floods spreading to more areas, the challenge before us is growing by the day,” Carolyn Fanelli, head of programming and acting country representative for Catholic Relief Services in Pakistan, told Catholic News Service on Aug. 10 from her office.

“We have already distributed emergency relief material to 6,400 people, and our target is being regularly revised upward,” she said.

The devastating floods that began in late July in the mountainous north under incessant monsoon rains have claimed more than 1,600 lives and affected more than 13 million people.

The United Nations reported on Aug. 9 that the floods have affected more people than the 2004 Indian Ocean tsunami, the 2005 earthquake in the Kashmir region of Pakistan and the January earthquake in Haiti combined.

Fanelli noted that floodwaters are expanding into new regions, including the plain provinces of Punjab and Sindh, forcing the agency to raise its estimates of people needing assistance. She said the agency may need to provide emergency shelter and hygiene supplies to as many as 100,000 people.

“We were able to distribute nearly 100 relief kits as the fresh supplies reached us,” said Nasrullah Khan, head of the CRS office in mountainous Besham, 185 miles north of Pakistan’s capital, Islamabad.

“Our staff have covered up to 40 kilometers [26 miles] on foot to remote areas where the people are in great suffering. Mules remain the only option for us to [get] the material to those in remote areas made inaccessible by landslides,” Khan told CNS on Aug. 10.

CRS has already started a cash-for-work program in the mountainous region to repair the drinking water supply system the agency built after the 2005 earthquake.

“Ironically, though water caused all the problems, people are struggling for water now. They have to walk miles to fetch drinking water,” Fanelli said.

As the flood-affected area grows, roads and bridges have



Residents carry their belongings through a flooded road in Nowshera, Pakistan, on July 30.

been washed away and much of the country’s communication network has been destroyed. An official of Caritas Pakistan said some supplies, including plastic sheeting for shelter, water purification tablets, cooking utensils and food items, have gotten through.

“The destruction and human suffering caused by the floods is colossal. Thousands have nothing left and are living in the open,” Anila J. Gill, national executive secretary of Caritas Pakistan, told CNS from her office in Lahore.

Gill said all Catholic dioceses in Pakistan are involved in the relief work. By Aug. 9, the agency had assisted 4,800 families with tent materials, and hygiene and kitchen kits.

“For the next three months, we will concentrate on the relief work,” Gill explained. “The people are in trauma. The challenge now is to support them to survive and overcome

the tragedy.”

An outbreak of disease and diarrhea because of the lack of safe drinking water is affecting the population in flooded areas.

“Medical personnel have not reached many areas and our challenges are increasing day by day,” Gill said.

Meanwhile, Caritas Korea is preparing to send \$30,000 to its sister organization in Pakistan to help with relief efforts, reported the Asian Church news agency UCA News.

“The money will be sent to Pakistan as soon as possible,” said Theresa Kim Jou-yeon, the agency’s public relations officer.

“It’s unfortunate that we have already used much of our urgent relief funds. We sent \$400,000 to aid the earthquake victims in Haiti and \$50,000 to Chile earlier this year,” she said. †

## Report says quality of Catholic health systems is higher than others

WASHINGTON (CNS)—Catholic and other Church-owned health systems demonstrate greater quality and efficiency than not-for-profit or investor-owned systems, according to a new analysis by Thomson Reuters.

The analysis released on Aug. 9 divided 255 U.S. health systems into four ownership categories and then compared them according to eight performance measures, including mortality rates, complications, patient safety, readmission rates and average length of stay.

“Catholic and other Church-owned systems are significantly more likely to provide higher quality performance and efficiency to the communities served than investor-owned systems,” said a report prepared by David Foster of Thomson Reuters’ Center for Healthcare Improvement in Ann Arbor, Mich.

“Catholic health systems are also significantly more likely to provide higher quality performance to the communities served than secular not-for-profit systems,” it added. “Investor-owned systems have significantly lower performance than all other groups.”

Sister Carol Keehan, a Daughter of Charity who is president and CEO of the Catholic Health Association, said that in Catholic hospitals, “quality is a primary commitment flowing from mission.”

“Everyone from the sponsors, boards, clinicians and support staff takes it very seriously,” she told Catholic News Service on Aug. 9. “We are pleased to see this independent confirmation of the success of our efforts.”

Foster’s report said the responsibility for quality of care is delegated to local hospital governing boards in most

health systems.

“Our data suggest that the leadership teams [board, executives, and physician and nursing leaders] of health systems owned by Churches may be the most active in aligning quality goals and monitoring achievement across the system,” he said. “Investor-owned health system boards and/or executive leadership may be adopting a responsibility for quality more slowly.”

The report said further study is needed “to definitely determine why these differences exist and what effect they will have on the systems’ future health.”

The data analyzed in the report was drawn from an earlier study by Thomson Reuters that named the nation’s 100 top hospitals, based on a variety of performance benchmarks. †

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